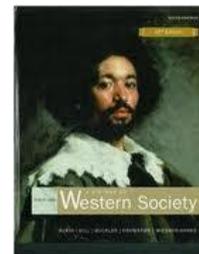


# AP European History Introduction and Summer Assignment

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Welcome to AP Euro! We will follow the story of Europe and its engaging cast of characters ranging from dedicated reformers, master artists, and brilliant philosophers to lunatic kings, evil dictators and everyone in between. This class is meant to be the equivalent of a freshmen college course in a high school setting. The culmination of all this work will be the opportunity to take the AP test on May 14<sup>th</sup>. A passing score on this test can result in you receiving college credit and testing out of one or two college classes. Our studies will require a great amount of dedication, hard work, and individual effort. All of this will be made easier if aided by a strong desire to learn and you will find that this course can be just as rewarding as it is challenging. Best of luck!

While textbooks will be distributed the first week of school, you may want to consider buying your own copy so that you can mark it, highlight it, or write notes in the margins. Our text for this course is an AP edition of a text commonly assigned for college courses. The book can be quite expensive if you choose to buy one, however you can often buy a previous edition or a used copy at a reduced price, sometimes from San Marin AP Euro alumni. Let me stress that it is not required, but might be a good idea if you like to mark up your books. (or you can just you post-its)



McKay, John P., et al. [A History of Western Society Since 1300 for Advanced Placement](#). 9<sup>th</sup> ed. Boston: Houghton Mifflin Company, 2008. ISBN# 0-312-68321-9

The assignments that you do this summer will help set you up for success and build the context for the work that we do next year. These assignments can be broken into 3 parts; maps, background reading, and background videos. Below are short introductions of each assignment, with further details on their individual assignment pages.

**Maps:** An understanding of where things are and the different ways they are referred to is crucial for success in this class. For this reason you will fill in and label three maps. You will have a quiz on these maps on the second day of class. They will be collected as a single set on that day.

Map 1: Countries & Islands

Map 2: Cities

Map 3: Regions & Physical Geography

**Background Reading:** Ideally, this course would follow a semester long course that traced European history from Greece and Rome through the Middle Ages. That way you would understand what makes Modern European history *modern*. We don't have this luxury. Imagine showing up to a play

or football game at intermission or halftime and trying to write up the major themes and storylines of the performance or game. It wouldn't go very well. That is where the background reading comes into play. Complete the assignments described below and turn them in as a single set on the third day of class before we take a quiz on the material. I will expand upon these topics during the first week of class.

Reading 1: Greece & Rome

Primary Source Reading: Plato & Aristotle

Reading 2: The Fall of Rome to the Renaissance

**Background Videos:** You will watch several videos from Youtube that support some of what you will read in the background reading. The videos are created by writer John Green and are part of his Crash Course World History series. I will post the videos on the class blog on the class website along with several review questions for each to be complete through online forms. The review questions will be posted by June 14<sup>th</sup>. There will be 11 in total.

- # 8- Alexander the Great and the Situation
- # 9- The Silk Road and Ancient Trade
- # 10- The Roman Empire. Or Republic. Or...Which was it?
- # 11- Christianity from Judaism to Constantine
- # 12- Fall of the Roman Empire...in the 15<sup>th</sup> Century
- # 13- Islam, the Quran, and the Five Pillars All Without a Flamewar
- # 14- The Dark Ages... How Dark Were They, Really?
- # 15- The Crusades- Pilgrimage or Holy War?
- # 17- Wait For It... The Mongols!
- # 18- Int'l Commerce, Snorkeling Camels, and The Indian Ocean Trade

I'm excited for the year ahead and I'm glad you've decided to take the class. If I can be of any help over the summer please don't hesitate to email me. If you lose this packet it will be available on the class website at **thewatsonian.weebly.com**. Best of luck!!!

Mr. Watson

rwatson@nUSD.org

## **Map #1: Countries, Cities, & Islands**

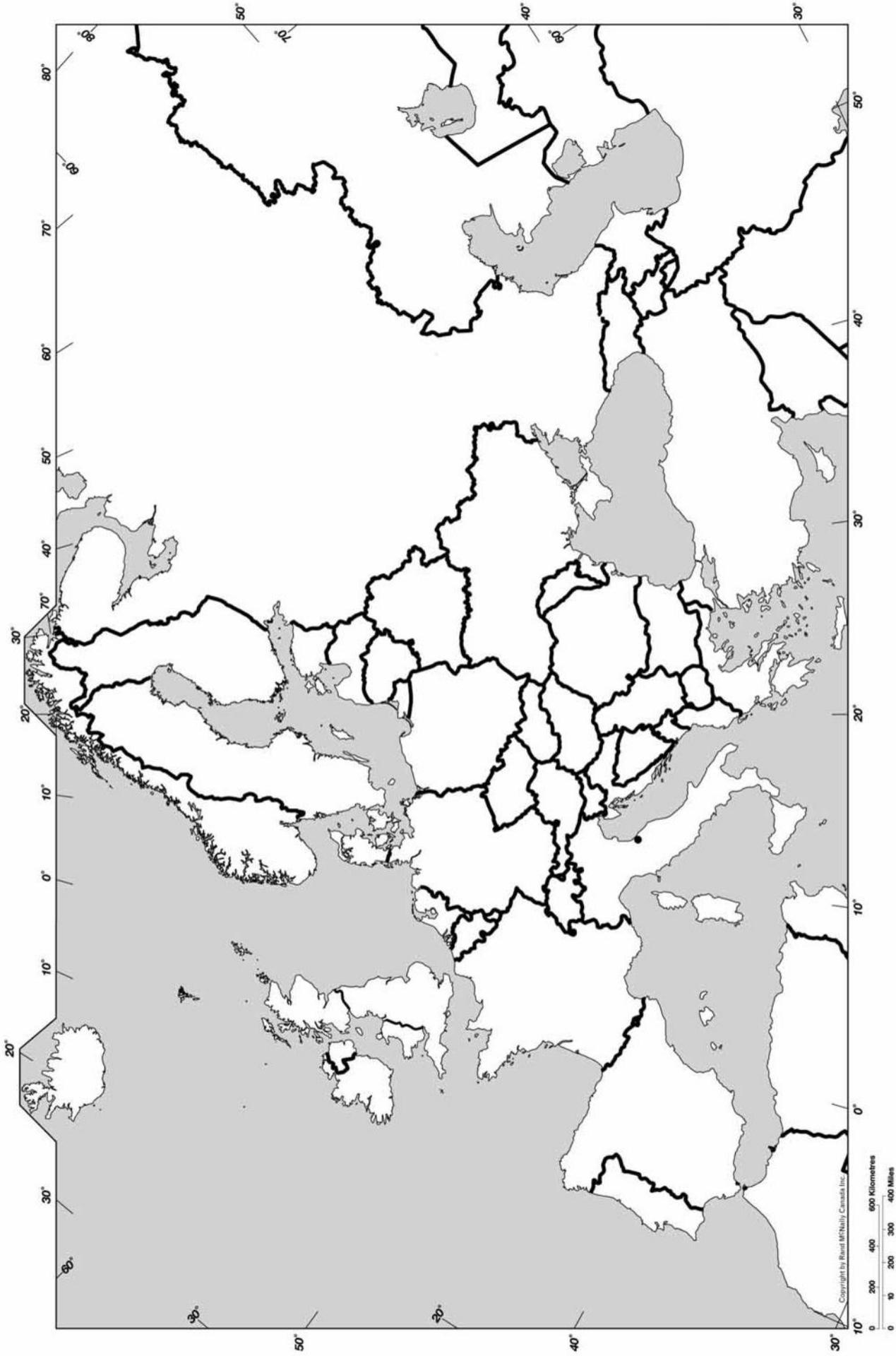
Use a Black Pen to label the countries of modern Europe. Use colored pencils or markers to shade them in non-contiguous colors. (Don't use the same color for countries that share a border.)

