

The Worlds of Christendom

Contraction, Expansion, and Division

500–1300

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Yao Hong, a Chinese woman, was about twenty years of age, when, distraught at discovering that her husband was having an affair, she became a Christian sometime around 1990. As a migrant from a rural village to Shanghai, Yao Hong found support and a sense of family in a Christian community. Interviewed in 2010, she observed, “Whether they know you or not, they treat you as a brother or sister. If you have troubles, they help out with money or material assistance or spiritual aid.” Nor did she find the Christian faith alien to her Chinese culture. To the contrary, she felt conversion to Christianity as a patriotic act, even a way of becoming more fully modern. “God is rising here in China,” she declared. “If you look at the United States or England, their gospel is very advanced. Their churches are rich, because God blesses them. So I pray for China.”¹

YAO HONG IS BUT ONE OF MANY MILLIONS who have made Christianity a very rapidly growing faith in China over the past thirty years or so. Other Asian countries — South Korea, Taiwan, Singapore, the Philippines, Vietnam, and parts of India — also host substantial Christian communities. Even more impressively, the non-Muslim regions of Africa have witnessed an explosive advance of Christianity during the twentieth century, while Latin America, long a primarily Catholic region, has experienced a spectacular growth of Pentecostal Protestant Christianity since the 1970s. In the early twenty-first century, over 60 percent of the world’s Christians lived in Asia, Africa, or Latin America. Thus Europe and North America, long regarded as the centers of the Christian world, have been increasingly outnumbered in the census of global Christianity.

Charlemagne: This fifteenth-century manuscript painting depicts Charlemagne, King of the Franks, who was crowned Emperor by the pope in 800 C.E. His reign illustrates the close and sometimes conflicted relationship of political and religious authorities in an emerging European civilization. It also represents the futile desire of many in Western Europe to revive the old Roman Empire, even as a substantially new civilization was taking shape in the aftermath of the Roman collapse several centuries earlier. (Victoria & Albert Museum, London, UK/The Bridgeman Art Library)

Interestingly enough, the sixth- and seventh-century world of Christendom revealed a broadly similar pattern. Christianity then enjoyed an Afro-Eurasian reach with flourishing communities in Arabia, Egypt, North Africa, Ethiopia, Nubia, Syria, Armenia, Persia, India, and China, as well as Europe. (See Chapter 4, pp. 188–93.) But during the next thousand years, radical changes reshaped that Christian world. Its African and Asian outposts largely vanished, declined, or were marginalized as Christianity became primarily a European phenomenon for the next thousand years or more.

During this millennium, Christianity came to provide a measure of cultural commonality for the diverse peoples of western Eurasia, much as Chinese civilization and Buddhism did for those of East Asia and Islam did for the Middle East and beyond. By 1300, almost all of these societies—from Ireland and England in the west to Russia in the east—had embraced in some form the teachings of the Jewish carpenter called Jesus. At the same time, that part of the Christian world became deeply divided. Its eastern half, known as the Byzantine Empire or Byzantium (bihz-ANN-tee-uhm), encompassed much of the eastern Mediterranean basin while continuing the traditions of the Greco-Roman world, though on a smaller scale, until its conquest by the Muslim Ottoman Empire in 1453. Centered on the magnificent city of Constantinople, Byzantium gradually evolved a particular form of Christianity known as Eastern Orthodoxy within a distinctive third-wave civilization.

In Western or Latin Christendom, encompassing what we now know as Western Europe, the setting was far different. There the Roman imperial order had largely vanished by 500 C.E., accompanied by the weakening of many features of Roman civilization. Roads fell into disrepair, cities decayed, and long-distance trade shriveled. What replaced the old Roman order was a highly localized society—fragmented, decentralized, and competitive—in sharp contrast to the unified state of Byzantium. Like Byzantium, the Latin West ultimately became thoroughly Christian, but it was a gradual process lasting centuries, and its Roman Catholic version of the faith, increasingly centered on the pope, had an independence from political authorities that the Eastern Orthodox Church did not. Moreover, the Western church in particular and its society in general were far more rural than Byzantium and certainly had nothing to compare to the splendor of Constantinople. However, slowly at first and then with increasing speed after 1000, Western Europe emerged as an especially dynamic, expansive, and innovative third-wave civilization, combining elements of its Greco-Roman past with the culture of Germanic and Celtic peoples to produce a distinctive hybrid, or blended, civilization.

Thus the story of global Christendom in the era of third-wave civilizations is one of contractions and expansions. As a religion, Christianity contracted sharply in Asia and Africa even as it expanded in Western Europe and Russia. As a civilization, Christian Byzantium flourished for a time, then gradually contracted and finally disappeared. The trajectory of civilization in the West traced an opposite path, at first contracting as the Roman Empire collapsed and later expanding as a new and blended civilization took hold in Western Europe.

SEEKING THE MAIN POINT

In what different ways did the history of Christianity unfold in various parts of the Afro-Eurasian world during the third-wave era?

A Map of Time

4th century	Christianity becomes state religion of Armenia, Axum, and Roman Empire
5th–6th centuries	Introduction of Christianity into Nubia
476	Collapse of western Roman Empire
527–565	Justinian rules Byzantine Empire
7th century	Introduction of Christianity into China; initial spread of Islam
726–843	Iconoclasm in Byzantium
800	Charlemagne crowned as new “Roman Emperor”
988	Conversion of Kievan Rus to Christianity
1054	Mutual excommunication of pope and patriarch
1095–1291	Crusaders in the Islamic world
12th–13th centuries	Translations of Greek and Arab works available in Europe
1346–1350	Black Death in Europe
1453	Turks capture Constantinople; end of Byzantine Empire
1492	Christian reconquest of Spain completed; Columbus’s first voyage

Christian Contraction in Asia and Africa

How had Christianity become by 1500 a largely European faith, with its earlier and promising Asian and African communities diminished, defeated, or disappeared? The answer, in large measure, was Islam. The wholly unforeseen birth of yet another monotheistic faith in the Middle East, its rapid spread across much of the Afro-Eurasian world, the simultaneous creation of a large and powerful Arab Empire, the emergence of a cosmopolitan and transcontinental Islamic civilization—these were the conditions, described more fully in Chapter 9, that led to the contraction of Christendom in Asia and Africa, leaving Europe as the principal center of the Christian faith.²

Asian Christianity

It was in Arabia, the homeland of Islam, that the decimation of earlier Christian communities occurred most completely and most quickly, for within a century or so of Muhammad’s death in 632, only a few Christian groups remained. During the eighth century, triumphant Muslims marked the replacement of the old religion by using pillars of a demolished Christian cathedral to construct the Grand Mosque of Sana’a in southern Arabia.

■ Comparison

What variations in the experience of African and Asian Christian communities can you identify?



The Dome of the Rock, Jerusalem

To Muslims, the Dome of the Rock was constructed on the site from which Muhammad ascended into the presence of Allah during his Night Journey. It was the first large-scale building in the Islamic world and drew heavily on Roman, Byzantine, and Persian precedents. Its location in Jerusalem marked the arrival of a competing faith to Jews and Christians who had long considered the city sacred. (© Aaron Horowitz/Corbis)

Elsewhere in the Middle East, other Jewish and Christian communities soon felt the impact of Islam. When expanding Muslim forces took control of Jerusalem in 638 and subsequently constructed the Muslim shrine known as the Dome of the Rock (687–691), that precise location had long been regarded as sacred. To Jews, it contained the stone on which Abraham prepared to offer his son Isaac as a sacrifice to God, and it was the site of the first two Jewish temples. To Christians, it was a place that Jesus had visited as a youngster to converse with learned teachers and later to drive out the moneychangers. Thus, when the Umayyad caliph (successor to the prophet) Abd al-Malik ordered a new construction on that site, he was appropriating for Islam both Jewish and Christian legacies.

But he was also demonstrating the victorious arrival of a new faith and announcing to Christians and Jews that “the Islamic state was here to stay.”³

In Syria and Persia with more concentrated populations of Christians, accommodating policies generally prevailed. Certainly Arab conquest of these adjacent areas involved warfare, largely against the military forces of existing Byzantine and Persian authorities, but not to enforce conversion. In both areas, however, the majority of people turned to Islam voluntarily, attracted perhaps by its aura of success. A number of Christian leaders in Syria, Jerusalem, Armenia, and elsewhere negotiated agreements with Muslim authorities whereby remaining Christian communities were guaranteed the right to practice their religion, largely in private, in return for payment of a special tax.

Much depended on the attitudes of local Muslim rulers. On occasion churches were destroyed, villages plundered, fields burned, and Christians forced to wear distinctive clothing. By contrast, a wave of church building took place in Syria under Muslim rule, and Christians were recruited into the administration, schools, translation services, and even the armed forces of the Arab Empire. In 649, only 15 years after Damascus had been conquered by Arab forces, a Nestorian Bishop wrote: “These Arabs fight not against our Christian religion; nay rather they defend our faith, they revere our priests and Saints, and they make gifts to our churches and monasteries.”⁴

Thus the Nestorian Christian communities of Syria, Iraq, and Persia, sometimes called the Church of the East, survived the assault of Islam, but they did so as shrinking communities of second-class subjects regulated minorities forbidden from propagating their message to Muslims. They also abandoned their religious paintings and

sculptures, fearing to offend Muslims, who generally objected to any artistic representation of the Divine.

But further east, a small and highly creative Nestorian church, initiated in 635 by a Persian missionary monk, had taken root in China with the approval of the country's Tang dynasty rulers. Both its art and literature articulated the Christian message using Buddhist and Daoist concepts. The written texts themselves, known as the Jesus Sutras, refer to Christianity as the "Religion of Light from the West" or the "Luminous Religion." They describe God as the "Cool Wind," sin as "bad karma," and a good life as one of "no desire" and "no action." "People can live only by dwelling in the living breath of God," the Jesus Sutras declare. "All the Buddhas are moved by this wind, which blows everywhere in the world."⁵ The contraction of this remarkable experiment owed little to Islam, but derived rather from the vagaries of Chinese politics. In the mid-ninth century the Chinese state turned against all religions of foreign origin, Islam and Buddhism as well as Christianity (see Chapter 8). Wholly dependent on the goodwill of Chinese authorities, this small outpost of Christianity withered.

Later the Mongol conquest of China in the thirteenth century offered a brief opportunity for Christianity's renewal, as the religiously tolerant Mongols welcomed Nestorian Christians as well as various other faiths. A number of prominent Mongols became Christians, including one of the wives of Chinggis Khan. Considering Jesus as a powerful shaman, Mongols also appreciated that Christians, unlike Buddhists, could eat meat and unlike Muslims, could drink alcohol, even including it in their worship.⁶ But Mongol rule was short, ending in 1368, and the small number of Chinese Christians ensured that the faith almost completely vanished with the advent of the vigorously Confucian Ming dynasty.

