

Chapter 8 (McKay): The Making of Europe
AP World History

Note: keep in mind the lengthy PowerPoint designed for you on the website. The information is not exactly of the same nature as the information of the McKay text but it is none-the-less useful for you.

Note II: The book divides Medieval Europe into three distinct sections:

I: Chapter 8 The Making of Europe (Pre-Medieval Europe and the founding of Christianity)

II: Chapter 12: The Early and Low Medieval Period

III: Chapter 13: Creativity and Crisis in the Medieval Period

Your exam will not encompass all three chapters collectively: And will be broken up by a unit on The rise of Islam which is crucial to understanding much of the culture of Medieval Europe, as well as rewarding in its own understanding.

Thus, our units will go: 8, 9, 12, and 13. Coming back to do India and Africa (Chapters 10 and 11) afterwards, this does not imply an breach of significance rather it signals a cohesive thematic structure.

- I. The Growth of the Christian Church:
 - a. Christianity as a syncretic faith (one that absorbs the principles and concepts of others).
 - i. Christianity took from the following sources:
 1. Judaism: Monotheism and the sanctity of the Old Testament scriptures.
 2. Orphism: a set of 6th century BCE ideas from the belief that the body is the prison of the soul.
 3. Hellenistic: notion of the spirit over matter.
 4. Mithraism and other Hellenistic mystery cults: odd relationships and coincidences.
 - b. The key remnant of Rome West.
 - c. Church: from the Greek word *ekklesia* appeared in Paul's letter to the Christians of Thessalonica in Northern Greece during A.D. 51, loosely meaning community.
 - d. Grew and spread rapidly thanks to Paul's missionary work and the legalization of Constantine and the Edict of Milan 392.
 - e. Popes: Latin phrase-Papa or Father. A source of unity for Christians.
 - f. Peter quote 215. Petrine doctrine
 - g. Church gradually adopted Roman principles of organization.
 - h. Also possessed a dynamic missionary policy started by Paul of Tarsus.
 - i. Roman Catholicism's organization a key reason for the development of the church.
- II. The Church and Roman Emperors.

- a. Benefited from the support of Roman emperors beginning with Constantine's legalization and Theodosius adoption of the faith as the official religion of Rome. Roman temples and pagan facilities destroyed.
- b. With this coronation came the concept of inter-Christian mistreatment as well as religious intolerance towards the Pagan peoples of the region.
- c. Own legal system: Canon law. Not a universal code but an ecclesiastic legal system.
- d. Views of Christianity: Arianism (Arius) derived from a priest of Alexandria who denied that Christ was divine and co-eternal with God the father. (216) Inferiority of Christ gives him a unique place in the space between Earth and Heaven.
- e. Constantine viewed this as blasphemous and called a conference at Nicea, the result the Nicene Creed.
- f. Emperor's role in theology, establishment of Heresy.
- g. Religious-Secular/Political conflicts: Ambrose v. Theodosius (216)

III. Inspired Leadership:

- a. With the empire in decay people looked to guidance from the Church and it began to fill a political void, as well as the spiritual.
- b. Many were leaders in the political realm initially.
- c. Establishment of Dioceses an organizational structure established by Diocletian.
- d. Cathedral the "chair" of the Dioceses, the Bishop its head.
- e. Particularly powerful in the decay of Rome West after the avocation of Constantine.
- f. Rome also grew and took strength (religiously), as it was the birthplace of Saints Peter and Paul.
- g. Enforced by Pope Innocent I (401-417)-(217)
- h. Leo I and the use of political and military influence.
- i. Gregory and the Lombards
- j. Local control however, could not be avoided.

