HISTORY OF EUROPE FROM 476 TO 1453 A.D

Unit: 1 Brief Survey of Europe after 476 A.D:

Fall of Western Roman Empire-Occupation of Western Europe by Barbarians- The Ostrogoths- The Visigoths – The Vandals- The Franks- The Anglo- Saxons- The Burgundians- The Lombards. The Byzantine Empire: Constantine I (324-337)- Theodosius I(379-395)-Justinian I (527- 565)-Contribution-Byzantine Culture- Rise and spread of Christianity- Rise and spread of Islam.

Unit: II

The Frankish Kingdom to the Capetian Kings of France:

Clovis I(481-511)-Charles Martel(719-741)- Charlemagne(768-1814)- The state after Charlemagne- Carolingian Renaissance-Decline. Feudalism: Rise and Development – Features –Decline- Manorial System. The Capetian Kings of France- Hugh Capet (987-996)- Philip II Agustus- Louis IX- The later Capetian Kings.

Unit: III

The Church and the State:

The Papacy- Monasticism- The Cluniac movement- The Holy Roman Empire-Henry the Fowler-Otto the Great- Struggle between the Empire and Papacy(1049-1250)-Investiture Conflict-Gregory VII and Henry IV-Frederick Barbarossa – Frederick II-Their Relations with the Pope-Frederick II‟s place in Medieval History-Innocent III-Religious Policy –Relations with European Kings

Unit: IV

Holy and Political Wars:

The Crusades (1095-1271) – Causes for the failure- Results- The Hundred Years War (1337-1453)- Causes - Course – Causes for the Success of the French-Results.

Unit: V

Life and Society in the middle Ages:

Church Life- Medieval Economy- Growth of Commerce - Intellectual development and the Rise of Universities- Art and Architecture in the Middle Ages- Society at the end of the middle Ages. Capture of Constantinople in 1453.

Prepared by

Dr. K.PAUL DURAICHI M.A., M.Phil., Ph.D.,
Assistant Professor
PG & Research Department of History
V.O.Chidambaram College
Thoothukudi 628008.

Unit I

Fall of Western Roman Empire:

Constantine the Great, 306-337 C.E., divided the Roman Empire in two and made Christianity the dominant religion in the region. The invading army reached the outskirts of Rome, which had been left totally undefended. In 410 C.E., the Visigoths, led by Alaric, breached the walls of Rome and sacked the capital of the Roman Empire. The Visigoths looted, burned, and pillaged their way through the city, leaving a wake of destruction wherever they went. The plundering continued for three days. For the first time in nearly a millennium, the city of Rome was in the hands of someone other than the Romans. This was the first time that the city of Rome was sacked, but by no means the last.

CAUSES FOR THE DOWNFALL OF THE ROMAN EMPIRE:

1. **Invasions by Barbarian tribes:**

The most straightforward theory for Western Rome's collapse pins the fall on a string of military losses sustained against outside forces. Rome had tangled with Germanic tribes for centuries, but by the 300s "barbarian" groups like the Goths had encroached beyond the Empire's borders. The Romans weathered a Germanic uprising in the late fourth century, but in 410 the Visigoth King Alaric successfully sacked the city of Rome. The Empire spent the next several decades under constant threat before "the Eternal City" was raided again in 455, this time by the Vandals. Finally, in 476, the Germanic leader Odoacer staged a revolt and deposed the Emperor Romulus Augustulus. From then on, no Roman emperor would ever again rule from a post in Italy, leading many to cite 476 as the year the Western Empire suffered its deathblow.

2. Economic troubles and overreliance on slave labour :

Even as Rome was under attack from outside forces, it was also crumbling from within thanks to a severe financial crisis. Constant wars and overspending had significantly lightened imperial coffers, and oppressive taxation and inflation had widened the gap between rich and poor. In the hope of avoiding the taxman, many members of the wealthy classes had even fled to the countryside and set up independent fiefdoms. At the same time, the empire was rocked by a labor deficit. Rome's economy depended on slaves to till its fields and work as craftsmen, and its military might had traditionally provided a fresh Influx of conquered peoples to put to work. But when expansion ground to a halt in the second century, Rome's supply of slaves and other war treasures began to dry up. A further blow came in the fifth century, when the Vandals claimed North Africa and began disrupting the empire's trade by prowling the Mediterranean as pirates. With its economy faltering and its commercial and agricultural production in decline, the Empire began to lose its grip on Europe.

3. The rise of the Eastern Empire:

The fate of Western Rome was partially sealed in the late third century, when the Emperor Diocletian divided the Empire into two halves—the Western Empire seated in the city of Milan, and the Eastern Empire in Byzantium, later known as Constantinople. The division made the empire more easily governable in the short term, but over time the two halves drifted apart. East and West failed to adequately work together to combat outside threats, and the two often squabbled over resources and military aid. As the gulf widened, the largely Greek-speaking Eastern Empire grew in wealth while the Latin-speaking West descended into economic crisis. Most importantly, the strength of the Eastern Empire served to divert Barbarian invasions to the West. Emperors like Constantine ensured that the city of Constantinople was fortified and well guarded, but Italy and the city of Rome - which only had symbolic value for

many in the East—were left vulnerable. The Western political structure would finally disintegrate in the fifth century, but the Eastern Empire endured in some form for another thousand years before being overwhelmed by the Ottoman Empire in the 1400s.

4. **Overexpansion and military overspending:**

At its height, the Roman Empire stretched from the Atlantic Ocean all the way to the Euphrates River in the Middle East, but its grandeur may have also been its downfall. With such a vast territory to govern, the empire faced an administrative and logistical nightmare. Even with their excellent road systems, the Romans were unable to communicate quickly or effectively enough to manage their holdings. Rome struggled to marshal enough troops and resources to defend its frontiers from local rebellions and outside attacks, and by the second century the Emperor Hadrian was forced to build his famous wall in Britain just to keep the enemy at bay. As more and more funds were funneled into the military upkeep of the empire, technological advancement slowed and Rome's civil infrastructure fell into disrepair.

5. **Government corruption and political instability :**

If Rome's sheer size made it difficult to govern, ineffective and inconsistent leadership only served to magnify the problem. Being the Roman emperor had always been a particularly dangerous job, but during the tumultuous second and third centuries it nearly became a death sentence. Civil war thrust the empire into chaos, and more than 20 men took the throne in the span of only 75 years, usually after the murder of their predecessor. The Praetorian Guard—the emperor's personal bodyguards—assassinated and installed new sovereigns at will, and once even auctioned the spot off to the highest bidder. The political rot also extended to the Roman Senate, which failed to temper the excesses of the emperors due to its own widespread

corruption and incompetence. As the situation worsened, civic pride waned and many Roman citizens lost trust in their leadership.

6. The arrival of the Huns and the migration of the Barbarian tribes:

The Barbarian attacks on Rome partially stemmed from a mass migration caused by the Huns' invasion of Europe in the late fourth century. When these Eurasian warriors rampaged through northern Europe, they drove many Germanic tribes to the borders of the Roman Empire. The Romans grudgingly allowed members of the Visigoth tribe to cross south of the Danube and into the safety of Roman territory, but they treated them with extreme cruelty. According to the historian Ammianus Marcellinus, Roman officials even forced the starving Goths to trade their children into slavery in exchange for dog meat. In brutalizing the Goths, the Romans created a dangerous enemy within their own borders. When the oppression became too much to bear, the Goths rose up in revolt and eventually routed a Roman army and killed the Eastern Emperor Valens during the Battle of Adrianople in A.D. 378. The shocked Romans negotiated a flimsy peace with the barbarians, but the truce unravelled in 410, when the Goth King Alaric moved west and sacked Rome. With the Western Empire weakened, Germanic tribes like the Vandals and the Saxons were able to surge across its borders and occupy Britain, Spain and North Africa.

7. Christianity and the loss of traditional values:

The decline of Rome dovetailed with the spread of Christianity, and some have argued that the rise of a new faith helped contribute to the empire's fall. The Edict of Milan legalized Christianity in 313, and it later became the state religion in 380. These decrees ended centuries of persecution, but they may have also eroded the traditional Roman values system. Christianity displaced

the polytheistic Roman religion, which viewed the emperor as having a divine status, and also shifted focus away from the glory of the state and onto a sole deity. Meanwhile, popes and other church leaders took an increased role in political affairs, further complicating governance. The 18th-century historian Edward Gibbon was the most famous proponent of this theory, but his take has since been widely criticized. While the spread of Page 5 of 60 Christianity may have played a small role in curbing Roman civic virtue, most scholars now argue that its influence paled in comparison to military, economic and administrative factors.

8. Weakening of the Roman legions:

For most of its history, Rome's military was the envy of the ancient world. But during the decline, the makeup of the once mighty legions began to change. Unable to recruit enough soldiers from the Roman citizenry, emperors like Diocletian and Constantine began hiring foreign mercenaries to prop up their armies. The ranks of the legions eventually swelled with Germanic Goths and other barbarians, so much so that Romans began using the Latin word "barbarus" in place of "soldier." While these Germanic soldiers of fortune proved to be fierce warriors, they also had little or no loyalty to the empire, and their power-hungry officers often turned against their Roman employers. In fact, many of the barbarians who sacked the city of Rome and brought down the Western Empire had earned heir military stripes while serving in the Roman legions.

Occupation Of Western Europe by Barbarians

BACKGROUND OF THE GERMANIC PEOPLES :

In the period before 1000 B.C. the Germanic tribes lived in Scandinavia and the land between the Elbe and Oder Rivers. To the west of the Elbe River the land was occupied by Celtic people. To the east of the Oder River there were Baltic people such as the Letts and Lithuanians. Over the centuries the German tribes between the Elbe and the Oder pushed west driving the Celts out. By 200 B.C. the border between the Germans and the Celts was pushed to the Rhine River. The German tribes also pushed from the lower Elbe region to the upper Elbe region occupying what is now southern Germany. Some of the German tribes in Scandinavia migrated across the Baltic to the land between the Oder and the Vistula Rivers. This migration took place after the expansion of the western Germanic tribes from the Elbe-Oder region. These Germanic migrants from Scandinavia were different from the Germans of the Elbe-Oder region in language and customs but both had an economy originally based upon hunting and herding. Population growth was forcing migratory expansion. When the western Germanic tribes, those originally from the Elbe-Oder region, ran out of territory that could easily be acquired their social and economic structure had to be modified. The area of north central Europe at that time was largely covered by forests. The herder-hunters needed areas relatively clear of forest. In the face of population growth there were only a few things that could be done:

1. Conquest of new territories on the border of the old territory
2. Adoption of agriculture in order to feed more people from the existing territory
3. Clearance of forest to provide more pasture for the tribal livestock. These are listed in their order of difficulty. The western Germanic tribes ran out of

territory because they impinged upon the Roman Empire on the west and the south. In the east they faced the descendants of the migrants from Scandinavia (who hereafter will be called the eastern Germanic tribes). The western Germanic tribes adopted agriculture. In contrast the eastern Germanic tribes still had a migratory expansion option. They faced not the equally tough German people but Slavic and Baltic people who could not match their military prowess. Thus the eastern Germanic people continued their herding economy for centuries after the western Germanic people took up the practice of agriculture.

The most notable of the eastern Germanic tribes was the Goths. There is considerable historical evidence of the origin of the Goths in Scandinavia, possibly the Baltic island of Gotland, but in the second century A.D. the Goth moved from the lower Vistula River region to the area north of the Black Sea. In the Black Sea region the Gothic tribes divided into two divisions, the Ostrogoths and the Visigoths. The name Ostrogoths means roughly the eastern Goths. Visigoth did not mean western Goths but, in effect, that is what they became. Besides the Goths the other eastern Germanic tribes were the Vandals, the Gepids, the Burgundians and the Lombards, names that appear in the later history of Western Europe far from their original homelands. The western Germanic tribes were also undergoing political amalgamation and alignment. Tribal confederation names that are familiar from history are the Franks (meaning free as opposed to tribes settled in Roman territory), the Saxons, the Thuringians and the Alamanni. The Alamani were made up of Suevian tribes. The name for Germans in some languages of Europe is derived from the name Alamani. The German tribes had political systems that were virtually democracies or republics. The assemblies of freemen of the tribe were sovreign. Some tribes were ruled by leaders who functioned as kings, but there was adifference even among tribal groups having kings as to the nature of the kingship. First of all the king was in effect the executive officer of the assembly

of freemen of the tribe. Some tribes had leaders called grafs who were elected by their assemblies of freemen. A Graf could be anyone the assembly wished to elect. The monarchical tribes had kings, who were also elected by the assemblies, but in contrast in the monarchical tribes or states the king had to be selected from certain royal families. Thus the kingship was to a degree hereditary whereas the Grafship was not.

THE ATTACKS OF THE GOTHS ON THE ROMAN EMPIRE :

It is ironic that the most serious threats to the Roman Empire began not with the western Germanic tribes of the Roman frontier but the eastern Germanic tribes, particularly the Goths. The Roman Empire during the early third century had a series of weak emperors and a strong challenge from the Parthian Empire of Persia. The resources of the Empire were debilitated and the Goths challenged the Romans for control of the area at the mouth of the Danube River at the Black Sea. The Goths controlled the area north of the Black Sea and the Romans had conquered a territory north of the Danube, which they called Dacia. This is the region of present day Romania. The attacks of the Goths began in 247 A.D. and in 251 A.D. They lured the Roman army under the command of the Emperor Decius into a swampy region and defeated it. The Emperor Decius was killed in the battle. Emboldened by this victory the Goths built boats and ships and raided the cities of the Black Sea and eastern Mediterranean. The Romans under Claudius I finally were able to defeat the Goths decisively in 269 A.D. and brought peace to the region. The Emperor Claudius was thereafter known as Claudius Gothicus. But Claudius Gothicus rule did not last long and he was succeeded by the Emperor Aurelian. The Emperor Aurelian recognized the realities of the military situation in Dacia and in 270 A.D. withdrew Roman troops from Dacia leaving it to the Goths. The Danube once again became the northern frontier of the Roman Empire in

Eastern Europe. In 324 A.D. the Emperor Constantine concluded a treaty with the Visigoths that made them confederates of the Empire which meant that in return for annual subsidy the Visigoths agreed to help defend the Empire. Nominally Dacia was again counted as part of the Empire but controlled and defended by the Visigoths, confederates of the Roman Empire. The Ostrogoths were located to the east of the Visigoths in the region beyond the Dniester River. There were significant differences between the Ostrogoths and the Visigoths; generally the Ostrogoths represented a more archaic form of Gothic society.

THE NUMBERS OF THE INVADING TRIBES:

It is difficult to estimate the number of barbarians involved in the invasisons but roughly there were one hundred thousand Ostrogoths in Italy and about the same number of Visigoths in Spain. The Burgundians in southeastern France probably numbered about twenty five thousand. The estimated size of the Vandal army which crossed the Strait of Gilbraltar is eighty thousand. Thus the invasion forces constituted only a few percent of the population of the territories being invaded. This was enough to conquer a non-military population but not enough to surplant the culture of the people being conquered. There were also the nonGermanic people known as the Sarmatians or Alans. The Alans were the principal tribe of the Sarmatians. The Sarmations spoke a language in the Iranian language family. A Roman emperor brought Alans into southwest France to help control Celtic tribes and protect against Germanic invaders. For more on the Sarmatians see Sarmatians. The challenges of the barbarians to the Empire imposed a heavy burden on its finances and it's military. The burden of raising the troops and the funds to defend the Empire was threatening to bring about its collapse. The Emperor Diocletian undertook a major reorganization of the Empire. Later the Emperor Constantine undertook further political and economic reorganization.

THE OSTROGOTHS :

The Ostrogoths, were an Indo-European group that first appears in the archaeological record in Poland in the First Century. From Poland in the first century ancestors of Ostrogoths seem to have migrated southeast rather than due south, as did the ancestors of the Visigoths, and this why they are known as Ostrogoths, or East Goths. They finally settled down to farm in the Ukraine, on the northern shores of the Black sea. In Fifth century Theodoric was an able and ambitious man, and although he always maintained his allegiance to the Roman emperor Constantinople, he did very well for himself in the west during his long reing. The Ostrogoths took up farming and trading with the Romans and the Parthians, and lived there more or less peacefully for several hundred years, until in the 300s AD they began to be pushed southward and westward by new invaders, the Huns.

THE VISIGOTHS :

The Visigoths were the western tribe of the Goths who settled west of the Black sea sometimes in the 3 rd century. The Visigoths would eventually settle in the region of modern day Germany and Hungary until they were driven out by the invading Huns. The Visigothic Kingdom was a Western European power in the 5 th to the 8 th centuries, created first in Gaul, when the Romans lost their control of the western half of their empire and the in Hispania until 711. Visigoths controlled the strongest kingdom in Western Europe. The Visigoths slowly moved south through Slovakia, but stopped when they came up against the Roman Empire, because they could not beat the Roman army.The Visigoths settled along the north side of the Danube river, took up farming and trading with the Romans, and lived there more or less peacefully for several hundred years, until in the 300sAD they began to be pushed southward by new invaders, the Huns.

THE VANDALS :

While their rule firmly established in what is now northern Tunisia and north eastern Algeria, the Vandals eventually annexed Sardinia, Corsica, and Sicily, and their pirate fleets controlled much of the western Mediterranean. Under Gaiseric, the Vandals even invaded Italy and captured Rome. Like the Goths, the Vandals may have originated in Scandinavaia before migrating south. They first breached the roman frontier in 406, with the Roman Empire distracted by internal divisions, and began clashing with both Visigoths and Romans in Gaul and Iberia. By 429 AD the Vandals decided to move to Africa instead of Spain. And ferried all 80000 of their people across the Straits of Gibraltar in boats. Under their king Gaiseric, the Vandals established a kingdom in Africa, which they used as a base for piracy around the Mediterranean for a hundred years. They set up an Arian church. Minted their own coins. And had diplomatic relations with other Mediterranean kingdom. In 533, however. The Roman Emperor Justinian sent his general Belisarius to reconquer Africa for Rome. When Belisarius succeeded that was the end of the Vendals.

THE FRANKS :

Frank, member of a Germanic speaking people who invaded the Western Roman Empire in the 5 th century. The Franks established the most powerful Christian kingdom of early medieval western Europe. They laid the foundation for the Kingdom of France, secured the Pope's position as the leader of Christian in Western Europe and led indirectly to the medieval institution of a Holy Roman Empire ruled by Germans. The Franks emerged into recorded history in the 3 rd century as a Germanic tribe living on the east bank of the lower Rhine River. In 481 Clovis I succeeded his father, Childeric, as the ruler of the Salian Franks of Tournai. The Frankish had much the best of geographic good fortune. The Franks had been established in Belgium as Roman allies .Unlike the other major groups, which pulled up stakes and then started from

scratch in some distant land, the Franks merely expanded in northern Gaul by means of a succession of small scale advances. The Franks fought the Visigoths at the battle of Vouille in 509 AD and won, killing the Visigothic king Alaric II. The Visigoths gave up and moved to Spain, and the Franks under Clovis took over all France .

THE ANGLO SAXONS :

During the fifth century the Anglo-Saxons occupied Britain, Rome had withdrawn its army and its officials from Britain. The invaders crossed North Sea and fought with the Britain's. The bloody war between the Britain and the Anglo-Saxons lasted over a century. In the process Roman civilization wiped out. It was during the second half of the century that more and more Anglo-Saxons arrived to take land for themselves. It appears that the early saxon raids followed by several invasion around 450.and that warfare continued intermittently for more then a century. The Britain put up a stubborn fight, but were gradually forced to give ground. Some fled to Gaul and settled on its Channel coast, giving their name to the Brittany peninsula. The Roman Empire was very large and under attack in lots of places, so the Roman Army was not able to defend it all. The Roman emperor ordered the last Roman soldiers in Britain to leave, The Britain would have to defend themselves as best they could.

THE BURGUNDIANS :

Burgundians were a Scandinavian people whose original homeland lay on the southern shores of the Baltic sea, where the islands of Bornholm still bears their name. The Burgundians occupied the lands of western Switzerland. They retained political control in Switzerland but lost contact with their former homeland and were assimilated into the Roman Celtic population. During the 4 th century, the Burgundians, a Germanic people who may have originated on

the Baltic Island of Bornholm, settled in the western Alps. They founded the Kingdom of the Burgundians, which was conquered in the 6 th century by another Germanic tribe, the Franks.

THE LOMBARDS :

The Lombards were a Germanic tribe best known for establishing a kingdom in Italy. They were also known as Langobard or Langobards . In the first century the Lombards made their home in north western Germany. They were one of the tribes that made up the Suebi,

and though this occasionally brought them into conflict with the Romans, for the most part the greater number Lombards led a fairly peaceful existence, both sedentary and agricultural. By the end of the fifth century they had established themselves fairly firmly in the region north of the Danube River. In the sixth century, a Lombard leader by the name of Audoin took control of the tribe, beginning a new royal dynasty. Audoin apparently instituted a tribal organization similar to the military system used by other Germanic tribes, in which war bands formed of kingship groups were led by a hierarchy of dukes, counts and other commanders.

THE BYZANTINE EMPIRE

CONSTANTINEL (324- 337)

Constantine who ruled from 324 to 337 made some magnificent changes to the Roman Empire. Two of these changes were the new capital at Byzantium and the new Christian character of the empire. These changes eventually created a distinct culture which would characterize the Byzantine empire after the fall of the Western Roman Empire in 476. Even so, people living under the Byzantine Empire continued to see themselves as Romans and continued to refer to their empire as the Roman Empire the terms Byzantine Empire and Eastern Roman Empire were created much later. Even though the Byzantine Empire is

considered to start with Constatine ‘s moving the capital to Byzantium, it was not considered a separate empire by historians until the fall of the Western Roman Empire in 476. Even during this overlap, the nature of the Eastern and Western halves of the Empire began to diverge. In particular, the Greek language became more and more important in the East relative to Latin. In addition, Constantine legalised Christianity. However, this was still a period of transition. During Constantine’s rule, there was a mix of Christian and pagan element. He clearly became deeply involved in the religious controversied of the age and he favoured Christians in the employ of the state. At the same time, Constantine continued to hold the office of pontifex maximus and pagan symbols continued to appear on his coins at least until 323 CE. Some have argued that Constantine’s conversion to Christianity was politically motivated. At least openly Constantine ascribed much of his political success to the grace of a Christian god, even claiming to have won a battle because of a divinely sourced vision he had received before head. He played a major role in spreading Christianity by legalizing its practice and fiscally supporting the church activities. In 305 Constantine assisted his father, the newly appointed Western emperor, with a campaign in Britain. Their army proclaimed Constantine emperor after his father’s death the next year. A multisided civil war ensued between Constantine and the several other factions for the throne. Constantine defeated his main rival for the Western emperorship in 312 and defeated the Eastern emperor in 324 after years of strained relations, thus making Constantine sole ruler of the Roman Empire. He would direct largely successful campaigns for the rest of his reign, and he died in 337 while preparing for campaigns against the Persians.

THE REIGN OF JUSTINIAN, 527-565 A.D.

SUCCESSORS OF THEODOSIUS, 395-527 A.D.

The history of the Roman Empire in the East, for more than one hundred years after the death of Theodosius, is uneventful. His successors, though unable to prevent the Germans from seizing Italy and the other western provinces, managed to keep their own dominions intact. The eastern provinces escaped the fate of those in the West, because they were more populous and offered greater obstacles to the barbarian invaders, who followed the line of least resistance. The gradual recovery of the empire in strength and warlike energy prepared the way for a really eminent ruler--Justinian.

JUSTINIAN AND THEODOSIUS:

Justinian is described as a man of noble bearing, simple in his habits, affable in speech, and easy of approach to all his subjects. Historians have often drawn attention to his wonderful activity of mind and power of steady industry. So great was his zeal for work that one of his courtiers called him "the emperor who never sleeps." Possessed of large ideas and inspired by the majesty of Rome, Justinian aimed to be a great conqueror, a great lawgiver, and a great restorer of civilization. His success in whatever he undertook must be ascribed in part to his wife, Theodora, whom he associated with himself on the throne.

CONQUESTS OF JUSTINIAN:

It was the ambition of Justinian to conquer the Germanic kingdoms which had been formed out of the Mediterranean provinces. In this task he relied chiefly on the military genius of Belisarius, one of the world's foremost commanders. Belisarius was able in one short campaign to destroy the Vandal kingdom in North Africa. The Vandals by this time had lost their early vigor; they made but a feeble resistance; and their Roman subjects welcomed

Belisarius as a deliverer. Justinian awarded a triumph to his victorious general, an honor which for five centuries emperors alone had enjoyed. The conquest of North Africa, together with the islands of Sardinia and Corsica, was followed by the overthrow of the Ostrogothic kingdom in Sicily and Italy. Justinian also recovered from the Visigoths the south eastern part of Spain. He could now say with truth that the Mediterranean was once more a Roman sea.

