WHAP - Chapter 10 Outline

Use this annotated chapter outline to review the major topics covered in this chapter. Return to skim any sections that seem unfamiliar. Then test your understanding of the chapter by selecting the quizzes and short-answer activities included in this Online Study Guide.

I. Opening Vignette
   A. In 1964, the Eastern Orthodox patriarch Athenagoras and Pope Paul VI met and rescinded the mutual excommunication decrees imposed by their respective churches in 1054.
      1. Christianity had provided common ground for postclassical societies in western Eurasia
      2. but Christendom was deeply divided: Byzantine Empire and West
         a. Byzantium continued Roman imperial traditions
         b. West tried to maintain links to classical world
         c. but Roman imperial order disintegrated in the West
      3. Roman Catholic Church of the West established independence from political authorities; Eastern Orthodox Church did not
      4. western church was much more rural than Byzantium
      5. Western Europe emerged, at an increasing pace after 1000, as a dynamic third-wave civilization
      6. Western Europe was a hybrid civilization: classical, Germanic, Celtic
      7. in 500 c.e., only about one-third of all Christians lived in Europe
         a. many distinct forms of Christianity in other regions
         b. many branches have survived throughout Afro-Eurasia; other branches were eliminated by spread of alternative religions

II. Eastern Christendom: Building on the Past
   A. The Byzantine Empire has no clear starting point.
      1. continuation of the Roman Empire
      2. some scholars date its beginning to 330 c.e., with foundation of Constantinople
         a. formal division of Roman Empire into eastern and western halves in late fourth century c.e.
      3. western empire collapsed in fifth century; eastern half survived another 1,000 years
      4. eastern empire contained ancient civilizations: Egypt, Greece, Syria, and Anatolia
      5. Byzantine advantages over western empire
         a. wealthier and more urbanized
         b. more defensible capital (Constantinople)
         c. shorter frontier
         d. access to the Black Sea; command of eastern Mediterranean
         e. stronger army, navy, and merchant marine
         f. continuation of late Roman infrastructure
         g. conscious effort to preserve Roman ways
   B. The Byzantine State
      1. the Byzantine Empire was much smaller than the Roman Empire
      2. but it remained a major force in eastern Mediterranean until around 1200
         a. reformed administrative system: generals had civil authority in the provinces, raised armies from peasants
      3. political authority was tightly centralized in Constantinople
         a. emperor ruled as God’s representative on earth
         b. awesome grandeur of court (based on ancient Persian style)
         c. was mostly concerned with tax collection and keeping order
      4. territory shrank after 1085, as western Europeans and Turks attacked
         a. 1453: Ottoman Turks conquered Constantinople, ended empire
   C. The Byzantine Church and Christian Divergence
      1. the Church was closely tied to the state: caesariopapism
         a. Byzantine emperor was head of both the state and the Church
         b. emperor appointed the patriarch, sometimes made doctrinal decisions, called church councils
      2. Orthodox Christianity deeply influenced all of Byzantine life
a. legitimated imperial rule
b. provided cultural identity
c. pervasiveness of churches, icons
d. even common people engaged in theological disputes

3. Eastern Orthodoxy increasingly defined itself in opposition to Latin Christianity
a. Latin Christianity was centered on the pope, Rome
b. growing rift between the two parts of Christendom
c. sense of religious difference reflected East/West political difference
d. with rise of Islam, Constantinople and Rome remained as sole hubs of Christendom
e. important East/West cultural differences (language, philosophy, theology, church practice)
   i. iconoclast movement in Byzantium from 726 to 843
   ii. issues like priests shaving, celibacy, leavened bread
   iii. issue of authority: growing claims of popes to be final authority for all Christians
f. schism in 1054, with mutual excommunication
g. Crusades (from 1095 on) worsened the situation
h. during Fourth Crusade, Westerners sacked Constantinople (1204) and ruled Byzantium for next 50 years