IV. Missionary Activity:

- a. Catholic: universal or general.
- b. Relates to Paul's principles of universality of the faith.
- c. Bring the "good news" to all!
- d. Mediterranean served as a highway.
- e. Key figures:
 - i. Martin of Tours: Gaul (Monastery at Liguge)
 - ii. Patrick: Ireland (see at Armagh)
 - iii. Augustine: England (Canterbury)
- f. These missionaries are not only significant to daily life in these areas, the religious lives but through their conversions and their efforts of unification and converting political leaders they helped lay the groundwork for nations.
- g. Convert the Chieftains, Kings, the rest will follow.
- h. Why did the Kings (Germanic leaders) accept these doctrines, they believed that the Christian God was more powerful than the Pagan God.

i. However, the barbaric/violent nature of Germanic society did not blend very well with the compassionate empathetic Christian faith: Baptism didn't mean acceptance...see 220.

- i. Victors in battle and their spoils, and love their enemies—a tough match.
- ii. Sin and repentance not comparable.
- iii. Warfare made these concepts incomplete and somewhat unacceptable.

V. Conversions and Assimilation:

- a. How was this achieved? Through preaching, through assimilation, and through the penitential system.
- b. Conversion requires a turning to god and a constant effort to live by the laws of god, found in the gospels.
- c. Preaching: aimed at instruction and edification (stories about the lives of Christ and the saints).
- d. Assimilation: easing the conversions of a Pagan, by stressing similarities between faiths. (letter 220)
 - i. Depicted by the story of Saint Valentine. Roman comparison vs. Christian martyr holiday. Blend of old and new.
- e. Penitential system: the admittance publicly of sin and the execution of a penitence to deal with that sin.
 - i. Differences in the system: 221 excerpt.
 - ii. Penitential system often obsessed with sexual transgressions.
 - iii. Potent realities about the early Christians in crime/violence ridden realities of the Celtic and Germanic tribes.
- f. Penitence's led to the privatization of the faith.

VI. Christian Attitudes Toward Classical Culture:

- a. How do they respond to Greco-Roman culture and the former splendor of Greece and Rome?
- b. This is an odd situation considering Christianity rose and developed amid these cultures and the intellectual spirit of the time.
- c. Several Examples:
- d. Adjustment:
 - i. Many Christians pointed to a return of the Messiah and saw no reason for knowledge or intelligence as he would save them.
 - ii. Many felt they had to purify themselves by disassociating from Ancient Rome and its immorality.
 - iii. Paul lauded the frivolous nature of intelligence. Greeks "Hacksters of eloquence!" (222)
 - iv. No need for curiosity.

v. These attitudes permeated through the Middle Ages.

vi. Saw no reason for comparisons between Greco-Roman and Christian culture.

vii. However, in order to spread the faith, the adaptation from Hebrew-Greco/Roman culture needed to occur.

viii. Helped by alternate translations of the bible, St. Jerome's translation into Latin, (as well as Hebrew and Greek). Jerome also emphasized the importance of understanding classical thought to support and enhance modern Christian views. (Homosexuals and women as an example)

ix. Mixed views of women; Rational v. Spiritual arise during this time. Perceptions of beauty as a danger! Proposed Taliban like principals of wearing veils and not revealing themselves to men!

1. Marriage by some was viewed as not only a necessary means of producing children, but also for those weak who couldn't handle celibacy.

2. Celibacy the highest good, sex and desire animal lust.

3. Women incapable of writing on the subject.

4. For all these reasons Women were considered unequal and the religion became male dominated.

x. Homosexuality at first was ignored as it was a Greco-Roman staple.

1. Shift from urban to agrarian ruralism during the middle ages the key to the current trend of non-acceptance.

VII. The Synthesis: Saint Augustine

a. No one has yielded his impact, in the post-scriptal age.

b. Born in Algeria

c. Mixed background, Pagan father, Mother-a Christian.

d. Received a modest education focused on classical works. Memorization of the great orators, as opposed to associations and individualization.

e. Went to Carthage to continue his education.

f. Received a Christian baptism in Milan A.D 387

g. Authored The Confessions an expression of his own battle with morality, spirituality and intellectualism. An extremely difficult synthesis.

i. Written rhetorically, it is a synthesis of Greco-Roman thought and Christianity.

ii. Believed that people knew what was right, but they couldn't execute it because of the weaknesses of human nature. A learned person can be corrupt and evil-a new concept.

iii. His ideas on sin, grace and redemption became theology.

iv. Dynamic force in the world is the "will" the power of the soul to hold on to or to obtain an object without constraint. Pointed to Adam, when he ate the forbidden fruit he set the stage.