A MOSAIC OF JUSTINIAN:

A mosaic dating from 547 A.D., in the church of San Vitale, Ravenna. It shows the emperor (in the centre) with a bishop, his suite and imperial guards. The picture probably gives us a fair idea of Justinian's appearance, though it represents him as somewhat younger than he was at the time.

CODIFICATION OF ROMAN LAW:

The conquests of Justinian proved to be less enduring than his work as a lawgiver. Until his reign the sources of Roman law, including the legislation of the popular assemblies, the decrees of the Senate, the edicts of the of Roman praetors and emperors, and the decisions of learned lawyers, had never been completely collected and arranged in scientific form. Justinian appointed a commission of legal scholars to perform this task. The result of their labors, in which the emperor himself assisted, was the publication of the Corpus Juris Civilis, the "Body of Civil Law." Under this form the Roman principles of jurisprudence have become the foundation of the legal systems of modern Italy, Spain, France, Germany, and other European countries. These principles even influenced the Common law of England, which has been adopted by the United States. The _Corpus Juris Civilis_, because of this widespread influence, is justly regarded as one of Rome's most important gifts to the world.

CIVILIZING WORK OF JUSTINIAN:

Justinian claim to the title of & quot; Great & quot; rests also on his civilizing work. He wished to restore the prosperity, as well as the provinces, of the empire. During his reign roads, bridges, and aqueducts were repaired, and commerce and agriculture were encouraged. It was at this time that two Christian missionaries brought from China the eggs of the silkworm, and introduced the manufacture of silk in Europe. As a builder Justinian gained special fame. The edifices which he caused to be raised throughout his dominions included massive fortifications on the exposed frontiers, splendid palaces, and many monasteries and churches. The most noteworthy monument to his piety is the church of Sancta Sophia at Constantinople, now used as a Mohammedan mosque. By his conquests, his laws, and his buildings, Justinian revived for a time the waning glory of imperial Rome.

CONTRIBUTION :

CODIFIED ROMAN LAW :

 Under emperor Justinian, Byzantine legal experts collected and arranged Roman law.

 Main sources of law remained enactment of emperors.

 Laws become more extensive, regulating the main aspects of public, private, economic and

social life.

 For 100 years , from Diocletian to Theodosius over 2000 laws were issued.

PRESERVED ANCIENT GREEK CIVILIZATION A BRIDGE TO ANTIQUITY :

 Byzantine culture represented a continuation of classical knowledge, especially its Greek

and Hellenistic aspects.

 The Byzantine spoke Greek.

 At the University of Constantinople, scholars cherished ancient manuscripts and studied
classical literature, philosophy and science.

 Thanks to Byzantine scholars writings of the ancient Greeks were preserved for future
generations.

BYZANTINE CULTURE SPREAD :

 Outside the Empire.

 It fascinated and captivated peoples in Russia and in the Balkans, forming the foundation of
their civilizations.

 In Western Europe, Byzantine classical knowledge helped stimulates the revival of learning
during the Later Middle Ages and the Rennaissance.

FOSTERED ARCHITECTURE AND ART :

 In construction and decoration, the Byzantine made original contributions.

 Their architects combined features of Greco- Roman and Persian architecture by devising a
new structure a rectangular building topped by a round dome.

 Their artists adorned building interior with brilliant mosaics-images consisiting of small
coloured stones, tile and coloured glass fitted together to form picture or designs.

 Great skills and artistry went into the portrayal of biblical stories and historical episodes.

ARCHITECTURE AND ART CONTINUED:

 Hagia, Sofia the famous church erected in the fifth century at Constantinople by emperor

Justinian is a noteworthy example of Byzantine art and architecture.

 Its plain but massive exterior contrasts with its sparkling and magnificient interior.

 Byzantine artisans also produced gold, silver and glass objects that ranks as works of art.

SHIELDED WESTERN EUROPE :

 Because of its location the Byzantine empire received the first blows of invaders coming

from the east, especially the Arabs and the Turks.

 By resisting these invaders Byzantine forces indirectly were defending western Europe.

Byzantine culture

The Byzantine Empire influenced many cultures, primarily due to its role in shaping Christian Orthodoxy. The modern-day Eastern Orthodox Church is the Second largest Christian church in the world. Orthodoxy is central to the history and societies of Greece, Bulgaria, Russia, Serbia, and other countries. Byzantine architecture, particularly in religious buildings, can be found in diverse regions from Egypt to Russia. During the Byzantine Renaissance—from 867 to 1056—art and literature flourished. Artists adopted a naturalistic style and complex techniques from ancient Greek and Roman art and mixed them with Christian themes. Byzantine art from this period had a strong influence on the later painters of the Italian Renaissance. In the period following the sacking of Constantinople in 1204 and the fall of Constantinople in 1453, people migrated out of Constantinople. Among these emigrants were many Byzantine scholars and artists, including grammarians, poets, writers, musicians, astronomers, architects, artists, scribes, philosophers, scientists, politicians and theologians.

RISE AND SPREAD OF CHRISTIANITY:

The history of Christianity concerns the Christian religion, Christendom, and the Church with its various denominations, from the 1st century to the present. Christianity originated with the ministry of Jesus in the 1st century Roman province of Judea. According to the Gospels, Jesus was a Jewish teacher and healer who proclaimed the imminent kingdom of God and was crucified c. AD 30–33. His followers believed that he was then raised from the dead and exalted by God, and would return soon at the inception of Gods kingdom. The earliest followers of Jesus were apocalyptic Jewish Christians. The inclusion of gentiles in the developing early Christian Church caused a schism between Judaism and Jewish Christianity during the first two centuries of the Christian era. In 313, Emperor Constantine I issued the Edict of Milan legalizing Christian worship. In 380, with the Edict of Thessalonica put forth under Theodosius I, the Roman Empire officially adopted Trinitarian Christianity as its state religion, and Christianity established itself as a predominantly gentile religion in the state church of the Roman Empire. Christological debates about the human and divine nature of Jesus consumed the Christian Church for a couple of centuries, and seven ecumenical councils were called to resolve these debates. Arianism was condemned at the First Council of Nicea (325), which supported the Trinitarian doctrine as expounded in the Nicene Creed. In the early middle Ages, missionary activities spread Christianity towards the west among German peoples. During the High Middle Ages, eastern and western Christianity grew apart, leading to the East–West Schism of 1054. Growing criticism of the Roman Catholic ecclesiological structure and its behaviour led to the Protestant movement of the 16th century and the split of western Christianity. Since the Renaissance era, with colonialism inspired by the Church, Christianity has expanded throughout the world. Today there are more than two billion Christians worldwide, and Christianity has become the world's

largest religion. Within the last century, as the influence of Christianity has waned in the West, it has rapidly grown in the East and the Global South in China, South Korea and much of sub-Saharan Africa.

THE SPREAD OF ISLAM:

GROWTH OF ISLAM:

When Islam first emerged in Arabia during the mid-seventh century, there was little indication that within 150 years the movement would come to dominate the entire Middle East, as well as northern Africa and Spain. The early spread of Islam was directly linked to the revelations and work of the Prophet Muhammad who preached religious and moral reform throughout Arabia between 610 and 632 C.E. However, the origins of the movement were fraught with struggle. Acceptance of the faith in the polytheistic city of Mecca along with much of the rest of Arabia was gradually accomplished after a series of military campaigns, treaties, and non-violent pilgrimages undertaken by the newly formed Ummah (the gathered community of believers). The earliest Muslims were scorned in the major trade centre of Mecca and began assembling their community under the leadership of Muhammad at the more northerly city of Yathrib in the Arabian Peninsula. Several generations of the Prophet's successors (known as caliphs) during the eighth century spread the faith through both religious and political programs into North Africa, the Middle East, and even as far as Spain. Still, despite its widespread geographic success, until about the year 1000 Islam was more of an administrative presence than an ideology that had won over the majority of the populace. In many areas, the growth of converts was gradual, perhaps because (at least until the twelfth century) the Muslim conquerors seemed quite tolerant of other faiths. It has also been suggested that political, economic, and military control of strategic geographic locations was more important than converting entire populations. Forced conversion to Islam was not practiced in many non-pagan areas, especially

where Jews and Christians were living in newly occupied Muslim territories. In fact, they were often referred to as the People. since all three traditions shared common elements in their sacred scriptures and traced their heritage back to the figure of Abraham. While members of other faiths were often tolerated, they usually were not allowed to participate in government and had to pay special but not exorbitant taxes. The cultures and faiths affected by the early growth of Islam were quite diverse: not only the formerly polytheistic people of Arabia, but the Coptic Christians in North Africa, Eastern Orthodox in Palestine and Asia Minor, Roman Christians in Spain, Nestorian and Arian Christians in the Holy Land, polytheistic Berber tribes in North Africa, and Jews of various kinds throughout the Mediterranean and Middle East all became subjects of Muslim caliphates. By the year 1000 it is believed that nearly eighty percent of the population in the Dar-al-Islam (Islamic territory) had converted to faith in Allah as it had been revealed to the Prophet Muhammad in the seventh century and handed down through succeeding generations by way of the holy Koran.

ELEMENTS OF ISLAMIC BELIEF:

Requirements for participation in the religion of Islam were not extreme compared to some Jewish and Christian practices. The Muslim theological notion that people tended to be of Allah (God) seemed to be reinforced by directives for prayer five times a day (salat) and a month-long season of fasting (sawm) during the season of Ramadan.

However, the most important religious act was that of simple belief, reciting the creed or confession of faith (shahadah), that is no God but Allah, and Muhammad is His prophet aims giving (zakat) was also expected of Muslims, charity both to the poor and in support of religious institutions. Although these were not practices all people readily desired to embrace, the potential for reward seemed not to be fraught with as many of the complex and confusing doctrines or laws as existed in Christianity and Judaism. Those who followed without question the teaching of the Prophet and the will of Allah were assured eternal

paradise. As time passed, the Islamic holy book, the Koran, began to be seen as an infallible scripture, the mother of all books, the literal word of Allah, sealed as the final revelation that humans will ever need. Islamic law seems not to have been divided between separate religious and civil realms. By the ninth century, law began to be viewed as descending not only from the authority of God scripture but also from the practices and sayings of the Prophet (sunna), which were handed down orally and eventually written into the Hadith. Added to this law was the ijma or traditions of historic Islamic communities. Later works like the ninth-century Tasfsir became important commentaries on the Koran and formed the basis for Islamic theology.

DYNASTIES AND RELIGIOUS DIVISIONS:

Islamic presence in Spain appeared at a very early juncture during the evolution of the major Muslim dynasties. The presence of the Umayyad Dynasty, which began in Damascus in the middle eighth century and continued in Spain until the eleventh century, put Muslim Spain (known as al-Andalus or Andalusia) into commercial contact with the North African coast, Palestine, and Syria. This led to the development of flourishing trade centres and a period of artistic and intellectual growth. Under the Umayyads, Jewish merchants enjoyed more tolerance than in Christian states, although persecution increased with the arrival of the Almoravids in the eleventh century and the Almohads in the twelfth, each of whom brought their own cultures and customs to the interpretation of Islam. There were also major religious divisions within Islam that began to emerge after 1000. The Sunni and positions, which go back to seventh-century disputes over the requirements for who might succeed the prophet Muhammad as caliph and still divide Islam today, became strongly linked to ideological and political separations dictating the way Islam would be practiced and perceived. The Sunni, who were in the majority, most often preferred to be directed by teachers, scholars, preachers, and government officials. They subscribed to interpretations of an eternal and uncreated Koran,

the word of Allah, which was to be obeyed without question, but expressed concepts of an Allah that could not be completely known to humankind. The making up roughly a fifth of medieval Muslims, had migrated toward stricter and even more literal interpretations of Islamic law and ideology, as well as relying upon religious leadership that was more charismatic. The mystical branch of Islam called Sufism, which began as more of a monastic movement in the eighth and ninth centuries, became popular among individuals who rejected the formalized trappings of Islamic religious life and were looking for more inward and personal expressions concerning their relationship with Allah.

LAW AND PHILOSOPHY:

There were no priests with sacramental powers in Islam, as individuals were considered accountable directly to Allah and needed no spiritual intermediaries. Any devout Muslim could lead prayer, so that all were regarded as equal in the eyes of Allah. However, certain dynasties subscribed to the notion of a mahdi (that is, a divinely guided savior or messiah) who might bring justice and righteousness to the earth, restoring the true and proper message of Allah, if one would only follow his lead. The observance of religious law became most important, particularly as a variety of dynasties began to compete with each other for political control of Arabia, Persia, North Africa, Spain, and Asia Minor. As early as the eighth century, Muslim schools sprang up which were devoted to examining the roots of Muslim law. This process was called ijtihad, meaning a strenuous examination. Sunni schools of religious law called madhhabs began to emerge which would establish norms for Muslim practice. Four distinct schools came into being at the major centers of Damascus, Medina, Baghdad, and al-Andalus. The growth of learning centers and formalized education as well as interest in mathematics, astronomy, and philosophy began to create divisions in Islam and give rise to a host of theological debates. Unlike the Christian scholars, the organization of knowledge for medieval Muslims took in separate religious and non-religious

categories. However, like Christian scholastics, there were prominent Muslim philosophers, such as Al- Ghazali (b. 1058) in Baghdad, Averroës (1126–1198) in Spain, and Avicenna (980–1037) in Persia, who struggled to reconcile the notions of faith and human reason. The numerous advances of Muslim thinkers had important influence on philosophers in the Christian West. Based upon the works of the Greek philosopher Aristotle, Islamic examination of natural and metaphysical truths attempted to link everything in the universe to Allah.

CONFLICTS WITH CHRISTIANITY:

During the first several centuries of Muslim control over the Holy Land, Christian pilgrims were able to visit the sacred sites with relative freedom. Their overland route usually took them across south Eastern Europe, through Hungarian territory, Greece, Anatolia (Turkey), and Syria. Those who travelled by sea landed in Egypt or directly in Palestine. The growing threat of the Muslim presence on the border of the Byzantine (Eastern Christian) Empire and the loss of Byzantine control over the Holy Land served as a pretext for the Christians initiating the Crusades, which were in part due to religious ideological differences (Pope Urban II characterized the First Crusade as the will of God), but not completely driven by a desire to eradicate Islam. The factor most likely responsible for the early successes of the Christian invasions of the Holy Land was the internal disorder among the various Muslim dynasties, several of which were on the brink of controlling the area. Since the concept of the is something that developed from a European mindset, Muslims did not write their history about the wars for the Holy Land in the same way as Christians. These conflicts are more or less seen as any other wars with an invading enemy. The idea of jihad, struggling or fighting to maintain excellence (or striving for an ideal society in which Islam might flourish), is present almost from the beginning of Muslim thought, but not in terms of physical battle as much as a spiritual and a collective duty expected of all Muslims. Emphasis was

upon the that is the struggle within oneself. It connected to the idea of the physical struggles on the path to God. Endeavours connected to the such as mission effort, good works, building mosques, even ideas such as physically overcoming the enemies of the faith, would not become significant to Muslim theology and ideology until the twelfth century. Those who lived in the part of the Islamic world that was spreading the faith were, for example, linked to the ongoing missionary activity in the Dar al-harb (the abode of conquest or expansion). Throughout its early history, Islam did carry out large-scale military conquest, but the term jihad as specifically connected to holy war only began to appear much later, at the time of the Second Crusade (1146–1148), in response to the Christian military threats.

THE HOLY ROMAN EMPIRE:

The Holy Roman Empire, often unofficially referred to as the Holy Roman Empire of the German Nation, was a multi-ethnic complex of territories in Western and Central Europe that developed during the Early Middle Ages and continued until its dissolution in 1806 during the Napoleonic Wars. The largest territory of the empire after 962 was the Kingdom of Germany, though it also included the neighbouring Kingdom of Bohemia and Kingdom of Italy, plus numerous other territories, and soon after the Kingdom of Burgundy was added. However, while by the 15th century the Empire was still in theory composed of three major blocks – Italy, Germany and Burgundy – in practice, the links between these blocks had become so unsubstantial that only the Kingdom of Germany remained, nearly all the Italian territories for instance having become in effect part of a narrowly-defined Habsburg dynastic patrimony, unconnected to the Empire. The external borders of the Empire did not change noticeably from the Peace of Westphalia – which acknowledged the exclusion of Switzerland and the Northern Netherlands, and the French protectorate over Alsace – to the dissolution of the Empire. By then, it largely contained only German-speaking territories, plus the Kingdom of Bohemia. At

the conclusion of the Napoleonic Wars in 1815, most of the Holy Roman Empire was included in the German Confederation. On 25 December 800, Pope Leo III crowned the Frankish king Charlemagne as Emperor, reviving the title in Western Europe, more than three centuries after the fall of the earlier ancient Western Roman Empire in 476.

The title continued in the Carolingian family until 888 and from 896 to 899, after which it was contested by the rulers of Italy in a series of civil wars until the death of the last Italian claimant, Berengar I, in 924. The title was revived again in 962 when Otto I was crowned emperor, fashioning himself as the successor of Charlemagne and beginning a continuous existence of the empire for over eight centuries. Some historians refer to the coronation of Charlemagne as the origin of the empire, while others prefer the coronation of Otto I as its beginning. Scholars generally concur, however, in relating an evolution of the institutions and principles constituting the empire, describing a gradual assumption of the imperial title and role. The exact term Holy Roman Empire was not used until the 13th century, but the concept of translation imperia, the notion that he – the sovereign ruler – held supreme power inherited from the ancient emperors of Rome, was fundamental to the prestige of the Emperor. The office of Holy Roman Emperor was traditionally elective, although frequently controlled by dynasties. The mostly German prince-electors, the highest-ranking noblemen of the empire, usually elected one of their peers as King of the Romans and he would later be crowned emperor by the Pope; the tradition of papal coronations was discontinued in the 16th century.

The empire never achieved the extent of political unification as was formed to the west in France, evolving instead into a decentralized, limited elective monarchy composed of hundreds of sub-units: kingdoms, principalities, duchies, counties, prince-bishoprics, Free Imperial Cities, and other domains. The power of the emperor was limited, and while the various princes, lords,

bishops, and cities of the empire were vassals who owed the emperor their allegiance, they also possessed an extent of privileges that gave them de facto independence within their territories. Emperor Francis II dissolved the empire on 6 August 1806 following the creation of the Confederation of the Rhine by Emperor Napoleon I the month before.

Unit II

THE FRANKISH KINGDOM TO THE CAPETIAN KINGS OF FRANCE:

CLOVIS 1 (481-511) :

Times of turmoil and war have been happening on the surface of the earth with clockwork precision. Men of the same region, religion and race have fought with each other due to menial differences and destroyed their own. In spite of this, a few kings and queens in history have united such people and carved out kingdoms that have lasted for decades or even centuries and have put themselves on a pedestal of being more than just monarchs. One such king, born in the Merovingian dynasty of the Franks, was destined for such greatness in a heroic and warrior-like fashion.

He was Clovis I, the first king of Franks. Here's an introduction to his life. The Franks, often referred to as "the long haired people," were also a divided people among themselves. The Germanic tribe was made up of smaller family clans that fought for supremacy and authority. Those seeking power knew that unity could be achieved only by being a great warrior and crushing one's opponents. Clovis was born to a great Frankish warrior-king, head of the Merovingian family. His father decided to name him Chlodovech (or Clovis), meaning "a praised fighter," foretelling the future that would someday become a reality. As Clovis grew, he was aided by a number of warriors and teachers in learning the craft of war and the Frankish culture.

The early childhood of Clovis was spent playing and roaming around the region along with close friends. The people of his clan and friendly cherished their young prince and had already hailed him as the future king. When Clovis was around 4 years old, his father had left home to assist the Romans again against the Visigoths. During this time, Clovis was groomed into

a Frankish warrior. Clovis learnt and mastered the art of using the sword, throwing axe and the spear, which were the primary weapons of the Franks. He showed a natural affinity towards duelling and took to horse riding like a duck takes to water. Clovis was efficiently molded as one among the Franks, who were known for their fierce warrior ways. As the years passed by, Clovis grew battle ready.

His mother had sowed the seeds of a Frankish rule over the collapsing Roman Empire, making Clovis yearn for the unity of the Franks and rule over the powers of Europe. This dream came quicker than expected, when his father would die alongside the Romans defending the city of Rome from attack. Clovis was devastated, and blamed the loss of his father on the Romans. He channelled his anger into political power and a desire to conquer what the Romans were losing.

On a bright morning of May, in 481 AD, Clovis was crowned the king of the Merovingian Franks, in the place of his father. He was 15 years old. This news spread far and wide. The Romans saw it as another soft alliance scheme, and the Gauls, other Frankish clans and Goths took it as a weakening of the Merovingian controlled territory. But they were sorely mistaken; Clovis I, the popular king and “praised fighter” of the Merovingians was ready. He was clever and cunning, pitting his enemies against one another and allying himself strategically with outcast clans. He fought from the frontline, swiftly seizing rival clan centres of power and forcing them into his growing kingdom. Clovis was extremely aggressive and did not allow his political rivals and military enemies to attack him, always taking the offensive before they could launch their own attacks.

In a span of just 3 years, Clovis had brought the entire Frankish tribe under one rule, his rule; with fierce battle tactics and strategy. Having united all

of the Franks together, his next move was to attack Rome itself, who had manipulated his father for their own military purposes, which ultimately led to his father's death. Clovis showcased his calculated and strategic side in this war to take down the mighty Western Roman Empire. He was a single-minded warrior, who aimed at the ultimate goal rather than being content with smaller options. The Franks battled fiercely under him and the Roman Empire fell to the Franks. Having won the battle, Clovis was now the undisputed champion of most of Gaul and northern portions of the old Roman Empire. Some Franks feared that Clovis was becoming too strong and decided to rebel against him.

However, the rebellion of local chieftains were quickly put down. Clovis' strong-handed response to the rebellious Franks sent a strong message to both his allies and enemies alike; Clovis was here to stay. In one major battle against a Germanic tribe called the Alemanni, Clovis I and the Franks were facing great difficulty. The Alemanni relied more upon guerrilla warfare and this harassed the heavy cavalry of Clovis. It seemed as though the Franks would be defeated by this local tribe to the south-west of Gaul. Clovis prayed to his gods for aid, but nothing seemed to change the scenario of the battle. In this time of crisis, Clovis remembered the words of his wife, who had converted to Christianity, to call out to the Christian God and no other for help.

Clovis decided to go by his wife's belief and so he called upon help from the Christian God and promised to God that he would become a Christian if he was helped to win in this battle. The next morning, as the war horn sounded and the battle began, the Alemanni were crushed in the open field and began to race away from the Frankish cavalry. Clovis had led the charge and seeing the enemy flee infused his faith in Christianity. Following his victory, Clovis decided to convert to Christianity keeping his promise. He also thought of the advantages that would come his way with this move. A major plus point being that the Eastern empire and Catholic Church would open-mindedly accept

him as a quasi-ruler of the old Western Roman Empire. In 498 AD, Clovis converted to Christianity, being baptised on 25th of December at a small church in the vicinity of a local abbey near the site of the Cathedral of Reims.

At the same event, around 3000 of his soldiers were also baptised. Soon after Clovis's conversion, much of the Frankish generals began despising Clovis, however they never vented out their emotion in the battlefield. In fact, they remained loyal to him in battle, for he was the one who had brought them under one rule and given them a true Frankish kingdom. After this acquisition, Clovis set out to organise his kingdom and for that he released the first Frank law as a king which listed various crimes and the punishment that was to be meted out to the guilty. These actions made Clovis one of the first kings in Frankish history to rule by law and the codes of Christianity. However, Clovis himself did not actually embody the teachings of Christianity. He continued to murder, plot, and torture and destroy in the name of unity, even after his conversion. Clovis's death, having caught a fever and died, was grieved by the entire Frankish kingdom. He had successfully vanquished the Romans and brought Europe under the Frankish rule.

After his death, the regions of Rheims, Orléans, Paris and Soissons were divided among Clovis's sons and became the new political units of the Frankish kingdom.Clovis is remembered even today for his unparalleled contribution to the unification of the Frankish nation. He strongly and single-handedly brought together the warring tribes of the Franks and etched out a nation. This also established the Frankish influence upon people beyond the borders of Gaul, a task, which no other regional king could match. His conversion to Christianity led him to become an ally and protector of the papacy (aka Catholic Church). Clovis was remembered in France in perhaps the most royal way after his death, as 18 kings of France took on the name Louis, a later French form of the name Clovis. Clovis' conversion into Catholicism was that

of one man and not of his kingdom, but it holds great importance in Frankish history.