African Christianity

The churches of Africa, like those of the Middle East, also found themselves on the defensive and declining in the face of an expanding Islam. Across coastal North Africa, widespread conversion to Islam over several centuries reduced to virtual extinction Christian communities that had earlier provided many of the martyrs and intellectuals of the early Church.

In Egypt, however, Christianity had become the religion of the majority by the time of the Muslim conquest around 640, and for the next 500 years or so, large numbers continued to speak Coptic and practice their religion as *dhimmi*, legally inferior



Nestorian Stele

The Nestorian Stele is a large limestone block inscribed with a text detailing the early history of Christianity in China. At the top a Christian cross arising out of a white cloud (a characteristic Daoist symbol) and a lotus flower (an enduring Buddhist image) illustrate the blended character of this Christian experiment in China. (Photographer: Dr Hugh Houghton, © The University of Birmingham, UK. Reproduced with permission)

but protected people paying a special tax, under relatively tolerant Muslim rulers. Many found Arab government less oppressive than that of their former Byzantine overlords, who considered Egyptian Christians heretics. By the thirteenth century, things changed dramatically as Christian crusaders from Europe and Mongol invaders from the east threatened Egypt. In these circumstances, the country's Muslim rulers came to suspect the political loyalty of their Christian subjects. The mid-fourteenth century witnessed violent anti-Christian pogroms, destruction of churches, and the forced removal of Christians from the best land. Many felt like "exiles in their own country." As a result, most rural Egyptians converted to Islam and moved toward the use of Arabic rather than Coptic, which largely died out. Although Egypt was becoming an Arab and Muslim country, a substantial Christian minority persisted among the literate in urban areas and in monasteries located in remote regions. In the early twenty-first century, Egyptian Christians still numbered about 10 percent of the population.

Even as Egyptian Christianity was contracting, a new center of African Christianity was taking shape during the fifth and sixth centuries in the several kingdoms of Nubia to the south of Egypt, where the faith had been introduced by Egyptian traders and missionaries. Parts of the Bible were translated into the Nubian language, while other writings appeared in Greek, Arabic, and the Ethiopian language of Ge'ez. A great cathedral in the Nubian city of Faras was decorated with magnificent murals, and the earlier practice of burying servants to provide for rulers in the afterlife stopped abruptly. At times, kings served as priests, and Christian bishops held state offices. By the mid-seventh century, both the ruling class and many commoners had become Christian. At the same time, Nubian armies twice defeated Arab incursions, following which an agreement with Muslim Egypt protected this outpost of Christianity for some 600 years. But pressures mounted in the 1200s and 1300s as Egypt adopted a more hostile stance toward Christians, while Islamized tribes from the desert and Arab migrants pushed against Nubia. By 1500 Nubian Christianity, like its counterparts in coastal North Africa, had largely disappeared.

An important exception to these various contractions of Asian and African Christianity lay in Ethiopia. There the rulers of Axum had adopted Christianity in the fourth century, and it subsequently took root among the general population as well. (See Chapter 4, p. 191, and Chapter 6, pp. 267–70.) Over the centuries of Islamic expansion, Ethiopia became a Christian island in a Muslim sea, protected by its mountainous geography and its distance from major centers of Islamic power. Many Muslims also remembered gratefully that Christian Ethiopia had sheltered some of the beleaguered and persecuted followers of Muhammad in Islam's early years. Nonetheless, the spread of Islam largely cut Ethiopia off from other parts of Christendom and rendered its position in northeast Africa precarious.

In its isolated location, Ethiopian Christianity developed some of its most distinctive features. One of these was a fascination with Judaism and Jerusalem, reflected in a much-told story about the visit of an Ethiopian Queen of Sheba to King Solomon. The story includes an episode in which Solomon seduces the Queen, producing a child who becomes the founding monarch of the Ethiopian state. Since

Solomon figures in the line of descent to Jesus, it meant that Ethiopia's Christian rulers could legitimate their position by tracing their ancestry to Jesus himself. Furthermore, Ethiopian monks long maintained a presence in Jerusalem's Church of the Holy Sepulcher, said to mark the site where Jesus was crucified and buried. Then, in the twelfth century, the rulers of a new Ethiopian dynasty constructed a remarkable series of twelve linked underground churches, apparently attempting to create a New Jerusalem on Christian Ethiopian soil, as the original city lay under Muslim control. Those churches are in use to this day in modern Ethiopia, where over 60 percent of the country's population retain their affiliation with this ancient Christian church.



The Church of St. George, Lalibela, Ethiopia

Excavated from solid rock in the twelfth century, the churches of Lalibela were distinctive Christian structures, invisible from a distance and apparent only when looking down on them from ground level. Local legend has it that their construction was aided by angels. This one in the shape of a cross is named for St. George, the patron saint of Ethiopia. (© Hettler/Robert Harding World/Corbis)

Byzantine Christendom: Building on the Roman Past

The contraction of the Christian faith and Christian societies in Asia and Africa left Europe and Anatolia, largely by default, as the centers of Christendom. The initial expansion of Islam and the Arab Empire had quickly stripped away what had been the Middle Eastern and North African provinces of the Roman Empire and had brought Spain under Muslim control. But after the Mediterranean frontier between the Islamic and Christian worlds stabilized somewhat in the early eighth century, the immediate threat of Muslim incursions into the heartland of Christendom lifted, although border conflicts persisted. It was within this space of relative security, unavailable to most African and Asian Christian communities, that the diverging histories of the Byzantine Empire and Western Europe took shape.

Unlike most empires, Byzantium has no clear starting point. Its own leaders, as well as its neighbors and enemies, viewed it as simply a continuation of the Roman Empire. Some historians date its beginning to 330 C.E., when the Roman emperor Constantine, who began to favor Christianity during his reign, established a new capital, Constantinople, on the site of an ancient Greek city called Byzantium. At the end of that century, the Roman Empire was formally divided into eastern and western halves, thus launching a division of Christendom that has lasted into the twenty-first century.

Although the western Roman Empire collapsed during the fifth century, the eastern half persisted for another thousand years. Housing the ancient civilizations of Egypt, Greece, Syria, and Anatolia, the eastern Roman Empire (Byzantium) was far wealthier, more urbanized, and more cosmopolitan than its western counterpart; it

possessed a much more defensible capital in the heavily walled city of Constantinople; and it had a shorter frontier to guard. Byzantium also enjoyed access to the Black Sea and command of the eastern Mediterranean. With a stronger army, navy, and merchant marine as well as clever diplomacy, its leaders were able to deflect the Germanic and Hun invaders who had overwhelmed the western Roman Empire.

Much that was late Roman—its roads, taxation system, military structures, centralized administration, imperial court, laws, Christian church—persisted in the east for many centuries. Like Tang dynasty China seeking to restore the glory of the Han era, Byzantium consciously sought to preserve the legacy of classical Greco-Roman civilization. Constantinople was to be a “New Rome,” and people referred to themselves as “Romans.” Fearing contamination by “barbarian” customs, emperors forbade the residents of Constantinople from wearing boots, trousers, clothing made from animal skins, and long hairstyles, all of which were associated with Germanic peoples, and insisted instead on Roman-style robes and sandals. But much changed as well over the centuries, marking the Byzantine Empire as the home of a distinctive civilization.

■ Continuity and Change

In what respects did Byzantium continue the patterns of the classical Roman Empire? In what ways did it diverge from those patterns?

The Byzantine State

Perhaps the most obvious change was one of scale, as the Byzantine Empire never approximated the size of its Roman predecessor (see Map 10.1). The western Roman Empire was permanently lost to Byzantium, despite Emperor Justinian’s (r. 527–565) impressive but short-lived attempt to reconquer the Mediterranean basin. The rapid Arab/Islamic expansion in the seventh century resulted in the loss of Syria/Palestine, Egypt, and North Africa. Nonetheless, until roughly 1200, a more compact Byzantine Empire remained a major force in the eastern Mediterranean, controlling Greece, much of the Balkans (southeastern Europe), and Anatolia. A reformed administrative system gave appointed generals civil authority in the empire’s provinces and allowed them to raise armies from the landowning peasants of the region. From that territorial base, the empire’s naval and merchant vessels were active in both the Mediterranean and Black seas.

In its heyday, the Byzantine state was an impressive creation. Political authority remained tightly centralized in Constantinople, where the emperor claimed to govern all creation as God’s worldly representative, styling himself the “peer of the Apostles” and the “sole ruler of the world.” The imperial court tried to imitate the awesome grandeur of what they thought was God’s heavenly court, but in fact it resembled ancient Persian imperial splendor. Aristocrats trained in Greek rhetoric and literature occupied high positions in the administration, participating in court ceremonies that maintained their elite status. Parades of these silk-clad officials added splendor to the imperial court, which also included mechanical lions that roared, birds that sang, and an immense throne that quickly elevated the emperor high above his presumably awestruck visitors. Nonetheless, this centralized state touched only lightly on the lives of most people, as it focused primarily on collecting taxes, main-



Map 10.1 The Byzantine Empire

The Byzantine Empire reached its greatest extent under Emperor Justinian in the mid-sixth century c.e. It subsequently lost considerable territory to various Christian European powers as well as to Muslim Arab and Turkic invaders.

taining order, and suppressing revolts. “Personal freedom in the provinces was constrained more by neighbors and rival households,” concluded one historian, “than by the imperial government.”⁷

After 1085, Byzantine territory shrank, owing to incursions by aggressive Western European powers, by Catholic Crusaders, and by Turkic Muslim invaders. The end came in 1453 when the Turkic Ottoman Empire, then known as the “sword of Islam,” finally took Constantinople. One eyewitness to the event wrote a moving lament to his fallen city:

And the entire city was to be seen in the tents of the [Turkish] camp, the city deserted, lying lifeless, naked, soundless, without either form or beauty. O city, head of all cities, center of the four corners of the world, pride of the Romans, civilizer of the barbarians. . . . Where is your beauty, O paradise . . . ? Where are the bodies of the Apostle of my Lord . . . ? Where are the relics of the saints, those of the martyrs? Where are the remains of Constantine the Great and the other emperors? . . . Oh, what a loss!⁸

The Byzantine Church and Christian Divergence

■ Comparison

How did Eastern Orthodox Christianity differ from Roman Catholicism?

