

# AP EUROPEAN HISTORY SUMMER ASSIGNMENTS

Mrs. Roberts

Dear AP Euro Student:

As a preparation for AP European History next year, you will need a basic knowledge of the Middle Ages. Without this knowledge, it is impossible to comprehend the Renaissance and the Reformation as historical movements, and it is with these movements that we will begin our AP class. The quality of your summer assignments will give me a good idea of your writing ability, level of understanding, and reading comprehension, so do your best on them!

There are two books that we will use throughout the year:

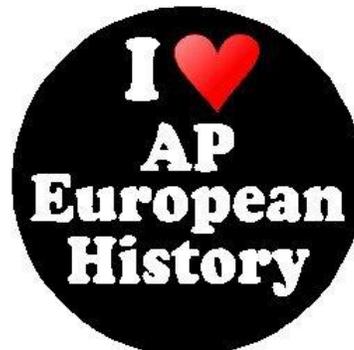
- Palmer & Colton, *History of the Modern World*
- McKay, *A History of Western Society*

Palmer & Colton is a very large and challenging textbook. Because of this, you will receive the first chapter (your summer assignment) as a photocopied pamphlet. As you read, you may highlight in the pamphlet in order to help you answer the questions found in the summer reading assignment.

You will need to pick up the McKay textbook, Palmer & Colton pamphlet, and your assignment sheets before the end of the school year. (If you lose any of the assignments or do not understand them, email me at [nroberts@stvm.com](mailto:nroberts@stvm.com). If necessary, I can send you a pdf of the maps/Palmer & Colton pamphlet that are not a part of this document via Google Drive.)

## SUMMER READING & MAP ASSIGNMENTS

1. *The Rise of Europe*, CH. 1, Palmer & Colton pp. 1-45 (pamphlet)  
Answer questions 1-12 using complete sentences and extended response paragraphs where necessary.  
SUGGESTED COMPLETION DATE: July 15<sup>th</sup>
2. *The Later Middle Ages, 1300-1450*, **CH. 11, McKay, pp.322-355**  
Answer questions 1-2 thoroughly.  
Your answers should reflect your knowledge and understanding of the entire chapter.  
SUGGESTED COMPLETION DATE: July 30<sup>th</sup>
3. Feudalism as a System of Government  
This article contains three different historians' views of feudalism as a system of government. In a COMPACT but COMPLETE paper (typed), **compare and contrast the views of Calmette, Southern, and Strayer**. Make sure your paper has an introduction, a conclusion and a body of supporting facts.  
SUGGESTED COMPLETION DATE: August 15<sup>th</sup>
4. Political Map of Europe – use the internet to complete the following  
Label all countries and bodies of water (seas/oceans).  
This will be graded for accuracy and appearance  
(Use of color and neatness is important!)
5. Physical Map of Europe – use the internet to complete the following  
Label the bodies of water and the rivers.  
Color the waters surrounding Europe  
Outline the rivers with blue  
Lightly color the countries as you would a political map.  
(In a political map, no country that borders another is the same color.)



**DUE DATE FOR ALL ASSIGNMENTS:**

**First Friday of the school year – August 25, 2017**





8. How do you define feudalism? What are its origins?
  
9. Explain the role of commerce and of the towns in the High Middle Ages. What effects did each have on the rural countryside?
  
10. Describe the growth in the High Middle Ages of
  - a. Royal power
  
  - b. Royal councils
  
  - c. Parliaments
  
11. Discuss with reference to the intellectual life in the High Middle Ages
  - a. The origins and nature of universities
  
  - b. Contributions of Arab learning
  
  - c. The role of scholastic philosophers
  
12. Describe the civilization of Europe in A.D. 1300. How might it be compared with the civilization of the Arab world?



Here you will find three different historians' views of feudalism as a system of government. In a COMPACT but COMPLETE paper, **compare and contrast the views of Calmette, Southern, and Strayer**. Make sure your paper has an introduction, a conclusion and a body of supporting facts.

## **FEUDALISM AS A SYSTEM OF GOVERNMENT**

The following readings present the views of three modern scholars on feudalism as a political system.