The Merovingian dynasty formed by Clovis ruled France for another 200 years until its collapse and sowed the seeds of the French culture as we know today. The achievements of Clovis dug the foundation of the Frankish Empire, set the stage for another great king, Charlemagne, and prepared the way for the establishment of the great civilization of the Holy Roman Empire.

CHARLES MARTEL (719-1814) :

Charles Martel born in 688, Quierzy-sur-Oise, mayor of the palace of Austrasia from 715 to 741. He reunited and ruled the entire Frankish realm and defeated a sizable Muslim raiding party at Poitiers in 732. His byname, Martel means “the hammer”.

EARLY LIFE:

Charles was the illegitimate son of Pippin II of Herstal, the mayor of the palace of Austrasia. By this period the Meringingian kings of the Frankish realm were rulers in name only. The burden of rule lay upon the mayor of the palace, who governed Austrasia, the eastern part of the Frankish kingdom, and Neustria, its western portion. Neustria bitterly resented its conquest and annexation in 687 by Pippin, who, acting in the name of the king, had reorganised and reunified the Frankish realm.

The assassination of Pippin’s only surviving legitimate son in 714 was followed a few months later by the death of Pippin himself. Pippin left as heirs three grandsons, and until they come of age, Plectrude, Pippin’s widow was to hold power, As an illegitimate son, Charles Martel was entirely neglected in the will. But he was young, Strong, and determined and an intense struggle for power at once broke out in the Frankish kingdom.

MAYOR OF THE PALACE:

Both Charles and Plectrude faced rebellion throughout the Frankish Kingdom when Pippin’s will was made known. The king, Chilperic II, was in the power of Ragenfrid, mayor of the place of Neustria ,who joined forces with the frisians in Holland in order to eliminate Charles.Plectrude imprisoned Charles and tried to govern in the name of her grand children, but Charles escaped, gathered an army,and defected the Neustrians in the battles at Ambleve

near Liege(716) and at Vincy near Cambrai (717).His success made resistance by Plectrude and the Austrasians useless, and they submitted. In 719 Charles defeated Ragenfrid at Soissons and forced him to retreat to Angers. From that point, Charles alone governed the Franks as mayor.

Assured of Austrasia,Charles now attacked Neustria itself, finally subduing it in 724.This freed Charles to deal with hostile elements elsewhere. He attacked Aquitaine,whose ruler, Eudes (Odo)had been an ally of Ragenfrid ,but Charles did not gain effective control of southern France until late in his regin. He also conducted long campaigns, some as late as the 730s, against the Frisians, Saxons, and Bavarians, whose brigandage endangered the eastern frontiers of his kingdom. Even after these expeditions, the Saxons in the particular continued to raid Charles's territory whenever the opportunity presented itself.

CONSOLIDATION OF POWER AND THE BATTLE OF TOURS :

Charles relied heavily on armed freemen to serve as the foundation of his military, but the increasing pace of offensive operations compelled him to create for his army a strong cavalry element composed of landed professional fighting men. The stir up was not yet in use among Frankish horsemen. So Charles's equestrian force would not have resembled the true heavy shock cavalry of the later later middle Ages, but the expense of arms and armour was nevertheless significant. To finance this costly enterprise, he appropriated some of the ecclesiastical lands recently acquired and consolidated by various bishops, mostly in Burgundy. This action aroused no contemporary censure, and the tenure of the lands was later regularized under Charles's sons Pippin and Carloman. It was then decided that the warriors to whom the lands had been granted should hold them for life with the church remaining the actual owner.

Again, no contemporary disapproval was shown at Charles's severity toward bishops, such as Rigobert of Reims, who were resentful or tardy in surrendering their holdings. Charles, in fact was viewed favourably by the church and was noted for his patronage of monasteries. It was to Charles that Pope Gregory II wrote in 722 to enlist support for Boniface's mission in the Rhineland. From that point onward, Charles consistently supported Boniface and also assited the missionary efforts of Pirmin and Willibrord, apostles of the Alemanni and of the Frisians respectively.

Having spent a ;arge part of the 720s campaigning in the north and east, Charles spent much of the following decade combating a persistent threat on his southern frontier. Ever since their arrival in Spain from Africa in 711, Muslims had raided Frankish territory. Threatening Gaul and on one occasion reaching Burgundy and sacking Autun. In 732 Abd-al-Rahman al-Ghafiqi, the governor of Cordoba, marched into Bordeaux and defeated Eudes. The Muslim then procedded north across Aquitaine to the city of Poitiers. Eudes appealed to Charles for assistance , and Charles managed to defeat a significant Muslim force at the Battle of Tours. Although Tours is sometimes presented as a decisive checkn on Muslim expansion into Europe, it was in reality a single engagement in a decades long conflict between the Franks and the armies of Muslim Spain. The victory did have the effect of burnishing Charles's reputation and authority especially in Aquitiane, where he forced Eudes to swear allegiance to him.

In 733, Charles began his compaign to force Burgunfy to yield to his rule. In 735 word arrived that Eudes was dead and Charles marched rapidly across the Loire River in order to make his power fell around Bordeaux. By 739 he had completely subdued the petty chieftains of Burgundy and he continued to fend off Muslim advances into Gaul during the decade.

Charles health began to fail in the late 730s and in 741 to his palace at Quierzy-sur-Oise, where he died the Merovingian kingdom between his two legimitate sons Peppin III and Carloman. Charles refrained from transferring the royal title of his own dynasty, however. The fiction of Merovingiain rule would continue until Pippin set aside Childeric III, the last Merovingian King, and had himself crowned king of the Franks in 751.

CHARLEMAGNE :

Charlemagne numbered Charles I, was King of the Franks from 768, King of the Lombards from 774, and Emperor of the Romans from 800. During the Early Middle Ages, he united the majority of western and central Europe. He was the first recognized emperor to rule from western Europe since the fall of the Western Roman Empire three centuries earlier. The expanded Frankish state that Charlemagne founded is called the Carolingian Empire. He was later canonised by Antipope Paschal III.

Charlemagne was the eldest son of Pepin the Short and Bertrada of Laon, born before their canonical marriage. He became king in 768 following his father's death, initially as co-ruler with his brother Carloman I. Carloman's sudden death in December 771 under unexplained circumstances left Charlemagne the sole ruler of the Frankish Kingdom. He continued his father's policy towards the papacy and became its protector, removing the Lombards from power in northern Italy and leading an incursion into Muslim Spain. He campaigned against the Saxons to his east, Christianizing them upon penalty of death and leading to events such as the Massacre of Verden. He reached the height of his power in 800 when he was crowned "Emperor of the Romans" by Pope Leo III on Christmas Day at Old St. Peter's Basilica in Rome.

Charlemagne has been called the "Father of Europe" (Pater Europae), as he united most of Western Europe for the first time since the classical era of the Roman Empire and united parts of Europe that had never been under Frankish or Roman rule. His rule spurred the Carolingian Renaissance, a period of energetic cultural and intellectual activity within the Western Church. The Eastern Orthodox Church viewed Charlemagne less favorably due to his support of the filioque and the Pope's having preferred him as Emperor over the Byzantine Empire's first female pretender Irene of Athens. These and other

disputes led to the eventual later split of Rome and Constantinople in the Great Schism of 1054. Charlemagne died in 814 and was laid to rest in Aachen Cathedral in his imperial capital city of Aachen. He married at least four times and had three legitimate sons who lived to adulthood, but only the youngest of them, Louis the Pious, survived to succeed him. He also had numerous illegitimate children with his concubines.

THE REIGN OF CHARLEMAGNE:

Charlemagne was born in 742 and ruled the Frankish realms from 800 to 814. Charlemagne was the son of King Pepin the Short, who is considered the founding member of the Carolingian dynasty. Charlemagne's reign in Western Europe is remembered today for its expansionary and unifying accomplishments throughout the region. Following the collapse of the western portion of the Holy Roman Empire, the Frankish Empire under Charlemagne was one of the first to follow in its footsteps as a major and influential powerhouse in Western Europe. Charlemagne extended his influence, and the power of the Frankish Empire, into a large portion of Western and Central Europe. He was responsible for successfully conquering portions of Italy as well. Charlemagne is referred to as Charles I in the history of France, Germany, and the Holy Roman Empire.

This reflects his widespread influence throughout Western Europe. His reign shaped the course of history in Western Europe and, to a certain degree, the entire history of the Middle Ages in the West. Charlemagne was also responsible for spreading Christianity throughout large portions of Western and Central Europe. The spread of Christianity was accomplished peacefully during the flourishing of art and culture known as the Carolingian Renaissance, but it was also forcefully imposed on peoples that Charlemagne conquered and ruled. For example, Charlemagne waged war on the Saxons to the east of the

Frankish realms. After successfully conquering the Saxons he introduced Christianity and imposed a strict penalty against the practice of German paganism, which was the most popular form of religion among the Saxon peoples.

Throughout Charlemagne's reign he successfully extended the influence and presence of the Frankish Empire to cover nearly as much territory as the Western Roman Empire had ruled over centuries earlier. During his lifetime Charlemagne divided the Carolingian Empire among his three sons: Pepin, Charles the Younger, and Louis the Pious. Although this potentially set the stage for significant divisions within the kingdom, Charles died without leaving any heirs to his holdings and Pepin died leaving only an illegitimate son, who would rule Italy. Following Charlemagne's death in 814, Louis the Pious succeeded his father as emperor and king of the Franks.

CAROLINGIAN RENAISSANCE :

The Germanic tribe known as the Franks established and ruled the Frankish Empire from the fifth through the tenth century in the ancient territory of Gaul (encompassing portions of modern-day France, Belgium, Switzerland, Germany, and the Netherlands). The Carolingian Empire refers to the rule of the Carolingian dynasty, which ruled the Frankish Empire during the Early Middle Ages from 800 to 888 CE. During its period of domination the Frankish Empire, spanning parts of present-day France and Germany, had two monastic dynasties, the Carolingian being the second and most influential one. The Carolingian Empire ruled the Frankish state in one form or another through the early tenth century. The Frankish Empire under the rule of the Carolingian dynasty was one of the most powerful empires in Western Europe during the Early Middle Ages. Today the Carolingian Empire is considered to be the precursor to the modern states of France and Germany, as well as the historical forerunner to the Holy

Roman Empire. Pepin the Short's ascendency to the Crown and appointment as king of the Franks in the middle of the eighth century launched the beginning of the Carolingian dynasty. The Carolingian family came to power following the Battle of Tours in 732. The battle was fought between the Frankish and neighboring Burgundian forces against the Muslims. The Franks were victorious, successfully fending off the Muslims and preventing them from advancing further into Europe. The victory at the Battle of Tours was one of the integral factors leading to the rise of the Carolingian dynasty and the creation of Carolingian Empire.

The Carolingians dominated the Frankish empire and expanded their power throughout Europe for the following century. The Carolingian Empire spanned from 750 to 987, under the rule of Charlemagne and his family. Today, scholars mark the beginning of the Carolingian Empire with the crowning of Charlemagne, or Charles the Great, and his coronation by Pope Leo III (800). The collapse of the Carolingian and the Frankish Empire is usually associated with the death of Charles the Fat (839–888).

Although there were developments in writing and architecture during the Merovingian period, the reign of Charlemagne and the Carolingian dynasty saw a flourishing of culture and innovation throughout the Frankish Empire. Today it is considered by scholars to be the first of three medieval renaissances. The entire period referred to as the Carolingian Renaissance spanned the eighth and ninth centuries; however, the main period of cultural activity occurred during the reigns of Charlemagne (r. 800–814) and his son Louis the Pious (r. 814–840). Elite scholars of Charlemagne's court were largely responsible for spearheading the Carolingian Renaissance and, in a similar way to the later Italian Renaissance of the fourteenth and fifteenth centuries, these scholars turned to ancient and classical texts for wisdom. During the Carolingian

Renaissance, scholars looked to the Roman Empire of the fourth century for inspiration.

Overall, the Carolingian Renaissance was largely confined to elite intellectual members of Charlemagne and Louis the Pious's court. Throughout the Carolingian Renaissance there was rapid growth in literature, the arts, architecture, and scriptural studies. This reflected the devoted interest in education, high culture, and moral revitalization among the Carolingian monarchy and court. The Carolingian Renaissance saw the preservation and duplication of ancient and classic texts and the creation of a new and more legible style of script—the Carolingian minuscule. The early modern Italic script has its roots in the Carolingian minuscule. The Carolingian minuscule provided a common writing style and a more universal Medieval Latin that improved communications throughout Europe for centuries to follow. Charlemagne's Admonitiogeneralis (789) and Epistola de litteriscolendis are two of the most important works written by Charlemagne to have survived to the present day. The Admonitiogeneralis was a piece of legislation containing over eighty clauses, many of which related to religious reform and regulation. The Epistola de litteriscolendis was a letter written by Charlemagne pertaining to the issue of language. Charlemagne brought scholars from all over Europe to his court and ordered the creation of schools to address the growing problem of the fragmentation of Latin into the different romance languages (Spanish, Italian, French, etc.). One of the primary objectives of these groups of scholars was to create a universal curriculum to be used at these new schools.

These scholars were responsible for creating textbooks and word lists, and for establishing the basic foundations for medieval education, such as the trivium (grammar, logic, and rhetoric) followed by the quadrivium (arithmetic, geometry, music, and astronomy). A major theme throughout Charlemagne's reign and the Carolingian Renaissance was an attempt to unite

the diverse ethnic, cultural, and linguistic groups within the kingdom. Scholars' work in language and scripts attempted to do this in the field of education. Charlemagne also tried to create a universal style of church music by eliminating any regional differences in style. He also managed to standardize the system of currency throughout the kingdom by creating a new system based on a pound of silver. The Carolingian Renaissance ultimately worked toward fostering the creation of a common European identity.

THE TREATY OF VERDUN (843):

One of the most substantial threats to the Carolingian dynasty and the Frankish Empire was the practice of gavelkind, which entailed the division of the empire among the king's heirs. This would eventually be replaced throughout Western Europe by the practice of primogeniture, which involved passing down the majority of a family's property to the eldest son. Following his ascendancy to the throne, King Louis the Pious had a difficult time maintaining control over the Carolingian Empire. By 817, only three years after his father's death, Louis the Pious had parceled out new kingships throughout the empire for his three sons from his first marriage. His eldest son Lothar became co-emperor with his father in addition to becoming the king of Italy. Louis the Pious's other sons, Pepin and Louis the German, received similar titles and territories.

In 1823, civil war broke out between Louis the Pious and his elder three sons following his attempt to incorporate Charles the Bald, his fourth son from his second marriage, into his will. The Carolingian Civil War lasted from roughly 823 to 835 and involved a series of hostile infighting between Louis the Pious and Charles the Bald and his older sons Lothar, Pepin, and Louis the German. In 829 Louis the Pious stripped Lothar of his title as co-Emperor and banished him to Italy. The next year, in 830, his sons retaliated and invaded

Louis the Pious's empire and replaced him with Lothar. In 831, Louis the Pious once again attacked his sons and bestowed the kingdom of Italy to Charles the Bald. Over the course of the next two years Pepin, Louis the German, and Lothar revolted once again, resulting in the imprisonment of Louis the Pious and Charles the Bald. Finally, in 835, peace was made within the family and Louis the Pious was ultimately restored to his position as emperor. After the death of Louis the Pious in 840, Lothar declared himself to be the sole successor to the entire Frankish Empire. This led to a second war between Lothar and his brothers Charles the Bald and Louis the German.

Lothar's troops were ultimately unable to defeat Charles and Louis's army, and finally, in 842, Louis the German and Charles the Bald agreed to an alliance referred to as the Oaths of Strasbourg. In addition to asserting Lothar's inability to rule the kingdom, the Oaths of Strasbourg divided the empire between Charles the Bald and Louis the German. Today, the oaths signify the beginnings of the kingdoms of France and Germany. After Charles the Bald and Louis the German allied themselves in the Oaths of Strasbourg, Lothar was finally willing to explore peaceful negotiations with his two brothers. This resulted in the Treaty of Verdun (843), which was the final step in the partition of Charlemagne's empire. The Treaty of Verdun (843) in many ways marked the beginning of the end of the Carolingian Empire. Although the treaty successfully ended the civil war, it established an official division of the empire into three separate kingdoms to be ruled by Lothar I, Charles the Bald, and Louis the German, the territories that would one day lead to the modern-day nations Italy, France, and Germany, respectively. The legacy of the Treaty of Verdun would prove to have lasting consequences for over a millennium.

The partition of Charlemagne's empire by his three grandsons was carried out without any consideration of the complex social and cultural differences that existed within the three territories. This led to hostility and

conflict in Western Europe that lasted in some form or another up through World War II. Lothar's kingdom, referred to as the Middle Frankish Kingdom (comprising parts of modern-day Italy), proved very difficult to keep unified because of its natural geographical division by the Alps. This region would become fragmented, and its smaller territorial entities led to the disunity of the Italian Peninsula, which continued to pose problems until Italy's unification in the mid-nineteenth century. The other two kingdoms of West Francia (modern-day France) and East Francia (modern-day Germany) continued to be more powerful than the Middle Frankish Kingdom; however, East Francia would continue as a series of Germanic states until its unification at the end of the nineteenth century.

DECLINE AND COLLAPSE OF THE CAROLINGIAN DYNASTY AND EMPIRE:

Infighting between Louis the Pious's sons and external threats from different civilizations, such as the Hungarians and the Muslims, both contributed to the collapse of the Carolingian Empire. However, another internal conflict increasingly threatened the future of the Carolingian dynasty over the course of the second half of the ninth century. The noble class throughout the Frankish realm had grown increasingly powerful during the rule of the Carolingian dynasty. It derived its power from nobles' ability to collect taxes and extract labor from the peasants who lived and worked on their land. Traditionally, the Frankish monarchs granted this land to the nobility in return for supporting the empire. The population of the nobility was steadily increasing at the same time that the Frankish kings stopped conquering new lands to be able to grant to the nobility.

This led to a shortage of land to distribute to the nobility and a growing frustration among the nobility as a result. The nobles continued to demand land for support, particularly during the period of civil wars. When members of the Carolingian monarchies could no longer provide land in exchange for noble support, members of the nobility started to seize religious properties, such as churches and monasteries. This weakened the power of the monarchies and increased the local power of the aristocracy throughout the Frankish Empire, and later throughout parts of Western and Central Europe. The Carolingian Empire itself continued to be further fragmented and divided following the Treaty of Verdun. After the death of Charles the Bald in 877, the kingdom of West Francia was passed on to his son Louis the Stammerer, who died only two years later. The realm of West Francia was divided between his two older sons, Louis II and Carloman. Carloman died shortly after and his holdings were passed on to his brother Charles the Fat. In 881, Charles the Fat was crowned emperor of the Holy Roman Empire.

The kingdoms previously held by his brother and other members of the royal family went to Charles after their death, increasing the size of his kingdom, and essentially reviving Charlemagne's empire. Charles faced threats from the Vikings and was unable to defend his kingdom against their invasion. Instead, Charles paid the Vikings to leave Paris in 886. The court viewed this action by Charles as weak and cowardly. As a result, his nephew raised an army and revolted against Charles, who fled, leaving an empire fragmented and fraught with confusion over the future course of succession. Following Charles's death in 888, the Carolingian Empire essentially collapsed, ending the powerful reign of the Carolingian dynasty and the entire Frankish Empire.

FEUDALISM IN EUROPE:

Feudalism was the system in European medieval societies of the 10th to 13th centuries CE whereby a social hierarchy was established based on local administrative control and the distribution of land into units (fiefs). A landowner (lord) gave a fief, along with a promise of military and legal protection, in return for a payment of some kind from the person who received it (vassal). Such payment came in the form of feudal service which could mean military service or the regular payment of produce or money. Both lord and vassal were freemen and the term feudalism is not generally applied to the relationship between the un free peasantry (serfs or villeins) and the person of higher social rank on whose land they labored.

PROBLEMS OF DEFINITION:

Although the term ‘feudalism’ and ‘feudal society’ are commonly used in history texts, scholars have never agreed on precisely what those terms mean. The terms were applied to European medieval society from the 16th century CE onwards and subsequently to societies elsewhere, notably in the Zhou period of China (1046-256 BCE) and Edo period of Japan (1603- 1868 CE). The term feudalism was not used by the people who lived in the Middle Ages. Neither can the feudal system, once defined, be applied uniformly across different European states as there were variations in laws and customs in different geographical areas and in different centuries. As a consequence, many historians believe that the term feudalism is only of limited use in understanding medieval societies. The dominant social system in medieval Europe, in which the nobility held lands from the Crown in exchange for military service, and vassals were in turn tenants of the nobles, while the peasants (villeins or serfs) were obliged to live on their lord's land and give him homage, labour, and a share of the produce, notionally in exchange for military protection.

ORIGINS OF FEUDALISM:

The word 'feudalism' derives from the medieval Latin terms feudalis, meaning fee, and feodum, meaning fief. The fee signified the land given (the fief) as a payment for regular military service. The system had its roots in the Roman manorial system (in which workers were compensated with protection while living on large estates) and in the 8th century CE kingdom of the Franks where a king gave out land for life (benefice) to reward loyal nobles and receive service in return. The feudal system proper became widespread in Western Europe from the 11th century CE onwards, largely thanks to the Normans as their rulers carved up and dished out lands wherever their armies conquered.

RISE AND DEVELOPMENT OF FEUDALISM:

After the disintegration of the Roman Empire there was a widespread regional war taking place. Apparently there is still dispute between scholars regarding the institutional basis. Well to be on a safer side we can say feudalism emerged from the condition of society arising from the collapse of Roman institutions and the further disruption of Germanic inroads and settlements. The regions that were untouched by Roman customs, the feudal system were a step toward organization.

To reorganize this chaos the kings setup a mutual understanding with the class of nobility to obtain military protection from the invaders. To strengthen this bond ruler started to give land grants in-turn big landlords assured protection and they ritually exchanged vows, which intensified the mutual promise. Hence the Nobles enjoyed a special privilege. As he had absolute authority over the land granted by the king, he owned a judicial court, he even raised troops etc. Land was the epicentre of everything. The manorial estate was the dwelling place of the lords. It contained hundreds of villages and

everything that was necessary to sustain his needs. The peasantry cultivated the land owned by the lords. The frequent wars in Europe also gave rise to another section of people Knights, in order to defend and protect their lords. This all germinated from the institution called the Church, which is headed by the Pope (Rome). Technically Church owned all the lands, which was distributed among the rulers who had shown allegiance towards the Holy Church. Making it a supreme head of this system.

Perry Anderson goes in detail with the feudal agricultural mode of production. He stresses on the Marx's definition of the feudal mode of production that rests largely on the concept of feudal rent, which characterizes both relations of production and ways to extract surplus from the direct producers. Where as Jacques Le Goff talks about the political surges that resulted in feudalism. He covers a wide area, which actually benefits the aspiring historians to grasp. He even says that the feudalism is a system of gesture in which he cites feilty as an example.

Feudalism spread from France to Spain, Italy, and later Germany and Eastern Europe. It was even extended eastward into Slavic lands to the marches (frontier provinces), which were continually battered by new invasions. Which involuntarily made the Nobles to build castles (Jacques Le Goff) in order to protect themselves from annexation. The important feature of feudalism was that it was similar throughout. Feudalism continued in all parts of Europe until the end of the 14th century.

War was not the only thing that happened in those days. There were feudal economies in the manorial estate itself. The surpluses from the field of peasants were sold in these markets. To be precise there were emergence of markets in this period. Perry Anderson says, "This was a sign of transformation in those societies whose feudal economies were producing commodity in an

increasing rate." This was the time when new technologies emerged in agriculture. Iron-tipped plough and the mould-boards turned the topsoil properly, making it rich in nutrients. Iron horse shoes were used which prevented foot decay. New water and wind power mills were set up. Peasants adopted three-field rotation of crops. We could see tremendous changes in this period.

FEATURES:

- A prominent feature of feudalism was the beneficiary nature of land. Land was given in lieu of service. In general the duty of the vassal was service and that of the lord was protection. Service included military service in times of war and those of financial nature. The land granted was called a fief or feud. The person granting a fief was called the suzerain, liege or lord; the one receiving it his vassal, liegeman or retainer.
- It was a hierarchical graded system with king at the top, followed by different grades of lords, the knights being of the lowest rank, and the serfs at the bottom. The vassals or fief holders of various grades constituted a very small portion of the population, perhaps 5 percent or much less. The vast majority of the population comprised of different grades of serfs who were tied to the soil.
- Serfdom was an essential component of feudalism in Europe. The serfs who comprised the vast majority of the population were tied to the soil. They could not, of their own will, leave the estate or manor, nor could the lord evict them from their holdings. In return for the small plot of land they received from their lord, they had to pay a rent usually in kind and personal services. The peasants were subjected to many vexatious tax and forced labour. Legally a serf was the lord's chattel and not much better than livestock.