Intimately tied to the state was the Church, a relationship that became known as caesaropapism. Unlike Western Europe, where the Roman Catholic Church maintained some degree of independence from political authorities, in Byzantium the emperor assumed something of the role of both “Caesar,” as head of state, and the pope, as head of the Church. Thus he appointed the patriarch, or leader, of the Orthodox Church; sometimes made decisions about doctrine; called church councils into session; and generally treated the Church as a government department. “The [Empire] and the church have a great unity and community,” declared a twelfth-century patriarch. “Indeed they cannot be separated.”⁹ A dense network of bishops and priests brought the message of the Church to every corner of the empire, while numerous monasteries accommodated holy men, whose piety, self-denial, and good works made them highly influential among both elite and ordinary people.

Eastern Orthodox Christianity had a pervasive influence on every aspect of Byzantine life. It legitimated the supreme and absolute rule of the emperor, for he was a God-anointed ruler, a reflection of the glory of God on earth. It also provided a cultural identity for the empire’s subjects. Even more than being “Roman,” they were orthodox, or “right-thinking,” Christians for whom the empire and the Church were equally essential to achieving eternal salvation. Constantinople was filled with churches and the relics of numerous saints. And the churches were filled with icons—religious paintings of Jesus, Mary, and numerous saints—some of them artistic masterpieces, that many believed conveyed Divine Presence to believers. (For more on icons, see *Visual Sources: Reading Byzantine Icons*, pp. 507–11.) Complex theological issues about the Trinity and especially about the relationship of God and Jesus engaged the attention of ordinary people. One fourth-century bishop complained: “I wish to know the price of bread; one answers ‘The Father is greater than the Son.’ I inquire whether my bath is ready; one answers ‘The Son has been made out of nothing.’”¹⁰ Partisans of competing chariot-racing teams, known as the Greens and the Blues, vigorously debated theological issues as well as the merits of their favorite drivers.

In its early centuries and beyond, the Christian movement was rent by theological controversy and political division. Followers of Arius, an Egyptian priest, held that Jesus had been created by God the Father rather than living eternally with Him. Nestorius, the fifth-century bishop of Constantinople, argued that Mary had given birth only to the human Jesus, who then became the “temple” of God. This view, defined as heretical in the Western Christian world, predominated in a separate Persian church, which spread its views to India, China, and Arabia.

But the most lasting and deepest division within the Christian world occurred as Eastern Orthodoxy came to define itself against an emerging Latin Christianity centered on papal Rome. Both had derived, of course, from the growth of Christianity in the Roman Empire and therefore had much in common—the teachings of Jesus; the Bible; the sacraments; a church hierarchy of patriarchs, bishops, and priests; a missionary impulse; and intolerance toward other religions. Despite these shared features,

any sense of a single widespread Christian community was increasingly replaced by an awareness of difference, competition, and outright hostility that even a common fear of Islam could not overcome. In part, this growing religious divergence reflected the political separation and rivalry between the Byzantine Empire and the emerging kingdoms of Western Europe. As the growth of Islam in the seventh century (described more fully in Chapter 9) submerged earlier centers of Christianity in the Middle East and North Africa, Constantinople and Rome alone remained as alternative hubs of the Church. But they were now in different states that competed with each other for territory and for the right to claim the legacy of imperial Rome.

Beyond such political differences were those of language and culture. Although Latin remained the language of the Church and of elite communication in the West, it was abandoned in the Byzantine Empire in favor of Greek, which remained the basis for Byzantine education. More than in the West, Byzantine thinkers sought to formulate Christian doctrine in terms of Greek philosophical concepts.

Differences in theology and church practice likewise widened the gulf between Orthodoxy and Catholicism, despite agreement on fundamental doctrines. Disagreements about the nature of the Trinity, the source of the Holy Spirit, original sin, and the relative importance of faith and reason gave rise to much controversy. So too, for a time, did the Byzantine efforts to prohibit the use of icons, popular paintings of saints and biblical scenes, usually painted on small wooden panels. (See Visual Sources: Reading Byzantine Icons, pp. 507–11.) Other more modest differences also occasioned mutual misunderstanding and disdain. Priests in the West shaved and, after 1050 or so, were supposed to remain celibate, while those in Byzantium allowed their beards to grow long and were permitted to marry. Orthodox ritual called for using bread leavened with yeast in the Communion, but Catholics used unleavened bread. Far more significant was the question of authority. Eastern Orthodox leaders sharply rejected the growing claims of Roman popes to be the sole and final authority for all Christians everywhere.

The rift in the world of Christendom grew gradually from the seventh century on, punctuated by various efforts to bridge the mounting divide between the western

St. Mark's Basilica

Consecrated in 1094, this ornate cathedral, although located in Venice, Italy, is a classic example of Byzantine architecture. Such churches represented perhaps the greatest achievement of Byzantine art and were certainly the most monumental expressions of Byzantine culture. (Erich Lessing/Art Resource, NY)



and eastern branches of the Church. A sign of this continuing deterioration occurred in 1054 when representatives of both churches mutually excommunicated each other, declaring in effect that those in the opposing tradition were not true Christians. The Crusades, launched in 1095 by the Catholic pope against the forces of Islam, made things worse. Western Crusaders, passing through the Byzantine Empire on their way to the Middle East, engaged in frequent conflict with local people and thus deepened the distrust between them. From the western viewpoint, Orthodox practices were “blasphemous, even heretical.” One western observer of the Second Crusade noted that the Greeks “were judged not to be Christians and the Franks [French] considered killing them a matter of no importance.”¹¹ During the Fourth Crusade in 1204, western forces seized and looted Constantinople and ruled Byzantium for the next half century. Their brutality only confirmed Byzantine views of their Roman Catholic despoilers as nothing more than barbarians. According to one Byzantine account, “they sacked the sacred places and trampled on divine things . . . they tore children from their mothers . . . and they defiled virgins in the holy chapels, fearing neither God’s anger nor man’s vengeance.”¹² After this, the rupture in the world of Christendom proved irreparable.

Byzantium and the World

■ Connection

In what ways was the Byzantine Empire linked to a wider world?

Beyond its tense relationship with Western Europe, the Byzantine Empire, located astride Europe and Asia, also interacted intensively with its other neighbors. On a political and military level, Byzantium continued the long-term Roman struggle with the Persian Empire. That persisting conflict weakened both of them and was one factor in the remarkable success of Arab armies as they poured out of Arabia in the seventh century. Although Persia quickly became part of the Islamic world, Byzantium held out, even as it lost considerable territory to the Arabs. A Byzantine military innovation, known as “Greek fire”—a potent and flammable combination of oil, sulfur, and lime that was launched from bronze tubes—helped to hold off the Arabs. It operated something like a flamethrower and subsequently passed into Arab and Chinese arsenals as well. Byzantium’s ability to defend its core regions delayed for many centuries the Islamic advance into southeastern Europe, which finally occurred at the hands of the Turkish Ottoman Empire in the fifteenth and sixteenth centuries.

Economically, the Byzantine Empire was a central player in the long-distance trade of Eurasia, with commercial links to Western Europe, Russia, Central Asia, the Islamic world, and China. Its gold coin, the bezant, was a widely used currency in the Mediterranean basin for more than 500 years, and wearing such coins as pendants was a high-status symbol in the less developed kingdoms of Western Europe.¹³ The luxurious products of Byzantine craftspeople—jewelry, gemstones, silver and gold work, linen and woolen textiles, purple dyes—were much in demand. Its silk industry, based on Chinese technology, supplied much of the Mediterranean basin with this precious fabric.

The cultural influence of Byzantium was likewise significant. Preserving much of ancient Greek learning, the Byzantine Empire transmitted this classical heritage to

the Islamic world as well as to the Christian West. In both places, it had an immensely stimulating impact among scientists, philosophers, theologians, and other intellectuals. Some saw it as an aid to faith and to an understanding of the world, while others feared it as impious and distracting. (See “Reason and Faith” later in this chapter.)

Byzantine religious culture also spread widely among Slavic-speaking peoples in the Balkans and Russia. As lands to the south and the east were overtaken by Islam, Byzantium looked to the north. By the early eleventh century, steady military pressure had brought many of the Balkan Slavic peoples, especially the Bulgars, under Byzantine control. Christianity and literacy accompanied this Byzantine offensive. Already in the ninth century, two Byzantine missionaries, Cyril and Methodius, had developed an alphabet, based on Greek letters, with which Slavic languages could be written. This Cyrillic script made it possible to translate the Bible and other religious literature into these languages and greatly aided the process of conversion.

The Conversion of Russia

The most significant expansion of Orthodox Christianity occurred among the Slavic peoples of what is now Ukraine and western Russia. In this culturally diverse region, which also included Finnic and Baltic peoples as well as Viking traders, a modest state known as Kievan Rus (KEE-yehv-ihn ROOS) — named after the most prominent city, Kiev — emerged in the ninth century. Like many of the new third-wave civilizations, the development of Rus was stimulated by trade, in this case along the Dnieper River, linking Scandinavia and Byzantium. Loosely led by various princes, especially the prince of Kiev, Rus was a society of slaves and freemen, privileged people and commoners, dominant men and subordinate women. This stratification marked it as a third-wave civilization in the making (see Map 10.3, p. 481).

Religion reflected the region’s cultural diversity, with the gods and practices of many peoples much in evidence. Ancestral spirits, household deities, and various gods related to the forces of nature were in evidence with Perun, the god of thunder, perhaps the most prominent. Small numbers of Christians, Muslims, and Jews were likewise part of the mix. Then, in the late tenth century, a decisive turning point occurred. The growing interaction of Rus with the larger world prompted Prince Vladimir of Kiev to affiliate with one of the major religions of the area. He was searching for a faith that would unify the diverse peoples of his region, while linking Rus into wider networks of communication and exchange. According to ancient chronicles, he actively considered Judaism, Islam, and Roman Catholicism, before finally deciding on Eastern Orthodoxy, the religion of Byzantium. He rejected Islam, the chronicles tell us, because it prohibited alcoholic drink and “drinking is the joy of the Russes.” The splendor of Constantinople’s Orthodox churches apparently captured the imagination of Rus’s envoys, for there, they reported, “We knew not whether we were in heaven or on earth.”¹⁴ Political and commercial considerations no doubt also played a role in Vladimir’s decision, and he acquired a sister of the Byzantine emperor as his bride, along with numerous Byzantine priests and advisers. Whatever the precise process, it was a freely made decision. Eastern Orthodox Christianity thus came to Rus without

■ Connection

How did links to Byzantium transform the new civilization of Kievan Rus?

the pressure of foreign military defeat or occupation. Eventually, it took deep root among the Russian people.