- v. Life became based on Original sin, and the restoration of strength and love comes via an orthodox relationship with God. This relationship includes sacraments, penance etc...
- vi. Argued against a spiritual elite, viewed Christians as a whole that must transform society upon these beliefs.
- h. Wrote City of God in response to the sacking of Rome in 410, a moral interpretation of the Roman Government. Filled with references to mythology, history and philosophy, it is a masterpiece.
 - i. Expressed a unique view of history that included the notion that it was God acting in time, that there are two kinds of people. Those who live according the flesh of Babylon and those who live in accordance with the City of God.
 - ii. Political Science impacted-early philosophy a momentous achievement. The notion that states were created to temper the original sin, and they were needed to monitor the lack of human wills that encompasses humans. Any government (no type recommended) must preserve justice, if not it is a band of gangsters.
 - iii. The church is not free from sin and must be held responsible for salvation.
 - iv. This is the backbone of the papal supremacy of the middle Ages.

VIII. Christian Monasticism:

- a. Many felt the only true way to Piety was separate from the cities and move into rural areas to concentrate on Piety. Done in part to avoid persecution but the Edict of Milan will redress that.
- b. As a result the greatest heroes in the faith and in Islam are those who are Martyrs.
- c. Gradually began to be identified with the state and not as a persecuted minority.
- d. Monks became the new martyrs, led by Saint Anthony of Egypt, they were believed to have a more personal relationship with god as a result not of their death but their ascetism and prayers.
- e. Western Monasticism: began in Egypt and spread to the European world. Colonies of Monks began to spring up.
- f. Began to be viewed as spiritual guides.
- g. Hermits, became the norm, but the weather in Western/Northern Europe did not exactly blend well with this philosophy! Geography can be a religious factor. Also there growing claims of a close relationship and visions of god, required some confirmation that involved a communalization.
- h. So they moved into common areas. Monasteries. This communal style flourished and took off in the 4-6th centuries in Gaul, Italy, Spain, Anglo-Saxon England, and Ireland.
- i. Gradually in the Mediterranean region, self-asceticism and self-flagellation as traits of piety became common. This was the form that St. Patrick carried into Ireland.

j. Roman's such as Cassiodorus established a different type of monastery, one based on the presence of highly skilled, educated, monks who would copy the scriptures and associate themselves with scholarship and learning.

IX. The Rule of Benedict:

- a. Had experimented with both the Eremitical and Monastic life proposed a new solution, synthesis. (good example of the Hegelian Dialectic)
- b. The Rule of the Master became his guide for monastic belief.
- c. More adaptable and replaced all other forms.
- d. Simple code for ordinary men. Life of: regularity, discipline and moderation. No need to be extreme to be pious.
- e. Assimilation of the Roman spirit into the Western Monastic culture.
- f. Abbots-leader of the Monastery.
- g. No ascetic experience needed, more leadership hierarchy within the community. Admission of newcomers, important and common.
- h. The goal was to draw slowly but steadily away from the lives of impurity and towards piety.
- i. Division of day into prayer, study and manual labor, more versatile monastic culture. Provided for the advancement of individual talent.
- j. Suited the circumstances of medieval society, blended with the burgeoning feudal society. They relied on the talents of their denizens to become self-sufficient.
- k. This versatility and material success a key reason for its success.
- l. They will evolve into key cultural, social and economic institutions.
- m. Key impact: Schools.