Label the islands in Blue Pen. (Abbreviate the country it belongs to in parentheses next to it) For example: Sicily (Ita.)

### **Modern Countries**

Albania	England	Liechtenstein	Russia	Wales
Algeria	Estonia	Lithuania	San Marino	
Austria	Finland	Macedonia	Scotland	<b><u>Islands</u></b>
Belarus	France	Moldova	Serbia and Montenegro	Balearic Islands
Belgium	Germany	Morocco	Slovakia	Corsica
Bosnia and Herzegovina	Greece	Netherlands	Slovenia	Crete
Bulgaria	Hungary	N. Ireland	Spain	Cyprus
Croatia	Iceland	Norway	Sweden	Elba
Czech Republic	Ireland	Poland	Switzerland	Gibraltar
Denmark	Italy	Portugal	Turkey	Sardinia
	Latvia	Romania	Ukraine	Sicily

# Europe Outline Map



Name \_\_\_\_\_

Date \_\_\_\_\_



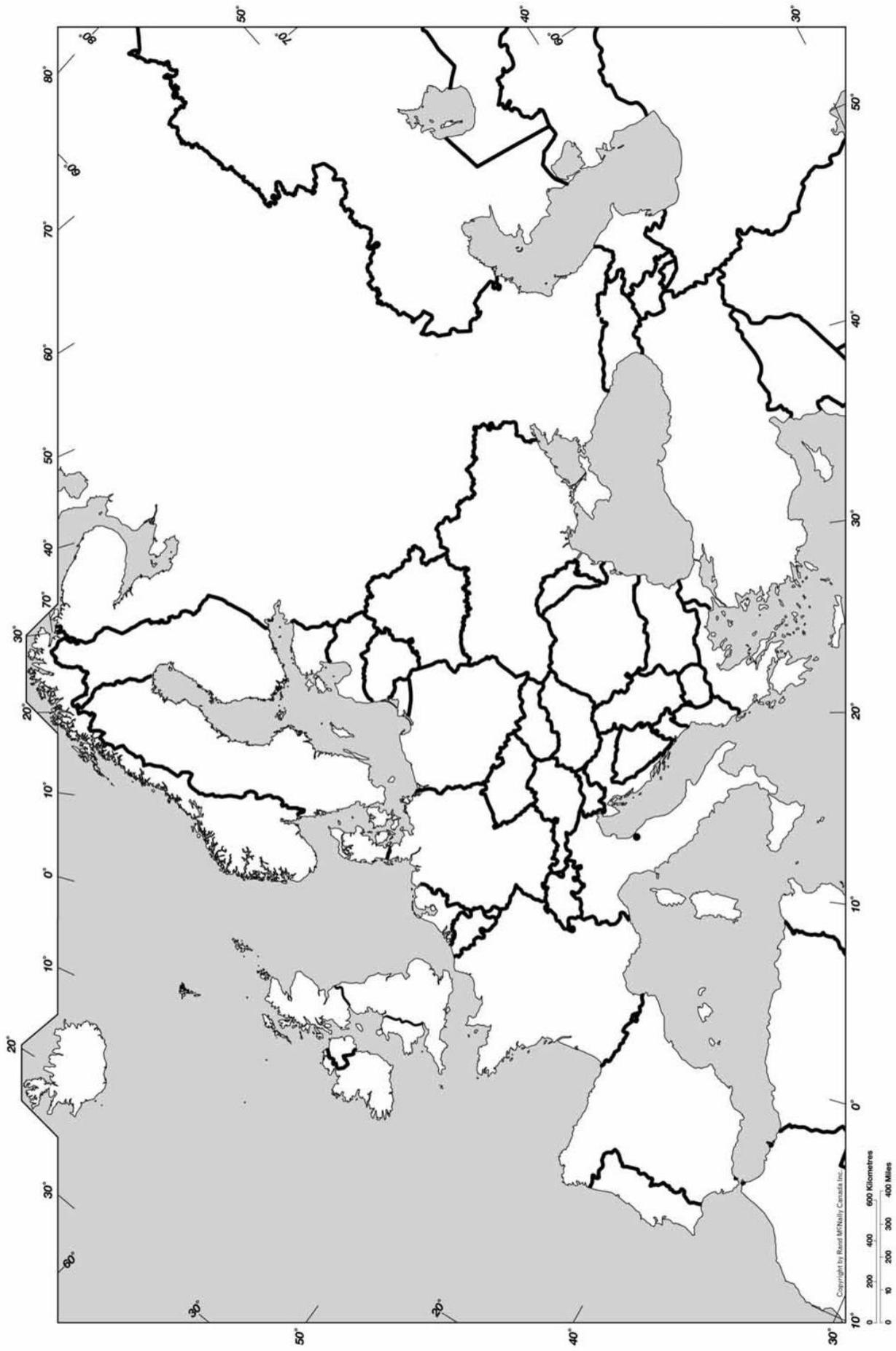
## Map #2: Cities

Use a Blue Pen to label the cities of Europe. Make a star for capitals and a dot for all others.

### Cities (\* Capital City)

	Edinburgh	*Prague
*Amsterdam	Florence	*Rome
Antwerp	Frankfurt	*Sarajevo
*Athens	Geneva	Seville
Belfast	Granada	*Sofia
*Belgrade	*Helsinki	St. Petersburg
*Berlin	Istanbul	*Stockholm
*Bern	*Kiev	Strasbourg
*Brussels	*Lisbon	Tours
*Bucharest	*London	*Vatican City
*Budapest	*Moscow	Venice
Cologne	Munich	*Vienna
*Copenhagen	Naples	*Warsaw
Cordoba	*Oslo	Zagreb
*Dublin	*Paris	

# Europe Outline Map



Name \_\_\_\_\_

Date \_\_\_\_\_



### **Map #3: Regions, Mountains, Bodies of Water, & Rivers**

Use a Black Pen to label the various regions of Europe. Shade them in colored pencil or marker.

Use a Black Pen to draw and label the mountain ranges.

Use a Black Pen to label bodies of water and rivers. Use a Blue marker or colored pencil to outline or shade rivers, oceans, and seas.

