

AP EUROPEAN HISTORY
MR. WAGNER
SUMMER ASSIGNMENT 2018

Welcome to AP Euro! I am glad to have you aboard for what I hope will be an intellectually challenging and rewarding experience.

Please read the attached packet carefully and take notes. Study the material carefully as you will take a **closed-note quiz and complete a Short-Answer Question on the first day of class.**

The summer assignment will help us get off to a quick start in September.

I thank you in advance for your efforts in completing this assignment and look forward to seeing you in September!

Crisis and Renaissance

1340–1492

In 1453, the Ottoman Turks turned their cannons on Constantinople and blasted the city's walls. The fall of Constantinople, which spelled the end of the Byzantine Empire, was an enormous shock to Europeans. Some, like the pope, called for a crusade against the Ottomans; others, like the writer Lauro Quirini, sneered, calling them "a barbaric, uncultivated race, without established customs, or laws, [who lived] a careless, vagrant, arbitrary life."

But the Turks didn't consider themselves uncultivated or arbitrary. In fact, they shared many of the values and tastes of the Europeans who were so hostile to them. Sultan Mehmed II employed European architects to construct his new palace—the Topkapi Saray—in what was once Constantinople and was now popularly called Istanbul. He commissioned the Venetian Gentile Bellini to paint his portrait, the latest trend in European art.

Mehmed's actions and interests sum up the dual features of the period of crisis and Renaissance that took place from the middle of the fourteenth century to the late fifteenth century. What was a crisis from one point of view was at the same time stimulus for what historians call the Renaissance. This word, French for "rebirth," describes a period when people discovered new value in ancient, classical culture. The classical revival provided the stimulus for new styles of living, ruling, and thinking. A new vocabulary drawn from classical literature as well as astonishing new forms of art and music based on ancient precedents were used both to confront and to mask the crises of the day.

The extraordinary calamities of the period from 1340 to 1492 were matched by equally significant gains. The plague, or Black Death, tore at the fabric of communities and families—but the survivors and their children reaped the benefits of higher wages and better living standards.

Portrait of Mehmed II

The Ottoman ruler Mehmed II saw himself as a Renaissance patron of the arts, and he called upon the most famous artists and architects of the day to work for him. The painter of this portrait, Gentile Bellini, was from a well-known family of artists in Venice and served at Mehmed's court in 1479–1480. The revival of portraiture, so characteristic of Renaissance tastes, was as important to the Turkish sultans as to European rulers. (*Erich Lessing/Art Resource, NY.*)

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The Hundred Years' War, fought between France and England from 1337 until 1453 (and involving many smaller states in its slaughter), brought untold misery to the French countryside—but it also helped create the glittering court of Burgundy, patron of new art and music. By the war's end, both the French and the English kings were more powerful than ever. Following their conquest of Constantinople, the Ottoman Turks penetrated far into the Balkans; but this was a calamity only from the European point of view. Well into the sixteenth century, the Ottomans were part of the culture that nourished the artistic achievements of the Renaissance. A crisis in the church overlapped with the crises of disease and war as a schism within the papacy—pitting pope against pope—divided Europe into separate camps. The Renaissance played a role in this crisis as well, since Renaissance writers attended the church council that eventually resolved the papal schism.

FOCUS QUESTION: How were the crises of the fourteenth and fifteenth centuries and the Renaissance related?

Crisis: Disease, War, and Schism

In the mid-fourteenth century, a series of crises shook the West. The Black Death swept through Europe and decimated the population, especially in the cities. Two major wars redrew the map of Europe during the period from 1340 to 1492. The first was the Hundred Years' War, which began in 1337 and lasted for *more* than one hundred years, until 1453. This war turned a dynastic struggle over the kingdom of France into a military confrontation that transformed the nature of warfare

itself. The second war began with the Ottoman domination of Byzantium in the 1360s and culminated in the Ottoman conquest of Constantinople in 1453—the same year that the Hundred Years' War ended. The capture of Constantinople marked a major shift in global power as the last buffer between Europe and the Islamic world fell. The Ottomans now had a secure base from which to move into Europe. As the wars raged and attacks of the plague came and went, a crisis in the church also weighed on Europeans. Attempts to bring the pope at Avignon (see page 379) back to Rome resulted in the Great Schism (1378–1417), when first two and then three rival popes asserted universal authority. In the wake of these crises, many ordinary folk sought solace in new forms of piety, some of them heretical.

The Black Death, 1346–1353

The **Black Death**, so named by later historians, was a calamitous disease. It decimated the population wherever it struck and wrought havoc on social and economic structures. Yet in the wake of this plague, those fortunate enough to survive benefited from an improved standard of living. Unprofitable farms were abandoned, and a more diversified agriculture developed. Birthrates climbed, and new universities were established to educate the post-plague generations.