- There was multiple hierarchical rights and interest in land. A person receiving a large fief often parcelled out in tracts to others on terms similar to those on which he himself had received it. This granting of land was known as sub-infeudation.
- The grantees enjoyed full or partial rights of sovereignty over those living in the state.
- The feudal economy was characterized by decline in commerce and subsequent decline of the urban centres. Land was the major productive force and was primarily based on self-sufficient rural economy.
- A fief was conferred by a very solemn and peculiar ceremony called 'homage' which included the 'oath of fealty' and concluded by the act of investiture.
- Another important feature of feudalism was the institution of chivalry. It was a military institution or order, the member of which called knights were pledged to the protection of the Church and the defence of the weak and the oppressed.
- The castles of the nobles were another significant aspect of feudalism in Europe. These were strong stone fortresses, usually perched upon some rocky eminence, and defended by moats and towers. Strong walls were the only protection against the universal violence of the age.
- Manorialism is considered by some as a facet of feudalism in Europe. It was a system by which the whole village community participated in the work of cultivation. Ordinarily, a manor was formed of 500 to 2000 acres of land and included arable lands, meadow, pasture, woodland and waste land. The manor house, where lesser lord lived, was the centre of local administration. It was a system dependent upon the heavy toil and heavy taxation of the peasants.
- Feudalism in Europe, on its military side, primarily arose as a defensive military system and was the product of the anarchy and disorder that

followed the death of Charles the Great and inability of the state to provide protection and security to its people.

DECLINE:

The expansion in the agricultural sector was accompanied by growth. I would say the rise of markets and towns acted as the weapon that led to the decline. Surplus in agricultural production meant better food for the people, which meant a longer life expectancy. When speaking about life expectancy men generally live longer than women.

From 11th century onwards there was a steady increase in the agricultural produces that could actually sustain the level of population. But Peasants needed a place to sell their surpluses, which turned out to be market places in towns. Small marketing places were trending in that period. Church roads and Monarchical offices were the key places that were surrounded by markets. In towns peasants did not had to do services for the lord where as they just had to pay the rent. Peasants felt liberated from the powers of the feudal lord in the town's atmosphere. The relationship or the communication between the landlord and the peasant was disturbed. Ultimately peasant- serfs found towns more pleasing.

One thing to be understood is the decline of a system of this stature could not be possible with just emergence of commercial centres. Historians like Marc Bloch have commented that from 14th century there was an agricultural slow down which caused in incessant famines and due to malnutrition there were numerous deaths occurring. Scholars termed this crisis as 'Demographic pressure'. Disparity between population and agriculture rose.

Subsequently, the concentration of power fell in limited hands. The emergence of few powerful monarchs led to the breaking down of local organizations. The manorial estate was isolated. This process was greatly

accelerated in the 14th century and did much to destroy the feudal classifications of society. The system broke down gradually. Many relics of feudalism still persist and its influence remains on the institutions of Western Europe.

The feudal system was essentially based on the relationship of reciprocal aid between lord and vassal but as that system became more complex over time, so this relationship weakened. Lords came to own multiple estates and vassals could be tenants of various parcels of land so that loyalties became confused and even conflicting with people choosing to honour the relationship that suited their own needs best. Page 28 of 60 another blow to the system came from sudden population declines caused by wars and plagues, particularly the Black Death (which peaked between 1347-1352 CE), and by peasant revolts (most famously in England in 1381 CE). Such crises caused a chronic shortage of labour and the abandonment of estates because there was no one to work them. The growth of large towns and cities also saw labour leave the countryside to find a better future and the new jobs available there.

By the 13th century CE, the increase in commerce and the greater use of coinage changed the way the feudal system worked. Money allowed lords to pay their sovereign instead of performing military service; the monarch's use of mercenaries then meant military service, and thus the barons themselves became less important to the defence of the realm. Conversely, a monarch could now distribute money instead of land in his system of rewards. A rich merchant class developed with no ties of loyalty to anyone except their sovereign, their suppliers and their customers. Even serfs could sometimes buy their freedom and escape the circumstances into which they were born. All of these factors conspired to weaken the feudal system based on land ownership and service even if feudalism would continue beyond the medieval period in some forms and in some places.

MANORIAL SYSTEM :

In the Roman Empire agrarian life was increasingly dominated by the estates, or villas, of the landowners, who supervised the cultivation of their lands by slaves and former slaves. Some of these peasants were given their own sections of the estate to work and live on, but they remained dependent on the senior, the "old man"; even small freeholders became more and more dependent on their greater neighbors. Late in the 3rd century all cultivators of the soil were required by imperial edict to remain on their lands, along with their heirs after them, but in reciprocation they could not have their lands taken away from them, even if they were slaves. Under this system, the landowners exercised the power of pater familias over the colony, or settlers on their lands, whether free or in bondage; they held economic power as landlords and supervisors of cultivation on the estate; and they often acquired political jurisdiction by grant or usurpation of immunity from the imperial government.

The estate might be as small as 16 hectares (40 acres), but it might also be hundreds of hectares in extent. Typically, in land of good quality, an estate comprised about 400 hectares (1000 acres). It centered on the big house (villa, hall, manor) of the owner, with its outbuildings - kitchens, bakery, brew house, workshops, stables, barns, and cellars. Domestic slaves might be housed in dormitories, but married slaves and free or freed laborers were commonly established in clustered quarters similar to those of antebellum plantations in the U.S. South. This cluster was called a village, although sometimes it was no bigger than a mere hamlet. The lands might be divided into those cultivated for the seigneur, others tilled for the sustenance of the peasants, and the meadows, pastures, woodlands, and wastelands that were not in cultivation but were needed for the nearly self-sustaining economy of the estate. When the German

invaders conquered the Western Roman Empire in the 5th century, they took over this system of estates with dependent cultivators.

Outside Feudalism – the Roman Empire - in England, Germany, and Scandinavia - seignorialism was introduced by the princes. Small freeholders continued to exist everywhere, but more and more of them found it desirable to "commend" themselves to the care of lords. The breakdown of strong central government in the 9th century accelerated the development of the seigneury as the principal unit of political authority on the local level. Economic localism, in the absence of strong urban settlements and a market economy, also strengthened the economic control of the seigneur as the head of an agricultural unit of production and consumption. All the people under the jurisdiction and economic supervision of the seigneur tended to be assimilated into his family and treated as if they were his children: to be judged and punished by him, to be directed by him in their work, and to be under his care and protection. They were his serfs, to use the term that became common after the 10th century

THE CAPETIAN KING OF FRANCE :

Capetian dynasty, ruling house of France from 987 to 1328, during the feudal period of the middle Ages. By extending and consolidating their power, the Capetian kings laid the foundation of the French nation-state. The Capetians all descended from Robert the Strong (died 866), count of Anjou and of Blois, whose two sons, usually styled Robertian rather than Capetian, were both crowned king of the Franks: Eudes in 888, Robert I in 922. Though Robert I's son Hugh the Great restored the Carolingian dynasty in 936, his son Hugh Capet was elected king in 987, thus removing the Carolingians forever.

The 13 kings from Hugh Capet to the infant John I, who succeeded one another from father to son, and John I's two uncles, Philip V and Charles IV (d. 1328), are designated as the Capetians "of the direct line." They were followed

by the 13 Capetian kings of the house of Valois (see Valois dynasty). Of these, seven kings (from Philip VI to Charles VIII) succeeded from father to son. Thereafter came the Valois-Orleans branch (represented by Louis XII) and the Valois-Angouleme branch (five kings from Francis I to Henry III) until 1589. Then the Capetians of Bourbon succeeded (see Bourbon, house of). Hugh Capet's rule was limited to his own domain around Paris, while the rest of the French kingdom was in the hands of powerful local lords. His direct successors gradually increased the territory over which they had control through conquest and inheritance and also by skillfully exploiting their rights as suzerains in areas not under their direct authority.

Under the Capetians, many of the basic administrative institutions of the French monarchy, including Parliaments (royal law courts), the States General (representative assembly), and the baillis (royal local officials), began to develop. Among the most notable of the Capetians was Philip II (reigned 1180–1223), who wrested from the Angevin rulers of England much of the empire that they had built up in western France. Another notable Capetian was Louis IX, or Saint Louis (reigned 1226–70), whose devotion to justice and saintly life greatly enhanced the prestige of the monarchy. Many other sovereign princes of medieval Europe descended in the male line from the Capetian kings of France. There were two lines of Capetian dukes of Burgundy (1032–1361 and 1363–1477); the Capetian house of Dreux, a line of dukes of Brittany (1213–1488); three Capetian emperors of Constantinople (1216–61), of the house of Courtenay; various counts of Artois (from 1237), with controversial succession; the first Capetian house of Anjou, with kings and queens of Naples (1266–1435) and kings of Hungary (1310–82); the house of Évreux, with three kings of Navarre (1328–1425); the second Capetian house of Anjou, with five counts of Provence (1382– Page 29 of 60 1481); and other lesser branches. Social, economic, and cultural change.

HUGH CAPET (987-996) :

Hugh Capet king of France from 987-996, and the first of a direct line of 14 Capetian kings of that country. The Capetian kings of that country. The Capetian dynasty derived its name. Hugh was the eldest son of Hugh the Great, duke of the Franks. On his father's death in 956. Hugh Capet inherited vast estates in the region of Paris and Orleans, extending in some places south of the Loire River. He thus became one of the most powerful vassals in the kingdom and a serious danger to the Carolingian king, Lothar. Hugh married Adelaide, daughter of William III, duke of Aquitiane, in 970 but his efforts to extend his influence into that southwestern kingdom were unsuccessful.

From 978 to 986 Hugh was allied with the German emperors Otto II and Otto III and with Adalbero archbishop of Reims in political intrigues against the Carolingian king.By 985 Hugh was actually the ruler in all but title and after the brief reign of Lothar's son, Louis V Hugh was elected king of France in may 987 by the assembly of Frankish magnates. Aldalbero was able to convince the magnets that the crown was elective rather than hereditary and that Charles of Lorraine the only legitimate Carolingian contender was unfit to rule. Hugh was crowned at Noyon on July 5, 987, Scholars are generally agreed that Hugh election was not a revolutionary action.

Hugh reign was marked by the unavailing efforts of Charles of Lorraine to assert himself and continual conflict between Eudes I, count of Blois and FulkNerra of bAnjou whom Hugh later supported. In 993 Eudes was aided by the bishop of Loan in an unsuccessful conspiracy to deliver Hugh and his son Robert over to Otton III. That no one was punished for the incident indicated the weakness of the new Capetian dynasty. Hugh's crown was probably preserved by the inability of his enemies to coordinate their activities against them. The Capetian dynasty's subsequent rule for more than 300 years have

invested Hugh Cpet's reign with a greater significance than his actual achievement merit.

PHILIP II AGUSTUS :

Reigned 1180 to July 14, 1223, seventh of the Capetian dynasty and the first to control most of France; b. Paris, Aug. 21, 1165; d. Mantes. As king he first overcame attempts by the houses of Champagne and Flanders to control his policies, and then in the late 1180s blunted the greater threat posed by henry ii's Angevin Empire by inciting Henry's sons to rebellion. When the Angevin died in 1189, Philip's position was so secure that he willingly joined Richard I, the Lion Heart, in the Third crusade.

Home again in 1191, Philip attacked Normandy soon after, hoping for gains during Richard's imprisonment in Austria. Richard's release led to reverses for Philip, but victory ensued after john's accession in 1199. Condemned by Philip for contumacy in 1202, John was easily driven from Normandy; the conquest of his other northern French lands quickly followed; and at Bouvines in 1214 Philip Augustus ensured his supremacy by defeating the forces of John, Otto IV, and Ferrand of Flanders.

Governmental reforms helped to consolidate these gains. Salaried bailiffs were appointed for local administration while the king's council became more competent and professional. The semi-feudalized great offices of the crown were suppressed, bourgeois support was gained, and attempts to introduce legislation and taxation were made. Philip emphasized his royal position by refusing to do homage to anyone, and his conscious distinction between his powers as a private and a public person led to more modern concepts of political authority.

Philip's relations with the Church were mixed, and his religious policy was often dictated by political considerations. He left the Holy Land purely to add to his domains, and refused innocent iii's appeals to head the Albigensian Crusade (see albigenses). Only an interdict forced him to renounce his third wife in favor of his second; and while his 1213 plan to depose John had been drawn up at Innocent's request, it took threats of excommunication to stop his invasion after John submitted to the pope. Marital problems aside, his personal life showed religious devotion, and he both encouraged the building of Notre Dame and in 1200 granted clerical status to the students of the University of Paris.

LOUIS IX :

During the 13th century France, France was expanded and centralized. During Phillip II's reign, the kingdom welcomed its great expansion. Phillip II had also set an example for later monarchical rulers. During Louis IX's reign , he brought the French monarchical system to a higher level. He spread royal control to every region of France. France welcomed its golden era. As a RomanCatholic, Louis IX believed that he was appointed by God to rule the country. To reach God's expectation, he dedicated a lot of effort to maximize the benefits and rights of his people. He launched several crusades and produced many social reforms. King Louis IX also ended many long-term conflicts such as the Albigensian revolts. Even though Louis IX led France to prosperity, however, he also failed to launch successful crusades. During his reign, Saint Louis IX launched two crusades. The first one is the Seventh Crusade. The Seventh Crusade to the Holy Land during 1248 to 1254.

Due to the difficult weather conditions, the crusade become extremely hard to continue. King Louis IX and his army lost the key Battle of Al Mansurah and got captured. In 1267, along with his sons, Louis IX launched the

eight crusades to Tunisia. However, many armies fell ill due to dysentery. Even the King himself passed away in August 1270. The French honored the King's personality more than his military journey. Louis IX was highly esteemed by his people. Later in 1297, King Louis IX was declared a Saint.Jean de Joinville, who spent six years accompanying King Louis IX to overseas crusades, began the memoir with descriptions of the King's characters and teachings that he personally experienced. Each King's quality is discussed individually through divided sections . Based on the descriptions of Jean de Joinville, Louis IX was a wise man who loves God deeply and serves his people with all his heart.

He described the King as a man who never lies or speaks evil behind others' backs. Once, Joinville and Master Robert were whispering to each other on the dining table, the King told them to speak out if the discussion they were having can give everyone pleasure and stop whispering if it can't. The King's love of his people and God was shown through the act of washing the feet of the poor. The King was disappointed at Joinville because he refused to wash the feet of the poor due to the frightfulness of becoming sick. The King believed that Joinville's decision disobeyed God's order. Joinville also described the King as someone who sees mortal sin as bigger than body pain. Louis IX asked whether Joinville wants to commit a mortal sin or to become a leper.

Joinville chose to commit a mortal sin. The King was extremely disappointed at Joinville for damaging the purity of the soul. The King accused Joinville of answering that way, he believed that body pain can't be compared to mortal sin. King Louis IX was a king who pays more attention to the obedience of the royal members rather than following social rules. Joinville described a situation when the King called him to sit beside him, he was scared because he didn't want to disobey any social rules. The King blamed him for not obeying him. Louis IX was also a King who had high emotional intelligence and knew how to handle relationships. Once, Master Robert accused Joinville

Ofclothing himself fancier and seated in a higher place than the King. King Louis pretended to side with Master Robert, however, later, he told Joinville that he was just pretending, he thought Joinville's cloth was perfectly fine. Thus, Louis IX didn't offend either of them.

THE LATER CAPETIAN KINGS :

Achille Luchaire :

Achille Luchaire, in full Denis-jean-achilleLuchaire, (born Oct. 24, 1846, Paris, France—died Nov. 4, 1908, Paris), definitive historian of the Capetians (the royal house of France from 987 to 1328) and of Pope Innocent III (1198–1216).In 1879 Luchaire became a professor at Bordeaux and in 1899 professor of medieval history at the University of Paris; he was a member of the Academy of Moral and Political Science from 1895 until his death.

His most important works include *Histoire des institutions monarchiques de la France sous les premiers Capétiens Manuel des institutions françaises: période des Capétiens directs* (1892; "French Institutions Under the Direct Capetian Line"), *Louis VI le Gros, annales de sa vie et de son règne* (1890; "Louis VI the Fat, Annals of His Life and Reign"), and *Étude sur les actes de Louis VII* (1885). His later works include *Innocent III*, 6 vol. (1904–08), an elaborate study of the pope's life and the social climate and events of his day, and *La Société française au temps de Philippe-Auguste* (1909). He also contributed essays on the 13th century to Ernest Lavisse's monumental *Histoire de France* (1900–11).

Louis VI :

Louis VI, byname Louis the Fat, French Louis le Gros, (born 1081—died Aug. 1, 1137), king of France from 1108 to 1137; he brought power and dignity to the French crown by his recovery of royal authority over the independent nobles in his domains of the Île-de-France and the Orléanais.

Louis was designated by his father, Philip I, as his successor in 1098 and was already effectively the ruler well before Philip's death in 1108. He quickly recognized that his priorities must be to bring the unruly barons of the royal lands under firm control, and he spent much of his reign in conflict with such men as Hugh de Puiset. His success won him the respect of his greater vassals and was crucial to later Capetian expansion. From his pacification program Louis developed several important concepts for future kings: for example, that the king was a vassal of no man. Louis usually had a good relationship with the church and clergy. He has been presented by some historians as the father of communes or towns, but in fact he recognized towns only out of circumstance rather than from principle.

Louis's major wars were against King Henry I of England during the periods 1104–13 and 1116–20. When Charles the Good, count of Flanders, was assassinated in 1127, Louis supported William Clito, who became the successor; even though William was eventually toppled, Louis's actions demonstrated the new strength of the monarchy. In 1124 he was able to muster forces from many parts of France to counter a threatened invasion by the Holy Roman emperor Henry V, identifying himself as the vassal of St. Denis, the patron saint of France, whose banner he carried. Louis's last major achievement was to arrange a marriage between his son Louis VII and Eleanor, heiress of William X, duke of Aquitaine. Abbot Suger of Saint-Denis, a most trusted adviser, is the primary historian for Louis's reign.

Unit III

THE CHURCH AND THE STATE

THE PAPACY:

Papacy, the office and jurisdiction of the bishop of Rome, the pope (Latin papa, from Greek pappas, “father”), who presides over the central government of the Roman Catholic Church, the largest of the three major branches of Christianity. The term pope was originally applied to all the bishops in the West and also used to describe the patriarch of Alexandria, who still retains the title. In 1073, however, Pope Gregory VII restricted its use to the bishop of Rome, confirming a practice that had existed since the 9th century. According to the AnnuarioPontificio, the papal annual, there have been more than 260 popes since St. Peter, traditionally considered the first pope. Among these, 82 have been proclaimed saints, as have some antipopes (rival claimants to the papal throne who were appointed or elected in opposition to the legitimate pope). Most holders of the office have been Roman or Italian, with a sprinkling of other Europeans, including one Pole, and one Latin American pope.

All have been male, though the legend of a female Pope Joan appeared in the 13th century. During the course of the 2,000 years in which the papal system and the practice of electing popes in the conclave have evolved, the papacy has played a crucial role in both Western and world history. The history of the papacy can be divided into five major periods: the early papacy, from St. Peter through Pelagius II (until 590); the medieval papacy, from St. Gregory I through Boniface VIII (590– 1303); the Renaissance and Reformation papacy, from Benedict XI through Pius IV (1303–1565); the early modern papacy, from St. Pius V through Clement XIV (1566–1774); and the modern Papacy, from Pius VI (1775–99).

MONASTICISM:

First and most prominent of the essential features of monasticism is the monastic's distinctive social status and pattern of social relationships. The monastic person is identified as one whose self-perception and public role include membership in a special religious category of persons, a status which is deliberate and extraordinary. In some cases the monastic lives with other monastics, but in other cases participation in a communal life may only be sporadic. Most monastics are at least theoretically members of a group, but they may not live with that group for most of their monastic existence. The monastic status can involve either a new home or homelessness.

The second defining feature of the monastic situation is a specific program or discipline of life. The most obvious examples of formal regulations for the monastic life are the Vinaya of Buddhism and the Benedictine rule, but even less clearly defined categories set up expectations concerning appropriate behavior and activities for monastics. Monastic life, in contrast to the rest of human life, is entirely oriented toward a personal religious goal. Hence, the monastic adopts special patterns of living in order to achieve that goal.

Monastic status is differentiated from other religious roles, offices, and functions in that it is not primarily based on performing some service to others in the religious tradition or to the larger society but on the more private cultivation of a path of transformation. A minister, priest, shaman, or similar expert in sacred procedures exhibits a kind of religious leadership dependent on a community to which sacred values are transmitted. Certainly these roles can be merged: some religious professionals also live like monastics. Likewise the monastic person or community can take on many and varied tasks of service, only some of which may be obviously connected to the pursuit of the personal religious goal. Nevertheless, the essential element in any monastic situation is

the longterm focus of the monastic life: separation from normal human existence in the pursuit of individual aspirations.

Third, monastic status is celebrated and publicized in various ways. A process of initiation marked by ceremony is very important to public perception as well as to monastic self-consciousness. Monastic status is also often indicated by distinctive clothing, modifications of the body (such as tonsure), and symbolic accoutrements (for example, the Buddhist staff and begging bowl). In many traditions the monastic leaves the arena of family, clan, or similar "natural" grouping and lives in a deserted place. The difference between monastics and others can be expressed through such factors as a different daily schedule: many monastic rules call for interrupted sleep or early rising. A specific diet may be prescribed. In all cases the monastic status represents a new or added identity expressed by specific behaviors, signs, and patterns of relationship to others.

Even though the most careful definition of *monasticism* could not include communal life as a necessary factor, there can be no doubt that monastic existence is rarely completely solitary. Even wandering or hermit monks assemble periodically. These assemblies and the buildings constructed for longterm residence constitute the most visible aspects of monasticism and therefore might assume a larger place in one's perception of the phenomenon than they should. Much that is important to monastic life is personal, private, mental, or otherwise difficult for outsiders to gain access to. It is often only in public ceremonies or visible features such as the monastery itself that the outsider observes the monastic phenomenon. However, any adequate comprehension of monasticism requires a knowledge of the lives, conversations, and writings of monastics.

Another important aspect of much monasticism, yet one not essential to it, is poverty or simplicity of lifestyle. The constitutive factors of distinction from normal or prevailing forms of life and the adoption of a specific rule and discipline are often expressed in the rejection of comforts or luxuries enjoyed by the rest of society. It is ironic that, despite the attempt to be ascetic or plain, monasteries often become quite wealthy. In order to participate in the holiness of the monastic community, the surrounding community characteristically bestows its valuables on the monastery, hoping to exchange them for the treasures of merit, wisdom, and piety cultivated by the monastics. Also the industry and discipline of monastic work has occasionally produced significant wealth. Such accumulation of wealth, as well as other factors that may lead to a change in the character of a monastic community's life over a period of time, have produced successive reforms within long monastic traditions.

THE CLUNAIC MOVEMENT :

One of the most significant monastic movements of the high Middle ages. It is necessary first of all to clarify the notion of "Cluny" and of the reform movement that sprang from it. Cluny as such is a mere abstraction, given different meanings at various times and places. If the reform is limited to the period extending from its foundation (909) to the death of St. hugh of cluny (1109), it denotes a monastic evolution (expressed by the various successive Customaries), and an administrative evolution brought on by rapid territorial expansion. The reform was centered in one place: the Abbey of cluny. It is a mistake to attribute to the Order of Cluny or to the Abbey of Cluny the reforming activity carried out by the great abbots of Cluny as individuals, and the reverse also is true.

History of the Reform:

The Abbey of Cluny was not founded as a reforming agency. Originally, Cluniac monasticism drew its inspiration from the Rule of St. Benedict and the legislation of benedict of aniane. Because of specific historical circumstances, alien to the mentality of its founders, Cluny rapidly became the center of a vast movement of reform that continued until the 12th century. The popes and feudal authorities alike entrusted to the abbots of Cluny the reform of older monasteries and the foundation of new houses. There is, however, no trace of a "will to power" prejudicial to contemporary monastic congregations independent of the Cluniac movement. Following G. Tellenbach, J. Leclercq has noted that the influence of the Cluniacs, first in Aquitaine and later over a wider area, was the result of a flexible method of adaptation to various feudal milieus and to concrete circumstances at various monasteries, which interested princes and lay lords in monastic reform and reduced to a minimum the obstacle that political frontiers might have created.

