CHAPTER 8

The Expansion of Europe, 950–1100

OUTLINE

I. Introduction
   A. Legacy of Charlemagne and the Song of Roland
      1. Oral storytelling
      2. Reflects the values of its age, around the year 1100 C.E.
      3. How the world has changed since Charlemagne; elements added to story
         a. Language
         b. Chivalry and knighthood
         c. Holy war with Muslims

II. A Tour of Europe around the Year 1000 C.E.
   A. Europe as a concept
      1. Territories brought into orbit of Western civilization
         a. Trade
         b. Imperial conquest
         c. Spread of Christianity and Islam
      2. Immigration increases diversity
         a. Asia
         b. Vikings
      3. Europe invented during this period through colonization
         a. Europeans become agents of imperialism
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B. Aftermath of the Vikings
   1. Viking colonies: Iceland, Greenland, Newfoundland
      a. Icelandic political institutions
      b. Althing
      c. Sagas
   2. Viking influence
      a. Norsemen settle in British Isles, Scandinavia, and Low Countries
      b. Norsemen in Normandy

C. Rise of Rus’ and the kingdoms of eastern Europe
   1. Rus’
      a. From Sweden, moved to steppes
      b. Traders from Baltic region
      c. Conquered fortress of Kiev by 1000 C.E.
         i. Had access to Black Sea
         ii. Traded with Constantinople, Baghdad
         iii. Traded with Arabic, Persian, and Turkic in contact with China
      d. Rus’ at the heart of economic and political activity in medieval world
   2. The New Kingdoms of East-Central Europe
      a. Croatia embraced Latin Christianity
      b. Serbia fell into orbit of Byzantium and Greek Orthodoxy
      c. Magyars arrived in Hungary
         i. Served as mercenaries for western Europe and Byzantine emperors
         ii. Took control of Danube basin
         iii. Later adopted Latin Christianity

D. New Scandinavian kingdoms and the Empire of Cnut the Great
   1. Three strong kingdoms emerged by 1000 C.E.
      a. Norway, Sweden, and Denmark
      b. Built on legacy of Viking forbears
   2. Kings
      a. Fierceness in battle and generosity afterward
      b. Dominated seas and riverways
      c. Adaptation and intermarriage
3. “Viking Age”
   a. Deliberate manipulation of heritage
   b. Strategic decision to convert to Christianity and political conventions of the continent
   c. Glorify own distinctive culture and economic achievements

4. King Cnut
   a. Ruled over Norway, much of Sweden, England, and Denmark
   b. Controlling interests in Ireland and portions of Low Countries
   c. Diplomatic family ties to Flanders, Normandy, Poland, and Germany
   d. Empire came apart upon his death
   e. Set the stage for Norman conquest of England

E. Mediterranean microcosms
   1. Mediterranean coastal regions interlocking components
   2. More in common with other coastal regions than with neighboring inland territories
   3. Interrelationships more determined by trading patterns than any particular ruler
   4. Sicily incorporated by a long series of conquerors
      a. Cultural identity?
   5. More useful to think in terms of influences, connections, and orbits of exchange
      a. Light touch is needed in the region
      b. Venetians successful in this practice

F. Heirs of Charlemagne
   1. King Otto I of Saxony
      a. Conquest of Slavic lands
      b. Guardians of Christendom
      c. Crowned emperor in 962 C.E.
         i. Claims of imperial autonomy
      ii. Claims of inheritance through patronage of arts and learning
      d. Problem of local elites versus imperial ambitions
   2. Mediterranean government
      a. Power based on Carolingian foundations
      b. Authority figures administer justice and trade
3. Frankish kingdom
   a. Collapse
   b. Survival of some institutions
   c. Autonomous principalities
   d. Hugh Capet, the "King of France"
      i. Only local power
      ii. Defense against Vikings

III. The Agricultural Revolution of the Medieval Warm Period
   A. Transformations
      1. Technological innovation
      2. Slow, but important change—“revolution”
   B. New technologies
      1. Heavy-wheeled plow, horse collars, and harnesses
         a. Turned northern European soil better
         b. Iron horseshoes and tandem collars
      2. Labor-saving devices
         a. Iron for hoes, forks, shovels, and scythes
         b. Wheelbarrow and harrow
      3. Mills
         a. Water mill used to save labor
         b. Local lords used these for economic and political power
         c. Used for a variety of purposes
         d. Only source of mechanical power for manufacturing until nineteenth century
   C. Conditions for growth
      1. Many of the technologies developed early now put to use
      2. Climate change important factor
         a. Grow crops farther north
         b. Drying the soil, lengthening growing season
         c. Benefits North while hurting Mediterranean
      3. Technologies took hold after settlement of Magyars and Vikings
         a. After threat of invasion decreases, monasteries use tools and technology
         b. Local lords saw benefits of increasing own production
c. Increased productivity
   i. Increased population
   ii. Changes in patterns of settlement
   iii. Organization of peasant workforce

D. Harnessing people
   1. Changes in patterns of peasant settlement in northern Europe
   2. Development of the manor
   3. Consolidation of individual peasant holdings
      a. Establish communal ovens, churches, blacksmiths, mills
   4. Lord of the manor
      a. Dominant role
      b. Claimed large share of peasants’ production
      c. Peasant labor services
         i. Free peasants could become serfs
         ii. Serfs inherited servile status
         iii. Serfs were tied to the land, lacked geographical mobility

E. Conquest of the land
   1. Three-field system of crop rotation
      a. Adaptable to fertile soils of northern Europe
      b. Produced higher yields and was insurance against disaster
   2. New types of food (for humans and animals)
      a. Supplement diet with protein
      b. Additional food for animals makes them healthier
   3. Helped spread labor more evenly over the course of a year

IV. Growth of Towns and Trade
   A. Roman urban infrastructure crumbled during fifth and sixth centuries
      1. Depleted populations could no longer support public works
      2. Monasteries replaced cities as nuclei of civilization
      3. Under Charlemagne, towns planted by royal initiative
   B. Fostering commerce
      1. Agricultural revolutions help revitalize towns
      2. Towns act as safe havens for travelers and trade
3. Monasteries also provide protection and encourage innovation
4. Port towns along trade routes begin to prosper again

C. Byzantine reduction of piracy
   1. Venice, Amalfi, Naples, and Palermo benefit from Byzantium protection
   2. Luxury items brought in from the East
   3. Changes in patterns of trade benefit Genoa and Pisa

D. Exotic items flow north from Italy and Mediterranean
   1. Trade connections made between Italian trade cities and Flanders
   2. Fairs take place in various places several times a year
   3. Eventually direct route by sea from Flanders to Italy

