

Summer Assignment Directions

Summer work is a total of 50 points. All tasks/work should be completed on this document (with exception to Task 1). Both the Middle Ages Reading document and the Tasks document must be turned in to the assignment on Google Classroom by the designated **due date of Sunday August 26, 2018**. Please follow the order of the tasks below:

1. You are going to read the Middle Ages Reading and complete **Task 1** on the reading document. This reading includes vocabulary at the end of the document for reference.
2. After reading and completing Task 1, you will use the Middle Ages reading the answer the questions in **Task 2**.
3. Finally, you will use your understanding of the Middle Ages reading and the given documents to complete **Task 3**.

Task 1: READING LIKE A HISTORIAN

As Historians, and all-around critical and analytical thinkers, we must thoroughly investigate all the information we are provided to get the greatest understanding of our topic at hand. This means we must read carefully, investigate the material more than once, and pose questions where we wish to understand something better or find out more! So, as historians, you are expected to thoroughly read the Middle Ages reading provided as well as question the material in front of you in order to better understand the topic.

YOUR TASK IS... While you are reading, please post 8 questions you have while reading using Google Documents Comment feature on the Middle Ages Reading document.

Each valid question is 1 point.

Your questions should be thought provoking and meaningful.

Example of a poor-quality question: What is Islam?

Example of a good-quality question: Why, historically, has religion been a cause for war?

Task 2: READING ANALYSIS SHORT ANSWERS

Use the Middle Ages Reading to answer the following questions in full sentences. PLEASE READ THE WHOLE TEXT BEFORE ANSWERING THE QUESTIONS!!! Each response should be about 5 sentences in length. Be sure to reference specific examples from the reading. You can answer right below each question. (Each question is worth 5 points and will be graded for accuracy and detail/specific examples within your answer)

1. How would you describe the relationship among Kings, Lords/nobles, Knights/Vassals, peasants and serfs?
2. Describe people's relationship with the Church through the Middle Ages. Were there any instances of change in this relationship? Explain.
3. How did the Black Death change social, political, religious and economic life in Europe?
4. What impact did the Crusades have on the social, political, religious and economic life in Europe?
5. Were there certain people in Society during the Middle Ages that were treated less than. Explain using specific examples.

Task 3: DOCUMENT BASED SHORT ANSWERS QUESTIONS

Each Short Answer Question (SAQ) requires you to read and use the document(s) provided. Each SAQ has 2-3 parts (letters A,B,C) that should be answered directly under the designated letter. You must use full sentences and cite evidence from the documents as well as use information you learned from your reading.

Your answers should be 3 sentences per part of the SAQ. EX: If the SAQ has a part A and B: you should have 3 sentences to answer part A and 3 sentences to answer part B.

Each part of an SAQ is 3 points.

Short Answer Question 1: Feudal Relationships

Answer parts A, B, C using the given documents and your understanding of the Middle Ages reading.

Source A: Fulbert of Chartres: On Feudal Obligations MUTUAL DUTIES OF VASSALS AND LORDS, 1020

To William most glorious duke of the Aquitanians, bishop Fulbert the favor of his prayers.

He who swears fealty to his lord ought always to have these six things in memory; what is harmless, safe, honorable, useful, easy, practicable. Harmless, that is to say that he should not be injurious to his lord in his body; safe, that he should not be injurious to him in his secrets or in the defences through which he is able to be secure; honorable, that he should not be injurious to him in his justice or in other matters that pertain to his honor; useful, that he should not be injurious to him in his possessions; easy or practicable, that that good which his lord is able to do easily, he make not difficult, nor that which is practicable he make impossible to him. However, that the faithful vassal should avoid these injuries is proper, but not for this does he deserve his holding; for it is not sufficient to abstain from evil, unless what is good is done also. It remains, therefore, that in the same six things mentioned above he should faithfully counsel and aid his lord, if he wishes to be looked upon as worthy of his benefice and to be safe concerning the fealty which he has sworn.

The lord also ought to act toward his faithful vassal reciprocally in all these things. And if he does not do this he will be justly considered guilty of bad faith.