D. Byzantium and the World
   1. Byzantium had a foot in both Europe and Asia, interacted intensively with neighbors
   2. continuation of long Roman fight with Persian Empire
      a. weakened both states, left them open to Islamic conquests
      b. Persia was conquered by Islam; Byzantium lost territory
         i. invention of “Greek fire” helped Byzantines survive
   3. Byzantium was a central player in long-distance Eurasian trade
      a. Byzantine gold coins (bezants) were a major Mediterranean currency for over 500 years
      b. Byzantine crafts (jewelry, textiles, purple dyes, silk) were in high demand
   4. important cultural influence of Byzantium
      a. transmitted ancient Greek learning to Islamic world and West
      b. transmission of Orthodox Christianity to Balkans and Russia
         i. missionaries Cyril and Methodius created a written language for the Slavs (Cyrillic script) to aid transmission

E. The Conversion of Russia
   1. most important conversion was that of Prince Vladimir of Kiev
   2. Orthodoxy transformed state of Rus; became central to Russian identity
   3. Moscow finally declared itself to be the “third Rome,” assuming role of protector of Christianity after fall of Constantinople

III. Western Christendom: Constructing a Hybrid Civilization
A. Western Europe was on the margins of world history for most of the postclassical millennium.
   1. it was far removed from the growing world trade routes
   2. European geography made political unity difficult
   3. coastlines and river systems facilitated internal exchange
   4. moderate climate enabled population growth
B. In the Wake of Roman Collapse: Political Life in Western Europe, 500–1000
   1. traditional date for fall of western Roman Empire is 476 C.E.
   2. with Roman collapse:
      a. large-scale centralized rule vanished
      b. Europe’s population fell by 25 percent because of war and disease
      c. contraction of land under cultivation
      d. great diminution of urban life
      e. long-distance trade outside of Italy shirved up
      f. great decline in literacy
      g. Germanic peoples emerged as the dominant peoples in West
      h. shift in center of gravity from Mediterranean to north and west
3. survival of much of classical and Roman heritage
   a. Germanic peoples who established new kingdoms had been substantially Romanized already
      i. had established distinct ethnic identities and had militarized thanks to contact with Rome
      ii. had picked up Roman culture while serving in Roman army
   b. high prestige of things Roman
   c. Germanic rulers adopted Roman-style written law
4. several Germanic kingdoms tried to recreate Roman-style unity
   a. Charlemagne (r. 768–814) acted “imperial”
   b. revival of Roman Empire on Christmas Day 800 (coronation of Charlemagne); soon fragmented
   c. another revival of Roman Empire with imperial coronation of Otto I of Saxony (r. 936–973)
      i. his realm was later known as the Holy Roman Empire
      ii. largely limited to Germany
C. In the Wake of Roman Collapse: Society and the Church, 500–1000
   1. within these new kingdoms:
      a. highly fragmented, decentralized society
      b. great local variation
      c. landowning warrior elite exercised power
   2. social hierarchies
      a. lesser lords and knights became vassals of kings or great lords
      b. serfdom displaced slavery
         i. serfs owed services and goods to lords
         ii. lived on their own small farms
   3. Catholic Church was a major element of stability
      a. hierarchy modeled on that of the Roman Empire
      b. became very rich
      c. conversion of Europe’s non-Christians
         i. top-down conversion was the norm
         ii. similar process to spread of Buddhism among nomads
         iii. occasional coercion (e.g., Charlemagne and the Saxons)
         iv. considerable cultural accommodation
            a) Pope Gregory’s instructions to missionaries in England
            b) amulets, sacred wells, and festivals were preempted by Christianity
      d. most of Europe was Christian (with pagan elements) by 1100
   4. Church and ruling class usually reinforced each other
      a. also an element of competition as rival centers of power
      b. right to appoint bishops and the pope was controversial (the Investiture conflict)