#### **Bodies of Water**

Aegean Sea

Adriatic Sea

Atlantic Ocean

Baltic Sea

Black Sea

Dardanelles Straits

English Channel

Strait of Gibraltar

Mediterranean Sea

North Sea

#### **Rivers**

Danube

Don

Elbe

Rhine

Rhone

Seine

Thames

Volga

#### **Mountain Ranges**

Alps

Apennines

Balkans

Carpathians

Caucasus

Pyrenees

Urals

#### **Regions and Peninsulas**

Balkans

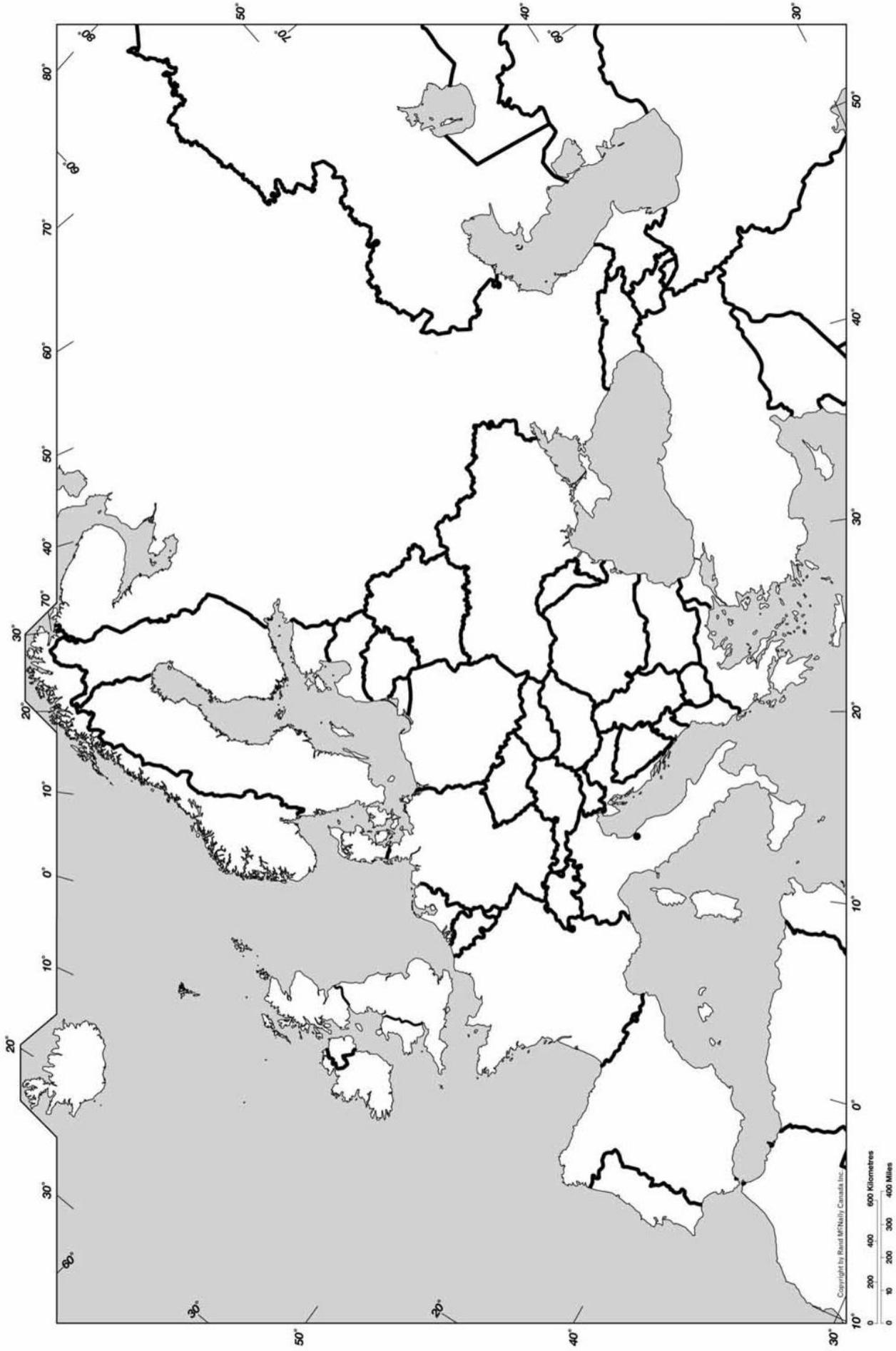
Crimean Peninsula

Iberian Peninsula

Scandinavia

Baltic States

# Europe Outline Map



Name \_\_\_\_\_

Date \_\_\_\_\_





## Reading #1: Greece, Rome, Jews, & Christians

Answer each of the discussion questions, *by hand and on a separate sheet of paper*, in complete sentences. Also based on this reading, define and explain each of the identification items. (Definitions only required for second reading)

**This assignment should be completed and ready to hand in the first day in class when you return to school in August after summer break. You should also be prepared for a quiz that covers this material during the first week of school.**

### *Greece*

Western Civilization largely owes its beginnings to the Greeks. Classical Greece was never unified, instead organized into independent City-States called poleis (polis=singular). This developed as a result of the mountainous terrain and numerous islands isolating each community from one another. The most important of these city-states was Athens. Over time, Athens developed into a democracy, a government in which citizens had a voice in the government. Citizenship was very limited to a select set of men who were allowed to participate in the Assembly where they could debate and vote on laws for the city. Greece was also noted for their accomplishments in history, literature, drama, medicine, and philosophy. The father of Greek philosophy was Socrates. Socrates developed a method which utilizes asking a series of questions as a way to discover truth. He was eventually convicted by the Assembly of corrupting the youth and was forced to commit suicide. This angered his greatest student Plato. He argued in his work *The Republic* that the best form of government was not democracy, as men are flawed, but instead should be ruled by philosopher-kings. His greatest student Aristotle disagreed arguing that democracy was the best form of government, but that laws should be used to constrain the powers of government. The language, culture, and philosophies of Greece were spread though out the Near East by Aristotle's student Alexander of Macedonia. For his rapid conquest of Babylon and Persia, he became known as Alexander the Great.

### *Roman Republic*

On the Italian Peninsula, the aristocrats of Rome overthrew their king and created a republic. Similar to a democracy, but segments of the population elected senators who represented their interests in the senate. Through conquest and trade, Rome built a great empire extending throughout Europe. The cities of and territories of Rome were connected by a series of roads that fostered trade and the spreading of Roman culture and language. Rome also managed to create a period of peace across Europe described as the Pax Romana (Roman Peace). This was accomplished in part by incorporating conquered territories into a Roman system of Law that was meant to ensure civil order. The laws were based in part on principles such as equality before the law, innocence until proven guilty, and that bad laws could be changed. The laws were written and public to ensure that they would be known and applied equally.