Source B: Gregory of Tours: Harsh Treatment of Serfs c. 575

This is the observation of a priest on the manner in which lords treated their serfs

Book V, Chapter 3: (The widow of Godwin) married Rauching, a man, a noble lord, of great vanity, swollen with pride, shameless in his arrogance, who acted towards those subject to him as though he were without any spark of human kindness, raging against them beyond the bounds of malice and stupidity and doing unspeakable injuries to them. For if, as was customary, a slave held a burning candle before him at dinner, he caused his shins to be bared, and placed the candle between them until the flame died; and he caused the same thing to be done with a second candle until the shins of the torchbearer were burned. But if the slave tried to cry out, or to move from one place to another, a naked sword threatened him; and he found great enjoyment in the man's tears. They say that at that

time two of his slaves, a man and a girl, fell in love---a thing which often happens---and that when their affection for each other had lasted for a period of two years, they fled together to a church. When Rauching found this out he went to the priest of that place and asked him to return the two slaves immediately, saying that he had forgiven them. Then the priest said to him, "You know what respect is due to the churches of God. You cannot take them unless you take an oath to allow them to remain together permanently, and you must also promise that they will be free from corporal punishment." But he, being in doubt and remaining silent for some time at length turned to the priest and put his hands upon the altar, saying, "They will never be separated by me, but rather I shall cause them to remain in wedlock; for though I was annoyed that they did such things without my advice, I am perfectly happy to observe that the man did not take the maid of another in wedlock, nor did she take the slave of another." The simple priest believed him and returned the two slaves who had been supposedly pardoned. He took them, gave thanks, and returned to his house, and straightway ordered a tree to be cut down. Then he ordered the trunk to be opened with wedges and hollowed out, and a hole to be made in the ground to the depth of three or four feet, and the trunk to be placed therein. Then placing the girl as if she were dead, he ordered the slave to be thrown on top of her. And when the cover had been placed upon the trunk he filled the grave and buried them both alive, saying, "I have not broken my oath and I have not separated them."

- A) Briefly explain ONE important similarity between the relationship of vassals and lords (Source A) and the relationship of serfs and lords (Source B).
- B) Briefly explain ONE important difference between the relationship of vassals and lords (Source A) and the relationship of serfs and lords (Source B).
- C) Briefly analyze ONE factor(reason) that accounts for the difference you cited in part B above.

Short Answer Question 2: The Black Death

Answer parts A and B using the given document and your understanding of the Middle Ages reading.

The Decameron by Giovanni Boccaccio

In men a women alike it first betrayed itself by the emergence of certain tumors in the groin or the armpits, some of which grew as large as a common apple, others as an egg, some more, some less, which the common folk called *gavoccioli*. From the two said parts of the body this deadly *gavocciolo* soon began to propagate and spread itself in all directions indifferently; after which the form of the illness began to change, black spots or livid making their appearance in many cases on the arm or the thigh or elsewhere, now few and large, then tiny and numerous. And as the *gavocciolo* had been and still were an unfailling token of approaching death, such also were these spots on whomsoever they shewed themselves.

Which illnesses seemed immune to both the art of the physician and the virtue of medicine; indeed, whether it was that the disorder was of a nature to defy such treatment, or that the physicians were at fault with ignorance; in either case, not merely were those that covered few, but almost all within three days from the appearance of the said symptoms, sooner or later, died, and in most cases without any fever or other attendant difficulties.

Fearful apprehensions and imaginations were stimulated in the minds of such as were left alive, inclining almost all of them to shun and despise all contact with the sick and all that belonged to them, thinking thereby to make each his own health secure. Wherefore they banded together, and distancing themselves from all others, formed communities in houses where there were no sick, and lived a separate and secluded life, which they regulated with the utmost care, avoiding every kind of luxury, and holding converse with none but one another, lest tidings of sickness or death should reach them, and diverting their minds with music and such other delights as they could devise.

Others, the bias of whose minds was in the opposite direction, maintained, that to indulge luxury, frequent places of public resort, and take their pleasure with song and revel, sparing to satisfy no appetite, and to laugh and mock at no event, was the sovereign remedy for so great an evil: and that which they affirmed they also put in practice, so far as they were able, resorting day and night, now to this tavern, now to that, drinking with an entire disregard of rule or measure, and by preference making the houses of others, as it were, their inns, if they but saw in them aught that was particularly to their taste or liking; which they, were readily able to do, because the owners, seeing death imminent, had become as reckless of their property as of their lives; so that most of the houses were open to all comers, and no distinction was observed between the stranger who presented himself and the rightful lord. In this extremity of our city's suffering and tribulation the venerable authority of laws, human and divine, was demeaned and all but totally dissolved for lack of those who should have administered and enforced them, most of whom, like the rest of the citizens, were either dead or sick or so hard bested for servants that they were unable to demand lawful adherence; whereby every man was free to do what was right in his own eyes.