*J. Calmette saw feudalism as essentially a disintegrative force.*

FROM *The Feudal World* BY J. Calmette

### THE FEUDAL PRINCIPLE

Two fundamental ideas served as the bases of ancient society – the State and property. The feudal principle attacked these two ideas and so to speak, disintegrated them. Properly speaking there was neither State nor property in feudalism. How could these two ideas which seem fundamental and solid have been dissolved? To explain it is to explain the emergence of feudalism.

### DISSOLUTION OF PROPERTY

Property was undermined first. At the outset, the early Middle Ages knew hardly any form of wealth except land, and land belonged chiefly to the great proprietors. These latter could not cultivate it themselves. Moreover, agricultural work could not be carried out, either by slave labor as in former times – slavery being condemned by the morals of the age – nor by paid workers as nowadays – the circulation of currency being insufficient to maintain a class of wage earners. Hence the problem was resolved by making grants of land by means of contracts. The land to be cultivated was partitioned into lots among tenants of divers conditions who, whatever their name or quality, were charged with labor services and rents while, for their part, they enjoyed a right to the use of the land. Words like *precarium*, *emphyteusis*, etc., refer merely to contractual variants of this system of grants. In the final reckoning, their common characteristic was that they were permanent and hereditary . . . . When possession was dissociated definitively from ownership the latter diminished to no more than an external right, purely and simply a capacity to exact certain services. Briefly, the right of property, being converted into a kind of eminent domain, had practically ceased to exist.

### DISSOLUTION OF THE STATE

The State was eclipsed in the same way. On the morrow of the invasions, it was personified in a barbarian king who fused together prerogatives of state and his own personal rights. A man governed, not an impersonal entity. This man bound other men to himself by personal oaths.

The idea of personal loyalty dissolved the substance of the State just as the permanent and hereditary right of tenure dissolved property. The bond of dependence of man on man – that ancient custom that gave rise to the “clientage” of ancient law – acquired unprecedented importance from the fact of the invasions. Around the barbarian chief are his “companions,” bound by oath and paid by booty, a band that forms an instrument of war and conquest. Now it is from his intimate circle derived from this band that the Frankish king usually draws his counts. Soon these, like the king, attach to themselves by oath men whom they intend to make use of or wish to dominate. It is “vassalage” which is taking root. If the word does not appear until the eighth century its rapid success manifests the force of the concept which it expresses.

## LORDSHIP

Vassalage becomes combined with the granting of land. For, like the worker, the administrator cannot be paid in money in a society where currency is scarce and does not circulate. Hence the administrator, like the worker, is paid by a form of usufruct. In other words the king, who is the greatest of landlords, pays his agents in the same way that the landlord pays his peasants; he gives them the use of part of his domain. This right of use is at the same time payment for and conditional on the performing of formerly public service. This grant in exchange for service, above all military service on horseback, is called a “benefice” or “honor.” Vassalage and benefice combined engender the fief. The fief, properly speaking, is a benefice that a vassal holds of his lord.

The lord or seigneur [senior – the oldest, the most exalted in dignity] receives the oath of the vassal and gives him the property whose revenues provide remuneration for the services implied by the oath. Thus, there is created between lord and vassal a contract. This is the feudal contract. But the services owed by virtue of this contract include those which formerly the subject was bound to render to the State from the very fact of his birth. A private right is thus substituted for a public right. Evidently the generalization of such a system impoverishes the State, which is no more than an idea or transcendental concept, deprived of concrete reality – just what has happened to property itself.

## APPROPRIATION OF PUBLIC FUNCTIONS

However serious this transformation became, the Carolingian regime would have continued as a semblance of a State if its functionaries had continued to obey it. But, on the contrary, they ceased little by little to be under the king’s control and adopted the habit of exercising their powers, no longer on behalf of the State, but in their own name. The public function was absorbed into the lordship. The decline did not take place all at once but came about through insensible transitions. The kings did not react against it because they saw lordship as a means of administering. Moreover the struggles of prince against prince put loyalty on the auction block. The counts sell their support to the king. This support is paid for in benefices and the

kingship is so thoroughly stripped of its lands that the descendants of Charlemagne will leave to their successors, the Capetians, a domain reduced almost to nothing. Each count, each holder of an immunity, in a word, each lord, lives independently and this is the time when, to quote Quicherat, France – one might say all the West – “bristled with castles.” . . .

