STRATIFIED SOCIETIES – MEDIEVAL WORLD

BA HISTORY

2011 Admission onwards

IV Semester

CORE COURSE

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STUDY MATERIAL

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UNIT – I

CONCEPT OF MEDIEVAL WORLD

Introduction

Middle Ages, period in Western European history that followed the disintegration of the West Roman Empire in the 5th century and lasted into the 15th century., i.e., into the period of the Renaissance. The ideas and institutions of western civilization derive largely from the turbulent events of the Early Middle Ages and the rebirth of culture in the later years. The importance of the middle Ages has been increasingly recognized as scholarship based on newly published source material, archaeological findings, and studies of demographics and migration patterns presents more accurate and detailed analyses of events and trends.

Beginnings and Cultural Developments

Although the transitions were gradual, and exact dates for the demarcation of the Middle Ages are misleading, convention often places the beginning of the period between the death of the Roman emperor Theodosius I in 395 and the fall of Rome to the Visigoths in 410. The Dark Ages, formerly a designation for the entire period of the Middle Ages, and later for the period c.450–750, is now usually known as the Early Middle Ages. The term Dark Ages may be more a judgment on the lack of sources for evaluating the period than on the significance of events that transpired.

Medieval Europe was far from unified; it was a large geographical region divided into smaller and culturally diverse political units that were never totally dominated by any one authority. With the collapse of the Roman Empire, Christianity became the standard-bearer of Western civilization. The papacy gradually gained secular authority; monastic communities, generally adhering to the Rule of St. Benedict, had the effect of preserving antique learning; and missionaries, sent to convert the Germans and other tribes, spread Latin civilization.

 By the 8th century culture centered on Christianity had been established; it incorporated both Latin traditions and German institutions, such as Germanic laws. The far-flung empire created by Charlemagne illustrated this fusion. However, the empire's fragile central authority was shattered by a new wave of invasions, notably those of the Vikings and Magyars.

Feudalism, with the manorial system as its agricultural base, became the typical social and political organization of Europe. The new framework gained stability from the 11th century, as the invaders became Christian and settled and as prosperity was created by agricultural innovations, increasing productivity, and population expansion.

The High Middle Ages

As Europe entered the period known as the High Middle Ages, the church became the universal and unifying institution. While some independence from feudal rule was gained by the rising towns (see commune, in medieval history), their system of guilds perpetuated the Christian and medieval spirit of economic life, which stressed the collective entity, disapproved of unregulated competition, and minimized the profit motive. Strong popes, notably Gregory VII, worked for a reinvigorated Europe guided by a centralized church, a goal virtually realized under Innocent III.

Militant religious zeal was expressed in the Crusades, which also stemmed from the growing strength of Europe. Security and prosperity stimulated intellectual life, newly centered in burgeoning universities, which developed under the auspices of the church. From the Crusades and other sources came contact with Arab culture, which had preserved works of Greek authors whose writings had not survived in Europe. Philosophy, science, and mathematics from the Classical and Hellenistic periods were assimilated into the tenets of the Christian faith and the prevailing philosophy of scholasticism; Aristotle, long associated with heresy, was adapted by St. Thomas Aquinas to Christian doctrine.

Christian values pervaded scholarship and literature, especially Medieval Latin literature, but Provençal literature also reflected Arab influence, and other flourishing medieval literatures, including German literature, Old Norse literature, and Middle English literature, incorporated the materials of pre-Christian traditions. The complex currents, vitality, and religious fervor of medieval culture are evident in the classics of Dante and Chaucer. Gothic architecture developed most notably in the 12th century, against a background of the cultural and economic ascendancy of Western Europe.

Periodization

Ancient history is the study of the written past from the beginning of human history until the Early Middle Ages in Europe, the Qin Dynasty in China, the Chola Empire in India, and some less defined point in the rest of the world (for example, in the Americas). (The period following antiquity is the Imperial era in China and the period of the Middle Kingdoms in India; one might consider the end of antiquity in the Americas to be the start of the colonization of the Americas.) The goal of the modern day critical ancient historian is objectivity. The term classical antiquity is often used to refer to ancient history since the beginning of recorded Greek history in about 776 BC (First Olympiad). This coincides, roughly, with the traditional date of the founding of Rome in 753 BC, the beginning of the history of ancient Rome.

Although the ending date of ancient history is disputed, currently most Western scholars use the fall of the Western Roman Empire in AD 476, the death of the emperor Justinian I or the coming of Islam in 632 as the end of ancient European history. The span of recorded history is roughly 5,000 – 5,500 years, with Sumerian cuneiform being the oldest form of writing discovered so far. This is the beginning of history by the definition used by most historians.

The middle Ages form the middle period in a traditional schematic division of European history into three "ages": the classical civilization of Antiquity, the middle Ages and Modern Times. The idea of such a periodisation is attributed to Flavio Biondo, an Italian Renaissance humanist historian.

The Middle Ages are commonly dated from the fall of the Western Roman Empire in the 5th century to the beginning of the Early Modern Period in the 16th century, marked by the rise of nation-states, the division of Christianity in the Reformation, the rise of humanism in the Italian Renaissance, and the beginnings of European overseas expansion which allowed for the Columbian Exchange. There is some variation in the dating of the edges of these periods which is due mainly to differences in specialization and focus of individual scholars. Commonly seen periodization ranges span the years 400–476 AD (the sackings of Rome by the Visigoths to the deposing of Romulus Augustus) [2] to 1453–1517 (the Fall of Constantinople to the Protestant reformation begun with Martin Luther's Ninety-Five Theses).

The middle Ages witnessed the first sustained urbanization of northern and western Europe. Modern European states owe their origins to events unfolding in the middle Ages; present European political boundaries are, in many regards, the result of the military and dynastic achievements in this tumultuous period.

Modern history describes the history of the Modern Times, the era after the Middle Ages.The concepts and ideas developed since then are part of Modernity. Modern history may contain references to the history of early modern Europe from the turn of the 15th century until the late 18th century, but generally refers to the history of the world since the advent of the Age of Reason and the Age of Enlightenment in the 17th and 18th centuries and the beginning of the Industrial Revolution. The term should not be confused with modernism, a late 19th and early 20th century movement in art.

History is about the understanding of change and continuity through time.So periodization is simply the business of identifying and recognizing patterns of change and continuity through time. Since the 19th century, Western historians have used the designations of "ancient, medieval, and modern."In the 20th century, the influential French historian Fernand Braudel used geological time, social time, and eventful time. In the late 20th century, the British historian David Christian devised the idea of "Big History" while he was teaching in an Australian university. Periodization is not universal and has changed several times for world historians just in the last hundred years.

In the late 19th century, western people had a strong sense of self-confidence. In the United States, the focus upon European civilization was combined with a jingoistic appreciation of U.S. national strength. Historical textbooks of that era reflected ethnocentric values. A leather-bound book *Illustrated Universal History*, exemplifies historical thinking at the time. Published in Philadelphia in 1878, this book divided world history into three parts: "Ancient History", "the Middle Ages", and "Modern History". Ancient history began with Adam's life in the Garden of Eden and ended with the fall of the west Roman Empire in 476 A.D.The Middle Ages followed Rome's fall and continued until 1517 A.D., the year that Martin Luther challenged papal authority. Modern history covered the subsequent period up until the time that the book was published. In a preface, the author informed readers that "the greatest prominence is given to the annals of those nations of ancient and modern times which have acted a leading part on the stage of the world's history."

The Medieval Period of World history is the middle part in a three-period division of world history: Ancient, Medieval and Modern. It is the 'middle' in the sense of being between the two other periods in history– the ancient and the modern. The concept of the medieval world was not derived during the medieval period; instead it came into being in the early modern period. The historians of the actual medieval period did not think of themselves as being part of the medieval period. The history of the medieval world roughly covers the period between 500 AD and1500 AD.

The concept of periodisation in world history had its beginnings in the writings of the humanist writer, Petrarch in the 14th century, who referred to the pre-Christian times as 'antiqua' (ancient) and the Christian period as 'nova' (new).This division was done on a perception of cultural and political decline, particularly the idea of medieval Latin as inferior to classical Latin. This division of Petrarch was later followed by Leonardo Bruni in the 15th century, who had added a third period to the periodisation of Petrarch. Therefore Leonardo Bruni considered as the first writer who made a tri-partite division to the world history for the first time. He used the tri-

partite periodisation in his 'History of Florentine People' (1442) and his first two periods were based on those of Petrarch and a third period to his contemporary Italy, as he believed that Italy was no longer in a state of decline. However, the tri-partite periodisation became popular after the German historian Christophe Cellarius used it in his 'Universal History Divided into Ancient, Medieval and New Period' (1683).

The most commonly given start date in European history for medieval period is 476 AD, in the year Romulus Augustus, the last Roman emperor in the West abdicated. Many historians object to this because they argue that by that time the Roman ruler was only a puppet ruler. Some writers consider 410 AD as the end year of the ancient period because it was in that year the city of Rome was sacked by the Goths. However, for Europe as a whole, the conquest of Constantinople by the Turks in 1453 AD is commonly used as the end date of the medieval world.

In the early 20th century, the Belgian historian, Henri Pirenne and Dutch historian, Johan Huizinga introduced new sub-divisions to the medieval world and thus they divided the medieval world into the Early Middle ages (476-1000), the High Middle Ages (1000-1300) and the Late Middle Ages (1300-1453).It was during the Early Middle Ages that the world witnessed the rise, growth and decline of the Carolingian dynasty started by emperor Charlemagne, which filled the power vacancy that had existed since the fall of the Roman empire.

The High Middle Ages is characterized by the urbanization of Europe, military expansion and intellectual revival between the 11th and 13th centuries. There was an explosion in population. The religious wars known as the Crusades also took place during this period. Calamities and upheavals marked the Late Middle Ages. The change in climatic conditions adversely effected the agricultural production in Europe during this phase. There were a series of famines culminating in the Great Famine during 1315-17, supplemented by the Black Death, a contagious disease that spread among the populace like wild fire, together killing about half of the European population in the 14th century. Several popular revolts took place in the different parts of Europe. This period also witnessed creative socio-economic and technological responses that laid the ground work for further great changes in the early modern period. The rise of strong royalty based nation-states and the increasing schism within the powerful Roman Catholic Church were the other two significant characteristics of this stage of the medieval world.

The European scheme of periodisation spread to different societies outside Europe, as a result of colonization. The notion of a medieval period between a glorious past and a progressive and civilized present gradually came to be imagined and conceived almost everywhere. In the case of India, the conception of middle ages was intertwined with British imperial justification of empire and their vision of progress in history. In the British narratives of Indian history the medieval period which followed a glorious ancient Hindu past, represented a dark age of religious conversion, unremitting conquests and cultural sterility, from which only the British could lead the Indian people to a civilized modernity.

When the colonial administrator-historians and Utilitarian scholars studied Indian history, they transferred the idea of tripartite division to Indian history. James Mill was probably the first to use the tripartite division to Indian history in the early 19th century. Instead of ancient, medieval

and modern categories, he deliberately used Hindu, Muslim and British periods. Prior to Mill, the Romantic minded Orientalists like Sir William Jones and later Maxim Muller valorized the 'Hindu period' through a study of Sanskrit texts. The tri-partite division when applied to India had both the original connotation of European historiography and also an added element of using religion as makers of epochs. Under this twin influence was founded the communal vision of Indian history which postulated a positive Hindu ancient period, a negative Muslim period and a modern British period. Hindu period lasting till 1190, followed by the Muslim period with the founding of the Delhi Sultanate and ending with the Battle of Plassey in 1757, which saw the beginning of the British rule in India.

After independence the three fold division was retained not with much change, but with a little shifting of the dates to provide a secular version. Thus instead of commencing the medieval period with the establishment of the Muslim rule in 1190, the cut off point was shifted to the death of Harsha around 650. In the course of time another segment called, 'Early Medieval history' has been created that has remained within the jurisdiction of the ancient history section, covering the period prior to the establishment of Sultanate.

