

GUIDED READING Charlemagne Unites Germanic Kingdoms

A. Recognizing Main Ideas As you read this section, take notes to answer questions about the unification of western Europe after the fall of the Roman Empire.

Between 400 and 600, small Germanic kingdoms replaced Roman provinces.

What role did the Church play in helping Clovis conquer other Germanic peoples?	What role did Pope Gregory the Great play in spreading the idea of a vast unified kingdom?		

Clovis's successors extended Frankish rule.

3. What was important about Charles Martel's victory at the Battle of Tours?

4. How did Pepin the Short strengthen the Frankish kingdom?

Charlemagne reunited western Europe and spread Christianity throughout his lands.

- 5. What was the importance of Charlemagne's coronation as emperor?

 6. How did Charlemagne govern his unified kingdom?
- B. Using Context Clues On the back of this paper, define Middle Ages, monastery, and secular.

Name	Date



GUIDED READING Feudalism in Europe

A. Summarizing Written Texts As you read about the development of feudalism in Europe, fill out the charts by writing notes in the appropriate spaces.

	Social Structure of Feudalism	
Explain the mutual obligations of the feudal system.		
Explain why the feudal system often resulted in complicated alliances.		
3. Describe feudal social classes.		

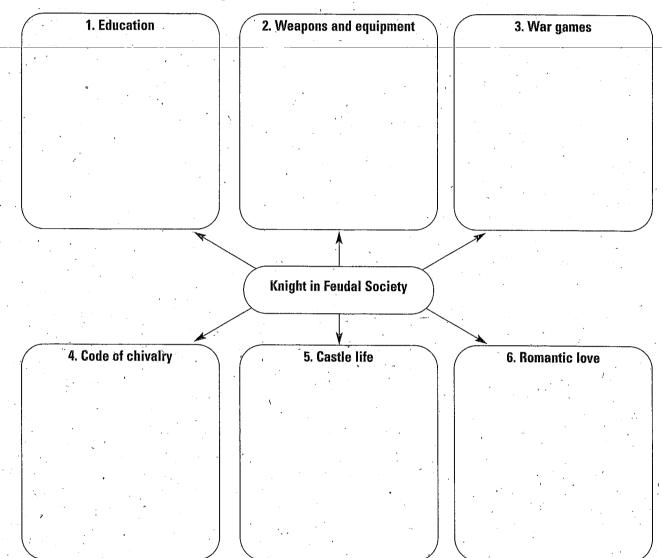
The first seems to the second of the second	Economic Structure of Feudalism
 Explain the mutual obligations between lord and serfs under the manor system. 	
5. Explain why the serfs rarely had to leave their manor.	
Explain why the serfs accepted their economic hardships.	

B. Perceiving Relationships On the back of this paper, define vassal, fief, serf, manor, and tithe and explain how each was related to feudalism.



GUIDED READING The Age of Chivalry

A. *Identifying Supporting Details* As you read about knighthood and chivalry, take notes to fill in the web diagram below.



B. Using Context Clues Define the terms chivalry, tournament, and troubadour.



GUIDED READING The Power of the Church

A. Perceiving Cause and Effect As you read about the clashes between the Church and European rulers, note the causes and outcomes of each action listed in the chart.

Causes	Actions	Outcomes
	1. Otto invades Italy on pope's behalf.	
	2. Pope Gregory bans lay investiture.	
	3. Henry IV travels to Canossa.	
	4. Representatives of Church and emperor meet in Worms.	,
	5. Lombard League fights Battle of Legnano.	

- **B.** Recognizing Main Ideas Identify the Holy Roman Empire and explain how the name originated.
- **C.** Writing Informative Compositions On the back of this paper, explain how the Church was a unifying force in medieval society. Use the following terms in your writing.

clergy

sacrament

canon law

BUILDING VOCABULARY European Middle Ages

A.	Matching Match the description the first column. Write the appr	on in the second column with the term or name in copriate letter next to the word.	Sear H
	1. Middle Ages	a. worldly	
	2. Franks	b. Christian religious community in which members devote their lives to God	-
	3. monastery	c. family that ruled the Franks from 751 to 987 and built an empire in western Europe	
	4. secular	d. a German people who held power in Gaul in the 500s	
	5. Carolingian Dynasty	e. important Christian religious rite that paved the way for achieving salvation	
	6. Charlemagne	f. ruler in the Carolingian Dynasty who reunited western Europe and spread Christianity through the region	
	7. sacrament	g. German-Italian empire that was the strongest state in Europe from 962 to about 1100	
	8. Holy Roman Empire	h. period of time in European history from about 500 to 150	0
В.	Completion Select the term or	name that best completes the sentence.	
	fief vassa lay investiture serf		•
	1. In the Middle Ages, a	was a lord's estate.	
	2. A person who received land	from a lord was called a	
	3. A was a	peasant, or worker, who was bound to the land.	
	4. Peasant families paid the vill amounted to one-tenth of th	age priest a church tax called a, which eir income.	
•	5. A was larger other services.	nd granted by a lord in exchange for military protection and	
	6. In a ceremony called	, kings or nobles appointed church officials.	
C.	Writing Write a short letter fro following terms.	m a medieval knight to his chosen lady using the	`.
	lord knight chival	ry tournament troubadour	