## FEUDAL PROTECTION

The success of this system would have been incomprehensible if it had not answered to a need. The need was for protection. Feudalism established itself because at a critical time it offered protection. We have already seen that insecurity worked in its favor. It was above all the Viking invasions – and to a lesser degree the Saracen and Magyar invasions – which brought about the victory of feudal principles in the ninth century. Faced with the peril of invasions in various localities, the central government proved incapable of finding any effective remedy. The royal failure betrayed the people, and local resistance was organized around the lord. The fortified castle was the center of resistance. Life was concentrated in the circle of the lord because the seignery was a living cell, one in which the individual found relative security. . . .

## PRIVATE WAR

The feudal nobility appears most of all as a military caste. The lord remains above all a soldier. Not all conflicts of law or fact are ended by means of a judgment of a feudal court. In case of discord there is war between lord and lord. Not only a clash of interests or personalities, but often sheer love of battle provokes these quarrels, which custom regulates, and which, once the gauntlet has been thrown down and accepted, unleash between two seigneuries all the horrors of steel, fire and blood. The Church, as a civilizing force, tried in vain to limit the evil. The Truce of God, the Peace of God, were palliatives of perceptible effect but insufficient and precarious in application. One might say that private war, the scourge of the feudal centuries, replaced the invasions against which men had sought to protect themselves by placing themselves under the protection of lords.

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*R.W. Southern saw the building up of feudal principalities like the county of Anjou as a constructive achievement. He takes up the story in the lifetime of Fulk Nerra, count from 987 to 1040*

FROM *The Making of the Middle Ages* BY R.W. Southern

His life-time brings us to an age of serious, expansive wars waged by well-organized and strongly fortified territorial lords. The confused warfare, haphazard battles and obscure acts of force of the first hundred years of the family’s history had turned scattered and precarious rights into a complex, but geographically compact and militarily impregnable association, dependent on the Count. The process was directed by an instinctive feeling for strategic

advantage, which perhaps lends to the history of these years an appearance of consistency greater than in fact it possessed. The methods were not refined, but they were practiced with a consistency of purpose which inspires a certain respect. The swallowing of an important strong point might be preceded by many years of steady encroachment. It was necessary, first, to get established at some point within the territory to be threatened – an operation carried out by a careful marriage, a purchase which the documents represent as a gift, or an act of force or fraud. Then a castle was built as a base of operations. After that watchfulness: a minority, the chance offered by the enemy's engagement elsewhere, or a lucky battle, might complete the circle. The town of Tours, for instance, was not swallowed until 1044, but in a sense the whole history of the family was a preparation for this event: the good relations with the church of the city seem to go back to the founder of the dynasty; the encircling of the town by a ring of castles at Langeais, Montbazou, Montrichard and Montboyau had been begun by Fulk Nerra fifty years before the final victory. How much was design and how much a kind of inspired opportunism it would be useless to enquire. Once started, the process went on as relentlessly as the operations of the Stock Exchange.

But by the middle of the eleventh century, easy progress by these familiar methods was no longer possible. The weak had been made dependent, the strongholds of intruding neighbours had been taken and, by the same token, distant claims of the Counts outside their own territory had been abandoned. To the west stood Brittany, to the east Blois, to the north – across the still debatable land of Maine – Normandy, to the south, Poitou. They faced each other as equals. Although the armed peace was often broken, the chief interest of the next hundred and fifty years lies in the emergence of stable political institutions and the elaboration of a new system of law. The swashbuckling days were over, and the régimes which had emerged began to clothe themselves in habits of respectability. Up to this point, St. Augustine's dictum that secular governments are nothing but large-scale robbery seemed to be abundantly justified by the facts: but slowly something more complex, more sensitive to the positive merits of organized society, seemed to be required. Government became something more than a system of exactions from a conquered countryside, and there developed a routine for the peaceful exploitation of resources and for the administering of justice. For this, an expert and literate staff was needed, in addition to the menials and military leaders who had satisfied the requirements of a more primitive age. Government by means of the written word returned after a long silence. Until the time of Fulk Rechin, the Count seems not to have felt the need for having someone at hand who could write his letters. All the known comital documents were written by an outsider. It was quite natural that this should be so. The most frequent occasion for writing a document was to make a record of some act of generosity, by which the Count had endowed a religious house: it was the beneficiary who was interested in making the record, and to him fell the labour of making it. If on the other hand, as might sometimes happen, the Count wished to correspond with the Pope or the King of France, he called in some notable scholar for the occasion to write his

letters for him. But slowly his needs outgrew this primitive expedient. The necessity for transmitting orders and preserving information became more pressing, and by the end of the eleventh century, the Count was not only sealing or witnessing documents which had been written for him by those with whom he was in casual contact; he had men about him who could conduct his correspondence and were eager to manage his affairs. It is an important moment in history, not peculiar to Anjou but common to the governments of northwestern Europe. The continuity of government was re-established. The work required trained men, and the presence of trained men – by a process with which we are familiar – made more work for more trained men.

