

## Chapter 1 : The Medieval Expansion of Europe | History On-line

*Between the year and the middle of the 14th century a remarkable series of events unfolded as Europeans made contact with a substantial part of the inhabited world, much of it never previously known to or suspected by them.*

**Subjects Description** This volume brings together a set of key studies on the history of medieval Central Europe Bohemia, Hungary, Poland , along with others specially commissioned for the book or translated, and a new introduction. This region was both an area of immigration, and one of polities in expansion. Often, German immigration has been prioritized in scholarship, and the medieval expansion of Central Europe has been equated with the expansion of Germans. Debates then focused on the positive or negative contribution of Germans to local life, and the consequences of their settlement. This perspective, however, distorts our understanding of medieval processes. On the one hand, Central Europe was not a passive recipient of immigrants. Local rulers and eventually nobles benefited from and encouraged immigration; they played an active role. On the other hand, German immigration was not a unified movement, and cannot be equated with a *drang nach osten*. Finally, not just Germans, but also various Romance-speaking and other immigrant groups settled in Central Europe. This volume, therefore, seeks to present a more complex picture of medieval expansion in Central Europe.

**Table of Contents Contents:** Germans in pre-Hussite Bohemia, Leonard E. Scales; Germans and Slavs in 13th-century Bohemia: Immigrants and locals in medieval Hungary: German settlement in Poland, Marian Z. Piskorski; Foreign colonization and introduction of German law in the 13th century, Aleksander Gieysztor; Nationality conflicts in the German-Slavic borderland in the 13thth centuries and their social scope, Benedykt Zientara; Economic and political institutions on the Polish-German frontier from the Middle Ages: The expansion of the Piasts and the shaping of political, social and state relations in the seaside Slav communities, Stanislaw Rosik; Index. Everyone agrees it happened. No one can say how, when, where or why, without provoking dissent. Yet the world we inhabit is, by universal acknowledgement, the outcome. Russell-Wood, Ashgate has commissioned an attempt to collect cutting-edge research on the medieval background and events of European expansion. Felipe Fernandez-Armesto and James Muldoon have gathered classic and key contributions from learned journals and other arcane publications to give readers a conspectus of knowledge, analysis and reflection on the history of the frontiers, mental horizons, internal expansion and means of growth of Latin Christendom from the eleventh to the early sixteenth centuries.

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During the Middle Ages, between about 500 and 1000, Europe experienced one of the longest periods of sustained growth in human history. What factors led to this tremendous expansion? When we think of Europe in the period that we call the High Middle Ages, we see buoyant optimism everywhere. We see this Europe striking out against its neighbors, in movements that we call the Crusades. We see an unprecedented period of economic growth. We see the soaring of great, first Romanesque and then Gothic, cathedrals and churches all over Europe. We see new states being created, in a great arc running from the Celtic world, through Scandinavia, and on to the Slavic world. It is a truly dynamic and remarkable period, and one that would not have been possible were it not for the remarkable population growth. Between about 500 to 1000, Europe experienced one of the longest periods of sustained growth in human history. We see growth in almost every aspect of life and this growth is the crucial background to the political and cultural achievements of this period. How do we capture a sense of the growth in this period, and how do we explain it? The evidence that we have at our disposal indicates that probably by the middle of the 8th century, but surely by the middle of the 9th—in other words, in the Carolingian period—the population began rising. Between about 500 and 1000, there was an intense increase in population all over Europe. It gradually began to slow, between about 1000 and 1200, and then it finally leveled off. Our evidence for this is qualitative, not quantitative. In earlier times, we look at other kinds of evidence and try to assess the general direction in which all of that evidence points. Although census records do not exist for most of medieval Europe, much information about population size can be gleaned contextually by studying families and other records. What are some of the indicators that we have? Wherever we have evidence of family size, families appear to be larger. It does not appear that more babies are being born, but rather that more of them are surviving, and people were living longer. There was no plague or significant famine throughout this period. Generally speaking, this was a period of warm, dry climate through much of Europe, when enormous amounts of new land were brought under cultivation. People would not bring new land under cultivation for no good reason at all. There were obviously mouths to feed. This was a time when diets got better. More and more land was being given over to crops that were rich in iron and in protein, so that people were simply eating better. They were healthier; they could do more work; they were more productive; they lived longer—so the population curve was marching upward right across this entire period. The medieval period, on the other hand, was one that was fairly rich in technological innovation. The clearest indicator we have of medieval technology, of its application and of its connection to this population increase, is in the realm of cereal production. Medieval people vastly expanded cereal production. They laid down most of the fundamental ways in which it is possible to get maximum cereal production out of the soil, before the advent of modern chemical fertilizers. This has been the greatest change in modern times, not anything else—not even, for example, the use of motor-driven tractors. How did medieval people increase cereal production, which made it possible to feed a larger population? Greater use of horses as draft animals. A horse is significantly more efficient than an ox. He does more work for the same amount of food, perhaps even a little bit less. He is stronger, thus larger fields can be plowed, or fields can be plowed more times, and the soil can be turned more carefully. The horse collar was a key invention that allowed medieval Europeans to make use of the horse as a draft animal, rather than the ox. A horse requires very different harnessing than an ox, and so we see, from about the year 1000 or a little after, the proliferation of the horse collar. New harnessing was required. The hooves of horses are particularly sensitive, and, therefore, they had to be shod. This virtually universalized the use of the horseshoe in Europe. Certain other things have to develop, as horse harnessing and the use of horses as draft animals increases. The heavy, wheeled plow allows for deeper plowing and aerates the soil better, a key need in making rich, wet European soil as productive as possible. More Farming Improvements in the Middle Ages The new heavy, wheeled plow, with an iron plowshare, fits into this picture as well. This type of plow appears to be an invention of the Slavic world and appears to have come into