POLITICAL STRUCTURE OF NEW EMPIRES IN THE WEST AND EAST

The medieval period in world history witnessed many changes in the political field also all over the world. The striking point of this period was the decline of the old empires and the rise of new empires and kingdoms. After the decline and fall of the Western Roman Empire in the 5th century, the Eastern Roman empire or the Byzantine Empire with Constantinople as its capital was formed which remained for about a thousand years. The Eastern Roman empire came to an end when the Turks conquered Constantinople in 1453 AD. In the meanwhile, Charlemagne had founded the Carolingian dynasty in the beginning of the 9th century which ruled the parts of modern France and Germany and a part of Italy. There were several other small and big kingdoms in the other parts of Europe.

The most significant political structure that came into existence in medieval Europe was that of the Carolingian state, but even its centralization was not longer a source of political stability in medieval Europe. In those areas where the Carolingian state had little impact and even in the areas which were at some time controlled by the Carolingian rulers, personal safety and security were the primary concerns for most individuals.In the absence of a centralized political structure, decentralization was introduced as the only remedy. Historians have used the term 'feudalism' to apply generally to this individual pattern of decentralized government. Still the diversity of political structure in medieval Europe was great and varied from region to region.

Feudalism can be described as a type of government in which political power is exercised locally by private individuals rather than through the bureaucracy of a centralized state. The term has been used to describe political practices in various areas and times in world history. In the absence of a centralized government in Europe the people had to depend on the patronage system by which the nobles organized a group of less powerful men as personal body guards and in return

looked after their wants and interests. Thus one noble became the loyal follower of another stronger noble, the lord. The weaker noble, often called the 'vassal' received a portion of land, called the 'fief' from the stronger noble to fulfill the obligations of the vassalage.The stronger nobles exercised private governmental functions over the vassals. The combination of these three elements gave way for the rise of a highly complex and variable governmental pattern in the West by the 9th century AD.

While decentralization was growing in the West, centralization was on the move in the East, especially in the Central and West Asia, the Arab countries, from 7th century onwards. With the rise of a new religion in Arabia, Islam, which within a short period not only united the warring Arab tribes, but also led to the establishment of a big empire - the Arab empire, the largest that the world had so far seen. Within the century, after the death of the prophet in 632, the Arab kingdom developed into a vast empire, comprising of Arabia, Egypt, Syria, Iran Central Asia, North Africa and Spain.

By the middle of the 7th century, centralized power was established in the Arab empire by the Umayyad. They were overthrown by the Abbasids in 750 AD, who made Baghdad their capital. The Abbasid rule lasted till the 11th century when they were ousted from power by the Seljuk Turks. The Turks controlled the Arab empire thereafter till the 15th century when the Ottoman Turks became the rulers of the Arab territories. The centralized monarchy was assisted by a net work of bureaucracy in the Arab empire. Nevertheless, provincial distinctions remained. Governorships tended to become hereditary and this in practice weakened the central monarchy.

In India, after the break-up of the Gupta Empire in the 5th century, much number of regional powers came into existence. The most powerful three regional kingdom of north India and Deccan during the period between 8th and 10th centuries were the Rashtrakutas, the Pratiharas and the Palas, who fought each other for supremacy. Several Rajput States also emerged during this period in North India, especially after the decline of the Pratiharas.The Rajput kingdoms were also involved in continuous wars with one another. The most powerful kingdom that came up in South India during this period was that of the Cholas. They could consolidate almost the whole of South India and often made inroads to eastern India. The decline of the Chola power in the 13th century gave way for the upcoming of several regional kingdoms.

The Delhi Sultanate was established by the Turks in the 13th century, which lasted till the 16th century. The Sultanate rulers were successful in bringing the entire north India under their control especially in the 14th century. From the middle of the 14th century to the 16th century Deccan and some parts of South India was dominated by the Vijayanagara and Bahmini kingdoms. Major part of the Indian sub-continent was brought under one ruler by the Mughals in the 16th and 17th centuries. The Mughal Empire reached its highest point during the reign of its last powerful ruler, Aurangzeb. The Mughal Empire had already started its course of political disintegration during the later part of Aurangzeb's reign. By early 18th century, India was once again divided into a number of big and small states. It was during this period that the European colonization of India had begun.

The early medieval period in the history of China was marked by the efficient rule of the Tang dynasty, which had lasted from 7th century to early 10th century. The Sung dynasty came in top dominance after the fall of the Tang and they ruled China for about three centuries. After the fall of the Sung dynasty China was over-run by the Mongols for the next hundred years, who at this time had dominated many parts of Asia and Europe. In the 17th century China was dominated by the Manchus, whose rule continued up to the beginning of the 20th century. By that time imperialist domination had already started in the country.

NATURE OF SOCIETY: AGRARIAN ORDER

Agrarian order was the nature of the society in the medieval world. The basis of medieval life was rural and agricultural.The politics of the medieval world was generally dominated by feudal, aristocratic class, within a fragmented and decentralized political system. The system based on agrarian order developed first in Western Europe during the early medieval period and then spread to the other parts of Europe is called feudalism.The economic life of the society under this system was primarily rural. Trade and commerce had little role in the nature of the society. The main division of society was between peasants and landlords. Though with certain differences, the same social system based upon agrarian order had existed all over the world in the entire medieval period. The exploitation of the peasantry was the main feature of the Socio-economic system everywhere, in Europe as well as in the East but with regional differences.

The society of Western Europe in the middle Ages was agrarian. The largest segment of the population consisted of the tillers of the soil; the chief basis of wealth and of political power was the land. Industry and commerce were less important relative to agrarian pursuits than they had been in Roman times or were to be in the modern era.

The basic unit of agrarian society was the manor. A manor was an agricultural estate belonging to a **lord**, a member of the noble class. Most of the inhabitants of the manor were peasants, whose basic job was to cultivate the soil for the lord's benefit. The arable land that is, the land on which crops were raised (arable is based on the Latin word for plough) was often cultivated according to the three-field system, a primitive kind of crop rotation. In this system, one part of the land was planted in any given year with a winter crop, and one part with a spring crop; the third part was allowed to lie fallow, because no better method was known for preventing soil depletion. In the following year the three fields would change roles. Thus approximately one-third of the land was always kept out of production.

The peasant on a manor which used this cycle did not cultivate consolidated blocks of land. Instead, each of the three fields was divided into strips, and the individual peasant had strips in each field. The lord's own holdings, called the demesne or domain lands, were also, at least in part, scattered among the fields, though the lord also normally had a solid block of land nearer his residence. The lands were cultivated by the peasants acting together; the animals and the instruments needed for cultivation were too costly for the individual peasant, but belonged to the whole community and were used jointly by its members.

The first duty of the peasant was to help cultivate the **demesne**, from which the lord got the entire product. Having fulfilled this obligation, the peasant could turn his attention to his own strips. These were not his property, however; he held them by grant of the lord who was consequently entitled also to an agreed share of their produce, with the remainder going to the cultivator. There were other obligations to the lord: to grind grain into flour, to bake bread from the flour, and to press wine from grapes. The lord's mill, oven, and winepress had to be used, and a fee of so much flour, so many loaves, and so much wine had to be paid. When a peasant died, his family paid a death tax; when a member of a peasant's family married, the lord's consent was needed. The peasant possessed, it was said, *nihil praeter ventrem* nothing but his belly.

Peasants were, in law, divided into two categories -- unfree and free. The unfree peasant known on the Continent as a **serf**, in England as a villein was supposedly entirely at his lord's disposal. The free peasant, on the other hand, had certain rights. He could not, for example, be held to more than a specified number of days of labor on the demesne every week. In practice, the status of the free peasant tended to approach that of the unfree, rather than the other way around. The peasant also had to pay for the services of religion. A **tithe** of his produce went for the maintenance of the priest. Strictly speaking, tithe means a tenth, but tithes tended to become fixed payments of each kind of produce without much necessary relationship to a tenth. It is to be assumed that the peasant whose life was a constant round of backbreaking drudgery from which he himself derived little profit, was in great need of the consolations of the church. Certainly the church was a pervasive presence in his life, encompassing him in its ministrations throughout all the important events and turning points of his career and indelibly coloring his outlook on the everyday incidents of his existence.

The manor also had its judicial aspect. The lord had rights of justice over his peasants, and the lord's court held jurisdiction over many aspects of manorial life. The law that was enforced was the customary law, and custom varied from one manor to another. It was probably custom that provided the chief protection to the peasants against excessive demands by their lords custom and the natural desire of any prudent employer to keep the labor force healthy for his own benefit. The manor was to a considerable degree self-sufficient. Clothing, household utensils, and other necessities were produced right there by peasant craftsmen. Some goods were purchased that were not products of the manor itself, but contact with the outside was comparatively slight.

Peasants/Serfs worked in the land providing sustenance not only for themselves but for members of the upper layers of the society. They supported the community economically through their labour and in turn the nobles/lords protected their bodies, while the clergy/priests looked out for their souls. In general Life was basically routine; conducive to the preservation of unchanging tradition.It was difficult for individual experimentation or initiative to emerge. The peasants/serfs were protected by a long established tradition, though life for these people was not at all comfortable. The lack of a larger centralized authority made it the best and most suitable form of living to meet the needs of the time. Yet it also created a society of rich and poor.

The people of the agrarian order in the medieval period could hope for their own subsistence. In this world, possession of land or access to it was the supreme determinant of the social order. For most part of the world, contractual obligations based on land turned out to be the tone of medieval civilization. This was the general pattern of the societies all over the world in the medieval period. The majority of the total population – over 90 percent of the inhabitants – of the medieval world, lived a rural, agrarian life, the centre of which was the village.

Villages were usually small clusters of dwellings, surrounded by strips of farm land that were planted and harvested on a rotating basis. In addition to families who made their living primarily from agriculture, medieval villagers including blacksmiths, butchers, millers, and tanners who filled various occupations. Many villages came into being due to their proximity to the manor of a noble, to whom the villagers owed their services. Though their lives were inextricably intertwined the reality of their daily existence was radically different from one another.

Technically the peasants/serfs were bound to their lords as they owed certain obligations, in exchange for the right to held land from the noble/lord to work it. As rent, peasants usually paid the lord a percent of their harvest and additionally they usually owned the lord a certain number of days of labour per week or season on the lord's own land. There were free holders also in the rural areas, who had farmed their own land, though they were not the absolute owners. Normally the life of a peasant in the medieval world meant a life of physical labour, most of it involving agricultural activities.

STRATIFIED AND HIERARCHIAL SOCIETIES IN EUROPE, INDIA AND WEST ASIA

Stratification is the organization of society into hierarchical layers. It is a way of ranking larger groups of people into a hierarchy according to their relative privileges. Every society stratifies its members, but some societies have greater inequality than others, but social stratification is universal. In fact, social stratification refers to the hierarchical arrangement of individuals into divisions of power and wealth within a society. The term 'stratification' derives from the geological concept of strata-rock layers created by natural processes.It most commonly relates to the socio-economic concept of class involving the classification of persons into groups based on shared socio-economic conditions. Marxism points out the inaccessibility of resources and lack of social mobility found in stratified societies.

Agrarian societies are noted for their extremes of social stratification. Medieval Europe lived in a highly stratified society. Those on top tended to be either nobles – whose lives were bound in a hierarchical structure of feudal obligations and loyalties – or churchmen living within a similarly hierarchical structure of obedience to someone of higher rank.The peasants/masses owed their lives, obedience to the lord above them.

In theory, the feudal society in Europe was stratified with a vast hierarchy. At the top stood the king all the land in his kingdom belonged to him. Below him came the higher nobles, holding land directly from him and were called the 'tenants-in chief'. They in turn parceled out larger portions of their land to lesser nobles. This process called 'subinfedation' was continued until the lowest scale of lords was reached. Every feudal lord was first a vassal and then an overlord with a number of vassals under him. No vassal owned any land; he only held the land as

of his overlord. In this highly stratified and hierarchical society, each hierarchical stage was carefully respected. It was so strong that even the king would not call a lesser lord directly and demand assistance from him. Every individual was bound to the class in the hierarchy of the rigid stratified society and so it was difficult for him to grow out of his class.

Stratification describes the way in which different groups of people are placed within the society. The status of people is often determined by how society is stratified, the basis of which may include: wealth and income, which is the most common basis of social stratification, social class, ethnicity, gender, political status and religion. The best example for social stratification on the basis of religion is the caste system in India. The caste system in India describes the system of social stratification and hierarchical position, in which social classes are defined by thousands of endogamous hereditary groups often termed 'jatis' or castes.