A “**pestilential disease.**” The Black Death began in 1346, perhaps in the region between the Black and Caspian seas. A year later, the Byzantine scholar Nicephorus Gregoras was already familiar with it. Calling it a “pestilential disease,” he described its symptoms: “The prominent signs of this disease, signs indicating early death, were tumor-

Black Death: The term historians give to the plague that swept through Europe in 1346–1353.

■ 1337–1453 Hundred Years' War

■ 1346–1353 Black Death in Europe

■ 1358 Jacquerie uprising in France

■ 1386 Union of Lithuania and Poland

■ 1414–1418 Council of Constance ends the Great Schism; burns Hu

1340

1360

1380

1400

1420

■ 1378–1417 Great Schism divides papacy

■ 1378 Ciompi revolt in Florence

■ 1381 Wat Tyler's Rebellion in England

TAKING MEASURE

**Population Losses and the Black Death**

The bar chart represents dramatically the impact of the Black Death and the recurrent plagues between 1340 and 1450. More than a century after the Black Death, none of the regions of Europe had made up for the losses of population. The population of 1450 stood at about 75–80 percent of the pre-plague population. The areas hardest hit were France and the Low Countries, which also suffered from the devastations of the Hundred Years' War. (From Carlo M. Cipolla, ed.,

Fontana Economic History of Europe: The Middle Ages (Great Britain: Collins/Fontana Books, 1974), 36.)

ous outgrowths at the roots of thighs and arms and simultaneously bleeding ulcerations." Most historians think that the Black Death was caused by the bacterium *Yersinia pestis*, the same organism responsible for outbreaks of plague today. From its breeding ground it traveled westward, to the Middle East, the North African coast, and Europe. Carried by fleas traveling on the backs of rats, it hitched boat rides with spices, silks, and porcelain. In 1347, people in the Genoese colony in Caffa, on the north edge of the Black Sea, contracted the disease. By January 1348, it arrived in Europe—in Sicily, Sardinia, Corsica, and Marseille. Six months later, it had spread to Aragon, all of Italy, the Balkans, and most of France. Soon it crept northward to Germany, England, and Scandinavia, reaching the Russian city of Novgorod in 1351. It

spread to the Islamic world as well—to Baghdad, north Africa, and al-Andalus.

This was just the beginning. The plague recurred every ten to twelve years throughout the fourteenth century (though only the attack of 1346–1353 is called the Black Death), and it continued, though at longer intervals, until the eighteenth century.

The effects of the Black Death were spread across Europe yet oddly localized. At Florence, in Italy, nearly half of the population died, yet two hundred miles to the north, Milan suffered very little. Conservative estimates put the death toll in Europe at between one-third and one-half of the entire population, but some historians put the mortality rate as high as 60 percent. (See "Taking Measure," above.)

■ 1478 Inquisition begins in Spain

■ 1453 Conquest of Constantinople by Ottoman Turks

■ 1492 Spain conquers Muslim stronghold of Granada; expels Jews

1440

1460

1480

1500

■ 1454 Peace of Lodi

■ 1477 Dismantling of the duchy of Burgundy

What made the Black Death so devastating? The overall answer is simple: it confronted a population already weakened by disease or famine. The Great Famine (see Chapter 12) may have been over by 1322, but it was followed by local famines such as the one that hit Italy in 1339–1340. Epidemic diseases followed the famines: smallpox, influenza, and tuberculosis all took their toll.

Consequences of the Black Death. Some responses were immediate. At the Italian city of Pistoia in 1348, for example, the government decreed that no citizen could go to nearby Pisa or Lucca, nor could people from those cities enter Pistoia; in effect, Pistoia set up a quarantine. In the same set of ordinances, the Pistoians, thinking that “bad air” brought the plague, provided for better sanitation, declaring that “butchers and retailers of meat shall not stable horses or allow any mud or dung in the shop or other place where they sell meat.” Elsewhere reactions were religious. The archbishop of York in England, for example, tried to prevent the plague from entering his diocese by ordering “that devout processions [be] held every Wednesday and Friday in our cathedral church . . . and in every parish church in our city and diocese.”

Some people took more extreme measures. Lamenting their sins—which they believed had brought on the plague—and attempting to placate God, men and women wandered from city to city with whips in their hands. Entering a church, they took off their shirts or blouses, lay down one by one on the church floor, and, according to the chronicler Henry of Hervordia (d. 1370),

one of them would strike the first with a whip, saying, “May God grant you remission [forgiveness] of all your sins. Arise.” And he would get up, and do the same to the second, and all the others in turn did the same. When they were all on their feet, and arranged two by two in procession, two of them in the middle of the column would begin singing a hymn in a high voice, with a sweet melody.

The church did not approve of this practice because the flagellants—as the people who whipped themselves were called (from the Latin word *flagellum*, meaning “whip”)—took on the preaching and penance that was supposed to be done by the clergy. To Henry, the flagellants were “a race without a head,” with neither sense nor a leader.