The spread of the Cluniac reform was spontaneous in most instances. Cluny did not try to gain possession of churches belonging to laymen. This fact is worth noting, since the feudal Church had fallen into lay hands. Beginning with odo of cluny (d. 949), the expansion of the Cluniac Order accelerated, and Cluny benefited from the changing conditions in feudal society. Enjoying temporal immunity from the time of its foundation, it received canonical exemption only in 931 (Bull of John XI), and exemption from episcopal authority, *c.* 998 to 999 (Gregory V granting the privilege confirmed and clarified by John XIX in 1027; later by his successors, notably Gregory VII).

The monasteries attached to Cluny enjoyed the same temporal and spiritual independence, except in certain specific cases such as those of Saint-Martin-des-Champs and saint-bertin. Henceforth Cluniac monasteries were the

property of the Apostolic See, which defended and protected them in jurisdictional conflicts, notably those instigated by the bishops of Mâcon, in whose territory Cluny was situated. The strong organizing personalities of odilo and Hugh assured a certain juridical unity among the monasteries, but the ties of each community varied from strict subjection to simple affiliation or mere adoption of the Cluniac Customary (which did not necessarily imply juridical dependence). This unity consisted in a federation, independent of sectionalism and of political and territorial structures, lay and ecclesiastic. Its members (abbeys and priories with their dependencies) were united to a central authority, the abbot of Cluny, by bonds of varying degrees of closeness and according to a meticulously ordered hierarchy.

Nature of the Reform:

The Cluniac reform, without deviating from its initial purpose, dedicated itself also to tasks of the temporal and political order. The abbots, especially Odo, Odilo, and Hugh, gave to this objective the loyal support of personal service and moral influence, without loss of independence. This is evidenced in the diplomatic missions they carried out on behalf of German emperors, Capetian kings, and popes, notably during the investiture struggle. And yet the trust in Cluny engendered in the world's great leaders did not hinder its human and spiritual influence, of which there are abundant contemporary records.

The Cluniac reform consisted first of all in the establishment of a monasticism based on *Consuetudines*, to which *Statuta* were later added. Only secondarily did it lend support to the renovation undertaken by ecclesiastical and lay authorities regarding simony and unworthy clerics; and in so doing it promoted an effective and general recognition of papal supremacy. The Order of Cluny was never a specialized entity organized to combat the decadence of the Church or to withstand the Empire, even when Cluniac monks became

popes, cardinals, and bishops. Other movements of reform received their inspiration from Cluny. Suffice it to cite the *Ordo monasteriisancti Benigni* of Dijon, organized before 1069, which was based literally on the Customaries of bernard (*c.* 1070) and Udalric (*c.* 1080–83). The *Ordo* of Dijon waslater adopted at fÉcamp, as well as at fruttuaria, which introduced its reform into Germany.

The End of Reform:

After more than two centuries of unparalleled expansion, Cluniac monasticism was weakened in part by its internal structure and by the order's excessive expansion, temporal power, and the absence of a centralized governing body. It has been calculated that at the height of its development the order had 1,184 houses, situated in several provinces. peter the venerable (d. 1157) understood the need for adaptation required by economic and social change; and at successive general chapters statutes were passed. But in the same era the new order of Cîteaux seemed to be a return to Cluny's primitive simplicity; and with the rapid development of the cistercian movement, the Cluniac reform came to an end. In the centuries that followed, Cluny itself was in need of reform.

THE HOLY ROMAN EMPIRE :

The Holy Roman Empire, often unofficially referred to as the Holy Roman Empire of the German Nation, was a multi-ethnic complex of territories in Western and Central Europe that developed during the Early Middle Ages and continued until its dissolution in 1806 during the Napoleonic Wars. The largest territory of the empire after 962 was the Kingdom of Germany, though it also included the neighboring Kingdom of Bohemia and Kingdom of Italy, plus numerous other territories, and soon after the Kingdom of Burgundy was added. However, while by the 15th century the Empire was still in theory composed of

three major blocks – Italy, Germany and Burgundy – in practice, the links between these blocks had become so Page 23 of 60 unsubstantial that only the Kingdom of Germany remained, nearly all the Italian territories for instance having become in effect part of a narrowly-defined Habsburg dynastic patrimony, unconnected to the Empire.

The external borders of the Empire did not change noticeably from the Peace of Westphalia – which acknowledged the exclusion of Switzerland and the Northern Netherlands, and the French protectorate over Alsace – to the dissolution of the Empire. By then, it largely contained only German-speaking territories, plus the Kingdom of Bohemia. At the conclusion of the Napoleonic Wars in 1815, most of the Holy Roman Empire was included in the German Confederation. On 25 December 800, Pope Leo III crowned the Frankish king Charlemagne as Emperor, reviving the title in Western Europe, more than three centuries after the fall of the earlier ancient Western Roman Empire in 476. The title continued in the Carolingian family until 888 and from 896 to 899, after which it was contested by the rulers of Italy in a series of civil wars until the death of the last Italian claimant, Berengar I, in 924. The title was revived again in 962 when Otto I was crowned emperor, fashioning himself as the successor of Charlemagne and beginning a continuous existence of the empire for over eight centuries.

Some historians refer to the coronation of Charlemagne as the origin of the empire, while others prefer the coronation of Otto I as its beginning. Scholars generally concur, however, in relating an evolution of the institutions and principles constituting the empire, describing a gradual assumption of the imperial title and role. The exact term "Holy Roman Empire" was not used until the 13th century, but the concept of translatioimperii, the notion that he – the sovereign ruler – held supreme power inherited from the ancient emperors of Rome, was fundamental to the prestige of the emperor. The office of Holy

Roman Emperor was traditionally elective, although frequently controlled by dynasties. The mostly German prince-electors, the highest-ranking noblemen of the empire, usually elected one of their peers as "King of the Romans", and he would later be crowned emperor by the Pope; the tradition of papal coronations was discontinued in the 16th century.

The empire never achieved the extent of political unification as was formed to the west in France, evolving instead into a decentralized, limited elective monarchy composed of hundreds of sub-units: kingdoms, principalities, duchies, counties, prince-bishoprics, Free Imperial Cities, and other domains. The power of the emperor was limited, and while the various princes, lords, bishops, and cities of the empire were vassals who owed the emperor their allegiance, they also possessed an extent of privileges that gave them de facto independence within their territories. Emperor Francis II dissolved the empire on 6 August 1806 following the creation of the Confederation of the Rhine by Emperor Napoleon I the month before.

HENRY THE FOWLER :

Henry the was the Duke of Saxony from 912 and the King of East Francia from 919 until his death in 936. As the first non-Frankish king of East Francia, he established the Ottoman dynasty of kings and emperors, and he is generally considered to be the founder of the medieval German state, known until then as East Francia. An avid hunter, he obtained the epithet "the Fowler" because he was allegedly fixing his birding nets when messengers arrived to inform him that he was to be king. He was born into the Liudolfing line of Saxon dukes. His father Otto I of Saxony died in 912 and was succeeded by Henry.

The new duke launched a rebellion against the king of East Francia, Conrad I of Germany, over the rights to lands in the Duchy of Thuringia. They reconciled in 915 and on his deathbed in 918, Conrad recommended Henry as

the next king, considering the duke the only one who could hold the kingdom together in the face of internal revolts and external Magyar raids. Henry was elected and crowned king in 919. He went on to defeat the rebellious dukes of Bavaria and Swabia, consolidating his rule. Through successful warfare and a dynastic marriage, Henry acquired Lotharingia as a vassal in 925.

Unlike his Carolingian predecessors, Henry did not seek to create a centralized monarchy, ruling through federated autonomous stem duchies instead. Henry built an extensive system of fortifications and mobile heavy cavalry across Germany to neutralize the Magyar threat and in 933 routed them at the Battle of Riade, ending Magyar attacks for the next 21 years and giving rise to a sense of German nationhood. Henry greatly expanded German hegemony in Europe with his defeat of the Slavs in 929 at the Battle of Lenzen along the Elbe River, by compelling the submission of Duke Wenceslaus I of Bohemia through an invasion of the Duchy of Bohemia the same year and by conquering Danish realms in Schleswig in 934. Henry's hegemonic status north of the Alps was acknowledged by King Rudolph of West Francia and King Rudolph II of Upper Burgundy, who both accepted a place of subordination as allies in 935.

Henry planned an expedition to Rome to be crowned emperor by the pope, but the design was thwarted by his death. Henry prevented a collapse of royal power, as had happened in West Francia, and left a much stronger kingdom to his successor Otto I. He was buried at Quedlinburg Abbey, established by his wife Matilda in his honor.

OTTO THE GREAT :

Nostalgia for the vanished Roman Empire in the West lasted for centuries after Romulus Augustulus, the final emperor, was deposed in 476. It eventually created one of history’s oddest institutions. The Holy Roman Empire, as

Voltaire sardonically remarked, was neither holy, nor Roman, nor an empire. Ironically, in view of future developments, the papacy took the lead in the attempt to create an overall secular authority in Europe when Pope Leo III crowned Charlemagne, King of the Franks, Imperator Romanorum (Emperor of the Romans) in Rome in the year 800. After Charlemagne's death in 814 his empire split apart and the last Carolingian socalled emperors were confined to northern and central Italy. The last of them, Berengar of Friuli, was murdered in 924. The title became more of a reality after it passed to the kings of the East Franks in what became Germany. Duke Henry the Fowler of Saxony was elected king by other German dukes in 919 and held back the Magyars, Slavs and Danes. He made no claim to the imperial title but his formidable son, Otto I, who succeeded him in 936, was far more ambitious.

He had himself crowned king in Aachen, which had been Charlemagne's capital. It looks as if he already had imperial ambitions and, according to one report, the other German dukes served him at his coronation banquet as his vassals. Otto was now in his middle twenties. A ferocious warrior and shrewd politician, he crushed all opposition, including two rebellions by his brother Henry, who planned to murder him. Otto shrewdly forgave him and, when Henry behaved loyally, installed him as Duke of Bavaria. He also contrived to put other German dukedoms in the hands of his own relatives. He intervened effectively in French politics, subdued the Bohemians and promoted German settlement of Slavic territory east of the Elbe and the Oder.

He smashed the Magyars of Hungary and put an end to their years of pillaging incursions, held the Danes back in the north, made loyal allies of the German bishops (whom he turned into feudal lords as well as ecclesiastics) and created something approaching a German state. In 951, meanwhile, Otto invaded Italy, where an Italian lord, Berengar of Ivrea, had seized the throne and abducted Adelaide, the previous king's widow. He tried to force her to

marry his son but she escaped and pleaded for German aid. Otto crossed the Alps, took the title of King of the Lombards and married Adelaide. He allowed Berengar to go on ruling Italy, but only as his vassal. In 961 Pope John XII (who was best known for his debauchery) desperately needed help against Berengar, who had seized part of the Papal States. He appealed to Otto, who readily came to his rescue and in return was crowned Emperor of the Romans by the pope.

He then defeated and imprisoned Berengar, but the pope was soon uneasy with Otto's dominance and started manoeuvring against him. Otto returned to Rome in 963 and had Pope John deposed by an obedient synod of bishops that he summoned for the purpose. He then had him replaced by a Roman of his own choice as Pope Leo VIII. Otto intervened in Rome again the following year when a rebellion broke out against Pope Leo and an alternative pope was chosen. The emperor put a stop to that state of affairs and when Leo died in 965 he returned to Rome yet again to place another candidate of his choosing on the papal throne as Pope John XIII. When there was a revolt against him in turn, Otto suppressed it.

He had taken control of the papacy in a way that Pope John XII had certainly not intended. Otto went on to interfere in the territory of the eastern Roman Empire in southern Italy to such effect that in 972 the Byzantines concluded a treaty with him in which they formally recognized his own imperial title. They also bestowed a Byzantine princess, Theophano, on him as bride for his son and heir, another Otto. The word Holy was not used for another two centuries, but Otto the Great has been recognized by historians as in effect the first of the Holy Roman Emperors and the most powerful European ruler of his time. He died in 973 and was succeeded by his only son as Otto II.

The fact that Otto II had no surviving brothers as rivals was a considerable advantage and the Ottoman line of emperors continued until 1024. The revived Western Roman Empire became Holy in the 12th century and from the early 1500s it was the Holy Roman Empire of the German Nation. The name was not finally dropped until 1806, a thousand years after Charlemagne

STRUGGLE BETWEEN THE EMPIRE AND PAPACY :

From the middle of the 11th century the situation began to change. One cause was the rapid progress of European economic recovery, which brought shifts of power detrimental to Germany. More immediately important was the revival of the papacy, which the emperors had done so much to further. After Henry III's death in 1056 the initiative passed into papal hands. It was favoured by the long minority—until 1065—of Henry IV (crowned 1084; died 1106), which enabled the papacy to act without fear of intervention from north of the Alps, and by the appearance of allies—particularly the Normans of the Kingdom of Sicily, who for their own purposes supported the papacy against the empire.

As they reached maturity the peoples of Europe turned to the pope as leader of Christendom. Even within the imperial frontiers the emperor's power meant more to the Germans than to the inhabitants of Burgundy or of Italy, for whom it betokened subjection to German rule. Furthermore, only Otto III—and he for less than four years—made Rome the seat of empire; all the rest, from Charlemagne onward, concentrated their efforts north of the Alps. In practice, therefore, the empire was a very imperfect realization of the ideal of an imperium Christianum; and as soon as it was in a position to vindicate its independence, the papacy found many adherents. Under Pope Gregory VII

(1073–85) the papal theory of the empire, as formulated in the 9th century, was revived, but on broader and firmer foundations.

The result was the conflict, from 1076 until 1122, known as the Investiture Controversy, ostensibly centring on the question of whether lay overlords had the authority to "invest" bishops and abbots within their domains—that is, to appoint them and formally give them the symbols of their office. The real issue, however, was not the investiture of bishoprics and abbacies but the place of the emperor in Christian society and his relations with the papacy. Only the pope, Gregory VII asserted, might use the imperial insignia; he might lawfully depose emperors but should himself be judged by none (these lapidary statements are among the 27 included in the Dictatuspapae of 1075 and were set down in Gregory's register).

Thus the claim to independence turned rapidly into a claim to superiority. In particular, the sacred character of the emperor was challenged, as was his claim to be responsible directly to God. Instead, on the basis of the Donation of Constantine and a papal interpretation of the coronation of 800, it was argued that it was for the pope to convey the imperial dignity and, if he thought fit, to withhold or withdraw it. The Investiture Controversy was brought to a close by compromise in the Concordat of Worms of 1122 between Pope Calixtus II and the emperor Henry V; but Gregory VII's claims were taken up again by popes Alexander III, Innocent III, Innocent IV, and Boniface VIII, in a series of conflicts that shook the empire to its foundations.

INVESTITURE CONFLICT :

The Investiture Controversy was the most significant conflict between church and state in medieval Europe, specifically the Holy Roman Empire.In the 11th and 12th centuries, a series of popes challenged the authority of European monarchies. At issue was who, the pope or monarchs, had the

authority to appoint (invest) local church officials such as bishops of cities and abbots of monasteries. The conflict ended in 1122, when Emperor Henry V and Pope Calixtus II agreed on the Concordat of Worms. It differentiated between the royal and spiritual powers and gave the emperors a limited role in selecting bishops. The outcome seemed mostly a victory for the pope and his claim that he was God's chief representative in the world. However, the emperor did retain considerable power over the church.

The Investiture Controversy began as a power struggle between Pope Gregory VII (1072–1085) and Holy Roman Emperor Henry V (1056–1106). A brief but significant struggle over investiture also occurred between Henry I of England and Pope Paschal II in the years 1103–1107, and the issue also played a minor role in the struggles between church and state in France.

By undercutting the imperial power established by previous emperors, the controversy led to nearly fifty years of civil war in Germany, and the triumph of the great dukes and abbots. Imperial power was finally re-established under the Hohenstaufen dynasty.The age of the investiture controversy may rightly be regarded as the turning-point in medieval civilization. It was the fulfillment of the early Middle Ages because in it the acceptance of the Christian religion by the Germanic peoples reached its final and decisive stage…The greater part of the religious and political system of the high Middle Ages emerged out of the events and ideas of the investiture controversy.

Origins

After the decline of the Roman Empire and prior to the Investiture Controversy, investiture, while theoretically a task of the church, was in practice performed by members of the religious nobility. Many bishops and abbots were themselves part of the ruling nobility. Since an eldest son would inherit the title

of the father, siblings often found careers in the church. This was particularly true where the family may have established a proprietary church or abbey on their estate. Since Otto I (936-972) the bishops had been princes of the empire, had secured many privileges, and had become to a great extent feudal lords over great districts of the imperial territory. The control of these great units of economic and military power was for the king a question of primary importance, as it affected the imperial authority. It was essential for a ruler or nobleman to appoint (or sell the office to) someone who would remain loyal.

Since a substantial amount of wealth and land was usually associated with the office of a bishop or abbot, the sale of church offices (a practice known as simony) was an important source of income for leaders among the nobility, who themselves owned the land and by charity allowed the building of churches.The crisis began when a group within the church, members of the Gregorian Reform, decided to rebel against the rule of simony by forcefully taking the power of investiture from the ruling secular power, i.e., the Holy Roman Emperor, and placing that power wholly within control of the church. The Gregorian reformers knew this would not be possible so long as the emperor maintained the ability to appoint the pope, so their first step was to forcibly gain the papacy from the control of the emperor.

An opportunity came in 1056 when six-year-old Henry IV became the German king; the reformers took advantage of his young age and inability to react by seizing the papacy by force. In 1059 a church council in Rome declared, with *In Nomine Domini*, that leaders of the nobility would have no part in the selection of popes, and created the College of Cardinals as a body of electors made up entirely of church officials. Once Rome regained control of the election of the pope, it was ready to attack the practice of investiture and simony on a broad front.

In 1075, Pope Gregory VII composed the *DictatusPapae*. One clause asserted that the deposal of an emperor was under the sole power of the pope. It declared that the Roman church was founded by God alone—that the papal power was the sole universal power. By this time, Henry IV was no longer a child, and he continued to appoint his own bishops. He reacted to this declaration by sending Gregory VII a letter in which he withdrew his imperial support of Gregory as pope in no uncertain terms.The situation was made even more dire when Henry IV installed his chaplain, Tedald, a Milanese priest, as Bishop of Milan when another priest of Milan, Atto, had already been chosen by the pope for candidacy. In 1076 the pope responded by excommunicating Henry and deposing him as German king, releasing all Christians from their oath of allegiance to him.

Enforcing these declarations was a different matter, but the advantage gradually came to the side of the pope. German princes and the aristocracy were happy to hear of the king's deposition. They used religious reasons to continue the rebellion started at the First Battle of Langensalza in 1075, and to seize royal holdings. Aristocrats claimed local lordships over peasants and property, built forts, which had previously been outlawed, and built up localized fiefdoms to secure their autonomy from the empire.

The Investiture Controversy continued for several decades as each succeeding pope tried to diminish imperial power by stirring up revolt in Germany. These revolts were gradually successful. Henry IV was succeeded upon his death in 1106 by his son Henry V, who had rebelled against his father in favor of the papacy, and who had made his father renounce the legality of his antipopes before he died. Nevertheless, Henry V chose one more antipope, Gregory VIII. Later, he renounced some of the rights of investiture with the Concordat of Worms, abandoned Gregory, and was received back into communion and recognized as legitimate emperor as a result.

The Concordat Of Worms And Its Significance

After fifty years of fighting, the Concordat of Worms provided a lasting compromise when it was signed on September 23, 1122. It eliminated lay investiture while leaving secular leaders some room for unofficial but significant influence in the appointment process. The emperor renounced the right to invest ecclesiastics with ring and crosier, the symbols of their spiritual power, and guaranteed election by the canons of cathedral or abbey and free consecration.

The Concordat of Worms brought an end to the first phase of the power struggle between the papacy and the Holy Roman emperors, and has been interpreted as containing within itself the germ of nation-based sovereignty that would one day be confirmed in the Treaty of Westphalia (1648). In part this was an unforeseen result of strategic maneuvering between the church and the European sovereigns over political control within their domains.

While the monarchy was embroiled in the dispute with the church, it declined in power and broke apart. Localized rights of lordship over peasants grew. This resulted in multiple effects:

1. Increased serfdom that reduced human rights for the majority;
2. Increased taxes and levies that royal coffers declined;
3. Localized rights of justice where courts did not have to answer to royal authority.

In the long term, the decline of imperial power would divide Germany until the 19th century. Similarly, in Italy, the Investiture Controversy weakened the emperor's authority and strengthened local separatist forces. However, the papacy grew stronger from the controversy. Assembling for public opinion

engaged lay people in religious affairs that increased lay piety, setting the stage for the Crusades and the great religious vitality of the 12th century.The conflict did not end with the Concordat of Worms. Future disputes between popes and Holy Roman emperors continued until northern Italy was lost to the empire entirely. The church would crusade against the Holy Roman Empire under Fredrick.

GREGORY VII AND HENRY IV:

Conflicts between the medieval Christian church, led by the Pope, and nations, ruled by kings, occurred throughout the Middle Ages. One great clash between a pope and a king took place between Pope Gregory VII and King Henry IV of the Holy Roman Empire. Henry was very young when he became king. As early as the age of fifteen, Henry moved to increase his power over clergy in the Holy Roman Empire. Eventually Henry's actions brought him into conflict with Pope Gregory VII who was one of the great leaders of the Medieval Church.

Pope Gregory was both devout and clever. He worked to bring spiritual reform to the church by increasing the power and authority of the popes. Gregory believed that the church was the supreme authority on earth; he felt that rulers and ordinary people alike were all subject to the will of the church and its pope. He did not hesitate to use the terrible punishment of excommunication as a way to resolve conflicts of church and state. The conflict between Henry IV and Gregory VII concerned the question of who got to appoint local church officials. Henry believed that, as king, he had the right to appoint the bishops of the German church. This was known as lay investiture. Pope Gregory, on the other hand, angrily opposed this idea because he wanted the power for himself. He responded to the emperor's attempts to name new bishops by excommunicating Henry.

In addition, Gregory used an interdict to released the emperor's subjects from their feudal obligations of loyalty to their leader. Fearing the rebellion of his vassals, Henry sought the Pope's mercy. During the harsh winter of 1077, Henry and his servants made a long and dangerous journey through the snowy mountains of northern Italy to meet the Pope. They met in a small town called Canossa in the mountains of northern Italy. Then when he arrived, the Pope made the humiliated Henry wait in the bitter cold for three days before finally agreeing to see him. Contemporary accounts report that when Henry was finally permitted to enter the gates, he walked barefoot through the snow and knelt at the feet of the pope to beg forgiveness. As a result, the Pope revoked Henry's excommunication.

FREDERICK BARBAROSA:

Frederick Barbarossa was one of medieval Europe's most famous rulers. Originally from Swabia, Germany, he grew up and united almost 1600 German states and micro-states, was crowned Holy Roman Emperor, went on two crusades, was excommunicated, supported an anti-pope, reconciled his relationship with the Pope once more and built diplomatic relationships with royal houses across Europe, from Byzantium to the British Isles.

EARLY LIFE:

As with many key figures from the Middle Ages, very little is known about Frederick's early life. He was born in December 1122, to Frederick II, Duke of Swabia, and Judith of Bavaria. According to some sources, he learned to ride, hunt, and use weaponry, but he never learned how to read or write, and he could not speak Latin.Howeverwas still actively involved in politics. His uncle,King Conrad IIIof Germany (*r*. 1138-52), invited him to take part in what was known as a *Hoftag*: an assembly convened by princes in the Holy Roman

Empire. It is reported that Frederick took part in at least four of these: Strasbourg (1141), Konstanz (1142), Ulm (1143), Würzburg (1144), and Worms (1145). These *Hoftags* undoubtedly gave Frederick the vital experience he would need in his later life to become Holy Roman Emperor.

The Second Crusade:

Upon his father's death, Frederick Barbarossa inherited his duchy, and became Frederick III, Duke of Swabia. Just a few months later, Frederick set out on the Second Crusade with his uncle Conrad, the latter who had taken his crusading vows in December 1146.Although (for the crusaders) the Second Crusade was a disaster, Frederick Barbarossa distinguished himself as a keen military leader and adept politician. In August 1147, when crossing Byzantium, a crusader who had fallen ill stopped at a monastery in Adrianople to heal and recover from his illness. While he was recovering, he was robbed and murdered. Conrad ordered Frederick to avenge the crusader — and avenge he did. He razed the monastery to the ground, captured and executed the robbers, and demanded a return of the stolen money.

Later on the journey, Frederick had a lucky escape when flash flooding destroyed the majority of the crusader camp; fortunately, he reached Constantinople the following day, on 9 September 1147.Conrad III decided to lead the Crusader forces across Anatolia, but found this task too difficult, with a wave of Turkish attacks near Dorylaeum, which resulted in the Battle of Dorylaeum. Conrad's forces were defeated, and turned back. In doing so, the rear guard of Conrad's forces were annihilated. Conrad then decided to send Frederick ahead to King Louis VII of France to ask for help, and to inform him of the disaster at Dorylaeum.