It was a fateful choice with long-term implications for Russian history, for it brought this fledgling civilization firmly into the world of Orthodox Christianity, separating it from both the realm of Islam and the Roman Catholic West. Like many new civilizations, Rus borrowed extensively from its older and more sophisticated neighbor. Among these borrowings were Byzantine architectural styles, the Cyrillic alphabet, the extensive use of icons, a monastic tradition stressing prayer and service, and political ideals of imperial control of the Church, all of which became part of a transformed Rus. Orthodoxy also provided a more unified identity for this emerging civilization and religious legitimacy for its rulers. Centuries later, when Byzantium had fallen to the Turks, a few Russian church leaders proclaimed the doctrine of a “third Rome.” The original Rome had abandoned the true faith, and the second Rome, Constantinople, had succumbed to Muslim infidels. Moscow was now the third Rome, the final protector and defender of Orthodox Christianity. Though not widely proclaimed in Russia itself, such a notion reflected the “Russification” of Eastern Orthodoxy and its growing role as an element of Russian national identity. It was also a reminder of the enduring legacy of a thousand years of Byzantine history, long after the empire itself had vanished.

Western Christendom: Rebuilding in the Wake of Roman Collapse

The western half of the European Christian world followed a rather different path than that of the Byzantine Empire. For much of the third-wave millennium, it was distinctly on the margins of world history, partly because of its geographic location at the far western end of the Eurasian landmass. Thus it was at a distance from the growing routes of world trade—by sea in the Indian Ocean and by land across the Silk Roads to China and the Sand Roads to West Africa. Not until the Eastern and Western hemispheres were joined after 1500 did Western Europe occupy a geographically central position in the global network. Internally, Europe’s geography made political unity difficult. It was a region in which population centers were divided by mountain ranges and dense forests as well as by five major peninsulas and two large islands (Britain and Ireland). However, its extensive coastlines and interior river systems facilitated exchange within Europe, while a moderate climate, plentiful rainfall, and fertile soils enabled a productive agriculture that could support a growing population.

Political Life in Western Europe

In the early centuries of this era, history must have seemed more significant than geography, for the Roman Empire, long a fixture of the western Mediterranean region, was gone. The traditional date marking the collapse of the empire is 476, when the German general Odoacer overthrew the last Roman emperor in the West. In it-

■ Change

What replaced the Roman order in Western Europe?

self not very important, this event has come to symbolize a major turning point in the West, for much that had characterized Roman civilization also weakened, declined, or disappeared in the several centuries before and after 476. Any semblance of large-scale centralized rule vanished. Disease and warfare reduced Western Europe's population by more than 25 percent. Land under cultivation contracted, while forests, marshland, and wasteland expanded. Urban life too diminished sharply, as Europe reverted to a largely rural existence. Rome at its height was a city of 1 million people, but by the tenth century it numbered perhaps 10,000. Public buildings crumbled from lack of care. Outside Italy, long-distance trade dried up as Roman roads deteriorated, and money exchange gave way to barter in many places. Literacy lost ground as well. Germanic peoples, whom the Romans had viewed as barbarians—Goths, Visigoths, Franks, Lombards, Angles, Saxons—now emerged as the dominant peoples of Western Europe. In the process, Europe's center of gravity moved away from the Mediterranean toward the north and west.

Yet much that was classical or Roman persisted, even as a new order emerged in Europe. On the political front, a series of regional kingdoms—led by Visigoths in Spain, Franks in France, Lombards in Italy, and Angles and Saxons in England—arose to replace Roman authority. But many of these Germanic peoples, originally organized in small kinship-based tribes with strong warrior values, had already been substantially Romanized. Contact with the Roman Empire in the first several centuries C.E. had generated more distinct ethnic identities among them, militarized their societies, and gave greater prominence to Woden, their god of war. As Germanic peoples migrated into or invaded Roman lands, many were deeply influenced by Roman culture, especially if they served in the Roman army. On the funeral monument of one such person was the telling inscription: "I am a Frank by nationality, but a Roman soldier under arms."¹⁵

The prestige of things Roman remained high, even after the empire itself had collapsed. Now as leaders of their own kingdoms, the Germanic rulers actively embraced written Roman law, using fines and penalties to provide order and justice in their new states in place of feuds and vendettas. One Visigoth ruler named Athaulf (r. 410–415), who had married a Roman noblewoman, gave voice to the continuing attraction of Roman culture and its empire.

At first I wanted to erase the Roman name and convert all Roman territory into a Gothic empire. . . . But long experience has taught me that . . . without law a state is not a state. Therefore I have more prudently chosen the different glory of reviving the Roman name with Gothic vigour, and I hope to be acknowledged by posterity as the initiator of a Roman restoration.¹⁶

Several of the larger, though relatively short-lived, Germanic kingdoms also had aspirations to re-create something of the unity of the Roman Empire. Charlemagne (SHAHR-leh-mane) (r. 768–814), ruler of the Carolingian Empire, occupying what is now France, Belgium, the Netherlands, and parts of Germany and Italy, erected an embryonic imperial bureaucracy, standardized weights and measures, and began



Map 10.2 Western Europe in the Ninth Century

Charlemagne's Carolingian Empire brought a temporary political unity to parts of Western Europe, but it was subsequently divided among his three sons, who waged war on one another.

of independent, self-sufficient, and largely isolated landed estates or manors, power—political, economic, and social—was exercised by a warrior elite of landowning lords. In the constant competition of these centuries, lesser lords and knights swore allegiance to greater lords or kings and thus became their vassals, frequently receiving lands and plunder in return for military service.

Such reciprocal ties between superior and subordinate were also apparent at the bottom of the social hierarchy, as Roman-style slavery gradually gave way to serfdom. Unlike slaves, serfs were not the personal property of their masters, could not be arbitrarily thrown off their land, and were allowed to live in families. However, they were bound to their masters' estates as peasant laborers and owed various payments and services to the lord of the manor. One family on a manor near Paris in the ninth century owed four silver coins, wine, wood, three hens, and fifteen eggs per year. Women generally were required to weave cloth and make clothing for the lord, while men labored in the lord's fields. In return, the serf family received a small farm and such

to act like an imperial ruler (see Document 10.3, pp. 502–04). On Christmas Day of the year 800, he was crowned as a new Roman emperor by the pope, although his realm splintered shortly after his death (see Map 10.2). Later Otto I of Saxony (r. 936–973) gathered much of Germany under his control, saw himself as renewing Roman rule, and was likewise invested with the title of emperor by the pope. Otto's realm, subsequently known as the Holy Roman Empire, was largely limited to Germany and soon proved little more than a collection of quarreling principalities. Though unsuccessful in reviving anything approaching Roman imperial authority, these efforts testify to the continuing appeal of the classical world, even as a new political system of rival kingdoms blended Roman and Germanic elements.

Society and the Church

Within these new kingdoms, a highly fragmented and decentralized society widely known as feudalism emerged with great local variation. In thousands

protection as the lord could provide. In a violent and insecure world adjusting to the absence of Roman authority, the only security available to many individuals or families lay in these communities, where the ties to kin, manor, and lord constituted the primary human loyalties. It was a world apart from the stability of life in imperial Rome or its continuation in Byzantium.

Also filling the vacuum left by the collapse of empire was the Church, later known as Roman Catholic, yet another link to the now defunct Roman world. Its hierarchical organization of popes, bishops, priests, and monasteries was modeled on that of the Roman Empire and took over some of its political, administrative, educational, and welfare functions. Latin continued as the language of the Church even as it gave way to various vernacular languages in common speech. In fact, literacy in the classical languages of Greek and Latin remained the hallmark of educated people in the West well into the twentieth century.

Like the Buddhist establishment in China, the Church subsequently became quite wealthy, with reformers often accusing it of forgetting its central spiritual mission. It also provided a springboard for the conversion of Europe's many "pagan" peoples. Numerous missionaries, commissioned by the pope, monasteries, or already converted rulers, fanned out across Europe, generally pursuing a "top-down" strategy. Frequently it worked, as local kings and warlords found status and legitimacy in association with a literate and "civilized" religion that still bore something of the grandeur of Rome. With "the wealth and protection of the powerful," ordinary people followed their rulers into the fold of the Church.¹⁷

This process was similar to Buddhism's appeal for the nomadic rulers of northern and western China following the collapse of the Han dynasty. Christianity, like Buddhism, also bore the promise of superior supernatural powers, and its spread was frequently associated with reported miracles of healing, rainfall, fertility, and victory in battle.

But it was not an easy sell. Outright coercion was sometimes part of the process. (See Document 10.3, pp. 502–04.) More often, however, softer methods prevailed. The Church proved willing to accommodate a considerable range of earlier cultural practices, absorbing them into an emerging Christian tradition. For example, amulets and charms to ward off evil became medals with the image of Jesus or the Virgin Mary; traditionally sacred wells and springs became the sites of churches; and festivals honoring ancient gods became Christian holy days. December 25 was selected as the birthday of Jesus, for it was associated with the winter solstice, the coming of more light, and the birth or rebirth of various deities in pre-Christian European traditions. By 1100, most of Europe had embraced Christianity. Even so, for centuries priests and bishops had to warn their congregations against the worship of rivers, trees, and mountains, and for many people, ancient gods, monsters, trolls, and spirits still inhabited the land. The spreading Christian faith, like the new political framework of European civilization, was a blend of many elements. (For more on the rooting of Christianity in Western Europe, see Documents: The Making of Christian Europe, pp. 499–506.)

Church authorities and the nobles/warriors who exercised political influence reinforced each other. Rulers provided protection for the papacy and strong encouragement for the faith. In return, the Church offered religious legitimacy for the powerful and the prosperous. “It is the will of the Creator,” declared the teaching of the Church, “that the higher shall always rule over the lower. Each individual and class should stay in its place [and] perform its tasks.”¹⁸ But Church and nobility competed as well as cooperated, for they were rival centers of power in post-Roman Europe. Particularly controversial was the right to appoint bishops and the pope himself; this issue, known as the investiture conflict, was especially prominent in the eleventh and twelfth centuries. Was the right to make such appointments the responsibility of the Church alone, or did kings and emperors also have a role? In the compromise that ended the conflict, the Church won the right to appoint its own officials, while secular rulers retained an informal and symbolic role in the process.

Accelerating Change in the West

The pace of change in this emerging civilization picked up considerably in the several centuries after 1000. For the preceding 300 years, Europe had been subject to repeated invasions from every direction. Muslim armies had conquered Spain and threatened the rest of Europe. Magyar (Hungarian) invasions from the east and Viking incursions from the north likewise disrupted and threatened post-Roman Europe (see Map 10.3). But by the year 1000, these invasions had been checked and the invaders absorbed into settled society. The greater security and stability that came with relative peace arguably opened the way to an accelerating tempo of change. The climate also seemed to cooperate. A generally warming trend after 750 reached its peak in the eleventh and twelfth centuries, enhancing agricultural production.