SKILLBUILDER PRACTICE Comparing

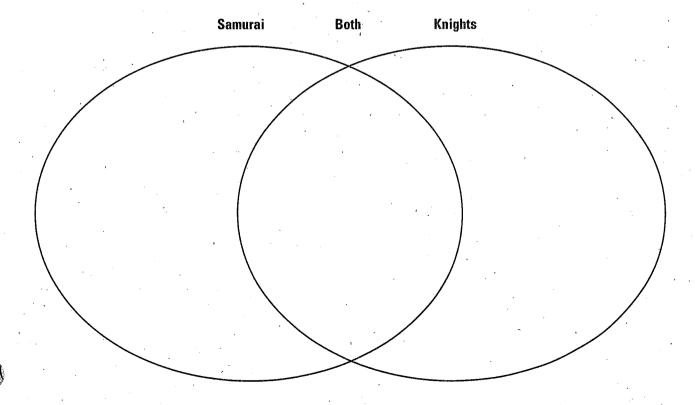
When you compare two or more things, you look for the similarities and differences between or among them. Although separated geographically and culturally, Japan and Europe had similar feudal systems. Read the passages below and then fill in the Venn diagram to compare the role of samurai and knights in the two feudal societies. (See Skillbuilder Handbook)

Japan Between 1000 and 1200, Japan developed a feudal system in which landowners assumed the roles of independent local rulers. Lesser lords pledged to fight for greater lords in exchange for protection. Each lord surrounded himself with a bodyguard of elite warriors called samurai who lived according to a harsh code called Bushido. A samurai's honor was constantly on the line. He had to prove his absolute courage and loyalty in defense of his lord, who rewarded him with an allowance.

A samurai's uniform was one of the most elaborate costumes ever worn. It consisted of leather shinguards and thigh guards, baggy pantaloons, a kimono, metal-cased shoulder guards, a chest protector, an iron collar and facemask, and a visored helmet. The samurai trained himself to get into this outfit within a minute. A samurai's most essential weapon was his sword.

Europe Every local lord had a force of knights ready to defend the land against foreign invaders and neighboring lords. From each of the knights, a lord could demand about 40 days of combat on horseback every year. The skillful use of weapons took training and practice and knights became specialists in war. In the early days of the Middle Ages, little was asked of a knight other than courage in battle and loyalty to his lord in return for land. Later, knights were expected to live up to a code of chivalry, a complex set of ideals.

The education of a knight began at age seven when his parents sent him off to the castle of another lord. There the young nobleman learned manners and how to fence and hunt. At age 14, he became a squire, helping the knight with his armor and weapons and practicing his skills with sword and lance on horseback. At age 21, he became a full-fledged knight.



© McDougal Littell Inc. All rights reserved.



GEOGRAPHY APPLICATION: PLACE

Feudal Europe's Religious Influences

Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

The influence of the Latin Church—the Roman Catholic Church—grew in western Europe after 800. By 1000, at the end of the age of invasions, the Church's vision of a spiritual kingdom in feudal Europe was nearly realized.

A sign of the spread of Roman Christianity in western Europe was the increased presence of churches. The population of the continent was increasing rapidly—from around 14 million in 600 to 22 million in 950—and the need to accommodate all the new faithful caused a boom in religious buildings.

It was an era of new Roman Christian states. By 966 much of the Polish region had sided with Rome,

as did that of Hungary around 986. Large sections of Scandinavia adopted the Latin Church by 1000. In the fifth century, Ireland became the "island of saints." Then, between 500 and 900, Ireland helped bring England under the influence of Roman Christianity.

However, in 988, in far eastern Europe, the prince of Kiev received baptism from the Eastern Orthodox, or Byzantine, Church, as regions to the south had done in the eighth century. Disputes between the two wings of Christianity—headed by Constantinople and Rome—would soon separate the two forever.



Section 1			
		-	

Name

Interpreting Text and Visuals

2. What surrounds most o	f the northern section o	of Eastern Orthodox land?	
The surround in our			
. Which cities were the le	eaders of the two Christ	tian religions?	
. What was the main relig	gion of southern Spain?		
		•	
. What nine full or partia	l political divisions mad	le up the Latin Church arou	nd 1000?
**			
		•	
<u> </u>			
What areas of the Latin	Church were bordered	d by pagan lands?	
. What areas of the Lam	•		
	· · · · · · · · · · · · · · · · · · ·		
	· .		
	<u>. </u>		
	<u>. </u>		
	<u>. </u>		
. What body of water too	iched Latin, Eastern Or		
. What body of water tou . Look carefully at the m	ached Latin, Eastern Or	rthodox, and pagan lands?	rt by the Latin Chu
7. What body of water tou 3. Look carefully at the m	nched Latin, Eastern Or ap. In what place would Why?	rthodox, and pagan lands? d you anticipate a major effo	rt by the Latin Chu



PRIMARY SOURCE The Duties of Lords and Vassals

Letter from Bishop Fulbert

In the year 1020, Bishop Fulbert of Chartres wrote this letter to William, Duke of Aquitaine, in southern France. The letter is the earliest surviving document explaining the bond between lords and vassals. As you read, think about how lords and vassals were supposed to act toward one another.

o William, most illustrious duke of the Aquitanians, Bishop Fulbert, the favor of his prayers:

Requested to write something regarding the character of fealty, I have set down briefly for you, on the authority of the books, the following things. He who takes the oath of fealty [faithfulness] to his lord ought always to keep in mind these six things: what is harmless, safe, honorable, useful, easy, and practicable. Harmless, which means that he ought not to injure his lord in his body; safe, that he should not injure him by betraying his confidence or the defenses upon which he depends for security; honorable, that he should not injure him in his justice, or in other matters that relate to his honor; useful, that he should not injure him in his property; easy, that he should not make difficult that which his lord can do easily; and practicable, that he should not make impossible for the lord that which is possible.