Louis' forces joined with Conrad's, and the two crusading armies, French and German, marched towards the Holy Land together. Conrad fell ill at

Christmas 1147, and, along with Frederick, returned to Constantinople to recover. In March 1148, the Crusaders left Constantinople, and arrived in Acre on 11 April.Both Conrad and Frederick visited Jerusalem, and Frederick was impressed with the charitable work of the Knights Hospitaller. Due to his experience in Conrad's *Hoftags*, Frederick was invited to take part in the Council of Acre on 24 June 1148. This Council discussed what the best plan for the crusaders was, and they came to the conclusion that their best bet was to attack Damascus.

The result was the Siege of Damascus, which lasted from 24–28 July 1148, and was another disastrous defeat for the crusaders. Staring defeat in the eyes, the crusaders left, and departed for home. Conrad and Frederick sailed from Acre on 8 September 1148, drawing the failed Second Crusade to a close.However, just because the crusaders failed in their objective of retaking the Holy Land from the Muslims and for Christianity, it did not mean that Frederick himself had personally failed. For a start, he was still alive, something which many of his contemporaries who had set out with him were not. In addition, the chronicler Gilbert of Mons, writing at the turn of the thirteenth century, when describing the Siege of Damascus, wrote that Frederick *"prevailed in arms before all others in front of Damascus"*. Frederick arrived back in Germany in April 1149.

DEATH:

Frederick Barbarossa opted to take the local Armenians' advice, and cross the Saleph River, while a larger contingent crossed the mountain path. It was during this crossing that Barbarossa drowned, and died. Frederick's death caused a semi-mutiny in the crusader forces; thousands of German troops left and headed back home. Only a third of the original forces reached Acre.The legacy that Frederick Barbarossa left behind was that he was unquestionably

one of medieval Europe's finest military leaders. He entered the world as an illiterate young man, and he left it as Holy Roman Emperor. He united a disunited Germany, and reconciled his relationship with the Pope — something which many future monarchs (such as the infamous King Henry VIII of England) failed to do.

FREDERICK II :

Frederick II (December 26, 1194 – December 13, 1250), of the Hohenstaufen dynasty, was a pretender to the title of King of the Romans from 1212 and unopposed holder of that monarchy from 1215. As such, he was King of Germany, and of Italy, and of Burgundy. He was Holy Roman Emperor from his papal coronation in 1220 until his death. His original title was King of Sicily, which he held as Frederick I from 1198 to death. His other royal titles, accrued for a brief period of his life, were King of Cyprus and Jerusalem by virtue of marriage and his connection with the Crusades

He was raised and lived most of his life in Sicily, his mother, Constance, being the daughter of Roger II of Sicily. His empire was frequently at war with the Papal States, so it is unsurprising that he was excommunicated twice and often vilified in chronicles of the time. Pope Gregory IX went so far as to call him the Antichrist. After his death the idea of his second coming where he would rule a 1000-year Reich took hold, possibly in part because of this. He was known in his own time as *Stupor mundi* ("wonder of the world"), and was said to speak nine languages and be literate in seven [Armstrong 2001, p. 415] (at a time when some monarchs and nobles were not literate at all). Frederick was a very modern ruler for his times, being a patron of science and the arts.

He was patron of the Sicilian School of poetry. His royal court in Palermo, from around 1220 to his death, saw the first use of a literary form of an Italo-Romance language, Sicilian. The poetry that emanated from the school

predates the use of the Tuscan idiom as the preferred language of the Italian Peninsula by at least a century. The school and its poetry were well known to Dante and his peers and had a significant influence on the literary form of what was eventually to become the modern Italian. He founded the University of Naples in 1224.

Born in Jesi, near Ancona, Frederick was the son of the emperor Henry VI. Some chronicles say that his mother, the forty-year-old Constance, gave birth to him in a public square in order to forestall any doubt about his origin. Frederick was baptised in Assisi.

EARLY LIFE:

In 1196 at Frankfurt am Main the child Frederick was elected to become King of the Germans. His rights in Germany were disputed by Henry's brother Philip of Swabia and Otto IV. At the death of his father in 1197, the two-year-old Frederick was in Italy travelling towards Germany when the bad news reached his guardian, Conrad of Spoleto. Frederick was hastily brought back to Constance in Palermo. His mother, Constance of Sicily, had been in her own right queen of Sicily; she had Frederick crowned King of Sicily and established herself as Regent. In Frederick's name she dissolved Sicily's ties to the Empire, sending home his German counsellors (notably Markward of Anweiler and Gualtiero da Pagliara), and renouncing his claims to the German kingship and empire. Upon Constance's death in 1198, Pope Innocent III succeeded as Frederick's guardian until he was of age. Frederick was crowned King of Sicily on May 17, 1198.

EMPEROR:

Otto of Brunswick was crowned Holy Roman Emperor by Pope Innocent III in 1209. In September 1211 at the Diet of Nuremberg Frederick was elected *in absentia* as German King by a rebellious faction backed by Innocent, who had fallen out with Otto and excommunicated him; he was again elected

in 1212 and crowned December 9, 1212 in Mainz; yet another coronation ceremony took place in 1215. Frederick's authority in Germany remained tenuous, and he was recognized only in southern Germany: in northern Germany, the centre of Guelph power, Otto continued to hold the reins of royal and imperial power despite excommunication. But Otto's decisive military defeat at Bouvines forced him to withdraw to the Guelph hereditary lands, where he died, virtually without supporters, in 1218. (*See also Guelphs and Ghibellines*). The German princes, supported by Innocent III, again elected Frederick king of Germany in 1215, and the pope crowned him king in Aachen on July 23, 1215. It was not, however, until another five years had passed, and only after further negotiations between Frederick, Innocent III, and Honorius III—who succeeded to the papacy after Innocent's death in 1216—that Frederick was crowned Holy Roman Emperor in Rome by Honorius III on November 22, 1220. At the same time his oldest son Henry took the title of King of the Romans.

Unlike most Holy Roman emperors, Frederick spent little of his life in Germany. After his coronation in 1220, he remained either in the Kingdom of Sicily or on Crusade until 1236, when he made his last journey to Germany. (At this time, the Kingdom of Sicily, with its capital at Palermo, extended onto the Italian mainland to include most of southern Italy.) He returned to Italy in 1237 and stayed there for the remaining thirteen years of his life, represented in Germany by his son Conrad.

In the Kingdom of Sicily, he built on the reform of the laws begun at the Assizes of Ariano in 1140 by his grandfather Roger II. His initiative in this direction was visible as early as the Assizes of Capua (1220) but came to fruition in his promulgation of the Constitutions of Melfi(1231, also known as *Liber Augustalis*), a collection of laws for his realm that was remarkable for its time and was a source of inspiration for a long time after. It made the

Kingdom of Sicily an absolutist monarchy, the first centralized state in Europe to emerge from feudalism; it also set a precedent for the primacy of written law. With relatively small modifications, the *Liber Augustalis* remained the basis of Sicilian law until 1819.

During this period, he also built the Castel del Monte and in 1224 created the University of Naples: now called Università Federico II, it remained the sole atheneum of Southern Italy for centuries.

At the time he was crowned Emperor, Frederick promised to go on crusade. In preparation for his crusade, Frederick in 1225 married Yolande of Jerusalem, heiress to the Kingdom of Jerusalem, and immediately took steps to assume control of the Kingdom from his new father-in-law, John of Brienne. However, he continued to take his time in setting off, and in 1227, Frederick was excommunicated by Pope Gregory IX for failing to honour his crusading pledge - perhaps unfairly, at this point, as his plans had been delayed by an epidemic, from which he himself had fallen ill. Many contemporary chroniclers doubted the sincerity of Frederick's illness, stating that he had deliberately delayed for selfish reasons, and this attitude can in part be explained by their pro-papal stance. Roger of Wendover, a chronicler of the time, wrote ‘he went to the Mediterranean sea, and embarked with a small retinue; but after pretending to make for the holy land for three days, he said that he was seized with a sudden illness…this conduct of the emperor redounded much to his disgrace, and to the injury of the whole business of the crusade.

He eventually embarked on the crusade the following year (1228), which was looked on by the Pope as a provocation, since the church could not take any part in the honour of the crusade, resulting in a second excommunication. Frederick did not attempt to take Jerusalem by force of arms. Instead, he negotiated restitution of Jerusalem, Nazareth, and Bethlehem to the Kingdom with sultan Al-Kamil, the Ayyubid ruler of the region, who was nervous about

possible war with his relatives who ruled Syria and Mesopotamia and wished to avoid further trouble from the Christians.

The crusade ended in a truce and in Frederick's coronation as King of Jerusalem on March 18, 1229 — although this was technically improper, as Frederick's wife Yolanda, the heiress, had died in the meantime, leaving their infant son Conrad as rightful heir to the kingdom. Frederick's further attempts to rule over the Kingdom of Jerusalem were met by resistance on the part of the barons, led by John of Ibelin, Lord of Beirut. In the mid-1230s, Frederick's viceroy was forced to leave Acre, the Capital, and in 1244, Jerusalem itself was lost again to a new Muslim offensive.

Whilst Frederick's seeming bloodless victory in recovering Jerusalem for the cross brought him great prestige in some European circles, his decision to complete the crusade while excommunicated provoked Church hostility. Although in 1231 the Pope lifted Frederick's excommunication at the Peace of San Germano, this decision was taken for a variety of reasons related to the political situation in Europe. Of Frederick's crusade, Philip of Novara, a chronicler of the period, said "The emperor left Acre [after the conclusion of the truce]; hated, cursed, and vilified." (*The History of Philip of Novara,* Christian Society and the Crusades, ed Peters. Philadelphia, 1971). Overall the success of this crusade, the first successful one after the failures of the fourth and fifth crusades, was adversely affected by the manner in which Frederick carried out negotiations without the support of the church.

THE BATTLE OF PARMA AND THE END:

An unexpected event was to change the situation dramatically. In June 1247 the important Lombard city of Parma expelled the Imperial functionaries and sided with the Guelphs. Enzio was not in the city and could do nothing more than ask for help from his father, who came back to lay siege to the rebels, together with his friend Ezzelino III da Romano, tyrant of Verona. The besieged

languished as the Emperor waited for them to surrender from starvation. He had a wooden city, which he called "Vittoria", built around the walls, where he kept his treasure and the harem and menagerie, and from where he could attend his favourite hunting expeditions. On February 18, 1248, during one of these absences, the camp was suddenly assaulted and taken, and in the ensuing Battle of Parma the Imperial side was routed. Frederick lost the Imperial treasure and with it any hope of maintaining the impetus of his struggle against the rebellious communes and against the pope, who began plans for a crusade against Sicily. Frederick soon recovered and rebuilt an army, but this defeat encouraged resistance in many cities that could no longer bear the fiscal burden of his regime: Romagna, Marche and Spoleto were lost.

In February 1249 Frederick fired his advisor and prime minister, the famous jurist and poet Pier delleVigne on charges of speculation and embezzlement. Some historians suggest that Pier was planning to betray the Emperor, who, according to Matthew of Paris, cried when he discovered the plot. Pier blinded and in chains, died in Pisa, possibly by suicide. (Even more shocking for Frederick was the capture of his son Enzio of Sardinia by the Bolognese at the Battle of Fossalta, in the May of the same year. Only twenty-three at the time, he was held in a palace in Bologna, where he remained captive until his death in 1272. Frederick lost another son, Richard of Chieti. The struggle continued: the Empire lost Como and Modena, but regained Ravenna. An army sent to invade the Kingdom of Sicily under the command of Cardinal Pietro Capocci was crushed in the Marche at the Battle of Cingoli in 1250. In the first month of that year the indomitable Ranieri of Viterbo died and the Imperial *condottieri* again reconquered Romagna, Marche and Spoleto, and Conrad, King of the Romans scored several victories in Germany against William of Holland.

Frederick did not take part in of any of these campaigns. He had been ill and probably felt himself tired. Despite the betrayals and the setbacks he had faced in his last years, Frederick died peacefully, wearing the habit of a Cistercian monk, on December 13, 1250 in Castel Fiorentino near Lucera, in Puglia, after an attack of dysentery. At the time of his death, his preeminent position in Europe was challenged but not lost: his testament left his legitimate son Conrad IV the Imperial and Sicilian crowns. Manfred received the principate of Taranto and the government of the Kingdom, Henry the Kingdom of Arles or that of Jerusalem. While the son of Henry VII was entrusted with the Duchy of Austria and the Marquisate of Styria. Frederick's will stipulated that all the lands he had taken from the Church were to be returned to it, all the prisoners freed, and the taxes reduced, provided this did not damage the Empire's prestige.

However, upon Conrad's death a mere four years later, the Hohenstaufen dynasty fell from power and an interregnum began, lasting until 1273, one year after the last Hohenstaufen, Enzio, had died in his prison. During this time, a legend developed that Frederick was not truly dead but merely sleeping in the Kyffhaeuser Mountains and would one day awaken to reestablish his empire. Over time, this legend largely transferred itself to his grandfather, Frederick I, also known as *Barbarossa* .His sarcophagus (made of red porphyry) lies in the cathedral of Palermo beside those of his parents (Henry VI and Constance) as well as his grandfather, the Norman king Roger II of Sicily. A bust of Frederick sits in the Walhalla temple built by Ludwig I of Bavaria.

FREDERICK II THE RELATION WITH POPE :

Pope Gregory IX (1227-1241) may not be among the most forgotten of the vicars of Christ, but neither is he remembered as well as might be expected

for a pope who had such a decisive impact on the life of the Church. His patronage, first as Cardinal Hugolinodei Conti and then as occupant of the Chair of St Peter, was a key factor in the Dominicans and Franciscans' rapid rise to become two of the largest and most influential religious orders, and he was later among the two popes who defended the rights of the Church during one of its most dramatic conflicts with the Holy Roman emperors.

It is in the latter role that Pope Gregory plays a leading part in Whalen's book, a revisionist challenge to the dominant academic interpretation of Emperor Frederick II as a forerunner of secularist opposition to ecclesial authority. Two points are central to Whalen's case. The first is that conflict broke out between Gregory and Frederick following disagreements over questions of public policy rather than because of a prior determination on either man's part to force assent to his own real or putative authority.

Such matters of principle became a point of contention only after being brought to the fore by policy disagreements. During much of the conflict both were willing to make and maintain a peace provided that its provisions were in accord with their practical objectives; that they felt they could trust their adversary to keep the peace; and that the peace did not require repudiation of their own claims on issues of principle.Periodic truces, treaties and negotiations did not prevent the recurrence of conflict – not because one side or the other was insincere, waiting for a favourable opportunity to return to the fray and assert supremacy, but because inevitable practical complications led back to the issue of authority as the core dispute.

Whalen's second major claim is that the contentions over the nature of papal and imperial authority were not disputes between proto-secularism and the Church, but rather presupposed a common vision of a Christian confessional state in which civil and ecclesial authority were in some way unified. What was

disputed was the nature of the relationship between pope and monarch within a unified Christendom. The popes asserted papal supremacy; Frederick's beliefs weren't clearly articulated but he seems to have accepted that the pope was in some sense the earthly head of Christ's Church while acting as though he himself were arbiter of the relationship between the two powers and of the legitimacy of individual papal acts of ecclesial governance.

The first real break between pope and emperor, the fallout from which led to renewed conflict after a period of peace, was a matter for which Frederick really had only himself to blame. For years Frederick put off fulfilment of his crusader's vow (partly because he was impeded by the spread of heresy and Islamic attacks in Sicily, and partly because, like many Catholic monarchs, he prioritised consolidation of his own power within Christian Europe over Christendom's struggle against external enemies). But finally the condition was added that he would automatically incur excommunication if he did not depart for the Holy Land by mid-August 1227. Gregory did no more than confirm the penalty at the beginning of his pontificate.

Though Frederick condemned the excommunication as unjust, arguing that logistical difficulties and disease made it impossible for him to live up to his commitment, his subsequent behaviour did not argue in his favour, opposition to Pope Gregory evolving into a more general battle against the Catholic hierarchy which Frederick did not abandon even in the face of the Mongol invasions. When the pope proposed allowing a general council of the Church to arbitrate the dispute, the emperor simply ordered all routes to Rome to be blockaded. Gregory's proposal came to nothing after ships carrying leading prelates to the Eternal City were sunk by a naval force commanded by Frederick's son.

Whalen presents a creditable case that Frederick desired rather than impeded the election of a new pope following the death of Gregory and his immediate successor, Celestine IV. If nothing else, only a pope would have the authority to bring a definitive resolution to the conflict. And both Frederick and Pope Innocent IV initially showed themselves desirous of retreating when the latter was elected after a year and a half's vacancy in the papal office.The problem was that Frederick wanted resolution on his own terms,inducing Pope Innocent to flee to the safety of Louis IX's France and to continue the fight until the still-excommunicate emperor died in 1250.

FREDERICK II PLACE IN MEDIEVAL HISTORY :

Frederick had opened up a channel of communication with the Ayyubid Sultan of Egypt al-Kamil (r. 1218-1238 CE) since 1226 CE. This man was the nephew of the great Saladin(l. 1137-1193 CE) who had secured Jerusalem for Islam in 1187 CE; he, however, was willing to give away what his ancestors had fought and died for. Al-Kamil needed to extend his authority beyond Egypt into lands that were once held united under Saladin. He needed to spare himself a war with the Crusaders to fight his brother, al-Mu'azzam (r. 1218-1227 CE), the Sultan of Damascus.

Frederick too needed peace as his dominions in the west were under an ever-greater threat after his excommunication. They agreed upon the bloodless transfer of Jerusalem to Frederick. However, the Sultan's brother al-Mu'azzam died and al-Kamil no longer needed Frederick and so the latter bluffed the Sultan into thinking that an imperial army would crush his forces if he reneged on the promise and al-Kamil folded. On February 18, 1229 CE, the treaty of Jaffa was signed between the Holy Roman Emperor and the Sultan of Egypt. Jerusalem, Bethlehem, Nazareth, and part of the Levantine coast was in European hands along with a pilgrim route to Jaffa. In return, Frederick

promised free passage to the Muslims, and possession of the temple Mount and Al Aqsa mosque; the city walls which had been pulled down beforehand were not to be rebuilt. Frederick unceremoniously crowned himself in the Holy Sepulchre and thus ended his venture to the Holy Land. He soon made it back to his domains in the west which were under a dire threat from Gregory IX and John of Brienne.

Frederick raced back to his realm to chastise the intruders. In his absence, the Pope had sent armies to encroach on his lands. Upon his return in 1229 CE, Frederick defeated the papal army but did not attempt to attack papal holdings in Italy. The first phase of the war ended in 1230 CE with the treaty of Ceprano signed between Gregory and Frederick. The emperor further strengthened his control over the kingdom of Sicily and extended centralized authority over the realm via the Constitutions of Melfi (1231 CE).In Germany, his absence had led to problems. Henry VII was alienating the German princes and even seeking support from non-German cities. This change in policy was threatening Hohenstaufen control over Germany and when Henry refused to be set straight, Frederick made his move. The emperor brought only his influence into Germany in 1235 CE, and this proved to be enough. Henry, seeing that his supporters had deserted him and that his rebellion had died out, begged for mercy. The emperor seized all titles and power from his son and sentenced him to imprisonment; he died in 1242 CE. Frederick's other son, Conrad IV (r. 1237-1254 CE) was elected as the new king of Germany, and two years later, he was also hailed as the King of the Romans (1239 CE) in Vienna.

INNOCENT III :

When England's King John refused Pope Innocent's appointee for archbishop of Canterbury in 1208, Innocent placed the nation under interdict; the church would not marry, baptize, or bury anyone. John retaliated by

expelling most of the bishops, but that only made matters worse. Innocent excommunicated the king, declared the throne vacant, and invited the French to invade. John finally recognized Innocent as his superior in 1213. But even then the pope had a quarrel—he declared the Magna Carta void because John had entered into it without his consent.Such was the power of Innocent III, the first pope regularly to style himself the "Vicar of Christ."

BORN TO RULE :

Lotario Scotti was born into a noble Italian family and sent to the finest schools. He studied theology in Paris and canon law in Bologna. He was entrusted with important tasks by Popes Lucias III and Gregory VIII. At 30, his uncle, Pope Clement III, made him a cardinal. The day after Pope Celestine III died, Innocent became one of the youngest men ever selected to sit in Peter's Chair. He was quickly ordained as a priest and the next day consecrated Innocent III.

Innocent was born to rule; he was exceptionally gifted in intellect, will, and leadership. He was the foremost church lawyer of the age. Still, he had a combative spirit and was prone to fits of depression.He began his reign by purging church officials not loyal to him and by curbing excesses of his own household. Plates of gold were exchanged for wood, and nobles from royal families were replaced by monks. He reasserted control over the papal estates, though after an attempt on his life, he gave his family charge of key cities.

UNIVERSAL RULER:

Innocent saw the pope as feudal overlord of all secular rulers—"not only over the universal church, but the whole world." He thought of his office in a semi-Divine light: "Verily the representative of Christ, the successor of Peter,

the anointed of the Lord, the God of Pharaoh set midway between God and man, below God but above man, less than God but more than man, judging all other men, but himself judged by none."

The death of Holy Roman Emperor Henry VI in 1197 gave him the opportunity to put this theory into practice by arbitrating between the rivals for the imperial throne. He conceded the right of the imperial electors to select a candidate, but he insisted he make the final appointment. He first selected Otto of Brunswick, who promised to recognize the enlarged Papal States and renounce any claim to the assets of deceased church officials. When Otto invaded Italy (breaking his promise to Innocent), Innocent excommunicated him and installed his own ward, Frederic II, as Holy Roman emperor.

Innocent could truthfully declare that kings held their crown by virtue of the "grace of God and of the pope." He maneuvered European monarchs like pawns on a chess board and accepted the gift of countries like Spain and Hungary as matters of course. He compelled Philip of France to take back the wife he divorced. Innocent corresponded with the eastern emperor about reunion until the Fourth Crusade was diverted on its way to Egypt and ended up sacking Constantinople in 1204. Turning the *fait accompli* to his best advantage, Innocent set up a Latin rite church in the ruins.

REFORMER:

The thirteenth century was a time of religious ferment, which saw the eruption of sects—orthodox, heretical, and schismatic—reacting to church corruption. After trying persuasion with the heretical Albigensians, Innocent declared a bloody crusade against them. More than 15,000 peasants were slaughtered in one town alone.Innocent instituted a wide-ranging series of church reforms. Clergy excesses from luxurious clothing to drunken carousing

were attacked. He promoted honest business practices in the church, encouraged provincial and national councils, required bishops to visit Rome every four years, restored observation of rules in religious orders, and encouraged the foundation of schools. During his reign, he recognized and gave patronage to two newly established reform groups, the Franciscans and the Dominicans. He issued over 6,000 decrees and formalized many of his reforms with the Fourth Lateran Council—where the term "transubstantiate" (meaning, the bread of Communion becomes the real body of Christ) was first officially used.Innocent died of recurring fevers on a trip to settle a dispute between Pisa and Genoa, a dispute he feared would hinder his next crusade.

RELIGIOUS POLICY:

The most powerful of the medieval popes (leaders of the Catholic Church), Innocent III was a strong and talented administrator who brought the church to the zenith, or highest point, of its political power. Using the threat of excommunication (expulsion from the church) for princes, kings, and even entire countries, Innocent III put his papacy, or office, above that of political rulers of the time, including the kings of England and France as well as the German emperor. He called for the Fourth Crusade (1202–04), and though the Crusader armies eventually were beyond his control once they left Europe, Innocent III kept a grip on the religious and political affairs inside Europe for the eighteen years of his papacy, which stretched from 1198 to his death in 1216. The year before his death he called the Fourth Lateran Council, the most important church meeting of the middle ages, in which he demanded church reform and a new Crusade, or holy war, against the Muslims (believers in the Islamic religion) in the Holy land of Jerusalem and Palestine. He did not live to see that fifth instalment of the long-standing war between Christianity and Islam.