E. “Town Air Makes You Free”
   1. Problems of urban living
      a. Sanitary conditions poor
      b. Disease
      c. Fire
   2. Benefits of urban living
      a. Citizens of a town not subject to arbitrary jurisdiction of local lord
      b. Receive charters of liberty
      c. Mutually beneficial relationships: source of taxation
   3. Growth through immigration
      a. Freedom for those who live in a town for a year and a day
      b. Local resistance to attempt to control towns

F. Portable wealth: money and credit
   1. Growth of towns and trade required reliable currency
      a. Regions with regulated currency were earliest participants in commercial revolution
      b. Multiple currencies required money changers and bankers
   2. Jewish bankers in western Europe
      a. Network of Jewish communities
      b. Christians theoretically forbidden to lend money (usury)
      c. Moral stigma of money-lending trade made Jews a target for violence
      d. Perpetuation of negative conspiracy theories
V. Violence, Lordship, and Power

A. New wealth fosters both social mobility and social stratification
   1. Nobility in Carolingian period small percentage of population
   2. New families begin to establish themselves as territorial lords

B. Tools of Power: Castles and Knights
   1. New lords protect territories and followers by building castles
   2. Castles begin to dominate landscape
   3. Serve defensive and offensive role
   4. Allows lord to dominate landscape
   5. Often formed nucleus of new towns
   6. Start as wooden structures, become increasingly stone constructions

C. New lords challenge older lords, claim descent from Vikings, break from Roman past

D. Lords need assistance of warriors to defend claims
   1. Maintain private army of men heavily equipped
   2. Knighthood
      a. A new social order of men of widely varying social rank
      b. A specialized warrior group associated with the nobility

E. Knights, Lords, and Vassals
   1. Political and military power in the hands of wealthy landholders
   2. Centralized Europe’s growing wealth for themselves
   3. Exercise enormous power over property rights, coinage, law, military, and taxation

F. Problem of "Feudalism"
   1. Feudalism as a highly decentralized political system
   2. Varieties of interpretation
      a. Marxist historiography
      b. Social historians
      c. Legal historians
      d. Military historians
   3. Feudalism defined
      a. A political system in which public powers were exercised by private lords
      b. First took shape after disintegration of Carolingian Empire
      c. Justified a hierarchical legal and political order
d. Vocabulary
   i. Fief: a contract in which something of value was exchanged for service
   ii. Vassal: recipient of a fief
   iii. Homage: a solemn act in which a vassal becomes “the man” of his lord

e. Personal relationships of service in return for land holding

f. Necessary for the maintenance of order

G. A New Type of Monarchy: England

1. In 1066 C.E., Duke William of Normandy claims to be successor of English king

2. English people elected Harold king
   a. William defeated Harold at Battle of Hastings and took power

3. William subjugated all others who claimed kingship
   a. Asserted kingship by both conquest and imperial succession
   b. Claimed all the land of England belonged to him

4. William rewarded his Norman followers with fiefs taken from English landholders
   a. William received their loyalty and a share of their revenues

5. William exercised many important powers of the state
   a. Coined money
   b. Collected nation land tax
   c. Supervised royal courts
   d. Had right to raise an army
   e. Maintained Anglo-Saxon sheriffs to administer local law

6. William’s exercise of these national powers enabled him to insist on people’s loyalty

H. The Struggle for Imperial Power

1. No German king could claim rule over large tracts of land

2. Imperial authority of any ruler bolstered by alliance with the Church
   a. Emperor relied heavily on the Church leadership
   b. Appointed bishops and archbishops

3. In 1056 C.E., Henry IV succeeds his father as emperor (six years old)
   a. Competition among his advisers led to broader conflict
   b. German princes attempted to take power from Henry’s regents
   c. Hostilities escalated into civil war
d. Pope Gregory VII insisted that no layman could have influence on the Church
   i. Impacted Henry’s ability to appoint bishops

e. Pope Gregory VII allied himself with Henry’s enemies, attempted to depose him
f. Henry forced to beg the pope for forgiveness and recognize his authority
   i. Reversed relationship between secular and religious power

VI. Religious Reform and Papal Power

A. Power of the papacy begins to grow in the eleventh century
   1. Local churches fall under the influence of powerful families
   2. Bishops co-opted by powerful families
   3. Monasteries become further privatized, haven for rich aristocrats
   4. Many popes drastically abused their power and compromised credibility of the papacy

B. The Monastic Reform Movement
   1. Cluny established new type of monastery in Burgundy
      a. Placed monastery under direct protection of the papacy
      b. Wealthy benefactor relinquished control over the monastery
         i. Benefactor family gained special spiritual privileges
      c. Cluny sponsored development of multiple monasteries based on this model
         i. All monasteries Cluny developed were attached to mother house
         ii. They were not independent
         iii. All engaged in the same religious rituals
   2. Cluniac reforms strongest in Frankish territories and Italy
      a. Absence of strong king figures allows this
   3. Monastic reform takes different shape in Germany and Anglo-Saxon England
      a. Reforms responsibility of kings; Charlemagne pious model
      b. Kings also insisted on poverty, chastity, and obedience and following same liturgical rites
      c. Because kings guaranteed freedom from outside influence, they choose abbots and bishops
      d. Future kings of England have more direct control over church lands
   4. Monasticism became the dominant spiritual model for western Christianity
      a. Monasteries had important impact on piety of the people
      b. Many monasteries maintained parishes that served the spiritual needs of the people
5. Relics and Pilgrims
   a. Many monasteries housed relics that were thought to possess protective or curative powers
   b. These relics were collected and displayed at monasteries
      i. Relics became a way for monasteries to attract attention and generate revenue
      ii. Competition for relics
   c. Pilgrimages new form of piety

C. The Reform of the Secular Clergy
   1. Reform movement in the monasteries began to affect bishops
   2. Bishops and priests serving in the diocese were secular clergy
      a. Secular clergy shared similar lives to their parishioners
   3. Abbots often appointed to Episcopal office; brought monastic values and beliefs
      a. Non-monastic bishops required to adopt stricter standards of conduct
      b. Bishops began to rebuild and expand their cathedral churches
         i. More suitable reflections of divine majesty
         ii. Following Cluniac example
   4. Influence of these newly empowered bishops grew, reform agenda expanded
      a. Attack simony: use of ecclesiastical office for personal gain
      b. Movement targeted customs of the Church
      c. Demanded that secular clergy share lifestyle of monks
         i. Poverty
         ii. Chastity
         iii. Obedience
      d. Celibacy stricture resisted
         i. Monks and priests developed different lives as a result of different tasks
         ii. Demands of priestly celibacy seen as unreasonable
         iii. At this time, vast majority of parish priests were married
   5. The Reform of the Papacy
      a. Pope Leo IX (r. 1049 C.E.) issued decrees against simony and clerical marriage
      b. Traveled throughout continent to ensure reforms being carried out
      c. Vision of the Church as a monarchy
         i. Limited the authority of other officeholders in the Church
         ii. Met serious opposition from within the Church; needed support of local rulers
ii. Holy Roman Emperor Henry III insulated pope from local Roman nobility

iv. New pope, Nicholas II, created College of Cardinals as policy advisers and as overseers of papal elections