Though the Indian caste system had derived from the four main varnas – Brahmanas, Kshatriyas, Vaisyas and Shudras – it was proliferated to thousands of sub castes, each having its own social position. The basis of inequality underlying the caste system in India is the application of value-based standards in placing particular castes as high or low. In actual practice, there is a profound inequality between the caste in terms of productive resources, social status and access to knowledge. The relationship between caste and class is also crucial to the social stratification of the Indian society. According to the political and economic status with the landlords at the top and the landless labourers and peasants at the bottom, socially and culturally Brahmins as landlords are at the top of the hierarchical order while the lower castes as the peasants and landless labourers are at the bottom.

While the Hindus were divided into various stratas, the Muslim community in medieval India was also subjected to social stratification. Earlier the Muslim community was divided into two distinct groups – the immigrants and the local inhabitants. The immigrants were further divided into different groups like; Persians, Turko-Mongols, and Afghans mainly on the basis of ethnic origin. In the course of time there formed four main stratas within the Muslim community in medieval India – Nobility, Ulema, Slaves and Masses. They were again stratified into sub sections like the nobility into upper and lower ranks which included Khan, Malik, Amir, etc. The main strata of Ulema included Sayyids and Pirs and the slaves were comprised of domestic and outdoor slaves and also men and women on gender basis.

The West Asian society was also stratified and hierarchical in the medieval period. Earlier the Arab society was stratified into Arab Muslims, non-Arab Muslims, Dhimmis and finally masses. The Arab Muslims hierarchically enjoyed special status as they were treated as the companions of the prophet, because of their early support and role in establishing the community as such. The non-Arab Muslims were regarded as the second class citizens. The Dhimmis or the non-Muslim people constituted communities within and subject to the wider Islamic community state and finally the common masses including the slaves.

With the formation of the Khalifate, the Khalifa was the all powerful religious leader and the highest political authority. Below him was the noble of varying status. The scholars, writers, merchants and professional men such as physicians, qazis and teachers comprised the next layer in the society. The lowest strata of the society included peasants, slaves and artisans.

UNIT – II

MEDIEVAL STATE AND SOCIETY

Kings and Kingships in Europe:

Even before the fall of the ancient Roman Empire in the 5th century, the Byzantine Empire or the Eastern Roman Empire had come into existence. It remained in power, though nominally till 1453 AD when it was completely overpowered by the Ottoman Turks. Emperor Diocletian had split the Roman Empire into two separate administrative regions, the Eastern and Western halves, towards the end of the 3rd century itself. In the beginning of the next century, Emperor Constantine encouraged it and re-founded the old city of Byzantium as the new capital of the Eastern half with a new name, Constantinople.

The Eastern Roman empire, after the fall of its counter part had little ability to assert control over the lost western territories. Therefore after the fall of the western empire, the eastern Roman Empire had political control over the areas of Greece, Balkan Peninsula and Asia Miner. Throughout the period of its existence, the eastern Roman Empire had to face internal rivalries and external invasions.Therefore it was not possible for the rulers of the empire to assert their authority and introduce an effective form of administrative system.The sole, temporary exception to this was the attempt of 'imperial restoration' by Emperor Justinian in the 6th century.

Justinian wanted to reunite and restore the ancient Roman Empire and he often boasted that Latin was his native tongue. However, he could not transform his dream into reality because he was almost always at war. His costly wars with the Persians completely routed out his desire for a united Roman empire. After his death external threats to his empire intensified, the Persians from the east and Slavs, Hungarians, Huns from the north. Still, somehow the empire could manage to exist and withstand the external threats, though the territories in the Asia Miner had gone into the hands of the rival forces. The 11th and 12th centuries were a period of relative calm as far as the eastern Roman Empire was concerned. The external attacks and internal rivalries once again intensified in the 14th century, which eventually led to the capture of Constantinople by the Turks.

After the fall of the Western Roman Empire, several powerful individuals tried to fill the political void left by the Roman centralized government. Germanic tribes established regional hegemonies within the former boundaries of the empire, creating divided and decentralized kingdoms like those of the Ostrogoths in Italy, Franks in Gaul, Visigoths in Spain, Burundians in West Germany, Angles and Saxons in Britain and vandals in North Africa.

During the period a nucleus of power unfolded in northern Gaul and developed into a kingdom called Austrasia and Neustria, ruled for almost three centuries by a dynasty of kings called Merovingians. The history of the Merovingian kingdom is one of family politics that frequently erupted into civil war between the branches of the family. By 7th century, the Mayors of the palace took defacto power and the Merovingian kings were kept as ceremonial figureheads. In this tumultuous period, Charles Martal overpowered others, became the king and founded the Carolingian dynasty in the 8th century.

His successor, Charlemagne initiated a programme of systematic expansion that would unify a large portion of Europe. He rewarded his loyal allies with war booty and command over parcels of land. Much of the nobility of the medieval Europe had their roots in the Carolingian nobility that was generated during this period of expansion.The imperial coronation of Charlemagne on the Christmas day of 800 is often regarded as a turning point in medieval European history because it filled a power vacancy that had existed since the fall of the ancient Roman Empire. It also marked a change in Charlemagne's leadership which assumed a more imperial character. His court in Aachen was the centre of cultural revival that is sometimes referred to as the 'Carolingian Renaissance'.

Charlemagne also continued the Frankish tradition of dividing the kingdom between all his heirs. After Charlemagne, his heirs were involved in civil wars. Within a century after the death of Charlemagne the Carolingian dynasty was completely destroyed by invasions, raids and migrations. In fact, the Carolingian empire was based on an alliance between the emperor, who was the temporal ruler and the Pope who granted spiritual sanction to the imperial mission. Though a central authority was established, the appointment of Counts as regional administrators developed a feudal structure which relied on personal leadership rather than the Roman concept of legalistic government. The polity of Charlemagne had immense impact on the political definition of Europe for the rest of the middle ages.

Caliphate

The term caliphate refers to the first system of governance established in Islam, and represented the political authority and unity of the Muslim Ummah. It was initially led by Muhammad's disciples as a continuation of the political authority the prophet established, known as the 'Rashidun Caliphate'. It represented the political unity of the Muslim Ummah, not the theological unity as this was a personal matter, and was the world's first major welfare state. A "caliphate" is also a state which implements such a government.

Sunni Islam dictates that the head of state, the caliph, should be selected by Shura - elected by Muslims or their representatives. Followers of Shia Islam believe the caliph should be an imam descended in a line from the Ahl al-Bayt. After the Rashidun period until 1924, caliphates, sometimes two at a single time, real and illusory, were ruled by dynasties. The first dynasty was the Umayyad. This was followed by the Abbasid, the Fatimid, and finally the Ottoman Dynasty.

The caliphate was *"the core political concept of Sunni Islam, by the consensus of the Muslim majority in the early centuries."*

The caliph, or head of state, was often known as Amir al-Mu'minin "Commander of the Believers". Muhammad established his capital in Medina, and after he died Medina remained the capital for the rashidun period. At times in Muslim history there have been rival claimant caliphs in different parts of the Islamic world, and divisions between the Shi'a and Sunni communities.

According to Sunni Muslims, the first Caliph to be called *Amir al-Mu'minin* was Abu Bakr Siddique and then Umar ibn al-Khattb, the second of the Four Rightly Guided Caliphs. Uthman ibn Affan and Ali ibn Abi Talib also were called by the same title, while the Shi'a consider Ali to have been the first truly legitimate Caliph, although they concede that Ali accepted his predecessors, because he eventually sanctioned Abu-Bakr.

After the first four caliphs, the Caliphate was claimed by dynasties such as the Umayyads, the Abbasids, and the Ottomans, and for relatively short periods by other, competing dynasties in al-Andalus, North Africa, and Egypt. Mustafa Kemal Atatürk officially abolished the last Caliphate, the Ottoman Empire, and founded the Republic of Turkey, in 1924. The Kings of Morocco still label themselves with the title *Amir al-Mu'minin* for the Moroccans, but lay no claim to the Caliphate.

Some Muslim countries, like Indonesia and Malaysia were never subject to the authority of a Caliphate, with the exception of Aceh, which briefly acknowledged Ottoman suzerainty. Consequently these countries had their own, local, sultans or rulers who did not fully accept the authority of the Caliph.

Rashidun

Abu Bakr, the first successor of Muhammad, according to Sunni beliefs, nominated Umar as his successor on his deathbed, and there was consensus in the Muslim community to his choice. Umar Ibn Khattab, the second caliph, was killed by a servant. His successor, Uthman Ibn Affan, was elected by a council of electors (Majlis), but was soon perceived by some to be ruling as a "king" rather than an elected leader. Uthman was killed by members of a disaffected group. Ali then took control but was not universally accepted as caliph by the governors of Egypt, and later by some of his own guard. He faced two major rebellions and was assassinated after a tumultuous rule of only five years. This period is known as the Fitna, or the first Islamic civil war. Under the Rashidun each region (Sultanate, Wilayah, or Emirate) of the Caliphate had its own governor.

Muawiyah, a relative of Uthman and governor (*Wali*) of Syria, became one of Ali's challengers and after Ali's death managed to overcome the other claimants to the Caliphate. Muawiyah transformed the caliphate into a hereditary office, thus founding the Umayyad dynasty.

In areas which were previously under Sassanid Persian or Byzantine rule, the Caliphs lowered taxes, provided greater local autonomy, greater religious freedom for Jews, indigenous Christians, and brought peace to peoples demoralized and disaffected by the casualties and heavy taxation that resulted from the decades of Byzantine-Persian warfare.

Umayyads

Under the Umayyads the Caliphate grew rapidly in territory. Islamic rule expanded westward across North Africa and into Hispania and eastward through Persia and ultimately to the ancient lands of Indus Valley, in modern day Pakistan, and Abhisara, present-day Kashmir. This made it one of the largest unitary states in history and one of the few states to ever extend direct rule over three continents (Africa, Europe, and Asia). Although not ruling all of the Sahara, homage was paid to the Caliph by Saharan Africa, usually via various nomad Berber tribes. However, it should be noted that, although these vast areas may have recognised the supremacy of the Caliph, de facto power was in the hands of locals' sultans and emirs.

For a variety of reasons, including that they were not elected via Shura and suggestions of impious behaviour, the Umayyad dynasty was not universally supported within the Muslim community. Some supported prominent early Muslims like Al-Zubayr; others felt that only members of Muhammad's clan, the Banu Hashim, or his own lineage, the descendants of Ali, should rule.

There were numerous rebellions against the Umayyads, as well as splits within the Umayyad ranks (notably, the rivalry between Yaman and Qays). Eventually, supporters of the Banu Hashim and the supporters of the lineage of Ali united to bring down the Umayyads in 750. However, the ', "the Party of Ali", were again disappointed when the Abbasid dynasty took power, as the Abbasids were descended from Muhammad's uncle, `Abbas ibn `Abd al-Muttalib and not from Ali. Following this disappointment, the finally split from the majority Sunni Muslims and formed what are today the several denominations.

The Caliphate in Hispania

During the Ummayad dynasty, Hispania was an integral province of the Ummayad Caliphate ruled from Damascus, Syria. When the Caliphate was seized by the Abbasids, Al-Andalus (the Arab name for Hispania) split from the Abbasid Caliph in Baghdad to form their own caliphate. The **Caliphate of Córdoba** ruled the Iberian Peninsula from the city of Córdoba from 929 to 1031. This period was characterized by remarkable flourishing in technology, trade and culture; many of the masterpieces of Spain were constructed in this period, including the famous Great Mosque of Córdoba. The title *Caliph* was claimed by Abd-ar-Rahman III on 16 January 929; he was previously known as the **Emir of Córdoba**.

All Caliphs of Córdoba were members of the Umayyad dynasty; the same dynasty had held the title Emir of Córdoba and ruled over roughly the same territory since 756. The rule of the Caliphate is considered as the heyday of Muslim presence in the Iberian Peninsula, before it fragmented into various taifas in the 11th century. Spain continued to possess a significant native Muslim population until 1610, when the Catholic-instigated Spanish Inquisition expelled any remnants of Spanish Muslim (Morisco) or Jewish populations. Because of the Spanish Inquisition, the Jews were forced to be immigrated away from their original home.