Yet Henry also thought that “a man would need a heart of stone to watch [the flagellants] without tears.” They aroused enormous popular feeling wherever they went. This religious enthusiasm often culminated in violence against the Jews, as rumors circulated that the Jews were

responsible for the Black Death. Old charges that Jews were plotting to “wipe out all the Christians with poison and had poisoned wells and springs everywhere”—as one Franciscan friar put it—revived. In Germany, especially, thousands of Jews were slaughtered. Many fled to Poland, which was less affected by the plague and where the authorities welcomed Jews as productive taxpayers. In western and central Europe, however, the persecutions impoverished the Jews.

Preoccupation with death led to the popularity of a theme called the Dance of Death as a subject of art, literature, and performance. It featured a procession of people of every age, sex, and rank making their way to the grave. In works of art, skeletal figures of Death, whirling about, laughed as they abducted their prey. These were often life-size paintings that ran horizontally for many feet. They were meant to be “mirrors” in which viewers could see themselves. The Dance of Death was also sometimes performed—in a church or at a princely court. Preachers talked about the theme; poets wrote dialogues between Death and his victims. “Thus Death takes us all; that is certain,” one poet concluded.

At the same time that it helped inspire this bleak view of the world, the Black Death brought new opportunities for those who survived its murderous path. With a smaller population to feed, less land was needed for farming. Marginal land that had been cultivated was returned to pasture, meadow, or forest. Landlords diversified their products. Wheat had been the favored crop before the plague, but barley—the key ingredient of beer—turned out to be more profitable afterward. Animal products continued to fetch a high price, and some landlords switched from farming to animal husbandry.

These changes in agriculture meant a better standard of living. The peasants and urban workers who survived the plague were able to negotiate better conditions or higher wages from their landlords or employers. With more money to spend, people could afford a better and more varied diet that included beer and meat. The chronicler Matteo Villani noted, “The common people . . . would no longer work at their accustomed trades; they wanted the most expensive and most delicate foods, . . . while children and common women dressed themselves in all the fair and costly garments of the illustrious who had died.” The finery that the commoners could now afford threatened to erase the lines between the nobles and everyone else, and many Italian cities passed laws to prohibit ostentatious dress among every



Dance of Death

A stiff Holy Roman Emperor and a slightly more animated empress — both flanked by gleeful, dancing skeletons — dominate the center of a large canvas of the Dance of Death, which was painted at Reval (today Tallinn, Estonia) in the fifteenth century. At the left end of the canvas (not pictured here) is a preacher who warns all that their fate is death. After him comes the pope, then the emperor and empress, then the cardinal and the king. The rest of the painting is lost, but its message is clear: even the exalted end up in the grave. (© St. Nicholas' Church, Art Museum of Estonia, Tallinn, Estonia/The Bridgeman Art Library)

class of citizens. These laws were generally ineffective, however; families continued to announce their rank and prestige by wearing lavish clothes.

Each attack of the plague brought with it, a few years later, a slight jump in the birthrate. It is unlikely that women became more fertile after the plague. Rather, the cause of the increased birthrate was more subtle: with good employment opportunities, couples married at younger ages and with greater frequency than they had previously. For example, before the Black Death, about seventeen couples per year married at Givry, a small town in Burgundy. But once the plague hit, an average of forty-seven couples there wed each year. "After the end of the epidemic," one chronicler wrote, "the men and women who stayed alive did everything to get married."

The Black Death also had an effect on patterns of education. The post-plague generations needed schooling. The pestilential disease spared neither the students nor the professors of the old universities. As the disease ebbed, new local colleges and universities were built, partly to train a new generation for the priesthood and partly to satisfy

local donors — many of them princes — who, riding on a sea of wealth left behind by the dead, wanted to be known as patrons of education. Thus, in 1348, in the midst of the plague, Holy Roman Emperor Charles IV chartered a university at Prague. The king of Poland founded Cracow University, and a Habsburg duke created a university at Vienna. Rather than travel to Paris or Bologna, young men living east of the Rhine River now tended to study nearer home.

The Hundred Years' War, 1337–1453

Adding to the miseries of the Black Death were the ravages of war. One of the most brutal was the Hundred Years' War, which pitted England against France. Since the Norman invasion of England in the eleventh century (see page 320), the king of England had held land on the continent. The French kings continually chipped away at it, however, and by the beginning of the fourteenth century England retained only the area around Bordeaux, called Guyenne. In 1337, after a series of challenges and skirmishes, King Philip VI of

France declared Guyenne to be his; King Edward III of England, in turn, declared himself king of France. The **Hundred Years' War** had begun.

The war had four phases. The first three saw the progressive weakening of French power, the strengthening of England, and the creation of a new kingdom, Burgundy, which for a crucial time allied itself with England. The fourth phase, which began when King Henry V of England invaded France and achieved a great victory at the battle of Agincourt in 1415, ended in a complete reversal and the ousting of the English from the continent for good (Map 13.1).