The rise of the great schools of Northern France and Norman England coincided with and forwarded this movement in government. Slowly the ruling households of Europe, at all levels from the Papal Court to the household of a minor baron, were penetrated by men calling themselves “Masters,” men who had studied in the Schools – or as we should say – university men. The flow of university men into the Civil Service and into technical positions from the 1870s to our own day is not more significant of the new part played by government in daily affairs, than the similar flow of “Masters” into official positions which began in the early twelfth century and, by the end of our period, had transformed the operations and outlook of secular government. The revolutions in thought which transformed the mainly monastic learning of the eleventh century on the one hand, and the mainly clerical education of the early nineteenth century on the other, had, both of them, wide repercussions in the sphere of government. The “Masters” of the twelfth century brought to government a training, a method and a breadth of vision which had been unknown in the previous century: they were only the instruments of government, but they were finer instruments than had been known before.

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*J.R. Strayer considered that feudalism provided a workable basis of government for the newly emerging European states.*

FROM *Feudalism in Western Europe* BY J.R. Strayer

We could hardly expect these early feudal governments to be well organized and efficient – they were improvised to meet a desperate situation and they bore all the signs of hasty construction. But they did have two great advantages which made them capable of further development. In the first place, feudalism forced men who had privileges to assume responsibility. In the late Roman Empire, the Frankish kingdom, and the Carolingian monarchy wealthy landlords had assisted the central government as little as possible while using their position and influence to gain special advantages for themselves. Now they had to carry the whole load; if they shirked they lost everything. In the second place, feudalism simplified the structure of government to a point where it corresponded to existing social and economic

conditions. For centuries rulers had been striving to preserve something of the Roman political system, at the very least to maintain their authority over relatively large areas through a hierarchy of appointed officials. These efforts had met little response from the great majority of people; large-scale government had given them few benefits and had forced them to carry heavy burdens. Always there had been a dangerous discrepancy between the wide interests of the rulers and the narrow, local interests of the ruled. Feudalism relieved this strain; it worked at a level which was comprehensible to the ordinary man and it made only minimum demands on him. It is probably true that early feudal governments did less than they should, but this was better than doing more than was wanted. When the abler feudal lords began to improve their governments they had the support of their people, who realized that new institutions were needed. The active demand for more and better government in the twelfth century offers a sharp contrast to the apathy with which the people of Western Europe watched the disintegration of the Roman and the Carolingian Empires.

Feudalism, in short, made a fairly clean sweep of obsolete institutions and replaced them with a rudimentary government which could be used as a basis for a fresh start. Early feudal government was informal and flexible. Contrary to common opinion, it was at first little bound by tradition. It is true that it followed local custom, but there were few written records, and oral tradition was neither very accurate nor very stable. Custom changed rapidly when circumstances changed; innovations were quickly accepted if they seemed to promise greater security. Important decisions were made by the lord and his vassals, meeting in informal councils which followed no strict rules of procedure. It was easy for an energetic lord to make experiments in government; for example, there was constant tinkering with the procedure of feudal courts in the eleventh and twelfth centuries in order to find better methods of proof. Temporary committees could be set up to do specific jobs; if they did their work well they might become permanent and form the nucleus of a department of government. It is true that many useful ideas came from the clergy, rather than from lay vassals, but if feudal governments had not been adaptable they could not have profited from the learning and skill of the clergy.