Western Europe in the Carolingian period. It was used on large estates: The heavy, wheeled plow is important for several reasons. Once again, we put horses in front of it, and it can do a lot of work. The heavy, wheeled plow is able to turn the soil, which aerates it. This heavy, wheeled plow with its iron plowshare also is going to call for a much greater proliferation of iron in this society. So, we can see connections between the use of the plow and all of the advantages that it brings, and then some of the requirements that flow from this. Water mills were very widely used from the 11th century. In some parts of northern Europe, for example, in the Low Countries, windmills were used, but water mills were fairly common. Mills demanded engineering gains, in terms of gearing. If we had a flow of water, I could lay a water wheel parallel to that flow of water, which makes the gearing turn a mill wheel fairly easily. If I sent the water wheel perpendicular to the flow of water, that is a much more efficient way to turn the water wheel, but I now have to turn vertical motion into horizontal motion. I have to do some very elaborate gearing. I also have to be able to run my mill wheel at a common speed, whether the water is running very fast or very slow. A variety of technologies are spawned by the need to use more mills. Why do we need these mills? Mills were imperative because there was more grain. More and more land was being brought under cultivation, the new technological inputs were making the land that was being plowed and farmed yet more productive, producing yet more grain. A rising population needs more food. Bread is the staple of the diet and is baked from flour. One factor drives another factor that drives another factor. We begin to see the interconnectedness of the elements of this economy. In early European history—northern Europe at the time of the Romans and of the Greeks—agricultural communities would very often farm a particular area quite intensively for a brief period of time, and then move. Slowly but surely, and as we begin moving into the Middle Ages, communities began to anchor themselves. For a long period of time, they tended to practice what we would call two-field agriculture. About half of your land was plowed, and about half of it was left fallow. On that fallow land you would also run your animals, so that animal manure would provide some enrichment to the soil. Household wastes and so on might also be spread on that land to provide some enrichment. Basically, about half of the available land would be under the plow at a given moment. The Three Field System click to enlarge In the Carolingian era, we begin to see the proliferation of the three-field system, but again mostly on the estates of the Carolingian family, and the estates of the Church. By the High Middle Ages, after the year 1000, we begin to see the three-field system very widely used across Europe. What exactly is the three-field system? You divide the available land of an estate into three parts, roughly equal parts. One of these is left fallow, one of these is planted in winter crops and one of these is planted in spring crops. You work your way through a rotation this way. Right away, you can see that from 50 percent we got to 100 percent. Second, by balancing winter and spring crops, we guarantee against one season of terrible weather or of blight. It also means that one can vary the agricultural regime. You can plant different kinds of crops and have different kinds of things coming in at different points in the year. This is interesting in connection with the horses. If I produce excess, I can sell in local markets. Medieval Europeans increased the amount of agricultural specialization, which helped drive new food products and trade leading to a better diet for the average person. With a lot more land under the plow, a much greater variety of crops, and greater insurance against individual seasons of bad weather, we also see a growing tendency towards agricultural specialization. People in particular regions understood how to grow certain crops very well. In areas of Europe where grape vines are tended, viticulture is a complex and sophisticated operation. In other places, cereal grains are particularly cultivated. This produces a situation where if a given region is going to concentrate on particular kinds of crops, then obviously those regions are going to rely on other regions and trade to get them the things that they do not themselves produce. In turn, they have to be able to move the things that they do produce to other places. This requires improved roads and improved transport vehicles in order to move more goods, farther and faster. Again, the use of horses as draft animals pulling wagons. They can pull heavier loads, and they can pull those loads farther. We begin to see the use of large four-wheeled wagons, instead of two-wheeled carts, so that more can be moved in one trip. Cities are, in some ways, parasitical on the land around them. That food is going to have to come from farther and farther away, so a great deal of this agricultural productivity out in the countryside also permits the growth of cities and of urbanization.

**Chapter 3 : Europe in the eleventh century : The Medieval Expansion of Europe - oi**

*Between the year and the mid-th century, several remarkable events unfolded as Europeans made contact with a very substantial part of the inhabited world, much of it never previously known or suspected to exist by them.*

**The Domesday Book** The middle ages economy was characterized by deep social stratification and a largely agricultural system. Even before the Normans invaded England, the market economy was an essential part of life in the medieval society. When the Normans invaded England, they imposed their institutions including serfdom, over the manorial intuitions that were already present in most parts of Europe. Even though the medieval economy grew and transformed, agriculture continued to be the mainstay in the medieval market economy. **Early Agriculture** The manorial system was an integral part of the social and economic structure of the middle ages. The system created the mode of cultivating plants that we today know as horticulture. The manorial system is the economic, political and social system in which peasants in the Middle Ages economy depended on both their land and that of their masters to derive a living. The basic element of the manorial system was the manor which was a self-efficient estate controlled by the lord. The lord enjoyed the land rights and the right to control the peasants through serfdom. The lord maintained authority over both the workers in the land and the land itself to ensure that civil order was maintained. The economic hardship that was aggravated by the barbarian wars of the 5th and 6th century, the famine and diseases saw many laborers give up their land and freedom to work under the protection of the influential local lords. As such, the peasants were guaranteed protection and access to land in which they could provide economic service to their master. This was a form of barter trade: This system gave in to the structure of feudalism in which kings would give local lords gifts of land in exchange for loyalty and maintenance of local civil order. **Money** In the Middle Ages economy, money was in the form of metal coins. The type of metal determined how much a coin cost, with the most valuable ones being copper, silver and gold. The coins not only varied in the type of metal they were made of but also in shape, size, weight, metal purity and the inscriptions on them. During the reign of the Byzantine Empire, gold, copper and silver were minted in Constantinople, which was the largest mint, but there were other mints scattered in different provinces. The medieval Islamic community did not have its own coins but when they overthrew the Byzantines, they took over the minting system and began to produce their own coins. The dinar was the most valuable coin in the Islamic medieval economy. In Europe the coins were very varied due to the many authorities that existed at that time; the coins varied in shape, size and weight but an increase in trade and financial transaction led to the standardization of these coins, allowing for trans-regional trade. **Types of Jobs and the Guild System** The most common job in the medieval economy was that of a peasant farmer who worked in the manors of their lords. Each manor was made up of a number of acres in which the peasant farmers would work in to produce food for their villages and lords. In addition to farming, the farmers also kept sheep and the women were in charge of shearing the sheep, spinning the wool and sewing the clothes. Women were able to seek jobs such as seamstresses and laundresses. Other middle ages occupations included artisans who produced commodities made from glass, wood, clay and iron. The artisans included weavers, shoemakers, masons, blacksmiths, tailors and carpenters. Other common jobs included working as bakers, beer brewers, millers and vintners. As trade increased toward the end of the medieval times, merchants became very important. The rise of the merchants boosted the development of towns and cities in the middle ages. Other important professionals included dentists, barbers, teachers and surgeons who focused on the human services sector. The 12th and 13th century saw significant growth and expansion in the middle ages economy. Agriculture remained the mainstay of the economy but there was proper management of the manors and farms. This increased productivity and allowed the economy to diversify away from agriculture. Other economic activities such as mining and forestry were adopted in many medieval societies. Importantly, this economic expansion led to the growth of retail trading which the merchants dominated. Even though the merchants were despised by most of society, they can be credited as having boosted the state of middle ages economics. Merchants travelled across countries sourcing for goods and products that they would trade in other countries. They brought with them cloth, food, spices, and jewelry.

The growth of retail trade led to the development of towns and cities. More and more peasant farmers were able to purchase commodities from the merchants. The merchants took significant control over the regulation of the medieval economy. They not only became influential in the local politics but also formed powerful guilds. Through these guilds, the merchants were in a position to influence economic policies including aspects of taxation and levies. Prior to the guild system, merchants and artisans would organize themselves into a loose conglomerate. The trade regulations were few if any, and because these people sold their merchandise close to each other, squabbles over price emerged. The guild system thus symbolized a mature and more organized economic system in which prices were highly regulated as well as the conduct of guild members. The strict guild system also helped the local government in the collection of tax and the inspection of the quality of merchandise sold by the artisans and merchants. Just as the middle ages economy was at its peak, the Great Famine and one of the worst plagues, the Black Death hit the medieval society. The Great Famine of caused havoc upon the agrarian system and brought with it the decline of entire villages and towns. The Black Death also dealt another blow to the agrarian system as millions of peasants were killed thus affecting the productivity in the manor. However, this decline led to the rise of new economic systems in almost every area of society including agriculture, trade and taxation.