### *Roman Empire*

Following civil war and due to the work of brilliant generals Julius Caesar and his nephew Octavian, Rome was transformed into an Empire under the control of the Caesar Augustus, Octavian's new name and title. Under both the Republic and the Empire Rome was able to expand all the way around the Mediterranean Sea. The Empire's power rose and fell under a series of Emperors of varying skill and power until the ultimate fall of the Roman Empire.

## *Judeo-Christian Traditions*

Arising out of Palestine on the Eastern shore of the Mediterranean Sea, Judaism was revolutionary in its Monotheistic teachings, the belief in only one God, while most of the surrounding tribes and empires were polytheistic. The Hebrew Bible teaches that all people are created in God's image, with the ability to make choices, reason, and emote. This teaching imparts a sense of individual worth and dignity to each individual. Jewish law also taught that there existed a moral code for mankind to be judged by law. The 10 Commandments differ from Greek and Roman law as they are meant to help the people lead moral lives, not just get along with their neighbors and community. In the midst of the early days of the Roman Empire, a new teaching begun by Jesus of Nazareth came out of Palestine, explaining itself as a fulfillment of Jewish prophecy and building upon its teachings. Jesus' ideas of moral living and the offering of eternal life to all people, not just Jews were spread by his followers after his life on Earth, most notably by a Roman Jew named Saul/Paul of Tarsus. The spread of Christianity as the new religion was known was aided by the peace and roads of the Roman Empire. Eventually it would be adopted as the official religion of the Empire and its spread across the Europe would be complete. Following an uprising against the Roman authorities, the Jews were forced out of Palestine and spread throughout Europe. The impacts of these two faiths were the view of the importance of the individual, morality, equality, and the belief in an all-powerful God that interacts with his creation.

1. What political systems did Western Civilization eventually adopt from the Greeks and Romans? What is the difference between the two? Why might one be more effective than the other?
2. What were the differences between the political ideals of Plato and Aristotle?
3. What were the legacies of Judeo-Christian tradition on European society?
4. What helped spread the Christian faith throughout Europe?
5. Why were the Jews spread throughout Europe?



A bust of Plato and a mosaic of Socrates surrounded by his students

## The *Republic* by Plato

In the *Republic*, completed around 360 B.C., the Greek philosopher Plato sets out to explain the ideal of justice. He is concerned not only with what makes a just state but also with what makes a just individual. Plato's writings appear in the form of dialogues, with the character of his former teacher Socrates often leading the conversation. In this excerpt, Plato has Socrates ask questions of a follower named Glaucon in order to develop the argument that tyranny is not a legitimate form of government.

**Socrates:** Let me ask you not to forget the parallel of the individual and the State; bearing this in mind, and glancing in turn from one to the other of them, will you tell me their respective conditions?

