

Dante's Inferno: frontispiece from an early manuscript of the *Divine Comedy*. Dante, wearing a red robe, is guided by Virgil, in blue, through the agonies of Hell. (*Bibliothèque Nationale, Paris*)

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The Crisis of the Later Middle Ages

chapter outline

- Prelude to Disaster
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During the later Middle Ages, the last book of the New Testament, the Book of Revelation, inspired thousands of sermons and hundreds of religious tracts. The Book of Revelation deals with visions of the end of the world, with disease, war, famine, and death. It is no wonder this part of the Bible was so popular. Between 1300 and 1450, Europeans experienced a frightful series of shocks: economic dislocation, plague, war, social upheaval, and increased crime and violence. Death and preoccupation with death make the fourteenth century one of the most wrenching periods of Western civilization. Yet, in spite of the pessimism and crises, important institutions and ideas, such as representative assemblies and national literatures, emerged.

The miseries and disasters of the later Middle Ages bring to mind a number of questions.

- What economic difficulties did Europe experience?
- What were the social and psychological effects of repeated attacks of plague and disease?
- Some scholars maintain that war is often the catalyst for political, economic, and social change. Does this theory have validity for the fourteenth century?
- What provoked schism in the church, and what impact did it have on the lives of ordinary people?
- How did new national literatures reflect political and social developments?
- How and why did the laws of settlers in frontier regions reveal a strong racial or ethnic discrimination?

This chapter will focus on these questions.

Prelude to Disaster

In the first decade of the fourteenth century, the countries of northern Europe experienced a considerable price inflation. The cost of grain, livestock, and dairy products rose sharply. Severe weather, which historical geographers label the "Little Ice Age," made a serious situation frightful. An unusual

number of storms brought torrential rains, ruining the wheat, oat, and hay crops on which people and animals almost everywhere depended. Since long-distance transportation of food was expensive and difficult, most urban areas depended for bread and meat on areas no more than a day's journey away. Poor harvests—and one in four was likely to be poor—led to scarcity and starvation. Almost all of northern Europe suffered a “Great Famine” in the years 1315–1322, which contemporaries interpreted as a recurrence of the biblical “seven lean years” (Genesis 42).

Reduced caloric intake meant increased susceptibility to disease, especially for infants, children, and the elderly. Workingmen and workingwomen on a reduced diet had less energy, which in turn meant lower productivity, lower output, and higher grain prices. The great famine proved a demographic disaster in France; in Burgundy perhaps one-third of the population died. The many religious houses of Flanders experienced a high loss of monks, nuns, and priests.

Hardly had western Europe begun to recover from this disaster when another struck. An epidemic of typhoid fever carried away thousands. In 1316, 10 percent of the population of the city of Ypres may have died between May and October alone. Then in 1318 disease hit cattle and sheep, drastically reducing the herds and flocks. Another bad harvest in 1321 brought famine and death.

The province of Languedoc in France presents a classic example of agrarian crisis. For over 150 years, Languedoc had enjoyed continual land reclamation, steady agricultural expansion, and enormous population growth. Then the fourteenth century opened with four years of bad harvests. Torrential rains in 1310 ruined the harvest and brought on terrible famine. Harvests failed again in 1322 and 1329. In 1332 desperate peasants survived the winter on raw herbs. In the half century from 1302 to 1348, poor harvests occurred twenty times. The undernourished population was ripe for the Grim Reaper, who appeared in 1348 in the form of the Black Death.

These catastrophes had grave social consequences. Poor harvests and famine led to the abandonment of homesteads. In parts of the Low Countries and in the Scottish-English borderlands, entire villages were abandoned. This meant a great increase in the number of vagabonds, what we call “homeless people.” In Flanders and East Anglia (eastern England), where aspects of the famine have been carefully analyzed, some rustics were forced to mortgage, sublease, or sell their holdings to get money to buy food. Rich farmers bought out their poorer neighbors. When conditions improved, debtors tried to get their lands back, leading to a very volatile

land market. To reduce the labor supply and the mouths to feed in the countryside, young males sought work in the towns.¹ Poor harvests probably meant that marriage had to be postponed. Later marriages and the deaths caused by famine and disease meant a reduction in population. Meanwhile, the international character of trade and commerce meant that a disaster in one country had serious implications elsewhere. For example, the infection that attacked English sheep in 1318 caused a sharp decline in wool exports in the following years. Without wool, Flemish weavers could not work, and thousands were laid off. Without woolen cloth, the businesses of Flemish, Hanseatic, and Italian merchants suffered. Unemployment encouraged people to turn to crime.

To none of these problems did governments have effective solutions. The three sons of Philip the Fair who sat on the French throne between 1314 and 1328 condemned speculators, who held stocks of grain back until conditions were desperate and prices high, forbade the sale of grain abroad, and published legislation prohibiting fishing with traps that took large catches. These measures had few positive results. As the subsistence crisis deepened, popular discontent and paranoia increased. Starving people focused their anger on the rich, speculators, and the Jews, who were targeted as creditors fleecing the poor through pawnbroking. (Expelled from France in 1306, Jews were readmitted in 1315 and granted the privilege of lending at high interest rates.) Rumors spread of a plot by Jews and their agents, the lepers, to kill Christians by poisoning the wells. With “evidence” collected by torture, many lepers and Jews were killed, beaten, or hit with heavy fines.

In England Edward I's incompetent son, Edward II (r. 1307–1327), used Parliament to set price controls, first on the sale of livestock after disease and poor lambing had driven prices up, and then on ale, which was made from barley (the severe rains of 1315 had contributed to molds and mildews, sharply reducing the crop). Baronial conflicts and wars with the Scots dominated Edward II's reign. Fearing food riots and violence, Edward condemned speculators, which proved easier than enforcing price controls. He did try to buy grain abroad, but yields in the Baltic were low; the French crown, as we have seen, forbade exports; and the grain shipped from Castile in northern Spain was grabbed by Scottish, English, and rogue Hanseatic-pirates on the high seas. Such grain as reached southern English ports was stolen by looters and sold on the black market. The Crown's efforts at famine relief failed.

In Scandinavia and the Baltic countries, low cereal harvests, declines in meat and dairy production, economic

1300	1340	1380	1420	1460
Political/Military				
	• ca 1337–1453 Hundred Years' War		• 1429 French victory at Orleans; Charles VII crowned king	
			• 1431 Joan of Arc declared a heretic and burned at the stake	
Social/Economic				
	• 1315–1322 Famine in northern Europe	• 1348 Black Death arrives in mainland Europe		
		• 1358 Jacquerie peasant uprising in France		
		• 1381 Peasants' Revolt in England		
Intellectual/Religious				
	• 1309–1376 Babylonian Captivity, papacy in Avignon			
	• 1310–1320 Dante, <i>Divine Comedy</i>	• 1378–1417 Great Schism		
	• 1324 Marsiglio, <i>Defensor Pacis</i>	• 1387–1400 Chaucer, <i>Canterbury Tales</i>		

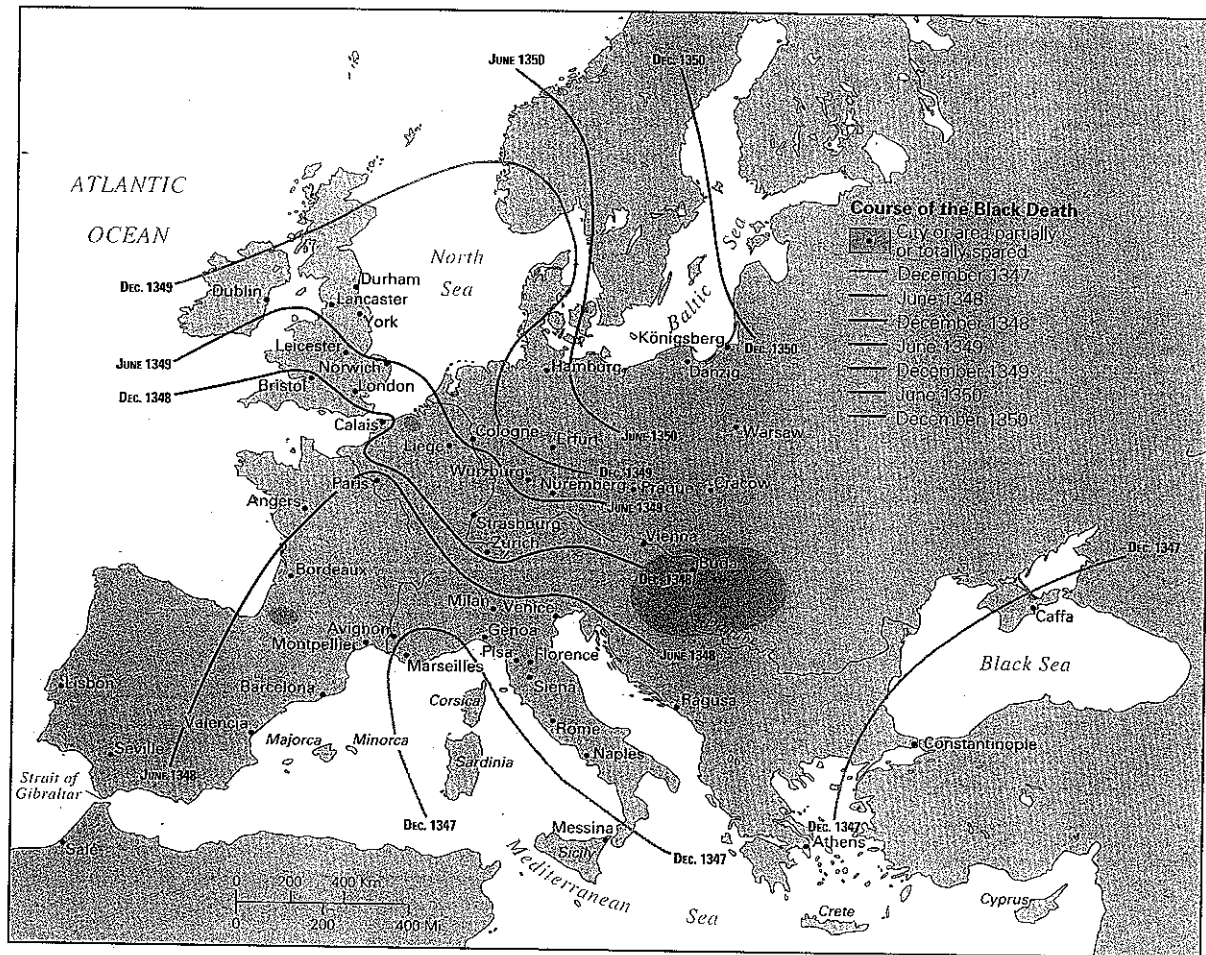
recessions, and the lack of salt, used for preserving her-
ring, resulted in terrible food shortages. One scholar de-
scribes conditions there as “catastrophic.”² Economic
and social problems were aggravated by the appearance
of a frightful disease.

The Black Death

In 1291 Genoese sailors had opened the Strait of Gibralt-
ar to Italian shipping by defeating the Moroccans. Then,
shortly after 1300, important advances were made in the
design of Italian merchant ships. A square rig was added
to the mainmast, and ships began to carry three masts in-
stead of just one. Additional sails better utilized wind
power to propel the ship. The improved design permitted
year-round shipping for the first time, and Venetian and
Genoese merchant ships could sail the dangerous Atlantic
coast even in the winter months. With ships continually at
sea, their rats too were constantly on the move, and thus
any rat-transmitted disease could spread rapidly.

Scholars dispute the origins of the bubonic plague, of-
ten known as the **Black Death**. One legend holds that
the plague broke out in the Tartar (or Tatar) army under
Khan Djani-Beg that was besieging the city of Caffa
(modern Feodosiya) in the Crimea, in southern Russia.
The Khan ordered the heads of Tartar victims hurled into
Caffa to infect the defenders.³ Some scholars hold that
the plague broke out in China or Central Asia around
1331, and during the next fifteen years merchants and
soldiers carried it over the caravan routes until in 1346 it
reached the Crimea. Other scholars believe the plague
was endemic in southern Russia. In either case, from the
Crimea the plague had easy access to Mediterranean
lands and western Europe.

In October 1347, Genoese ships brought the plague
to Messina, from which it spread across Sicily. Venice and
Genoa were hit in January 1348, and from the port of
Pisa the disease spread south to Rome and east to Flor-
ence and all of Tuscany. By late spring, southern Ger-
many was attacked. Frightened French authorities chased
a galley bearing the disease from the port of Marseilles,



MAP 12.1 The Course of the Black Death in Fourteenth-Century Europe Note the routes that the bubonic plague took across Europe. How do you account for the fact that several regions were spared the “dreadful death”?

but not before plague had infected the city, from which it spread to Languedoc and Spain. In June 1348, two ships entered the Bristol Channel and introduced it into England. All Europe felt the scourge of this horrible disease (see Map 12.1).

Pathology and Care

Modern understanding of the bubonic plague rests on the research of two bacteriologists, one French and one Japanese, who in 1894 independently identified the bacillus that causes the plague, *Pasteurella pestis* (so labeled after the French scientist’s teacher, Louis Pasteur). The bacillus liked to live in the bloodstream of an animal or, ideally, in

the stomach of a flea. The flea in turn resided in the hair of a rodent, sometimes a squirrel but preferably the hardy, nimble, and vagabond black rat. Why the host black rat moved so much, scientists still do not know, but it often traveled by ship. There the black rat could feast for months on a cargo of grain or live snugly among bales of cloth. Fleas bearing the bacillus also had no trouble nesting in saddlebags.⁴ Comfortable, well-fed, and having greatly multiplied, the black rats ended their ocean voyage and descended on the great cities of Europe.

The plague took two forms—bubonic and pneumonic. In the bubonic form, the flea was the vector, or transmitter, of the disease. In the pneumonic form, the plague was communicated directly from one person to another.



Procession of Saint Gregory According to the *Golden Legend*, a thirteenth-century collection of saints' lives, the bubonic plague ravaged Rome when Gregory I was elected pope (590–604). He immediately ordered special prayers and processions around the city. Here, as people circle the walls, new victims fall (*center*). The architecture, the cardinals, and the friars all indicate that this painting dates from the fourteenth, not the sixth, century. (*Musée Condé, Chantilly/Art Resource, NY*)

Although by the fourteenth century urban authorities from London to Paris to Rome had begun to try to achieve a primitive level of sanitation, urban conditions remained ideal for the spread of disease. Narrow streets filled with refuse and human excrement were as much cesspools as thoroughfares. Dead animals and sore-covered beggars greeted the traveler. Houses whose upper stories projected over the lower ones eliminated light and air. And extreme overcrowding was commonplace. When all members of an aristocratic family lived and slept in one room, it should not be surprising that six or eight persons in a middle-class or poor household slept in one bed—if they had one. Closeness, after all, provided warmth. Houses were beginning to be con-

structed of brick, but many remained of wood, clay, and mud. A determined rat had little trouble entering such a house.

Standards of personal hygiene remained frightfully low. True, most large cities had public bathhouses, but we have no way of knowing how frequently ordinary people used them. Lack of personal cleanliness, combined with any number of temporary ailments such as diarrhea and the common cold, weakened the body's resistance to serious disease. Fleas and body lice were universal afflictions: everyone from peasants to archbishops had them. One more bite did not cause much alarm. But if that nibble came from a bacillus-bearing flea, an entire household or area was doomed.