Tedious were it to recount, how citizen avoided citizen, how among neighbors was scarce found any that shewed care for another, how family held aloof, and never met, or but rarely; enough that this sore affliction entered so deep into the minds of men a women, that in the horror thereof brother was abandoned by brother, nephew by uncle, brother by sister, and oftentimes husband by wife: nay, what is more, and scarcely to be believed, fathers and mothers were found to abandon their own children, untended, unvisited, to their fate, as if they had been strangers. Wherefore the sick of both sexes, whose number could not be estimated, were left without resource but in the charity of friends (and few such there were), or the interest of servants, who were hardly to be had at high rates.

The condition of the lower, and, perhaps, in great measure of the middle ranks, of the people shewed even worse and more deplorable; for, constrained by poverty, they stayed in their quarters, in their houses where they sickened by thousands a day, and, being without service or help of any kind, were, so to speak, incurably devoted to the death which overtook them. Many died daily or nightly in

the public streets; of many others, who died at home, the departure was hardly observed by their neighbors, until the stench of their putrefying bodies carried the message. It was the common practice of most of the neighbors, moved no less by fear of contamination by the putrefying bodies than by charity towards the deceased, to drag the corpses out of the houses with their own hands, and to lay them in front of the doors, where any one who made the round might have seen, especially in the morning, more of them than he could count; afterwards they would have biers brought up or planks, whereon they laid them. Nor, for all their number, were their religious funeral rites honored by either tears or lights or crowds of mourners rather, it was come to this, that a dead man was then of no more account than a dead goat would be to-day.

- A) Explain ONE social change the Plague brought about that is reflected in this source.
- B) Explain TWO features/effects of the Plague that could be considered causes for ending Feudal order.

Short Answer Question 3: New Ways of Thinking: Humanism

Answer parts A and B using the given document and your understanding of the Middle Ages reading

Context: Humanism can be divided into two categories, civic (or social) and intellectual. Common to both was a renewed interest in and value placed on people, one that emphasized human dignity, creativity, and reason. To some degree, that new outlook that made "man the measure of all things", humanists sought to examine everything through the prism of human beings. People were suddenly a worthwhile study in themselves. Humanists placed a renewed value on classical texts, not only those rediscovered in their own time (many of which they found themselves) but also those that scholars had long known, such as Greek and Roman scholastics. Humanists focused on linguistics, history, and the arts as if looking at them for the first time. Much of what they found in that ancient heritage they put to use in the classroom and in politics. Intellectual humanism produced some of the brightest luminaries of the Italian and later Northern Renaissance ("Northern Renaissance" refers to the adoption of Renaissance ideas elsewhere in Europe). One of the first to reexamine the Greco-Roman past was Petrarch, a writer, poet, and scholar. When reading much of Petrarch's works, one notices an intensely introspective person, one who worries about salvation, his feelings, and even his reputation—he is known as the father of Humanism. Petrarch also exemplified the increasing interest in human beings as a subject of study. One of the best examples of that interest in humanity is the Oration on the Dignity of Man (1486) by Giovanni Pico della Mirandola.

Oration on the Dignity of Man (1486) by Giovanni Pico della Mirandola

"After thinking a long time, I have figured out why man is the most fortunate of all creatures. . . . It is for this reason that man is rightfully named a magnificent miracle and a wondrous creation. . . . [When God created Adam, he said] 'We give you no fixed place to live, no form that is peculiar to you, nor any function that is yours alone. According to your desires and judgement, you will have and possess whatever place to live, whatever form, and whatever functions you yourself choose. All other things have a limited and fixed nature prescribed and bounded by Our laws. You, with no limit nor bound, may choose for yourself the limits and bounds of your nature. . . . We have made you neither of heavenly nor of earthly stuff, neither mortal nor immortal, so that with free choice and dignity, you may fashion yourself into whatever form you choose.' "

- A) Explain ONE important cultural or societal difference apparent in the ideas of Renaissance Humanism and Medieval Feudalism.
- B) Explain ONE way the events of the Middle Ages prompted this change in society.