**Glaucon:** What do you mean? he asked.

**S:** Beginning with the State, I replied, would you say that a city which is governed by a tyrant is free or enslaved?

**G:** No city, he said, can be more completely enslaved.

**S:** And yet, as you see, there are freemen as well as masters in such a State?

**G:** Yes, he said, I see that there are—a few; but the people, speaking generally, and the best of them, are miserably degraded and enslaved.

**S:** Then if the man is like the State, I said, must not the same rule prevail? His soul is full of meanness and vulgarity—the best elements in him are enslaved; and there is a small ruling part, which is also the worst and maddest.

**G:** Inevitably. . . .

**S:** And is the city which is under a tyrant rich or poor?

**G:** Poor.

**S:** And the tyrannical soul must be always poor and insatiable<sup>1</sup>?

**G:** True.

**S:** And must not such a State and such a man be always full of fear?

**G:** Yes, indeed.

**S:** Is there any State in which you will find more of lamentation<sup>2</sup> and sorrow and groaning and pain?

**G:** Certainly not.

**S:** And is there any man in whom you will find more of this sort of misery than in the tyrannical man, who is in a fury of passions and desires?

**G:** Impossible.

**S:** Reflecting upon these and similar evils, you held the tyrannical State to be the most miserable of States?

**G:** And I was right, he said.

### Thinking Critically

- 1. Draw Inferences** What is Plato's opinion of tyranny as a way of governing a state? Support your answer with details.
- 2. Analyze Literature** Do you think Plato's dialogue format is an effective way to make an argument? Why or why not?

1. **insatiable** (in SAY shuh bul) *adj.* never able to be satisfied

2. **lamentation** (lam un TAY shun) *n.* mourning; wailing



## Politics by Aristotle

The Greek philosopher Aristotle, a student of Plato, admired many of his teacher's ideas. Yet he criticized Plato for his impractical idealism. In *Politics*, completed around 322 B.C., Aristotle concerns himself with the actual workings of government. Specifically, he attempts to determine what kind of government best suits the city-state. This excerpt shows Aristotle's firm belief that reliance on the rule of law is far superior to trusting government to a monarch or other individual. This idea strongly influenced the development of modern constitutional government.

Now, absolute monarchy, or the arbitrary rule of a sovereign over all citizens, in a city which consists of equals, is thought by some to be quite contrary to nature; it is argued that those who are by nature equals must have the same natural right and worth, and that for unequals to have an equal share, or for equals to have an uneven share, in the offices of state, is as bad as for different bodily constitutions<sup>1</sup> to have the same food and clothing. Wherefore it is thought to be just that among equals every one be ruled as well as rule, and therefore that all should have their turn. We thus arrive at law; for an order of succession implies law. And the rule of the law, it is argued, is preferable to that of any individual. On the same principle, even if it be better for certain individuals to govern, they should be made only guardians and ministers of the law. For magistrates<sup>2</sup> there must be—this is admitted; but then men say that to give authority to any one man when all are equal is unjust. Nay, there may indeed be cases which the law seems unable to determine, but in such cases can a man? Nay, it will be replied, the law trains officers for this express purpose, and appoints them to determine matters which are left undecided by it, to the best of their judgment. Further, it permits them to make any amendment of the existing laws which experience suggests. Therefore he who bids the law rule may be deemed to bid God and Reason alone rule, but he who bids man rule adds an element of the beast; for desire is a wild beast, and passion perverts<sup>3</sup> the minds of rulers, even when they are the best of men. The law is reason unaffected by desire.

1. **constitution** (kahn stuh TOO shun) *n.* a person's basic physical makeup

2. **magistrate** (MAJ is trayt) *n.* a high public official

3. **pervert** (pur VURT) *v.* corrupt



▲ A detail from Raphael's *School of Athens* shows Plato (left) and his student Aristotle (right).

### Thinking Critically

1. **Draw Conclusions** Does Aristotle believe that human beings are incapable of governing in a just way?
2. **Compare Points of View** Do you think Aristotle might have approved of Plato's idea that philosopher-kings should rule? Explain.

## **Reading #2: "Medieval Europe: From the Fall of Rome to the Renaissance"**

### ***A Background Reading Linking Classical To Modern Times***

***(By George Roswell, to the best of my knowledge)***

From approximately 200 B.C. to 476 A.D., the "civilized" areas of Europe and the Near East were dominated, ruled, and imprinted with a lasting influence from the Roman Empire. At its greatest extent, the Roman Empire stretched east to include Greece, Turkey, Syria, Mesopotamia and Persia; it stretched south to encompass Africa north of the Sahara from the Atlantic to Egypt; and, it stretched north and west in Europe with its frontiers on the Danube and the Rhine and included Great Britain south of Scotland and Hadrian's Wall. This great empire crumbled for a variety of reasons including: internal political corruption; the economic and social difficulties arising from ruling such a vast territory; the high cost of warfare to maintain the empire; labor surplus problems largely caused by slavery; overindulgence by the citizenry; and immorality, indolence, and reduced production causing heavy public welfare expenses. Religious and ethnic strife caused division of the people of Rome from within while Germanic tribes invaded the Empire from the North and East. The fall of Rome actually occurred gradually over a period of many years, but is usually set at 476 A.D., the year Odoacer, a chieftain from a Germanic tribe, seized the city and proclaimed himself emperor.

Although the Western Roman Empire and the government in Rome itself fell, the Empire lived on in the East. The Emperor Diocletian had divided the Empire during his reign (284-305) to increase administrative efficiency. The Emperor Constantine (reigned, 324-337) had erected a new capital on the site of the Greek city of Byzantium, which controlled the passage from the Black Sea to the Mediterranean, calling it Constantinople. Theodosius I (r. 378-395) was the last emperor to actually rule both portions of the Empire simultaneously. The Eastern Roman, or Byzantine, Empire contained more diverse nationalities than the West. The dominant language of the Byzantine Empire was Greek rather than Latin, and it featured a much heavier influence from Hellenistic, Semitic, and Persian cultures. The Byzantine Empire contained most of the Roman Empire's rich commercial centers including Alexandria, Athens, and Damascus, as well as Constantinople. While Rome and the western Empire fell, the Byzantine Empire survived at Constantinople, the modern city of Istanbul, until 1453 when it was conquered by the Ottoman Turks. Only then did the city cease to be the cultural and economic center of Byzantine rule in the East.