6. Investiture Conflict
   a. Gregory VII elected pope in 1073 C.E.; initially had good relations with Henry IV
   b. Conflict in 1075 C.E. between Gregory and Henry over right to appoint bishops
   c. Henry wanted the political benefit of appointing bishops; for Gregory it was simony
   d. Gregory’s reform movement sought to liberate Church from worldly control and expand its power
   e. Gregory understood this to be not just a policy matter, but a matter of “church dogma”
   f. Henry refused to accept Gregory’s authority and appointed Archbishop of Milan
   g. Gregory excommunicated several of Henry’s advisers
   h. Henry renounced Gregory; Gregory excommunicated Henry
   i. Gregory attempted to overthrow Henry; Gregory ultimately exiled by Henry
   j. Results in Concordat of Worms
      i. Emperors forbidden from investing prelates with religious symbols of office
      ii. Allowed to give them temporal office

VII. Crusading Causes and Outcomes
   A. Changes in claims of power for papacy
      1. Pope can judge all men, but cannot be judged by man
      2. Every lord owes loyalty to the pope
         a. Pope can free any man of obligations to lord
         b. Pope is the arbiter of eternal life and death
      3. Western Christendom united under Pope by Crusades
   B. The Expansion and Limitations of Byzantium
      1. Muslims capture Sicily and Crete
      2. Pagan Slavs migrate into the Balkans
      3. Rus’ also putting pressure on empire
   C. Byzantine revival
      1. Missionaries convert Balkan Slavs to Orthodox Christianity
         a. Create new written language—Old Church Slavonic (Cyrillic alphabet)
         b. Military and commercial alliance with western Rus’
2. Military successes against the Abbasid dynasty
   a. Reconquer territories lost centuries before
   b. Trouble reintegrating Christian Armenians and Syrians
3. Economic problems
   a. Cost of reconquest and expansion taxing the treasury
   b. Debasing coin system undermines Byzantine commerce
   c. Facing competition from Venice, Genoa, and Pisa
4. Invasion of Seljuq Turks
   a. Capture Armenia, move into Anatolian heartland
   b. Destroy Byzantine army; Byzantine Empire faces huge loss
   c. Seljuq Turks conquer Jerusalem
5. The Call for a Crusade
   a. Alexius Comnenus (r. 1081-1118 C.E.) needed forces to combat the Turks
   b. Appealed to Pope Urban II for troops to repel the Turks
D. First Crusade
   1. Pope Urban’s appeal
      a. Show power of papacy to kings in western Europe
      b. Demonstrate power of Latin West over Greek East
      c. Bring about reconciliation between Orthodox and Latin churches
      d. Achieve peace at home
      e. Goal of Jerusalem
   2. Pope Urban issues call for crusade at Clermont (1095 C.E.)
   3. Motives varied
      a. Win new lands
      b. Prospect of adventure
      c. Religious, a mission from God
         i. Freed from penances
         ii. Straight into heaven
   4. Assaults against Jewish communities (Mainz, Worms, Speyer, and Cologne)
      a. Assaults and pogroms against Jews regular feature of Crusades
5. The Christian Conquest of Jerusalem
   a. Byzantium seen as an obstacle to recovery of Jerusalem for Christianity
   b. Byzantium and crusaders often at odds
   c. Distrust between groups
6. Crusaders capture Antioch and most of Syria (1098 C.E.)
7. Crusaders take Jerusalem, slaughtering its inhabitants (1099 C.E.)
8. Further the decline of Byzantine commerce

E. Consequences of the Crusades
1. Little real impact on the Muslim world
   a. Crusaders did not wish to interfere with trade routes
   b. Crusaders did not control Red Sea; Far East trade routes unaffected
   c. Greatest economic gains went to Venice and Genoa
   d. Both sides gained military experience and knowledge
2. For Muslims, the loss of Jerusalem was a religious affront
   a. Destructive legacies of holy war and jihad for both Christians and Muslims
3. Second Crusade
   a. Syrian principalities recaptured by Muslims
   b. Christian warriors suffered crushing defeats
   c. Muslim leader Saladin recaptured Jerusalem (1187 C.E.)
4. Crusader army sacks Constantinople (1204 C.E.)
   a. Venetian gain
   b. Damaging Byzantine Empire
5. Impact on western Europe
   a. Difficult to assess
   b. Western expansionism
   c. Greatest gains went to republics of Venice and Genoa
   d. “Crusade” fostered a new political and religious ethos for Europe
      i. Crusade as a concept; little or no religious toleration for those who are different

VIII. Culture of the Muslim West
A. Number of positive outcomes from interaction between Latin West and Islamic world
   1. Interaction with Muslims has significant impact on European learning, literature, music, and art
2. Transformation in Christian theology
   a. Muslims had preserved Hellenistic medicine and science
   b. Ideas of Aristotle
   c. Europeans previously ignorant of Muslim beliefs, now Qur’ān is translated

B. Muslim Philosophy and Christian Theology
   1. Arabic cultures provided most direct access to Greek learning
      a. Western intellectuals acquainted with Greek ideas through Arabic translations
      b. Robert of Ketton, Hermann of Carinthia
   2. Arabic translations sponsored by Abbasid court at Baghdad
      a. House of Wisdom
      b. Plato, Aristotle, Plotinus, and other Greek authors widely available
   3. Muslim scholars sought to reconcile Greek and Hellenistic philosophy with Islam
      a. Difficulties on concepts like eternal world, immortality of soul, and free will
   4. Muslim Science, Medicine, and Mathematics
      a. Astrology and medicine were applied sciences that required observation
      b. Observations of the heavens accurate
         i. Corroborated idea that earth revolved around sun; earth turned on its axis
         ii. Ideas seen to conflict with Aristotle; therefore not generally accepted
      c. Discovered contagious nature of TB
      d. Noted that disease could be spread through contaminated water and soil
      e. Avicenna wrote *Canon of Medicine*; seminal text for years
   5. Significant developments in math
      a. Decimal arithmetic
      b. Algebra, algorithms
      c. Accounting systems on which trade and commerce are based