The symptoms of the bubonic plague started with a growth the size of a nut or an apple in the armpit, in the groin, or on the neck. This was the boil, or *buba*, that gave the disease its name and caused agonizing pain. If the *buba* was lanced and the pus thoroughly drained, the victim had a chance of recovery. The secondary stage was the appearance of black spots or blotches caused by bleeding under the skin. (This syndrome did not give the disease its common name; contemporaries did not call the plague the Black Death. Sometime in the fifteenth century, the Latin phrase *atra mors*, meaning "dreadful death," was translated "black death," and the phrase stuck.) Finally, the victim began to cough violently and spit blood. This stage, indicating the presence of millions of bacilli in the bloodstream, signaled the end, and death followed in two or three days. Rather than evoking compassion for the victim, a French scientist has written, everything about the bubonic plague provoked horror and disgust: "All the matter which exuded from their bodies let off an unbearable stench; sweat, excrement, spittle, breath, so fetid as to be overpowering; urine turbid, thick, black or red."⁵

Fourteenth-century medical literature indicates that physicians could sometimes ease the pain, but they had no cure. Most people—lay, scholarly, and medical—believed that the Black Death was caused by some "vicious property in the air" that carried the disease from place to place. When ignorance was joined to fear and ancient bigotry, savage cruelty sometimes resulted. Many people believed that the Jews had poisoned the wells of Christian communities and thereby infected the drinking water. This charge led to the murder of thousands of Jews across Europe. According to one chronicler, sixteen thousand were killed at the imperial city of Strasbourg alone in 1349. Though sixteen thousand is probably a typical medieval numerical exaggeration, the horror of the massacre is not lessened. Scholars have yet to explain the economic impact that the loss of such a productive people had on Strasbourg and other cities.

The Italian writer Giovanni Boccaccio (1313–1375), describing the course of the disease in Florence in the preface to his book of tales *The Decameron*, pinpointed the cause of the spread:

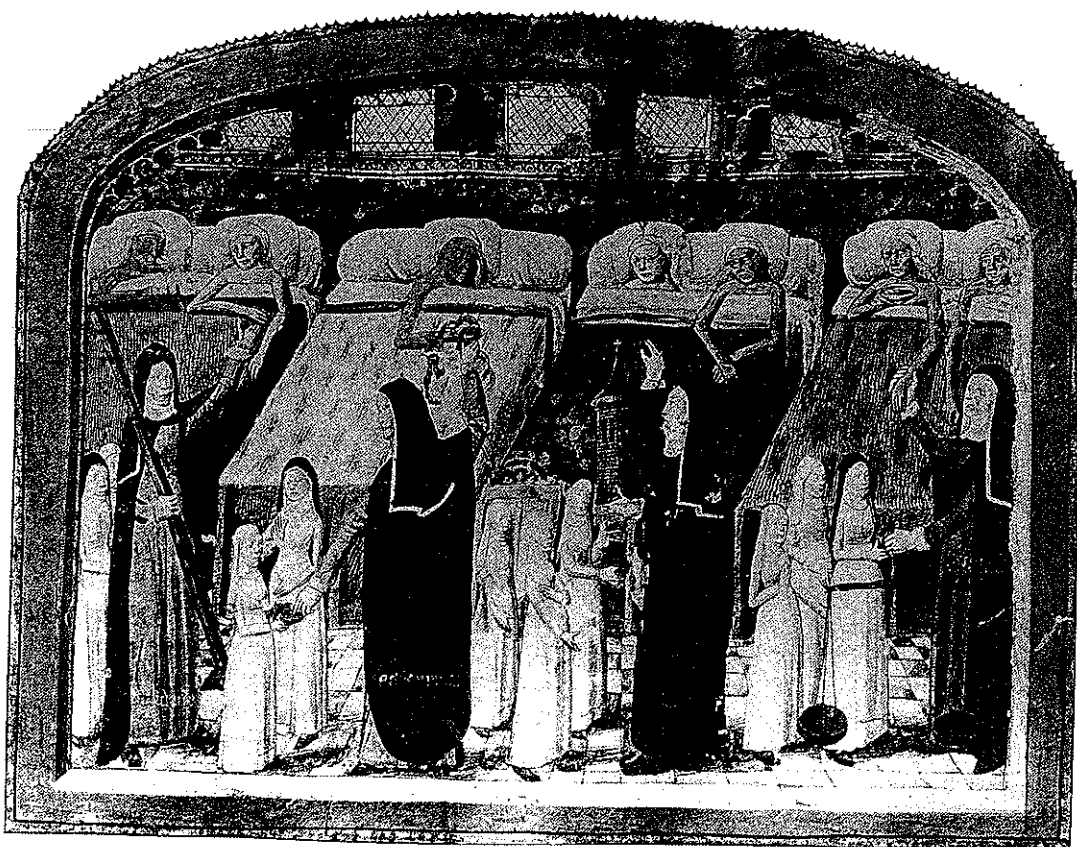
Moreover, the virulence of the pest was the greater by reason that intercourse was apt to convey it from the sick to the whole, just as fire devours things dry or greasy when they are brought close to it. Nay, the evil went yet further, for not merely by speech or association with the sick was the malady communicated to the healthy with consequent peril of common death, but any that touched the clothes of the sick or

*ought else that had been touched or used by them, seemed thereby to contract the disease.*⁶

The highly infectious nature of the plague, especially in areas of high population density, was recognized by a few sophisticated Muslims. When the disease struck the town of Salé in Morocco, Ibu Abu Madyan shut in his household with sufficient food and water and allowed no one to enter or leave until the plague had passed. Abu Madyan was entirely successful. The rat that carried the disease-bearing flea avoided travel outside the cities. Thus the countryside was relatively safe. City dwellers who could afford to move fled to the country.

If medical science had no effective treatment, could victims' suffering be eased? Perhaps in hospitals. What was the geographical distribution of hospitals, and, although our estimates of medieval populations remain rough, what was the hospital-to-population ratio? How many patients could a hospital serve? Whereas earlier the feudal lord had made philanthropic foundations, beginning in the thirteenth century individual merchants—out of compassion, generosity, and the custom of giving to parish collections, and in the belief that the sick would be prayerful intercessors with God for the donors' sins—endowed hospitals. Business people established hospitals in the towns of northern France and Flanders; Milan, Genoa, and Venice were well served, and the 30 hospitals in Florence provided 1,000 beds in 1339. Sixty hospitals served Paris in 1328—but probably not enough for its population of 200,000. The many hospitals in the Iberian Peninsula continued the Muslim tradition of care for the poor and ill. Merchants in the larger towns of the German Empire, in Poland, and in Hungary also founded hospitals in the fourteenth century, generally later than those in western Europe. Sailors, long viewed as potential carriers of disease, benefited from hospitals reserved for them; in 1300 the Venetian government paid a surgeon to care for sick sailors. At the time the plague erupted, therefore, most towns and cities had hospital facilities.

When trying to determine the number of people a hospital could accommodate, the modern researcher considers the number of beds, the size of the staff, and the building's physical layout. Since each hospital bed might serve two or more patients, we cannot calculate the number of patients on the basis of the beds alone. We do know that rural hospices usually had twelve to fifteen beds, and city hospitals, as at Lisbon, Narbonne, and Genoa, had on average twenty-five to thirty beds, but these figures do not tell us how many patients were accommodated. Only the very rare document listing the number of wrapping sheets and coffins for the dead pur-



Patients in a Hospital Ward, Fifteenth Century In many cities hospitals could not cope with the large numbers of plague victims. The practice of putting two or more adults in the same bed, as shown here, contributed to the spread of the disease. At the Hôtel-Dieu in Paris, nurses complained of being forced to put eight to ten children in a single bed in which a patient had recently died. (*Musée de l'Assistance Publique, Paris/Giraudon/Art Resource, NY*)

chased in a given period provides the modern scholar with information on the number of patients a hospital had. Hospitals could offer only shelter, compassion, and care for the dying.⁷

Mortality rates cannot be specified, because population figures for the period before the arrival of the plague do not exist for most countries and cities. The largest amount of material survives for England, but it is difficult to use; after enormous scholarly controversy, only educated guesses can be made. Of a total English population of perhaps 4.2 million, probably 1.4 million died of the Black Death in its several visits.⁸ Densely populated Italian cities endured incredible losses. Florence lost between one-half and two-thirds of its 1347 population of 85,000 when the plague visited in 1348.

Nor did central and eastern Europe escape the ravages of the disease. Moving northward from the Balkans, east-

ward from France, and southward from the Baltic, the plague swept through the German Empire. In the Rhineland in 1349, Cologne and Mainz endured heavy losses. In 1348 it swept through Bavaria, entered the Moselle Valley, and pushed into northern Germany. One chronicler records that in the summer and autumn of 1349, between five hundred and six hundred died every day in Vienna. Styria, in what today is central Austria, was very hard hit, with cattle straying unattended in the fields.

As the Black Death took its toll on the German Empire, waves of emigrants fled to Poland, Bohemia, and Hungary. The situation there was better, though not completely absent of disease. The plague seems to have entered Poland through the Baltic seaports and spread from there. Still, population losses were lower than elsewhere in Europe. In Hungary, at least, that may have been due to blood type. Historians of medicine have postulated that

people with type O blood, which predominated in that area, are immune to the bubonic plague. The plague spread from Poland to Russia, reaching Pskov, Novgorod, and Moscow, where it felled Grand Duke Simeon.⁹ No estimates have been made of population losses there or in the Balkans. In Serbia, though, the plague left vast tracts of land unattended, which prompted an increase in Albanian immigration to meet the labor shortage.

Across Europe the Black Death recurred intermittently in the 1360s and 1370s. It reappeared many times with reduced virulence, making its last appearance in the French port city of Marseilles in 1721. Survivors became more prudent. Because periods of famine had caused malnutrition, making people vulnerable to disease, Europeans controlled population growth so that population did not outstrip food supply. Western Europeans improved navigation techniques and increased long-distance trade, which permitted the importation of grain from sparsely populated Baltic regions (see page 380). They strictly enforced quarantine measures.¹⁰ They worked on the development of vaccines. But it was only in 1947, six hundred years after the arrival of the plague in the West, that the American microbiologist Selman Waksman discovered an effective vaccine, streptomycin.

Social, Economic, and Cultural Consequences

It is noteworthy that, in an age of mounting criticism of clerical wealth (see page 395), the behavior of the clergy during the plague was often exemplary. Priests, monks, and nuns cared for the sick and buried the dead. In places like Venice, from which even physicians fled, priests remained to give what ministrations they could. Consequently, their mortality rate was phenomenally high. The German clergy especially suffered a severe decline in personnel in the years after 1350. With the ablest killed off, the wealth of the German church fell into the hands of the incompetent and weak. The situation was ripe for reform (see Chapter 14).

In taking their pastoral responsibilities seriously, some clergy did things that the church in a later age would vigorously condemn. The institutional church has traditionally opposed laymen, and especially laywomen, administering the sacraments. But the shortage of priests was so great that in 1349 Ralph, bishop of Bath and Wells in England (1329–1363), advised his people that “if they are on the point of death and cannot secure the services of a priest, then they should make confession to each other, as is permitted in the teaching of the Apostles, whether to a layman or, if no man is present, even to a woman.”¹¹

Economic historians and demographers sharply dispute the impact of the plague on the economy in the late fourteenth century. The traditional view that the plague had a disastrous effect has been greatly modified. The clearest evidence comes from England, where the agrarian economy showed remarkable resilience. While the severity of the disease varied from region to region, it appears that by about 1375 most landlords enjoyed revenues near those of the pre-plague years. By the early fifteenth century, seigneurial prosperity reached a medieval peak. Why? The answer appears to lie in the fact that England and many parts of Europe suffered from overpopulation in the early fourteenth century. Population losses caused by the Black Death “led to increased productivity by restoring a more efficient balance between labour, land, and capital.”¹²

What impact did visits of the plague have on urban populations? The rich evidence from a census of the city of Florence and its surrounding territory taken between 1427 and 1430 is fascinating. The region had suffered repeated epidemics since 1347. In a total population of 260,000 persons, 15 percent were age sixty or over (a very high proportion), suggesting that the plague took the young rather than the mature. Children and youths up to age nineteen constituted 44 percent of the people. Adults between the ages of twenty and fifty-nine, the most economically productive group, represented 41 percent of Florentine society.

The high mortality rate of craftsmen led Florentine guilds to recruit many new members. For example, between 1328 and 1347 the silk merchants guild accepted 730 members, and between 1408 and 1427 it admitted 784. It appears that economic organizations tried to keep their numbers constant, even though the size of the population and its pool of potential guild members was shrinking. Moreover, in contrast to the pre-1348 period, many new members of the guilds were not related to existing members. Thus the post-plague years represent an age of “new men.”¹³

The Black Death brought on a general European inflation. High mortality produced a fall in production, shortages of goods, and a general rise in prices. The shortage of labor and workers’ demands for higher wages put guild masters on the defensive. They retaliated with measures such as the English Statute of Laborers (1351), which attempted to freeze salaries and wages at pre-1347 levels. The statute could not be enforced and thus was unsuccessful. The price of wheat in most of Europe increased, as did the costs of meat, sausage, and cheese. This inflation continued to the end of the fourteenth century. But wages in the towns rose faster, and the

broad mass of people enjoyed a higher standard of living. "A more efficient balance between labour, land, and capital" brought increased productivity.¹⁴ Population decline meant a sharp increase in per capita wealth. The greater demand for labor meant greater mobility for peasants in rural areas and for industrial workers in the towns and cities.

Labor shortages caused by the Black Death throughout the Mediterranean region, from Constantinople to Spain, presented aggressive businessmen with a golden opportunity. The price of slaves rose sharply. Venetian slavers from their colony at Tana on the Sea of Azov in the Crimea took advantage of the boom in demand as prices soared between 1350 and 1410. "By about 1408, no less than 78 per cent of Tana's export earnings came from slaves. Out of their misery, and out of the profits born of the Black Death, one palace after another was raised along the (Venetian) Rialto."¹⁵

Even more significant than the social effects were the psychological consequences. The knowledge that the disease meant almost certain death provoked the most profound pessimism. Imagine an entire society in the grip of the belief that it was at the mercy of a frightful affliction about which nothing could be done, a disgusting disease from which family and friends would flee, leaving one to die alone and in agony. It is not surprising that some sought release in orgies and gross sensuality, while others turned to the severest forms of asceticism and frenzied religious fervor. Some extremists joined groups of *flagellants*, who whipped and scourged themselves as penance for their and society's sins, in the belief that the Black Death was God's punishment for humanity's wickedness.

Plague ripped apart the social fabric. In the thirteenth century, funerals, traditionally occasions for the mutual consolation of the living as much as memorial services for the dead, grew increasingly elaborate, with large corteges and many mourners. In the fourteenth century, public horror at the suffering of the afflicted and at the dead reduced the size of mourning processions and eventually resulted in failure even to perform the customary death rites. Fear of infection led to the dead being buried hastily, sometimes in mass graves.

People often used pilgrimages to holy places as justification for their flight from cities. Suspected of being carriers of plague, travelers, pilgrims, and the homeless aroused deep hostility. All European port cities followed the example of Ragusa (modern Dubrovnik in southwestern Croatia on the Dalmatian coast) and quarantined arriving ships, crews, passengers, and cargoes to determine whether they brought the plague. Deriving

from a Venetian word, the English term *quarantine* originally meant forty days' isolation.

Popular endowments of educational institutions multiplied. The years of the Black Death witnessed the foundation of new colleges at old universities, such as Corpus Christi and Clare Colleges at Cambridge and New College at Oxford, and of entirely new universities. The beginnings of Charles University in Prague (1348) and the Universities of Florence (1350), Vienna (1364), Cracow (1364), and Heidelberg (1385) were all associated with the plague: their foundation charters specifically mention the shortage of priests and the decay of learning. Whereas universities such as those at Bologna and Paris had an international student body, new institutions established in the wake of the Black Death had more national or local constituencies. Thus the international character of medieval culture weakened. The decline of cultural cohesion paved the way for schism in the Catholic church even before the Reformation.¹⁶

The literature and art of the fourteenth century reveal a terribly morbid concern with death. One highly popular artistic motif, the Dance of Death, depicted a dancing skeleton leading away a living person. No wonder survivors experienced a sort of shell shock and a crisis of faith. Lack of confidence in the leaders of society, lack of hope for the future, defeatism, and malaise wreaked enormous anguish and contributed to the decline of the Middle Ages. A long international war added further misery to the frightful disasters of the plague.