## Chapter 4 : Medieval Europe, the age of Christendom and Feudalism

*A superb piecing together of disparate unreliable information from multiple countries and centuries in an effort to piece together just what medieval Europe knew of the wider world, prior to its rapid expansion after Columbus, Magellan, and Da Gama.*

In fact, though, modern historians regard these centuries as the cradle of the modern age, a time when many elements of our society which we value – democracy, industrialisation, science and so on, had their roots. It was one of the most fascinating and transformative eras in world history. The thousand-year long period of western Medieval Europe can be divided into three main phases, of unequal length. The five-plus centuries after the fall of Rome up to c. Long distance trade shrank, the currency collapsed, the economy mostly reverted to barter, and the towns diminished in size. Literacy, and with it learning, all but vanished. Western European society was reshaped with the rise of self-sufficient estates or manors, then of horse-soldiers knights, and finally of feudalism. The period of the High Middle Ages, from about to , was the high water mark of medieval civilization, leaving a durable legacy in the soaring cathedrals and massive castles which sprang up all over Europe. From about to the period of the late Middle Ages was a time of transition, seeing the emergence of modern Europe. It opened with the Black Death, which swept through Europe, killing perhaps a third of its people and having a huge impact on society. It ended with such developments as the Italian Renaissance, the fall of Constantinople, the Age of Discovery, and the spread of printing. Changing frontiers

By definition, the civilization of Medieval Europe lay in Europe. However, in terms of those features we associate with medieval society – feudalism, chivalry, Christendom and so on – the location changed over time, and never really covered all of Europe. Northern Italy and much of eastern Europe, for example, never became fully feudal societies; large tracts of Spain did not belong to Christendom for many centuries; the concept of chivalry only came to the fore comparatively late in medieval times, and so on. The roots of many medieval elements of society had their geographical origins in the provinces of the late Roman empire, mainly Gaul, France, Spain and Italy. This distinguishes the areas of the old western Roman empire from that of the eastern Roman empire. Here, Roman power survived for a thousand years longer than in the west, centred on Constantinople. Modern scholars describe this as the Byzantine empire, and it came to influence much of eastern Europe. Europe in CE c TimeMaps Western Europe, plus those parts of northern and central Europe which became part of the same cultural community, formed a very distinct society in medieval times: As time went by, the borders of this civilization changed. Peripheral areas were added: England in the 6th century, the Low Countries in the 7th, the German peoples in the 8th and 9th centuries, and the Scandinavians and western Slavic peoples in the 10th and 11th centuries. Meanwhile, much of Spain was lost when the Muslims seized it in the early 8th century, and only gradually regained. Medieval European society grew out of the ruins of the Roman empire. From the 5th century onwards, barbarian invasions led to the disintegration of Roman power in the western provinces. These territories also experienced a sharp decline in material civilisation. A literate, complex urban society gave way to an almost illiterate, much simpler and more rural one. Much, however, continued from one era to the next. Most notably, the Christian Church survived the fall of the Roman empire to become the predominant cultural influence in medieval Europe. Much of the learning of Greece and Rome was preserved by the Church, and Roman law influenced the law codes of the barbarian kingdoms. Late Roman art and architecture continued in use for the few stone church buildings still being erected, and eventually would evolve into the medieval Romanesque and Gothic styles. The feudal system

The feudal system as modern scholars call it first emerged in France in the 10th century, and spread to other lands in the 11th century. The word feudal derives from the word fief, which usually denotes an area of land held on certain conditions. The vassal usually had to provide the lord with military service, and also give him money from time to time, and advice. But the lord also had duties towards the vassal: Kings granted out much of their kingdoms as large fiefs to their nobles, and these in turn granted smaller fiefs for lesser lords, and so on. In this way a pyramid of mutual support was built up, stretching from the king downwards, to the lord of a single village. The building blocks of fiefs were manors. These usually covered quite small areas of land, for

example that attached to a village. The vast majority of peasants who farmed the land in Medieval Europe were attached to manors, and had to provide their lords with labour or rent. They were known as serfs – peasants who were practically slaves, in that they were bound for life to the manors in which they were born. On the other hand, they had the right to look to their lord for protection and justice. The Church exerted a powerful influence on all aspects of life in medieval Europe. Education was dominated by churchmen, and most medieval scholars in Europe were members of the clergy. The vast majority of art and architecture was religious in nature, either commissioned by churches or abbeys themselves or by wealthy lords and merchants to beautify churches. The largest and most beautiful structures in any medieval town or city were religious buildings, and the towers and spires of cathedrals and churches soared above urban skylines. Churches were also to be found in every village. It was a hugely powerful international organisation, challenging and constraining the authority of emperors and kings. The medieval Church in western Europe looked to the pope, the bishop of Rome, for leadership. For much of the high Middle Ages popes asserted their complete sovereignty over the Church. They also claimed authority over secular rulers. Although the latter eventually succeeded in resisting this claim, the struggle between the Papacy and monarchs had a profound impact on the history of western Europe. Monasteries One ubiquitous feature of medieval society was the presence of monks and nuns. Their monasteries came in different shapes and sizes, but typically formed a complex of buildings – cloisters, dormitories, kitchens, store rooms, libraries, workshops, a mill, and so on – all gathered around a church. Monasteries dotted both countryside and towns, and many owned extensive lands and property. Monastic communities had arisen at the time of the Roman empire, but in the years after its fall monasticism was given a new lease of life by St Benedict of Nursa, in the late 5th and 6th centuries. He developed a code of guidelines to order the community and individual lives of monks and nuns. These were practical and moderate rules which aimed at allowing men and women to live communal lives of worship and study, separate from the rest of society whilst contributing to its welfare. Even today these rules are well regarded for their combination of moderation and spirituality. Monasteries and nunneries spread throughout Europe during the Middle Ages, and monks and nuns provided much of the education, healthcare and practical charity for the population at large, as well as the preaching of the Christian Gospel. They preserved the learning of classical Greece and Rome from generation to generation by copying ancient writings a major undertaking before the coming of printing. They also contributed their own study and learning, which helped to shape future Western thought. When universities appeared, the first teachers were monks. Society For most of the Middle Ages, European society was almost entirely rural, with a very simple social structure: During the later part of the period, however, trade expanded and towns becoming larger and more numerous. The numerically tiny fief-holding aristocracy of nobles and knights lived in castles, manor houses and, when in town, large mansions. They were supported economically by the labour of the peasants, who formed the great majority of the population. The peasants lived in small scattered villages and hamlets, working the land and doing a host of other jobs to provide for their everyday needs. These townsmen worked as merchants, craftsmen and labourers. Other groups in society were churchmen, and also some communities of people, such as Jews, who were not really fully accepted members of the wider society. The Great Lords The aristocracy throughout Medieval Europe consisted mostly of a graded hierarchy of fief-holders. At the very top were the magnates. These were titled nobles such as dukes, counts or their equivalent, earls, in the British Isles and barons. They stood just below kings and emperors in social rank, in wealth and in power; indeed, in many parts of Europe they were rulers in their own right, governing duchies and counties as semi-autonomous princes, owing only loose obedience to a distant monarch. Their families intermarried freely with the royal families of France, England, Germany and other kingdoms. They hoped for a small fief as a reward for faithful service, or perhaps as a result of marriage to the heiress of a fief-holder. The great lords were surrounded by huge retinues. These were literally small and not-so-small armies of knights, domestic servants, retainers, and men-at-arms. Their numerous manors were supervised by trusted servants called bailiffs or stewards, and their complex affairs were supervised by a staff of household officials and clerks. These lords, along with their households and retinues, lived in strongly fortified castles. These first appeared in 9th century France to provide protection for lord and local people from the prevailing anarchy of the period.