X. The Migration of the Germanic Peoples:

- a. Continuation of this dominant theme.
- b. Volkerwanderungen (migration of the Germanic peoples.)
- c. Key event in Western civilization, brings an end to Roman civilization in Europe and the new age of medieval Europe.
- d. Groups had migrated in the Roman frontier and had established nomadic communities.
- e. Huns moved from China, they conflicted with the Goths along the Rhine frontier.
- f. See map on 229 for explanation of the massive movements.
- g. Why migrate? Overpopulation, food shortages? Victorious displacement? Service in Roman Empire?
- h. Laeti: refugees served in Roman army.
- i. Foederati: served as watchdogs of Rome given tax benefits kept order.
- j. Gentes: the arrival of entire peoples in Rome from the frontier. Such as the Goths, who entered in large numbers. Forced by Rome to sell their own to slavery.
- k. Eventually the enslaved Goths will rise up against Rome and will crush the Roman Army at Adrianople in AD 378.
- l. Movements generally stopped around 600 with the Lombards being the one example of an invasion that existed beyond that time frame.
- m. Between 450 and 565 the Germans established a number of kingdoms but none except Frankish empire of Clovis lasted. The region did not have specific boundaries.

- n. Visigoths in Spain (Gaul), defeated by the Muslims (Moors) in 711.
- o. Burgundians conquest over the Northwest corner of Roman Empire
- p. Theodoric the Ostrogothic king will gradually win control over all of Italy during his reign (471-526). The Ostrogoth's assimilated with the Romans in a sense his reign was a continuation as he stayed in contact with Constantinople. His administration solid, fails after his death.
- q. Most enduring kingdom: Clovis and the Franks. Originally a petty chieftain in NW Gaul (Belgium), he was converted by his wife in 486 and supported the funding of churches and monasteries which served to be an effective means of unification. His papal support allowed him to expand his empire. He went on to conquer numerous Pagan tribes such as the Visigoths, making his headquarters at Paris. Merovingian (descended from the legendary king Merovech).
- r. Britain became increasingly Romanized during the "Christian era" of Roman history (thru decline of West). However, after the Roman difficulty with the Visigoths the Romans left Britain and they were then subjected to harassment from the Picts from the Scottish region. Gradually Germanic groups such as the Angles and Saxons humbled the Britons. The period between 500-1066 (the battle of Hastings victory by Edward the Conqueror) is labeled as the Anglo-Saxon period.

XI. Germanic Society:

- a. Hard to ascertain because the Germans did not write, any records are secondary in nature from the Roman groups. (Tacitus)
- b. Kinship, Class and Law:
 - i. Thought in social not political terms, the "folk", all descended from a common ancestor thus, the close bonds between clans/tribes.
 - ii. Law was custom, unwritten and handed down orally. Customary law dominated everything.
 - iii. Ruled by the Chief who was the strongest in battle (elected by the strongest families, male members). Settled disputes and led in battle, as well as negotiated with outside groups.
 - iv. War band or Comitatus, the brave young men of the tribe, swore loyalty to the chief and fought with him in battle.
 - v. Originally egalitarian, the Armbands initiated a sense of rank in the Comitatus.
 - vi. Land ownership became another criteria of rank and power.
 - vii. With their kinship and custom, they felt no need for the type of written law practiced by the Romans. However, as the groups grew in sophistication, Christian influence, and size the chieftains began to write down the laws and customs.
 - 1. This was evident as they began to need laws to rule the conquered peoples they encountered.
 - viii. All crimes were viewed as being a crime against the individual. Wergeld: the Frankish concept that all were

worth a sum of money. A stratified system of worth to the society. Often led to violent blood feuds between families.

ix. See law description on 232.

x. The sole purpose of this legal code was to prevent violence and had no other principles.