Whatever may have launched this new phase of European civilization, commonly called the High Middle Ages (1000–1300), the signs of expansion and growth were widely evident. The population of Europe grew from perhaps 35 million in 1000 to about 80 million in 1340. With more people, many new lands were opened for cultivation in a process paralleling that of China’s expansion to the south at the same time. Great lords, bishops, and religious orders organized new villages on what had recently been forest or wasteland. Marshes were drained; land was reclaimed from the sea in the Netherlands; everywhere trees were felled. By 1300, the forest cover of Europe had been reduced to about 20 percent of the land area. “I believe that the forest . . . covers the land to no purpose,” declared a German abbot, “and hold this to be an unbearable harm.”¹⁹

The increased production associated with this agricultural expansion stimulated a considerable growth in long-distance trade, much of which had dried up in the aftermath of the Roman collapse. One center of commercial activity lay in Northern Europe from England to the Baltic coast and involved the exchange of wood, beeswax, furs, rye, wheat, salt, cloth, and wine. The other major trading network centered on northern Italian towns such as Florence, Genoa, and Venice. Their trading part-

■ Change

In what ways was European civilization changing after 1000?



Map 10.3 Europe in the High Middle Ages

By the eleventh century, the national monarchies that would organize European political life—France, Spain, England, Poland, and Germany—had begun to take shape. The earlier external attacks on Europe from Vikings, Magyars, and Muslims had largely ceased, although it was clear that European civilization was developing in the shadow of the Islamic world.

ners were the more established civilizations of Islam and Byzantium, and the primary objects of trade included the silks, drugs, precious stones, and spices from Asia. At great trading fairs, particularly those in the Champagne area of France near Paris, merchants from Northern and Southern Europe met to exchange the products of their respective areas, such as northern woollens for Mediterranean spices. Thus the

self-sufficient communities of earlier centuries increasingly forged commercial bonds among themselves and with more distant peoples.

The population of towns and cities likewise grew on the sites of older Roman towns, at trading crossroads and fortifications, and around cathedrals all over Europe. Some towns had only a few hundred people, but others became much larger. In the early 1300s, London had about 40,000 people, Paris had approximately 80,000, and Venice by the end of the fourteenth century could boast perhaps 150,000. To keep these figures in perspective, Constantinople housed some 400,000 people in 1000, Córdoba in Muslim Spain about 500,000, the Song dynasty capital of Hangzhou more than 1 million in the thirteenth century, and the Aztec capital of Tenochtitlán perhaps 200,000 by 1500. Nonetheless, urbanization was proceeding apace in Europe, though never hosting more than 10 percent of the population. These towns gave rise to and attracted new groups of people, particularly merchants, bankers, artisans, and university-trained professionals such as lawyers, doctors, and scholars. Many of these groups, including university professors and students, organized themselves into guilds (associations of people pursuing the same line of work) to regulate their respective professions. Thus from the rural social order of lord and peasant, a new more productive and complex division of labor took shape in European society.

A further sign of accelerating change in the West lay in the growth of territorial states with more effective institutions of government commanding the loyalty, or at least the obedience, of their subjects. Since the disintegration of the Roman Empire, Europeans' loyalties had focused on the family, the manor, or the religious community, but seldom on the state. Great lords may have been recognized as kings, but their authority was extremely limited and was exercised through a complex and decentralized network of feudal relationships with earls, counts, barons, and knights, who often felt little obligation to do the king's bidding. But in the eleventh through the thirteenth century, the nominal monarchs of Europe gradually and painfully began to consolidate their authority, and the outlines of French, English, Spanish, Scandinavian, and other states began to appear, each with its own distinct language and culture (see Map 10.3, p. 481). Royal courts and embryonic bureaucracies were established, and groups of professional administrators appeared. Such territorial kingdoms were not universal, however. In Italy, city-states flourished as urban areas grew wealthy and powerful, whereas the Germans remained divided among a large number of small principalities within the Holy Roman Empire.

These changes, which together represented the making of a new civilization, had implications for the lives of countless women and men. (See the portrait of Cecilia Penifader, pp. 484–85, for an account of a rural unmarried woman's life in England during this time.) Economic growth and urbanization initially offered European women substantial new opportunities. Women were active in a number of urban professions, such as weaving, brewing, milling grain, midwifery, small-scale retailing, laundering, spinning, and prostitution. In twelfth-century Paris, for example, a list of 100 occupations identified 86 as involving women workers, of which 6 were exclusively female. In England, women worked as silk weavers, hatmakers, tailors, brewers, and

leather processors and were entitled to train female apprentices in some of these trades. In Frankfurt, about one-third of the crafts and trades were entirely female, another 40 percent were dominated by men, and the rest were open to both. Widows of great merchants sometimes continued their husbands' businesses, and one of them, Rose Burford, lent a large sum of money to the king of England to finance a war against Scotland in 1318.

Much as economic and technological change in China had eroded female silk production, by the fifteenth century, artisan opportunities were declining for European women as well. Most women's guilds were gone, and women were restricted or banned from many others. Even brothels were run by men. In England, guild regulations now outlawed women's participation in manufacturing particular fabrics and forbade their being trained on new and larger weaving machines. Women might still spin thread, but the more lucrative and skilled task of weaving fell increasingly to men. Technological progress may have been one reason for this change. Water- and animal-powered grain mills replaced the hand-grinding previously undertaken by women, and larger looms making heavier cloth replaced the lighter looms that women had worked. Men increasingly took over these professions and trained their sons as apprentices, making it more difficult for women to remain active in these fields.

The Church had long offered some women an alternative to home, marriage, family, and rural life. As in Buddhist lands, substantial numbers of women, particularly from aristocratic families, were attracted to the secluded monastic life of poverty, chastity, and obedience within a convent, in part for the relative freedom from male control that it offered. Here was one of the few places where women might exercise authority as abbesses of their orders and obtain a measure of education. The twelfth-century Abbess Hildegard of Bingen, for example, won wide acclaim for her writings on theology, medicine, botany, and music.

But by 1300, much of the independence that such abbesses and their nuns had enjoyed was curtailed and male control tightened, even as veneration of the Virgin Mary swept across Western Christendom. Restrictions on women hearing confessions, preaching, and chanting the Gospel were now more strictly enforced. The educational activities of monastic centers, where men and women could both participate, now gave way to the new universities where only ordained men could study and teach. Furthermore, older ideas of women's intellectual inferiority, the impurity of menstruation, and her role as a sexual temptress were mobilized to explain why women could never be priests and must operate under male control.

Another religious opportunity for women, operating outside of monastic life and the institutional church, was that of the Beguines. These were groups of laywomen, often from poorer families in Northern Europe, who lived together, practiced celibacy, and devoted themselves to weaving and to working with the sick, the old, and the poor. Though widely respected for their piety and service, their independence from the church hierarchy prompted considerable opposition from both religious and secular authorities suspicious of women operating outside of male control, and the movement gradually faded away. More acceptable to male authorities was the role of

PORTRAIT

Cecilia Penifader, An English Peasant and Unmarried Woman

Born in 1297 in a small English village, Cecilia Penifader was an illiterate peasant woman, who seldom if ever traveled more than twenty miles beyond her birthplace. She was of no particular historical importance outside of her family and community. Nonetheless, her life, reconstructed from court records by historian Judith Bennett, provides a window into the conditions of ordinary rural people as a new European civilization was taking shape.²⁰

From birth to death, Cecilia lived in Brigstock, a royal manor owned by the King of England or a member of the royal family. Free tenants such as Cecilia owed rents and various dues to the lord of the manor. Thus Cecilia occupied a social position above that of serfs, unfree people who owed labor service to the lord, but infinitely below the clergy and nobility to whom the lower orders of society owed constant deference. But within the class of “those who work”—the peasantry—Cecilia was fortunate. She was born the seventh of eight children, six of whom survived to adulthood, an unusual occurrence at



A European peasant woman such as Cecilia Penifader. (V & A Images, London/ Art Resource, NY)

a time when roughly half of village children died. Her family had substantially larger landholdings than most of their neighbors and no doubt lived in a somewhat larger house. Still, it was probably a single-room dwelling about 30 by 15 feet, with a dirt floor, and surely it was smoky, for chimneys were not a part of peasant homes.

Between 1315 and 1322, as Cecilia entered early adulthood, England experienced an immense famine, caused by several years of especially cold and wet weather. During those years, Cecilia first entered the court records of Brigstock. In 1316 another

peasant lodged a complaint against Cecilia and her father for ignoring his boundary stones and taking hay from his fields. Such petty quarrels and minor crimes proliferated as neighborliness broke down in the face of bad harvest and desperate circumstances. Furthermore both of Cecilia's parents died during the famine years.

Thus Cecilia was left a single woman in her early twenties, but the relative prosperity of her family allowed her to lead a rather independent life. In 1317 she acquired

an anchoress, a woman who withdrew to a locked cell, usually attached to a church, where she devoted herself to prayer and fasting. Some of them gained reputations for great holiness and were much sought after for spiritual guidance. The English mystic and anchoress Julian of Norwich (1342–1416), for example, acquired considerable public prominence and spiritual influence, even as she emphasized the feminine dimension of the Divine and portrayed Jesus as a mother, who “feeds us with Himself.”²¹

Thus tightening male control of women took place in Europe as it had in Song dynasty China at about the same time. Accompanying this change was a new understanding of masculinity, at least in the growing towns and cities. No longer able to function as warriors protecting their women, men increasingly defined themselves as “providers,” braving the new marketplaces “to win wealth for himself and his children.” In one popular tale, a woman praised her husband: “He was a good provider; he knew how to rake in the money and how to save it.” By 1450 the English word “husband” had become a verb meaning “to keep” or “to save.”²²

her first piece of land, probably with financial assistance from her father and her own earnings as a day laborer. In fact, Cecilia benefited from the famine as it forced desperate peasants to sell their land at reduced prices. As a result, Cecilia was able to accumulate additional land. By the time of her death in 1344, she was a fairly prosperous woman with a house and farmyard, seventy acres of pasture and two acres of good farming land. She hired servants or day laborers to work her lands and depended considerably on her brothers, who lived nearby.

If class and family shaped Cecilia's life, so did gender. As a woman, she was unable to hold office in the manor; she was paid about one-third less than men when she worked as an unskilled day laborer; and she could not serve as an official ale-taster, responsible for the quality of the beverage, although women brewed the ale. Like all women, she suffered under a sexual double standard. Two of her brothers, one of whom was a priest, produced children out of wedlock, with no apparent damage to their reputations. But should Cecilia have done so, scandal would surely have ensued.