During the centuries of Roman rule, the entire civilized European world was united under one rule (the Romans called everyone who was not Roman a barbarian). When Rome fell, that union also vanished: for centuries there was no unity and there were no nations as we know them today. As the many nomadic Germanic tribes from northern Europe moved across the continent during this period, sometimes called the "Dark Ages", what political organization did exist in Europe grew out of the tribal organization of these peoples. Only a few of these tribes made a lasting impression. The Angles and Saxons established their rule and culture in Great Britain (hence the name "Angleland") and the Franks (as in "France") dominated northern and western Europe. The Vandals are remembered for their especially destructive behavior, and the word Gothic (from the Goths) was later used to describe these tribes collectively.

Charlemagne (French for Charles the Great) was King of the Franks from 768-814 and was able to unite most of western Europe into the Frankish Kingdom which lasted from 800-860. On Christmas Day, 800 A.D., after restoring Pope Leo III (reigned, 795-816) in Rome from which he had been driven by invaders, Charlemagne (reigned, 768-814) was crowned by the Pope as "Emperor of the Romans". The Frankish Kingdom then became known as the Holy Roman Empire, a name that would remain until the Empire was dissolved by Napoleon in 1806. Voltaire would later note that it was neither Holy, nor Roman, and not an empire because it was only a confederation of German tribal states. This was the first serious attempt (many others would follow) to re-establish the rule and grandeur of Europe along the lines of the fallen Roman Empire, which has continued to be a mythical ideal to be re-established someday. It also established an entangling relationship between Church and State that would dominate Europe for centuries.

At this time in history, without modern communication methods and with travel more difficult and hazardous than ever, it was difficult even for good rulers to maintain strict control over wide-spread lands.

Thus, governing rested mainly in the hands of the local nobility. When Charlemagne died, his empire passed to his son, Louis I, "the Pious" (reigned, 814-840), who in turn divided the empire among his three sons. These sections roughly became some of the main divisions of Western Europe we find today: France, Germany and the middle kingdom of northern Italy. However, Charlemagne's grandsons, the rulers of these three kingdoms were far less than competent. Between their poor rule and the continuing invasions of Europe by Moslems, Slavs, Magyars and Vikings (or Norsemen), Charlemagne's empire was lost except in name and tradition.

After the breakup of Charlemagne's empire, European political organization was characterized by weak kings and strong nobles or lords who ruled their estates rather independently. This kind of political organization is known as feudalism. Feudalism was also a social and economic organization based on a series of reciprocal relationships. The king in theory owned the land which he granted to lords who in return would give service, usually in the form of military aid, to the king. The receiver of the land became a vassal, and these grants of land were known as fiefs. Sometimes these fiefs were larger than a lord could himself administer. So he, in turn, granted use of part of the land to lesser lords who pledged their service in return. This system continued on until, at the lowest level, a knight (the lowest level of this landed nobility) administered only a small feudal estate.

Each of these lords was part of the nobility and therefore above the level of true labor. The actual farming and other necessary labor on the land were performed by serfs who were bound to the land and actually transferred from one landlord to another with its title. They produced the necessities of the estate. In return, they received protection by the nobles and a share of the produce of the land. The serf was not a slave in the true legal sense, for a class of slaves, usually prisoners from war, did exist. A small class of free men also existed having won their freedom for themselves and their descendants for service to some past lord. They usually performed the special skills of craftsmen, artisans, and merchants and were the beginning of a middle class.

During the middle Ages, warfare was almost constant between lords who fought for power, land, or wealth. Probably hardest hit by this near-constant warfare were the serfs whose homes and fields were often the scenes of battles and suffered the damages. Indeed, the very slave-like status of the serf was due to his need for protection from this warfare. Feudal manors provided both political and social organization, as mentioned above. They also were individual economic units, nearly self-sufficient due to medieval warfare, the difficulties of travel, and the resultant lack of trade. The feudal estate featured a manor-home, usually a fortified castle surrounded by protective walls, belonging to the lord, surrounded by fields, herds and villages where serfs lived and worked. The serfs by their labor provided everything needed on the estate.

An important economic characteristic of the period was the decline in travel and trade. Under the Roman Empire, there had been a great amount of trade between the widespread areas of the Empire. Legions patrolled the roads and the roads linked the provinces. After the fall of Rome, with no government to supply protection or to keep the roads and bridges repaired, travel became difficult and dangerous. This danger, coupled with ignorance and lack of desire to change the situation by the powerful lords, whose manors required little trade, led to the decline in travel and trade.

One reason for the early Middle Ages being designated as the Dark Ages is that education and learning also declined. People were busy with their roles in life. There was no government to sponsor education. Because of the lack of trade and travel, contact with the scholars of the ancient world was lost. However, while civilization in Europe declined, learning and discovery was progressing in Asia and the Middle East waiting to be rediscovered by future generation of Europeans.

The Roman Catholic Church was the only center of knowledge during this period and learning was mostly religion-centered. True scholarship lived on in the monasteries where devout monks had withdrawn from the corruption and violence of the outside world. There they preserved the ancient writings of the advanced civilizations of Greece and Rome; this treasure of Classical knowledge awaited its discovery by people in the future who cared more for these achievements. The dominant philosophy of the late Middle Ages was best articulated by St. Thomas Aquinas (1224-1274) and known as scholasticism. Although Aquinas' scholasticism attempted to reconcile all new knowledge with accepted Christian dogma, it ran into many problems. Learning emerged from the Dark Ages and the long conflict between science and religion was about to begin. Under scholasticism, if reason and religious dogma clashed, reason must always give way because religious knowledge was considered to be without error. In fact, nearly everything in feudal Europe seemed to be religiously centered. Religion and the after-life became the focal point of thought and living. The influence

of religion can also clearly be seen in the art, architecture, literature, and music of the time. Perhaps because life was so hard on earth, the peasants endured it concentrating on and longing for their reward in the after-life.