C. Muslim Literature and Art
   1. Great significance of poetry in Islamic arts
      a. Muhammad had framed the Qur’ān in poetry
      b. Poetry was a path to advancement
         i. Umar Khayyam (d. 1123 C.E.)—Rubaiyat
   2. Muslim Spain and Jewish intellectual life
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3. Architecture one of the most distinctive elements of Islamic art
   a. Originally based off Byzantine models
   b. Building styles reflected many cultures that embraced Islam

D. The Islamic Influence on Western Europe
   1. Reliance of western Europe on Islamic knowledge
   2. Reflected in the use of Arabic words in European languages
   3. Self-perception of Christians: respect and fear of Muslims

IX. Conclusion
   A. Latin Europe was least powerful, least prosperous, least sophisticated of Rome’s heirs (1000 C.E.)
   B. 100: a force to be reckoned with
      1. Growing economic strength
         a. Increasingly efficient agriculture
         b. Growing population
         c. Expanding trade
      2. Result: dynamic, expansionist, self-confident, and mobile society

GENERAL DISCUSSION QUESTIONS

1. What factors contributed to European economic growth between 950 and 1100 C.E.? Was this growth beneficial or harmful to the majority of the population?

2. During this period, what relationships do you see between economic growth and political power? Between economic growth and technological achievements?

3. If agriculture, tied to old ways, constituted the main medieval economy, where was the scope for innovation and invention? How would a change in crop-rotation systems immediately increase production? Why were Europeans slow to adopt such changes?

4. Was serfdom a successful economic system during this period? How was it justified, even though it was not fair to everyone?

5. Why did Pope Urban II issue the call for the First Crusade? Why did so many western Europeans join the cause? What evidence supports the idea that “the dominant motive for going on the First Crusade was religious”?

6. Later Crusades were generally less glorious than the First Crusade. Why was this? What were the fundamental weaknesses in the idea of establishing a Latin Christian kingdom in Palestine, with Jerusalem as its capital?
7. Why, according to medieval writers, were some people born aristocrats and others born serfs? Did social inequality reflect a basic human inequality? Are some people naturally stronger, better fighters, or more qualified to lead, while others must defer to them?

8. Compare and contrast the lifestyle of religious life in the monastery with the religious life of the secular clergy. What accounts for this dramatic difference? Why did the reform movement begin with the monasteries and work its way up to the papacy?

9. Describe the significant reforms in the papacy begun by Pope Urban II. Why was the papacy in such great need of reform? Were Urban II’s motives entirely religious, or did he have political motivations as well?

10. What were the different motivations of Alexius and Pope Urban II as they relate to the Crusades? Which of them was more successful in achieving his objectives?

11. Is the term feudalism still useful as a historical concept, or has it become a misleading myth? What problems does it solve, and what others does it create?

**DOCUMENT DISCUSSION QUESTIONS**

**The Graphic History of the Bayeux Tapestry**

1. Like a graphic novel or a comic strip, the Bayeux Tapestry tells its story through images; words (in very simple Latin) play a minor role. What do the tapestry’s artists choose to express exclusively through visualization? When do they choose to state something verbally? What might be the motivation behind these choices? What is left out of the story, or left ambiguous? What might be the reason(s) for this?

2. In addition to being a source for political and military historians, the Bayeux Tapestry provides us with fascinating glimpses into the daily life and material culture of the Middle Ages. What, for example, can you conclude about the necessary preparations for a voyage by sea? What about the history of clothing, weaponry, or animals?

3. If Queen Edith is responsible for making the tapestry, it would constitute one of the few surviving historical accounts by a woman prior to the twentieth century. Would the fact of the creator’s gender change your perception of this artifact or of these particular scenes? Why or why not?

**A Miraculous Reliquary**

1. Describe Bernard of Angers’s thoughts and attitudes about the individuals who made pilgrimages to pray before the relics of the saints. What event led him to change his opinion of these individuals?

2. Of what did Bernard accuse the pilgrims?

3. Did the monasteries have other than religious aims in encouraging the faithful to visit their shrines? Based on what you have read in the previous chapter, what were they?
4. As mentioned in the text and in the reading, often monasteries would steal relics from one another. How do you think they would have reconciled this practice with the commandment that forbids taking something that is not yours?

**Preaching the First Crusade: Two Accounts**

1. How did the justification for the Crusades differ between the accounts provided by Pope Urban II and Anna Comnena? How do the differing accounts reflect the different motives of these authors?

2. How did Pope Urban II encourage the citizens of Europe to fight the Crusades? On what authority did he base his encouragement to do so? What do you think were the “true” motives of the crusaders?

3. Rather than posit that the crusaders’ motives were either for personal gain or religious, is it possible that they were both?

4. Based on what you have read throughout the text, are religious aims linked to economic ones? Would you say this happens never, seldom, often, or always?

5. Ultimately, the Crusades were a failure resulting in a great loss of life. Why do people in the West tend to look at the Crusades in such a positive (or at least not a negative) light?

**An Arab Aristocrat Encounters the Crusaders**

1. How did Usama distinguish between Europeans who had been in Jerusalem for a long period of time and those who had just arrived?

2. How does his story demonstrate the significance of cultural differences and cultural misunderstandings? Was the soldier who attempted to turn him to the East more likely malicious or naïve?

3. Based on what you have read in the chapter, does this account seem more likely an isolated incident or a representation of the way Muslims were treated?

4. As depicted in the reading, the Templar’s reaction to the author is different from that of the Frank who had just arrived in the Holy Land. It becomes obvious that those crusaders who had dealt with Muslims had a different interaction than the one who had no previous dealings with any Muslims. Does this situation still exist in today’s world? Do people who have no exposure to Islam or contact with any Muslims draw negative inferences and have negative impacts? Why is this so?

**A Hebrew Poem from Muslim Spain**

1. The poet is described as a military leader in the Muslim kingdom, as well as the head of the Jewish community. What does this suggest about the relationship between the two groups?

2. What is the poem attempting to communicate? How successful is the poem in communicating its message?

3. How does the treatment of Samuel the Nagid differ from what he might have experienced in Rome, Byzantium, or London?
LECTURE OBJECTIVES

1. Explain the reasons for the fragmentation of political power throughout most of Europe in this period.
2. Identify the most important outcomes of the medieval agricultural revolution.
3. Describe the effects of the reforming movements in the Church.
4. Understand the motives behind the Crusades.
5. Trace the political, economic, social, religious, and cultural effects of the Crusades.