The Hundred Years' War (ca 1337-1453)

In January 1327, Queen Isabella of England, her lover Mortimer, and a group of barons, having deposed and murdered Isabella's incompetent husband, King Edward II, proclaimed his fifteen-year-old son king as Edward III. Isabella and Mortimer, however, held real power until 1330, when Edward seized the reins of government. In 1328 Charles IV of France, the last surviving son of Philip the Fair, died childless. With him ended the Capetian dynasty. An assembly of French barons, meaning to exclude Isabella—who was Charles's sister and the daughter of Philip the Fair—and her son Edward III from the French throne, proclaimed that "no woman nor her son could succeed to the [French] monarchy." The French barons rested their position on the Salic Law, a Germanic law code that forbade females or those descended in the female line to succeed to offices. The

barons passed the crown to Philip VI of Valois (r. 1328–1350), a nephew of Philip the Fair. In these actions lie the origins of another phase of the centuries-old struggle between the English and French monarchies, one that was fought intermittently from 1337 to 1453.

Causes

The Hundred Years' War had both distant and immediate causes. In 1259 France and England signed the Treaty of Paris, in which the English king agreed to become—for himself and his successors—vassal of the French crown for the duchy of Aquitaine. The English claimed Aquitaine as an ancient inheritance. French policy, however, was strongly expansionist, and the French kings resolved to absorb the duchy into the kingdom of France. In 1329 Edward III paid homage to Philip VI for Aquitaine. In 1337 Philip, eager to exercise full French jurisdiction in Aquitaine, confiscated the duchy. Edward III interpreted this action as a gross violation of the treaty of 1259 and as a cause for war. Moreover, Edward argued, as the eldest directly surviving male descendant of Philip the Fair, he must assume the title of king of France in order to wield his rightful authority in Aquitaine.¹⁷ In short, Edward rejected the decision of the French barons excluding him from the throne. Edward

III's dynastic argument upset the feudal order in France: to increase their independent power, French vassals of Philip VI used the excuse that they had to transfer their loyalty to a more legitimate overlord, Edward III. One reason the war lasted so long was that it became a French civil war, with some French barons supporting English monarchs in order to thwart the centralizing goals of the French crown.

Economic factors involving the wool trade and the control of Flemish towns had served as justifications for war between France and England for centuries. The wool trade between England and Flanders served as the cornerstone of both countries' economies; they were closely interdependent. Flanders was a fief of the French crown, and the Flemish aristocracy was highly sympathetic to the monarchy in Paris. But the wealth of Flemish merchants and cloth manufacturers depended on English wool, and Flemish burghers strongly supported the claims of Edward III. The disruption of commerce with England threatened their prosperity.

The Popular Response

The governments of both England and France manipulated public opinion to support the war. Whatever significance modern scholars ascribe to the economic factor,



Flanders and the English Merchant Staplers Flanders was officially on the French side during the Hundred Years' War, but Flemish cities depended heavily on English wool for their textile manufacturing. Hence the Merchant Staplers, the English trading company with a monopoly on trade in wool, sought concessions. In this 1387 illustration, the master of the staple and his fellow merchants plead their case to the count of Flanders. (Courtesy of the Trustees of the British Museum)

public opinion in fourteenth-century England held that the war was waged for one reason: to secure for King Edward the French crown he had been unjustly denied.¹⁸ Edward III issued letters to the sheriffs describing in graphic terms the evil deeds of the French and listing royal needs. Kings in both countries instructed the clergy to deliver sermons filled with patriotic sentiment. The royal courts sensationalized the wickedness of the other side and stressed the great fortunes to be made from the war. Philip VI sent agents to warn communities about the dangers of invasion and to stress the French crown's revenue needs to meet the attack.

The royal campaign to rally public opinion was highly successful, at least in the early stage of the war. Edward III gained widespread support in the 1340s and 1350s. The English developed a deep hatred of the French and feared that King Philip intended "to have seized and slaughtered the entire realm of England." When England was successful in the field, pride in the country's military proficiency increased.

Most important of all, the Hundred Years' War was popular because it presented unusual opportunities for wealth and advancement. Poor knights and knights who were unemployed were promised regular wages. Criminals who enlisted were granted pardons. The great nobles expected to be rewarded with estates. Royal exhortations to the troops before battles repeatedly stressed that, if victorious, the men might keep whatever they seized. The French chronicler Jean Froissart wrote that, at the time of Edward III's expedition of 1359, men of all ranks flocked to the English king's banner. Some came to acquire honor, but many came "to loot and pillage the fair and plenteous land of France."¹⁹

The Decline of Medieval Chivalry

The period of the Hundred Years' War witnessed the final flowering of the aristocratic code of medieval chivalry. Indeed, the enthusiastic participation of the nobility in both France and England was in response primarily to the opportunity the war provided to display chivalric behavior. What better place to display chivalric qualities than on the field of battle?

War was considered an ennobling experience; there was something elevating, manly, fine, and beautiful about it. When Shakespeare in the sixteenth century wrote of "the pomp and circumstance of glorious war," he was echoing the fourteenth- and fifteenth-century chroniclers who had glorified the trappings of war. Describing the French army before the Battle of Poitiers (1356), a contemporary said: "Then you might see banners and

pennons unfurled to the wind, whereon fine gold and azure shone, purple, gules and ermine. Trumpets, horns and clarions—you might hear sounding through the camp; the Dauphin's [title borne by the eldest son of the king of France] great battle made the earth ring."²⁰

This romantic view of war holds little appeal for modern men and women, who are more conscious of the slaughter, brutality, dirt, and blood that war inevitably involves. Also, modern thinkers are usually conscious of the broad mass of people, while the chivalric code applied only to the aristocratic military elite. Chivalry had no reference to those outside the knightly class.

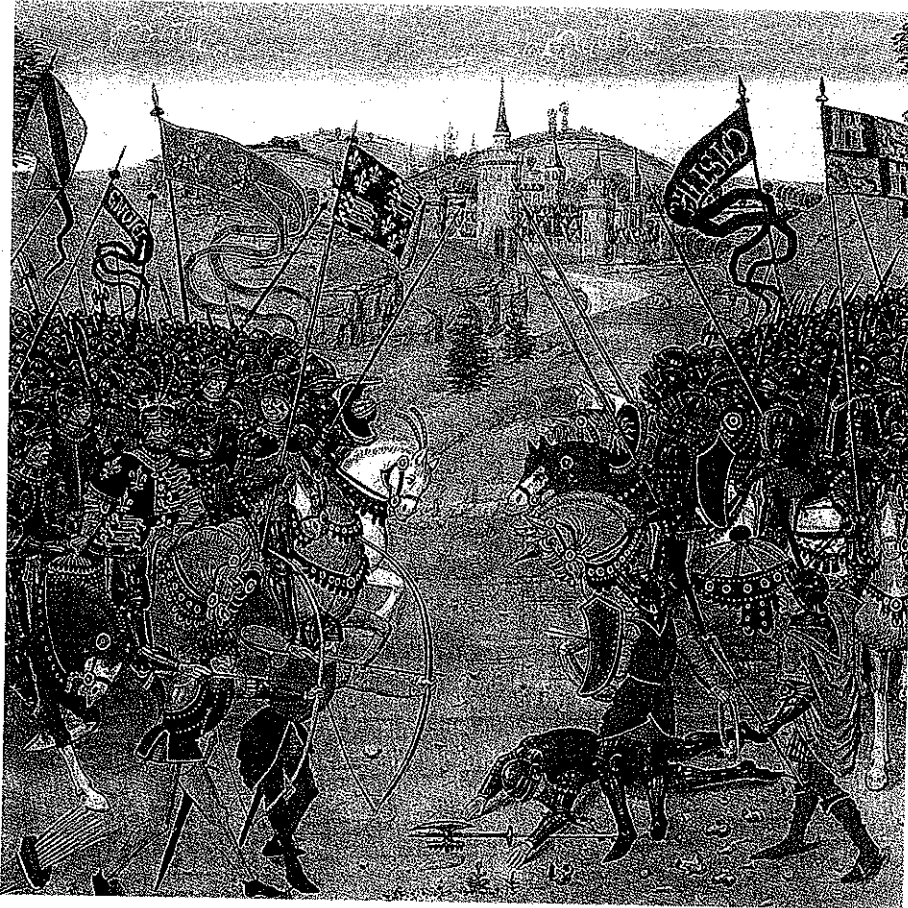
The knight was supposed to show courtesy, graciousness, and generosity to his social equals, but certainly not to his social inferiors. When English knights fought French ones, they were social equals fighting according to a mutually accepted code of behavior. The infantry troops were looked on as inferior beings. When a French peasant force at Longueuil destroyed a contingent of English knights, their comrades mourned them because "it was too much that so many good fighters had been killed by mere peasants."²¹

The Course of the War to 1419

The war was fought almost entirely in France and the Low Countries (see Map 12.2). It consisted mainly of a series of random sieges and cavalry raids. In 1335 the French began supporting Scottish incursions into northern England, ravaging the countryside in Aquitaine, and sacking and burning English coastal towns, such as Southampton. Such tactics lent weight to Edward III's propaganda campaign. In fact, royal propaganda on both sides fostered a kind of early nationalism.

During the war's early stages, England was highly successful. At Crécy in northern France in 1346, English longbowmen scored a great victory over French knights and crossbowmen. Although the aim of the longbow was not very accurate, it allowed for rapid reloading, and English archers could send off three arrows to the French crossbowmen's one. The result was a blinding shower of arrows that unhorsed the French knights and caused mass confusion. The firing of cannon—probably the first use of artillery in the West—created further panic. Thereupon the English horsemen charged and butchered the French.

This was not war according to the chivalric rules that Edward III would have preferred. Nevertheless, his son Edward the Black Prince used the same tactics ten years later to smash the French at Poitiers, where he captured the French king and held him for ransom. Again, at Agincourt near Arras in 1415, the chivalric English



The Battle of Crécy, 1346 Pitched battles were unusual in the Hundred Years' War. At Crécy, the English (on the right with lions on their standard) scored a spectacular victory. The longbow proved a more effective weapon over the French crossbow, but characteristically the artist concentrated on the aristocratic knights. (*Bibliothèque Nationale, Paris*)

soldier-king Henry V (r. 1413–1422) gained the field over vastly superior numbers. Henry followed up his triumph at Agincourt with the reconquest of Normandy. By 1419 the English had advanced to the walls of Paris (see Map 12.2). But the French cause was not lost. Though England had scored the initial victories, France won the war.

Joan of Arc and France's Victory

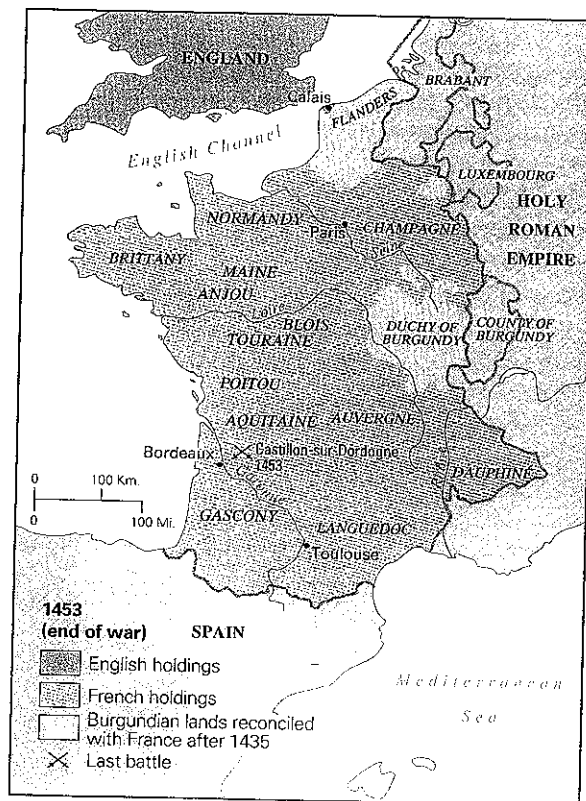
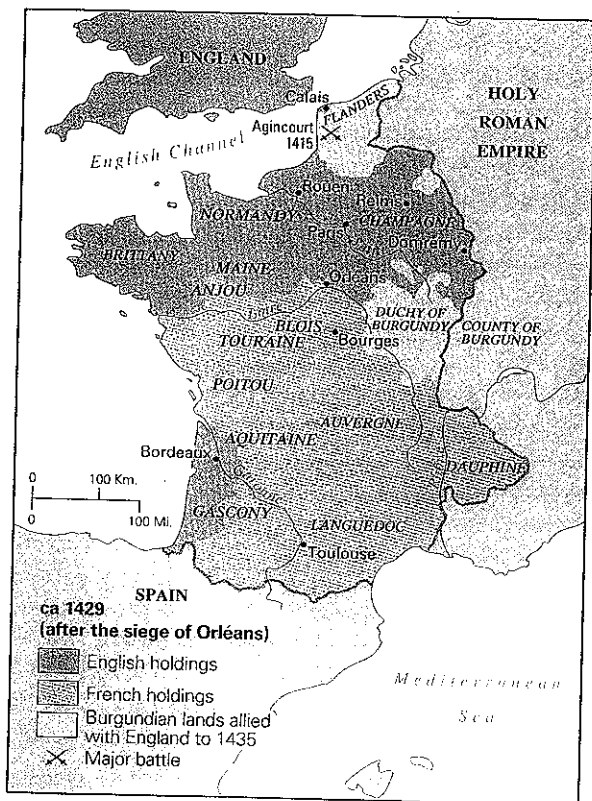
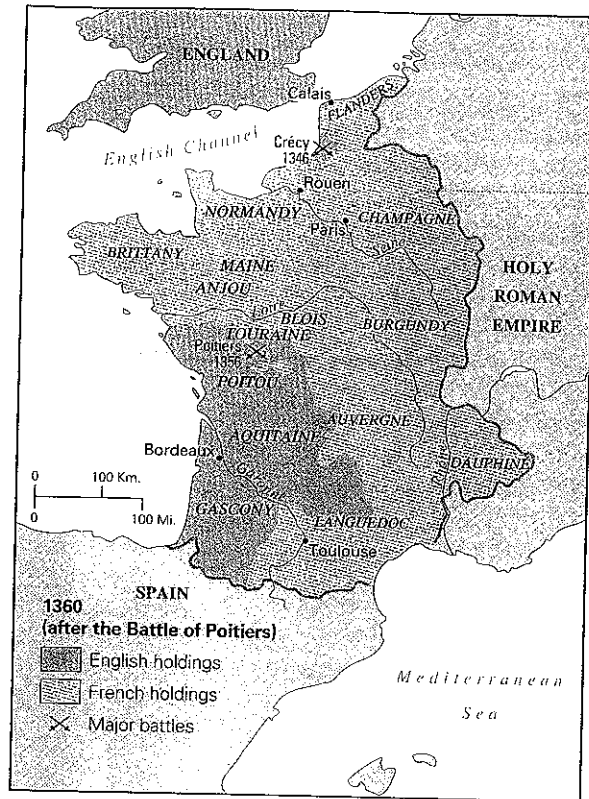
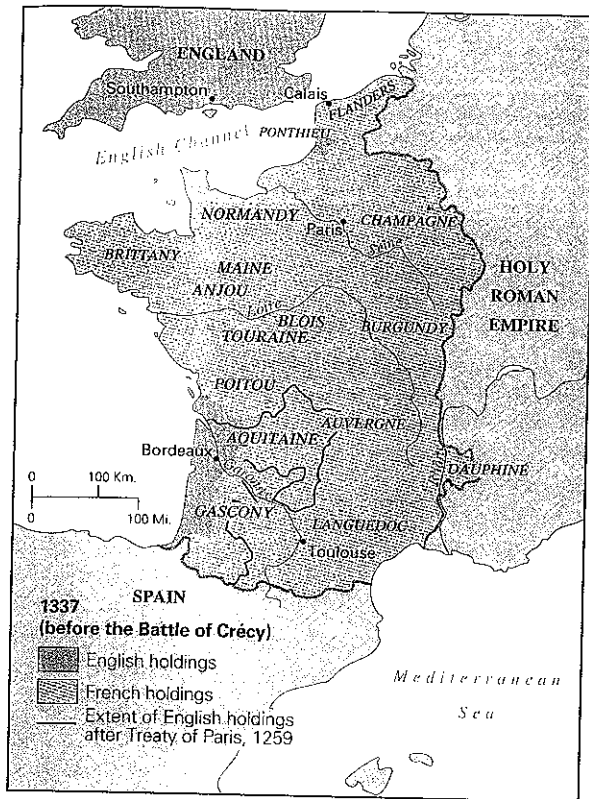
The ultimate French success rests heavily on the actions of an obscure French peasant girl, **Joan of Arc**, whose vision and work revived French fortunes and led to victory. A great deal of pious and popular legend surrounds Joan the Maid, because of her peculiar appearance on the scene, her astonishing success, her martyrdom, and her canonization by the Catholic church. The historical fact is that she saved the French monarchy, which was the embodiment of France.