Abbasids

The Umayyad dynasty was overthrown by another family of Meccan origin, the Abbasids, in 750. The Abbasids had an unbroken line of Caliphs for over three centuries, consolidating Islamic rule and cultivating great intellectual and cultural developments in the Middle East. By 940, however, the power of the Caliphate under the Abbasids was waning as non-Arabs, particularly the Berbers of the Maghrib, the Turks, and later, in the latter half of the 13th century, the Mamluks in Egypt, gained influence, and the various subordinate sultans and emirs became increasingly independent.

However, the Caliphate endured as a symbolic position. During the period of the Abbasid dynasty, Abbasid claims to the caliphate did not go unchallenged. The Ubayd Allah al-Mahdi Billah of the Fatimid dynasty, which claimed descent from Muhammad through his daughter, claimed the title of Caliph in 909, creating a separate line of caliphs in North Africa.

Initially controlling Morocco, Algeria, Tunisia and Libya, the Fatimid caliphs extended their rule for the next 150 years, taking Egypt and Palestine, before the Abbasid dynasty was able to turn the tide, limiting Fatimid rule to Egypt. The Fatimid dynasty finally ended in 1171. The Umayyad dynasty, which had survived and come to rule over the Muslim provinces of Spain, reclaimed the title of Caliph in 929, lasting until it was overthrown in 1031.

Fatimids

The Fatimid Caliphate was an Arab Shi'a dynasty that ruled over varying areas of the Maghreb, Egypt, Sicily, Malta and the Levant from 5 January 909 to 1171. The caliphate was ruled by the Fatimids, who established the Egyptian city of Cairo as their capital. The term Fatimite is sometimes used to refer to the citizens of this caliphate. The ruling elite of the state belonged to the Ismaili branch of Shi'ism. The leaders of the dynasty were also Shia Ismaili Imams; hence, they had a religious significance to Ismaili Muslims. They are also part of the chain of holders of the office of Caliph, as recognized by most Muslims. Therefore, this constitutes a rare period in history in which some form of the Shia Imamate and the Caliphate were united to any degree, excepting the Caliphate of Ali himself.

With exceptions, the Fatimids were reputed to exercise a degree of religious tolerance towards non-Ismaili sects of Islam as well as towards Jews, Maltese Christians and Coptic Christians.

Shadow Caliphate

1258 saw the conquest of Baghdad and the execution of Abbasid caliph al-Musta'sim by Mongol forces under Hulagu Khan. A surviving member of the Abbasid house was installed as caliph at Cairo under the patronage of the newly formed Mamluk Sultanate (literally: The Sultanate of the White-Slaves) three years later; however, this line of caliphs had generally little authority although some Abbasid rulers had the actual rule over the Mamluk Sultans. Later Muslim historians referred to it as a "shadow" caliphate. Thus, the title continued into the early 20th century.

Ottomans

Ottoman rulers (generally known as Sultans in the West) were known primarily by the title of Padishah and used the title of Caliph only sporadically. Mehmed II and his grandson Selim I used it to justify their conquest of Islamic countries. As the Ottoman Empire grew in size and strength, Ottoman rulers beginning with Selim I began to claim Caliphal authority.

Ottoman rulers used the title "Caliph" symbolically on many occasions but it was strengthened when the Ottoman Empire defeated the Mamluk Sultanate in 1517 and took control of most Arab lands. The last Abbasid Caliph at Cairo, al-Mutawakkil III, was taken into custody and was transported to Istanbul, where he reportedly surrendered the Caliphate to Selim I. According to Barthold, the first time the title of "Caliph" was used as a political instead of symbolic religious title by the Ottomans was the peace treaty with Russia in 1774.

The outcome of this war was disastrous for the Ottomans. Large territories, including those with large Muslim populations, such as Crimea, were lost to the Russian Empire. However, the Ottomans under Abdul Hamid I claimed a diplomatic victory by assigning themselves as protectors of Muslims in Russia as part of the peace treaty. This was the first time the Ottoman caliph was acknowledged as having political significance outside of Ottoman borders by a European power. As a consequence of this diplomatic victory, as the Ottoman borders were shrinking, the powers of the Ottoman caliph increased.

Around 1880 Sultan Abdul Hamid II reasserted the title as a way of countering Russian expansion into Muslim lands. His claim was most fervently accepted by the Muslims of British India. By the eve of the First World War, the Ottoman state, despite its weakness relative to Europe, represented the largest and most powerful independent Islamic political entity. The sultan also enjoyed some authority beyond the borders of his shrinking empire as caliph of Muslims in Egypt, India and Central Asia.

Sokoto

The Sokoto Caliphate was an Islamic spiritual community in Nigeria, led by the Sultan of Sokoto, Sa'adu Abubakar. Founded during the Fulani Jihad in the early 1800s, it was one of the most powerful empires in sub-Saharan Africa prior to European conquest and colonization. The caliphate remained extant through the colonial period and afterwards, though with reduced power.

Khilafat Movement, 1920

In the 1920s the Khilafat Movement, a movement to defend the Ottoman Caliphate, spread throughout the British colonial territories in what is now Pakistan. It was particularly strong in British India, where it formed a rallying point for some Indian Muslims as one of many anti-British Indian political movements. Its leaders included Maulana Mohammad Ali, his brother Shawkat Ali, and Abul Kalam Azad, Mukhtar Ahmed Ansari, and Barrister Muhammad Jan Abbasi.For a time it worked in alliance with Hindu communities and was supported by Mohandas Karamchand Gandhi, who was a member of the Central Khilafat Committee. However, the movement lost its momentum after the arrest or flight of its leaders, and a series of offshoots splintered off from the main organization.

End of the Caliphate, 1924

On March 3, 1924, the first President of the Turkish Republic, Mustafa Kemal Atatürk, as part of his reforms, constitutionally abolished the institution of the Caliphate. Its powers within Turkey were transferred to the Grand National Assembly of Turkey, the parliament of the newly formed Turkish Republic. The title was then taken up by King Hussein bin Ali of Hejaz, leader of the Arab Revolt, but his kingdom was defeated and annexed by Ibn Saud in 1925. The title has since been inactive.

A summit was convened at Cairo in 1926 to discuss the revival of the Caliphate, but most Muslim countries did not participate and no action was taken to implement the summit's resolutions.

Though the title *Ameer al-Mumineen* was adopted by the King of Morocco and by Mullah Mohammed Omar, former head of the now-defunct Taliban regime of Afghanistan, neither claimed any legal standing or authority over Muslims outside the borders of their respective countries. The closest thing to a Caliphate in existence today is the Organisation of the Islamic Conference (OIC), an international organization with limited influence founded in 1969 consisting of the governments of most Muslim-majority countries.

POLITICAL SYSTEM

Electing or appointing a Caliph

Fred Donner, in his book *The Early Islamic Conquests* (1981), argues that the standard Arabian practice during the early Caliphates was for the prominent men of a kinship group, or tribe, to gather after a leader's death and elect a leader from amongst themselves, although there was no specified procedure for this shura, or consultative assembly. Candidates were usually from the same lineage as the deceased leader, but they were not necessarily his sons. Capable men who would lead well were preferred over an ineffectual direct heir, as there was no basis in the majority Sunni view that the head of state or governor should be chosen based on lineage alone.

This argument is advanced by Sunni Muslims, who believe that Muhammad's companion Abu Bakr was elected by the community and that this was the proper procedure. They further argue that a caliph is ideally chosen by election or community consensus, even though the caliphate soon became a hereditary office, or the prize of the strongest general.Al-Mawardi has written that the caliph should be Qurayshi. Abu Bakr Al-Baqillani has said that the leader of the Muslims simply should be from the majority. The founder of the biggest Sunni Madh'hab, Imam Abu Hanifa also wrote that the Caliph must be chosen by the majority.

Various Islamic lawyers, however, place multiple conditions and stipulations on the execution of such a law, making it difficult to implement. For example, the poor cannot be penalized for stealing out of poverty, and during a time of drought in the Rashidun caliphate, capital punishment was suspended until the effects of the drought passed.

Islamic jurists later formulated the concept that all classes were subject to the law of the land, and no person is above the law; officials and private citizens alike have a duty to obey the same law. Furthermore, a Qadi (Islamic judge) was not allowed to discriminate on the grounds of religion, race, colour, kinship or prejudice. In a number of cases, Caliphs had to appear before judges as they prepared to render their verdict.According to Noah Feldman, a law professor at Harvard University, the system of legal scholars and jurists responsible for the rule of law was replaced by the codification of Sharia by the Ottoman Empire in the early 19th century:

Economy

During the Muslim Agricultural Revolution, the Caliphate understood that real incentives were needed to increase productivity and wealth and thus enhance tax revenues. A social transformation took place as a result of changing land ownership giving individuals of any gender, ethnic or religious background the right to buy, sell, mortgage and inherit land for farming or any other purpose. Based on the Quran, signatures were required on contracts for every major financial transaction concerning agriculture, industry, commerce, and employment. Copies of the contract were usually kept by both parties involved. Since an early market economy and early form of merchant capitalism developed between the 8th and 12th centuries, which some refer to as "Islamic capitalism". A vigorous monetary economy developed based on the circulation of a stable high-value currency (the dinar) and the integration of previously independent monetary

areas. Innovative new business techniques and forms of business organization were introduced by economists, merchants and traders during this time. Such innovations included early trading companies, credit cards, big businesses, contracts, bills of exchange, long-distance international trade, early forms of partnership (*mufawada*) such as limited partnerships (*mudaraba*), and early forms of credit, debt, profit, loss, capital (*al-mal*), capital accumulation (*nama al-mal*), trusts (waqf), startup companies, savings accounts, transactional accounts, pawning, loaning, exchange rates, bankers, money changers, ledgers, deposits, assignments, the double-entry bookkeeping system, and lawsuits. Organizational enterprises similar to corporations' independent from the state also existed in the medieval Islamic world. Many of these concepts were adopted and further advanced in medieval Europe from the 13th century onwards.

The concepts of welfare and pension were introduced in early Islamic law as forms of Zakat (charity), one of the Five Pillars of Islam, since the time of the Rashidun caliph Umar in the 7th century. The taxes (including *Zakat and* Jizya) collected in the treasury (Bayt al-mal) of an Islamic government were used to provide income for the needy, including the poor, elderly, orphans, widows, and the disabled. According to the Islamic jurist Al-Ghazali, the government was also expected to stockpile food supplies in every region in case a disaster or famine occurred. The Caliphate was thus one of the earliest welfare states.

Christian Church and Papacy

With the growth of Christianity, there arose the need for evolving an institution for regulating the life of the Christians. Accordingly a well-knit organization came into being. This was the Christian Church which was destined to play a vital role in the life of the Medieval European Society. The Church was more or less modeled on the Roman Empire and was known as Ecolesia.The Church filled the vacuum created by the disappearance of the Roman system and provided for Europe an orderly life. It not only became instrumental in saving the civilization of Europe form destruction but also in fostering it for the benefit of posterity. There was no field in which, the Church did not have its imprint, s much so that it became a universal institution. Though the political system in Europe failed to successfully face the challenges of the time, the Church outlived all such challenges and remained intact, serving as a moral and spiritual guide for millions of people.

CHURCH ORGANIZATION

Parish Priest

The Medieval Christian Church was organized on a hierarchical basis for maintaining its universality and power. From among the followers of Christianity, some were ordained by a special ritual to administer the sacraments.They were known as Clergymen as distinguished from a layman. The lowest in rank among such clergymen were parish priests. A parish was the smallest area of the jurisdiction of the Church and parish priest was the clergymen who booked after the affairs of a parish Church. The priest was generally of humble birth with little education and living in a house, close to the Church. He administered the sacraments, supervised the moral life of his people, helped the poor and the sick and performed the functions of a social worker and policeman.