Unlike most women of her time, Cecilia never married. Did her intended perhaps die during the famine? Did she have a socially inappropriate lover? Did she have an intimate relationship with Robert Malin, a man to whom she left one-third of her estate? Or did she consider marriage a

disadvantage? Married women and their property were legally under the control of their husbands, but as a free tenant and head of household, Cecilia bought and sold land on her own and participated as a full member in the deliberations of local court, which regulated the legal affairs of the manor.

For a woman, the pros and cons of marriage depended very much on whom she married. As a medieval poem put it: "The good and bad happenstances that some women have had / Stands in the choice of a good husband or bad." So while Cecilia missed out on the social approval and support that marriage offered as well as the pleasures of intimacy and children, she also avoided the potential abuse and certain dependency that married life carried for women.

Cecilia's death in 1344 provoked sharp controversy within her family network over the familiar issues of inheritance, kinship, and land. She left her considerable property to the illegitimate son of her brother, to the daughter of her sister Agnes, and to the mysterious Robert Malin. Aggrieved parties, particularly her sister Christina and a nephew Martin, succeeded in having her will overturned.

Question: In what ways did class, family, gender, and natural catastrophe shape Cecilia's life?

Europe Outward Bound: The Crusading Tradition

Accompanying the growth of a new European civilization after 1000 were efforts to engage more actively with both near and more distant neighbors. This "medieval expansion" of Western Christendom took place as the Byzantine world was contracting under pressure from the West, from Arab invasion, and later from Turkish conquest. (See Map 10.1, p. 471.) The western half of Christendom was on the rise, while the eastern part was in decline. It was a sharp reversal of their earlier trajectories.

Expansion, of course, has been characteristic of virtually every civilization and has taken a variety of forms—territorial conquest, empire building, settlement of new lands, vigorous trading initiatives, and missionary activity. European civilization was no exception. As population mounted, settlers cleared new land, much of it on the eastern fringes of Europe. The Vikings of Scandinavia, having raided much of Europe, set off on a maritime transatlantic venture around 1000 that briefly established a colony

■ **Change**

What was the impact of the Crusades in world history?

in Newfoundland in North America, and more durably in Greenland and Iceland. (See Portrait of Thorfinn Karlsfeni in Chapter 7, pp. 338–39.) As Western economies grew, merchants, travelers, diplomats, and missionaries brought European society into more intensive contact with more distant peoples and with Eurasian commercial networks. By the thirteenth and fourteenth centuries, Europeans had direct, though limited, contact with India, China, and Mongolia. Europe clearly was outward bound.

Nothing more dramatically revealed European expansiveness and the religious passions that informed it than the Crusades, a series of “holy wars” that captured the imagination of Western Christendom for several centuries, beginning in 1095. In European thinking and practice, the Crusades were wars undertaken at God’s command and authorized by the pope as the Vicar of Christ on earth. They required participants to swear a vow and in return offered an indulgence, which removed the penalties for any confessed sins, as well as various material benefits, such as immunity from lawsuits and a moratorium on the repayment of debts. Any number of political, economic, and social motives underlay the Crusades, but at their core they were religious wars. Within Europe, the amazing support for the Crusades reflected an understanding of them “as providing security against mortal enemies threatening the spiritual health of all Christendom and all Christians.”²³ Crusading drew on both Christian piety and the warrior values of the elite, with little sense of contradiction between these impulses.

The most famous Crusades were those aimed at wresting Jerusalem and the holy places associated with the life of Jesus from Islamic control and returning them to Christendom (see Map 10.4). Beginning in 1095, wave after wave of Crusaders from all walks of life and many countries flocked to the eastern Mediterranean, where they temporarily carved out four small Christian states, the last of which was recaptured by Muslim forces in 1291. Led or supported by an assortment of kings, popes, bishops, monks, lords, nobles, and merchants, the Crusades demonstrated a growing European capacity for organization, finance, transportation, and recruitment, made all the more impressive by the absence of any centralized direction for the project. They also demonstrated considerable cruelty. The seizure of Jerusalem in 1099 was accompanied by the slaughter of many Muslims and Jews as the Crusaders made their way, according to perhaps exaggerated reports, through streets littered with corpses and ankle deep in blood to the tomb of Christ.

Crusading was not limited to targets in the Islamic Middle East, however. Those Christians who waged war for centuries to reclaim the Iberian Peninsula from Muslim hands were likewise declared “crusaders,” with a similar set of spiritual and material benefits. So too were Scandinavian and German warriors who took part in wars to conquer, settle, and convert lands along the Baltic Sea. The Byzantine Empire and Russia, both of which followed Eastern Orthodox Christianity, were also on the receiving end of Western crusading, as were Christian heretics and various enemies of the pope in Europe itself. Crusading, in short, was a pervasive feature of European expansion, which persisted as Europeans began their oceanic voyages in the fifteenth century and beyond.



Map 10.4 The Crusades

Western Europe's crusading tradition reflected the expansive energy and religious impulses of an emerging civilization. It was directed against Muslims in the Middle East, Sicily, and Spain as well as the Eastern Orthodox Christians of the Byzantine Empire. The Crusades also involved attacks on Jewish communities, probably the first organized mass pogroms against Jews in Europe's history.

Surprisingly perhaps, the Crusades had little lasting impact, either politically or religiously, in the Middle East. European power was not sufficiently strong or long-lasting to induce much conversion, and the small European footholds there had come under Muslim control by 1300. The penetration of Turkic-speaking peoples from Central Asia and the devastating Mongol invasions of the thirteenth century were far more significant in Islamic history than were the temporary incursions of European Christians. In fact, Muslims largely forgot about the Crusades until the late nineteenth and early twentieth centuries, when their memory was revived in the context of a growing struggle against European imperialism.

In Europe, however, crusading in general and interaction with the Islamic world in particular had very significant long-term consequences. Spain, Sicily, and the Baltic region were brought permanently into the world of Western Christendom, while a declining Byzantium was further weakened by the Crusader sacking of Constantinople in 1204 and left even more vulnerable to Muslim Turkish conquest. In Europe



The Crusades

This fourteenth-century painting illustrates the Christian seizure of Jerusalem during the First Crusade in 1099. The crowned figure in the center is Godefroi de Bouillon, a French knight and nobleman who played a prominent role in the attack and was briefly known as the king of Jerusalem. (Snark/Art Resource, NY)

itself, popes strengthened their position, at least for a time, in their continuing struggles with secular authorities. Tens of thousands of Europeans came into personal contact with the Islamic world, from which they picked up a taste for the many luxury goods available there, stimulating a demand for Asian goods. They also learned techniques for producing sugar on large plantations using slave labor, a process that had incalculable consequences in later centuries as Europeans transferred the plantation system to the Americas. Muslim scholarship, together with the Greek learning that it incorporated, also flowed into Europe, largely through Spain and Sicily.

If the cross-cultural contacts born of crusading opened channels of trade, technology transfer, and intellectual exchange, they also hardened cultural barriers between peoples. The rift between Eastern Orthodoxy and Roman Catholicism deepened further and remains to this day a fundamental divide in the Christian world.

Christian anti-Semitism was both expressed and exacerbated as Crusaders on their way to Jerusalem found time to massacre Jews, regarded as “Christ-killers,” in a number of European cities, particularly in Germany. Such pogroms, however, were not sanctioned by the Church. A leading figure in the second crusade, Bernard of Clairvaux, declared that “it is good that you march against the Muslims, but

anyone who touches a Jew to take his life, is as touching Jesus himself.”²⁴ European empire building, especially in the Americas, continued the crusading notion that “God wills it.” And more recently, over the past two centuries, as the world of the Christian West and that of Islam collided, both sides found many occasions in which images of the Crusades, however distorted, proved politically popular or ideologically useful.²⁵

SUMMING UP SO FAR

How did the historical development of the European West differ from that of Byzantium in the third-wave era?

The West in Comparative Perspective

At one level, the making of Western civilization was unremarkable. Civilizations had risen, fallen, renewed themselves, and evolved at many times and in many places. The European case has received extraordinary scrutiny, not so much because of its special significance at the time, but because of its later role as a globally dominant region. However we might explain Europe’s subsequent rise to prominence on the world

stage, its development in the several centuries after 1000 made only modest ripples beyond its own region. In some respects, Europe was surely distinctive, but it was not yet a major player in the global arena. Comparisons, particularly with China and the Islamic world, help to place these European developments in a world history context.

Catching Up

As the civilization of the West evolved, it was clearly less developed in comparison to Byzantium, China, India, and the Islamic world. Europe's cities were smaller, its political authorities weaker, its economy less commercialized, and its technology inferior to the more established civilizations. Muslim observers who encountered Europeans saw them as barbarians. An Arab geographer of the tenth century commented on Europeans: "Their bodies are large, their manners harsh, their understanding dull, and their tongues heavy . . . Those of them who are farthest to the north are the most subject to stupidity, grossness and brutishness."²⁶ Muslim travelers over the next several centuries saw more to be praised in West African kingdoms, where Islam was practiced and gold was plentiful.

Furthermore, thoughtful Europeans who directly encountered other peoples often acknowledged their own comparative backwardness. "In our time," wrote a twelfth-century European scholar, "it is in Toledo [a Spanish city long under Muslim rule] that the teaching of the Arabs . . . is offered to the crowds. I hastened there to listen to the teaching of the wisest philosophers of this world."²⁷ The Italian traveler Marco Polo in the thirteenth century proclaimed Hangzhou in China "the finest and noblest [city] in the world" (see Document 7.2, pp. 347–50, for more about Marco Polo's travels to China). In the early sixteenth century, Spanish invaders of Mexico were stunned at the size and wealth of the Aztec capital, especially its huge market, claiming that "we had never seen such a thing before."²⁸

Curious about the rest of the world, Europeans proved quite willing to engage with and borrow from the more advanced civilizations to the east. Growing European economies, especially in the northwest, reconnected with the Eurasian trading system, with which they had lost contact after the fall of Rome. Now European elites eagerly sought spices, silks, porcelain, and sugar from afar even as they assimilated various technological, intellectual, and cultural innovations, as the Snapshot demonstrates. When the road to China opened in the thirteenth and fourteenth centuries, many Europeans, including the merchant-traveler Marco Polo, were more than willing to make the long and difficult journey, returning with amazing tales of splendor and abundance far beyond what was available in Europe. When Europeans took to the oceans in the fifteenth and sixteenth centuries, they were seeking out the sources of African and Asian wealth. Thus the accelerating growth of European civilization was accompanied by its reintegration into the larger Afro-Eurasian networks of exchange and communication.