XII. Germanic Life:

- a. Village life characteristic of medieval Europe. Determined heavily by the geography of the settled region.
- b. Cattle raisers, farmers, small craftsmen.
- c. Grew barley, oats, peas, wheat and beans.
- d. Tilled with simplistic tools
- e. Made very dense foods and liquids (Ale etc...)
- f. Patriarchal society.
- g. Status based on land ownership, animal ownership and gender. A landowning male with a lot of cattle was very prestigious. Cattle=wealth.
- h. Slaves were prisoners of war and worked farm tasks, herders, or household tasks.
- i. Polygamy common amongst Germanic groups, had to be wealthy.
- j. Small crafts; iron working. Took advantage of the iron deposits in the region.
- k. Gift giving a high honor and indicator of social standing.
- l. Raiding and warfare more common than trading, expletive of the lack of cultural diffusion during this time period.
- m. Women regarded as property and were valuable to the family. Fines for mistreatment, treated as spoils of war.

XIII. The Byzantine East (400-788 AD)

- a. Constantine initiated the switch in his reign (306-337) to try and preserve the empire however the results were not positive as the Barbarians ransacked the region.
- b. Emperor Justinian (527-65) attempted to restore the greatness of the Roman empire via conquest in Italy and Africa. His short consequences had negative effects, they exhausted resources, destroyed Italy's economy and had massive casualties.
- c. Easy conquest by the Lombards followed.
- d. New Rome (the 2nd of three actually)
- e. Closely allied philosophically with Greeks
- f. High standard of Christianity and living.
- g. Preservers of the knowledge of the Ancient world, along with Muslims. Preserved the Greco-Roman legacy.
- h. Emperors traced their lineage to Augustus.
- i. Stylistically roman.
- j. Culture similar.
- k. Church is the area of difference.
- l. Church desired authority, Roman popes wanted influence in the east, influence that they did not wield.
- m. Popes preoccupied with Germanic groups. They concentrated on missionary activities and not the theology of the church, which was largely directed by the east.
- n. Majority of Popes of eastern origin.

- o. Tensions occurred: between the secular authority in the West and the Eastern church. Who was responsible for the administration of church? Gelasius conflict.
- p. Beginnings of the sacred v. secular controversy of power.
- q. East viewed their ruler as the patriarch, highest prelate of the Eastern Church, the East a more religiously motivated state.
- r. Emperor's duties to not only protect the empire from heathen nations but from contradictions and heretics within the empire.
- s. Penetration of the religion-a key, is it wide or deep? See 235.

XIV. Eastern Monasticism:

- a. Saint Basil's long rules: recommended the establishment of communities of economically self-sufficient monks living lives of moderation. He discouraged the severe asceticism that was common in Egypt.
- b. Financial assistance came from the Emperor Justinian and noble men.
- c. Exempt from state taxes and successful economically.
- d. They established hospitals, cared for the poor, hotels for travelers in the Christian world, orphans, crippled and the mentally ill. It is here that the church developed its philanthropic nature that still permeates the world today.
- e. Conversions still common and a goal amongst the hierarchy of the church. See St. Nikon.
- f. Duties of a monk: pray, ritual of the divine office, developed elaborate sacraments.
- g. Nuns, became more common and popular. Evagrius of Pontus and Melania.
- h. Differences in Greek monasticism over Roman monasticism. Benedicts rules become nearly universal, but not immediately. Byzantine monks were subject to strict orders known as typikon. The eastern monks not as stable in location, faith yes, but they moved around much more. The big difference was the lack of education in the Byzantine tradition.

XV. External Threats and Internal Conflicts:

- a. Avars: a mounted Asiatic nomad group and the Slavs another Indo European people moved into the Balkan region. Sasanid Persians threatened from the East. The Avars and Persians mounted an attack on the holy city of Constantinople in 626 only to be turned back by Heraclius in a superhuman effort. Their control of sea (large chains in water prevented ships from opposing forces) and the fortification of the city were key factors.
- b. Sieges came frequently from the threat of the new global force: Islam.
- c. Greek Fire: primitive (yet advanced as we can't make it) flamethrowers made from Petroleum. However, they did lose the Balkans to the Slavs, the beginnings of troubles there that eventually culminated in the war over Kosovo in 1999.
- d. Advantages:
 - i. Diversity of territories lost, the remaining territories unified.
 - ii. Recognizable need for internal reorganization, militarized administration under Heraclius. Empire divided into Themes. Districts ruled by Generals.
 - iii. New Peasant Army