Bishop

Above the parish priest there was the Bishop. He administered diocese or Bishopric which was made up of a number of parishes. He enjoyed an exalted position and was largely recruited from European aristocracy. He held large areas of land under feudal tenure and hence formed a part of the secular machinery of the State. He ordained priests, visited abbeys, dedicated new Churches and enforced discipline among priests. He lived in a town or city and nearly his residence was situated his Church or Cathedral. He held a court where charges of hearsay, misconduct of priests, adultery etc. were decided according to Canon Law. He maintained a Cathedral School, the most important agency of Medieval European system of education, till the rise of Universities.

Arch Bishop

Above the bishop stood the Arch bishop who administered a province, consisting several bishoprics called Arch-diocese. He lived in a large city and had often a magnificent cathedral. He acted as a connecting link between the Pope, the head of the Catholic Church and the officers under him. In order to announce papal messages and decrees he used to convene an annual provincial council. Besides, he consecrated Bishops and heard appeals from Bishop Courts.

Pope and Papacy

At the top of the Church organization, there was the Pope, the supreme head of the Church. As the Church he headed was very extensive in size, it was necessary to have a court of help him. This was called Curia Pre-eminent among the Churchmen of the curia was called Cardinals who sitting together as College elected the new Pope. The office of the Pope did not exist in the beginning. But in the 8th Century A.D. Emperor Valentine III ordered all Bishops to give obedience to the Bishop of Rome. This was in recognition of the importance of the City of Rome and it's Church. It was believed that Rome was sanctified by the missionary activities of St. Peter and St. Paul. There was also a belief that St. Peter had been given the key of heaven by Christ with power to punish the sinners. Moreover when the West Roman Empire Collapsed and the imperial capital came to be shifted from Rome.Rome lost its political importance and the Bishop of Rome became more influential. Accordingly the Bishop of Rome to be looked upon as superior to other Bishops. Thus he came to be given the title of Pope meaning Father and recognized as the supreme head of the Church. Thus originated Papacy, the institution of the Pope.The authority of the Pope was originally limited to religious and spiritual domains.But when the Church properties increased in volume and extent, and when the Roman Empire came to and end in the west, the Pope inherited the powers of the Emperor over almost Italy. Gradually Papa authority expanded beyond ecclesiastical limits and began to grow into temporal power.

Gregory the Great

In the history of Papacy the early period Pope Gregory the Great (590-604 A.D) was the most outstanding. He belonged to a rich and noble family. At the age of 33, he became the perfect of Rome. But he did not want to pursuits. He spent a political career. Instead he devoted himself

to religious pursuits. He spent the major portion of his fortunes to found seven monasteries and gave the rest in alms to the poor. Much against his will at the age of 50, he was appointed to Papal throne. As Pope, he administered the affairs f the Church with wisdom firmness. He enforced discipline among the clergy and reformed their morals. Though not very proficient in theology, he exercised a profound influence on Christian community. He did a lot to spread the Gospels of Christ outside Italy. He sent St. Augustine ad his forth followers to England and they converted Anglo Saxons of England to Christianity.

Gregory VII (1073-85 A.D.)

Gregory VII was another illustrious personality in the history of papacy. His original name was Hildebrand. Early in his life he became a monk and entered into the Benedictine Order. For 25 years he served the Church fewer than eight Popes and then accepted the Papal office with much reluctance. He was strongly opposed to the marriage of the clergy and enforced celibacy and other basic practices of the Christian Church with great vigour.He possessed strong will power and unflinching self-confidence. He declared that in future the title Pope should be exclusively applied to the Bishop of Rome. In his ambition to establish his supremacy in temporal affairs he came into conflict with the Emperor Henry IV. The Chief issue of conflict was the investiture problems pertaining to the right of investing a newly appointed Church official with emblems of spiritual power Hither to it was enjoyed by the emperors but Gregory forbid this. Gregory thus started the prolonged struggle between the Empire and the Papacy in the medieval period. After the so-called 'Penitence at Canossa', Gregory forgave Henry, but the latter soon took vengeance and drove Gregory out of Rome and in exile he died in1805.

Split in the Church

At first all Christians lived under a single Church organization with Pope as its supreme head. But when the Roman Empire declined and its eastern western half drifted, apart politically, there was a similar drift in Christian Church as well. The church organization now came to be split into the western Church or R Church and the Eastern Church or the Greek or Orthodox Church, the former headed by the Pope and the later headed by the patriarch. The Roman Church used Latin for church services while the Greek Church used Greek for such services. Apart from that there were also differences in rituals performed by them. This split was a great blow to the church organization as it broke its homogeneous character. Following this first great schism, the church faced another great schism in the 16th Century A.D.

Role of the Church

Church played a very significant role in the Medieval European life. It protected the civilization of Europe at a time when the Roman Empire had been torn into pieces by Barbarian invaders. While the Roman Empire collapsed, the Church survived and continued to give hope and inspiration to the Europeans. While the political homogeneity of Europe was shattered to pieces, by Barbarian Kings, who had no respect for law, the church acted as a unifying factor. While the King's orders were not always obeyed, church orders were respected and followed by the people.

The Church served as an indispensable institution for the followers of Christianity. The fathers of the Church figured in administering the basic sacraments for a Christian like baptism, confirmation, holy enharist, matrimony, penance extreme function etc. The family affairs of a Christian were also largely controlled by the church fathers. To imagine a life without the church was impossible for any one belonging to the church.

The church acted as a moral monitor. In an age of faith, the orders and advice of the church were given great respect and obedience. Church was regarded by the Christians as the supreme judge of their actions. The patience, compassion, humility and the admiration of the Christians and they were inspired to imitate them. The moral superintendence of the Pope was accepted by the emperors, Kings, nobles and all clergymen and laymen.

The Church performed wonderful services in educational and cultural fields. To the church belonged some of the greatest writers of the medieval period.The Christian missionaries founded numerous schools and contributed to the spreading of knowledge. Book writing and publishing was largely done by churchmen. The Christian monks deserve special mention in this context. The church was in control of many Medieval European Universities.

The Church contributed many useful social and humanitarian services. It founded and ran several charitable institutions like hospitals, inns and Orphan houses. It rendered commendable services to the poor, disabled, the orphans and the widows.

The Church contributed a great deal to the economic well-being of society. The church owned large areas of land were several kinds of food grains, vegetables and fruits were grown by monks along with serfs. Under its auspices crafts and industries were developed. The church also caused the construction of numerous buildings. It thus gives much importance to manual labour.

The Church worked for bringing about social harmony and stability in Europe. It laid great stress on the importance of family as the institution which moulds the character of an individual and regarded it as a centre of moral and religious life. As society is made up of families, the church emphasized that good family life was essential for a good social life.

Charlemagne or Charles the Great

Charles was the son of Pepin the short, the son of Charles Martel. He belonged to the Carolingian dynasty which ruled over the Frankish Kingdom founded by Clovis in the 5th century A.D. He had a commanding personality but was not learned.He was a great conqueror, an administrative genius, a patron learning and a lover of arts and above all an enthusiastic and devout Christian. He was the founder of the So-called Holy Roman Empire.

Charles played an important role in bringing about political peace in Europe after it had been disturbed by Barbarian invaders. During the period of his reign he fought against almost every rival power and defeated most of them. He fought against the Lombard's, the Barbarians, the Gaul and Saxony. But in Spain he could not have his own way. Though he sent an army against the Moors in Spain, he failed against the Capital of Cordova. However, he succeeded in annexing North East Spain where the Muslims were defeated. At the end of these conquests, he became the master of vast empire which included most of Western Europe which remained unsurpassed until the Napoleonic Empire in the early 19th century.

The vast empire created by Charles was well-organized and administered. Realizing the great difficulty of ruling over a vast empire from his capital at Aix-Ie-chapella, he gave up the idea of highly centralized administration to this idea and accordingly allowed much scope for local Govt. Hence he divided his empire into small regions each in charge of law and order and administration of justice. They were required to supply their quota of troops whenever required by the Emperor. Each Count and Duke could rule like a little King in his domain, almost independent of the Emperor. Such a system could weaken the imperial control over them, but Charles devised some methods for strengthening his position against these Counts and Dukes.He held periodical assemblies of his nobles and bishops and laid down the policy to be pursued by them. They were also required to report to the Emperor about the important happenings in their domains like the revolts ad the measures taken by them in regard to such happenings. Moreover in order to ensure that administration was carried out efficiently and honestly, he sent special touring officials called Missi Dominica to the various parts of the Empire. Further he issued special decrees or laws called capitularies, dealing with finance, industry, education, religion and farming. They superseded the local laws and were made uniformly applicable to all people. Based on Christian principles and German traditions, they ensured much uniformity in the administration of the Empire.

Charles brought about stability and prosperity in his empire by encouraging trade and commerce. He issued orders for regulating prices and protecting fairs.Efforts was made to systematize weights and measures; currency was stabilized and collection of tolls was ensured. Roads were constructed, bridges were opened and a scheme was formulated for digging a canal connecting North Sea with Black sea. He instituted a system of poor relief for which nobles and clergy were taxed.

Charles' role in the Medieval European culture was admirable. He was very much concerned with the advancement of learning and education. He issued a law by which every monastery and abbey was required to have its own school. He set up a special school at Tarsus which served as a model for the rest of the Empire. Through another capitulary he ordered that sons of freemen and serfs should be treated equally. He invited great scholars to spread education in his Empire, among whom Alcuin of York, Paul the Deacon, Theodluff and Peter of Pira were most prominent. He took steps to copy down ancient manuscripts and took a personal interest in educational activities. He exchanged letters with Harun-al Rasheed, the Great Caliph of Baghdad. As learning and education received so much encouragement at the hands of Charles, his efforts in that direction were said to mark what came to be described as Carolingian Renaissance.

Perhaps Charles played his almost vital role in the realm f religion. He not only brought more peoples and countries under the authority of the church but also established close relations between secular and spiritual authorities. He defeated the Lombards in Northern Italy and saved Rome from destruction. In recognition of this service, in 800 A.D. he was crowned by Pope Leo III and afterwards came to be called Holy Roman Emperor. This strengthened the ties between the Pope and the Emperor but eventually it led to a conflict between the church and the state. He had the zeal of a missionary and did not mind using ruthless methods in spreading Christianity

among the conquered people. The Saxons were converted to Christianity after they were defeated by Charles and submitted to his authority.By defeating the Muslims in N.E. Spain, he checked and monasteries. He said stress on the study of theology in the schools attached to the churches and monasteries. He was thus greatly responsible in spreading Christian civilization and has been called the civilizer.

Organization of Feudal Society

Meaning of feudalism

The word Feudalism is derived from the word 'Feudam' which means a 'fief' or a piece of land held by a Vassal. It was a socio-economic system based upon land tenure or the holding of land. It may be defined as a decentralized structure in which powers of Government were exercised by those on whom persons were economically dependent. It was a system of over lordship and vassalage based upon the granting and holding f land or any other form of fief.Generally fief was a benefice that had become hereditary, brought it was not always so. According to Stubs Feudalism may be described as complete organization of Society in which from the king down to the lowest land-owner, all were bound together by obligation and defense.

Origins of Feudal Society

It is difficult to say when exactly European feudalism originated. Feudal Society was not the creation of a royal proclamation it also did not originate in all Europe at the same time. While some ascribe its origin to the period following, the collapse of the Roman Empire in the 5th Century A.D. others assign it to the period of Charles the Great in the 9th Century A.D.However it originated from the customs and institutions of the Romans and the Germans.Two such Roman Customs were 'Precarium' and 'Beneficium'.The former developed when the Roman emperors failed to provide protection to the person and property of the individuals. Under these circumstances, the weak land-owner gave over his land to a stronger neighbor in return for protection. The new owner permitted him to cultivate the land without rent but could take back the land whenever he wanted. This Roman practice was known as 'Precarium' because the tenants land in return for military service, the practice was called 'Beneficium'. Another Roman practice was 'Patrocinicum', according to which a landless free men sought the protection of a stronger man is return to various services. Feudalism also originated from the German institution of Comitatus. The Comitatus was a kind of relationship of mutual protection between a German Chieftain and his picked warriors. Then joined the warriors to aid their chief at all times and the Chieftain to provide them with food and war materials.Granting immunity was another practice from which feudalism developed.It was a practice of Frankish Kings. Immunity was an exemption of the land of a secular or ecclesiastical noble from the jurisdiction of the King.The result of this practice was that such nobles enjoyed definite political and legal powers which could not be violated, as long as they fulfilled their obligations to the King. It also arose out of the practice of commendation according to which ordinary men 'commended' themselves or attached themselves to a rich and powerful nobleman, the owner of a large land in locality, for securing protection and peace in return for various services.