However, while it is proper that the faithful vassal avoid these injuries, it is not for doing this alone that he deserves his holding: for it is not enough to refrain from wrongdoing, unless that which is good is done also. It remains, therefore, that in the same six things referred to above he should faithfully advise and aid his lord, if he wishes to be regarded as worthy of his benefice and to be safe concerning the fealty which he has sworn.

The lord also ought to act toward his faithful vassal in the same manner in all these things. And if he fails to do this, he will be rightfully regarded as guilty of bad faith, just as the former, if he should be found shirking, or willing to shirk, his obligations would be perfidious [treacherous] and

I should have written to you at greater length had I not been busy with many other matters. including the rebuilding of our city and church, which were recently completely destroyed by a terrible fire. Though for a time we could not think of anything but this disaster, yet now, by the hope of God's comfort, and of yours also, we breathe more freely again.

from F.A. Ogg, ed., A Source Book of Medieval History (New York: American Book Company, 1907), 220-221. Reprinted in David Herlihy, ed., The History of Feudalism (New York: Walker and Company, 1970), 97.

Discussion Questions

Determining Main Ideas

- 1. What were the six things that a faithful vassal should have always kept in mind?
- 2. What was a vassal expected to do besides avoid injurious behavior?
- 3. Making Inferences According to this letter, what formed the basis of the bond between a lord and his vassals?





PRIMARY SOURCE from The Art of Courtly Love by Andreas Cappellanus

In the early 12th century, nobles celebrated courtly love, an ideal form of spiritual love in which a knight or courtier completely devoted himself to a noblewoman. Andreas Capellanus, a member of the clergy who served Marie of Champagne, wrote The Art of Courtly Love in about 1174. His manual included the following rules. Which rules do you think might apply to love in today's world?

hese are the rules.

-I. Marriage-is-no-real-excuse-for-not-loving.

II. He who is not jealous cannot love.

III. No one can be bound by a double love.

IV. It is well known that love is always increasing or decreasing.

V. That which a lover takes against his will of his beloved has no relish.

VI. Boys do not love until they arrive at the age of maturity.

VII. When one lover dies, a widowhood of two years is required of the survivor.

VIII. No one should be deprived of love without the very best of reasons.

IX. No one can love unless he is impelled by the persuasion of love.

X. Love is always a stranger in the home of avarice.

XI. It is not proper to love any woman whom one should be ashamed to seek to marry.

XII. A true lover does not desire to embrace in love anyone except his beloved.

XIII. When made public love rarely endures.

XIV. The easy attainment of love makes it of little value; difficulty of attainment makes it prized.

XV. Every lover regularly turns pale in the presence of his beloved.

XVI. When a lover suddenly catches sight of his beloved his heart palpitates.

XVII. A new love puts to flight an old one.

XVIII. Good character alone makes any man worthy of love.

XIX. If love diminishes, it quickly fails and rarely

XX. A man in love is always apprehensive.

XXI. Real jealousy always increases the feeling of love.

XXII. Jealousy, and therefore love, are increased when one suspects his beloved.

XXIII. He whom the thought of love vexes, eats and sleeps very little.

XXIV. Every act of a lover ends in the thought of his beloved.

XXV. A true lover considers nothing good except what he thinks will please his beloved.

XXVI. Love can deny nothing to love.

XXVII. A lover can never have enough of the solaces of his beloved.

XXVIII. A slight presumption causes a lover to suspect his beloved.

XXIX. A man who is vexed by too much passion usually does not love.

XXX. A true lover is constantly and without intermission possessed by the thought of his beloved.

XXXI. Nothing forbids one woman being loved by two men or one man by two women.

from Andreas Cappellanus, The Art of Courtly Love, edited by Frederick W. Lock, in The Milestones of Thought in the History of Ideas, edited by F. W. Strothman (New York: Frederick Ungar Publishing Co., 1957), 1–43. Reprinted in Peter N. Stearns, ed., Documents in World History, Vol. 1 (New York: HarperCollins, 1988), 182–183.

Research Option

Creating Oral Presentations Troubadours and trouvères were aristocratic poet-musicians of the medieval courts of France who wrote about courtly love. Work with a group of classmates to find a love poem by a troubadour or trouvère such as Bertran de Born, Arnaut Daniel, Bernard de Ventadour, Raimbaut de Vaqueiras, Blondel de Nesle, Guillaume d'Aquitaine, Thibaud de Blazon, or Chrétien de Troyes. Recite the poem for your class. Then discuss which rules of courtly love the poem reflects.







PRIMARY SOURCE Letters of Gregory VII and Henry IV

In 1075 Pope Gregory VII became locked in a power struggle with Henry IV, the German emperor, First, the pope excommunicated five of Henry's advisers and suspended six bishops that Henry had appointed. Next, Henry defied the pope by continuing to communicate with his advisers and sending the six bishops to posts in Italy. Then the pope sent the following letter of protest to Henry. As you read the letters, think about why the two men opposed one another so bitterly.

regory, bishop, servant of the servants of God, Tto Henry, the King, greeting and apostolic benediction,—that is, if he be obedient to the apostolic see as is becoming in a Christian king:

It is with some hesitation that we have sent you our apostolic benediction, knowing that for all our acts as pope we must render an account to God, the severe judge. It is reported that you have willingly associated with men who have been excommunicated by decree of the Pope and sentence of a synod. If this be true, you are very well aware that you can receive the blessing neither of God nor of the Pope until you have driven them from you and have compelled them to do penance, and have also yourself sought absolution and forgiveness for your transgressions with due repentance and good works. Therefore we advise you that, if you realize your guilt in this matter, you immediately confess to some pious bishop, who shall absolve you with our. permission. . . .