In this willingness to borrow, Europe resembled several other third-wave civilizations of the time. Japan, for example, took much from China; West Africa drew heavily on Islamic civilization; and Russia actively imitated Byzantium. All of them were then

■ Change

In what ways did borrowing from abroad shape European civilization after 1000?

Snapshot European Borrowing

Like people in other emerging civilizations of the third-wave era, Europeans borrowed extensively from their near and more distant counterparts. They adapted these imports, both technological and cultural, to their own circumstances and generated distinctive innovations as well.

Borrowing	Source	Significance
Horse collar	China/Central Asia via Tunisia	Enabled heavy plowing and contributed to European agricultural development
Stirrup	India/Afghanistan	Revolutionized warfare by enhancing cavalry forces
Gunpowder	China	Enhanced the destructiveness of warfare
Paper	China	Enabled bureaucracy; fostered literacy; prerequisite for printing
Spinning wheel	India	Sped up production of yarn, usually by women at home
Wheelbarrow	China	Labor saving device for farm and construction work
Aristotle	Byzantium/Islamic Spain	Recovery of classical Greek thought
Medical knowledge/treatments	Islamic world	Sedatives, antiseptics, knowledge of contagious diseases, surgical techniques, optics enriched European medicine
Christian mysticism	Muslim Spain	Mutual influence of Sufi, Jewish, and Christian mysticism
Music/poetry	Muslim Spain	Contributed to tradition of troubadour poetry about chivalry and courtly love
Mathematics	India/Islamic world	Foundation for European algebra
Chess	India/Persia	A game of prestige associated with European nobility

developing civilizations, in a position analogous perhaps to the developing countries of the twentieth century.

Technological borrowing required adaptation to the unique conditions of Europe and was accompanied by considerable independent invention as well. Together these processes generated a significant tradition of technological innovation that allowed Europe by 1500 to catch up with, and in some areas perhaps to surpass, China and the Islamic world. That achievement bears comparison with the economic revolution of Tang and Song dynasty China, although Europe began at a lower level and depended more on borrowing than did its Chinese counterpart (see Chapter 8). But in the several centuries surrounding 1000 at both ends of Eurasia, major processes of technological innovation were under way.

In Europe, technological breakthroughs first became apparent in agriculture as Europeans adapted to the very different environmental conditions north of the Alps in the several centuries following 500 C.E. They developed a heavy wheeled plow that could handle the dense soils of Northern Europe far better than the light or “scratch” plow used in Mediterranean agriculture. To pull the plow, Europeans began to rely increasingly on horses rather than oxen and to use iron horseshoes and a more efficient collar, which probably originated in China or Central Asia and could support much heavier loads. In addition, Europeans developed a new three-field system of crop rotation, which allowed considerably more land to be planted at any one time. These were the technological foundations for a more productive agriculture that could support the growing population of European civilization, and especially its urban centers, far more securely than before.

Beyond agriculture, Europeans began to tap non-animal sources of energy in a major way, particularly after 1000. A new type of windmill, very different from an earlier Persian version, was widely used in Europe by the twelfth and thirteenth centuries. The water-driven mill was even more important. The Romans had used such mills largely to grind grain, but their development was limited, since few streams flowed all year and many slaves were available to do the work. By the ninth century, however, water mills were rapidly becoming more evident in Europe. In the early fourteenth century, a concentration of sixty-eight mills dotted a one-mile stretch of the Seine River near Paris. In addition to grinding grain, these mills provided power for sieving flour, tanning hides, making beer, sawing wood, manufacturing iron, and making paper. Devices such as cranks, flywheels, camshafts, and complex gearing mechanisms, when combined with water or wind power, enabled Europeans of the High Middle Ages to revolutionize production in a number of industries and to break with the ancient tradition of depending almost wholly on animal or human muscle as sources of energy. So intense was the interest of European artisans and engineers in tapping mechanical sources of energy that a number of them experimented with perpetual-motion machines, an idea borrowed from Indian philosophers.

Technological borrowing also was evident in the arts of war. Gunpowder was invented in China, but Europeans were probably the first to use it in cannons, in the early fourteenth century, and by 1500 they had the most advanced arsenals in the world. In 1517, one Chinese official, on first encountering European ships and weapons, remarked with surprise,

European Technology

Europeans' fascination with technology and their religious motivation for investigating the world are apparent in this thirteenth-century portrayal of God as a divine engineer, laying out the world with a huge compass. (Erich Lessing/Art Resource, NY)



“The westerns are extremely dangerous because of their artillery. No weapon ever made since memorable antiquity is superior to their cannon.”²⁹ Advances in shipbuilding and navigational techniques—including the magnetic compass and sternpost rudder from China and adaptations of the Mediterranean or Arab lateen sail, which enabled vessels to sail against the wind—provided the foundation for European mastery of the seas.

Europe’s passion for technology was reflected in its culture and ideas as well as in its machines. About 1260, the English scholar and Franciscan friar Roger Bacon wrote of the possibilities he foresaw, and in doing so, he expressed the confident spirit of the age:

Machines of navigation can be constructed, without rowers . . . which are borne under the guidance of one man at a greater speed than if they were full of men. Also a chariot can be constructed, that will move with incalculable speed without any draught animal. . . . Also flying machines may be constructed so that a man may sit in the midst of the machine turning a certain instrument by means of which wings artificially constructed would beat the air after the manner of a bird flying . . . and there are countless other things that can be constructed.³⁰

Pluralism in Politics

■ **Comparison**

Why was Europe unable to achieve the kind of political unity that China experienced? What impact did this have on the subsequent history of Europe?

Unlike the large centralized states of Byzantium, the Islamic world, and China, this third-wave European civilization never regained the earlier unity it had under Roman rule. Rather, political life gradually crystallized into a system of competing states (France, Spain, England, Sweden, Prussia, the Netherlands, and Poland, among others) that has persisted into the twenty-first century and that the European Union still confronts. Geographic barriers, ethnic and linguistic diversity, and the shifting balances of power among its many states prevented the emergence of a single European empire, despite periodic efforts to re-create something resembling the still-remembered unity of the Roman Empire.

This multicentered political system shaped the emerging civilization of the West in many ways. It gave rise to frequent wars, enhanced the role and status of military men, and drove the “gunpowder revolution.” Thus European society and values were militarized far more than in China, which gave greater prominence to scholars and bureaucrats. Intense interstate rivalry, combined with a willingness to borrow, also stimulated European technological development. By 1500, Europeans had gone a long way toward catching up with their more advanced Asian counterparts in agriculture, industry, war, and sailing.

Thus endemic warfare did not halt European economic growth. Capital, labor, and goods found their way around political barriers, while the common assumptions of Christian culture and the use of Latin and later French by the literate elite fostered communication across political borders. Europe’s multistate system thus provided enough competition to be stimulating but also sufficient order and unity to allow economic endeavors to prosper.

The states within this emerging European civilization also differed from those to the east. Their rulers generally were weaker and had to contend with competing sources of power. Unlike the Orthodox Church in Byzantium, with its practice of caesaropapism, the Roman Catholic Church in the West maintained a degree of independence from state authority that served to check the power of kings and lords. European vassals had certain rights in return for loyalty to their lords and kings. By the thirteenth century, this meant that high-ranking nobles, acting through formal councils, had the right to advise their rulers and to approve new taxes.

This three-way struggle for power among kings, warrior aristocrats, and church leaders, all of them from the nobility, enabled urban-based merchants in Europe to achieve an unusual independence from political authority. Many cities, where wealthy merchants exercised local power, won the right to make and enforce their own laws and appoint their own officials. Some of them—Venice, Genoa, Pisa, and Milan, for example—became almost completely independent city-states. Elsewhere, kings granted charters that allowed cities to have their own courts, laws, and governments, while paying their own kind of taxes to the king instead of feudal dues. Powerful, independent cities were a distinctive feature of European life after 1100 or so. By contrast, Chinese cities, which were far larger than those of Europe, were simply part of the empire and enjoyed few special privileges. Although commerce was far more extensive in China than in an emerging European civilization, the powerful Chinese state favored the landowners over merchants, monopolized the salt and iron industries, and actively controlled and limited merchant activity far more than the new and weaker royal authorities of Europe were able to do.

The relative weakness of Europe's rulers allowed urban merchants more leeway and, according to some historians, paved the way to a more thorough development of capitalism in later centuries. It also led to the development of representative institutions or parliaments through which the views and interests of these contending forces could be expressed and accommodated. Intended to strengthen royal authority by consulting with major social groups, these embryonic parliaments did not represent the "people" or the "nation" but instead embodied the three great "estates of the realm"—the clergy (the first estate), the landowning nobility (the second estate), and urban merchants (the third estate).

Reason and Faith

A further feature of this emerging European civilization was a distinctive intellectual tension between the claims of human reason and those of faith. Christianity had developed in a world suffused with Greek rationalism. Some early Christian thinkers sought to maintain a clear separation between the new religion and the ideas of Plato and Aristotle. "What indeed has Athens to do with Jerusalem?" asked Tertullian (150–225 C.E.), an early church leader from North Africa. More common, however, was the notion that Greek philosophy could serve as a "handmaiden" to faith, more fully disclosing the truths of Christianity. In the reduced circumstances of Western Europe after the collapse of the Roman Empire, the Church had little direct access

■ **Comparison**

In what different ways did classical Greek philosophy and science have an impact in the West, in Byzantium, and in the Islamic world?

to the writings of the Greeks, although some Latin translations and commentaries provided a continuing link to the world of classical thought.

But intellectual life in Europe changed dramatically in the several centuries after 1000, amid a rising population, a quickening commercial life, emerging towns and cities, and the Church's growing independence from royal or noble authorities. Moreover, the West was developing a legal system that provided a measure of independence for a variety of institutions—towns and cities, guilds, professional associations, and especially universities. An outgrowth of earlier cathedral schools, these European universities—in Paris, Bologna, Oxford, Cambridge, Salamanca—became “zones of intellectual autonomy” in which scholars could pursue their studies with some freedom from the dictates of religious or political authorities, although that freedom was never complete and was frequently contested.³¹

This was the setting in which European Christian thinkers, a small group of literate churchmen, began to emphasize, quite self-consciously, the ability of human reason to penetrate divine mysteries and to grasp the operation of the natural order. An early indication of this new emphasis occurred in the late eleventh century when students in a monastic school in France asked their teacher, Anselm, to provide them a proof for the existence of God based solely on reason, without using the Bible or other sources of divine revelation.