Features of Feudal Society

In theory feudal society was a vast hierarchy at the top of which stood the Kingdom or the emperor. All land in his territory belonged to him. For personal use he kept some lands with him and distributed the rest among the highest nobles. Those who held lands directly under the ruler were called tenants-in-chief.They in turn divided and distributed the lands among lesser nobles called as-tenants. The same process continued till whether at the lowest level then lived smallest tenants called as Serfs. Feudal society thus represented a hierarchy of different classes of people, linked with one another by land tenure.

The feudal society was organized on a contractual basis and the contract was one of protection and service. This was applicable t everyone from the king t the serf. In feudal society everyone except the king was a Vassal ad everybody except the Serf was an overlord.The Vassal-overlord relationship rested on mutual service and promised to be his 'man'. This ceremony was the act of homage. The next rite was the investiture, the act of symbolically investing the vassal with the fief. The homage and the investiture bound the vassal and the overlord ad the contract thus entered was considered very sacred. The contract required the overlord to fulfill certain obligations. He was obliged to protect his vassal from his enemies, to ensure him justice, to build no castles in the field without the vassals consent and toe refrain from dishonoring him or his wife and children. If the overlord failed to fulfill these obligations, the feudal contact was violated and the vassal freed from his obligations. The vassal on the other hand had to render military service, to assist the lord in his court, to being all disputes before lords court, to make customary payments called 'aids' on occasions like the Knighting of Lords' eldest son, marriage of his eldest daughter and when he was to be ransomed. But the Lord enjoyed certain exclusive privileges. If a Vassal was called 'escheat', if the vassal failed to fulfill his obligations, he could confiscate his field. This was called 'forfeiture'. He also enjoyed the privilege of administering the fief of the Vassal; in his absence.These privileges were called feudal incidents.

In feudal society a complicated phenomenon which underlined the mutual relationship among individuals developed before long. This was sub-infeudation. A great lord might find that the fief he held from the King was too large to be administered personally. Hence retaining for himself a part of it, he would sub infeudate the rest among men who thereby became his particular fief. Thus men could be at the same time Lords and Vassals. This, no doubt, facilitated the management of large fiefs, but it led to the conflict of loyalties and to disappearance of social cohesion.

Advantages and disadvantages

Feudal society secured for people several advantages. It secured orderly political life and brought much needed peace to all. It secured harmony and order on the basis of fealty. Feudal society was like a mutual insurance society wherein lords and vassals were bound by mutual obligations and services. This led to mutual support ad company-operation. It also provided a workable economic system for the people. Almost everyone worked on land. In the 'manor', the economic unit of feudal society the king required by the period was produced. In the feudalistic

society the king found himself in a position to rule without a large standing army, a centralized system of taxation and a costly machinery of civil service. Above all it succeeded to some extent in solving the political, economic and social problems of the middle ages and thereby securing European civilization from destruction. But it suffered from so many disadvantages. It was a negation of strong centralized Government. The king was the head of the feudal society depended upon feudal nobles for his rule. Though feudal obligations required the nobles to be loyal to their overlord, this was not always what happened. The nobles defied the king and sometimes rebelled against him. In the absence of a strong central political authority in the long run, peace and order yielded place to violence ad lawlessness.The disorder thus prevailing was intensified further by the private wars of the feudal nobles. The nobles retained their own armies over which the king had no control. The nobles often fought with one another and sometimes against the king. It provides little scope for progress and development. The manor was a self sufficient unit and the people there, were uninfluenced by what was happening outside. It stood in the way of national unification.People could develop only smaller loyalties like that of a vassal to his immediate overlord. It did not help the people develop the concept of loyalty of king or the country. It provided no encouragement French the growth of trade or commerce as the feudal nobles hated the merchant and trading classes. They also did not recognize the importance of towns and cities as centers of trade and commerce. Finally it created untold miseries to the serfs' ad Villeins who formed the bulk of feudal population.

Decline of Feudal Society

In the early centuries of the Middle Ages almost every European country had a feudal organization. In the 13th and 14th centuries it became weak in many countries and in the 18th Century it gave way to a new social order in most European countries. Several factors worked to bring about its decline and disappearance. Crusades led to the death and impoverishment of many feudal nobles, who were the pillars of the feudal Society. Rise of towns also proved unions to feudal society. Rich towns by paying large sums of money and securing charters of liberty (right) became free from baronial control.The expansion of industry and trade created new opportunities for employment for a large number of people. The serfs, encouraged by this, escaped to the towns and cities. This weakened feudal Society as Serfdom was one of its strong foundations. The Feudal nobles became unpopular because of their oppression, exploitation and private warfare. Everywhere opposition against them came to mount up. With the rise of the middle class, which proposed in trade and industry, needed peace and order which feudal society could not provide? They deposed the Feudal nobles for disturbing peace and security and plunging the country in warfare.They wanted a strong Central Government under a King. Hence the supported him, who in turn gave them many privileges.This strengthened the hands of the monarch and weakened those of Feudal nobles. The monarchs of Europe were able to destroy the Feudal Castes the strongholds of the Feudal nobles, with the use of gun powder. With its ideals of equality and fraternity, Christianity seriously damaged the fabric of Feudal Society which was based upon inequality and exploitation. Feudal Society was reactionary in spirit. Feudal nobles were conservatives. Accordingly it could not keep pace with the forces of nationalism and democracy emerging in Europe.Above all it was only a stop-gap arrangement. It arose at a time when there was a

need for it. But when there was a need for it. But when conditions changed every where and people felt no need for it, it had to go. As a social and political system it ceased to exist after the 15th Century, though traces of it can still be formed in some countries at present.

MANORIAL SYSTEM

Meaning and origin

According to N.S.B.Gras the most characteristic institution in the economic history of the Middle Ages, following the fall of Rome was the manor.The French word 'manor' signified a feudal estate. While the fief was a political unit of land, manor was an economic unit. The manor was the basic unit of production of the fief and the term 'manorial system' refers to the type of economic and social structure centering round the manor like feudalism.It also originates from Roman and German institutions. Originally in Roman villa or Lalifundium; the Roman peasants called. 'Colom' were free men but gradually they became serfs bound to the soil on the failure of paying of their rent out of their daily toil. Manor originated out of this Roman Villa. Similarly the Germans lived originally in village community called 'Mark'. To some this was a free village community. After their invasion of the Roman Empire these village communities rank to the level of serfdom. But to some the masses of the Germans were not free and when they settled in the Roman Empire, they continued to live in such un- free village communities. Any how the manor may be said to be a blending of Roman villa and the German mark.

Features of a Manor

A medieval manor was an estate that varied in size from one locality to another. A small manor might consist of a dozen households having an era of about 350 acres. A typical manor consisted of different types of land such as Lords demesne, meadows, woods and wasteland. Lords demesne, owned and used by him and cultivated by his serfs, constituted the best part of manor. The meadows were lands where hay was grown woods and waste lands were held in common.

Manorial Population

The population of manor or manorial community comprised several socio classes. The lord of the manor and his family members stood at the top. Freemen stood next in social hierarchy. They possessed personal freedom and were obliged to render services demanded of the 'villeins'.

They themselves were not required to work on the Lord's lands but could send substitutes. They paid rent in cash to the 'Lord' for their holdings and could also dispose them at will. The serfs represented another class. They were semi-free persons of the manor bound to the soil of their Lord and could not leave the manor without Lords consent. Among his semi-free social class, there was some who enjoyed privileges not possessed by common serfs. This upper section of the serfs was made up of Villiens. Except in England where serf and Villien meant the same in other parts of Europe, the serfs held a lower social rank and had only fewer privileges. However, serfs were not slaves. The serfs could not be evicted from land they cultivated so long as they paid the Lord dues and other services. Slave belonged to the lowest stratum of manor society. They could be bought and sold regardless of their connection with particular plots of land.

The Lord was the proprietor of the manor of which domain was a part. The manor house or the castle of the Lord usually stood in the centre of his domain. Apart from the income from his domain, he derived income from certain obligations imposed upon the 'Peasantry'. The peasants were obliged to render personal services and make money payments. Chief among the personal services were 'week work' and Boon-work. Week work meant rendering manual labour to the Lord on certain days in a week. Boon-work meant doing extra work for the Lord during times of sowing, harvesting etc. For these manual labours, they were not paid. Many payments were in the form f levies like 'taille and herion'. The former was a levy on grains, stock etc, and the latter was an inheritance tax. Monopolies constituted another form of Lords income. A toll was collected whenever a serf of villain brought his grain to be ground to the Lords mill, baked his bread in Lord's oven or used the Lords press for his wine. The serf or the villein was not permitted to own the mill over or press and their ownership by the Lord in practice constituted a monopoly of the Lord. The Lord also enjoyed the right of selling wine at certain times in villages, out of which he also made money.

The peasants constituted a considerable portion of manorial population. The peasant's holdings were situated around the domain of the Lord. The peasantry comprised the freemen, serfs and villains. The peasants lived not in scattered farm houses through out the manor but grouped together closed in small houses made up of mud, and wood having thatched roofs, they ate coarse food. They were illiterate and superstitious. They believed in witch craft. Though their life was hard and monotonous, they were not without amusements. Their chief amusements were wrestling and communal dances.

Manorial Economy

Agriculture was the basic occupation of the manorial population. Cultivation of soil was chiefly the work of slaves and serfs. Agricultural methods were quite primitive and the implements used were very crude. The peasants did not recognize the vale of fertilizers or irrigation. The animals and birds domesticated were cow, pig, sheep, duck, goose, etc. The peasants' holdings varied from manor to manor, the average holding being about thirty acres. Crop rotation was familiar and the open field system existed.

The manor was almost a self-sufficient economic unit, producing all that were required. The economy was chiefly based upon barter, although the use of money was not totally unknown. In early times the use of money was very restricted but later, with the development of city life and commerce, the use of money became widespread.

Manorial Administration

The manor was administered by officials appointed by the manor lord. Most important among them were the steward, the bailiff, the reeve and the beadle. The steward was the highest official. He was the general overseer of the manor and he presided over the manorial court. Bailiff acted as the Lords personal representative. His primary functions were to supervise the cultivation of demesne to collect rents dues and fines to maintain the accounts and to supervise the works of the peasants. The reeve was the 'foreman' of the villagers elected by them. He represented the interests of the villagers.

Feudalism in the West

The term 'feudalism' is generally used to characterize the social, economic and political system that had existed in Europe in the medieval period. Though it had its beginnings in Western Europe after the disintegration of the Ancient Roman Empire, it became matured throughout Europe roughly between 9th and 15th centuries. In the feudal society land was the source of power. The term feudalism is derived from the Latin word 'feodum' which means a 'fief' or a piece of land. Therefore it is a system based upon land. The term feudalism is universally used to refer to the socio-economic system based upon land, anywhere in the world during the medieval period, with of course regional variations and differences in the time span.

Feudalism was not conceived as a formal political system by the people of the medieval period and therefore it was not a medieval term. The term feudalism was formulated in the 17th century by the writers of the later period and then it became popular in the next century in Europe. There is no commonly accepted definition for feudalism and recently some historians have pointed out that it is an 'unworkable' term. One of the most commonly accepted definition of feudalism is that of the historian, Marc Bloch, who calls it the 'feudal society', because to him it includes, 'a subject peasantry, wide spread use of fief as service tenement, supremacy of specialized warrior class, bonds of interdependence between men expressed through the vassalage form and fragmentation of political authority'.

Feudal society

Feudal society was relatively an agrarian rural subsistence economy, where trade and commerce had no or little importance. About 500 AD much of the Western Europe was left without a strong centralized government, due to the breakdown of the Roman Empire. German invaders raided Western Europe, as the rulers were too weak to repel the invaders. Many city dwellers moved into the country-side in hopes of greater safety. As a result of the invasions and in the absence of a strong government, a new social and political system, known as feudalism developed. Strong local lords formed a strict code of behaviour and allegiances which became the foundation of feudal life. Under this system there was very little opportunity for social advancement. It highlighted the fact that only those men who could guarantee immediate protection and security from war, invasion and famine were the true lords. The feudal society was dominated by warriors. By 9th century when the Carolingian dynasty also became weak and disintegrated feudalism spread to the other parts of Europe.