TOPICS FOR DISCUSSION AND FURTHER ELABORATION

- Explain what happened to the lands that Charlemagne conquered upon his death; describe what happened under Otto’s leadership. Explain why it would have been difficult to govern that much territory in this historical period.
- Define agricultural revolution. Explain the characteristics of this revolutionary change. Describe the conditions that allowed this revolution to occur.
- Explain crop rotation and describe the crop-rotation techniques utilized in Europe. Explain the impact these techniques have on agricultural produce.
- Describe the emergence of towns. Explain the “romantic lure” of the city. Compare and contrast the idealized image of the time with the reality of town life.
- Define currency. Explain how the development of currency dramatically affected trade and commerce during this period.
- Define feudalism. Explain the multiple definitions of the term. Discuss the difficulties with defining this as the “feudal” period.
- Trace the emergence of lords and describe how they rose to power. Explore the advantages and disadvantages of this type of governance.
- Explore the short- and long-term consequences of the development of these lordships.
- Discuss the significance of the new lords claiming descent from the Vikings. Explore the first significant break from claiming legitimacy with a connection to Rome.
- Trace the rise of William of Normandy and his impact on the emergence of England as a “feudal” monarchy.
- Compare and contrast the condition of England and France during this period.
- Describe the debased condition of the papacy during this period and the important efforts at reform.
- Summarize the Cluniac reforms. Explain the importance of the Cluniac reforms in the monasteries.
- Describe how the monasteries impacted the lives of the laity. Explore the emergence of monasteries as pilgrimage sites.
- Draw the distinction between monastic life and that of the secular clergy. Explain the important differences between these two groups in the early Church.
• Discuss the impact of monasticism on ecclesiastical leadership in the secular clergy. Explore the debate that emerged about priestly celibacy around the year 1000 C.E.

• Summarize the reforms of Pope Leo IX and describe the development of the College of Cardinals.

• Explain the Investiture Controversy and the strained relationship between Pope Gregory VII and Henry IV in Germany. Discuss this relationship as foreshadowing a legacy of strained relations between the pope and the leader in Germany.

• Explain the Concordat of Worms and its effect on relations between church and state.

• Summarize the increasing threats faced by Byzantium, the nature of the challenges the country was facing, and the arrival of the Seljuq Turks.

• Describe the very different motives of Alexius of Byzantium and Pope Urban II in calling for a crusade. Explain how their very different motives proved a great challenge for Alexius.

• Explain the “true” motives of Pope Urban III in his ambitious call for a crusade. Describe how he may have had multiple motives.

• Describe the significant economic costs for an individual to participate in the Crusades. Explain the techniques that Pope Urban III employed to encourage crusading.

• Summarize the significant, and very different, effects of the Crusades on the Europeans, the Muslims, and the people of Byzantium.

• Explain how the Crusades shaped the relationship between Europeans and the Muslim world. Describe how the Crusades crystallized the notion of holy war for each of these populations.

• Discuss the legacy of the Crusades, especially how they altered relations between Europeans and the Muslim world.

• Describe the benefits of the Crusades. Explain how the intellectual and cultural contact enriched both the Europeans and the Muslims.

• Summarize the significant philosophical and scientific contributions of the Islamic world, as well as their contributions in literature and art.

**SUGGESTED READINGS**


**SUGGESTED FEATURE FILMS**


- *Alfred the Great*. 122 min. Color. 1969. MGM. In general, this is a realistic portrayal of Alfred’s reign. With David Hemmings and Michael York.

■ *Becket*. 148 min. Color. 1964. Paramount Pictures. Based on the play by Jean Anouilh, the film explores the relationship between Thomas Becket (Richard Burton) and Henry II (Peter O’Toole).


■ *El Naser Salah el Dine/Saladin*. 90 min. Color. 1963. Lotus Films. Saladin is presented as a prototype of Nasser in calling for Arab unity in order to expel the Western invaders.

■ *The Lion in Winter*. 135 min. Color. 1968. MGM/UA Home Entertainment. Henry II and Eleanor meet with their three surviving sons at Christmas to decide which of them should become the new king after Henry’s death.


■ *The Warlord*. 123 min. Color. 1965. Universal Pictures. Film set in the eleventh century about a knight who invokes the right (*ius primae noctis*) to sleep with another man’s bride on their wedding night.

**SUGGESTED CLASSROOM FILMS**


- Christians, Jews, and Moslems in Medieval Spain. 32 min. Color. 1989. Films for the Humanities and Sciences. The history of Spain from the time of the first landing, in 711, through the nearly eight-hundred-year-long war that ended in the expulsion of both Moors and Jews in 1492.


- Feast and Famine. 55 min. Color. 1991. Insight Media. This BBC production explores the agricultural underpinnings of medieval Europe.

- The Feudal System. 52 min. Color. 1989. Films for the Humanities and Sciences. Illustrates life in a medieval village, including the role of the feudal lord and serf, the economy of the peasant community, and life on the landed estate.


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- When the World Spoke Arabic: The Golden Age of Arab Civilization. 300 min. Color. 1999. Films for the Humanities and Sciences. Twelve-part series presents the history and the most significant cultural, scientific, and technical achievements of the Arab empire between the seventh and thirteenth centuries.

SOLUTIONS TO CHAPTER QUESTIONS

The Graphic History of the Bayeux Tapestry

1. The artists represent actions through visualization (e.g., stockpiling arms and animals into the boats, Harold feasting with his friends, Harold being crowned, etc.). The Latin inscriptions are reserved for identifying figures like Harold and Stigant, the Archbishop of Canterbury. The motivation for the choice of illustration seems to be that the actions can explain themselves; they are produced in such a way that anyone of the time looking at the figures could interpret what is going on. The reason for this is that most of the population could not read and it was far easier to explain to the people what was going on through pictures. What is left out of the story (or at least as far as is able to be discerned from the two small sections provided) is the motivation behind the events—why these events are taking place. The answer seems to be that there is no real reason to explain to the masses why these events are taking place, but rather to record and celebrate that they did.

2. In the tapestry, it appears that some considerable efforts were made before a trip by sea. There is a stockpiling of weapons and materials; there was probably food stores as well. It might suggest that Harold is feasting with his friends before departure; this might raise the possibility that he might not return from such a dangerous trip. Even from the few small illustrations provided in this sample, one can see that there is a difference in the dress of people from different stations in life. In the illustration showing preparations for a cross-channel crossing, the laborers are dressed in one way, while in the illustration showing the coronation of Harold, the people inside and outside the church are dressed drastically different.
3. The gender of the artist does not seem to matter. The subject material is the same. There is an emphasis on preparation for the channel crossing and detail paid to the coronation. Later portions of the tapestry (not shown here) also depict battle, with casualties and wounds, something one would expect from a male chronicler. It is interesting that if Edith is the creator (she was the widow of Edward, the sister of Harold, and the friend of William), this puts her in a unique position to know all of the major participants involved.