They were originally small fortified structures made of wood, sometimes standing on an artificial earth mound. They soon grew into large complexes centred on a massive fortified building made of stone the keep. The really great lords held several castles, and traveled frequently between them, along with their retinues. This was an economic necessity, as their retinues were so large that they would soon have exhausted the resources of any one locality. Moreover, in an age of slow communication it enabled these magnates to keep in touch with their scattered territories, and to give their dependents justice in person by presiding at the local courts under their control see above: Knights and Gentlemen Below them, different ranks of aristocrats lived in lesser splendour, down to the gentleman or knight holding just one manor. His concerns were mainly to do with the affairs of the local community in which he lived. Although far less powerful than the great lord of whom he was a vassal, he had great authority over the lives of the people of his manor. He administered justice to them in his manorial court , and supervised the work of his demesne, perhaps assisted by one or two clerks. Along with his family and a small staff of domestic servants he lived in a manor house, which was often fortified some looked like small castles , especially in less ordered parts of Europe. A Military Class The medieval aristocracy were steeped in a military culture â€” they were, in fact, a warrior class, trained from childhood in warfare. Even their leisure activities involved mock-battles called tournaments. Knights were originally the illiterate, thuggish retainers of kings and lords, forming their military retinues and living in their halls. As time went by, and military equipment became more expensive larger horses, more sophisticated armour , the lords found it useful to provide many of them with their own small fiefs so that they could buy and maintain their own equipment. From the 12th century, both lords and knights were Christianized by the Church, their warlike instincts channelled into a code of chivalry which emphasised protection of the weak and the poor, respect for women and courteous behaviour to one another. A whole new idea of what it was to be a gentleman began to take shape. Aristocrats became literate and educated, better able to deal with matters of law and administration. This fitted them to serve their lords better as society became more ordered and complex.

*Expansion Of Medieval Europe HISTORY Lecture course follows the transformation of medieval politics, society and culture from the First Crusade to the Reformation.*

It should be remembered, however, that the Byzantines called themselves "Romans", and considered their nation to be the continuation of the Roman Empire. Nonetheless, Western Europe remained united spiritually under the pope, who had emerged in the Early Christian period as the supreme figure of Western Christianity and linguistically by Latin, which remained the scholarly tongue of the West. In short, the medieval West was united as Latin Christendom. A,2,3,20 Western Christianity would eventually come to be known as Roman Catholicism. The Byzantines, on the other hand, preferred a decentralized group of Christian communities of equal standing: The Eastern form of Christianity came to be termed Orthodoxy. Eastern and Western Christianity gradually diverged in their practices and beliefs until the East-West Schism of , in which each officially declared the other to be heretical. This "mutual excommunication" was finally lifted in the twentieth century. State One of the most prominent unique qualities of Western European history is the distinction of church and state. Whereas other civilizations including the Byzantine Empire considered the monarch to possess both temporal and spiritual authority, these were separated in medieval Western Europe: The consequent struggle between states and the Church weakened both sides in terms of sheer political power and perceived moral authority , helping to open the way for subversive ideas e. A Naturally, the distinction of temporal and spiritual power did not prevent secular rulers from interfering in Church affairs, nor vice versa. In fact, since the educated minds of medieval Western Europe were largely male clergy i. This became less true in the later Middle Ages, with the revival of education among the laity. For the period ca. Three groups of Vikings can be distinguished by language: Danes, Norwegians, and Swedes. Though they founded many colonies, the only permanent extension of Norse culture was Iceland. East, West, and South. The major medieval Slavic powers included Rus the precursor to the modern East Slavic nations in the east, Bohemia the kingdom of the Czechs and Poland in the west, Serbia and Croatia in the western south, and Bulgaria in the eastern South. The political landscape of medieval Eastern Europe thus consisted of the Byzantine Empire which ruled lands around the eastern Mediterranean to the south, and a vast patchwork of mostly Slavic kingdoms to the north. In the Early Modern age, this landscape was simplified: Russia emerged as the primary force of the East Slavic region, while Poland dominated the West Slavic region. The South Slavic region was swallowed up by the Ottoman Empire. Steppe Invasions Invasions of Europe by Steppe tribes continued throughout the medieval period see History of the Steppe. While most were eventually defeated or assimilated, two tribes established major kingdoms that survived to become modern nations: Bulgaria, an eastern South Slavic country, was actually founded by the Bulgars, a Turkic tribe. Having settled in the eastern Balkans, the Bulgars absorbed Slavic language and culture. Upon becoming a Slavic people, they are known as Bulgarians, and their nation is known as Bulgaria. Meanwhile, Hungary was established by the Hungarians, a Ugric people. They did not experience a transformational absorption of Slavic culture or any other foreign culture , and thus did not become a Slavic people. Main Article Byzantine Empire ca. While the western half crumbled away, the eastern half survived as a unified state; this state is known as the Eastern Roman Empire during antiquity, and as the Byzantine Empire during the medieval period. Historians have applied this "name change" because of the dramatic cultural transformation the state experienced. This transformation began during the late Roman Empire, such that the birth of the Byzantine Empire is often pushed back as far as ca. The Byzantine Empire had a difficult history, distinguished primarily by long periods of conflict both external and civil and decline. In addition to Slavic and Steppe tribe incursions, the Byzantines struggled with the mighty civilizations of Southwest Asia: Nonetheless, Byzantine civilization lives on today, as the cultural foundation of modern Eastern Europe. The architect of the first golden age, which spanned the sixth century, was Justinian , greatest of Byzantine emperors. The second golden age, which spanned the tenth century, is sometimes known as the "Macedonian Renaissance" since it was effected by the "Macedonian dynasty" of emperors. From the fall of this kingdom to the nineteenth century, Italy was fractured into small states.