The Roman Catholic Church remained the only stable and unifying institution left over from the old Roman days and therefore came to dominate the lifestyle of the feudal era. The Church claimed superiority over all earthly political figures (as heaven was supreme over earth). As Pope Leo III had crowned Charlemagne, later popes claimed to be superior to kings and all other feudal rulers of the temporal world. The Church's official name of Roman Catholic (meaning universal with its headquarters in Rome) was reminiscent of the old Empire. The dream of a new Roman Empire in the image of the Church was envisioned by Pope Gregory VII (1073-1080) as "Christendom". The Church reached the height of its power and influence under Pope Innocent III (reigned 1198-1216). The Church's hierarchy paralleled that of ancient Rome: The Pope occupied the position of the emperor. The bishops presided over bishoprics, as the governors had once presided over the Roman provinces. Local parish priests ministered to each local community. Geographically or politically important bishops became archbishops and, in time, the College of Cardinals, appointed by the Pope, occupied a legislative position equivalent to that once held by the Roman Senate. The Cardinals had the further responsibility to elect each new pope. The Church had its own law, canon law, and its own court system which was a rival to that of the new emerging monarchies.

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The Church was the constant link between the people and God. Church doctrine held that one could only get to heaven by doing good works and observing the sacraments. The seven sacraments (baptism, confirmation, communion, penance, holy matrimony, holy orders, and extreme unction or last rites) kept an individual constantly connected with God and the Church from birth to death. Individuals could be punished by excommunication, the process of being cut off from the Church when a person could not receive the sacraments. Whole geographic areas could be punished through interdiction which prohibited the performance of any of the sacraments in that district. Interdiction was a powerful weapon against immoral, rebellious or independent feudal rulers. On the other hand, the Church actually provided the only real opportunity in the Middle Ages for an exceptional individual to excel and rise above the social status of his birth. The Church was far more organized than any political state in Europe, but such extensive organization and the access to great wealth also provided the opportunity for corruption. This would be one of the major causes of the loss of prestige that would come at the end of the middle Ages.

The social structure of Europe during the middle Ages was strictly divided into three classes or "estates". The First Estate, composed of the ordained officers of the Church, from Pope to parish priest and wandering monk, constituted a separate class claiming authority from God. The nobility, by virtue of its land ownership and its right to bear arms, made the nobles' primary function as warriors. They comprised the Second Estate. Everyone else, mostly peasants, was grouped into a Third Estate with no base for power. Problems with this social structure were inevitable. A new money economy emerged and many commoners of the Third Estate became richer and more powerful than the old nobility of the Second Estate whose members' wealth was based solely on land ownership.

The system of feudalism decentralized the power of the state and made for a weak national government. Feudal lords were the real power in their local provinces. Since the soldiers in a feudal army were as likely as not recruited and paid by the lord, kings were very dependent upon their loyalty and weakened because of this

feudal system. A centralized government would mean a loss of local power of the feudal lords. The Church also favored this system of weak national monarchies. Both the old nobility and the high-ranking Church officials had much power to lose if strong national governments developed. In order for the modern nation-state with its central government to emerge, new monarchs would have to challenge this entrenched power system.

Feudal Europe was a self-perpetuating society for almost a millennium. The lack of learning and education and the lack of travel and trade tended to keep society as it was. Even if new ideas, products, and methods were discovered, they were not widely introduced. More than any other factor, it was a series of religious wars known as the Crusades that were responsible for bringing Europe out of the Dark Ages into the high Middle Ages and eventually the Modern Age. These wars were fought by northern European Christian lords and kings who were responding to a call from Pope Urban II (reigned 1088-1099) to drive the Muslims from the Holy Land in Palestine after the Turks began to restrict religious pilgrimages and persecute Christians in the Middle East. The threat from invading tribes had lessened along with the opportunity to gain new lands. Also, the Pope promised salvation to all who fought in these religious wars, so many of these lords went off to the Middle East to fight for God and glory. The Crusades went on over a period of time beginning in 1095 and lasting for over 300 years. They were militarily unsuccessful, and many of the soldiers seemed more interested in looting and fortune hunting. Also, the native Muslims proved a formidable foe. However, the Crusades were a turning point in the history and development of Europe. The Crusades brought tremendous economic, social, and political changes to Europe.

First, trade was gradually re-established. During the Crusades, soldiers brought back many of the products of the East including spices and textiles. As Europeans became more and more accustomed to having these luxuries, they began to expand their trade. With increasing trade, there came a need for new products to sell and people to carry on these transactions. Therefore, a whole new class in society was created: the merchants and craftsmen of the middle class. Cities also began to grow as centers of population and trade. Venice, Genoa, and Pisa in Italy became great port cities as the trade between the Middle East and Western Europe passed through them. Italy thus became the gateway to Europe in the late middle Ages. Neither the independently wealthy cities nor the growing, newly wealthy, but non-noble, middle class fit into the political or social structure of feudalism. Land had been the only real source of wealth in the middle Ages. However, the expanding use of money for trade made land ownership less important, as land does not bring wealth unless it produces a surplus for sale. Thus, the feudal system was breaking down and would eventually be replaced. The only question was what way of life would arise to take the place of this long-entrenched system. Feudalism had dominated Europe politically, socially and economically since the return of order after the fall of Rome.