Joan of Arc. How did the French achieve this turnaround? The answer largely lies in the inspiration of a sixteen-year-old peasant girl who presented herself at the court of the dauphin (the man who had been designated as king but had not yet been anointed and crowned) as the heaven-sent savior of France. Inspired by visions in which God told her to lead the war against the English, and calling herself "the Maid" (a virgin), **Joan of Arc** (1412–1431) arrived at court in 1429 wearing armor, riding a horse, and leading a small army. Full of charisma and confidence at a desperate hour, Joan was carefully questioned and examined (to be sure of her virginity) before her message was accepted. She convinced the French that she had been sent by God when she fought courageously (and was wounded) in the successful battle of Orléans. At her urging, the dauphin traveled deep into enemy territory to be anointed and crowned as King Charles VII at the cathedral in Reims, following the tradition of French monarchs.

The victory at Orléans and the anointing of Charles began the French about-face, but Joan herself suffered greatly. A promise to take Paris proved empty, and she was captured and turned over to the English. Tried as a witch, she was burned at the stake in 1431. (See "Contrasting Views," page 394.)

The Hundred Years' War as a World War. The Hundred Years' War drew other countries of Europe into its vortex. Both the English and the French hired mercenaries from Germany, Switzerland, and the Netherlands; the best crossbow-

Hundred Years' War: The long war between England and France, 1337–1453; it produced numerous social upheavals yet left both states more powerful than before.

Joan of Arc: A peasant girl (1412–1431) whose conviction that God had sent her to save France in fact helped France win the Hundred Years' War.



Joan of Arc

This manuscript illumination of Joan of Arc, painted circa 1420, shows Joan in plate armor, holding a sword in one hand and a banner decorated with angels in the other—clear symbols of her role as a soldier and a messenger of God. (*akg-images.*)

men came from Genoa. Since the economies of England and Flanders were interdependent, with England exporting the wool that Flemish workers turned into cloth, it was inevitable that Flanders would be drawn into the conflict. In fact, once the war broke out, Flemish townsmen allied with England against their count, who supported the French king.

The duchy of Burgundy became involved in the war as well when the marriage of the heiress to Flanders and the duke of Burgundy in 1369 created a powerful new state. Calculating shrewdly which side—England or France—to support and cannily entering the fray when it suited them, the dukes of Burgundy created a glittering court, a center of art and culture. Had Burgundy maintained its alliance with England, the map of Europe would be entirely different today. But the alliance fell apart when Burgundy's attempt to expand clashed with the interests of the Swiss Confederation. In 1474, Swiss soldiers defeated the Burgundians on the battlefield. This was the beginning of the end of the Burgundian state.

CONTRASTING VIEWS

Joan of Arc: Who Was “the Maid”?

The figure of Joan of Arc gives shape to the confused events and personalities of the Hundred Years’ War. But who was this young woman? Joan herself emphasized her visions and divine calling (Document 1). The royal court was unsure whether to consider her a fraud (or, worse, the devil’s tool) or a gift from heaven (Document 2). A neighbor of the young Joan recalled her as an ordinary young country girl (Document 3).

1. Joan the Visionary

Joan first referred to her visions at length after her capture by her enemies, who were eager to prove that she was inspired by the devil. The light and voices that she testified to echoed the experiences of many medieval visionaries. But we do not have Joan’s exact words; her account was written up by her examiners, who composed it in Latin even though Joan spoke in French.

She confessed that when she was aged thirteen, she had a voice from God to help her to guide herself. And the first time she was greatly afraid. And this voice came around noon, in summer, in the garden of her father, and Joan had not fasted on the preceding day. She heard the voice on the right-hand side, towards the church, and she rarely heard it without a light. This light came from the same side that she heard the voice, but generally there was a great light there. And when Joan came to France [Lorraine, where Joan was raised, was not considered part of France], she often heard this voice. . . .

She said, in addition, that if she was in a wood, she clearly heard the voices coming to her. She also said that it seemed to her that it was a worthy voice and she believed that this voice had been sent from God, and that, after she had heard this voice three times, she knew that this was the voice of an angel. She said

also that this voice had always protected her well and that she understood this voice clearly.

Asked about the instruction that this voice gave to her for the salvation of her soul, she said that it taught her to conduct herself well, to go to church often, and that it was necessary that she should travel to France. Joan added that her interrogator would not learn from her, on this occasion, in what form that voice had appeared to her. . . . She said moreover that the voice had told her that she, Joan, should go to find Robert de Baudricourt in the town of Vaucouleurs [a tiny holdout in eastern France that was not under English control], of which he was captain, and that he would provide her with men to travel with her. Joan then replied that she was a poor girl who did not know how to ride on horseback or to lead in war. [But she followed through, met with Robert de Baudricourt, and in the end got the escort that she needed to go to the court of the dauphin, the future Charles VII.]