Feudalism produced its best results only in regions where it became the dominant form of government. France, for example, developed her first adequate governments in the feudal principalities of the north, Flanders, Normand, Anjou and the king's own lordship of the Ile de France. The first great increase in the power of the French king came from enforcing his rights as feudal superior against his vassals. Many institutions of the French monarchy of the thirteenth century had already been tested in the feudal states of the late twelfth century; others grew out of the king's feudal court. By allowing newly annexed provinces to keep the laws and institutions developed in the feudal period, the king of France was able to unite the country with a minimum of ill-will. France later paid a high price for this provincial

particularism, but the existence of local governments which could operate with little supervision immensely simplified the first stages of unification.

England in many ways was more like a single French province than the congeries of provinces which made up the kingdom of France. In fact, the first kings after the Conquest sometimes spoke of the kingdom as their "honor" or fief, just as a feudal lord might speak of his holding. As this example shows, England was thoroughly feudalized after the Conquest. While Anglo-Saxon law remained officially in force it became archaic and inapplicable; the law which grew into the common law of England was the law applied in the king's feudal court. The chief departments of the English government likewise grew out of his court. And when the combination of able kings and efficient institutions made the monarchy too strong, it was checked by the barons in the name of the feudal principles expressed in Magna Carta. Thus feudalism helped England to strike a happy balance between government which was too weak and government which was too strong.

The story was quite different in countries in which older political institutions prevented feudalism from reaching full development. Feudalism grew only slowly in Germany; it never included all fighting men or all lands. The German kings did not use feudalism as the chief support of their government; instead they relied on institutions inherited from the Carolingian period. This meant that the ruler acted as if local lords were still his officials and as if local courts were still under his control. In case of opposition, he turned to bishops and abbots for financial and military aid, instead of calling on his vassals. There was just enough vitality in this system to enable the king to interfere sporadically in political decisions all over Germany, and to prevent the growth of strong, feudal principalities. But while the German kings of the eleventh and twelfth centuries showed remarkable skill in using the old precedents, they failed to develop new institutions and ideas. Royal government became weaker, and Germany more disunited in every succeeding century. The most important provincial rulers, the dukes, were also unable to create effective governments. The kings were jealous of their power, and succeeded in destroying, or weakening all the great duchies. The kings, however, were unable to profit from their success, because of their own lack of adequate institutions. Power eventually passed to rulers of the smaller principalities, not always by feudal arrangements, and only after the monarchy had been further weakened by a long conflict with the papacy. Thus the German kings of the later Middle Ages were unable to imitate the king of France, who had united his country through the use of his position as feudal superior. Germany remained disunited, and, on the whole, badly governed, throughout the rest of the Middle Ages and the early modern period.

Italy also suffered from competition among different types of government. The German emperor was traditionally king of (north) Italy. He could not govern this region effectively but he did intervene often enough to prevent the growth of large, native principalities. The Italian

towns had never become depopulated, like those of the North, and the great economic revival of the late eleventh century made them wealthy and powerful. They were too strong to be fully controlled by any outside ruler, whether king or feudal lord, and too weak (at least in the early Middle Ages) to annex the rural districts outside their walls. The situation was further complicated by the existence of the papacy at Rome. The popes were usually on bad terms with the German emperors and wanted to rule directly a large part of central Italy. In defending themselves and their policies they encouraged the towns' claims to independence and opposed all efforts to unite the peninsula. Thus, while there was feudalism in Italy, it never had a clear field and was unable to develop as it did in France or England. Italy became more and more disunited; by the end of the Middle Ages the city-state, ruled by a "tyrant," was the dominant form of government in the peninsula. There was no justification for this type of government in medieval political theory, and this may be one reason why the Italians turned with such eagerness to the writings of the classical period. In any case, the Italian political system was a failure, and Italy was controlled by foreign states from the middle of the sixteenth to the middle of the nineteenth century.

There are certainly other factors, besides feudalism, which enabled France and England to set the pattern for political organization in Europe, and other weaknesses, besides the absence of fully developed feudalism, which condemned Germany and Italy to political sterility. At the same time, the basic institutions of France and England in the thirteenth century, which grew out of feudal customs, proved adaptable to changed conditions, while the basic institutions of Italy and Germany, which were largely non-feudal, had less vitality. Western feudalism was far from being an efficient form of government, but its very imperfections encouraged the experiments which kept it from being a stagnant form of government. It was far from being a just form of government, but the emphasis on personal relationships made it a source of persistent loyalties. And it was the flexibility of their institutions and the loyalty of their subjects which enabled the kings of the West to create the first modern states.