Born in 1412 to well-to-do peasants in the village of Domrémy in Champagne, Joan of Arc grew up in a relig-

ious household. During adolescence she began to hear voices, which she later said belonged to Saint Michael, Saint Catherine, and Saint Margaret. In 1428 these voices spoke to her with great urgency, telling her that the dauphin (the uncrowned King Charles VII) had to be crowned and the English expelled from France. Joan went to the French court, persuaded the king to reject the rumor that he was illegitimate, and secured his support for her relief of the besieged city of Orléans.

The astonishing thing is not that Joan the Maid overcame serious obstacles to see the dauphin, not even that Charles and his advisers listened to her. What is amazing is the swiftness with which they were convinced. French fortunes had been so low for so long that the court believed only a miracle could save the country. Because Joan cut her hair short and dressed like a man, she scandalized the court. But hoping she would provide the miracle, Charles allowed her to accompany the army that was preparing to raise the English siege of Orléans.

In the meantime Joan, herself illiterate, dictated this letter calling on the English to withdraw:



MAP 12.2 English Holdings in France During the Hundred Years' War The year 1429 marked the greatest extent of English holdings in France. Why is it unlikely that England could have held these territories permanently?

Jhesus Maria

*King of England, and you Duke of Bedford, calling yourself regent of France, you William Pole, Count of Suffolk . . . , do right in the King of Heaven's sight. Surrender to The Maid sent hither by God the King of Heaven, the keys of all the good towns you have taken and laid waste in France. She comes in God's name to establish the Blood Royal, ready to make peace if you agree to abandon France and repay what you have taken. And you, archers, comrades in arms, gentles and others, who are before the town of Orléans, retire in God's name to your own country.*²²

Joan arrived before Orléans on April 28, 1429. Seventeen years old, she knew little of warfare and believed that if she could keep the French troops from swearing and frequenting brothels, victory would be theirs. On May 8 the English, weakened by disease and lack of supplies, withdrew from Orléans. Ten days later, Charles VII was crowned king at Reims. These two events marked the turning point in the war.

Joan's presence at Orléans, her strong belief in her mission, and the fact that she was wounded enhanced her reputation and strengthened the morale of the army. In 1430 England's allies, the Burgundians, captured Joan and sold her to the English. When the English handed her over to the ecclesiastical authorities for trial, the French court did not intervene. While the English wanted Joan eliminated for obvious political reasons, sorcery (witchcraft) was the ostensible charge at her trial. Witch persecution was increasing in the fifteenth century, and Joan's wearing of men's clothes appeared not only aberrant but indicative of contact with the Devil. In 1431 the court condemned her as a heretic—her claim of direct inspiration from God, thereby denying the authority of church officials, constituted heresy—and burned her at the stake in the marketplace at Rouen. A new trial in 1456 rehabilitated her name. In 1920 she was canonized and declared a holy maiden, and today she is revered as the second patron saint of France. The nineteenth-century French historian Jules Michelet extolled Joan of Arc as a symbol of the vitality and strength of the French peasant classes.

The relief of Orléans stimulated French pride and rallied French resources. As the war dragged on, loss of life mounted, and money appeared to be flowing into a bottomless pit, demands for an end increased in England. The clergy and intellectuals pressed for peace. Parliamentary opposition to additional war grants stiffened. Slowly the French reconquered Normandy and, finally, ejected the English from Aquitaine. At the war's end in 1453, only the town of Calais remained in English hands.

Costs and Consequences

In France the English had slaughtered thousands of soldiers and civilians. In the years after the sweep of the Black Death, this additional killing meant a grave loss of population. The English had laid waste to hundreds of thousands of acres of rich farmland, leaving the rural economy of many parts of France a shambles. The war had disrupted trade and the great fairs, resulting in the drastic reduction of French participation in international commerce. Defeat in battle and heavy taxation contributed to widespread dissatisfaction and aggravated peasant grievances.

In England only the southern coastal ports experienced much destruction, and the demographic effects of the Black Death actually worked to restore the land-labor balance (see page 386). The costs of the war, however, were tremendous. England spent over £5 million on the war effort, a huge sum at the time. Manpower losses had greater social consequences. The knights who ordinarily handled the work of local government as sheriffs, coroners, jurymen, and justices of the peace were abroad, and their absence contributed to the breakdown of order at the local level. The English government attempted to finance the war effort by raising taxes on the wool crop. Because of steadily increasing costs, the Flemish and Italian buyers could not afford English wool. Consequently, raw wool exports slumped drastically between 1350 and 1450.

Many men of all social classes had volunteered for service in France in the hope of acquiring booty and becoming rich. The chronicler Walsingham, describing the period of Crécy, wrote: "For the woman was of no account who did not possess something from the spoils of . . . cities overseas in clothing, furs, quilts, and utensils . . . tablecloths and jewels, bowls of murra [semi-precious stone] and silver, linen and linen cloths."²³ Walsingham is referring to 1348, in the first generation of war. As time went on, most fortunes seem to have been squandered as fast as they were made.

If English troops returned with cash, they did not invest it in land. In the fifteenth century, returning soldiers were commonly described as beggars and vagabonds, roaming about making mischief. Even the large sums of money received from the ransom of the great—such as the £250,000 paid to Edward III for the freedom of King John of France—and the money paid as indemnities by captured towns and castles did not begin to equal the more than £5 million spent. England suffered a serious net loss.²⁴

The long war also had a profound impact on the political and cultural lives of the two countries. Most notably, it stimulated the development of the English Parliament.

Between 1250 and 1450, representative assemblies flourished in many European countries. In the English Parliament, German diets, and Spanish cortes, deliberative practices developed that laid the foundations for the representative institutions of modern liberal-democratic nations. While representative assemblies declined in most countries after the fifteenth century, the English Parliament endured. Edward III's constant need for money to pay for the war compelled him to summon not only the great barons and bishops, but knights of the shires and burgesses from the towns as well. Between the outbreak of the war in 1337 and the king's death in 1377, parliamentary assemblies met twenty-seven times. Parliament met in thirty-seven of the fifty years of Edward's reign.²⁵

The frequency of the meetings is significant. Representative assemblies were becoming a habit. Knights and burgesses—or the “Commons,” as they came to be called—recognized their mutual interests and began to meet apart from the great lords. The Commons gradually realized that they held the country's purse strings, and a parliamentary statute of 1341 required that all nonfeudal levies have parliamentary approval. When Edward III signed the law, he acknowledged that the king of England could not tax without Parliament's consent. Increasingly, during the course of the war, money grants were tied to royal redress of grievances: if the government was to raise money, it had to correct the wrongs its subjects protested.

In England theoretical consent to taxation and legislation was given in one assembly for the entire country. France had no such single assembly; instead, there were many regional or provincial assemblies. Why did a national representative assembly fail to develop in France? The initiative for convening assemblies rested with the king, who needed revenue almost as much as the English ruler. But the French monarchy found the idea of representative assemblies thoroughly distasteful. Large gatherings of the nobility potentially or actually threatened the king's power. The advice of a counselor to King Charles VI (r. 1380–1422), “above all things be sure that no great assemblies of nobles or of *communes* take place in your kingdom,” was accepted.²⁶ Charles VII (r. 1422–1461) even threatened to punish those proposing a national assembly.

No one in France wanted a national assembly. Linguistic, geographical, economic, legal, and political differences were very strong. People tended to think of themselves as Breton, Norman, Burgundian, or whatever, rather than French. Through much of the fourteenth and early fifteenth centuries, weak monarchs lacked the power to call a national assembly. Provincial assemblies, highly jealous

of their independence, did not want a national assembly. The costs of sending delegates to it would be high, and the result was likely to be increased taxation. Finally, the Hundred Years' War itself hindered the growth of a representative body. Possible violence on dangerous roads discouraged people from travel.

In both countries, however, the war did promote the growth of **nationalism**—the feeling of unity and identity that binds together a people. After victories, each country experienced a surge of pride in its military strength. Just as English patriotism ran strong after Crécy and Poitiers, so French national confidence rose after Orléans. French national feeling demanded the expulsion of the enemy not merely from Normandy and Aquitaine but from French soil. Perhaps no one expressed this national consciousness better than Joan of Arc, when she exulted that the enemy had been “driven out of *France*.”

The Decline of the Church's Prestige

In times of crisis or disaster, people of all faiths have sought the consolation of religion. In the fourteenth century, however, the official Christian church offered little solace. In fact, the leaders of the church added to the sorrow and misery of the times.

The Babylonian Captivity

From 1309 to 1376, the popes lived in Avignon in southeastern France. In order to control the church and its policies, Philip the Fair of France pressured Pope Clement V to settle in Avignon (see Map 11.5 on page 357). Clement, critically ill with cancer, lacked the will to resist Philip. This period in church history is often called the **Babylonian Captivity** (referring to the seventy years the ancient Hebrews were held captive in Mesopotamian Babylon).

The Babylonian Captivity badly damaged papal prestige. The Avignon papacy reformed its financial administration and centralized its government. But the seven popes at Avignon concentrated on bureaucratic matters to the exclusion of spiritual objectives. Though some of the popes led austere lives, the general atmosphere was one of luxury and extravagance. The leadership of the church was cut off from its historic roots and the source of its ancient authority, the city of Rome. In the absence of the papacy, the Papal States in Italy lacked stability and good government. The economy of Rome had been based on the presence of the papal court and the rich

tourist trade the papacy attracted. The Babylonian Captivity left Rome poverty-stricken.

In 1377 Pope Gregory XI brought the papal court back to Rome. Unfortunately, he died shortly after the return. At Gregory's death, Roman citizens demanded an Italian pope who would remain in Rome. Between the time of Gregory's death and the opening of the conclave, great pressure was put on the cardinals to elect an Italian. At the time, none of them protested this pressure.

Sixteen cardinals—eleven Frenchmen, four Italians, and one Spaniard—entered the conclave on April 7, 1378. After two ballots, they unanimously chose a distinguished administrator, the archbishop of Bari, Bartolomeo Prignano, who took the name Urban VI. Each of the cardinals swore that Urban had been elected "sincerely, freely, genuinely, and canonically."

Urban VI (1378–1389) had excellent intentions for church reform. He wanted to abolish simony, *pluralism* (holding several church offices at the same time), absenteeism, and clerical extravagance. These were the very abuses being increasingly criticized by Christian people across Europe. Unfortunately, Pope Urban went about the work of reform in a tactless and bullheaded manner. The day after his coronation, he delivered a blistering attack on cardinals who lived in Rome while drawing their income from benefices elsewhere. His criticism was well-founded but ill-timed and provoked opposition before Urban had consolidated his authority.

In the weeks that followed, Urban stepped up attacks on clerical luxury, denouncing individual cardinals by name. He threatened to strike the cardinal archbishop of Amiens. Urban even threatened to excommunicate certain cardinals, and when he was advised that such excommunications would not be lawful unless the guilty had been warned three times, he shouted, "I can do anything, if it be my will and judgment."²⁷ Urban's quick temper and irrational behavior have led scholars to question his sanity. Whether he was medically insane or just drunk with power is a moot point. In any case, Urban's actions brought on disaster.

In groups of two and three, the cardinals slipped away from Rome and met at Anagni. They declared Urban's election invalid because it had come about under threats from the Roman mob, and they asserted that Urban himself was excommunicated. The cardinals then proceeded to the city of Fondi between Rome and Naples and elected Cardinal Robert of Geneva, the cousin of King Charles V of France, as pope. Cardinal Robert took the name Clement VII. There were thus two popes—Urban at Rome and the antipope Clement VII (1378–1394), who set himself up at Avignon in opposition to the

legally elected Urban. So began the Great Schism, which divided Western Christendom until 1417.

The Great Schism

The powers of Europe aligned themselves with Urban or Clement along strictly political lines. France naturally recognized the French antipope, Clement. England, France's historic enemy, recognized Pope Urban. Scotland, whose attacks on England were subsidized by France, followed the French and supported Clement. Aragon, Castile, and Portugal hesitated before deciding for Clement at Avignon. The emperor, who bore ancient hostility to France, recognized Urban VI. At first the Italian city-states recognized Urban; when he alienated them, they opted for Clement.

John of Spoleto, a professor at the law school at Bologna, eloquently summed up intellectual opinion of the *schism*, or division: "The longer this schism lasts, the more it appears to be costing, and the more harm it does; scandal, massacres, ruination, agitations, troubles and disturbances."²⁸ The common people, wracked by inflation, wars, and plague, were thoroughly confused about which pope was legitimate. The schism weakened the religious faith of many Christians and gave rise to instability and religious excesses. It brought the church leadership into serious disrepute. At a time when ordinary Christians needed the consolation of religion and confidence in religious leaders, church officials were fighting among themselves for power. The schism also brought to the fore conciliar ideas about church government.

The Conciliar Movement

Theories about the nature of the Christian church and its government originated in the very early church, but the years of the Great Schism witnessed their maturity. **Conciliarists** believed that reform of the church could best be achieved through periodic assemblies, or general councils, representing all the Christian people. While acknowledging that the pope was head of the church, conciliarists, such as the French theologian Pierre d'Ailly and the German Conrad of Gelnhausen, held that the pope derived his authority from the entire Christian community, whose well-being he existed to promote. Thus the pope was not an absolute authority incapable of doctrinal error. Conciliarists favored a balanced or constitutional form of church government, with papal authority shared with a general council, in contrast to the monarchical one that prevailed.

A half century before the Great Schism, in 1324, Marsiglio of Padua, then rector of the University of Paris, had published *Defensor Pacis* (The Defender of the Peace). Dealing as it did with the authority of state and church, *Defensor Pacis* proved to be one of the most controversial works written in the Middle Ages.

Marsiglio argued that the state was the great unifying power in society and that the church was subordinate to the state. He put forth the revolutionary ideas that the church had no inherent jurisdiction and should own no property. Authority in the Christian church, according to Marsiglio, should rest in a general council, made up of laymen as well as priests and superior to the pope. These ideas directly contradicted the medieval notion of a society governed by the church and the state, with the church supreme. *Defensor Pacis* was condemned by the pope, and Marsiglio was excommunicated.