We wonder, moreover, that you should continue to assure us by letter and messengers of your devotion and humility; ... and that you should commend yourself to us with all zeal of love and reverencewhereas in fact you are constantly disobeying the canonical and apostolic decrees in important matters of the faith...

Now in the synod held at the apostolic seat to which the divine will has called us (at which some of your subjects also were present) we, seeing that the Christian religion had been weakened by many attacks, ... were alarmed at the evident danger of the destruction of the flock of the Lord, and had recourse to the decrees and the doctrine of the holy fathers. We decreed nothing new, nothing of our invention; but we decided that the error should be abandoned and the single primitive rule of ecclesiastical discipline and the familiar way of the saints should be again sought out and followed. . . .

Nevertheless, that this decree may not seem to you beyond measure grievous and unjust, we have commanded you by your faithful ambassadors to send to us the wisest and most pious men whom you can find in your kingdom, so that if they can show or instruct us in any way how we can temper the sentence promulgated by the holy fathers without offense to the eternal King or danger to our souls, we may consider their advice. But, even if we had not warned you in so friendly a manner, it would have been only right on your part, before you violated the apostolic decrees, to ask justice of us in a reasonable manner. . . . But from what you have since done and decreed it is evident how little. you care for our warnings, or for the observance of justice.

But since we hope that, while the long-suffering patience of God still invites you to repent, you may become wiser and your heart may be turned to obey the commands of God, we warn you with fatherly love that, knowing the rule of Christ to be over you, you should consider how dangerous it is to place your honor above His. . . . [R]ather with faithful devotion you should offer your assistance to the increasing of this liberty to omnipotent God and St. Peter. . . . You ought to recognize what you undoubtedly owe to them for giving you victory over your enemies, that as they have gladdened you with great prosperity, so they should see that you are thereby rendered more devout. And in order that the fear of God, in whose hands is all power and all rule, may affect your heart more than these our warnings, you should recall what happened to Saul, when, after winning the victory which he gained by the will of the prophet, he glorified himself in his triumph and did not obey the warnings of the prophet; and how God reproved him; and, on the other hand, what grace King David acquired by reason of his humility, as well as his other



Henry IV's Reply

Henry, king not by usurpation, but by the holy ordination of God, to Hildebrand, not pope, but false monk. This is the salutation which you deserve, for you have never held any office in the Church without making it a source of confusion and a curse to Christian men, instead of an honor and a blessing. To mention only the most obvious cases out of many, you have not only dared to lay hands on the Lord's anointed, the archbishops, bishops, and priests, but you have scorned them and abused them, as if they were ignorant servants not fit to know what their master was doing. This you have done to gain favor with the vulgar crowd. You have declared that the bishops know nothing and that you know everything; but if you have such great wisdom you have used it not

great wisdom you have used it not to build but to destroy. Therefore we believe that St. Gregory, whose name you have presumed to take, had you in mind when he said: "The heart of the prelate is puffed up by the abundance of subjects, and he thinks himself more power-

and he thinks himself more power ful than all others." All this we have endured because of our

respect for the papal office, but you have mistaken our humility for fear, and have dared to make an attack upon the royal and imperial authority which we received from God. You have even threatened to take it away, as if we had received it from you, and as if the Empire and kingdom were in your disposal and not in the disposal of God. Our Lord Jesus Christ has called us to the government of the Empire, but He never called you to the rule of the Church. This is the way you have gained advancement in the Church: through craft you have obtained wealth; through wealth you have obtained favor; through favor, the power of the sword; and through the power of the sword, the papal seat, which is the seat of peace; and then from the seat of peace you have expelled peace. For you have incited subjects to rebel against their prelates by teaching them to despise the bishops, their rightful rulers. You have given to laymen the authority over priests, whereby they condemn and depose those whom the bishops have put over them to teach them. You have attacked me, who, unworthy as I

am, have yet been anointed to rule among the anointed of God, and who, according to the teaching of the fathers, can be judged by no one save God alone, and can be deposed for no crime except infidelity. For the holy fathers in the time of the apostate Julian [Roman Emperor 361-363] did not presume to pronounce sentence of deposition against him, but left him to be judged and condemned by God. St. Peter himself said, "Fear God, honor the king." But you, who fear not God, have dishonored me, whom He hath established. St. Paul, who said that even an angel from heaven should be accursed who taught any other than the true doctrine, did not make an exception in your favor, to permit you to teach false doctrines. For he says, "But though we, or an angel from heaven,

preach any other gospel unto you than that which we have preached unto you, let him be accursed." Come down, then, from that apostolic seat which you have obtained by violence; for you have been declared accursed by St. Paul for your false doctrines, and have been condemned by us and our bishops for your evil rule. Let another ascend the throne of St.

Peter, one who will not use religion as a cloak of violence, but will teach the life giving doctrine of that prince of the apostles. I, Henry, king by the grace of God, with all my bishops, say unto you: "Come down, come down, and be accursed through all the ages."

from Milton Viorst, The Great Documents of Western Civilization (New York: Bantam, 1965), 43–49.

Activity Options

"Come down, come

down, and be

accursed through

all the ages."

- 1. Analyzing Causes and Recognizing Effects
 Draw a cause-and-effect diagram to illustrate
 what happened after Henry IV first defied Pope
 Gregory VII.
- Analyzing Motives With a partner, role-play a conversation between Pope Gregory VII and Henry IV in which you air your differences of opinion.





LITERATURE SELECTION from Piers Plowman by William Langland

The English poem Piers Plowman was written by a London priest, William Langland, in 1362. Langland spent many years working in rural areas and learned firsthand about peasant life. As you read this excerpt from his poem, think about what hardships peasants like Piers Plowman endured.