Throughout this long period, Italy was dominated by both native powers especially city-states and various invaders e. Lombards , Byzantines, Vikings, Arabs. Yet the true power of the Church lay not in lands, but rather in authority that could be applied to all Western states, including taxation, involvement of clergy in civil administrations, and declaration of sanctions including war. Thus did the Church, though not a "state" in the traditional sense, thrive as a major political force in medieval and Early Modern Europe.

**Chapter 6 : Europe in the Middle Ages - Technology, Culture, and Trade in the Middle Ages**

*This detailed study shows how the medieval tradition of exploration was rooted in Classical ideas of the world, and how the age of the Vikings, Marco Polo, and the crusaders paved the way for the famous voyages of the Renaissance.*

Cluny[ edit ] From the 6th century onward most of the monasteries in the West were of the Benedictine Order. Owing to the stricter adherence to a reformed Benedictine rule , the abbey of Cluny became the acknowledged leader of western monasticism from the later 10th century. Cluny created a large, federated order in which the administrators of subsidiary houses served as deputies of the abbot of Cluny and answered to him. The Cluniac spirit was a revitalising influence on the Norman church, at its height from the second half of the 10th centuries through the early 12th. Bernard of Clairvaux , in a medieval illuminated manuscript. The next wave of monastic reform came with the Cistercian Movement. The keynote of Cistercian life was a return to a literal observance of the Benedictine rule , rejecting the developments of the Benedictines. The most striking feature in the reform was the return to manual labour, and especially to field-work. Inspired by Bernard of Clairvaux , the primary builder of the Cistercians, they became the main force of technological diffusion in medieval Europe. By the end of the 12th century the Cistercian houses numbered , and at its height in the 15th century the order claimed to have close to houses. Most of these were built in wilderness areas, and played a major part in bringing such isolated parts of Europe into economic cultivation. Mendicant orders[ edit ] A third level of monastic reform was provided by the establishment of the Mendicant orders. Commonly known as friars, mendicants live under a monastic rule with traditional vows of poverty, chastity and obedience , but they emphasise preaching, missionary activity, and education, in a secluded monastery. Beginning in the 12th century , the Franciscan order was instituted by the followers of Francis of Assisi , and thereafter the Dominican order was begun by St. Investiture Controversy Henry IV at the gate of Canossa, by August von Heyden The Investiture Controversy , or Lay investiture controversy, was the most significant conflict between secular and religious powers in medieval Europe. The end of lay investiture threatened to undercut the power of the Empire and the ambitions of noblemen for the benefit of Church reform. Bishops collected revenues from estates attached to their bishopric. Noblemen who held lands fiefdoms hereditarily passed those lands on within their family. So, while a king had little recourse in preventing noblemen from acquiring powerful domains via inheritance and dynastic marriages, a king could keep careful control of lands under the domain of his bishops. Kings would bestow bishoprics to members of noble families whose friendship he wished to secure. The infrequency of this repayment was an obvious source of dispute. The Church wanted to end this lay investiture because of the potential corruption, not only from vacant sees but also from other practices such as simony. Pope Gregory VII issued the Dictatus Papae , which declared that the pope alone could appoint or depose bishops, or translate them to other sees. Anselm , Archbishop of Canterbury, over investiture and ecclesiastical revenues collected by the king during an episcopal vacancy. The English dispute was resolved by the Concordat of London, , where the king renounced his claim to invest bishops but continued to require an oath of fealty from them upon their election. This was a partial model for the Concordat of Worms Pactum Calixtinum , which resolved the Imperial investiture controversy with a compromise that allowed secular authorities some measure of control but granted the selection of bishops to their cathedral canons. As a symbol of the compromise, lay authorities invested bishops with their secular authority symbolised by the lance, and ecclesiastical authorities invested bishops with their spiritual authority symbolised by the ring and the staff. Crusades The Crusades were a series of military conflicts conducted by Christian knights for the defense of Christians and for the expansion of Christian domains. Generally, the Crusades refer to the campaigns in the Holy Land sponsored by the papacy against invading Muslim forces. There were other crusades against Islamic forces in southern Spain, southern Italy, and Sicily, as well as the campaigns of Teutonic knights against pagan strongholds in Eastern Europe see Northern Crusades. A few crusades such as the Fourth Crusade were waged within Christendom against groups that were considered heretical and schismatic also see the Battle of the Ice and the Albigensian Crusade. The Holy Land had been part of the Roman Empire, and thus Byzantine Empire, until the Islamic conquests of the seventh and eighth

centuries. Thereafter, Christians had generally been permitted to visit the sacred places in the Holy Land until , when the Seljuk Turks closed Christian pilgrimages and assailed the Byzantines, defeating them at the Battle of Manzikert. Urban II called upon the knights of Christendom in a speech made at the Council of Clermont on 27 November , combining the idea of pilgrimage to the Holy Land with that of waging a holy war against the invading forces. The First Crusade captured Antioch in and then Jerusalem. The Second Crusade occurred in when Edessa was retaken by Islamic forces. Jerusalem would be held until and the Third Crusade , famous for the battles between Richard the Lionheart and Saladin. Innocent excommunicated the Venetians and crusaders. This was effectively the last crusade sponsored by the papacy; later crusades were sponsored by individuals. Thus, though Jerusalem was held for nearly a century and other strongholds in the Near East would remain in Christian possession much longer, the crusades in the Holy Land ultimately failed to establish permanent Christian kingdoms. Islamic expansion into Europe would renew and remain a threat for centuries culminating in the campaigns of Suleiman the Magnificent in the sixteenth century. On the other hand, the crusades in southern Spain, southern Italy, and Sicily eventually lead to the demise of Islamic power in the regions; the Teutonic knights expanded Christian domains in Eastern Europe, and the much less frequent crusades within Christendom, such as the Albigensian Crusade , achieved their goal of maintaining doctrinal unity. Heretics were seen as a menace to the Church and the first group dealt with by the inquisitors were the Cathars of southern France. The main tool used by the inquisitors was interrogation that often featured the use of torture and burnings of heretical doctrines. After about a century this first medieval inquisition came to a conclusion. A new inquisition called the Spanish Inquisition was created by King Ferdinand of Aragon and Queen Isabella in order to consolidate their rule. This new inquisition was separated from the Roman Church and the inquisition that came before it. At first it was primarily directed at Jews who converted to Christianity because many were suspicious that they did not actually convert to Christianity. Later it spread to targeting Muslims and the various peoples of the Americas and Asia. Rise of universities[ edit ] Modern western universities have their origins directly in the Medieval Church. They began as cathedral schools, and all students were considered clerics. This was a benefit as it placed the students under ecclesiastical jurisdiction and thus imparted certain legal immunities and protections. The cathedral schools eventually became partially detached from the cathedrals and formed their own institutions, the earliest being the University of Paris c. Universities as institutions that issue academic degrees were inspired by Islamic madrasahs founded in the ninth century. Ansgar, a native of Amiens , was sent with a group of monks to Jutland Denmark in around at the time of the pro-Christian Jutish king Harald Klak. The mission was only partially successful, and Ansgar returned two years later to Germany, after Harald had been driven out of his kingdom. Methodius Monument on Mt. For example, in the ninth century SS. Cyril and Methodius had extensive missionary success in Eastern Europe among the Slavic peoples , translating the Bible and liturgy into Slavonic. The Byzantine emperor Michael III chose Cyril and Methodius in response to a request from Rastislav , the king of Moravia who wanted missionaries that could minister to the Moravians in their own language. The two brothers spoke the local Slavonic vernacular and translated the Bible and many of the prayer books. As the translations prepared by them were copied by speakers of other dialects, the hybrid literary language Old Church Slavonic was created. Methodius later went on to convert the Serbs. In a short time the disciples of Cyril and Methodius managed to prepare and instruct the future Slavic clergy into the Glagolitic alphabet and the biblical texts. Methodius and Cyril were mainly living and working in the Macedonian city of Ohrid , which they made the religious capital of the Balkans. All these nations, however, had been converted long before these dates. Mission to Great Moravia[ edit ] Church of St. As their mother was a Slav from the hinterlands of Thessaloniki, the two brothers had been raised speaking the local Slavonic vernacular. Once commissioned, they immediately set about creating an alphabet, the Cyrillic script ; they then translated the Scripture and the liturgy into Slavonic. This Slavic dialect became the basis of Old Church Slavonic which later evolved into Church Slavonic which is the common liturgical language still used by the Russian Orthodox Church and other Slavic Orthodox Christians. In Great Moravia, Constantine and Methodius encountered Frankish missionaries from Germany, representing the western or Latin branch of the Church, and more particularly representing the Holy Roman Empire as founded by Charlemagne, and committed to linguistic, and cultural