- iv. Popular Piety: as the wars wore on piety increased, however many turned to intense devotion of icons. (tangible images of the holy figures)
- e. Iconoclastic controversy, the conflict over the worship of icons by believers.
- f. Iconoclasts favored the destruction of this practice.
- g. The Iconoclasts viewed this as Idolatry a violation of the “graven images” component of the 10 commandments.
- h. Conflict split the east for a century. 730 Idols ordered destroyed by Emperor Leo III. A violent reaction ensued. Eventually those who supported Icons like the monks were executed and punished. Conflict lasted until 843 when the icons were reinstated.
- i. Implications:
 - i. Church and state?
 - ii. Discouraged unification with West, forced alliance with Franks.
 - iii. End of Byzantine influence in Italy
 - iv. Fueled further separation of the two churches.
 - v. Gave rise to Arab control of region as West turns its back on region.
 - vi. Two religious leaders excommunicate each other!
- j. East served to indirectly protect west from invasions from the east. Turks, Arabs, Russians, Slavs and Persians to name a few!
- k. One positive of these invasions was the conversion of the Slavs by Cyrillic who established a new alphabet to communicate the ideas of Christians to this people.
- l. Spread Byzantine culture to Rome III or Moscow in Russia. Russian culture and literature very Byzantine in nature.

XVI. The Law Code of Justinian:

- a. Preserved Roman law for the future generations.
- b. Sources of Roman Law: judges, law, edicts, legislation, and opinion of jurists. However, it was so big it was unusable, refined by Justinian.
- c. Result: the code, distilled Roman law into a cohesive unit. Laws that were dated, removed, points clarified. The Institutes: civil law handbook. Digest: codified law.
- d. See page 238 excerpt.

XVII. Byzantine Intellectual Life:

- a. A major contribution.
- b. Education prized
- c. Greek literature and philosophy a key! Public readings.
- d. More Greek than Roman in many regards, spoke Greek.
- e. Gifted historians: Procopius. Wrote volumes (both + and -) about Justinian including the tabloid Secret History!
- f. Left vivid descriptions of conflict with Turks.
- g. Math-discovered little new yet they passed it on and melted ideas with the Arabs who were gifted mathematicians.

- h. Science-only used for military use (Greek Fire), zealously guarded their secrets.
- i. Continued Hellenistic use of Mechanics and Hydraulics (Archimedes)
- j. Medicine: a focus. Highest competence level yet, in large part to the Church's emphasis on its practice. Built on Hellenistic tradition (4 humors-140). Believed highly on diet and rest. Herbal cures a common cure, also used bleedings and burnings...hmmm.
- k. Couldn't deal with Justinian Plague, which roared through the region between 541 and 700. Coming in odd increments characterized by high fever, chills, swollen nodes and hemorrhages of black blood.
- l. Greatly weakened army, prevented the stop of the Arabs in the era after Mohammed's explanation of Islam.
- m. Hospitals created, with departments and specialization.

XVIII. Constantinople the Second Rome:

- a. By the 10th century the greatest city in the Christian world.
- b. Positive: right at border between Eastern and Western cultures. Negative: right at border between Eastern and Western cultures. Diffusion of ideas, and warfare.
- c. Commercial city
- d. Complex dynasties, often tangled. Assassinations and violence a problem.
- e. Italian merchants controlled trade.
- f. Men and women separated.
- g. Women guarded and kept in solitude.
- h. Emperors and their wives-a soap opera! 241.

Themes Present for Study:

- v Religion
- v Culture
- v Military
- v Science
- v Technology
- v Geography
- v Change and Conflict
- v Foreign Relations
- v Politics and Law
- v Militarism
- v Daily Life
- v Philosophy and thought