Rural Poverty

"I have no penny," quoth Piers, "pullets for to buy,

Neither geese nor young pigs, but two green cheeses.

A few curds and cream and an oaten cake, And two loaves of beans and bran baked for my children.

And yet I say, by my soul I have no salt bacon,
Nor any eggs, by Christ, collops for to make.
But I have parsley and leeks, and many cabbage
plants.

And also a cow and a calf, and a cart mare too
To draw afield the dung while the drought lasts.
And by these means we must make do until
Lammas tide.

And by then, I hope, to have harvest in my

And then may I dress your dinner, as dearly I wish."

All the poor people then fetched their peascods, Beans and baked apples they brought in their laps,

Chibolles and chevrils and many ripe cherries, And proffered Piers this present wherewith to please Hunger.

Then poor folk for fear fed Hunger eagerly With green leeks and peas to poison Hunger they thought.

Until when it neared harvest new corn came to market.

Then folks became fain and fed Hunger with the best.

With good ale, as Glutton taught, and made Hunger to sleep.

Then would Waster not work but wandered about,

Nor no beggar eat bread that had beans within But craved the best of white bread, or at least of clean white.

And no halfpenny ale in no wise would he drink

But the best and the brownest for sale in the borough.

Labourers that have no land to live on but their hands

Deign not to dine today on worts a night old. No penny ale may please them, and no piece of bacon.

Unless it be fresh flesh or fish fried or baked, And that hot or hotter against chilling of their maw.

And if he be not dearly hired, then will he chide,

And wail the time that he became a workman.

The Peasant's Cottage

Three things there are that make a man by their strength

To flee his own house, as Holy Writ shows. The one is a wicked wife who will not be corrected,

Her husband flees from her, for fear of her tongue.

And if his house be unroofed and rain falls on his bed,

He seeks and he seeks until he sleeps dry. And when smoke and smouldering smite in his sight,

It does him worse than his wife or wet to sleep. For smoke and smouldering smite in his eyes, Until he is blear-eyed or blind, and hoarse in the throat.

Coughing and cursing that Christ gives them sorrow,

Who should bring better wood, or blow till it burns.

The Peasant's Cares

The most needy are our neighbours, if we notice right well,

As prisoners in pits and poor folk in cottages, Charged with their children, and chief lord's rent,





What by spinning they save, they spend it in house-hire,

Both in milk and in meal to make a mess of por-

To cheer up their children who chafe for their food.

And they themselves suffer surely much hunger And woe in the winter, with waking at nights And rising to rock an oft restless cradle, Both to card and to comb, to clout and to wash, To rub and to reel yarn, rushes to peel, So 'tis pity to proclaim or in poetry to show The woe of these women who work in such cottages:

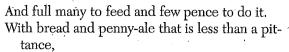
And of many other men who much woe suffer, Crippled with hunger and with thirst, they keep up appearances,

And are abashed for to beg, and will not be blazoned

What they need from their neighbours, at noon and at evensong.

This I know full well, for the world has taught

How churls are afflicted who have many children, And have no coin but their craft to clothe and to keep them,



Cold flesh and cold fish, instead of roast veni-

And on Fridays and feast days a farthing's worth of mussels

Would be a feast for such folk, or else a few cockles.

Twere a charity to help those that bear such

And comfort such cottagers, the crippled and blind.

from Terence Tiller, trans., The Vision of Piers Plowman. Reprinted in Norman F. Cantor, ed., The Medieval Reader (New York: Harper Perennial, 1994), 276–277.

Activity Options

- 1. Recognizing Point of View Write a diary entry from the point of view of Piers Plowman. Draw on details in this excerpt to describe an average day in the life of a rural peasant.
- 2. **Describing Mood** Imagine you have been asked to help create an illustrated version of Piers Plowman. Draw a simple sketch or find a work of art that conveys the mood of the poem.





LITERATURE SELECTION from The Song of Roland

The Song of Roland, one of the earliest medieval epic poems, was written in France in about 1100. The poem is based on an incident during Charlemagne's wars against Muslims in Spain. Charlemagne puts his nephew, Count Roland, in charge of the rearguard as French knights retreat. The rearguard is attacked by a much larger Arab army, and Roland waits too long to summon Charlemagne's help. In what ways does this poem excerpt reflect the age of chivalry?

It is the end of day, and full of light, arms and armor are ablaze in the sun, and fire flashes from hauberks and helmets, and from those shields, painted fair with flowers, and from those lances, those gold-dressed gonfalons.

The Emperor rides on in rage and sorrow, the men of France indignant and full of grief. There is no man of them who does not weep, they are in fear for the life of Roland. . . .

High are the hills, and tenebrous, and vast, the valleys deep, the raging waters swift; to the rear, to the front, the trumpets sound: they answer the lone voice of the olifant. The Emperor rides on, rides on in fury, the men of France in grief and indignation. There is no man who does not weep and wail, and they pray God: protect the life of Roland till they come, one great host, into the field and fight at Roland's side like true men all. What does it matter what they pray? It does no good.

They are too late, they cannot come in time. King Charles the Great rides on, a man in wrath,

his great white beard spread out [defiantly] upon his hauberk.

All the barons of France ride spurring hard, there is no man who does not wail, furious not to be with Roland, the captain count, who stands and fights the Saracens of Spain, so set upon, I cannot think his soul abides. God! those sixty men who stand with him, what men!

No king, no captain ever stood with better: Roland looks up on the mountains and slopes, sees the French dead, so many good men fallen, and weeps for them, as a great warrior weeps:
"Barons, my lords, may God give you his grace,
may he grant Paradise to all your souls,
make them lie down among the holy flowers.
I never saw better vassals than you.
All the years you've served me, and all the

the mighty lands you conquered for Charles our King!