The new traders and merchants developed a system of their own to bring order to the new state of economics. To maintain the quality and prices of goods and services, the "guild system" was developed. By this system, merchants and craftsmen maintained control over their own professions. A townsman was forbidden to practice a trade or enter a business without the approval of the guild membership that consisted of those regarded as master craftsmen. To practice a trade, one began as an apprentice usually as a young boy assigned to work under the tutelage of a master craftsman. Apprentices frequently lived with the master and performed many other menial tasks other than those related directly to learning the craft. After years of service and learning, an apprentice could rise to the rank of journeyman. Journeymen were free to work for other master craftsmen for wages. Only after additional years of work and meeting difficult criteria established by the guild could a journeyman be admitted to the guild as a master craftsman. A master had the right to open his own shop or merchant business. Through this system the guilds could control wages and prices, monopolize trade, set quality standards, and limit the number of people in a business. Once established, the guilds became as rigid in their own way as the old class structure. These merchants and craftsmen formed the basis for a new class of town dwellers, the *bourgeoisie*, *burgesses*, or *burghers*. They would form the basis of the a growing "middle class" that really had no place in the old system of estates. The political and social systems were failing to keep up with the economic changes.

Several factors began to strengthen the role of those kings willing and desiring to increase their power in this new society. These stronger monarchs led to the rise of the centralized, modern nation-states as we know them today. First, many landowners had been killed off during the Crusades leaving more land in the hands of fewer people. Second, cities and towns attached their development to the kings, rather than to the lords. They sought protection from the powers of unjust lords by securing promised rights to govern themselves, which they

purchased with wealth gained through trade. In return, they were able to pay more in taxes to the king. As a result, the king now had more money to spend in controlling the lords who previously had been largely independent of his authority. Merchants also supported stronger kings in hopes of gaining protection in their travels as well as uniform laws, tariffs, uniform weights and measures, and other trade concessions which would make trade easier and more profitable. Kings had the money, the interest, and stood to profit the most by paying for new modern armies equipped with the first firearms and ocean-going navies armed with cannon needed to protect commerce. The old nobility lacked the wealth to keep up with such changes. Thus, political, social, and economic changes were stimulated by the trade created by the Crusades.

All of these things – the increasing wealth, wider travel, and a greater knowledge of the outside world – led to a new philosophy and outlook on life. Whereas during the Middle Ages, the Church provided the main source of inspiration, now there was a new interest in and concentration on man himself and the world in which he lived. This new age we call the Renaissance, the rebirth of the human spirit. We find this changing outlook on life reflected in the art, the architecture, the literature, the music, a new interest in learning and scientific discovery, the rediscovered curiosity about the world bringing exploration and discovery, and in new political ideas. This new philosophy, which was human-centered and emphasized human reason in the analysis of all things, was called humanism and dominated the period of the Renaissance.

This new age brought many lasting changes to Europe. Most of the changes, however, did not come quickly or easily. For many centuries much of the history of Europe would feature a clash between the old traditions of the middle Ages and the new ways of the so-called modern world.

**Definitions:**

- |                      |                           |   |
|----------------------|---------------------------|---|
| 1. Roman Empire      | 16. vassal                | 31. seven sacraments  |
| 2. Fall of Rome      | 17. fief                  | 32. excommunication   |
| 3. Germanic tribes   | 18. serf                  | 33. interdiction  |
| 4. Byzantine Empire  | 19. manor (manorialism)   | 34. First Estate, Second Estate, and Third Estate           |
| 5. Dark Ages         | 20. monasteries           | 35. Crusades  |
| 6. Angles and Saxons | 21. monks                 | 36. guild system  |
| 7. Franks            | 22. St. Thomas Aquinas    | 37. master craftsman, journeyman, and apprentice            |
| 8. Charlemagne       | 23. Scholasticism         | 38. <i>bourgeoisie</i> / <i>burgesses</i> / <i>burghers</i> |
| 9. Holy Roman Empire | 24. Roman Catholic Church | 39. Renaissance   |
| 10. Muslims          | 25. Christendom           | 40. humanism  |
| 11. Slavs            | 26. Pope                  | 41. monarchy  |
| 12. Magyars          | 27. bishops               | 42. oligarchy   |
| 13. Vikings          | 28. archbishops           | 43. aristocracy   |
| 14. feudalism        | 29. cardinals             | 44. republic  |
| 15. lord (landlord)  | 30. canon law             |   |

**DISCUSSION QUESTIONS: Answer each of the following questions in complete sentences.**

1. Why did trade and travel decline after the fall of Rome?
2. Who was the first "Holy Roman Emperor" and how did he get the title?
3. What is the difference between the Roman Empire and the Holy Roman Empire? Explain.
4. What were the connections between "The Holy Roman Empire" and "The Church"?
5. Define feudalism and describe the characteristics of its organization.
6. Why were strong kings rare and central government generally missing under the feudal system?
7. What were the benefits supposedly derived from the feudal system? Who benefited the most?
8. What was the importance of "the Church" and the Christian religion in the lives Europeans in the Middle Ages?
9. How did the ritual and sacraments of the Church establish a constant, ongoing relationship with its individual members?
10. How did the Church use the powers of excommunication and interdiction in maintaining its power?
11. How was the education, learning and knowledge of Europe preserved during the lowest point of the Middle Ages, the so-called "Dark Ages"?
12. What was the dominant philosophy of the middle Ages called? Who was its most outstanding spokesman? What were its basic beliefs, and how did that philosophy view life and learning?
13. Who belonged to each of the three estates of medieval European society and what was the primary duty of a member of each estate? How was this different from the social classes in modern society?
14. Describe the guilds. Who made up their membership and what was their influence on the business practices of the late middle Ages.
15. How did the guilds improve the lot of freemen? How did they help business and trade? How did they restrict its growth?
16. Who were the *bourgeoisie*, *burgesses*, or *burghers*? Why did they not fit in the traditional class structure of the middle Ages?
17. Why was the social structure of Europe challenged by the growing number of free townspeople and the changing economy?
18. How did the Crusades help to begin the change from medieval society into modern?
19. Why are the Crusades sometimes called "successful failures"?
20. Why and in what ways did kings and central governments grow stronger at the end of the middle Ages?
21. What obstacles stood in the way of the creation of strong central governments?
22. Why was the re-establishment of trade so important to the transformation of Europe?