Even more earthshaking than the theories of Marsiglio of Padua were the ideas of the English scholar and theologian John Wyclif (ca 1330–1384). Wyclif wrote that papal claims of temporal power had no foundation in the Scriptures and that the Scriptures alone should be the standard of Christian belief and practice. He urged the abolition of such practices as the veneration of saints, pilgrimages, pluralism, and absenteeism. Sincere Christians, according to Wyclif, should read the Bible for themselves. In response to that idea, the first English translation of the Bible was produced and circulated. Wyclif's views had broad social and economic significance. He urged that the church be stripped of its property. His idea that every Christian free of mortal sin possessed lordship was seized on by peasants in England during a revolt in 1381 and used to justify their goals.

In advancing these views, Wyclif struck at the roots of medieval church structure. Consequently, he has been hailed as the precursor of the Reformation of the sixteenth century. Although Wyclif's ideas were vigorously condemned by ecclesiastical authorities, they were widely disseminated by humble clerics and enjoyed great popularity in the early fifteenth century. Wyclif's followers were called "Lollards." The term, which means "mumblers of prayers and psalms," refers to what they criticized. Lollard teaching allowed women to preach and to consecrate the Eucharist. Women, some well educated, played a significant role in the movement. After Anne, sister of Wenceslaus, king of Germany and Bohemia, married Richard II of England, members of her household carried Lollard principles back to Bohemia.

In response to continued calls throughout Europe for a council, the two colleges of cardinals—one at Rome, the other at Avignon—summoned a council at Pisa in 1409.



Spoon with Fox Preaching to Geese (southern Netherlands, ca 1430) Taking as his text a contemporary proverb, "When the fox preaches, beware your geese," the artist shows, in the bowl of a spoon, a fox dressed as a monk or friar, preaching with three dead geese in his hood, while another fox grabs one of the congregation. The preaching fox reads from a scroll bearing the word *pax* (peace), implying the perceived hypocrisy of the clergy. The object suggests the widespread criticism of churchmen in the later Middle Ages. (Painted enamel and gilding on silver; 17.6 cm [6 7/8 in]. Museum of Fine Arts, Boston, Helen and Alice Coburn Fund, 51.2472)

That gathering of prelates and theologians deposed both popes and selected another. Neither the Avignon pope nor the Roman pope would resign, however, and the appalling result was the creation of a threefold schism.

Finally, because of the pressure of the German emperor Sigismund, a great council met at the imperial city

of Constance (1414–1418). It had three objectives: to end the schism, to reform the church “in head and members” (from top to bottom), and to wipe out heresy. The council condemned the Czech reformer Jan Hus (see the feature “Individuals in Society: Jan Hus”), and he was burned at the stake. The council eventually deposed both the Roman pope and the successor of the pope chosen at Pisa, and it isolated the Avignon antipope. A conclave elected a new leader, the Roman cardinal Colonna, who took the name Martin V (1417–1431).

Martin proceeded to dissolve the council. Nothing was done about reform. The schism was over, and though councils subsequently met at Basel and at Ferrara-Florence, in 1450 the papacy held a jubilee, celebrating its triumph over the conciliar movement. In the later fifteenth century, the papacy concentrated on Italian problems to the exclusion of universal Christian interests. But the schism and the conciliar movement had exposed the crying need for ecclesiastical reform, thus laying the foundations for the great reform efforts of the sixteenth century.

The Life of the People

In the fourteenth century, economic and political difficulties, disease, and war profoundly affected the lives of European peoples. Decades of slaughter and destruction, punctuated by the decimating visits of the Black Death, made a grave economic situation virtually disastrous. In many parts of France and the Low Countries, fields lay in ruin or untilled for lack of labor power. In England, as taxes increased, criticisms of government policy and mismanagement multiplied. Crime, aggravated economic troubles, and throughout Europe the frustrations of the common people erupted into widespread revolts. But for most people, marriage and the local parish church continued to be the center of their lives.

Marriage

Marriage and the family provided such peace and satisfaction as most people attained. What do we know about peasant marriages in the later Middle Ages? Scholars long believed that because peasants were illiterate and left very few statements about their marriages, generalizations could not be made about them. Recent research in English manorial, ecclesiastical, and coroners' records, however, has uncovered fascinating material. Evidence abounds of teenage flirtations, and many young people had sexual contacts—some leading to conception. Premarital pregnancy may have been deliberate: because children were

economically important, the couple wanted to be sure of fertility before entering marriage.

“Whether rich or poor, male or female, the most important rite de passage for peasant youth was marriage.”²⁹ Did they select their own spouses or accept parents' choices? Church law stressed that for a marriage to be valid, both partners must freely consent to it. The evidence overwhelmingly shows, above all where land or property accompanied the union, that parents took the lead in arranging their children's marriages; if the parents were dead, the responsibility fell to the inheriting son. Marriage determined not only the life partner and the economic circumstances in which the couple would live, but also the son-in-law who might take over the family land or the daughter-in-law who might care for her elderly in-laws. These kinds of interests required careful planning.

Most marriages were between men and women of the same village; where the name and residence of a husband is known, perhaps 41 percent were outsiders. Once the prospective bride or groom had been decided on, parents paid the *merchet* (fine to the lord for a woman's marriage—since he stood to lose a worker). Parents saw that the parish priest published on three successive Sundays the *banns*, public announcements that the couple planned to marry, to allow for objections to the union. And parents made the financial settlement. The couple then proceeded to the church door, where they made the vows, rings were blessed and exchanged, and the ceremony concluded with some kind of festivity.³⁰

Although most peasants were illiterate, the gentry could write. The letters exchanged between Margaret and John Paston, who lived in Norfolk, England, in the fifteenth century, provide evidence for the experience of one couple. John and Margaret Paston were married about 1439, after an arrangement concluded entirely by their parents. John spent most of his time in London fighting through the law courts to increase his family properties and business interests; Margaret remained in Norfolk to supervise the family lands. Her enormous responsibilities involved managing the Paston estates, hiring workers, collecting rents, ordering supplies for the large household, hearing complaints and settling disputes among tenants, and marketing her crops. In these duties, she proved herself a remarkably shrewd businessperson. Moreover, when an army of over a thousand men led by the aristocratic thug Lord Moleyns attacked her house, she successfully withstood the siege. When the Black Death entered her area, Margaret moved her family to safety.

Margaret Paston did all this on top of raising eight children (there were probably other children who did not survive childhood). Her husband died before she was

Individuals in Society



Jan Hus

In May 1990, the Czech Republic's parliament declared July 6, the date of Jan Hus's execution in 1415, a Czech national holiday. The son of free farmers, Hus (ca 1369–1415) was born in Husinec in southern Bohemia, an area of heavy German settlement, and grew up conscious of the ethnic differences between Czechs and Germans. Most of his professors at Charles University in Prague were Germans. In 1396 he received a master's degree, and just before his ordination as a priest in 1400, he wrote that he would not be a "clerical careerist," implying that ambition for church offices motivated many of his peers.

The young priest lectured at the university and preached at the private Bethlehem Chapel. During his twelve years there, Hus preached only in Czech. He denounced superstition, the sale of indulgences, and other abuses, but his remarks were thoroughly orthodox. He attracted attention among artisans, the small Czech middle class, but not Germans. His austere life and lack of ambition enhanced his reputation.

Around 1400, Czech students returning from study at Oxford introduced into Bohemia the reforming ideas of the English theologian John Wyclif. When German professors condemned Wyclif's ideas as heretical, Hus and the Czechs argued "academic freedom," the right to read and teach Wyclif's works regardless of their particular merits. When popular demonstrations against ecclesiastical abuses and German influence at the university erupted, King Vaclav IV (1378–1419) placed control of the university in Czech hands. Hus was elected rector, the top administrative official.

The people of Prague, with perhaps the largest urban population in central Europe, 40 percent of it living below the poverty line and entirely dependent on casual labor, found Hus's denunciations of an overendowed church appealing. Hus considered the issues theological; his listeners saw them as socioeconomic.

Hus went into exile, where he wrote *On the Church*. He disputed papal authority, denounced abuses, and approved *utraquism*, the reception of the Eucharist under both species, bread and wine. Hus also defended transubstantiation (see page 463); insisted that church authority rested on Scripture, conscience, and tradition (in contrast to sixteenth-century Protestant reformers, who placed authority in Scripture alone); and made it clear that he had no intention of leaving the church or inciting a popular movement.



The execution of Jan Hus.
(University Library, Prague)

In 1413 the emperor Sigismund urged the calling of a general council to end the schism. Hus was invited, and, given the emperor's safe conduct (protection from attack or arrest), agreed to go. What he found was an atmosphere of inquisition. The safe conduct was disregarded, and Hus was arrested. Under questioning about his acceptance of Wyclif's ideas, Hus repeatedly replied, "I have not held; I do not hold." Council members were more interested in proving Hus a Wyclifite than in his responses. They took away his priesthood, banned his teachings, burned his books, and burned Hus himself at the stake. He then belonged to the ages.

The ages have made good use of him. His death aggravated the divisions between the bishops at Constance and the Czech clerics and people. In September 1415, 452 nobles from all parts of Bohemia signed a letter saying that Hus had been unjustly executed and rejecting council rulings. This event marks the first time that an ecclesiastical decision was publicly defied. Revolution swept through Bohemia, with Hussites—Czech nobles and people—insisting on clerical poverty and Communion under both species, and German citizens remaining loyal to the Roman church. In the sixteenth century, reformers hailed Hus as the forerunner of Protestantism. In the eighteenth century, Enlightenment philosophes evoked Hus as a defender of freedom of expression. In the nineteenth century, central European nationalists used Hus's name to defend national sentiment against Habsburg rule. And in the twentieth century, Hus's name was used against German fascist and Russian communist tyranny.

Questions for Analysis

1. Since Jan Hus lived and died insisting that his religious teaching was thoroughly orthodox, why has he been hailed as a reformer?
2. What political and cultural interests did the martyred Hus serve?

forty-three, and she later conducted the negotiations for the children's marriages. Her children's futures, like her estate management, were planned with an eye toward economic and social advancement. When one daughter secretly married the estate bailiff, an alliance considered beneath her, the girl was cut off from the family as if she were dead.³¹

The many letters surviving between Margaret and John reveal slight tenderness toward their children. They seem to have reserved their love for each other, and during many of his frequent absences they wrote to express mutual affection and devotion. How typical the Paston relationship was modern historians cannot say, but the marriage of John and Margaret, although completely arranged by their parents, was based on respect, responsibility, and love.³²

At what age did people usually marry? The largest amount of evidence on age at first marriage survives from Italy, and a comparable pattern probably existed in northern Europe. For girls population surveys at Prato place the age at 16.3 years in 1372 and 21.1 in 1470. Chaucer's *Wife of Bath* says that she married first in her twelfth year. Among the German nobility, recent research has indicated that in the Hohenzollern family in the late Middle Ages, "five brides were between 12 and 13; five about 14, and five about 15."

Men were older. An Italian chronicler writing about 1354 says that men did not marry before the age of 30.

At Prato in 1371, the average age of men at first marriage was 24 years, very young for Italian men, but these data may represent an attempt to regain population losses due to the recent attack of the plague. In England Chaucer's *Wife of Bath* describes her first three husbands as "goode men, and rich, and old." Among seventeen males in the noble Hohenzollern family, eleven were over 20 years when married, five between 18 and 19, one 16. The general pattern in late medieval Europe was marriage between men in their middle or late 20s and women under 20.³³ Poor peasants and wage laborers did not marry until their mid- or late 20s.

With marriage for men postponed, was there any socially accepted sexual outlet? Research on the southern French province of Languedoc in the fourteenth and fifteenth centuries has revealed the establishment of legal houses of prostitution. Prostitution involves "a socially definable group of women [who] earn their living primarily or exclusively from the [sexual] commerce of their bodies."³⁴ Municipal authorities in Toulouse, Montpellier, Albi, and other towns set up houses or red-light districts either outside the city walls or away from respectable neighborhoods. For example, authorities in Montpellier set aside Hot Street for prostitution, required public women to live there, and forbade anyone to molest them. Prostitution thus passed from being a private concern to a social matter requiring public supervision.³⁵ Publicly owned brothels were more easily policed

Prostitute Invites a Traveling Merchant Poverty and male violence drove women into prostitution, which, though denounced by moralists, was accepted as a normal part of the medieval social fabric. In the cities and larger towns where prostitution flourished, public officials passed laws requiring prostitutes to wear a special mark on their clothing, regulated hours of business, forbade women to drag men into their houses, and denied business to women with the "burning sickness," gonorrhea. (*Bodleian Library, MS. Bodl. 264, fol. 245V*)



and supervised than privately run ones. Prostitution was an urban phenomenon, because only populous towns had large numbers of unmarried young men, communities of transient merchants, and a culture accustomed to a cash exchange. Although the risk of disease limited the number of years a woman could practice this profession, many women prospered. Some acquired sizable incomes. In 1361 Françoise of Florence, a prostitute working in a brothel in Marseilles, made a will in which she made legacies to various charities and left a large sum as a dowry for a poor girl to marry. Archives in several cities show expensive properties bought by women who named their occupation as prostitution.

The towns of Languedoc were not unique. Public authorities in Amiens, Dijon, Paris, Venice, Genoa, London, Florence, Rome, most of the larger German towns, and the English port of Sandwich set up brothels. Legalized prostitution suggests that public officials believed the prostitute could make a positive contribution to society; it does not mean the prostitute was respected. Rather, she was scorned and distrusted. Legalized brothels also reflect a greater tolerance for male than for female sexuality.³⁶

In the later Middle Ages, as earlier—indeed, until the late nineteenth century—economic factors, rather than romantic love or physical attraction, determined whom and when a person married. The young agricultural laborer on the manor had to wait until he had sufficient land. Thus most men had to wait until their fathers died or yielded the holding. Late marriage affected the number of children a couple had. The journeyman craftsman in the urban guild faced the same material difficulties. Once a couple married, the union ended only with the death of one partner.

Deep emotional bonds knit members of medieval families. Most parents delighted in their children, and the church encouraged a cult of paternal care. The church stressed its right to govern and sanctify marriage, and it emphasized monogamy. Tighter moral and emotional unity within marriages resulted.

Divorce did not exist in the Middle Ages. The church held that a marriage validly entered into could not be dissolved. A valid marriage consisted of the mutual oral consent or promise of two parties. Church theologians of the day urged that the couple's union be celebrated and witnessed in a church ceremony and blessed by a priest.