The Emperor raised you for this terrible hour!
Land of France, how sweet you are, native land, laid waste this day, ravaged, made a desert.
Barons of France, I see you die for me, and I, your lord—I cannot protect you.
May God come to your aid, that God who never failed.

Oliver, brother, now I will not fail *you*. I will die here—of grief, if no man kills me. Lord, Companion, let us return and fight."

from Frederick Goldin, trans., The Song of Roland (W.W. Norton & Company, Inc.). Reprinted in Norman F. Cantor, ed., The Medieval Reader (New York: HarperPerennial, 1994).

Research Options

- 1. Using Research in Writing The Song of Roland is a type of medieval epic poem known as a chanson de geste, or song of exploits. Research chansons de geste and then write a brief summary. Share your findings with classmates.
- 2. **Determining Word Meaning** Use a dictionary to define *hauberks*, *lances*, and *gonfalons*. Then use these definitions and details in the poem to visualize how medieval French knights dressed. Draw a labeled diagram and display it in the classroom.

McDougal Littell Inc. All rights reserved.





HISTORYMAKERS Charlemagne

Legendary King

"Charles was large and strong, and of lofty stature . . . his appearance was always stately and dignified . . . His gait was firm, his whole carriage manly. . . ."
—Einhard, Life of Charlemagne (829–836)

In a time of chaos, one ruler arose to unite most of the western regions of the fallen Roman Empire. That ruler was Charles, king of the Franks. While the unity he forged soon gave way to chaos after his death, he lived on as a legendary figure. He captivated the medieval mind as the strong Christian emperor Charles the Great, or Charlemagne.

As a young man, Charlemagne was taught at the palace school by the local abbot. He also learned the arts of war from his father, Pepin the Short, during an invasion of northern Italy. Charles grew to be tall and strong, reaching six feet four inches. His great size contributed to his legend. Surely, it was believed, this man who towered over all others was special.

In 768, Pepin died, and Charlemagne and his brother Carloman inherited the kingdom. Though older, Charlemagne received the smaller share. The reason may have been one of birth. Carloman was born after their parents had been married whereas Charlemagne had been born before. This division sparked a conflict that intensified when Carloman refused to give Charlemagne help in a military campaign. Then in 771, Carloman unexpectedly died, and Charlemagne became sole ruler.

Charlemagne's conquests were extensive. When northern Italy caused trouble for the pope, Charles invaded and conquered the area. He was now king of the Lombards as well as the Franks. He fought for many years in Germany until he finally defeated the Saxons. He also drove the Avars out of the upper Danube River valley. This would eventually open the settlement of Eastern Europe by Germans. His advances were checked only in Spain. Yet defeat there became the source of one of the great medieval epic poems, *The Song of Roland*, which helped perpetuate his legend.

Charlemagne traveled widely throughout his realm, seeking to impress his subjects with his awesome presence. He also wanted to watch over the nobles so they could not increase their own power. When he was angry, he was ruthless. After many rebellions by the Saxons, he ordered 4,500 of them put to death in a single day.

In addition to expanding his area of political control, Charlemagne enlarged the Christian areas. He conquered the Saxons to bring them to Christianity. He built many churches and sponsored learning. His conquests also helped fund these pursuits. Defeat of the Avars yielded 15 wagons filled with gold, for instance.

Charlemagne also built a huge and impressive palace at his capital of Aix-la-Chapelle, which is located in present-day Aachen, Germany. The chapel there was modeled after a church built by a Byzantine emperor in Italy. With this, Charlemagne probably revealed his true wish: to be seen as the heir to the Roman Empire. He made a giant stride toward that goal on Christmas Day, 800, when Pope Leo III crowned him Holy Roman Emperor. The historian Einhard later wrote that Charlemagne was at first "... so much opposed to this that ... he would not have entered the Church if he had known beforehand of the Pope's intention." Some historians think that Charlemagne objected to his coronation because he thought it placed the pope in a higher position than the king. Nevertheless, Charlemagne accepted the title and began communicating with the Byzantine emperor as an equal.

Charlemagne earned his reputation as a military and political leader, a proponent of the Church, and a patron of learning. Charlemagne's coronation proved a symbol of great importance in European history. It clearly linked the emerging Europe to the glory of ancient Rome. Later, when German rulers hoped to establish their own right to rule, they called themselves Holy Roman Emperor to bask in the glory of the legendary king of the Franks.

Questions

- 1. **Drawing Conclusions** Why did Charlemagne's size enhance his image?
- 2. **Finding Main Ideas** How did Charlemagne improve the position of Christianity?
- 3. Forming and Supporting Opinions Why do you think Charlemagne opposed his coronation? Explain.





HISTORYMAKERS Leif Ericson

Leif the Lucky

"[He was] tall and strong and very impressive in appearance. He was a shrewd man and always moderate in behavior."—description of Leif Ericson in The Saga of the Greenlanders (c. 1200)

ccording to legend, Leif Ericson discovered America 500 years before Columbus and brought Christianity to the Vikings in Greenland. Modern historians say neither idea is true, though one of the legends has a germ of truth.

Leif Ericson was one of three sons of Eric the Red, who apparently had a violent temper. Eric was forced to leave his native Norway because he had committed some murders. He moved to Iceland, but again had to leave after he killed two men. After settling in yet another area of Iceland, he killed another man in another argument. This time his neighbors forced him to leave the island.

Having heard tales of a region to the west of Iceland, Eric sailed in that direction. He and his family reached Greenland in 982. The climate there was warmer than today and better than Iceland's. He found he could graze cattle year-round. The next year he returned to Iceland and told many Vikings of the virtues of this new area. Eric convinced the other Vikings, and they returned to Greenland where they formed three settlements.