From the beginning of his rule, it was clear that Innocent III felt that the pope should play the most important part not only in church-related matters, or religious life, but also in temporal, or nonreligious, matters. He followed up the reforms that an earlier pope, Gregory VII (1020–1085), had started. These reforms were intended to affect not only the church itself but also its relations with kings and princes. For Innocent III all power came from God. The pope was God's messenger on earth. Therefore, the pope's power was stronger than that of any king or emperor. Innocent III called himself the "Vicar [religious representative] of Christ." The medieval papacy did not have much of an army, so Innocent could not hope to use force to keep the nobles of Europe in line. Instead, he used three powerful weapons: excommunication—the removal of the rights and advantages of the church—for an individual; interdict, or the stopping of all religious activities in a country; and the placing of canon law above civil law, thus limiting a king's power in his own kingdom.Innocent III used these tools to help establish the church's dominance over the major political rivals of the day. He threw his weight behind one of the contenders (competitors) for the crown of the Holy Roman empire, which basically included the German lands of Europe, and finally had his favourite, **Frederick II** placed on the throne. When King John of England (1167–1216) tried to name the next archbishop of Canterbury, the highest church office in his land, Innocent III told him that this was the pope's job, not his. When John went ahead anyway, the pope declared an interdict on the country of England and excommunicated John. After several years of closed churches, the religious citizens of England demanded that their king give in to the pope so that they could go to church again and save their souls. Innocent III handled the king of France, Philip Augustus (1165–1223), in much the same way. When the king wanted to give up his legal wife and take a mistress (lover), the pope placed an interdict on all of France, forcing Philip to submit to the rule of the church.

Unit IV

CAUSES OF THE CRUSADES

The Crusades are one of the most significant events in the history of Europe and the Middle East. They were a series of religious wars carried out by Christian crusaders from Europe during the timeframe of the middle Ages. Beginning in 1095 CE, the crusades saw European knights and noblemen travel to the Middle East in an attempt to capture the Holy Land away from Muslim people that had controlled the region for the previous centuries. The term crusade means 'cross'. Therefore, the Europeans that became crusaders viewed themselves as 'taking up the crosses. In fact, many of the crusaders wore crosses on their clothing and armor as they made their pilgrimage to the Holy Land.

On November 27th 1095 CE, Pope Urban II called for a crusade to the Holy Land as part of a sermon at the Council of Clermont. In the speech, Pope Urban II argued for many different things, but one particular passage called for Europeans to assist the Byzantine Empire in the battle against Muslim civilizations to the east.

Historians consider this speech to be the event that sparked the first crusade and began the movement of European Christians into the Middle East. There were several key reasons for the pope to call for the crusades.

First, the Byzantine Empire (which was the remains of the former Roman Empire) was under attack from Muslim Civilization to the east. Since, the Byzantine Empire was centered in Eastern Europe and parts of the Middle East it was in direct contact with other eastern civilizations and they often clashed.

Second, the Roman Catholic Church wanted to secure and protect Christian churches and holy sites in the region and sought soldiers to help.

Third, Islam emerged in the 7th century in the Arabian Peninsula and quickly spread to surrounding areas, such as: Northern Africa, the Middle East and Europe. The Roman Catholic Church felt that Christianity was under attack from the spread of Islam and the crusades represented an attempt to stop it from spreading into European strongholds.

Fourth, the city of Jerusalem, which was the centre of the main conflict of the crusades, was considered to be important territory for Christian faith (and also Muslim and Jewish faith). As a result, many Christians wanted it 'freed' from Muslim control and sought to gain control over the area for religious and territorial reasons.

Fifth, Europe had a long and bloody history that saw kingdoms and noblemen attack each other. Pope Urban II's call for a crusade was an attempt to end aggression between European kingdoms and instead direct the violence towards Muslin-held areas in the Middle East. In general, the main causes of the crusades combined and led to the several different waves of the crusades that followed. However, Pope Urban II's Council of Clermont speech is considered to be the spark that inspired many to take up the mission.

In conclusion, the crusades were a vitally important event to European and Middle Eastern History. They were cantered on a clash between different religions and helped transform Europe and the Middle East during the years of the middle Ages.

The term "crusade" was used because of the apparent use of "cross" in the wars against Muslim; because the cross which is an upright post with a transverse bar, used in antiquity for crucifixion, is a Christian symbol and regarded very sacred. That was why it was always used by Christian preachers, missioners and fighters as a symbol of Christianity. This religious symbol was visibly used by crusaders in their expedition and campaign against Muslims.

Crusades as a great social-political-religious phenomenon which last for decades and involved millions of people had a lot of positive and negative effects.

Start of Crusades:

Pope Urban II proclaimed the crusades. Of course, he had proclaimed the crusades before Pope Gregory VII. During his time, the Saljuks were very powerful and united and Pope could not launch a Christian war. As a result, he could not start a war but Pope Urban II who was very loyal to Gregory VII (the pope before him) proclaimed the crusade provoking the Christian world against Muslims. He held a massive gathering with prominent people from various segments such as government authorities, the feudal, knights and Church officials attending it. This gathering was held in 1095 in Clermont of France. The gathering was known as Council of Clermont.

Pope Urban II delivered a very important speech at Clermont which can be termed as the start of the crusades. In this furious speech, he spoke against Muslims and enumerated Muslims' actions against the Christians of the East so as to make Western Christians to react.

On the contrary Muslim countries were disunited and were also suffering from setbacks as internal wars were going on among Muslims.

Finally, the crusades started and Christians entered a war against Muslims which took about two hundred years to come to an end. Historians have divided these wars into as many as eight periods or phases the most important and most effective of which was the first crusade attack which resulted in the occupation of Bait al-Maqdis (Jerusalem).This holy land remained under the occupation of the crusaders for 83 years until Salah al-Din Ayyubi, better known in the West as Saladin (532 – 599 A.H.), prepared an army of strong and dedicated Muslim soldiers and restored the land. This was not the end of the war because the crusaders imposed a series of wars on the Islamic world until the year 1291 but

they never succeeded in taking back the Holy Land from Muslims. Indeed many believe there was only an interval in 1291 in the wars between Muslims and Christians and the wars never ended. It has been going on as of today. The wars imposed by the Christian dominated countries on Bosnia and Herzegovina, Lebanon, Palestine, Iraq and Afghanistan are aimed at realizing the goals of the crusaders to destroy Muslims and loot their properties.

Consequences of Crusades

The crusades which lasted about two hundred years definitely entailed a lot of devastations and destructions which were the worst of the results for both sides.

1. Correcting the European people's mentality about Islam and Muslims as well as knowing the great Islamic civilization and its humane doctrines.

2. Formal opposition of the Catholic Church on the part of Christians and calling for reform in the Christian religion in which the Catholic Church had no power.

One of the most important impacts of these wars on Christians' lives was the fact they lost their confidence in Pope and the Catholic Church. People were tired of the wars and campaigns which had been launched by Catholic Church. As a result, anti-religious nucleuses came into being in Europe and even those who were interested in Christianity but had become aware of Church problems began to seek reform in Christianity. Although the reforms took place centuries later by people such as Luther and the likes, the foundation for reform was laid as a result of the Christians observing Islamic civilization and being influenced by it.

3. Formation of the Western civilization: There is no denying that the crusades have been one of the main causes of the formation of the Western civilization as they helped acquaint Europeans with Islamic civilization finally laying the foundation of modern civilization. These preparations can be followed up in two parts:

a) Scientific prosperity: The clear and tangible influence of Islamic civilization and culture on Western human sciences cannot be denied. The translation of various Islamic sciences particularly and most importantly the medical science into Western and European languages, and establishment of universities as a consequence of the Europeans becoming familiar with Islamic civilization are examples of the post-war developments. The spread and progression of medical sciences, establishment of hospitals in Europe and amazing developments in medicine were achieved after Muslim doctors' experiences and works were transferred and made available in Europe. Books authored by Muslim scholars in medicine found their way through Spain to Europe especially after the crusades. Those books were taught for decades and centuries in European universities. One of the most famous of those books was "The Canon" by Avicenna which was taught for centuries in European universities.

Medieval thinkers getting familiar with Muslim scholars' thoughts, took philosophy and monotheism which were two interrelated subjects to Europe whereupon these thoughts heralded the end of dark ages and the start of a new era characterized by scientific progress and prosperity. The advent of reformist movements, anti-superstition campaigns and intellectualism reaching their peak two or three centuries after the crusades were not disconnected with rationalism of the Islamic philosophy. Averroes (Ibn Rushd) who lived in the sixth century of the Islamic calendar was one of those influential Muslim scholars. Christian teachers, students and intellectuals of Europe were influenced by Averroes' thoughts. His philosophy dominated intellectual schools from late thirteenth century to the end of the fourteenth century. Averroes subscribed to reason and rationality and maintained that everything had to be subservient to reason. His books used to be taught in a Paris university after some modifications were made and points objectionable to bishops were removed.

b) Social consequences: The wars had a lot of social consequences in the lives of the Europeans. They included the spread of music, becoming familiar with

variety of foods, clothes, make-ups, house decoration and some oriental norms and customs.

Back then the Europeans were uncivilized. Apart from the capital of Western Rome, the rest of the residential centres of Europe, were devoid of big cities, civilization and scientific centres and were run as feudal units. In the wake of these social changes, feudal thinking was replaced with Bourgeois thinking; feudal thought is the ownership towards the property, subjects and products. In this kind of ownership, the farmers were dependent on land and were bought and sold along with the land. But the Bourgeois thinking is opposed to feudal thinking. In Bourgeoisie, people should live a city life and capital is used to boost market and separate industries. This war caused the feudal government to change into Bourgeoisie.

The industry and technology of the West, especially in the crusades, began to copy and derive from eastern models. The impacts of these derivations and imitations in weaponry, clothing and housing were vividly visible especially in the twelfth and thirteenth centuries. As the living conditions improved quantitatively and qualitatively, industry and trades also made headway. Woodworking industry, goldsmith, tiling and glass-making are industries that Europeans borrowed from Muslims and became common in Europe over time. The people of the city of Venice learned glassmaking from the people of Ṣōr (Tyre).

When it comes to skills and technical matters, the East had a very profound influence on Europe. The Crusaders seeing different types of fine industries spread from Constantinople to Egypt began to learn how to make fine things and change their tastes. The art of architecture changed thoroughly in Europe. The European classical architectural style had three main features.

1 – Thick walls

2- Low roofs

3- Lack of light.

Islamic architectural style which had certain features e.g. 1 – thin walls 2- high roofs 3- use of light 4- decorations and color glasses.

War & Peace

The Hundred Years' War was a conflict between the monarchs of France and England. Starting in 1337 and not finally ended until 1453, the war lasted for 116 years, albeit not with continuous fighting but also long periods of peace included. The name we use today for the war was only coined in the 19th century. The Hundred Years' War is traditionally divided into three phases for the purposes of study and to reflect the important periods of peace between the two countries:

Causes of the War

The causes of the Hundred Years' War are as complex as the conflict itself would later become. In addition, motivations changed as various monarchs came and went. The principal causes may be listed as:

The seizure of English-held Gascony (Aquitaine, south-west France) by Philip VI of France. The claim by the English king Edward III to be the rightful king of France through his mother. The expedition of Edward III to take by force territories in France, protect international trade and win booty and estates for his nobles. The ambition of Charles V of France to remove the English from France's feudal territories. The descent into madness of Charles VI of France and the debilitating infighting amongst the French nobility. The ambition of Henry V of England to legitimise his reign in England and make himself the king of France through conquest. The determination of the Dauphin, future King Charles VII of France (r. 1422-1461), to regain his birthright and unify all of France.

The Edwardian War (1337-1360)

Edward III was able to make a strong claim to the French crown via his mother Isabella. Whether or not this claim was a serious one or merely an

excuse for invading France is debatable. Certainly, on paper Edward did have a point. The current French king was Philip VI of France who had succeeded his cousin Charles IV of France (r. 1322-1328) even if, when Charles had died, it was Edward who was his closest male relative, being Charles' nephew and the eldest surviving grandson of Philip IV of France (r. 1285-1314). The English king had not pressed his claim at the time because he was a minor, and the French nobility, discounting the legitimacy of inheritance through the female line, had naturally preferred a Frenchman as their ruler. However, by the mid-1330s Edward changed his strategy, perhaps irked by the technicality that, as the Duke of Gascony, the English king was actually a vassal of the French king according to the rules of medieval feudalism. Gascony was a useful trade partner of England's, wool and grain being exported and wine imported. When the French king confiscated Gascony to the French Crown in 1337 and raided the south coast of England the year after - an attack which included the destruction of Southampton, Edward was presented with the perfect excuse to start a war.

In 1347 Calais was captured but the arrival of the Black Death plague in Europe interrupted the hostilities. The next major victory was another English one, once again against a much larger French army, this time at the Battle of Poitiers in September 1356. Here the English army was led by Edward's able son, Edward the Black Prince (1330-1376). The defeated King John II of France (r. 1350-1364) was captured at Poitiers and was detained for four years. The 1360 Treaty of Brétigny was then signed between England and France which recognised Edward's claim to 25% of France (mostly in the north and south-west) in return for Edward renouncing his claim to the French crown.

The Caroline War (1369-1389)

The Peace of Brétigny ended in 1369 when the new French king, Charles V of France aka Charles the Wise (r. 1364-1380), began to grab back in earnest

what his predecessors had lost. Charles did this by avoiding open battle, concentrating on harassment and relying on the safety of his castles when required. Charles also had a superior navy to the English and so was able to make frequent raids on the south coast of England. Most of Aquitaine was grabbed in 1372, an English fleet was defeated off La Rochelle in the same year and, by 1375, the only lands left in France belonging to the English Crown were Calais and a slice of Gascony.

In 1389 a truce was declared once again and relations further improved when, on 12 March 1396, Richard II of England married Isabella of France, the daughter of Charles VI of France. The union cemented a two-decade truce between the two countries. Under the next king, Henry IV of England (r. 1399-1413), the Crown was rather too preoccupied with rebellions in England and Wales to do very much in France.

The Lancastrian War (1415-1453)

Henry V played the next significant move in this game of thrones as he was even more ambitious than Edward III had been. Not only did he want to plunder French territory but to permanently take it over and form an empire. For the king, success in war was also a useful tool in legitimising his reign, inheriting as he had the crown from his father Henry IV who had usurped the throne by murdering Richard II. Henry V was greatly helped by the descent into madness of Charles VI of France and the consequent split in the French nobility between the Armagnacs and the Burgundians over who might control the king and France.

Causes for the success of the French:

In March 1421, the English lost at the Battle of Baugé and Henry's own brother, Thomas, Duke of Clarence was killed. Henry headed to France to resume the war personally, and on 11 May 1422, he captured Meaux after an eight-month siege. Henry never got the chance to become the king of France as

he died unexpectedly, probably of dysentery, on 31 August 1422 at Bois de Vincennes in France. Henry's infant son became the next king, Henry VI, but neither his regents nor he when reaching maturity could stop a grand French revival which included the heroic efforts of Joan of Arc.

Joan of Arc, a peasant girl inspired by heavenly visions, helped dramatically lift the siege of Orleans in 1429 which marked the beginning of a French revival as the Dauphin, now King Charles VII of France, took the initiative in the war. 1429 also saw the French victory at the Battle of Patay (18 June) where English archers were effectively surrounded by French cavalry. Henry VI of England had continued to press his family's claim for the French throne, eventually being crowned as such in the cathedral of Notre-Dame de Paris in December 1431, but this was a sham without real substance. For England, the war now largely became one of defence rather than attack. Sir John Talbot (1384-1453), the great medieval knight known as the 'English Achilles', did win victories thanks to his aggressive tactics and surprise attacks, successfully defending both English-held Paris and Rouen. However, France was now too rich in men and resources to be stopped for very long. In 1435 the English crucially lost the support of their allies the Burgundians when their leader Philip the Good of Burgundy joined with Charles VII, by the Treaty of Arras, to end the French civil war. In 1435 Dieppe was captured, 1436 saw the French regain Paris, and in 1440 Harfleur was taken back, too.

On 22 April 1445, both the marriage of Henry to Margaret of Anjou (d. 1482), niece of Charles VII, and the giving up of Maine indicated the English king's clear aversion to continuing the war with France. Charles VII, in contrast, was utterly determined and began to retake parts of Normandy from 1449; he won the battle of Formigny in 1450, blockaded Bordeaux in 1451, and captured Gascony in 1452. At the wars' end in July 1453 and the French victory at the Battle of Castillon, the English Crown only controlled Calais. The French Crown then went on, by a mixed strategy of conquest and marriage alliances, to

bring such regions as Burgundy, Provence, and Brittany together into one nation-state that was richer and more powerful than ever. England meanwhile sank into bankruptcy and civil war. Henry VI suffered from bouts of insanity, and his weak reign finally came to a sticky end when he was murdered in the Tower of London in May 1471.

Consequences of the War

The Hundred Years' War had many consequences, both immediate and long-lasting. First, there was the death of those in battle and those civilians killed or robbed by marauding soldiers between battles. A high number of French nobles were killed in the conflict, destabilising the country as those that remained squabbled for power. In England, the opposite was true as kings created ever more nobles in order to tax them and fund the war. This was not enough, though, and England ultimately arrived on the brink of bankruptcy because of the enormous cost of placing field armies in another country. Although the English had won some great victories, the final result was the loss of all territory in France except Calais. Trade was negatively affected, and the peasantry had to endure endless rounds of taxation to pay for the war, resulting in several rebellions such as the Peasants' Revolt of 1381. Even the medieval church suffered as kings diverted taxes meant for the Pope in Rome and kept them for themselves to pay for their armies, resulting in the churches in England and France taking on a more 'national' character of their own.

The loss of the war for England caused many nobles there to question their monarch and his right to rule. This, and the inevitable search for scapegoats for the debacle in France, ultimately led to the dynastic disputes known today as the Wars of the Roses (1455-1487).

Military technology developed over the period, in particular, the use of more efficient gunpowder weapons and the strengthening and adaptation of castles and fortified towns to meet this threat. In addition, by the war's end, Charles VII had created France's first permanent royal army.

Some of the more positive consequences were the centralisation of government, increases in bureaucratic efficiencies, and a more regulated tax system. The English Parliament, which had to meet to approve each new royal tax, became a body with a strong identity of its own, which would later help it to curb the powers of absolute monarchs. There was also a more professional diplomacy between European nations. Heroes were created, too, and celebrated in song, medieval literature and art - figures such as Joan of Arc and Henry V who, still today, are held as the finest examples of nationhood in their respective countries. Finally, such a long conflict against a clearly identifiable enemy resulted in the populations of both participants forging a much greater sense of belonging to a single nation. Even today, a rivalry still continues between these two neighbouring countries, now, fortunately, largely expressed within the confines of international sporting events.

Unit V

Church life in middle ages

Medieval Christendom was divided into two parts. The Christians of eastern Europe were under the leadership of the patriarch of Constantinople (modern day Istanbul, in Turkey). Those in western Europe (which this article mainly deals with) were under the leadership of the bishop of Rome, commonly called the pope (papa, or "father"). These two branches gradually adopted different practices – for example the Western church came to ban clerical marriage, while the Eastern church did not – and there was growing friction between the two. Eventually, with the pope claiming seniority over the patriarch, and vice versa, both sides excommunicated each other in 1054. This began a schism which would last throughout the Middle Ages and beyond.

The Catholic Church of Western Europe

In western Christendom, the Catholic Church remained a central institution throughout the Middle Ages. It controlled vast amounts of wealth – it was the largest landowner in Europe, and the people paid a tenth of their income – the "tithe" – to the Church each year. Churchmen virtually monopolized education and learning. Bishops and abbots acted as advisors to kings and emperors. The pope claimed (and used) the power to ex-communicate secular rulers, and free their subjects from their oaths of obedience to him – powerful weapons in a deeply religious age. Through its network of parishes reaching into every town and village in western Europe, the Church constituted an extraordinarily powerful propaganda machine. Medieval kings ignored the Church's agenda at their peril.

Furthermore, the Church exercised exclusive jurisdiction over a wide range of matters: incest, adultery, bigamy, usury and failure to perform oaths and vows, matrimonial cases, legitimacy of children. All these were dealt with according to Church law (or Canon law, as it is called), in Church, not secular, courts.

Early history

Under the Romans

To understand the centrality of the role of the Church in western Christendom we have to go back to Roman times. The Christian Church had its origins dating back to the beginnings of the Roman empire, in the ministry, death and (Christians believe) resurrection of Jesus of Nazareth. Until the 4th century it was virtually an underground organization. It was often persecuted at a local level, and sometimes it was the target of state-sponsored, empire-wide attempts to destroy it altogether.

The bishops of Antioch, Alexandria, Rome and Carthage came to be seen as having special prestige, with special authority in the debates of the Church. They became known as the "patriarchs" (from the Greek word for "fathers") of the Church.

Debates there were many, as, over the centuries, Church leaders hammered out what exactly it was that they believed, what was permissible but not necessary to believe, and what was not to be believed. These debates took place in councils of bishops which occurred from time to time. Also, the bishops frequently corresponded with one another, and out of all this discussion came a clear idea of what the "orthodox" beliefs of the Church were.

After the fall of the Roman empire

The Church's prestige and authority survived the fall of the Roman empire in the West intact. Indeed, with barbarian armies roaming the empire, people looked to bishops for protection. Bishops (by now often drawn from the local aristocracies) had the moral authority to negotiate with barbarian leaders, and to mitigate the worst effects of the anarchy of the times. The churches were major landowners, and were able to use their wealth to help sustain populations in difficulty. In the absence of imperial officials, bishops emerged as the leading figures in the towns and cities of the old Roman western provinces.

The new barbarian rulers of the western provinces were mostly Arians – that is, Christians who held slightly different beliefs to those of the Roman Christians (or Catholics, as we will now call them). Apart from some local tensions, the German rulers allowed their Roman subjects to keep practicing their Catholic faith, and they respected the status of bishops as leaders of the Catholic communities.

The kings of the Franks were the notable exception to this. When they migrated into the old Roman lands of northern France, the Franks were still pagans. At the beginning of the 6th century, their king, Clovis, was baptized into the Catholic Church. He and his successors then forged a close link with the Church, which powerful aided them in conquering the lands of all the other barbarian kingdoms in Gaul. The Church's support was a major factor in the rise of the kingdom of the Franks to be the most powerful realm in western Europe; and this development in turn reinforced the authority of the Catholic Church over the people of western Europe.

The Papacy

The fall of the western Roman provinces to German tribal rulers in the 5th century, and the subsequent takeover of the Middle East and North Africa by Islamic armies in the 7th century, had profound consequences for the Christian Church. Of the four ancient patriarchies of the Church, three, Antioch, Alexandra and Carthage were now under Muslim occupation. Since Constantine's time another patriarchy had emerged, based in his new capital in the eastern half of the Roman empire, Constantinople. So, by the beginning of the 7th century, the patriarchs of Roman and Constantinople were the leading bishops of the Christian Church.

With Church property being so extensive, it could not escape becoming feudalized. This process was made worse by the rise of feudalism in western Europe. Church estates began to be treated like other fiefs, being held on condition of service to a secular lord. A central part of this service was military service, so that each Church estate had to provide knights to serve with a king or a magnate.

This moral decline affected the monasteries as much as it did the bishoprics and parishes. Indeed, life in monasteries – the very places were the most dedicated Christians were supposed to olive out their vocations – was widely regarded as having become particularly lax. Such was the low state into which the Church had fallen that ecclesiastical offices were openly bought and sold. In all this, the papacy was no help; indeed it was a major part of the problem. The election of popes had come under the control of a small, violent, faction-ridden group of Roman nobles, and the men whom they elected to the office were woefully inadequate: immoral, brutal and ignorant. They had neither the power nor the motivation to use their office to help lead the Church out of its miserable state.

Reform

In reaction to this state of affairs, a new order of monks, the Cluniac order, was founded in northern France in the early 10th century. Its members committed to taking their vows seriously and practiced an austere form of Christianity. They became widely respected for their way of life, and their influence grew as calls for the cleansing and reform of the Church began to reverberate around Europe.

Finally, in 1049 the emperor of the Holy Roman Empire imposed a new pope on the electors in Rome, Leo IX (reigned 1049-54). Leo began the effort of reform by denouncing the sale of church offices and calling on all priests to be celibate. In 1073 pope Gregory VII, a man linked to the Cluniac order, was elected, and began building on Leo's reforms.

Church and state in harmony

The "Gregorian Reforms" of the Church brought about a marked improvement in the moral tone of the Church. The crudest forms of lay interference in the appointment of bishops disappeared, the sale of church offices more or less ceased for the time being, and the priesthood adopted celibacy as a universal practice. However, at the local level, parish priests were still often appointed by lay lords, and even in the case of bishops, the rules of election were so ambiguous that kings were able to manipulate them with ease. In any case it suited the popes to have bishops who had the ear of the kings. This put them in a good position to influence secular rulers to the Church's advantage.