4. Because Edith has had contact with all of the major personalities in this conflict, she can bring a firsthand perspective to the recording of events. Her evidence would come from personal knowledge of the persons and events involved. This might prove to be a more evenhanded account than one provided by a vassal of William the Conqueror, who might be writing to satisfy his lord’s ego.

**A Miraculous Reliquary**

1. The statue that housed the relic of St. Gerard resembled that of a golden statue. Bernard likens it to the statues that the Romans used to worship. He felt that it smacked of religious superstition going back to the pre-Christianity days. He would consider this blasphemous because the Bible has the Ten Commandments, one of which demands that there shall be no worship of idols or false gods. Bernard became reconciled with this practice upon being told of a “miracle,” as the saint associated with the statue of St. Faith visited a skeptic and beat him to death. Bernard believed that this was sufficient to demonstrate that the statue represented a real saint.

2. People have long been fascinated by the practice of collecting and displaying items that have belonged to people in the past. A look at any museum clearly illustrates this. A more cultural and less historical argument might be made for the thousands and thousands of people who make a "pilgrimage" to Graceland every year, all for a chance to see things that were associated with Elvis Presley. This practice, whether it is religiously inspired or not, is tied to the idea that we cannot know who we are until we know who we were. Every society is curious about those that came before, especially the people who changed things. It helps us understand who we are as a society.

**Preaching the First Crusade: Two Accounts**

1. The reason the Crusades were directed toward Jerusalem can be found in the textbook. The pope wanted to accomplish several things: one, he wanted to increase the power of the papacy, and having lands in the East under the control of crusaders, who were nominally under the control of the papacy would increase the power of that office; two, the city of Jerusalem carries with it a great deal of religious importance; if that city were under the control of the papacy, then that, too, would lend greater power and prestige to the papacy; and three, by vastly increasing the power of the Latin West in relation to the Byzantine East, the papacy could move toward a reunification of the churches, under the power of the Latin pope.
2. Anna Comnena represents the motives of Peter and the other leaders of the crusade as those for personal gain. She describes them as greedy and having conquest of Jerusalem as their main goal. She describes the common people more generously, giving them the benefit of the doubt. These people, as she described them, wanted to worship at “Our Lord’s tomb and visit the holy places.” The motives for the poor are much more enlightened in her viewpoint.

3. One point of comparison would be the description of the composition of those involved. Urban II (according to the account) calls for everyone, from every social standing in life, to make the crusade. Anna Comnena described the masses of people from all walks of life, not just rich knights but also the poor. The differences between them come from the viewpoint of what both wanted to accomplish. Urban II wanted to send the warriors and people of the European world into the East to extend the power of his papacy. Anna Comnena and her father were looking for mercenaries or warriors to supplement the soldiers fighting the Seljuq Turks; the Byzantines were not looking for a wholesale relocation of peoples into the Holy Lands, extending the power of the Latin popes.

**An Arab Aristocrat Encounters the Crusaders**

1. Usama’s account makes it clear that the relationship between Muslims and Christians was not a uniform one. There were probably just as many different types of interactions between Muslims and Christians as there are today.

2. The outsider in this scenario is the newly arrived Frank. It appears obvious from this passage that the Templars had formed at least some kind of working relationship with the Muslims of the city; this would have been necessary to have some kind of level of peace within the city filled by members of differing faiths. This scenario suggests a fairly reasonable interaction between the two groups.

**A Hebrew Poem from Muslim Spain**

1. The poem seems to stress the values of hard work, devotion to God, and enjoying oneself. Rather than spending one’s entire life devoted to working for God, Samuel suggests that a person has work to do and worship to do, then admonishes the reader not to forget to enjoy a little bit.

2. Samuel held several important posts (especially in light of the fact that poetry held an important position within Muslim life). These multiple positions suggest that Jews were appreciated a great deal more in Muslim Spain than they were in the rest of Europe. The fact that Samuel was a general in the Muslim army and a Jew at the same time, suggests quite an enlightened approach to the relations between the two groups.

**REVIEWING THE OBJECTIVES**

1. In the Frankish kingdom, Carolingian rule fragmented and collapsed under the combined weight of Viking raids, economic disintegration, and the growing power of local lords. The inability of the Carolingian lords to defend their
properties effectively, combined with the successful implanting of Viking settlements within northern Europe, led to a breakdown of the old system of governing. The Saxon kings in eastern Francia relied on conquest and spoils to reward their followers, creating a new system of loyalty based on those who could reward their followers with the spoils.

The new Norse-Frankish rulers in Europe used some of the methods of Charlemagne’s empire, such as public courts and centrally minted coinage, to increase their own power and authority over their now autonomous regions.

2. The technological innovations that appeared in the Middle Ages had a great impact on the development of society. For the most part, these innovations (the heavy-wheeled plow, horse collars and harnesses, horseshoes, etc.) made possible greater agricultural yields. This is also true for widespread use of iron for tools such as hoes, forks, shovels, and scythes. The effect of this revolution is dramatic. With these new technologies, local lords saw that it was more beneficial to focus on increasing the agricultural output on their own lands, which meant less raiding of others for profit. The increase in the food supply also had a corresponding effect of increasing the population. This meant a change in the way human labor was organized and controlled. Farming started to be done collectively (as it was more efficient to do it this way, resulting in a greater yield). This led to the development of manors—entire villages run by a local lord with a communal oven, mill, blacksmith, and tavern. This greater output meant local lords could take a greater portion from the peasants/serfs farming the land and it made the villages easier to control when they lived in central locations. This in turn meant a growth in power for local lords, reinforcing their independence from any central authority.

3. The reforming movement for the Christian church changed the relationship between the papacy and the secular leaders. Throughout Europe after the eighth and ninth centuries, local lords and families came to dominate monasteries and utilized them as a means of controlling a region or a population. Starting with the establishment of the monastery at Cluny in 910 C.E., there was a conscious effort to make this monastery independent of local lords. Once this was successful, other monasteries followed the Cluniac model (and those subservient to Cluny), creating a bureaucracy for the Church. This also had the effect of taking the monasteries out of the control of local lords or families. This reformation of the monasteries began to affect the role of high-ranking members of the secular clergy, as members of these monasteries began to rise to positions of authority within the church. The fundamental models of behavior that had existed from the time of Charlemagne began to change. There was an effort to remove simony and change the living styles of priests and bishops, eventually resulting in the forbidding of marriage for all clergy within the Church. Finally, the reforms reached the highest levels of the Church with the coming to power of Pope Leo IX. He began to travel around Europe, removing those clergy that did not adhere to the new restrictions. This caused no small amount of conflict, as many of the families that maintained powerful connections within the Church...
realized that their influence was being stripped away. Some secular leaders, such as Emperor Henry III, had to provide protection for Leo and his operatives. Pope Nicholas II built on this concept and established the College of Cardinals to elect popes (and at the same time reduced the amount of influence that both Italian and German nobility had in papal elections). The culminating clash between the secular rulers eventually resulted in the Investiture Controversy. This conflict was over the right to create and invest bishops with religious authority. The clash was between Pope Gregory VII and Henry IV. The conflict came to an end with the Concordat of Worms, which stated that only the popes could invest bishops with religious authority, taking away an important avenue of control that emperors once had, and established the principles on which papal governance would be based for the remainder of the Middle Ages. It also firmly established the concept that popes could judge all men, but in turn, could not be judged by them. The power of the papacy was supreme (for now).