uniformity. They insisted on the use of the Latin liturgy, and they regarded Moravia and the Slavic peoples as part of their rightful mission field. When friction developed, the brothers, unwilling to be a cause of dissension among Christians, travelled to Rome to see the Pope, seeking an agreement that would avoid quarrelling between missionaries in the field. Constantine entered a monastery in Rome, taking the name Cyril, by which he is now remembered. However, he died only a few weeks thereafter. Soon, however, Prince Ratislav, who had originally invited the brothers to Moravia, died, and his successor did not support Methodius. In the Frankish king Louis and his bishops deposed Methodius at a synod at Ratisbon, and imprisoned him for a little over two years. In , Methodius was summoned to Rome on charges of heresy and using Slavonic. This time Pope John was convinced by the arguments that Methodius made in his defence and sent him back cleared of all charges, and with permission to use Slavonic. The Carolingian bishop who succeeded him, Wiching, suppressed the Slavonic Liturgy and forced the followers of Methodius into exile. Many found refuge with King Boris of Bulgaria , under whom they reorganised a Slavic-speaking Church. Conversion of the Serbs and Bulgarians[ edit ] Methodius later went on to convert the Serbs. Some of the disciples, namely St. Naum who were of noble Bulgarian descent and St. Angelaruis, returned to Bulgaria where they were welcomed by the Bulgarian Tsar Boris I who viewed the Slavonic liturgy as a way to counteract Greek influence in the country. Prior to Christianity, the majority of Bulgaria was Pagan. Shortly after, Boris I accepted many Christian missionaries into the country. At the time, the majority of the missionaries were Byzantines and Bulgarians. The conversion of Bulgaria was particularly painful and bloody as many people were converted through force. However, many continued to secretly worship their pagan gods. Constantinople and Rome contended to attract the powerful Bulgaria through the use of religion. After the split of the Eastern and Western churches in the 11th century, the Eastern church located in Constantinople took control of Bulgaria implementing Orthodox Christianity. Starting in the 14th century, the Ottomans conquered many places in the Balkans including Bulgaria, which led to many new forced and voluntary converts to Islam. Despite the constant warfare, the Christians and Muslims lived together in relative peace in Bulgaria. The two religious groups influenced each others cultures and religious practices. By the beginning of the eleventh century most of the pagan Slavic world, including Russia, Bulgaria and Serbia, had been converted to Byzantine Christianity. The traditional event associated with the conversion of Russia is the baptism of Vladimir of Kiev in , on which occasion he was also married to the Byzantine princess Anna, the sister of the Byzantine Emperor Basil II. However, Christianity is documented to have predated this event in the city of Kiev and in Georgia. Late Middle Ages [ edit ].

**Chapter 7 : The Expansion of Central Europe in the Middle Ages: 1st Edition (Hardback) - Routledge**

*Medieval Europe, or Christendom, whose features included a powerful papacy and Church, with its monks, nuns and monasteries, feudalism with its lords and vassals, barons, knights, castles, chivalry, manors and serfs, and small towns with their rich merchants and powerful guilds.*

Expansion during the Patriarchal Caliphate, " Expansion during the Umayyad Caliphate, " Religious beliefs in the Eastern Empire and Iran were in flux during the late sixth and early seventh centuries. Judaism was an active proselytising faith, and at least one Arab political leader converted to it. All these strands came together with the emergence of Islam in Arabia during the lifetime of Muhammad d. The defeat of Muslim forces at the Battle of Tours in led to the reconquest of southern France by the Franks, but the main reason for the halt of Islamic growth in Europe was the overthrow of the Umayyad Caliphate and its replacement by the Abbasid Caliphate. The Abbasids moved their capital to Baghdad and were more concerned with the Middle East than Europe, losing control of sections of the Muslim lands. Franks traded timber, furs, swords and slaves in return for silks and other fabrics, spices, and precious metals from the Arabs. Medieval economic history The migrations and invasions of the 4th and 5th centuries disrupted trade networks around the Mediterranean. African goods stopped being imported into Europe, first disappearing from the interior and by the 7th century found only in a few cities such as Rome or Naples. By the end of the 7th century, under the impact of the Muslim conquests, African products were no longer found in Western Europe. The replacement of goods from long-range trade with local products was a trend throughout the old Roman lands that happened in the Early Middle Ages. This was especially marked in the lands that did not lie on the Mediterranean, such as northern Gaul or Britain. Non-local goods appearing in the archaeological record are usually luxury goods. In the northern parts of Europe, not only were the trade networks local, but the goods carried were simple, with little pottery or other complex products. Around the Mediterranean, pottery remained prevalent and appears to have been traded over medium-range networks, not just produced locally. Gold continued to be minted until the end of the 7th century, when it was replaced by silver coins. The basic Frankish silver coin was the denarius or denier , while the Anglo-Saxon version was called a penny. From these areas, the denier or penny spread throughout Europe during the centuries from to Copper or bronze coins were not struck, nor were gold except in Southern Europe. No silver coins denominated in multiple units were minted. Christianity in the Middle Ages An 11th-century illustration of Gregory the Great dictating to a secretary Christianity was a major unifying factor between Eastern and Western Europe before the Arab conquests, but the conquest of North Africa sundered maritime connections between those areas. Increasingly the Byzantine Church differed in language, practices, and liturgy from the Western Church. Theological and political differences emerged, and by the early and middle 8th century issues such as iconoclasm , clerical marriage , and state control of the Church had widened to the extent that the cultural and religious differences were greater than the similarities. Many of the popes prior to were more concerned with Byzantine affairs and Eastern theological controversies. The register, or archived copies of the letters, of Pope Gregory the Great pope " survived, and of those more than letters, the vast majority were concerned with affairs in Italy or Constantinople. The only part of Western Europe where the papacy had influence was Britain, where Gregory had sent the Gregorian mission in to convert the Anglo-Saxons to Christianity. Under such monks as Columba d. The shape of European monasticism was determined by traditions and ideas that originated with the Desert Fathers of Egypt and Syria. Most European monasteries were of the type that focuses on community experience of the spiritual life, called cenobitism , which was pioneered by Pachomius d. Monastic ideals spread from Egypt to Western Europe in the 5th and 6th centuries through hagiographical literature such as the Life of Anthony. Many of the surviving manuscripts of the Latin classics were copied in monasteries in the Early Middle Ages. Francia and Carolingian Empire Map showing growth of Frankish power from to The Frankish kingdom in northern Gaul split into kingdoms called Austrasia , Neustria , and Burgundy during the 6th and 7th centuries, all of them ruled by the Merovingian dynasty, who were descended from Clovis. The 7th century was a tumultuous period of wars between Austrasia and Neustria. Later members of his family inherited the office, acting as advisers