Source: *Joan of Arc: La Pucelle*, trans. and annotated by Craig Taylor (Manchester: Manchester University Press, 2006), 141–42.

2. Messenger of God?

When Joan appeared at the court of the dauphin, her reputation as the messenger of God had preceded her. The French court received her with a mixture of wonder, curiosity, and skepticism. There was debate among the dauphin’s counselors about whether Joan should be taken seriously, and the dauphin referred the case to a panel of theologians to determine whether Joan’s mission was of divine origin. The following account of Joan’s first visit to the dauphin was given by Simon Charles, president of the royal Chamber of Accounts at an investigation begun in 1455 to nullify Joan’s sentence of 1429.

From Chivalry to Modern Warfare. The French chronicler Jean Froissart, writing around 1400, considered the Hundred Years’ War to be a chivalric adventure—chivalry being the medieval code of refinement, fair play, and piety followed by knights on horseback—that displayed the gallantry and bravery of the medieval nobility:

In order that the honorable enterprises, noble adventure, and deeds of arms which took place during the wars waged by France and England should be fittingly related and preserved for posterity, so that brave men should be inspired thereby to follow such examples, I wish to place on record these matters of great renown.

In his account of the war, Froissart described knights like the Englishman Walter de Manny, who was so

eager to show off his prowess that he privately gathered a group of followers and attacked the French town of Mortagne to fulfill a vow made “in the hearing of ladies and lords that, ‘If war breaks out, . . . I’ll be the first to arm myself and capture a castle or town in the kingdom of France.’”

But even Froissart could not help but notice that most of the men who went to battle were not wealthy knights on a lark like Walter de Manny. Nor were they ordinary foot soldiers, who had always made up a large portion of all medieval armies. The soldiers of the Hundred Years’ War were primarily mercenaries: men who fought for pay and plunder, heedless of the king for whom they were supposed to be fighting. During lulls in the war, these so-called Free Companies lived

Questioned first on what he could depose and testify . . . [Simon Charles] said and declared upon oath that he only knew what follows: . . . that when Joan arrived at the town of Chinon, the council discussed whether the King should hear her or not. She was first asked why she had come and what she wanted. Although she did not wish to say anything except to the King, she was nevertheless forced on behalf of the King to reveal the purpose of her mission. She said that she had two commands from the King of Heaven, that is to say one to raise the siege of Orléans, and the other to conduct the King to Reims for his coronation and consecration. Having heard this, some among the King's councilors said that the King should not have any faith in this Joan, and the others said that, since she declared that she had been sent by God and that she had certain things to say to the King, the King should at least hear her. But the King decided that she should first be examined by the clerks and churchmen, which was done.

Source: *Ibid.*, pp. 317–18.

3. Normal Girl?

At the same trial, various inhabitants in and near Domremy, Joan's village, recalled her as a normal young girl. The following account was given by Jean Morel, a laborer from a town near Joan's. He knew her as Jeannette.

He declared upon oath that the Jeannette in question was born at Domremy and was baptized at the parish church of Saint-Rémy in that place. Her father was named Jacques d'Arc, her mother Isabelle, both laborers living together at Domremy as long as they lived. They were good and faithful Catholics, good laborers, of good reputation, and of honest behavior. . . .

He declared upon oath that from her earliest childhood, Jeannette was well brought up in the faith as was appropriate, and instructed in good morals, as far as he knew, so that almost

everyone in the village of Domremy loved her. Just like the other young girls she knew the *Credo*, the *Pater Noster*, and the *Ave Maria* [all three basic texts of Christian belief].

He declared that Jeannette was honest in her behavior, just as any similar girl is, because her parents were not very rich. In her childhood, and right up to her departure from her family home, she followed the plough and sometimes minded the animals in the fields; she did the work of a woman, spinning and making other things.

He declared upon oath that, as he saw, this Jeannette often went to church willingly to the extent that sometimes she was mocked by the other young people. . . .

He declared upon oath that on the subject of the tree called "of the Ladies," he once heard it said that women or supernatural persons—they were called fairies—came long ago to dance under that tree. But, so it is said, since a reading of the gospel of St. John, they did not come there any more. He also declared that in the present day . . . the young girls and lads of Domremy went under this tree to dance [on a particular Sunday in Lent], and sometimes also in the spring and summer on feast days; sometimes they ate at that place. On their return, they went to the spring of Thorns, strolling and singing, and they drank from the water of this spring, and all around they had fun gathering flowers. He also declared that Joan the Pucelle [the Maid] went there sometimes with the other girls and did as they did; he never heard it said that she went alone to the tree or to the spring, which is nearer to the village than the tree, for any other reason than to walk about and to play just like the other young girls.

Source: *Ibid.*, pp. 267–68.