4. The motives behind the Crusades were both political and religious. From the Byzantine view, the Crusades were completely political. From Pope Urban II’s standpoint, the Crusades were a perfect opportunity to extend religion and the power of the papacy. This crusade was a reason to have the knights and warriors of Europe go to the East and use their violence against enemies of the Church. The crusade was a chance for the papacy to prove its superiority over the Greek East by a series of successful campaigns against the Muslims; if successful, this would lead to a religious reunification of the Orthodox and Latin churches, thus healing the schism between them. This crusade would also show that the Latin West was a force to be reckoned with. The means of making this happen, of course, was religion. In his presentation at Clermont, Urban II stated that this was God’s will and that those who went would be doing God’s work. The crusade would present an opportunity to those going on it to be free of any penances laid by the Church.

5. The crusade had a devastating effect on Byzantium, the most obvious being the disastrous Fourth Crusade, which ended with crusaders sacking Constantinople, killing thousands upon thousands and weakening the empire. Another negative result was the assumption of trade in the eastern Mediterranean by the Italian trade cities of Venice and Genoa. It contributed to the further decline of Byzantine trade and decisively altered the balance of power between Byzantium and western Europe. Although the practical results for the Europeans (namely, control of the Middle East) did not last very long, the consequences of their actions did. Two things in particular had long-lasting effects. One, the crusaders learned a great deal about fortification building and used that knowledge when they returned home, leading to an expansion of castle building throughout Europe. A second change affected both the Europeans and the Muslims: the concept of a religious war, the ideological war that left no room for moderation or mercy. It was a new political and religious ethos that justified slaughter and total conquest of subject peoples around the world. For the Muslim world, the change was not as drastic. Although a loss of territories occurred for a short period of time, those territories were recovered. Also, the trade for Islam was not severely compromised and, in fact,
may have benefited from Western exposure to trade items coming out of the Far East. The area of longer-lasting effect was on the concept of a holy war, a concept that continues today.

PEOPLE, IDEAS, AND EVENTS IN CONTEXT

1. The Vikings started out as traders, making contact with and establishing trading settlements in the North Sea, the Baltic, and Russia. Vikings in contact with the Byzantine Empire and with the Abbasid dynasty also brought silver and goods from the East back with them. With the waning power of the Abbasid dynasty, Viking excursions into Europe became more forceful, resorting to plunder, ransom, and tribute taking. These incursions started out as small-scale raids at first, then grew progressively larger. The Viking attacks did a great deal of damage. On a direct level, monasteries were devastated, people were slaughtered, and countless important books and precious artifacts were destroyed. There was a great deal of loss physically. The Viking attacks also destabilized the regions they terrorized. England, Scotland, Ireland, and a great portion of the Carolingian Empire faced attacks from the Vikings who could, and would, show up at any time, raining destruction upon towns and villages. The possibility of attack and the effort to try to repulse the Vikings put strains on the governing authorities who had the responsibility to try and stop them. This was one of the reasons for the hastening of the end of Charlemagne’s empire. Eventually, the Vikings established permanent settlements in England, Scotland, Ireland, and a portion of the Carolingian Empire (namely, Normandy). These Vikings maintained ties and alliances with the rest of the Norse world, while at the same time intermarrying with the Franks and adopting their language and some of their culture. The Anglo-Saxon kings of England were one group that imitated the Carolingian model. King Otto I of Saxony is another good example. He was eventually crowned Holy Roman Emperor by Pope John XII. He laid down the claim to imperial autonomy; he also patronized arts and learning, similar to Charlemagne. In Catalonia, there also existed some legacies of Charlemagne—counts descended from Charlemagne’s appointees to administer justice in public courts of law. This was also the case in Aquitaine, as the cities of Poitiers and Toulouse continued to rest their authority on Carolingian foundations.

2. There were multiple new technologies that drove the agricultural revolution of the Middle Ages, including the heavy-wheeled plow fitted with an iron-tipped coulter that was better able to cut through the thicker soil of northern Europe. Related improvements in the collars and the harnesses for the draft animals pulling the plow made it easier to cover more ground. The development of horseshoes and tandem harnesses also increased the efficiency of the plowing system. The combined effect of these new technologies increased the amount of land farmed and, as a result, increased the agricultural yield. There were other improvements that also increased the output of work for medieval farmers, including labor-saving devices, such as the new iron hoes, forks, shovels, and scythes; the wheelbarrow and the harrow; and the use of the water mill to harness the power of streams and rivers. The
development of the three-field system for crop rotation was an additional level of technology that was a part of the agricultural revolution. This increased the amount of land under cultivation from 50 percent in the old system to 67 percent in the new, thus increasing agricultural output. With these new technologies of the agricultural revolution, local lords saw that it was more beneficial to focus on increasing the agricultural output on their own lands, which meant less raiding of others for profit. The increase in the food supply also had a corresponding effect of increasing the population. This meant a change in the way human labor was organized and controlled. Farming started to be done collectively (as it was more efficient to do it this way, resulting in a greater yield). This led to the development of manors—entire villages run by a local lord with a communal oven, mill, blacksmith, and tavern. This greater output meant local lords could take a greater portion from the peasants/serfs farming the land and made the villages easier to control when they lived in a central location. This in turn meant a growth in power for local lords, reinforcing their independence from any central authority. Over time, some lords were able to reduce the formerly free peasants to serf status, making them, in effect, property tied to the land.