and regents. One of his descendants, Charles Martel d. Smaller kingdoms in present-day Wales and Scotland were still under the control of the native Britons and Picts. There were perhaps as many as local kings in Ireland, of varying importance. A contemporary chronicle claims that Pippin sought, and gained, authority for this coup from Pope Stephen II pope " At the time of his death in , Pippin left his kingdom in the hands of his two sons, Charles r. Charles, more often known as Charles the Great or Charlemagne , embarked upon a programme of systematic expansion in that unified a large portion of Europe, eventually controlling modern-day France, northern Italy, and Saxony. In the wars that lasted beyond , he rewarded allies with war booty and command over parcels of land. The Frankish lands were rural in character, with only a few small cities. Most of the people were peasants settled on small farms. Little trade existed and much of that was with the British Isles and Scandinavia, in contrast to the older Roman Empire with its trading networks centred on the Mediterranean. Clergy and local bishops served as officials, as well as the imperial officials called *missi dominici* , who served as roving inspectors and troubleshooters. Literacy increased, as did development in the arts, architecture and jurisprudence, as well as liturgical and scriptural studies. The English monk Alcuin d. Charlemagne sponsored changes in church liturgy , imposing the Roman form of church service on his domains, as well as the Gregorian chant in liturgical music for the churches. An important activity for scholars during this period was the copying, correcting, and dissemination of basic works on religious and secular topics, with the aim of encouraging learning. New works on religious topics and schoolbooks were also produced. By the reign of Charlemagne, the language had so diverged from the classical that it was later called Medieval Latin. Holy Roman Empire and Viking Age Territorial divisions of the Carolingian Empire in , , and Charlemagne planned to continue the Frankish tradition of dividing his kingdom between all his heirs, but was unable to do so as only one son, Louis the Pious r. Just before Charlemagne died in , he crowned Louis as his successor. Eventually, Louis recognised his eldest son Lothair I d. Louis divided the rest of the empire between Lothair and Charles the Bald d. Lothair took East Francia , comprising both banks of the Rhine and eastwards, leaving Charles West Francia with the empire to the west of the Rhineland and the Alps. Louis the German d. The division was disputed. Pepin II of Aquitaine d. Louis the Pious died in , with the empire still in chaos. By the Treaty of Verdun , a kingdom between the Rhine and Rhone rivers was created for Lothair to go with his lands in Italy, and his imperial title was recognised. Louis the German was in control of Bavaria and the eastern lands in modern-day Germany. Charles the Bald received the western Frankish lands, comprising most of modern-day France. The Atlantic and northern shores were harassed by the Vikings , who also raided the British Isles and settled there as well as in Iceland. In , the Viking chieftain Rollo d.

## Chapter 8 : Middle Ages - Wikipedia

*During the Middle Ages, between about and , Europe experienced one of the longest periods of sustained growth in human history. What factors led to this tremendous expansion?*

This is not necessarily so, and feudalism is not completely foreign to American society. Let me try to discuss feudalism from three different aspects. The paragraphs in bold will provide the sort of discussion that you are likely to find in the average college textbook; those in regular print will provide some idea of the historical conditions under which the feudal organization of society arose; and those in red will discuss the growth of an example of American feudalism with which most of you are familiar, if only through films and TV. Before we begin, we should note that the men and women of the middle ages never talked about feudalism. Feudalism is a term invented in the sixteenth century by royal lawyers - primarily in England - to describe the decentralized and complex social, political, and economic society out of which the modern state was emerging. The term "feudalism" came from the German *vieh*, or "cow," the measure of wealth among the early Germans, a term that gave rise to the medieval word *fief*. But the sixteenth-century lawyers pictured this land as having been under the control of a powerful king who distributed much of it to his followers, men of distinction whose breeding and upbringing particularly fitted them for governing and giving battle. It has been argued that historians have interpreted medieval documents and histories in terms of this view, and that, when we examine the documents more closely, there is actually very little evidence that society was really organized in such a fashion. This may very well be true, but a new and different picture of medieval society in the ninth through the fourteenth centuries has yet to be developed. Lacking anything possible better, it is only reasonable that we should turn our attention to the traditional portrayal of feudal society. Feudalism is a decentralized organization that arises when central authority cannot perform its functions and when it cannot prevent the rise of local powers. In the isolation and chaos of the 9th and 10th centuries, European leaders no longer attempted to restore Roman institutions, but adopted whatever would work. The result was that Europe developed a relatively new and effective set of institutions, adapted to a moneyless economy, inadequate transportation and communication facilities, an ineffective central government, and a constant threat of armed attack by raiders such as the Vikings, Magyars, and Saracens. The most well-known of the institutions were manorialism the organization of the peasants , monasticism the organization of the churchmen , and feudalism the institution of the aristocracy. At the close of the First World War, hundreds of thousands of young men, trained to fight and laden with "war souvenirs" such as Luger pistols, hand grenades, Thompson submachine guns and the like, returned to an America in which there were not enough good jobs for them to fill, and in which the government was busily engaged in cutting expenditures for such things as policemen and was bending every effort in a constant and fruitless struggle to stop people from drinking alcoholic beverages Prohibition In a feudal society, civil and military powers at the local level are assumed by great landowners or other people of similar wealth and prestige. Much as churchmen assumed governmental authority with the fall of the Roman Empire in the West, local leaders, such as Count Robert of Paris, assumed the role previously exercised by government officials at the local level. Other individuals in other areas gathered retinues of fighting men and took over the role of the government in those territories they could control. Often enough these were imperial officials whom the imperial government could no longer keep in check, but others also emerged as local leaders. Since the neighborhoods were often ethnic, the gangs tended to be dominated by Italians, Irish, Germans, or whatever group was dominant in the district. The leaders of these gangs claimed jurisdiction over their neighborhood - "territory" or "turf" - and collected taxes in the form of "protection money" for the services they performed. These local leaders and their retinues begin to form a warrior class distinct from the people of their territory. The local leaders who emerged during the decay of the Carolingian Empire were generally armed men, particularly armed men mounted on horseback and possessing a fortified residence. As the Frankish empire conquered their neighbors, the Carolingian monarchs had to develop a means of holding and governing these new territories. They accomplished this by entrusting aspects of local government to favored followers and paying them with grants of land and revenues in the territories they were expected to