Many couples did not observe the church's regulations. Some treated marriage as a private act—they made the promise and spoke the words of marriage to each other without witnesses and then proceeded to enjoy the sexual pleasures of marriage. This practice led to a great number of disputes, because one of the two parties could

later deny having made a marriage agreement. The records of the ecclesiastical courts reveal many cases arising from privately made contracts. Evidence survives of marriages contracted in a garden, in a blacksmith's shop, at a tavern, and, predictably, in a bed. The records of church courts that relate to marriage reveal that, rather than suing for divorce, the great majority of petitions asked the court to enforce the marriage contract that one of the parties believed she or he had validly made. Annulments were granted in extraordinary circumstances, such as male impotence, on the grounds that a lawful marriage had never existed.³⁷

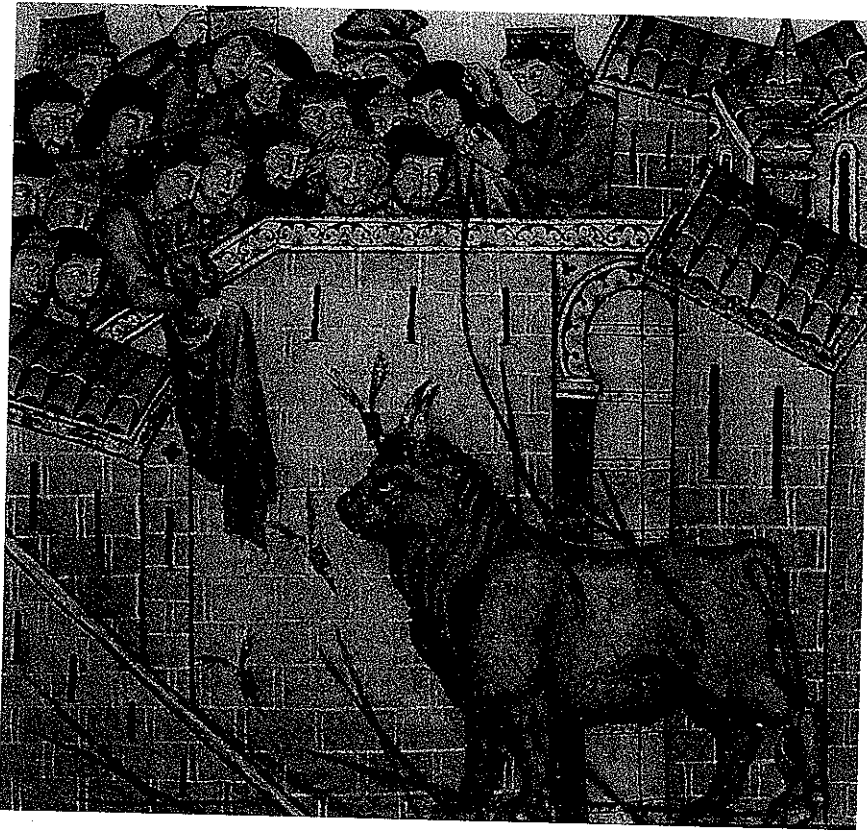
Life in the Parish

In the later Middle Ages, the land and the parish remained the focus of life for the European peasantry. Work on the land continued to be performed collectively. Both men and women cooperated in the annual tasks of planting and harvesting. The close association of the cycle of agriculture and the liturgy of the Christian calendar endured. The parish priest blessed the fields before the annual planting, offering prayers on behalf of the people for a good crop. If the harvest was rich, the priest led the processions and celebrations of thanksgiving.

How did the common people feel about their work? Since the vast majority were illiterate, it is difficult to say. Certainly the peasants hated the ancient services and obligations on the lords' lands and tried to get them commuted for money rents. When lords attempted to reimpose service duties, the peasants revolted.

In the thirteenth century, the craft guilds provided the small minority of men and women living in towns and cities with the psychological satisfaction of involvement in the manufacture of a superior product. The guild member also had economic security. The craft guilds set high standards for their merchandise. The guilds looked after the sick, the poor, the widowed, and the orphaned. Masters and employees worked side by side.

In the fourteenth century, those conditions began to change. The fundamental objective of the craft guild was to maintain a monopoly on its product, and to do so recruitment and promotion were carefully restricted. Some guilds required a high entrance fee for apprentices; others admitted only relatives of members. Apprenticeship increasingly lasted a long time, seven years. Even after a young man had satisfied all the tests for full membership in the guild and had attained the rank of master, other hurdles had to be passed, such as finding the funds to open his own business or special connections just to get into a guild. Restrictions limited the



Spanish Bullfight Muslims introduced bullfighting to Spain in the eleventh century. The sport takes place in a large outdoor arena, the object being for the bullfighter or matador (*torero*) to kill a wild bull (*toro*) with a sword. Here unsporting spectators goad the bull with whips. (From the *Cantigas of Alfonso X*, ca 1283. El Escorial/Laurie Platt Winfrey, Inc.)

number of apprentices and journeymen to match the anticipated openings for masters.

Women experienced the same exclusion. A careful study of the records of forty-two craft guilds in Cologne shows that in the fifteenth century all but six had become male preserves, either greatly restricting women's participation or allowing so few female members that they cannot be considered mixed guilds.³⁸ Popular and educated culture, supporting a patriarchal system that held women to be biologically and intellectually inferior, consigned them to low-status and low-paying jobs.

The larger a particular business was, the greater was the likelihood that the master did not know his employees. The separation of master and journeyman and the decreasing number of openings for master craftsmen created serious frustrations. Strikes and riots occurred in the Flemish towns, in France, and in England.

The recreation of all classes reflected the fact that late medieval society was organized for war and that violence was common. The aristocracy engaged in tournaments or jousts; archery and wrestling had great popularity among ordinary people. Everyone enjoyed the cruel sports of bullbaiting and bearbaiting. The hangings and mutila-

tions of criminals were exciting and well-attended events, with all the festivity of a university town before a Saturday football game. Chroniclers exulted in describing executions, murders, and massacres. Here a monk gleefully describes the gory execution of William Wallace (ca 1270–1305), the Scottish hero who led a revolt against Edward I of England and retains importance as a symbol of resistance to English rule and of Scottish nationalism:

*Wilielmus Waleis, a robber given to sacrilege, arson and homicide . . . was condemned to most cruel but justly deserved death. He was drawn through the streets of London at the tails of horses, until he reached a gallows of unusual height, there he was suspended by a halter; but taken down while yet alive, he was mutilated, his bowels torn out and burned in a fire, his head then cut off, his body divided into four, and his quarters transmitted to four principal parts of Scotland.*³⁹

Violence was as English as roast beef and plum pudding, as French as bread, cheese, and *potage*.

If violent entertainment was not enough to dispel life's cares, alcohol was also available. Beer or ale commonly provided solace to the poor, and the frequency of drunkenness reflects their terrible frustrations.

During the fourteenth and fifteenth centuries, the laity began to exercise increasing control over parish affairs. The constant quarrels of the mendicant orders (the Franciscans and Dominicans), the mercenary and grasping attitude of the parish clergy, the scandal of the Great Schism and a divided Christendom—all these did much to weaken the spiritual mystique of the clergy in the popular mind. The laity steadily took responsibility for the management of parish lands. Laypeople organized associations to vote on and purchase furnishings for the church. And ordinary laypeople secured jurisdiction over the structure of the church building and its vestments, books, and furnishings. These new responsibilities of the laity reflect the increased dignity of parishioners in the late Middle Ages.⁴⁰

Fur-Collar Crime

The Hundred Years' War had provided employment and opportunity for thousands of idle and fortune-seeking knights. But during periods of truce and after the war finally ended, many nobles once again had little to do. Inflation hurt them. Although many were living on fixed incomes, their chivalric code demanded lavish generosity and an aristocratic lifestyle. Many nobles turned to crime as a way of raising money. The fourteenth and fifteenth centuries witnessed a great deal of "fur-collar crime," so called for the miniver fur the nobility alone were allowed to wear on their collars.

Fur-collar crime rarely involved such felonies as homicide, robbery, rape, and arson. Instead, nobles used their superior social status to rob and extort from the weak and then to corrupt the judicial process. Groups of noble brigands roamed the English countryside stealing from both rich and poor. Sir John de Colseby and Sir William Bussy led a gang of thirty-eight knights who stole goods worth £3,000 in various robberies. Operating like modern urban racketeers, knightly gangs demanded that peasants pay "protection money" or else have their hovels burned and their fields destroyed.

Attacks on the rich often took the form of kidnapping and extortion. Individuals were grabbed in their homes, and wealthy travelers were seized on the highways and held for ransom. In northern England a gang of gentry led by Sir Gilbert de Middleton abducted Sir Henry Beaumont; his brother, the bishop-elect of Durham; and two Roman cardinals in England on a peacemaking visit. Only after a ransom was paid were the victims released.⁴¹

Fur-collar criminals were terrorists, but like some modern-day white-collar criminals who commit nonviolent crimes, medieval aristocratic criminals got away with

their outrages. When accused of wrongdoing, fur-collar criminals intimidated witnesses. They threatened jurors. They used "pull" or cash to bribe judges. As a fourteenth-century English judge wrote to a young nobleman, "For the love of your father I have hindered charges being brought against you and have prevented execution of indictment actually made."⁴²

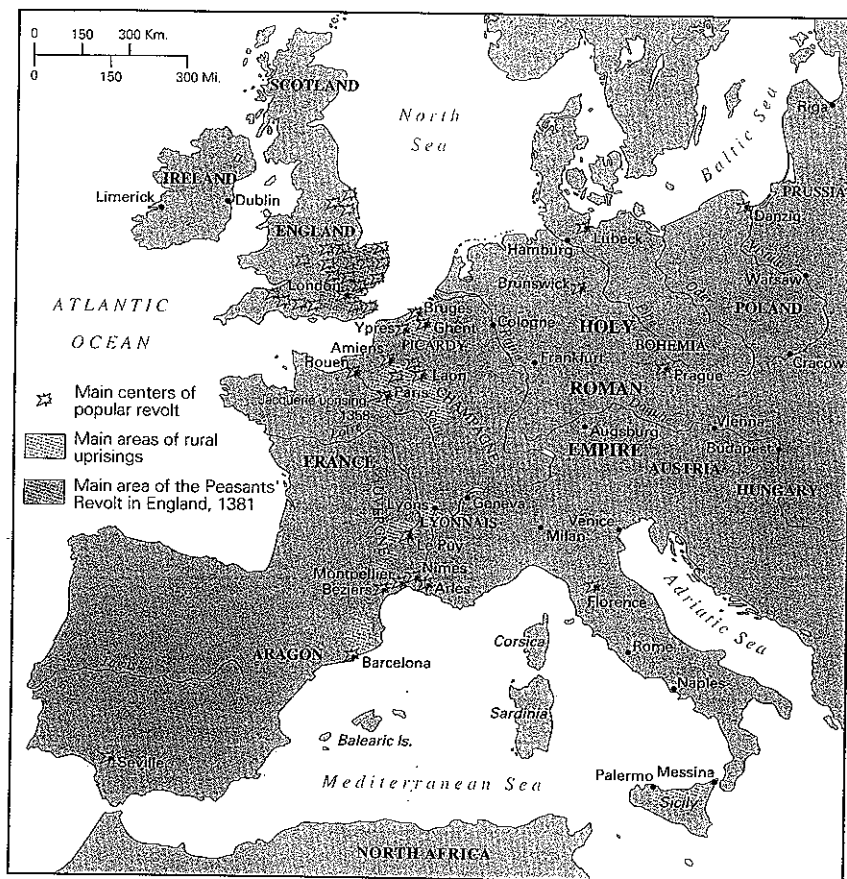
The ballads of Robin Hood, a collection of folk legends from late medieval England, describe the adventures of the outlaw hero and his band of followers, who lived in Sherwood Forest and attacked and punished those who violated the social system and the law. Most of the villains in these simple tales are fur-collar criminals—grasping landlords, wicked sheriffs such as the famous sheriff of Nottingham, and mercenary churchmen. Robin and his merry men performed a sort of retributive justice. Robin Hood was a popular figure because he symbolized the deep resentment of aristocratic corruption and abuse; he represented the struggle against tyranny and oppression.

Criminal activity by nobles continued decade after decade because governments were too weak to stop it. Then, too, much of the crime was directed against a lord's own serfs, and the line between a noble's legal jurisdiction over his peasants and criminal behavior was a fine one indeed. Persecution by lords, on top of war, disease, and natural disaster, eventually drove long-suffering and oppressed peasants all across Europe to revolt.

Peasant Revolts

Early in the thirteenth century, the French preacher Jacques de Vitry asked rhetorically, "How many serfs have killed their lords or burnt their castles?"⁴³ And in the fourteenth and fifteenth centuries, social and economic conditions caused a great increase in peasant uprisings (see Map 12.3).

In 1358, when French taxation for the Hundred Years' War fell heavily on the poor, the frustrations of the French peasantry exploded in a massive uprising called the *Jacquerie*, after a mythical agricultural laborer, Jacques Bonhomme (Good Fellow). Two years earlier, the English had captured the French king John and many nobles and held them for ransom. The peasants resented paying for their lords' release. Recently hit by plague, experiencing famine in some areas, and harassed by fur-collar criminals, the peasants in Picardy, Champagne, and the Île-de-France erupted in anger and frustration. Crowds swept through the countryside slashing the throats of nobles, burning their castles, raping their wives and daughters, killing or maiming their horses and cattle.



MAP 12.3 Fourteenth-Century Peasant Revolts In the later Middle Ages and early modern times, peasant and urban uprisings were endemic, as common as factory strikes in the industrial world. The threat of insurrection served to check unlimited exploitation.

Peasants blamed the nobility for oppressive taxes, for the criminal brigandage of the countryside, for defeat in war, and for the general misery. Artisans, small merchants, and parish priests joined the peasants. Urban and rural groups committed terrible destruction, and for several weeks the nobles were on the defensive. Then the upper class united to repress the revolt with merciless ferocity. Thousands of the “Jacques,” innocent as well as guilty, were cut down.

This forcible suppression of social rebellion, without some effort to alleviate its underlying causes, served to drive protest underground. Between 1363 and 1484, serious peasant revolts swept the Auvergne; in 1380 uprisings occurred in the Midi; and in 1420 they erupted in the Lyonnais region of France.

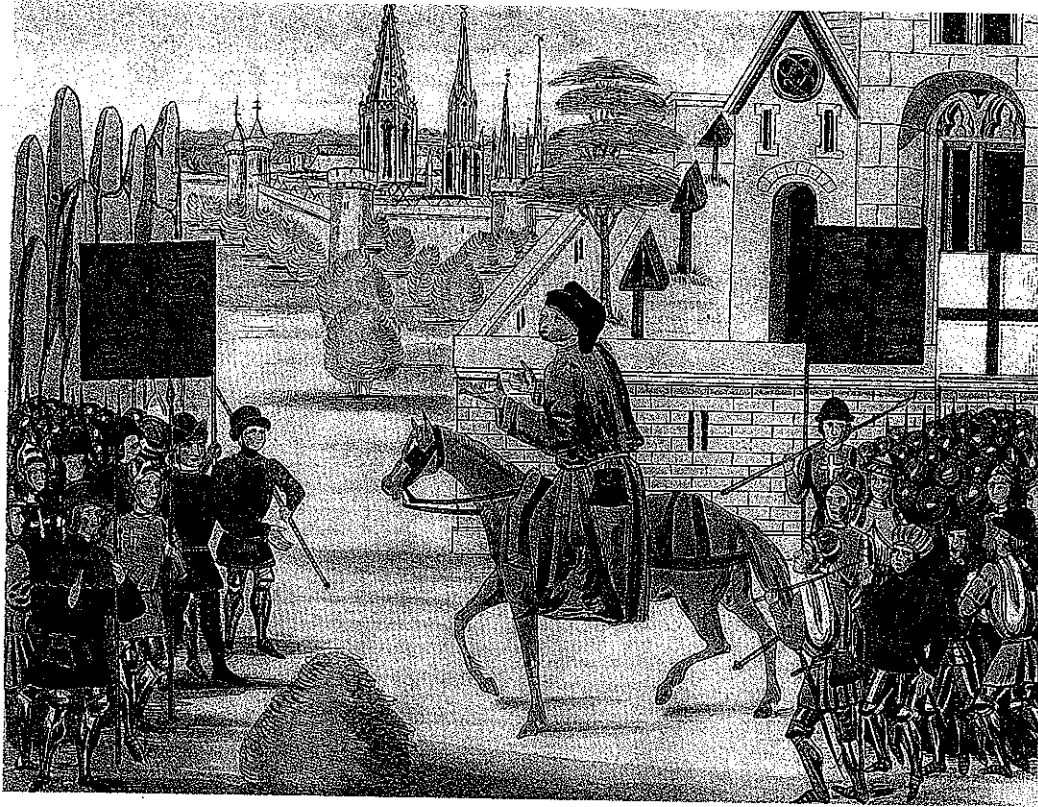
The Peasants’ Revolt in England in 1381, involving perhaps a hundred thousand people, was probably the largest single uprising of the entire Middle Ages (see Map 12.3). The causes of the rebellion were complex and varied from place to place. In general, though, the thirteenth century had witnessed the steady commuta-

tion of labor services for cash rents, and the Black Death had drastically cut the labor supply. As a result, peasants demanded higher wages and fewer manorial obligations. Thirty years earlier, the parliamentary Statute of Laborers of 1351 (see page 386) had declared:

*Whereas to curb the malice of servants who after the pestilence were idle and unwilling to serve without securing excessive wages, it was recently ordained . . . that such servants, both men and women, shall be bound to serve in return for salaries and wages that were customary . . . five or six years earlier.*⁴⁴

This attempt by landlords to freeze wages and social mobility could not be enforced. As a matter of fact, the condition of the English peasantry steadily improved in the course of the fourteenth century. Some scholars believe that the peasantry in most places was better off in the period 1350 to 1450 than it had been for centuries before or was to be for four centuries after.