QUESTIONS TO CONSIDER

1. Given the norms of the time, in what ways was Joan ordinary?
2. How fixed were male and female roles in fifteenth-century France?

off the French countryside, terrorizing the peasants and exacting "protection" money. Froissart wrote of "men-at-arms and irregulars from various countries, who subdued and plundered the whole region between the Seine and the Loire. . . . They ranged the country in troops of twenty, thirty, or forty, and they met no one capable of putting up a resistance to them."

The ideal chivalric knight fought on horseback with other armed horsemen. But in the Hundred Years' War, foot soldiers and archers were far more important than swordsmen. The French tended to use crossbows, whose heavy, deadly arrows were released by a mechanism that even a townsman could master. The English employed longbows, which could shoot five arrows for every one

launched on the crossbow. The volley of arrows fired by large groups of English archers could wreak havoc. Meanwhile, gunpowder was slowly being introduced and cannons forged. Handguns were beginning to be used, their effect about equal to that of crossbows.

By the end of the war, chivalry was only a dream—though one that continued to inspire soldiers even up to the First World War. Heavy artillery and foot soldiers, tightly massed together in formations of many thousands of men, were the face of the new military. Moreover, the army was becoming more professional and centralized. In the 1440s the French king created a permanent army of mounted soldiers. He paid them a wage and subjected them to regular inspection. Private

armies—such as the one Walter de Manny recruited for his own ambitions—were prohibited.

The War's Progeny: Uprisings in Flanders, the Jacquerie, and Wat Tyler's Rebellion. The outbreak of the Hundred Years' War led to revolts in Ghent and other great Flemish textile centers. Dependent on England for the raw wool they processed, Flemish cities could not afford to have their count side with the French. In 1338, the cities revolted and succeeded for a time in ousting the count, who fled to France. But discord among the cities and within each town allowed the count's successor, Louis de Male, to return in 1348. Revolts continued to flare up thereafter, but Louis allowed a measure of self-government to the towns, maintained some distance from French influence, and managed on the whole to keep the peace.

In France, the Parisians chafed against the high taxes they were forced to pay to finance the war. When the English captured the French king John at the battle of Poitiers in 1358, Étienne Marcel, provost of the Paris merchants, and other disillusioned members of the estates of France (the representatives of the clergy, nobility, and commons) met in Paris to discuss political reform, the incompetence of the French army, and taxes. Under Marcel's leadership, a crowd of Parisians killed some nobles and for a short while took control of the city. But troops soon blockaded Paris and cut off its food supply. Later that year, Marcel was assassinated and the Parisian revolt came to an end.

Also in that year, peasants, weary of the Free Companies—who were ravaging the countryside—and disgusted by the military incompetence of the nobility, rose up in protest. Opponents of this movement—the French nobility—called it the **Jacquerie**, probably taken from a derisive name for male peasants: Jacques Bonhomme (Jack Goodfellow). Froissart was scandalized by the peasants' behavior:

They banded together and went off . . . unarmed except for pikes and knives, to the house of a knight who lived near by. They broke in and killed the knight with his lady and his children, big and small, and set fire to the house. Next they went to another castle and did much worse.

If the peasants were in fact guilty of these atrocities, the nobles soon gave as good as they got. The revolts were put down with exceptional brutality. Froissart described the moment with relish: "They [the nobles] began to kill those evil

men [the peasants] and to cut them to pieces without mercy."

Similar revolts took place in England. The movement known as Wat Tyler's Rebellion, for example, started as an uprising in much of southern and central England when royal agents tried to collect poll taxes (a tax on each household) to finance the Hundred Years' War. Refusing to pay and refusing to be arrested, the commons—peasants and small householders—rose up in rebellion in 1381. They massed in various groups, vowing "to slay all lawyers, and all jurors, and all the servants of the King whom they could find," as one chronicler put it. Marching to London to see the king, whom they professed to support, they began to make a more radical demand: an end to serfdom. Although the rebellion was put down and its leaders executed, the death knell of serfdom in England had been sounded, as peasants returned home to bargain with their lords for better terms. (See Document, "Wat Tyler's Rebellion," page 398.)

The Ottoman Conquest of Constantinople, 1453

The end of the Hundred Years' War coincided with an event that was even more decisive for all of Europe: the conquest of Constantinople by the Ottoman Turks. The Ottomans, who were converts to Islam, were one of several tribal confederations in central Asia. Starting as a small enclave between the Mongol Empire and Byzantium, and taking their name from Osman I (r. 1280–1324), a potent early leader, the Ottomans began to expand in the fourteenth century in a quest to wage holy war against infidels, or unbelievers.

During the next two centuries, the Ottomans took over the Balkans and Anatolia by both negotiations and arms (Map 13.2). Under Murad I (r. 1360–1389), they reduced the Byzantine Empire to the city of Constantinople and treated it as a vassal state. At the Maritsa River in 1364, Murad defeated a joint Hungarian-Serbian army, setting off a wave of crusading fervor in Europe that led (in the end) to only a few unsuccessful expeditions. In 1389, Murad's forces won the battle of Kosovo—still invoked in Serbia today as a great struggle between Christians and Muslims, even though a number of Serbian princes fought on the Ottoman side.