Landlord-Tenant Relations

Feudal society was a hierarchical graded one, in which every person had a specific position. In this hierarchical structure king stood at the top who divided the land of the country among the lords or nobles, who were also known as earls or dukes. These lords in turn distributed part of their land to lesser lords often called barons. Knights formed the lowest category of feudal lords, whose principal obligation was to provide military aid to their lords. In this hierarchical structure military aid was given by the lesser lord to the higher lord and higher lord to the king,

when there was a necessity. The knights were the vassals of the lesser lords, they in turn the vassals of higher lords and the higher lords being the vassals of the king, but the knights had no vassals. The nobles and the barons were lords and vassals at the same time.

A lord was a noble who owned land; a vassal was a person who was granted possession of the land by the lord and the land known as fief. In exchange of fief, vassal would provide military service to the lord. The obligation and relation between lord, vassal and fief form the basis of feudalism. Before a lord would grant land to someone, he had to make the person a vassal. This was done at a formal and symbolic ceremony called 'commendation', comprised to the two part act of 'homage and oath of fealty'. During the homage lord and vassal enters into a contract in which the vassal promises to fight for the lord at his command. Fealty denotes the fidelity owed by vassal to his lord. The principal obligation of the vassal to lord was to aid or military service. The security of military service was the primary reason the lord entered into feudal relationship.

In feudal society, landlord-tenant relationship derives from the relationship between lord and vassal. Tenant or vassal do not own property but is allowed to use it for a fee. The landlord tenant relationship usually refers to a living arrangement. The relationship exists only if the lord gives consents to occupancy, if the tenant acknowledges the title of the property with the lord if the tenant receives a limited right to use the land and if the owner transfers possession and control of the land.

Serfdom:

Serfdom, on the one hand, was a condition of a tenant farmer who was bound to a hereditary plot of land and to the will of his landlord and on the other hand it was a form of servile labour which the serf performs unpaid labour for his lord, in medieval Europe. It is general term for servitude to a landlord, but is distinguished from slavery by being regulated by custom. Serfs differed from slaves as the latter could be bought and sold without reference to land, where as serfs changed lords only when the land they worked changed hands.

Small peasant farmers of Europe came to depend on large landlords for protection in the turbulent times and swearing fealty to the landlord became a common practice. In the 4th century, Emperor Constantine had already declared serfdom legal by requiring tenant farmers to pay labour services to their lords. As serfs, they could not marry, change occupation or move without permission of their lords, to whom they had to give a major portion of their harvest. They were forced to work on the fields of the landlord in return for their protection. In practice serfdom was a condition of bondage or modified slavery.

Serfs were labourers who were bound to land and they formed the lowest social class of the feudal society. They had a specific place in the feudal society. The general saying in medieval Europe was, 'serfs worked for all, knights fought for all and churchmen prayed for all'. The serfs worked harder than others, but was the worst fed and paid. Normally serfs could not be sold at the will of the lord, but if the lord chose to dispose a parcel of his land the serfs associated with that land went with it to serve the new lord. Further, at serf could not abandon his land without the permission of the lord.

A freeman became a serf usually through force or necessity. He may be intimidated into dependency by the greater physical and legal force of a local lord. In the ceremony known as the 'bondage' in which a serf placed his head in his lord's hands, parallel to the ceremony of 'homage' where a vassal placed his hands between those of his lord. Serfdom was inherited since by taking on the duties of serfdom, serfs were bound not only themselves but all of their future heirs.

'Villein' was a type of serf in the medieval European feudal society. They had more rights and higher status than the lowest serf. But still they were under a number of legal restrictions that differentiated them from the free man. They had to spend some of their time to work in the fields of their lords. They were required to provide other services in addition to paying rent. Villeins are tied to the land and so they could not move away without the permission of their lord. Taxes were based on the assessed value of land and holdings and the tax was usually paid in the form of food stuffs.

Serfdom was an institution of the medieval European society whereby landlords were assured that others – the serfs – worked to feed them. This arrangement provided most of the agricultural labour throughout the medieval period in Europe. Serfdom began to disappear in Europe in the 15th and 16th centuries due to several factors like that of the development of centralized political power, labour shortage caused by the Black Death, endemic peasant uprisings, development of trading activities, changes in the cultivation system, industrialization, changes in the laws governing lord-tenant relations etc.

Feudal Practices in West Asian States – Iqta and Mukti

There is no consensus among the historians whether the land tenure system that had existed in medieval west Asia could be characterized as feudal or not. Writers like Kazem Alamdari are of the opinion that West Asia in general never experienced feudalism.

The IQTA system that had existed in the entire medieval West Asia is generally identified as the feudal practice. Iqta was the land granted to the army officials by the rulers of the Islamic empire of the Caliphate, for limited periods, in lieu of regular salary. The holder of the Iqta was known as the MUKTI or MUKTA. The Iqta system existed in West Asia mainly during the period between 9th and 16th centuries. It was instituted in Iraq in the mid-tenth century and then spread to Iran in the East and Syria in the West. Though the Iqta system had certain common features, they had regional differences also.

Iqta given by the ruler to the army officials and sometimes to the ruler's subordinates is sometimes erroneously compared to 'fief' of medieval Europe. It was instituted in West Asia in order to relieve the state treasury, when insufficient tax revenue and little booty from campaign made it difficult for the government at pay salary to the army men. Land subject to Iqta was originally owned by non-Muslims in the Islamic empire and thus was subject to a special property tax, the 'Kharaj' while the land remained legally the property of its owner. The Iqta was a grant of appropriation to a Muslim Officer, entitling him to collect the 'Kharaj' from the owner. Out of this the officer was expected to pay the smaller USHR or Tithe on income, but was allowed to keep the balance as his salary.

However, it proved difficult for the government to extract payments from the officers. The BUYIDS, an Iranian dynasty of 10-11 centuries made the Iqta a grant of usufruct by which the Mukti or the recipient officer collected tax from the land, approximately calculated as his pay. As the officer usually lived in a city, very distant from his Iqta he had very little interest in the land and its cultivation. The Iqta of usufruct is known as military Iqta also and this type of Iqta became common in the later period, as most of the Muktis were military officials. By the end of the 12th century the number and size of Iqtas in the provinces proliferated drastically accounting for as much as half the land of the entire state, while the term of ownership also had grown, occasionally leading to hereditary succession.

With the new permanence Muktis began to show an interest in land and in its maintenance, buying up neighbouring territories and binding the peasants to the soil by refusing to let him leave without paying their taxes. Iqta holders exercised authority over their peasants and intervened in their lives through the economic powers. The peasants now paid land tax not to the government but to their Muktis and had to bear the hardships of Mukti's unjust rule.

The government assigned the Amir of a thousand a large size of Iqta, which in turn was distributed to Amirs of hundreds and then to Amirs of tens in a hierarchical order. The villages were granted along with their peasants and the grantees had the right to inherit them. These Muktis were required to take care of cultivation other than military service and maintain grain supply to the government. In essence the Iqta system was a system of payment to the officers and maintenance of army by them. Gradually rules and regulations were laid down to organize the whole system.In the course of time; it became the main instrument of administering the state. Further the rulers' the Sultans would get a large share of surplus production from different parts of vast empire.

The Iqta system in West Asia was different from the feudal practices of contemporary Europe as the acquisition of Iqta and Mukti's military service were strictly controlled by the government. The Iqta holdings, in general were not inherited and independent rulers were not formed by Muktis in the local province.

CONCEPT OF KINGSHIP IN INDIA

Both the Hindu and Muslim rulers of medieval India did not have any strong and effective concept of kingship to rule over the masses. However, with the help of military power they enjoyed power and authority, but their kingship had no moral, religious or political basis in the correct sense of the term. Kingship, state and government were considered synonymous. The importance of kingship was recognized by all social and religious institutions. Kinship, often visualizing the king whether Hindu or Muslim as a sacred or divine power lacked in a perennial struggle with and ideologically dependent on his Brahmin priests or Ulema, the religious scholars in Islam. The activities of the royal court were the activities of the state.

In recent years Indian Kingship has received considerable attention from scholars. They have created certain models to study the structures of authority and functions of state in medieval India. These models generally view the state as a sort of administrative and bureaucratic polity composed of various social groups. Major debate is on the issue of centralized or decentralized.

No powerful government or centralized authority or a vast empire like that of the Guptas existed in India during the entire period of the early medieval India. The period between 6th and 13th century witnessed the growth and decay of numerous kingdoms in the form of regional powers throughout India. Each of these regional kingdom struggled for supremacy and none could succeed. In between a large part of north India was brought under one authority by Harsha during the 7th century, but it was short lived.

The period between the fading away of Harsha and the rise of the Sultanate power in the beginning of the 13th century in north-western India was occupied with the ascent of Rajput power. This however was a very short lived period mainly due to the infighting among fiercely divided Rajputs. North India under Rajputs was never a unified unit. Delhi and Ajmir under the Cauhans were the most powerful states of this period. Several other Rajput kingdoms had existed in Uttar Pradesh, Madhya Pradesh, Rajasthan and Gujarat. This situation was well exploited by the Turko-Afghan invaders, who could establish a powerful state under the Delhi Sultanate.

The Sultanate rule provided a succession of proper dynamic rule in the late medieval period. The Mughals followed the Sultanate and in fact a real central authority was there until the British took over it in the 18th century. The rulers of the Sultanate and Mughal periods were shrewed politicians and did not insist for an Islamic rule in India. This is evident from the proclamation of Alauddin Khilji, one of the most powerful rulers of the late medieval India. He had decreed the sate, that is himself to be above the priesthood and when the later claimed this as un-islamic and against Shariat laws, he said "I do not know whether this is lawful or unlawful; whatever I think to be for the good of or suitable for the state that I decree".

The most important dynasty to rise in South India during this period was that of the Cholas. Chola contribution to South Indian history is far more wide ranging than just political.This period san the final setting down and consolidation of Tamil culture. Cholas had maintained strong political and economic relations with Sri Lanka on the one side and the south east Asian countries on the other. However by the middle of 12th century the Chola power was already deep into decline. The south was simply far too divided and no one kingdom stood out as a clear leader. The scene was again rapidly shifting to the north where the Sultanate was on consolidation.

Imperial System in China

For more than 2,000 years, from 221 BC until AD 1912, China was ruled by emperors. In that time, the capital city and the imperial dynasty (ruling family) changed. There were periods of unrest and of invasion by fierce tribes, including the Mongols, but the same system of government continued. Imperial China was a remarkably stable civilization, which led the world in art and technology, with inventions including paper, PORCELAIN, and gunpowder.

CHINA'S RULERS

221 BC	Qin dynasty
206 BC	Han dynasty
AD 221	Time of disunity
581	Sui dynasty
618	Tang dynasty
907	China divided into five dynasties
960	Song dynasty
1279	Yuan dynasty (Mongol)
1368	Ming dynasty (last Chinese dynasty)
1644–1912	Qing dynasty (Manchu dynasty from Manchuria)

The imperial system in China was strongly established with the forming of the Tang dynasty in the beginning of the 7th century AD. The Tang emperor set up a political system in which the emperor was the supreme and the government official were selected on the basis of merit and education. They introduced an effective administration with the revival of competitive examinations for state services, adopted a tolerant attitude in matters of religion and encouraged flourishing trade. China is said to have entered in its classical phase under the Tang.

The principle of competition ensured that a continuing search for talent was not confined to the wealthier and established gentry' families.China had become a meritocracy in which learning always provided some degree of social mobility. The civil servants were the emperor's men and they were not allowed to own land in the province where they served. Early Tang rulers applied equal allocation system rigorously to bring about a greater equity in taxation and to ensure the flow of taxes to the government.