Why then was the outburst in 1381 so serious? It was provoked by a crisis of rising expectations. The relative



John Ball A priest of Kent, Ball often preached his radical egalitarianism out-of-doors after Mass: "Matters goeth not well . . . in England nor shall (they) till everything be common and . . . there be no villains (serfs) nor gentlemen. . . . What have we deserved, or why should we be kept thus in servage (servitude)?" All contemporary writers blamed Ball for fomenting the rebellion of 1381. But the evidence of peasant demands shows that they were limited and local: hunting rights in the woods, freedom from miscellaneous payments, exemption from special work on the lord's bridges or parks. (*Private Collection*)

prosperity of the laboring classes led to demands that the upper classes were unwilling to grant. Unable to climb higher, the peasants found release for their economic frustrations in revolt. But economic grievances combined with other factors. The south of England, where the revolt broke out, had been subjected to destructive French raids. The English government did little to protect the south, and villages grew increasingly scared and insecure. This fear erupted into revolt. Moreover, decades of aristocratic violence, much of it perpetrated against the weak peasantry, had bred hostility and bitterness. The social and religious agitation of the popular preacher John Ball fanned the embers of discontent. Such sayings as Ball's famous couplet "When Adam delved and Eve span; Who was then the gentleman?" reflect real revolutionary sentiment.

The straw that broke the camel's back in England was the reimposition of a head tax on all adult males. Although the tax met widespread opposition in 1380, the royal council ordered the sheriffs to collect it again in 1381 on penalty of a huge fine. Beginning with assaults on the tax collectors, the uprising in England followed much the same course as had the Jacquerie in France. Castles and manors were sacked; manorial records were destroyed. Many nobles, including the archbishop of Canterbury, who had ordered the collection of the tax, were murdered.

Although the center of the revolt lay in the highly populated and economically advanced south and east, sections of the north and the Midlands also witnessed rebellions. Violence took different forms in different places. The townspeople of Cambridge expressed their

hostility toward the university by sacking one of the colleges and building a bonfire of academic property. In towns containing skilled Flemish craftsmen, fear of competition led to their being attacked and murdered. Urban discontent merged with rural violence. Apprentices and journeymen, frustrated because the highest positions in the guilds were closed to them, rioted.

The boy-king Richard II (r. 1377–1399) met the leaders of the revolt, agreed to charters ensuring peasants' freedom, tricked them with false promises, and then proceeded to crush the uprising with terrible ferocity. Although the nobility tried to restore ancient duties of serfdom, virtually a century of freedom had elapsed, and the commutation of manorial services continued. Rural serfdom had disappeared in England by 1550.

Conditions in England and France were not unique. In Florence in 1378, the *ciompi*, the poor propertyless workers, revolted. Serious social trouble occurred in Lübeck, Brunswick, and other German cities. In Spain in 1391, aristocratic attempts to impose new forms of serfdom, combined with demands for tax relief, led to massive working-class and peasant uprisings in Seville and Barcelona. These took the form of vicious attacks on Jewish communities. Rebellions and uprisings everywhere reveal deep peasant and working-class frustration and the general socioeconomic crisis of the time.

Race and Ethnicity on the Frontiers

Large numbers of people in the twelfth and thirteenth centuries migrated from one part of Europe to another: the English into Scotland and Ireland; Germans, French, and Flemings into Poland, Bohemia, and Hungary; the French into Spain. In the fourteenth century, many Germans moved into eastern Europe, fleeing the Black Death. The colonization of frontier regions meant that peoples of different ethnic or racial backgrounds lived side by side. Race relations became a basic factor in the lives of peoples living in those frontier areas.

Racial categories rest on socially constructed beliefs and customs, not on any biological or anthropological classification. When late medieval chroniclers used the language of race—words such as *gens* (race or clan) and *natio* (species, stock, or kind)—they meant cultural differences. Medieval scholars held that peoples differed according to descent, language, customs, and laws. Descent or blood, basic to the color racism of the United States, played an insignificant part in eleventh- and twelfth-century ideas about race and ethnicity. Rather, the chief marks of an ethnic group were language (which could be learned), customs (for example, dietary prac-

tices, dance, marriage and death rituals, clothing, and hairstyles, all of which could be adopted), and laws (which could be changed or modified). How did the law reflect attitudes and race relations in the Middle Ages? Did greater harmony exist in regions such as Ireland, where native peoples and settlers were of the same religious faith, than in countries such as Spain, where colonists and natives held different faiths? What role did race and ethnicity play in relations between the two groups in the later Middle Ages?

In the early periods of conquest and colonization, and in all frontier regions, a legal dualism existed: native peoples remained subject to their traditional laws; newcomers brought and were subject to the laws of the countries from which they came. On the Prussian and Polish frontier, for example, the law was that "men who come there . . . should be judged on account of any crime or contract engaged in there according to Polish custom if they are Poles and according to German custom if they are Germans."⁴⁵ Likewise, in Spain Mudéjars, Muslim subjects of Christian kings, received guarantees of separate but equal judicial rights. King Alfonso I of Aragon's charter to the Muslims of Toledo states, "They shall be in lawsuits and pleas under their (Muslim) qadi (judges) . . . as it was in the times of the Moors."⁴⁶ Thus conquered peoples, whether Muslims in Spain, or minority immigrant groups, such as Germans in eastern Europe, had legal protection and lived in their own juridical enclaves. Subject peoples experienced some disabilities, but the broad trend was toward a legal pluralism.

The great exception to this broad pattern was Ireland. From the start, the English practiced an extreme form of racial discrimination toward the native Irish. The English distinguished between the free and the unfree, and the entire Irish population, simply by the fact of Irish birth, was unfree. In 1210 King John declared that "English law and custom be established there (in Ireland)." Accordingly, a legal structure modeled on that of England, with county courts, itinerant justices, and the common law (see pages 341–342), was set up. But the Irish had no access to the common-law courts. In civil (property) disputes, an English defendant need not respond to his Irish plaintiff; no Irish person could make a will; and an Irish widow could not claim her dower rights (enjoyment of part of the estate during her lifetime). In criminal procedures, the murder of an Irishman was not considered a felony. In 1317–1318, Irish princes sent a Remonstrance to the pope complaining that "any non-Irishman is allowed to bring legal action against an Irishman, but an Irishman . . . except any prelate (bishop or abbot) is barred from every action by that fact alone." An English defen-



English View of the Irish
 Depicting a subject or colonial people as barbaric and uncivilized has long been a way of denigrating and dehumanizing the enemy. In this thirteenth-century miniature, a king (in a bath) and his courtiers devour horseflesh with their hands, without plates or eating utensils. The viewer is supposed to think that this is how Irish kingship was conferred. (Bodleian Library, MS. Laud. Misc. 720f. 226R)

dant in the criminal matter would claim "that he is not held to answer . . . since he [the plaintiff] is Irish and not of free blood."⁴⁷ This emphasis on blood descent naturally provoked bitterness, but only in the Tudor period (see Chapter 14) was the English common law opened to the subject Irish population.

The later Middle Ages witnessed a movement away from legal pluralism or dualism and toward a legal homogeneity and an emphasis on blood descent. Competition for ecclesiastical offices and the cultural divisions between town and country people became arenas for ethnic tension and racial conflict. Since bishoprics and abbacies carried religious authority, spiritual charisma, and often rights of appointment to subordinate positions, they were natural objects of ambition. When prelates of a language or "nationality" different from those of the local people gained church positions, the latter felt a loss of influence. Bishops were supposed to be pastors. Their pastoral work involved preaching, teaching, and comforting, duties that could be performed effectively only when the bishop (or priest) could communicate with the people. Ideally in a pluralistic society, he should be bilingual; often he was not.

In the late thirteenth century, as waves of Germans migrated into Danzig on the Baltic, into Silesia, and into

the Polish countryside and towns, they encountered Jakub Swinka, archbishop of Gniezno (1283–1314), whose jurisdiction included these areas of settlement. The bishop hated Germans and referred to them as "dog heads." His German contemporary, Bishop John of Cracow, detested the Poles, wanted to expel all Polish people, and refused to appoint Poles to any church office. In Ireland, English colonists and the native Irish competed for ecclesiastical offices until 1217, when the English government in London decreed:

*Since the election of Irishmen in our land of Ireland has often disturbed the peace of that land, we command you . . . that henceforth you allow no Irishman to be elected . . . or preferred in any cathedral . . . (and) you should seek by all means to procure election and promotion to vacant bishoprics of . . . honest Englishmen.*⁴⁸

Although criticized by the pope and not totally enforceable, this law remained in effect in many dioceses for centuries.

Likewise, the arrival of Cistercians and mendicants (Franciscans and Dominicans) from France and Germany in Baltic and Slavic lands provoked racial and "national" hostilities. In the fourteenth and fifteenth centuries, in contrast to earlier centuries, racial or ethnic prejudices

became conspicuous. Slavic prelates and princes saw the German mendicants as “instruments of cultural colonization,” and Slavs were strongly discouraged from becoming friars. In 1333, when John of Drazic, bishop of Prague, founded a friary at Roudnice (Raudnitz), he specified that “we shall admit no one to this convent or monastery of any nation except a Bohemian [Czech], born of two Czech-speaking parents.”⁴⁹

Everywhere in Europe, towns recruited people from the countryside (see pages 346–347). In frontier regions, townspeople were usually long-distance immigrants and, in eastern Europe, Ireland, and Scotland, ethnically different from the surrounding rural population. In eastern Europe, German was the language of the towns; in Ireland, French, the tongue of Norman or English settlers, predominated. In fourteenth-century Prague, between 63 percent and 80 percent of new burgesses bore identifiable German names, as did almost all city council members. Towns in eastern Europe “had the character of German islands in Slav, Baltic, Estonian, or Magyar seas.”⁵⁰ Although native peoples commonly held humbler positions, both immigrant and native townspeople prospered during the expanding economy of the thirteenth century. When economic recession hit during the fourteenth century, ethnic tensions multiplied.

On the frontiers of Latin Europe discrimination, ghettoization, and racism—now based on blood descent—characterized the attitudes of colonists toward native peoples. But the latter also could express racial savagery. In the *Dalimil Chronicle*, a survey of Bohemian history pervaded with Czech hostility toward Germans, one anti-German prince offered 100 marks of silver “to anyone who brought him one hundred noses cut off from the Germans.”⁵¹ Regulations drawn up by various guilds were explicitly racist, with protectionist bars for some groups and exclusionist laws for others. The Deutschtum paragraph of the *Chronicle*, applicable to parts of eastern Europe, required that applicants for guild membership be of German descent. Cobblers in fourteenth-century Beeskow, a town close to the large Slavic population of Lausitz in Silesia, required that “an apprentice who comes to learn his craft should be brought before the master and guild members. . . . We forbid the sons of barbers, linen workers, shepherds, Slavs.” The bakers of the same town decreed:

Whoever wishes to be a member must bring proof to the councillors and guildsmen that he is born of legitimate, upright, German folk. . . . No one of Wendish (Slavic) race may be in the guild. In Limerick and Dublin in Ireland, guild

*masters agreed to accept “noo apprentice but that he be of English berthe.”*⁵²

Intermarriage was forbidden in many places, such as Riga on the Baltic (now the capital of Latvia), where legislation for the bakers guild stipulated that “whoever wishes to have the privilege of membership in our company shall not take as a wife any woman who is ill-famed . . . or non-German; if he does marry such a woman, he must leave the company and office.” Not only the guilds but eligibility for public office depended on racial purity, as at the German burgher settlement of Pest in Hungary, where a town judge had to have four German grandparents. The most extensive attempt to prevent intermarriage and protect racial purity is embodied in Ireland’s *Statute of Kilkenny* (1366), which states that “there were to be no marriages between those of immigrant and native stock; that the English inhabitants of Ireland must employ the English language and bear English names; that they must ride in the English way (i.e., with saddles) and have English apparel; that no Irishmen were to be granted ecclesiastical benefices or admitted to monasteries in the English parts of Ireland. . . .”⁵³ Rulers of the Christian kingdoms of Spain drew up comparable legislation discriminating against the Mudéjars.

All these laws had an economic basis: to protect the financial interests of the privileged German, English, or Spanish colonial minorities. The laws also reflect a racism that not only pervaded the lives of frontier peoples at the end of the Middle Ages but also sowed the seeds of difficulties still unresolved today.

Vernacular Literature

Across Europe people spoke the language and dialect of their particular locality and class. In England, for example, the common people spoke regional English dialects, while the upper classes conversed in French. Official documents and works of literature were written in Latin or French. Beginning in the fourteenth century, however, national languages—the vernacular—came into widespread use not only in verbal communication but in literature as well. Three masterpieces of European culture, Dante’s *Divine Comedy* (1310–1320), Chaucer’s *Canterbury Tales* (1387–1400), and Villon’s *Grand Testament* (1461), brilliantly manifest this new national pride.

Dante Alighieri (1265–1321) descended from an aristocratic family in Florence, where he held several

positions in the city government. Dante called his work a "comedy" because he wrote it in Italian and in a different style from the "tragic" Latin; a later generation added the adjective *divine*, referring both to its sacred subject and to Dante's artistry. The *Divine Comedy* is an allegorical trilogy of one hundred cantos (verses) whose three equal parts (1 + 33 + 33 + 33) each describe one of the realms of the next world: Hell, Purgatory, and Paradise. The Roman poet Virgil, representing reason, leads Dante through Hell, where he observes the torments of the damned and denounces the disorders of his own time, especially ecclesiastical ambition and corruption. Passing up into Purgatory, Virgil shows the poet how souls are purified of their disordered inclinations. From Purgatory, Beatrice, a woman Dante once loved and the symbol of divine revelation in the poem, leads him to Paradise. In Paradise, home of the angels and saints, Saint Bernard—representing mystic contemplation—leads Dante to the Virgin Mary. Through her intercession, he at last attains a vision of God.

The *Divine Comedy* portrays contemporary and historical figures, comments on secular and ecclesiastical affairs, and draws on Scholastic philosophy. Within the framework of a symbolic pilgrimage to the City of God, the *Divine Comedy* embodies the psychological tensions of the age. A profoundly Christian poem, it also contains bitter criticism of some church authorities. In its symmetrical structure and use of figures from the ancient world, such as Virgil, the poem perpetuates the classical tradition, but as the first major work of literature in the Italian vernacular, it is distinctly modern.