After a lull, when the Ottoman thrust was stopped, Sultan Mehmed I (r. 1410–1421) resumed the conquests and his grandson **Mehmed II**

Jacquerie (zhah kuh REE): The 1358 uprising of French peasants against the nobles amid the Hundred Years' War; it was brutally put down.

Mehmed II: The sultan under whom the Ottoman Turks conquered Constantinople in 1453.

The Conciliar Movement. Contrary to the ideas of Marsilius, church law said that only a pope could summon a general council of the church—a sort of parliament of high churchmen. But given the state of confusion in Christendom, many intellectuals argued that the crisis justified calling a general council to represent the body of the faithful, even against the wishes of an unwilling pope—or popes. They spearheaded the conciliar movement—a movement to have the cardinals or the emperor call a council.

In 1408, long after Urban and Clement had passed away and new popes had followed, the conciliar movement succeeded when cardinals from both sides met and declared their resolve “to pursue the union of the Church . . . by way of abdication of both papal contenders.” With support from both England and France, the cardinals called for a council to be held at Pisa in 1409. Both popes refused to attend, and the council deposed them, electing a new pope.

But the “deposed” popes refused to budge, even though most of the European powers abandoned them. There were now three popes. The successor of the newest one, John XXIII, turned to the emperor to arrange for another council.

The Council of Constance (1414–1418) met to resolve the papal crisis as well as to institute church reforms. The delegates deposed John XXIII and accepted the resignation of the pope at Rome. After long negotiations with rulers still supporting the Avignon pope, all allegiance to him was withdrawn and he was deposed. The council then elected Martin V, who was recognized as pope by every important ruler of Europe. Finally, the Great Schism had come to an end.

New Forms of Piety. The Great Schism, no doubt abetted by the miseries of the plague and the distresses of war, caused enormous anxiety among ordinary Christians. Worried about the salvation of their souls, pious men and women eagerly sought new forms of religious solace. The plenary indulgence—full forgiveness of sins, which had been originally offered to crusaders who died while fighting for the cause—was now offered to those who made a pilgrimage to Rome and other designated holy places during declared Holy Years. Sins could be wiped away through confession and contrition, but some guilt remained that could be removed only through good deeds or in purgatory. As the idea of purgatory—the place where sins were fully purged—took full form, new indulgences were offered for good works to reduce the time in purgatory. Thus, for example, the duchess

of Brittany was granted a hundred days off of her purgatorial punishments when she allowed the Feast of Corpus Christi to be preached in her chapel. Lesser folk might obtain indulgences in more modest ways.

Both clergy and laity became more interested than ever in the education of young people as a way to deepen their faith and spiritual life. The Brethren of the Common Life—laypeople, mainly in the Low Countries, who devoted themselves to pious works—set up a model school at Deventer, and humanists in Italy emphasized primary school education. Priests were expected to teach the faithful the basics of the Christian religion.

Home was equally a place for devotion. Portable images of Mary, the mother of God, and of the life and passion of Christ proliferated. They were meant to be contemplated by ordinary Christians at convenient moments throughout the day. People purchased or commissioned copies of Books of Hours, which contained prayers to be said on the appropriate day at the hours of the monastic office (see Chapter 7 for the “office” of the Benedictine Rule). Books of Hours included calendars, sometimes splendidly illustrated with depictions of the seasons and labors of the year. Other illustrations reminded their users of the life and suffering of Christ.