This episode marked the end of active attempts by popes to assert superiority over secular rulers. The various privileges the Church had obtained were a source of irritation to secular rulers and their officials, but they had learnt by and large to live with them. Monarchs still had much influence on the Church within the borders of their realms – we have seen that they could manipulate bishops' elections to their advantage, and bishops and abbots still possessed vast estates which had feudal obligations attached to them. Although they mostly no longer had to pay homage to kings for these lands, bishops and abbots still had to fulfil the duties of a vassal to a lord in respect of them. Churchmen made up the brightest and best of the royal advisors and officials; and an additional benefit to secular rulers was that they could be paid out of revenues from church offices they held, and not from the royal purse.

Decline of the Papacy

In the early 14th century, the papacy was about to enter a long period of decline. Since the mid-13th century violent instability within the city of Rome had forced popes to base themselves elsewhere, and in 1309 a pope established himself and his court in Avignon, France. Here, he and his successors resided until 1378, under the thumb of the French king. This brought the papacy into disrepute. Worse was to follow. Between 1378 and 1418 there were two, then three, rival popes, each supported by different countries. These shenanigans could only undermine the prestige of the papacy, and of the Church as an institution.

For the Church, despite the fact that the original reform movement in the 11th century had been motivated by a desire to free the Church from secular entanglements, the effect of the Investiture Controversy, and subsequent attempts to impose its will on emperors and kings, was to make it more, not

less, entangled with secular politics. As the leaders of the church became more political, so their spiritual authority declined. Even when the schisms were healed and a single pope was reigned from Rome, he and his successors did little to restore the moral integrity and spiritual force of the papacy.

Trade

As in so much else, so for trade: the early medieval period on Europe was a shadow of what had come before under the Roman Empire. In the centuries after the fall of the Roman empire in the west, long-distance trade routes shrank to a shadow of what they had been. The great Roman roads deteriorated over time, making overland transport difficult and expensive. Towns shrank, and came to serve a more local area than in Roman times. Traders and craftsmen mainly serviced the needs of the local rural populations (including local lords).

Trade in luxury goods between different parts of Europe never completely disappeared, and coinage survived the fall of the empire, though was much rarer than before. Most long-distance trade goods from within and beyond Europe, such as in amber, high quality ceramics, textiles, wines, furs, honey, walrus ivory, spices, gold, slaves and elephant ivory, was carried in the small sailing ships of the day. Trade by sea was much cheaper than by land (and would be until the coming of railways in the 19th century). The coasts and rivers of Europe were the main thoroughfares of the time, and the North Sea, and even more, the Mediterranean Sea, were the main thoroughfares for international commerce.

Trade in the Mediterranean

Trade in the Mediterranean seems to have died down gradually after the fourth century, until in the seventh and eighth centuries there was an abrupt downturn. This was probably associated with the Arab take-over of the Middle East and North Africa, which turned the Mediterranean into a hostile zone for

trade. Arab pirates dominated the seas until the 11th century, when the Italian cities of Genoa, Pisa, Amalfi and Venice began aggressively capturing pirate bases and reclaiming the seas for trade. The Crusades completed this process so that by the end of the 12th century Mediterranean trade and travel (even by Muslim pilgrims) was largely in European (mostly Italian) holds.

The north Italian city-states went on to plant trading colonies on the islands and coasts of the Mediterranean, including in Syria and Palestine, the Crimea in the Black Sea, and in Sardinia and Corsica. They had their own merchant quarters in the major cities of Constantinople, Antioch, Alexandria and Cairo. Venice in particular acquired a maritime empire which included parts of Greece, islands in the Adriatic and the Aegean, the large islands of Crete and Cyprus, and many towns along the Dalmatian coast.

Trade in the North Sea and Baltic

The North Sea had for millennia been home to coastal shipping, on a more local scale than in the Mediterranean. After the shock of the first Viking raids in the 8th and 9th centuries, new trade routes opened up, with tentacles stretching out across Russia and eastern Europe to the Black Sea and Middle East. Ireland, Scotland, northern England and Iceland were drawn more into the trading networks of the region, and northern European ships traded westward along the coasts of Europe, down to and into the Mediterranean.

The North Sea and Baltic ports of northern Europe became flourishing centres of commerce, and from the mid-12th century their commercial power was boosted by the foundation of the Hanseatic League. This was primarily a commercial organization set up to protect and promote the economic interests of the member towns, and, cantered on the north German port of Lubeck, it included towns in the Baltic and the North Sea stretching from Russia to England.

In all European waters medieval cargos were carried in stout “round ships”, or “cogs” – deep-drafted, wide-beamed vessels which held the sea well and had deep, capacious holds in which to carry as much cargo as possible. The exception was with the Venetians, who used galleys (fast oared vessels, armed for war) for high values cargos and where speed was an advantage (for example on trade routes between the Mediterranean and northern waters).

The recovery of the European economy

From 11th century, more stable conditions began to prevail in western Europe. Population began to increase, the volume of trade expanded, and towns in many parts of Europe multiplied in number and grew in size. On the North Sea coast a particularly dense network of trading towns emerged in Flanders; and in northern Italy an even greater concentration of large urban centers developed. Cities such as Venice, Genoa, Milan and Florence grew wealthy on the growing trade handled by their merchants. Much of this went north-west, up the Po and Rhone valleys into central and northern France, where the trade routes linked up with those coming south west from Flanders and the North Sea. International trade fairs in the towns of Champagne, in north-east France, became a regular feature of the international trading scene where merchants from Italy and Flanders dealt directly with one another.

The rise of banking

The growth of trade led to the rise of banking. At first, banking was in the hands of Jewish moneylenders, who were able to use their links with Jewish communities throughout Europe and the Middle East to handle the money needed for international trade. Given the strategic place of north Italy in international trade, it is no surprise that banking networks tended to be based in northern Italian cities (the word “bank” derives from the Italian word for the

tables at which the bankers sat in the market place). In the 13th century indigenous Italian banking houses grew up, with agencies as far afield as London and Paris. The financial center of London became known as Lombard Street (Lombardy is another name for north Italy).

The Jewish and Italian bankers of medieval Europe pioneered financial instruments which would be vital to the rise of modern global commerce. Limited liability companies, stocks and shares, bills of exchange and letters of credit all developed at this time (although it is quite possible that some or all of these were based on earlier Arabic practices).

Spread of the market economy

The expansion of trade drew more and more rural communities into the market economy, and links between countryside and towns grew stronger. Manors lost a large measure of their self-sufficiency as they participated more in the money economy. These developments stimulated the expansion of towns, of merchant communities, and of coinage.

The Black Death, after great initial disruption, accelerated the spread of the markets in the longer term by creating a shortage of labor and thus boosting the purchasing power of both urban and rural workers. In proportion to the rest of the economy, towns and cities rose in size and influence – indeed many cities had regained their pre-plague populations by 1400. All over western Europe merchants became increasingly wealthy, and politically more powerful. Meanwhile the countryside languished, in levels of population if not in prosperity. In those areas were the influence of large towns and their trade was strongest, in southern England, Flanders and northern Italy, serfdom began to die out.

The economy of Medieval Europe was based primarily on farming, but as time went by trade and industry became more important, towns grew in number and size, and merchants became more important.

Intellectual development and Rise of Universities

During the 11th century, developments in philosophy and theology led to increased intellectual activity, sometimes called the renaissance of 12th century. The intellectual problems discussed throughout this period were the relation of faith to reason, the existence and simplicity of God, the purpose of theology and metaphysics, and the issues of knowledge, of universals, and of individuation. Philosophical discourse was stimulated by the rediscovery of Aristotle—more than 3,000 pages of his works would eventually be translated—and his emphasis on empiricism and rationalism. Scholars such as Peter Abelard and Peter Lombard introduced Aristotelian logic into theology.

Historical Conditions

The groundwork for the rebirth of learning was also laid by the process of political consolidation and centralization of the monarchies of Europe. This process of centralization began with Charlemagne, King of the Franks (768–814) and later Holy Roman Emperor (800–814). Charlemagne's inclination towards education, which led to the creation of many new churches and schools where students were required to learn Latin and Greek, has been called the "Carolingian Renaissance." A second "renaissance" occurred during the reign of Otto I, King of the Saxons from 936–973 and Holy Roman Emperor from 952. Otto was successful in unifying his kingdom and asserting his right to appoint bishops and archbishops throughout the kingdom. Otto's assumption of this ecclesiastical power brought him into close contact with the best-educated

and ablest class of men in his kingdom. From this close contact, many new reforms were introduced in the Saxon kingdom and in the Holy Roman Empire.

Thus, Otto's reign has also been called a "renaissance." The renaissance of the twelfth century has been identified as the third and final of the medieval renaissances. Yet the renaissance of the 12th century was far more thoroughgoing than those renaissances that preceded in the Carolingian and Ottonian periods.

Conquest of and contact with the Muslim world through the Crusades and the reconquest of Spain also yielded new texts and knowledge. Most notably, contact with Muslims led to the the European rediscovery and translation of Aristotle, whose wide-ranging works influenced medieval philosophy, theology, science, and medicine.

Schools And Universities

The late-11th and early-12th centuries also saw the rise of cathedral schools throughout Western Europe, signaling the shift of learning from monasteries to cathedrals and towns. Cathedral schools were in turn replaced by the universities established in major European cities.

The first universities in Europe included the University of Bologna (1088), the University of Paris (c. 1150, later associated with the Sorbonne), and the University of Oxford (1167). In Europe, young men proceeded to university when they had completed their study of the trivium—the preparatory arts of grammar, rhetoric, and dialectic or logic—and the quadrivium—arithmetic, geometry, music, and astronomy.

Philosophy and theology fused in scholasticism, an attempt by 12th- and 13th-century scholars to reconcile authoritative texts, most notably Aristotle and the Bible. This movement tried to employ a systemic approach to truth and reason and culminated in the thought of Thomas Aquinas (d. 1274), who wrote the Summa Theological, or Summary of Theology.

The development of medieval universities allowed them to aid materially in the translation and propagation of these texts and started a new infrastructure, which was needed for scientific communities. In fact, the European university put many of these texts at the center of its curriculum, with the result that the "medieval university laid far greater emphasis on science than does its modern counterpart and descendent."

Poems and Stories

Royal and noble courts saw the development of chivalry and the ethos of courtly love. This culture was expressed in the vernacular languages rather than Latin, and comprised poems, stories, legends, and popular songs spread by troubadours, or wandering minstrels. Often the stories were written down in the chansons de geste, or "songs of great deeds," such as "The Song of Roland" or "The Song of Hildebrand." Secular and religious histories were also produced. Geoffrey of Monmouth (d. c. 1155) composed his Historia Regum Britanniae, a collection of stories and legends about Arthur. Other works were more clearly pure history, such as Otto von Freising's (d. 1158) Gesta Friderici Imperatoris, detailing the deeds of Emperor Frederick Barbarossa, or William of Malmesbury's (d. c. 1143) Gesta Regum, on the kings of England.

Legal Studies

Legal studies advanced during the 12th century. Both secular law and canon law, or ecclesiastical law, were studied in the High Middle Ages. Secular law, or Roman law, was advanced greatly by the discovery of the Corpus Juris Civilis in the 11th century, and by 1100 Roman law was being taught at Bologna. This led to the recording and standardization of legal codes throughout Western Europe. Canon law was also studied, and around 1140 a monk named Gratian, a teacher at Bologna, wrote what became the standard text of canon law—the Decretum.

Algebra and Astronomy

Among the results of the Greek and Islamic influence on this period in European history were the replacement of Roman numerals with the decimal positional number system and the invention of algebra, which allowed more advanced mathematics. Astronomy advanced following the translation of Ptolemy's Almagest from Greek into Latin in the late 12th century. Medicine was also studied, especially in southern Italy, where Islamic medicine influenced the school at Salerno.

The main curriculum focused on seven academic subjects that would offer a young student a "liberal arts" education and prepare him for a life working as a cleric for the Catholic Church. (Medievalists.net)

The seven areas of study could be broken down into the "Trivium" and the "Quadrivium", and consisted of the following:

Grammar : Unlike the study of grammar today, which focuses on the construction of speech, the medieval study of grammar was concerned with how words create meaning The goal of studying grammar was to be able to be an

effective master of language as well as able to understand the subtleties of language.

Rhetoric : This field of study was an exploration of persuasion, particularly in written communication. The arrangement of words and the presentation of information was at the heart of a good persuasive argument.

Logic (or Dialectic) : the basis for learning and teaching the principle of logic is founded upon the theory that debate is an integral component of the learning process. In the medieval universities, it was common for both students and masters to participate in debates.

The Quadrivium

Arithmetic : this field was concerned with the philosophy of numbers rather than the basics of computation. Ratios and relationships were more important than sums and products.

Astronomy : the study of astronomy in a medieval university focused on Plato's model of the universe, and focused on the relationships between planets and their movements in space.

Geometry : in medieval times, the study of geometry was deeply connected to theories of the divine. It was believed that God constructed the universe using geometric principles, and studying geometry was a way of better understanding God's creation.

Music : music was considered to be fundamentally related to math, and was pursued for aesthetic, practical, and spiritual reasons. Traditionally, students would enrol in a four year "liberal arts" Bachelors program where they would study the seven academic areas discussed earlier. After completion of those four years, students would have the opportunity to become "masters" of the liberal

arts by enrolling in three additional years of schooling; masters were responsible for teaching the bachelors program.

Art and architecture

Medieval artists and skilled craftsmen, including masons, carpenters, woodcarvers, sculptors, metal workers, and painters, applied the ornamental features of these structures into their own specific craft.

Artisans of the lesser arts—like locksmiths, blacksmiths, shoemakers, and weavers—were equally influenced by these features that were replicated, copied and applied to anything and everything they produced.

Life in the middle Ages was dominated by feudalism, a kind of system where the nobles practically owned and ruled all the land. Vassals, who held the land under feudalism, were tenants of the nobles who paid homage to the lords. They were indeed loyal and in return were guaranteed protection in return.

Serfs were the downtrodden and lowest social class during the Medieval Period. These peasants worked and laboured for the noble in a condition of bondage. Though they were not slaves—they were allowed to own property, however, in most serfdoms, peasants were legally part of the land, so, if the land was sold by the lords, the serfs were sold along with it.

Due to the fact that the Middle Ages was dominated by the feudal system, there was a vast difference in the daily lives of peasants when compared to that of the noble. The daily lives of people were therefore dictated by power, wealth, and status in the society—with the noble spending most of their time on entertainment, games and sports while the serfs toiled on their fields to serve them.

Religion played a major part in daily life during the Middle Ages, the reason why the artists of the early Middle Ages were predominantly priests and monks who lived in monasteries. Their art became the primary method of communicating narratives of a Biblical nature to the people.

Medieval Art and Architecture:

Medieval art illustrates the passionate interest and idealistic expression of the Christian and Catholic faith. Architectural designs and their interior décor showed avid expressions of the deep religious faith of the people of the Middle Ages.

This was an era when political order was almost non-existent, and every common man or woman had no hope in life and little to live for, except the hope of happiness and peace in heaven.

The churches served as the centre of town life and were designed and built by the people and not the clergy. They served other purposes that met the requirements of their daily life, with many housing schools, libraries, museums, and picture galleries.

Main Divisions of middle Ages Art

Medieval art is generally divided into different types, each of which was expressed differently in different regions and at different times. They are:

The Byzantine period

Early Christian period

Romanesque and Norman period

Gothic period

Byzantine Art (330–1453)

Byzantine art was developed in Constantinople, then the capital of the Eastern Roman Empire. This style was characterized by a combination of Roman and Oriental arts, with dome ceilings being typical features. The iconoclastic (radical) movement at the time absolutely forbade the use of human or animal forms in their artworks. According to the history of art, such forms were regarded by the Byzantine as idolatry and 'graven images', which were frowned upon in the Ten Commandments. The architecture of the churches were brilliant and grandiose, mostly reflecting the wealth and intellectual level of the designers and builders.

Early Christian Art (330–880)

This was developed (to some extent) in countries bordering the eastern Mediterranean region, but primarily in central Italy. Churches and monuments were constructed with stones found in the ruins of pagan temples. The Early Christian art forms developed after the people of the Roman Empire officially adopted Christianity. They had features that included flat ceilings, semi-circular arched forms, elaborately panelled flat wood ceilings, and straight high walls with small window openings at the topmost parts of the structures. Interiors were rich and elaborate with mosaics on the walls, ornately framed paintings, and marble incrustations.

Romanesque and Norman Medieval Art Forms (800–1150)

The styles of this period were developed in France and other Western regions. They are characterized by simple structural forms with window and door openings designed with semi-circular arched top sections. The term 'Romanesque art' refers to medieval styles of art that were greatly influenced by Italy and Southern France.

This same style was taken to the shores of England by William the Conqueror where it became known as Norman art and continued until it evolved into the Gothic forms of the 12th century. Romanesque buildings were huge, strong and almost foreboding in appearance but they had simple surface enrichment showcasing the simplistic ways of life of the planners who were monks. Architectural forms were basically interpretations of their own concept of Roman architecture.

Gothic Art and Architecture (1150–1500)

"Verticality" is emphasized in Gothic art and architecture, which feature almost skeletal stone structures and great expanses of stained glass showing biblical stories, pared-down wall surfaces, and extremely pointed arches. Furniture designs were ‘borrowed’ from their architectural forms and structures with arches, pillars, and rigid silhouettes.

Through the Gothic period, building construction was constantly geared towards lightness of forms but with enormous spiked heights to the extent that there were times when over ornamentation coupled with delicate structural forms made their structures collapse.

The structural collapse was, of course, imminent because construction methods never followed scientific principles but were rather done by mere 'rule of thumb'. Only when many buildings started to collapse before they were completed did they then rebuild them with stronger and sturdier supports.All in all, medieval art, the art of the Middle Ages, covered an enormous scope of time and place. It existed for over a thousand years, not only in the European region but also in the Middle East and North Africa. It included major art movements and eras, as well as regional art, types of art, the medieval artists and their works as well.

And because religious faith was the way of life, the history of art in the middle Ages tells us about social, political and historical events, through the building of church cathedrals and eclectic structures that were erected in practically every town and city in the region.

The middle Ages: Economics and Society

In medieval Europe, rural life was governed by system scholars call "feudalism." In a feudal society, the king granted large pieces of land called fiefs to noblemen and bishops. Landless peasants known as serfs did most of the work on the fiefs: They planted and harvested crops and gave most of the produce to the landowner. In exchange for their labour, they were allowed to live on the land. They were also promised protection in case of enemy invasion.

During the 11th century, however, feudal life began to change. Agricultural innovations such as the heavy plow and three-field crop rotation made farming more efficient and productive, so fewer farm workers were needed–but thanks to the expanded and improved food supply, the population grew. As a result, more and more people were drawn to towns and cities. Meanwhile, the Crusades had expanded trade routes to the East and given Europeans a taste for imported goods such as wine, olive oil and luxurious textiles. As the commercial economy developed, port cities in particular thrived. By 1300, there were some 15 cities in Europe with a population of more than 50,000.

In these cities, a new era was born: the Renaissance. The Renaissance was a time of great intellectual and economic change, but it was not a complete "rebirth": It had its roots in the world of the middle Ages.

Ottoman Empire

A large empire that began as a Turkish sultanate centred on modern Turkey; founded in the late 13th century, it lasted until the end of World War I. This empire also defeated Constantinople and the Byzantine Empire in 1453 CE.

Mehmed II

An Ottoman sultan who, at the age of 21, conquered Constantinople and brought an end to the Eastern Roman Empire.

The Rise of the Turks and the Ottoman Empire

The restored Byzantine Empire was surrounded by enemies. The Bulgarian Empire, which had rebelled against the Byzantines centuries earlier, now matched it in strength. A new empire arose in the western Balkans, the Serbian Empire, who conquered many Byzantine lands. Even more dangerous to the Byzantines, the Turks were once again raiding Byzantine lands, and Asia Minor was overrun. With the theme system a thing of the past, the emperors had to rely on foreign mercenaries to supply troops, but these soldiers-for-hire were not always reliable. Anatolia gradually transformed from a Byzantine Christian land into an Islamic land dominated by the Turks.

For a long time the Turks in Anatolia were divided up into a patchwork of small Islamic states. However, one ruler, Osman I, built up a powerful kingdom that soon absorbed all the others and formed the Ottoman Empire.

In the century after the death of Osman I, Ottoman rule began to extend over the eastern Mediterranean and the Balkans. Osman's son, Orhan, captured the city of Bursa in 1324 and made it the new capital of the Ottoman state. The fall of Bursa meant the loss of Byzantine control over northwestern Anatolia. The important city of Thessaloniki was captured from the Venetians in 1387. The Ottoman victory at Kosovo in 1389 effectively marked the end of Serbian power in the region, paving the way for Ottoman expansion into Europe. The Battle of Nicopolis in 1396, widely regarded as the last large-scale crusade of the Middle Ages, failed to stop the advance of the victorious Ottoman Turks. With the extension of Turkish dominion into the Balkans, the strategic conquest of Constantinople became a crucial objective.

The empire controlled nearly all former Byzantine lands surrounding the city, but the Byzantines were temporarily relieved when Timur invaded Anatolia in the Battle of Ankara in 1402. He took Sultan Bayezid I as a prisoner. The capture of Bayezid I threw the Turks into disorder. The state fell into a civil war that lasted from 1402 to 1413, as Bayezid's sons fought over succession. It ended when Mehmed I emerged as the sultan and restored Ottoman power.

When Mehmed I's grandson, Mehmed II (also known as Mehmed the Conquerer) ascended to the throne in 1451, he devoted himself to strengthening the Ottoman navy and made preparations for the taking of Constantinople.

Byzantium Looks West For Aid

Against all these enemies, the Byzantines could only look west in search of help. The pope, however, continued to stress that aid would only come if the Byzantines adopted the Catholicism of the Latin church. While the Byzantine emperors were willing to do so in order to save their empire, the populace hated the Catholics for the sack of Constantinople, and so attempts to reconcile with

the Catholic Church only led to riots. Further theological disagreements inflamed the bitterness between the Orthodox and the Catholics.

While civil war and religious disputes occupied the Byzantines, the Ottomans slowly closed in on the empire. They crossed into Europe and annexed most of the lands around Constantinople. By 1400 CE, the Byzantine Empire was little more than the city-state of Constantinople. It was clear that the only way they would receive Europe-wide help in pushing back the Ottomans was if they reconciled with the Catholic Church.

This was not acceptable for most Byzantines. A popular saying at the time was "Better the Turkish turban than the Papal tiara." In other words, the Orthodox Byzantines considered it better to be ruled by the Muslim Turks than to go against their religious beliefs and give in to the Catholic Church. Still, the emperors realized that Byzantium would soon fall without help from the west.

In 1439 CE, Emperor John VIII Palaiologos and the most important Byzantine bishops reached an agreement with the Catholic Church at the Council of Florence, in which they accepted Catholic Christianity. When the bishops returned to the Byzantine Empire, however, they found themselves under attack by their congregations. Their agreement to join the Catholic Church was exceedingly unpopular.

The fall of Constantinople

By this stage, Constantinople was underpopulated and dilapidated. The population of the city had collapsed so severely that it was now little more than a cluster of villages separated by fields. On April 2, 1453, the Ottoman army, led by the 21-year-old Sultan Mehmed II, laid siege to the city with 80,000 men. Despite a desperate last-ditch defense of the city by the massively outnumbered Christian forces (7,000 men, 2,000 of whom were sent by Rome),

Constantinople finally fell to the Ottomans after a two-month siege on May 29, 1453. The last Byzantine emperor, Constantine XI Palaiologos, was last seen casting off his imperial regalia and throwing himself into hand-to-hand combat after the walls of the city were taken. On the third day of the conquest, Mehmed II ordered all looting to stop and sent his troops back outside the city walls. Byzantine historian George Sphrantzes, an eyewitness to the fall of Constantinople, described the Sultan's actions:

On the third day after the fall of our city, the Sultan celebrated his victory with a great, joyful triumph. He issued a proclamation: the citizens of all ages who had managed to escape detection were to leave their hiding places throughout the city and come out into the open, as they to were to remain free and no question would be asked. He further declared the restoration of houses and property to those who had abandoned our city before the siege, if they returned home; they would be treated according to their rank and religion, as if nothing had changed.

The capture of Constantinople (and two other Byzantine splinter territories soon thereafter) marked the end of the Roman Empire, an imperial state that had lasted for nearly 1,500 years. The Ottoman conquest of Constantinople also dealt a massive blow to Christendom, as the Islamic Ottoman armies thereafter were left unchecked to advance into Europe without an adversary to their rear. After the conquest, Sultan Mehmed II transferred the capital of the Ottoman Empire from Edirne to Constantinople. Constantinople was transformed into an Islamic city: the Hagia Sophia became a mosque, and the city eventually became known as Istanbul.

The conquest of the city of Constantinople, and the end of the Byzantine Empire, was a key event in the Late Middle Ages, which also marks, for some historians, the end of the middle Ages.