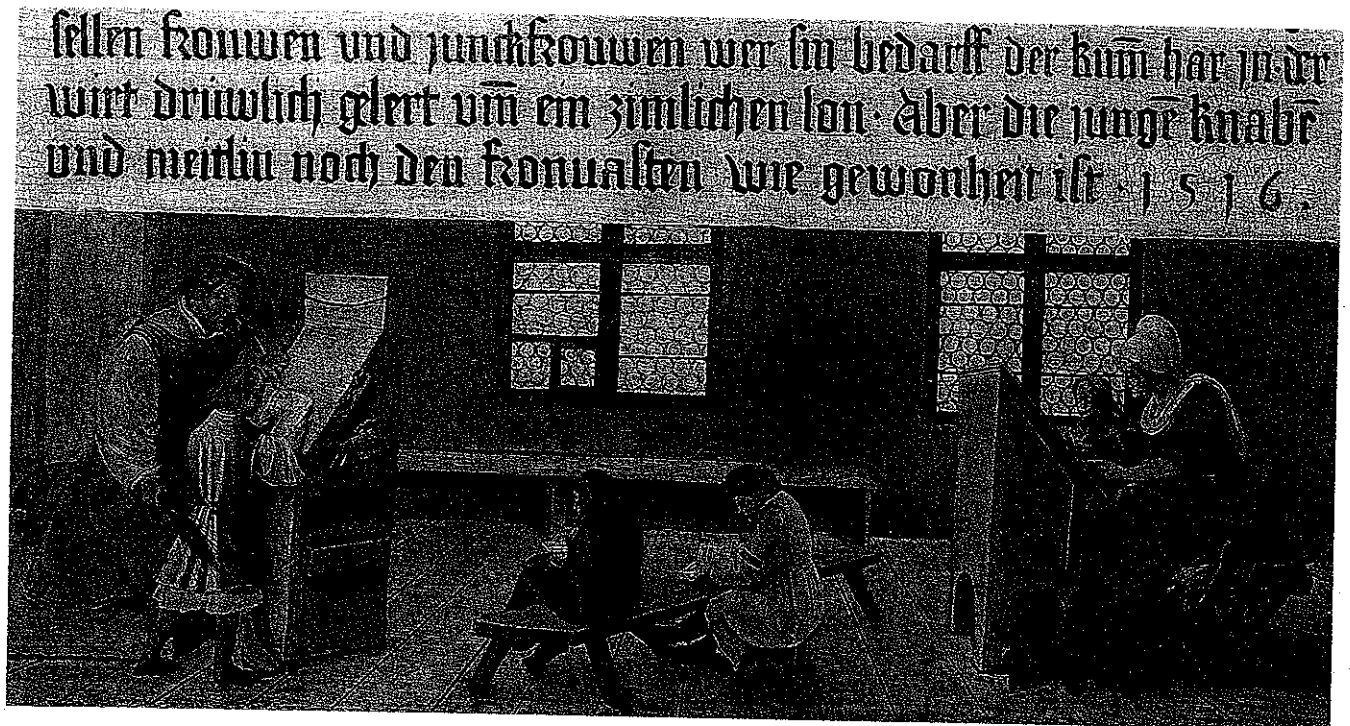
Geoffrey Chaucer (1340–1400), the son of a London wine merchant, was an official in the administrations of the English kings Edward III and Richard II and wrote poetry as an avocation. Chaucer's *Canterbury Tales* is a collection of stories in lengthy, rhymed narrative. On a pilgrimage to the shrine of Saint Thomas Becket at Canterbury (see page 342), thirty people of various social backgrounds each tell a tale. The Prologue sets the scene and describes the pilgrims, whose characters are further revealed in the story each one tells. For example, the gentle Christian Knight relates a chivalric romance; the gross Miller tells a vulgar story about a deceived husband; the earthy Wife of Bath, who has buried five husbands, sketches a fable about the selection of a spouse; and the elegant Prioress, who violates her vows by wearing jewelry, delivers a homily on the Virgin. In depicting the interests and behavior of all types of people, Chaucer presents a rich panorama of English social life in the fourteenth century. Like the *Divine Comedy*, *Canterbury Tales* reflects the cultural tensions of the times. Ostensibly

Christian, many of the pilgrims are also materialistic, sensual, and worldly, suggesting the ambivalence of the broader society's concern for the next world and frank enjoyment of this one.

Our knowledge of François Villon (1431–1463), probably the greatest poet of late medieval France, derives from Paris police records and his own poetry. Born to poor parents in the year of Joan of Arc's execution, Villon was sent by his guardian to the University of Paris, where he earned the master of arts degree. A rowdy and free-spirited student, he disliked the stuffiness of academic life. In 1455 Villon killed a man in a street brawl; banished from Paris, he joined one of the bands of wandering thieves that harassed the countryside after the Hundred Years' War. For his fellow bandits, he composed ballads in thieves' jargon.

Villon's *Lais* (1456), a pun on the word *legs* ("legacy"), is a series of farcical bequests to friends and enemies. "Ballade des Pendus" (Ballad of the Hanged) was written while contemplating that fate in prison. (His execution was commuted.) Villon's greatest and most self-revealing work, the *Grand Testament*, contains another string of bequests, including a legacy to a prostitute, and describes his unshakable faith in the beauty of life on earth. The *Grand Testament* possesses elements of social rebellion, bawdy humor, and rare emotional depth. While the themes of Dante's and Chaucer's poetry are distinctly medieval, Villon's celebration of the human condition brands him as definitely modern. Although he used medieval forms of versification, Villon's language was the despised vernacular of the poor and the criminal.

Perhaps the most versatile and prolific French writer of the later Middle Ages was Christine de Pisan (1363?–1434?). The daughter of a professor of astrology at Bologna, Christine had a broad knowledge of Greek, Latin, French, and Italian literature. The deaths of her father and husband left her with three small children and her mother to support; she had to earn her living with her pen. In addition to poems and books on love, religion, and morality, Christine produced the *Livre de la mutation de fortune*, a major historical work; a biography of King Charles V; the *Ditié*, celebrating Joan of Arc's victory; and many letters. *The City of Ladies* lists the great women of history and their contributions to society, and *The Book of Three Virtues* provides practical advice on household management for women of all social classes. Christine de Pisan's wisdom and wit are illustrated in her autobiographical *Avison-Christine*. She records that a man told her an educated woman is unattractive, since there are so few, to which she responded that an ignorant man was even less attractive, since there are so many. (See



Schoolmaster and His Wife Teaching Ambrosius Holbein, elder brother of the more famous Hans Holbein, produced this signboard for the Swiss educator Myconius; it is an excellent example of what we would call commercial art—art used to advertise, in this case Myconius’s profession. The German script above promised that all who enrolled would learn to read and write. By modern standards the classroom seems bleak: the windows have glass panes but they don’t admit much light, and the schoolmaster is prepared to use the sticks if the boy makes a mistake. (*Öffentliche Kunstsammlung Basel/Martin Bühler, photographer*)

the feature “Listening to the Past: Christine de Pisan” on pages 412–413.)

In Bohemia the immigration of large numbers of Germans elicited increasing Czech self-consciousness, leading to an interest among the Czechs in their own language. Fourteenth-century translations of knightly sagas from German into Czech multiplied. So did translations of religious writings—Psalms, prayers, a life of Christ—from Latin into Czech. Vernacular literature in eastern Europe especially represents an ethnic and patriotic response to foreigners.

Beginning in the fourteenth century, a variety of evidence attests to the increasing literacy of laypeople. Wills and inventories reveal that many people, not just nobles, possessed books, mainly devotional, but also romances, manuals on manners and etiquette, histories, and sometimes legal and philosophical texts. In England the number of schools in the diocese of York quadrupled between

1350 and 1500. Information from Flemish and German towns is similar: children were sent to schools and received the fundamentals of reading, writing, and arithmetic. Laymen increasingly served as managers or stewards of estates and as clerks to guilds and town governments; such positions obviously required that they be able to keep administrative and financial records.

The penetration of laymen into the higher positions of governmental administration, long the preserve of clerics, also illustrates rising lay literacy. For example, in 1400 beneficed clerics held most of the posts in the English Exchequer; by 1430 clerics were the exception. With growing frequency, the upper classes sent their daughters to convent schools, where, in addition to instruction in singing, religion, needlework, deportment, and household management, girls gained the rudiments of reading and sometimes writing. Reading and writing represent two kinds of literacy. Scholars estimate that

many more people, especially women, possessed the first literacy, but not the second. The spread of literacy represents a response to the needs of an increasingly complex society. Trade, commerce, and expanding governmental bureaucracies required more and more literate people. Late medieval culture remained an oral culture in which most people received information by word of mouth. But by the mid-fifteenth century, even before the printing press was turning out large quantities of reading materials, the evolution toward a literary culture was already perceptible.⁵⁴

Summary

The crises of the fourteenth and fifteenth centuries were acids that burned deeply into the fabric of traditional medieval society. Bad weather brought poor harvests, which contributed to the international economic depression. Disease, over which people also had little control, fostered widespread depression. Population losses caused by the Black Death and the Hundred Years' War encouraged the working classes to try to profit from the labor shortage by selling their services higher: they wanted to move up the economic ladder. The theological ideas of thinkers like John Wyclif, John Hus, and John Ball fanned the flames of social discontent. When peasant frustrations exploded in uprisings, the frightened nobility and upper middle class joined to crush the revolts and condemn heretical preachers as agitators of social rebellion.

The Hundred Years' War served as a catalyst for the development of representative government in England. In France, on the other hand, the war stiffened opposition to national assemblies.

The war also stimulated technological experimentation, especially with artillery. Cannon revolutionized warfare, because the stone castle was no longer impregnable. Because only central governments, and not private nobles, could afford cannon, they strengthened the military power of national states.

The migration of peoples from the European heartland to the frontier regions of Ireland, the Baltic, eastern Europe, and Spain led to ethnic frictions between native peoples and new settlers. Economic difficulties heightened ethnic consciousness and spawned a vicious racism.

Religion held society together. European culture was a Christian culture. But the Great Schism weakened the prestige of the church and people's faith in papal authority. The conciliar movement, by denying the church's universal sovereignty, strengthened the claims of secular government to jurisdiction over all their peoples. The

later Middle Ages witnessed a steady shift of basic loyalty from the church to the emerging national states.

The increasing number of schools leading to the growth of lay literacy represents another positive achievement of the later Middle Ages. So also does the development of national literatures. The first signs of a literary culture appeared.

Key Terms

Great Famine	Babylonian Captivity
Black Death	schism
bubba	conciliarists
flagellants	merchet
Crécy	banns
Agincourt	Jacquerie
Joan of Arc	racism
representation	<i>Dalimil Chronicle</i>
nationalism	Statute of Kilkenny

Notes

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4. W. H. McNeill, *Plagues and Peoples* (New York: Doubleday, 1976), pp. 151-168.
5. Quoted in P. Ziegler, *The Black Death* (Harmondsworth, England: Pelican Books, 1969), p. 20.
6. J. M. Rigg, trans., *The Decameron of Giovanni Boccaccio* (London: J. M. Dent & Sons, 1903), p. 6.
7. M. Mollatt, *The Poor in the Middle Ages: An Essay in Social History*, trans. A. Goldhammer (New Haven, Conn.: Yale University Press, 1986), pp. 146-153, 193-197.
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10. G. Huppert, *After the Black Death: A Social History of Early Modern Europe* (Bloomington, Ind.: Indiana University Press, 1986), p. ix.
11. Quoted in D. Herlihy, *The Black Death and the Transformation of the West* (Cambridge, Mass.: Harvard University Press, 1997), p. 42.
12. J. Hatcher, *Plague, Population, and the English Economy, 1348-1530* (London: Macmillan Education, 1986), p. 33.
13. See Herlihy, *The Black Death*, pp. 43-45.
14. *Ibid.*, pp. 46-47; Hatcher, *Plague*, p. 33. The quotation is from Hatcher.
15. Ascherson, *Black Sea*, p. 96.
16. See Herlihy, *The Black Death*, pp. 59-81.
17. See P. Cuttino, "Historical Revision: The Causes of the Hundred Years' War," *Speculum* 31 (July 1956): 463-472.
18. J. Barnie, *War in Medieval English Society: Social Values and the Hundred Years' War* (Ithaca, N.Y.: Cornell University Press, 1974), p. 6.



Listening to the Past

Christine de Pisan

The passage below is taken from The Book of the City of Ladies, one of the many writings of Christine de Pisan (1363?-1434?). Christine was a highly educated woman who wrote prolifically in French, her native tongue. Her patron was the queen of France. Christine wrote amid the chaos of the Hundred Years' War about a wide range of topics. The excerpt below is not reflective of all French women. Rather, it focuses on the behavior of courtly women only. And it expresses Christine's and her patron's views about women's role in the creation and stabilization of an elite court culture during a time of political and social upheaval.

Just as the good shepherd takes care that his lambs are maintained in health, and if any of them becomes mangy, separates it from the flock for fear that it may infect the others, so the princess will take upon herself the responsibility for the care of her women servants and companions, who she will ensure are all good and chaste, for she will not want to have any other sort of person around her. Since it is the established custom that knights and squires and all men (especially certain men) who associate with women have a habit of pleading for love tokens from them and trying to seduce them, the wise princess will so enforce her regulations that there will be no visitor to her court so foolhardy as to dare to whisper privately with any of her women or give the appearance of seduction. If he does it or if he is noticed giving any sign of it, immediately she should take such an attitude towards him that he will not dare to importune them any more. The lady who is chaste will want all her women to be so too, on pain of being banished from her company.

She will want them to amuse themselves with decent games, such that men cannot mock, as they do the games of some women, though at the time the men laugh and join in. The women should restrain themselves with seemly conduct among knights and squires and all men. They should speak demurely and sweetly and, whether in dances or other amusements, divert and enjoy themselves decorously and without wantonness. They must not be frolicsome, forward, or boisterous in speech, expression, bearing or laughter. They must not go about with their heads raised like wild deer. This kind of behaviour would be very unseemly and greatly derisory in a woman of the court, in whom there should be more modesty, good manners and courteous behaviour than in any others, for where there is most honour there ought to be the most perfect manners and behaviour. Women of the court in any country would be deceiving themselves very much if they imagined that it was more appropriate for them to be frolicsome and saucy than for other women. For this reason we hope that in time to come our doctrine in this book may be carried into many kingdoms, so that it may be valuable in all places where there might be any shortcoming.

We say generally to all women of all countries that it is the duty of every lady and maiden of the court, whether she be young or old, to be more prudent, more decorous, and better schooled in all things than other women. The ladies of the court ought to be models of all good things and all honour to other women, and if they do otherwise they will do no honour to their mistress nor to themselves. In addition, so that everything may be consistent in modesty, the wise princess will wish that the clothing and the ornaments of her women, though they be appropriately



Christine de Pisan, shown here producing her *Collected Works*, was devoted to scholarship. (British Library)

beautiful and rich, be of a modest fashion, well fitting and seemly, neat and properly cared for. There should be no deviation from this modesty nor any immodesty in the matter of plunging necklines or other excesses.

In all things the wise princess will keep her women in order just as the good and prudent abbess does her convent, so that bad reports about it may not circulate in the town, in distant regions or anywhere else. This princess will be so feared and respected because of the wise management that she will be seen to practise that no man or woman will be so foolhardy as to disobey her commands in any respect or to question her will, for there is no doubt that a lady is more feared and respected and held in greater reverence when she is seen to be wise and chaste and of firm behaviour. But there is nothing

wrong or inconsistent in her being kind and gentle, for the mere look of the wise lady and her subdued reception is enough of a sign to correct those men and women who err and to inspire them with fear.

Questions for Analysis

1. How did Christine think courtly women should behave around men?
2. How did women fit into the larger picture of court culture? What was their role at court?

Source: Christine de Pisan, "The Book of the City of Ladies," in *Treasures of the City of Ladies*, trans. Sarah Lawson (Penguin, 1985), pp. 74–76. Reprinted by permission of Penguin Books Ltd.