D. Accelerating Change in the West: 1000–1300
   1. a series of invasions in 700–1000 hindered European development
      a. Muslims, Magyars, Vikings
      b. largely ended by 1000
   2. weather improved with warming trend that started after 750
   3. High Middle Ages: time of clear growth and expansion
      a. European population in 1000 was about 35 million; about 80 million in 1340
      b. opening of new land for cultivation
   4. growth of long-distance trade, from two major centers
      a. northern Europe
      b. northern Italian towns
         i. commerce with Islam and Byzantium
      c. great trading fairs (especially in Champagne area of France) enabled exchange between northern and southern merchants
   5. European town and city populations rose
      a. Venice by 1400 had around 150,000 people
b. still smaller than great cities elsewhere in the world
   c. new specializations, organized into guilds
6. new opportunities for women
   a. a number of urban professions were open to women
   b. widows of great merchants could continue husbands’ business
   c. opportunities declined by the fifteenth century
      i. technological progress may have harmed women
   d. religious life: nuns, Beguines, anchoresses (e.g., Hildegard of Bingen and Julian of Norwich)
7. growth of territorial states with better-organized governments
   a. kings consolidated their authority in eleventh–thirteenth centuries
   b. appearance of professional administrators
   b. some areas did not develop territorial kingdoms (Italian city-states, small German principalities)
E. Europe Outward Bound: The Crusading Tradition
1. medieval expansion of Christendom after 1000
   a. occurred at the same time that Byzantium declined
   b. clearance of land, especially on eastern fringe of Europe
   c. Scandinavian colonies in Newfoundland, Greenland, Iceland
   c. Europe had direct, though limited, contact with East and South Asia by thirteenth–fourteenth centuries
2. Crusade movement began in 1095
   a. wars at God’s command, authorized by the pope, for which participants received an indulgence (release from penalty for confessed sins)
   b. amazingly popular; were religious wars at their core
3. most famous Crusades aimed to regain Jerusalem and holy places
   a. many waves of Crusaders to the Near East
   b. creation of four small Christian states (last fell in 1291)
   c. showed Europe’s growing organizational ability
4. Iberian Peninsula Crusade
5. Baltic Crusade
6. attacks on Byzantine Empire and Russia
7. Crusades had little lasting political or religious impact in the Middle East
   a. Turkic and Mongol invasions are more important in Islamic history
8. Crusades had a significant impact on Europe
   a. conquest of Spain, Sicily, Baltic region
   b. Crusaders weakened Byzantium
   c. popes strengthened their position for a time
   d. tens of thousands of Europeans made contact with the Islamic world
      i. stimulated demand for Asian goods
      ii. learned how to produce sugar
      iii. Muslim/Greek scholarship entered Europe
   e. hardened cultural barriers
      i. deepened the Catholic/Orthodox divide
      ii. development of anti-Semitism in Europe
      ii. memory of the Crusades still affects dealings between Western civilization and Islam

IV. The West in Comparative Perspective
A. Catching Up
   1. the hybrid civilization of Western Europe was less developed than Byzantium, China, India, or the Islamic world
      a. Muslims regarded Europeans as barbarians
      b. Europeans recognized their own backwardness
   2. Europeans were happy to exchange/borrow from more advanced civilizations to the east
      a. European economies reconnected with the Eurasian trading system
b. Europeans welcomed scientific, philosophical, and mathematical concepts from Arabs, classical Greeks, and India

c. the most significant borrowing was from China
   i. borrowing was usually indirect
   ii. the compass, papermaking, gunpowder, etc.
   iii. in thirteenth–fourteenth centuries, many Europeans went to China
   iii. European voyages of exploration were in search of the sources of African and Asian wealth

3. Europe was a developing civilization like others of the era

3. by 1500, Europe had caught up with China and the Islamic world; surpassed them in some areas