fortify, garrison, defend and govern. When the empire ceased to expand, these "class" of fighting men still needed new lands. Consequently, their numbers steadily increased, and they found themselves forced to seize the lands of others to provide for their second and third sons. They first took control of the lands on which they were resident and, by doing so, weakened the monarch still further. They then took whatever lands they could from the imperial estates and, finally, began to seize nearby church lands. For the most part, the people of these lands welcomed the change, since they were trading a distant and ineffectual imperial government for a local and effective one. Municipal governments at first tried to curb the growth of the gangsters, but their police soon found that they were outclassed. The gangsters drew from the trained fighting men of the demobilized army and built and used fast armored cars, submachine guns, hand grenades, and were often highly disciplined. The city governments were no more able to keep them from organizing their territories, than the highway patrols were able to overtake their supercharged cars. Moreover, local residents were not averse to paying protection money to someone in their own neighborhood who would actually provide protection, instead of paying taxes to fuel the graft and bribery of corrupt city governments. The distinction between private rights and public authority disappears, and local control tends to become a personal and even hereditary matter. Perhaps the "aristocracy" that emerged as the local leaders in the feudal age were doing no more than the Merovingian and Carolingian monarchs had done by considering their "territory" their private possession. In any event, the feudal leaders began to treat governmental functions as private property that they could loan, give, away, or pass on to their children. It should be noted that money -- silver or gold coins -- had gradually vanished from use and that Europe had adopted a barter system to meet their basic economic needs. Without legal tender, however, it was impossible to hire someone to provide needed services. The fact that the feudal leaders could lend someone a territory from which he could derive rents and renders in kind and services was an important factor in the new organization of Western Europe. The feudal structure of society emerged as local leaders gave their followers the income from the dues owed by the residents of a given territory in payment for their services -- which could vary considerably. Perhaps the gangs simply followed the pattern set by city governments of the time, which put their political workers on salary by giving them a position in the city government where they could enjoy a regular income while still devoting their full time to advancing the political fortunes of their bosses. In any event, the gang leaders, or "bosses," who emerged from the mass of neighborhood gang leaders began to divide up their territories, giving their followers, or "boys," the right to a share of the income from a given district. The feudal leaders often take over responsibility for the economic security of their territories, and dictate how resources are to be used, while at the same time establishing monopolies over some activities. This strengthens their presence at the local level and also makes their possessions even more valuable. The feudal lords of Western Europe, through the men to whom they had distributed fiefs, began to exert economic control over the villages and districts under their control. All fuel had to be used sparingly, and the lord was paid for wood taken from the woodlands, game caught there, pigs put to pasture there, and so on. The lords also build ovens, baths, grain mills and the like as monopolies. This gave the lords the opportunity of granting fiefs other than land, such as the income from a mill in a certain village, or the revenue from fishing rights in a certain stream. The gangs were soon aware that people wanted things that the government did not want them to have -- primarily alcohol, gambling, and prostitution -- and that the government could not prevent the gangs from providing those amenities. They were soon "licensing" or actually establishing illegal activities within their territories -- brothels, the numbers game, casinos, and, most of all, saloons "speakeasies". Sometimes this was a simple matter of conquest, but more often the result of a feudal war was an agreement between the two opponents in which one turned his lands over to the other and received them back as a fief in exchange for service. In many cities of America, various territorial gangs absorbed their lesser neighbors, and began to take over the turf of their more formidable adversaries. Within a few years, each major city was under the control of a single individual -- the "Godfather" -- who managed the boys in his "family" and conferred with the Godfathers of the families of other cities to keep the peace and work together effectively. It was in this fashion that the "syndicate" emerged. HOMAGE AND FEALTY The private agreements that formed the network of mutual services were called contracts of homage and fealty, "homage" because one of the contractants agreed to become the servant homme, or "man" of the other, and

fealty, because he promised to be "feal, faithful" to him. Homage and fealty became formalized, romanticized, and overlaid with symbolism, but it is most easily understood as a simple contract. The Party of the First Part - the dominus, often translated as "lord," but just as easily and accurately translated as "boss" - made an arrangement with the Party of the Second Part - the vassal, a word derived from the Celtic word for "boy," or miles, a word meaning "soldier". The Party of the First Part gave the Party of the Second Part "something of value" a fief, something that would produce an income in services and kind over a long time, and promised him "respect" meaning that he would not interfere with his enjoyment of the fief except for a very good reason and justice meaning that he would protect him against both other lords and, if necessary, other vassals of his. The Party of the Second Part promised a number of things in return. The three main items were "relief," a payment of some sort that he gave the Party of the First Part for having agreed to take him on; "aid and counsel," which obligated him to attend the court of the Party of the First Part whenever he was called upon to do so, and to support and advise him; and "vassalage," which was usually but not always a period of military service when called. Some men got fiefs for service as accountants at the Treasury, or for acting as diplomats, or even for some rather silly things. It is said that one English noble held a nice fief on condition that he appear before the king each year at the royal Christmas court and simultaneously whistle, hop, and break wind. English kings were not noted for the subtlety of their humor. The Party of the Second Part might additionally pledge to render one or more of a number of traditional services: There was frequently a ritual of bonding once the contract had been agreed upon by both sides. The lord, in turn, would promise to honor and protect the vassal. They would then both rise, kiss, and exchange gifts, the Party of the Second Part giving the Party of the First Part the relief payment, and the Party of the First Part giving the Party of the Second Part a sword or some similarly "honorable" gift. This was a powerful bond. Indeed, the feudal tie was so powerful that the rituals have persisted in many Western societies. The rituals of homage and fealty, for instance, have persisted in the traditional manner of proposing marriage. Many people think of feudalism as a primitive and inefficient system, but it did not appear to be so. Organized in this fashion, the Western Europeans succeeded in holding off the raiders and restoring a measure of peace that permitted a revival of trade and commerce by about AD. Besides, the Mafia uses the same organization and even the same customs and terms and are not considered either primitive or inefficient.

### Chapter 9 : Medieval Europe and Africa - Oxford Scholarship

*History of Europe - The Middle Ages: The period of European history extending from about to ce is traditionally known as the Middle Ages. The term was first used by 15th-century scholars to designate the period between their own time and the fall of the Western Roman Empire.*