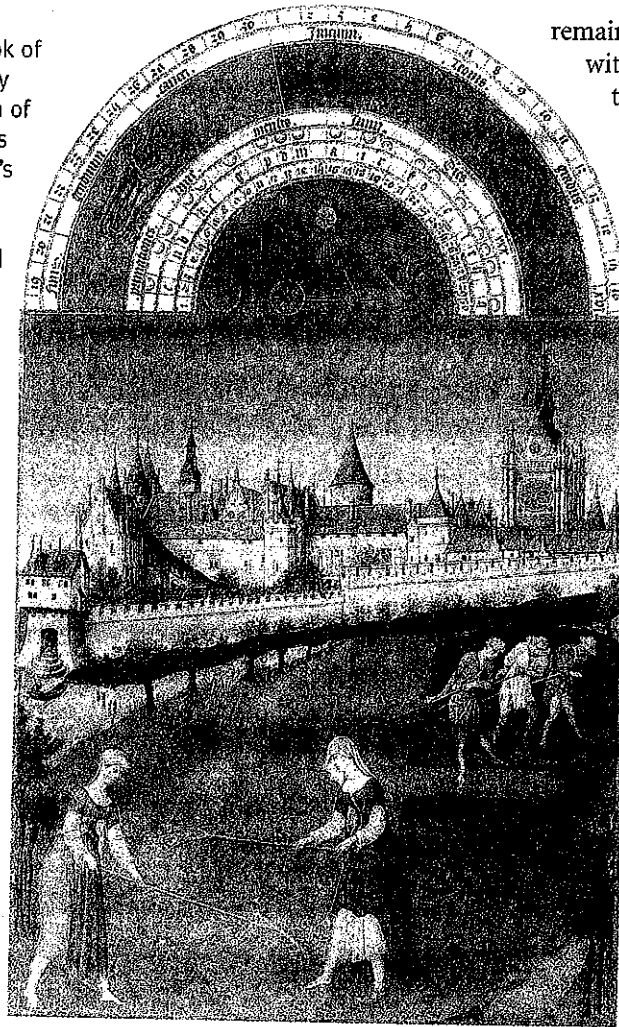
On the streets of towns, priests marched in dignified processions, carrying the sanctified bread of the Mass—the very body of Christ—in tall and splendid monstrances that trumpeted the importance and dignity of the Eucharistic wafer. Like images of the Lord’s life and crucifixion, the monstrance emphasized Christ’s body. Christ’s blood was perhaps even more important. It was considered “wonderful blood,” the blood that brought man’s redemption. Thus, the image of a bleeding, crucified Christ was repeated over and over in depictions of the day. Viewers were meant to think about Christ’s pain and feel it themselves, mentally participating in his death on the cross. Flagellants, as we have seen, literally drew their own blood.

New Heresies: The Lollards and the Hussites. Religious anxieties, intellectual dissent, and social unrest combined to create new heretical movements in England and Bohemia. In England were the Lollards—a name given them by their opponents from the Middle Dutch *lollaerd*, or “mumbler.” The Lollards were inspired by the Oxford scholar John Wycliffe (c. 1330–1384), who, like Marsilius of Padua and William of Ockham in an earlier generation, came to believe that the true church was the community of believers rather than

Book of Hours

This illustration for June in a Book of Hours made for the duke of Berry was meant for the contemplation of a nobleman. In the background is a fairy-tale depiction of the duke's palace and the tower of a Gothic church, while in the foreground graceful women rake the hay and well-muscled men swing their scythes. (Bridgeman-Giraudon/Art Resource, NY)

■ For more help analyzing this image, see the visual activity for this chapter in the Online Study Guide at bedfordstmartins.com/hunt.



remained underground, to reemerge with the coming of the Reformation there (see Chapter 14).

The Bohemian Hussites—named after one of their leaders, Jan Hus (1372?–1415)—had greater success. Their central demand—that the faithful receive not just the bread (the body) but also the wine (the blood) at Mass—brought together several passionately held desires and beliefs. The blood of Christ was particularly important to the devout, and the Hussite call to allow the laity to drink the wine from the chalice reflected this focus on the blood's redemptive power. Furthermore, the call for communion with *both* bread and wine signified a desire for equality. Bohemia was an exceptionally divided country, with an urban German-speaking elite, including merchants, artisans, bishops, and scholars, and a Czech-speaking nobility and peasantry that was beginning to seek better opportunities. (Hus himself was a Czech of peasant stock who became a

professor at the University of Prague.) When priests celebrated Mass, they had the privilege of drinking the wine. The Hussites, who were largely Czech laity, wanted the same privilege and, with it, recognition of their dignity and worth.

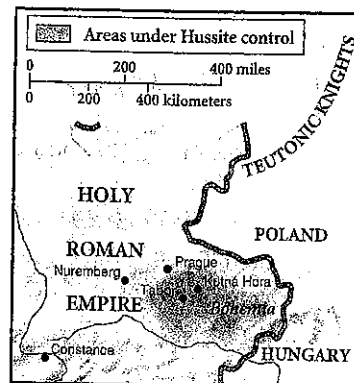
Condemned by the church as a heretic, Hus was protected by the Bohemian nobility until he was lured to the Council of Constance by the Holy Roman Emperor Sigismund “to justify himself before all men.” Though promised safe conduct, Hus was arrested when he arrived at the council. After refusing to recant his views, he was declared a heretic and burned at the stake.

Wycliffe’s followers included scholars and members of the gentry (lesser noble) class as well as artisans and other humbler folk. His supporters translated the Bible into English and produced many sermons to publicize his views. They influenced the priest John Ball, who was one of the leaders of Wat Tyler’s Rebellion. Ball rallied the crowds with the chant “When Adam dug and Eve spun / Who then was the gentleman?” From questioning the church hierarchy, some Lollards came to challenge social inequality of every sort.

After Wycliffe’s death, the Lollards were persecuted in England. But groups of them

remained underground, to reemerge with the coming of the Reformation there (see Chapter 14).

Hus’s death caused a national uproar, and his movement became a full-scale national revolt of Czechs against Germans. Sigismund called crusades against the Hussites, but all of his expeditions were soundly defeated. Radical groups of Hus-



The Hussite Revolution, 1415–1436