The new interest in rational thought was applied first and foremost to theology, the “queen of the sciences” to European thinkers. Here was an effort to provide a rational

foundation for faith, not to replace faith or to rebel against it. Logic, philosophy, and rationality would operate in service to Christ. Of course, some opposed this new emphasis on human reason. Bernard of Clairvaux, a twelfth-century French abbot, declared, “Faith believes. It does not dispute.”³² His contemporary and intellectual opponent, the French scholar William of Conches, lashed out: “You poor fools. God can make a cow out of a tree, but has he ever done so? Therefore show some reason why a thing is so or cease to hold that it is so.”³³

European intellectuals also applied their newly discovered confidence in human reason to law, medicine, and the world of nature, exploring optics, magnetism, astronomy, and alchemy. Slowly and never completely, the scientific study of nature, known as “natural philosophy,” began to separate itself from theology. In European universities, natural philosophy



European University Life in the Middle Ages

This fourteenth-century manuscript painting shows a classroom scene from the University of Bologna in Italy. Note the sleeping and disruptive students. Some things apparently never change. (bpk, Berlin/Kupferstichkabinett, Staatliche Museen, Berlin, Germany/Joerg P. Anders/Art Resource, NY)

was studied in the faculty of arts, which was separate from the faculty of theology, although many scholars contributed to both fields.

This mounting enthusiasm for rational inquiry stimulated European scholars to seek out original Greek texts, particularly those of Aristotle. They found them in the Greek-speaking world of Byzantium and in the Islamic world, where they had long ago been translated into Arabic. In the twelfth and thirteenth centuries, an explosion of translations from Greek and Arabic into Latin, much of it undertaken in Spain, gave European scholars direct access to the works of ancient Greeks and to the remarkable results of Arab scholarship in astronomy, optics, medicine, pharmacology, and more. Much of this Arab science was now translated into Latin and provided a boost to Europe's changing intellectual life, centered in the new universities. One of these translators, Adelard of Bath (1080–1142), remarked that he had learned, "under the guidance of reason from Arabic teachers," not to trust established authority.³⁴

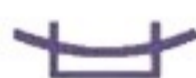
It was the works of the prolific Aristotle, with his logical approach and "scientific temperament," that made the deepest impression. His writings became the basis for university education and largely dominated the thought of Western Europe in the five centuries after 1200. In the work of the thirteenth-century theologian Thomas Aquinas, Aristotle's ideas were thoroughly integrated into a logical and systematic presentation of Christian doctrine. In this growing emphasis on human rationality, at least partially separate from divine revelation, lay one of the foundations of the later Scientific Revolution and the secularization of European intellectual life.

Surprisingly, nothing comparable occurred in the Byzantine Empire, where knowledge of the Greek language was widespread and access to Greek texts was easy. Although Byzantine scholars kept the classical tradition alive, their primary interest lay in the humanities (literature, philosophy, history) and theology rather than in the natural sciences or medicine. Furthermore, both state and church had serious reservations about Greek learning. In 529, the emperor Justinian closed Plato's Academy in Athens, claiming that it was an outpost of paganism. Its scholars dispersed into lands that soon became Islamic, carrying Greek learning into the Islamic world. Church authorities as well were suspicious of Greek thought, sometimes persecuting scholars who were too enamored with the ancients. Even those who did study the Greek writers did so in a conservative spirit, concerned to preserve and transmit the classical heritage rather than using it as a springboard for creating new knowledge. "The great men of the past," declared the fourteenth-century Byzantine scholar and statesman Theodore Metochites, "have said everything so perfectly that they have left nothing for us to say."³⁵

In the Islamic world, Greek thought was embraced "with far more enthusiasm and creativity" than in Byzantium.³⁶ A massive translation project in the ninth and tenth centuries made Aristotle and many other Greek writers available in Arabic. That work contributed to a flowering of Arab scholarship, especially in the sciences and natural philosophy, between roughly 800 and 1200 (see Chapter 9), but it also stimulated a debate about faith and reason among Muslim thinkers, many of whom greatly admired

Greek philosophical, scientific, and medical texts. As in the Christian world, the issue was whether secular Greek thought was an aid or a threat to the faith. Western European church authorities after the thirteenth century had come to regard natural philosophy as a wholly legitimate enterprise and had thoroughly incorporated Aristotle into university education, but learned opinion in the Islamic world swung the other way. Though never completely disappearing from Islamic scholarship, the ideas of Plato and Aristotle receded after the thirteenth century in favor of teachings that drew more directly from the Quran or from mystical experience. Nor was natural philosophy a central concern of Islamic higher education as it was in the West. The integration of political and religious life in the Islamic world, as in Byzantium, contrasted with their separation in the West, where there was more space for the independent pursuit of scientific subjects.

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Reflections: Remembering and Forgetting: Continuity and Surprise in the Worlds of Christendom

Many of the characteristic features of Christendom, which emerged during the era of third-wave civilizations, have had a long life, extending well into the modern era. The crusading element of European expansion was prominent among the motives of Spanish and Portuguese explorers. Europe's grudging freedom for merchant activity and its eagerness to borrow foreign technology arguably contributed to the growth of capitalism and industrialization in later centuries. The endemic military conflicts of European states, unable to recover the unity of the Roman Empire, found terrible expression in the world wars of the twentieth century. The controversy about reason and faith resonates still, at least in the United States, in debates about the authority of the Bible in secular and scientific matters. The rift between Eastern Orthodoxy and Roman Catholicism remains one of the major divides in the Christian world. Modern universities and the separation of religious and political authority likewise have their origins in the European Middle Ages. Such a perspective, linking the past with what came later, represents one of the great contributions that the study of history makes to human understanding. We are limited and shaped by our histories.

Yet that very strength of historical study can be misleading, particularly if it suggests a kind of inevitability, in which the past determines the future. Knowing the outcome of the stories we tell can be a serious disadvantage, for it may rob the people we study of the freedom and uncertainty that they surely experienced. In 500, few people would have predicted that Europe would become the primary center of Christianity, while the African and Asian expressions of that faith withered away. As late as 1000, the startling reversal of roles between the Eastern and Western wings of Christendom, which the next several centuries witnessed, was hardly on the horizon. At that time, the many small, rural, unsophisticated, and endlessly quarreling warrior-based societies of Western Europe would hardly have borne comparison with the

powerful Byzantine Empire and its magnificent capital of Constantinople. Even in 1500, when Europe had begun to catch up with China and the Islamic world in various ways, there was little to predict its remarkable transformation over the next several centuries and the dramatic change in the global balance of power that this transformation produced.

Usually students of history are asked to remember. But forgetting can also be an aid to historical understanding. To recapture the unexpectedness of the historical process and to allow ourselves to be surprised, it may be useful on occasion to forget what we know about what happened next and to see the world as contemporaries viewed it.

Second Thoughts

What's the Significance?

Nubian Christianity, 464; 468
 Jesus sutras, 467
 Ethiopian Christianity, 468–69
 Byzantine Empire, 469–76
 Constantinople, 470
 Justinian, 470
 caesaropapism, 472
 Eastern Orthodox Christianity, 472–74
 icons, 473

Prince Vladimir of Kiev, 475
 Kievan Rus, 475–76
 Charlemagne, 477–78
 Holy Roman Empire, 478; 481
 Roman Catholic Church, 478–80
 Western Christendom, 480–85
 Cecilia Penifader, 484–85
 Crusades, 485–88

Big Picture Questions

1. What accounts for the different historical trajectories of the Byzantine and West European expressions of Christendom?
2. How did Byzantium and Western Europe interact with each other and with the larger world of the third-wave era?
3. In what respects was the civilization of the Latin West distinctive and unique, and in what ways was it broadly comparable to other third-wave civilizations?
4. **Looking Back:** How does the evolution of the Christian world in the third-wave era compare with that of Tang and Song dynasty China and of the Islamic world?

Next Steps: For Further Study

Bonnie S. Anderson and Judith P. Zinsser, *A History of Their Own* (2000). An overview of European women's history by two prominent scholars.

Edward Grant, *Science and Religion from Aristotle to Copernicus* (2004). Demonstrates the impact of Greek philosophy and science in Europe, with comparisons to Byzantium and the Islamic world.

Barbara A. Hanawalt, *The Middle Ages: An Illustrated History* (1999). A brief and beautifully illustrated introduction to the Middle Ages in European history.

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Online Study Guide
bedfordstmartins.com/highschool/strayer

For Web sites and additional documents related to this chapter, see **Make History** at bedfordstmartins.com/highschool/strayer.

Rowena Loverance, *Byzantium* (2004). A lavishly illustrated history of the Byzantine Empire, drawing on the rich collection of artifacts in the British Museum.

Diarmaid MacCulloch, *Christianity: The First Three Thousand Years* (2010). A recent and much-praised overview of the history of Christendom.

Christopher Tyerman, *Fighting for Christendom: Holy Wars and the Crusades* (2005). A very well-written, up-to-date history of the Crusades designed for nonspecialists.

"Middle Ages," <http://www.learner.org/exhibits/middleages>. An interactive Web site with text and images relating to life in Europe after the collapse of the Roman Empire.



Visual Source 10.1 Christ Pantokrator
(Ancient Art & Architecture Collection, Ltd.)

- How does this image portray Jesus as an all-powerful ruler?
- How does this depiction of Jesus differ from others you may have seen?
- Which features of this image suggest Christ's humanity and which might portray his divinity?

Icons frequently portrayed important stories from the Bible, none of which was more significant than that of the nativity. Visual Source 10.2, from fifteenth-century Russia, graphically depicts the story of Jesus' birth for the faithful. The central person in the image is not Jesus but his mother, Mary, who in Orthodox theology was known as the God-bearer.

- Why do you think Mary is pictured as facing outward toward the viewer rather than focusing on her child?

- Notice the three rays from heaven, symbolizing the trinity—God the Father, the Son, and the Holy Spirit—represented by the three figures at the top. What other elements of the biblical story of Jesus' birth can you identify in the image?
- The figure in the bottom left is that of a contemplative and perhaps troubled Joseph, Mary's husband-to-be. What do you imagine that Joseph is thinking? Why might he be troubled?
- Facing Joseph is an elderly person, said by some to represent Satan and by others to be a shepherd comforting Joseph. What thinking might lie behind each of these interpretations?

Visual Source 10.3 is a twelfth-century Byzantine painting intended to illustrate an instructional book for monks, written in the sixth century by Saint John Climacus. Both the book and the icon are known as the *Ladder of Divine Ascent*. Written by an ascetic monk with a reputation for great piety and wisdom, the book advised monks to renounce the world with its many temptations and vices and to ascend step by step toward union with God. The