5. 500–1300 was a period of great innovation
   a. agriculture
      i. development of heavy-wheeled plow
      ii. greater dependence on horses, use of better equipment
      iii. three-field system of crop rotation
   b. new reliance on nonanimal sources of energy
      i. new type of windmill
      ii. water-driven mills
      iii. water and wind power were applied to several industries
   c. technological borrowing for warfare, with further development
      i. Europeans were probably the first to use Chinese gunpowder in cannons
      ii. at sea: borrowed compass, rudder, lateen sail
   d. Europe developed a passion for technology

B. Pluralism in Politics

1. Europe crystallized into a system of competing states

2. political pluralism shaped Western European civilization
   a. led to frequent wars and militarization
   b. stimulated technological development

3. states still were able to communicate economically and intellectually

4. rulers were generally weaker than those to the east
   a. royal-noble-ecclesiastical power struggle allowed urban merchants to win great independence
   b. perhaps paved the way for capitalism
   c. development of representative institutions (parliaments)

C. Reason and Faith

1. distinctive intellectual tension between faith and reason developed

2. intellectual life flourished in the centuries after 1000
   a. creation of universities from earlier cathedral schools
   b. scholars had some intellectual freedom at universities

3. in the universities, some scholars began to emphasize the ability of human reason to understand divine mysteries
   a. also applied reason to law, medicine, and world of nature
   b. development of “natural philosophy” (scientific study of nature)

4. search for classical Greek texts (especially Aristotle)
   a. were found in Byzantium and the Arab world
   b. twelfth–thirteenth centuries: access to ancient Greek and Arab scholarship

5. deep impact of Aristotle
   a. his writings were the basis of university education
   b. dominated Western European thought between 1200 and 1700

6. no similar development occurred in the Byzantine Empire
   a. focus of education was the humanities
   b. suspicion of classical Greek thought

7. Islamic world had deep interaction with classical Greek thought
   a. massive amount of translation in ninth–tenth centuries
   b. encouraged a flowering of Arab scholarship between 800 and 1200
c. caused a debate among Muslim thinkers on faith and reason
d. Islamic world eventually turned against natural philosophy

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

A. Many features of medieval Christendom have extended into the modern era.
   1. crusading motivated Spanish and Portuguese explorers
   2. merchants’ freedom helped lead to capitalism and industrialization
   3. endemic military conflict
   4. ongoing “faith and reason” controversy
   5. Eastern Orthodox/Roman Catholic division of Christianity remains
   6. universities were a medieval creation

B. We need to beware of the notion that the course of medieval European civilization determined the future.
   1. some historians have argued that Europe’s global domination in the nineteenth century grew from its unique character after 1000
   2. in reality: Europe’s recent development was a great surprise
   3. such a view minimizes the way people at the time understood their world

Key Terms

Aristotle and classical Greek learning: Some works of the Greek philosopher Aristotle (384–322 B.C.E.) had always been known in Western Europe, but beginning in the eleventh century, medieval thought was increasingly shaped by a great recovery of Aristotle’s works and a fascination with other Greek authors; this infusion of Greek rationalism into Europe’s universities shaped intellectual development for several centuries.

Byzantine Empire: Term used by modern historians to refer to the surviving eastern Roman Empire during the medieval centuries; named after the ancient Greek city Byzantium, on the site of which the Roman emperor Constantine founded a new capital, Constantinople, in 330 C.E. (pron. BIZanteen)

caesarpapism: A political-religious system in which the secular ruler is also head of the religious establishment, as in the Byzantine Empire. (pron. SEEZar-oh-PAPE-ism)

Charlemagne: Ruler of the Carolingian Empire (r. 768–814) who staged an imperial revival in Western Europe. (pron. SHAHR-leh-mane)

Christianity, Eastern Orthodox: Branch of Christianity that developed in the eastern part of the Roman Empire and gradually separated, mostly on matters of practice, from the branch of Christianity dominant in Western Europe; noted for the subordination of the Church to political authorities, a married clergy, the use of leavened bread in the Eucharist, and insistence on church councils as the ultimate authority in Christian belief and practice.