3. There was a decay of the urban infrastructure of the western Roman Empire during the fifth and sixth centuries. Many cities began to crumble as the populations could no longer maintain public buildings, services, or defensive walls. Although many of the remaining towns were devastated by Viking raids of the tenth century, slowly the agricultural revolution helped revive them. The rapid urbanization of the eleventh and twelfth centuries was also fostered by local lords, who saw economic advantages in providing safe havens for travelers and trade. Towns grew up around monasteries too, which provided protection and encouraged innovation. With the suppression of piracy in the Mediterranean, trade began to expand, especially for the Italian trade cities. From Italy, exotic goods from the East flowed northward into Flanders and the organized system of fairs throughout western Europe. Another reason for the growth of towns was the influx of free peasants and serfs looking to escape the strictures of life in the countryside. Once inside the city for a year and a day, peasants and serfs were then “free;” they could claim the status of citizen. This meant that they were only subject to the authority of the town, not the local lord. This was a new type of liberty. The growth of towns and of commerce depended heavily on money and credit; both were essential. Money was essential, as it provided a marker; no longer were people obligated to live in the barter-exchange society that existed after the fall of the western Roman Empire. Goods could be purchased with coins/cash and this increased trade. Credit was the next logical step. The extension of credit eliminated the need to carry large amounts of cash or bags of money as one traveled from place to place. This meant that a merchant could purchase items without having the actual cash on hand, move the items elsewhere and sell them, and then go back and pay off his credit or loan. The possibility of obtaining credit meant more trading opportunities.

4. There are several problems with using the term *feudalism*. One, it is a modern term. Two, not everyone agrees on what is exactly being referred to; economic historians, social historians, and legal historians all have different focus-
points for their definition of feudalism. In fact, many historians have abandoned the term altogether. The textbook arrives at a general consensus by stating that it is the practice of abusing official privileges for personal gain, making use of public resources or institutions for private purposes. The act of homage was a dramatization of the relationship between the vassal and the lord. The vassal would kneel and place his hands together as if praying. The lord would cover up the vassal’s hands with his own, then raise up the vassal or “new” man and kiss him. The symbolic importance was that the lord was literally “raising up” the vassal—it was understood that because the lord protected him and raised him up, he could also punish him as well. The job of the vassal was to support the lord.

5. The cause of the Investiture Controversy revolved around the idea of lay investiture. The Holy Roman emperors, going back to Charlemagne, had been able to create bishops and invest them with religious authority. The emperors had relied on these bishops and the authority they carried to reinforce their own authority. This gave religious sanction to their actions and the power they wielded. In some cases, the pope in Rome was an appointee of the Holy Roman emperors. The growing power of the papacy (thanks to the reform movement initiated by the monastery at Cluny) meant that the Church and the growing authoritarian structure behind it insisted on retaining as much control over religious offices and religious authority as it could. Because each side needed to control this avenue of power in order to continue its consolidation of power, neither side could afford to relinquish this power. Matters finally came to a head when Pope Gregory VII stated that his opposition to lay investiture was not merely a matter of policy, but of church dogma. He ended up clashing with Henry IV. This led to the Investiture Controversy. The conflict came to an end with the Concordat of Worms, which stated that only the popes could invest bishops with religious authority, taking away an important avenue of control that emperors once had, and established the principles on which papal governance would be based for the remainder of the Middle Ages. It also firmly established the concept that popes could judge all men, but in turn could not be judged by them. The power of the papacy was supreme over the secular rulers.

6. Emperor Alexius requested support from the pope in an effort to fight against the Seljuq Turks. The Seljuq Turks had captured Jerusalem and had moved into the heart of Byzantine Anatolia. They were proving to be a formidable enemy. Also Byzantine forces had been soundly defeated by Norman knights in Greece in 1085 C.E. This convinced him that these formidable forces could prove decisive against the Muslims. Alexius Comnenus was looking for military power to help him defeat a foe and regain territories for the Byzantine Empire. From Pope Urban II’s standpoint, the Crusades were a perfect opportunity to extend religion and the power of the papacy. The papacy was working on controlling the violent tendencies of the warriors and knights of Europe. This crusade was a perfect reason to have the knights and warriors of Europe go to the East and use their violence against enemies of the Church. The crusade was a chance for the papacy to prove its superiority over the Greek East by a series of successful campaigns against the Muslims; if successful, this might lead to a religious reunification of the Orthodox and Latin
Churches, thus healing the schism between them. This crusade would also show that the Latin West was a force to be reckoned with.

7. One of the legacies the Muslim world left western Europe is that Arab cultures provided the most direct access to Greek learning. Many Western intellectuals became acquainted with Greek ideas through Arabic translations. In the area of astrology and medicine, Muslims also contributed greatly to Western thought. Muslim scientists corroborated the idea that the earth revolved around the sun and that the earth turned on its axis. This may have contributed to Copernicus's ideas centuries later. Muslim doctors noted that disease could be spread through contaminated water and soil and discovered the contagious nature of TB. The great Muslim Avicenna wrote a book, *Canon of Medicine*, which proved to be a very influential textbook in western Europe, up until the seventeenth century. Muslim mathematicians made great strides in math by developing decimal arithmetic; this enabled fundamental advances in algebra and algorithms. This math also made possible the accounting systems on which trade and commerce were based.

**THINKING ABOUT CONNECTIONS**

1. The Investiture Controversy was essentially a clash of the two most important control elements of medieval society. The growing power of the papacy (thanks to the reform movement initiated by the monastery at Cluny) meant that the Church and the growing authoritarian structure behind it was going to insist on retaining as much control over religious offices and religious authority as it could. This, in turn, was met by the growing power of the new Holy Roman Empire. The emperors had relied on bishops and the authority they carried to reinforce their own authority. This gave religious sanction to their actions and the power they wielded. Because each side needed to control this avenue of power in order to continue its consolidation of power, neither side could afford to relinquish this power. This assumption of complete power (and enforcing power over the secular rulers) was the end result of the efforts by the Church to assume more authority, which started with the disintegration of the western Roman Empire; it could be seen as an extension of the idea Ambrose put forward when dealing with Emperor Theodosius in the fourth century.

2. Such a clash was inevitable. The acquisition of power and its exercise has always been the main goal of those in leadership positions. There are numerous examples of emperors, kings, consuls, generals, politicians, and religious leaders who strove to acquire power and use it. Whenever there was a split in power, whether it be Rome and Carthage, Athens and Sparta, or even Marius and Sulla, there was usually some kind of conflict to resolve this dilemma. With both the Holy Roman emperors and the popes appointing bishops and investing them with power (power that then shored up their own), it was inevitable that there would be an effort to remove that power from one or the other.
3. There are several possible explanations. First, there is a mythology of the “noble knight,” a champion of the poor and oppressed. It makes for great fiction, but the truth was far different; unfortunately, most people do not study the past with any great effort, so the legend endures. Second, there is the psychological concept of “the other.” History has shown that the easiest way to bring people together is to point out an enemy and encourage all those people within your society that this “other” is a threat to your way of life, religion, well-being, safety, etc. If you can imbue this “other” with negative religious traits, that just ratchets up the emotional investment in seeing that this “other” does not succeed.