One source of history about the Vikings is the sagas, or epic poems. In Eric's Saga, Leif sailed back from Greenland to Norway to meet King Olaf, a Christian. The saga then says that the king charged Leif with the task of converting the Vikings in Greenland. Leif accepted the challenge, but as he sailed for his father's home a fierce wind blew him off course. He was pushed across the Atlantic Ocean until he reached a rich land farther west. When a member of his crew found grapes growing in this beautiful land, Leif "the Lucky," as he was called, named his discovery Vinland, or Wine Land. He then returned to Greenland, told everyone of his discovery, and converted most of the Vikings to Christianity.

This legend includes some truth and much exaggeration. Leif was probably not the Viking who discovered North America, though he did sail there. He was also probably not the person who converted the Vikings to Christianity, though he may have been a Christian. The Saga of the Greenlanders, which is about 200 years older than Eric's Saga,

gives what appears to be a more accurate story.

Around 1000, a Viking named Bjarni Herjolfsson was blown off course while sailing to Greenland. The wind took his ship farther west, and he reached North America. When he returned to Greenland, his description of the pleasant land apparently caught the imagination of Leif.

Leif set off for this new place. He and his crew sailed down the coast of Greenland and turned west. They reached what may have been modern Baffin Island and turned south. They then sailed along the eastern fringes of what is now northern Canada until they finally touched ground at Newfoundland. Leif and his crew spent the winter there and returned to Greenland the next year.

Other Vikings later made efforts to settle the area. Leif's brother Thorvald sailed to the new place, but he was killed by a Native American. Another Viking, Thorfinn Karlsefni, tried to establish a colony in the new region. However, it lasted about three years until the hostility of the natives forced the Vikings to leave. Leif spent the remainder of his life in Greenland, where he died about 1020.

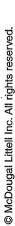
In the 1960s, archaeologists discovered the remains of a Viking community at a place called L'Anse-aux-Meadows in Newfoundland. In an attempt to try to establish the truth behind the stories of Leif, a Norwegian explorer began an investigation. He found that the foundations of a number of the buildings in Newfoundland greatly resembled Viking buildings in Greenland and Iceland. Nevertheless, the mystery of Leif Ericson continues.

Questions

- 1. Determining Main Ideas What made Greenland attractive to the Vikings?
- 2. Developing Historical Perspective Which version of the story of Leif Ericson is more accurate than the other? Explain.
- 3. **Drawing Conclusions** What physical evidence supports the saga's story of the Vikings in North America?











connections across time and cultures $Roles\ of\ Women$

THEMATIC CONNECTION:
POWER AND AUTHORITY

In Unit 3, you have read about the status of women in Muslim, Chinese, and feudal European societies. Throughout history and into modern times, the roles and responsibilities of women in society have varied. To help you identify some reasons for the continuous shift in the status of women, answer the questions that follow.

European women living in the same time period.	
a. What rights did Muslim women have?	
b. What were their responsibilities as women?	
c. How did the religion of Islam affect the role of women in Muslim society?	· .
2. In Chapter 12, Section 1, you read that prosperity in China during the Tang and Song periods transformed Chinese society. The status of Chinese women, who had always been subservient, declined even further.	
a. What were the reasons for this decline?	
b. How did the custom of foot-binding reflect the inferior status of women?	
3. In feudal European society, there were well-defined social classes, and status determined a person's prestige and power.	
a. How did the Church view women?	
b. How were women viewed in the literature of chivalry?	
c. Under the feudal system, how did the role of a noblewoman differ from that of the vast majority of women?	
d. How did peasant women contribute to the well-being of their families?	
4. In general, how would you characterize the status of women in the ancient and medieval societies you have studied? How would you characterize the role of women in modern-day societies?	
5. What factors appear to have had the greatest influence on the rights and respons bilities of women in society?	ii-





SCIENCE & TECHNOLOGY Medieval Technology in Hand Weapons

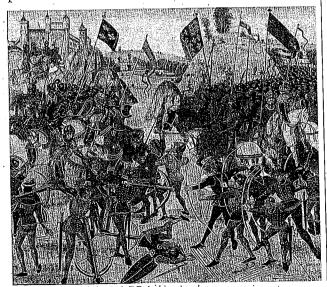


Though much of military technology during the Middle Ages was designed for laying siege to castles, there were significant developments in weapons for individual soldiers.

The hand crossbow originally was invented in China in the 13th century B.C. The Greeks significantly enlarged the weapon and renamed it the siege ballista. After the breakup of the Roman Empire, the story of the hand crossbow becomes vague. However, historians know that it was independently introduced in Europe around the tenth century A.D.

The crossbow was composed of a bow that was made of horn or wood. It was mounted on a stock, the long supporting rod that held the bow. A catch and trigger were also built on the stock. Pulling a string connected to the trigger allowed the crossbow to be fired.

Initially, the crossbow was a light weapon with a trigger that could be locked by hand. As its power increased, the soldier had to rest it on the ground to gain the leverage needed to reset the catch. The end of the stock was then equipped with a metal stirrup for a soldier's foot. When the bow was made of steel, the trigger became impossible for a single person to lock.



Bibliotheque Nationale, Paris/E.T. Archive, London.
In 1346, the Battle of Crécy was fought between the English and the French. A soldier in the lower lefthand corner resets the catch on his crossbow.

Crossbows fired many types of missiles. Most of these weapons shot bolts that were about 15 inches long and made of wood or iron. Some had a vane, or feathers, for stability. At times, the crossbow was modified to shoot round stones or lead pellets. One variation had a barrel on it through which iron bolts were shot.