Christianity, Roman Catholic: Western European branch of Christianity that gradually defined itself as separate from Eastern Orthodoxy, with a major break in 1054 C.E. that has still not been healed; “Roman Catholic” was not commonly used until after the Protestant Reformation, but the term is just since, by the eleventh century, Western Christendom defined itself in centralized terms, with the bishop of Rome (the pope) as the ultimate authority in matters of doctrine.

Constantinople: New capital for the eastern half of the Roman Empire, established by Emperor Constantine in 330 C.E. on the site of the ancient Greek city of Byzantium; Constantinople’s highly defensible and economically important site helped assure the city’s cultural and strategic importance for many centuries. (pron. con-stan-tih-NO-pul)

Crusades: Modern term meaning “ventures of the cross,” used to describe the “holy wars” waged by Western Christendom from 1095 until the end of the Middle Ages and beyond; Crusades could only be declared by the pope and were marked by participants.
swearing a vow and receiving an indulgence in return.

**Cyril and Methodius:** Ninth-century Byzantine missionaries to the Slavs whose development of Cyrillic script made it possible to write Slavic languages. *(pron. SIR-uhl, meth-ODE-ee-us)*

**Cyrillic:** Alphabet based on Greek letters that was developed by two Byzantine missionaries, Cyril and Methodius, to write Slavic languages. *(pron. sih-RIL-ik)*

**European cities:** Western Europe saw a major process of urbanization beginning in the eleventh century, with towns that created major trade networks and that were notable for the high degree of independence they often enjoyed.

**Greek fire:** Form of liquid fire that could be sprayed at the enemy; invented by the Byzantines and very important in their efforts to halt the Arab advance into Byzantine territory.

**guild:** An association formed by people pursuing the same line of work that regulates their professions and also provides a social and religious network for members.

**Holy Roman Empire:** Term invented in the twelfth century to describe the Germany-based empire founded by Otto I in 962 C.E.

“hybrid civilization,” the West as a: The distinctive path of Western Europe in the centuries following the fall of the western Roman Empire, leading to a society that included elements of ancient Rome, the practices of Germanic invaders who formed new states, Christianity, and elements of pre-Roman culture that still survived.

**iconoclasm:** The destruction of holy images; a term most often used to describe the Byzantine state policy of image destruction from 726 to 843. *(pron. eye-KON-oh-klasm)*

** indulgence:** A remission of the penalty (penance) for confessed sin that could be granted only by a pope, at first to Crusaders and later for a variety of reasons.

**Justinian:** Byzantine emperor (r. 527–565 C.E.), noted for his short-lived reconquest of much of the former western Roman Empire and for his codification of Roman law.

**Kievan Rus:** State that emerged around the city of Kiev in the ninth century C.E.; a culturally diverse region that included Vikings as well as Finnic and Baltic peoples. The conversion of Vladimir, the grand prince of Kiev, to Orthodox Christianity in 988 had long-term implications for Russia. *(pron. key-YEV-an ROOS)*

**natural philosophy:** The scientific study of nature, which developed, especially in Europe, in the later Middle Ages.

**Otto I:** King of Germany (r. 936–973) who built a consolidated German–northern Italian state and was crowned emperor in 962, creating what became known in time as the “Holy Roman Empire.”

**system of competing states:** The distinctive organization of Western European political life that developed after the fall of the western Roman Empire in the fifth century C.E. in which the existence of many small, independent states encouraged military and economic competition.

**Vikings:** Scandinavian raiders who had an impact on much of Western Europe in the late eighth to eleventh centuries; their more peaceful cousins also founded colonies, including Newfoundland, Greenland, and Iceland.

**Vladimir, prince of Kiev:** Grand prince of Kiev (r. 978–1015 C.E.) whose conversion to Orthodox Christianity led to the incorporation of Russia into the sphere of Eastern Orthodoxy. *(pron. vlad-IH-mir)*