The size of the crossbow was different in each country. The English version was small and had a bow only two feet wide and a stock about 18 inches long. On the other hand, the French model was almost three feet wide and weighed 15 pounds. Soldiers could aim this weapon accurately at 150 yards and still seriously injure an enemy soldier or horse at up to 300 yards.

Crossbows could inflict terrible wounds. In fact, in 1139 Pope Innocent II decided that the crossbow was too deadly and outlawed its use for a time. Though warriors could strike fear in the hearts of their enemies by using this weapon, its slow rate of fire (one crossbow shot to three longbow shots) also made it deadly to the shooters.

This weapon was able to be used by essentially untrained troops. In contrast, archers using the longbow required many years of practice to build up strength and accuracy. The cavalry also adopted the crossbow, and sailors used it effectively from the crow's nest to prevent the enemy from boarding their ships.

With the steel bow, this armament became the most powerful weapon in Europe. However, its effectiveness lasted only until the middle of the 15th century when guns started coming into wide use.

Questions

- 1. *Clarifying* Name two types of missiles that crossbows fired.
- 2. Comparing and Contrasting Compare the weaknesses of the crossbow to those of the long-bow.
- 3. **Drawing Conclusions** Why did Pope Innocent II ban the use of the crossbow?



Na	ma	ı
IVa	1116	•

\neg	~	4	,
	м	11	H





Charlemagne Unites Germanic Kingdoms

Determining Main Ideas Choose the word that most accurately completes each sentence below. Write that word in the blank provided.

	Franks co -secular Cl	unts narlemagne——	Treaty of Verdun Scholastica	monasteries major domo
:		0		major de mo
1.	The Christian C	hurch built reli	gious communities call	ed
	where monks liv	ved and devoted	d their lives to God.	•
2.	The heir to the	Frankish Kingd	om who extended Fran	ıkish rule was named
		, or Charles	the Great.	
3.	This era of Euro	pean history ca	alled the	began with the
	decline of the R	oman Empire.		
4.	The	were a	Germanic people who	were in power in the
	Roman province		•	
5.	When Gregory	I became pope,	he broadened the scop	e of authority for his
,	office into a		=	•
6.	The most power	ful person in th	ne Frankish kingdom in	700 was known as
•		· · · · · · · · · · · · · · · · · · ·		
7.	When Pepin the	Short became	"king by the grace of G	od," this began the
				, 6
8.	Powerful landho	olders who gove	erned their counties und	der Charlemagne were
	called			201 Gharloniagho word
Q.	The three cons	of Louis the Pic	ous signed the	
υ,	divided the emp			, which
1.0				
LO.	Renedictine ord		ed to have been the firs	t nun of the
	- Denemenne ord	er		and the second s





Carolingian Dynasty

Middle Ages



Feudalism in Europe

Determining Main Ideas The following questions deal with the emergence of feudalism in Europe. Answer them in the space provided.

- 1. What was the main reason why feudalism developed in Europe?
- 2. What were the main ideas behind feudalism?

Reading Comprehension Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

- ____ 3. people who were bound to the land of a lord and who could not lawfully leave the place where they were born
- 4. a church tax paid to the village priest
- 5. a landowner who granted land in exchange for military protection and other services
- 6. mounted horsemen who pledged to defend their lords' lands in exchange for their own land
- ____ 7. land granted by a landowner
- ___ 8. a lord's estate
- 9. the person receiving land from a landowner
- ___10. a Germanic people sometimes referred to as Northmen or Norsemen

- a. lord
- b. fief
- c. manor
- d. tithe
- e. vassal
- f. Vikings
- g. serfs
- h. knights

lame			



The Age of Chivalry

Determining Main Ideas The following questions deal with the age of chivalry. Answer them in the space provided.

1. How did feudal lords in Western Europe in the 11th century def	end their territories?
2. How were the lives of a noblewoman and a peasant woman in the	e Middle Ages differenti
	·
3. How did invading armies go about attacking a castle?	
4. How did some of the troubadours' songs promote a false image of the description in the first column. Then write the letter of the blank.	umn that best
5. mock battles in which knights participated to gain	
experience	a. tournaments
experience 6. a code of ideals that required that knights were loyal, and fight bravely in defense of three masters: his feudal lord,	a. tournaments b. Tortoise
experience 6. a code of ideals that required that knights were loyal, and	

3		**.				
*		25.0				
مششما		1			,	
lame			•			
value.	_					

Date	



The Power of the Church

Multiple Choice Choose the best answer for each iten	n. Write the letter of your answer in the blank.
1. The German-Italian empire later became known as	4. Religious ceremonies that led to achieving salvation were called
a. Canossa.	a. excommunications.
b. Barbarossa.	b. interdicts.
c. Holy Roman Empire.	c. icons.
d. Kingdom of Hungary.	d. sacraments.
2. The bishops and priests who the pope in Rome had authority over were called the a. sacrament. b. noblemen. c. disciples. d. clergy. 3. Medieval Christians, whether rich or poor,	5. The practice of the appointment of churc officials by kings and nobles was called a. royal authority. b. lay investiture. c. excommunication. d. feudalism.
had to follow the rules of the Church, a practice otherwise known as a. canon law. b. Hammurabi's Code.	
c. Justinian's Code. d. the Ten Commandments.	
Determining Main Ideas The following questions do Church. Answer them in the space provided.6. Why was the Church so important in the lives	
7. How did popes in the 11th century use excor	nmunication and interdicts as political tools?
8. What was the Concordat of Worms?	
9. What happened at the Battle of Legnano?	