The Tang capital of Changan was one of the greatest commercial and cosmopolitan cities in the contemporary world. Like most capitals of China, Changan also was composed of three parts: the palace, the imperial city and the outer city, separated from each other by mighty walls. The Tang's was a period of great imperial expansion, which reached its greatest height during the 8th century. At that time, Chinese control was recognized by people from Tibet and central Asia in the West, Mongolia, Manchuria and Korea in the North and Annam in the South. The Tang rulers strengthened their powers through different means. On the one hand, they used their power to crash the military potential of major rivals while on the other they co-opted the regional power holders into the Tang system through their appointment as Governor-Generals. In the later period the Tang emperors implemented the 'Feng-Chien' system by which trusted officials and imperial relatives were appointed on a permanent basis in the strategic areas of the empire, which in course of time became hereditary.

In fact China's imperial history is one of the cyclical rise and fall of dynasties interspersed with periods of warring states. With the fall of the Tang, power once again shifted to the provinces and paved way for the rise of regional kingdoms, known in Chinese history as the period of 'Five Dynasties' and 'Ten Kingdoms'. Though it lasted for little more than a half century (907-960 AD), China had become a multi-state system in all respects. Towards the end of the 10th century the 'Song' dynasty gained power over most of China, heralding a period of economic prosperity. The song dynasty is considered by many to be the classical China's high point in science and technology.

The song period was followed by the 'Mongolian Interlude' in the history of China. The last song ruler was overthrown by the Mongol invaders towards the end of the 13th century under their able leader, Kublai Khan who declared himself as the 'emperor of China'. But the Mongol supremacy lasted only for less than a century, as they were over powered by the Ming ruler and consequently the 'Ming' dynasty was established in 1368 which lasted up to 1644. From the point of view of the imperialist power, the Ming rule was a continuation of the earlier Tang rule. The power was concentrated in the hands of the emperor. However, the Ming rulers were more interested in extracting revenue from the agricultural sector. In order to increase the revenue income of the imperial government, the Ming rulers confiscated large land estates, fragmented and the rented out. Corruption, court intrigues and inept emperors helped for the decline of the Ming dynasty.

China's last imperialist power was the 'Qing' dynasty or the rule of the Manchu kings which lasted from 1644 to 1911. A series of peasant rebellions, started during the final years of the Ming rule was still continuing and the immediate task before the Manchus was to maintain peace and order. They successfully suppressed the peasant rebellions and it took almost two decades for them to consolidate their power. The Manchus undertook construction of massive flood control and other public work projects and thus increased agricultural production. It was during the period of the Manchus that China expanded to its greatest size ever. However, increased contact with the military superior West in the later half of the 19th century hastened the fall of the Manchus and the imperial system in China.

Why was Exams Important in China?

The first Han emperor set up a civil service to run China. Before getting a job in the civil service, officials had to pass a series of difficult exams. Those who passed the top exams could expect jobs as government ministers, and marriage to princesses.

How did Beijing Become China's Capital?

After invading China in AD 1279, the Mongol (Yuan) emperors established their capital at Beijing, which was just inside the Great Wall, in what was then the far north of China. In 1368, a new dynasty, the Ming, came to power. They kept Beijing as the capital, rebuilding and expanding the city.The Great Wall snakes across the mountains north of Beijing. Defensive walls had been built since ancient times, but most of the Great Wall as it still stands was built under the Ming emperors.

Who Lived in the Forbidden City?

The imperial palace at Beijing is called the Forbidden City. Enclosed by a moat and high brick walls, this complex of palaces, halls, gardens, offices, and storehouses was built under the Ming dynasty. The imperial family lived there, along with nobles, servants, and officials.

Porcelain

Porcelain is a translucent (semitransparent) ceramic material, made of fine white clay mixed with crushed stone. It can be shaped on a potter's wheel, or molded by hand.When fired (baked) at extremely high temperatures, it becomes waterproof, and so hard that steel cannot scratch it.

Why was Porcelain so precious?

Porcelain was first made by Chinese potters during the Tang dynasty. It was a luxury product, for the use of nobles and emperors, and for centuries no one but the Chinese knew how to make it. 17th century Dutch sailors brought the first porcelain "china" to Europe, where it was a prized commodity.

JAPANESE FEUDAL SOCIETY

Between the 12th and 19th centuries, feudal Japan had an elaborate four tier class system.Unlike European feudal society, in which the peasants (or serfs) were at the bottom, the Japanese feudal class structure placed merchants on the lowest rung. Confucian ideals emphasized the importance of productive members of society, so farmers and fishermen had higher status than shop-keepers in Japan.At the top of the heap was the samurai class.

The Samurai Class:

Feudal Japanese society was dominated by the samurai warrior class. Although they made up only about 10% of the population, samurai and their daimyo lords wielded enormous power.When a samurai passed, members of the lower classes were required to bow and show respect. If a farmer or artisan refused to bow, the samurai was legally entitled to chop off the recalcitrant person's head.

Samurai answered only to the daimyo for whom they worked. The daimyo, in turn, answered only to the shogun.There were about 260 daimyo by the end of the feudal era. Each daimyo controlled a broad area of land, and had an army of samurai.

The Farmers / Peasants:

Just below the samurai on the social ladder were the farmers or peasants.According to Confucian ideals, farmers were superior to artisans and merchants because they produced the food that all the other classes depended upon.Although technically they were considered an honored class, the farmers lived under a crushing tax burden for much of the feudal era.

During the reign of the third Tokugawa shogun, Iemitsu, farmers were not allowed to eat *any* of the rice they grew. They had to hand it all over to their daimyo, and then wait for him to give some back as charity.

The Artisans:

Although artisans produced many beautiful and necessary goods, such as clothes, cooking utensils, and woodblock prints, they were considered less important than the farmers.Even skilled samurai sword makers and boatwrights belonged to this third tier of society in feudal Japan.

The artisan class lived in its own section of the major cities, segregated from the samurai (who usually lived in the daimyos' castles), and from the lower merchant class.

The Merchants:

The bottom rung of feudal Japanese society was occupied by merchants; both traveling traders and shop-keepers.Merchants were ostracized as "parasites"who profited from the labor of the more productive peasant and artisan classes. Not only did merchants live in a separate section of each city, but the higher classes were forbidden to mix with them except on business.Nonetheless, many merchant families were able to amass large fortunes. As their economic power grew, the restrictions against them weakened.

People above the Four-Tier System:

Although feudal Japan is said to have had a four tier social system, some Japanese lived above the system, and some below.On the very pinnacle of society was the shogun, the military ruler. He was generally the most powerful daimyo; when the Tokugawa family seized power in 1603, the shogunate became hereditary.The Tokugawas ruled for 15 generations, until 1868.

Although the shoguns ran the show, they ruled in the name of the emperor. The emperor, his family and the court nobility had little power, but they were at least nominally above the shogun, and also above the four tier system.The emperor served as a figurehead for the shogun, and as the religious leader of Japan. Buddhist and Shinto priests and monks were above the four-tier system, as well.

Growing Mercantilism Undermines the Four-Tier System:

During the Tokugawa era, the samurai class lost power. It was an era of peace, so the samurai warriors' skills were not needed. Gradually they transformed into either bureaucrats or wandering troublemakers, as personality and luck dictated.Even then, however, samurai were both allowed and required to carry the two swords that marked their social status.

As the samurai lost importance, and the merchants gained wealth and power, taboos against the different classes mingling were circumvented with increasing regularity.A new class title, *chonin*, came to describe upwardly-mobile merchants and artisans.

During the time of the "Floating World," when angst-ridden Japanese samurai and merchants gathered to enjoy the company of courtesans or watch kabuki plays, class mixing became the rule rather than the exception.This was a time of ennui for Japanese society. Many people felt locked in to a meaningless existence, in which they just sought out the pleasures of earthly entertainment as they waited to pass on to the next world.

An array of great poetry described the discontent of the samurai and chonin. In haiku clubs, members chose pen names to obscure their social rank. That way, the classes could mingle freely.

People below the Four-Tier System:

Some unfortunate people also fell below the lowest rung of the four tier ladder.These people included the ethnic minority Ainu, the descendants of slaves, and those employed in taboo industries.Buddhist and Shinto tradition condemned people who worked as butchers, executioners, and tanners as unclean. They were called the *eta*.Another class of social outcasts was the *hinin*, which included actors, wandering bards, and convicted criminals.

Prostitutes and courtesans, including oiran, tayu, and geisha, also lived outside of the four tier system. They were ranked against one another by beauty and accomplishment.Today; all of these people who lived below the four-tiers are collectively called "burakumin." Officially, families descended from the burakumin are just ordinary people, but they can still face discrimination from other Japanese in hiring and marriage.

The End of the Four Tier System:

In 1868, the time of the "Floating World" came to an end, as a number of radical shocks completely remade Japanese society.The emperor retook power in his own right, in the Meiji Restoration, and abolished the office of the shogun.The samurai class was dissolved, and a modern military force created in its stead.This revolution came about in part because of increasing military and trade contacts with the outside world, (which, incidentally, served to raise the status of Japanese merchants all the more).

Prior to the 1850s, the Tokugawa shoguns had maintained an isolationist policy toward the nations of the western world; the only Europeans allowed in Japan were a tiny camp of 19 Dutch traders who lived on a tiny island in the bay.Any other foreigners, even those ship-wrecked on Japanese territory, were likely to be executed. Likewise, any Japanese citizen who went overseas could never return.

When Commodore Matthew Perry's U.S. Naval fleet steamed into Tokyo Bay in 1852 and demanded that Japan open its borders to foreign trade, it sounded the death-knell of the shogunate and of the four-tier system.

Samurai

The samurai (or bushi) were the warriors of premodern Japan.They later made up the ruling military class that eventually became the highest ranking social caste of the Edo Period (1603-1867). Samurai employed a range of weapons such as bows and arrows, spears and guns, but their main weapon and symbol was the sword.

Samurai were supposed to lead their lives according to the ethic code of bushido ("the way of the warrior"). Strongly Confucian in nature, bushido stressed concepts such as loyalty to one's master, self discipline and respectful, ethical behavior. Many samurai were also drawn to the teachings and practices of Zen Buddhism.

The samurai trace their origins to the Heian Period campaigns to subdue the native Emishi people in the Tohoku Region. Around the same time, warriors were increasingly hired by wealthy landowners that had grown independent of the central government and built armies for their own protection.

The two most powerful of these landowning clans, the Minamoto and Taira, eventually challenged the central government and battled each other for supremacy over the entire country. Minamoto Yoritomo emerged victorious and set up a new military government in 1192, led by the shogun or supreme military commander. The samurai would rule over Japan for most of the next 700 years.

During the chaotic era of warring states in the 15th and 16th centuries, Japan splintered into dozens of independent states constantly at war with one another. Consequently, warriors were in high demand. Many of the famous samurai movies by Kurosawa are set during this era.

The country was eventually reunited in the late 1500s, and a rigid social caste system was established during the Edo Period that placed the samurai at the top, followed by the farmers, artisans and merchants respectively. During this time, the samurai were forced to live in castle towns, were the only ones allowed to own and carry swords and were paid in rice by their **daimyo** or feudal lords. Masterless samurai were called **ronin** and caused minor troubles during the 1600s.

Relative peace prevailed during the roughly 250 years of the Edo Period. As a result, the importance of martial skills declined, and many samurai became bureaucrats, teachers or artists. Japan's feudal era eventually came to an end in 1868, and the samurai class was abolished a few years afterwards.

MEDIEVAL ECONOMY

Medieval economy in general predominantly was rural and fragile when compared with that of the modern period. Medieval society is commonly identified with feudalism, being it was the social, political and economic system that dominated all aspects of medieval life. The emergence of feudalism was accompanied by the decline of trade and urban centers. The economic portion of feudalism was centered on the landlord's estate or manor and was called Manorialism. Manors were self sufficient and all economic activities occurred in the manor. This meant that little or no trade occurred during this time. The production was for local use.

By 800 AD the economy of medieval Europe began to more stabilize as by that time Arab had conquered southern Mediterranean including Spain, Sicily and southern Italy. Almost at the same time, Charlemagne had extended his empire over France, Germany, northern Italy and Balkans. Both these developments ushered a change in the existing economic system in Europe as well as in the others parts of the world. The Arab conquest paved way for the revival of trade and of the economy in general. Cities began to grow again and self-sufficiency gradually decreased in favour of the beginning of an urban economy. New trade routes and trading centers evolved a trade net work towards the latter part of the medieval period. The rise of guilds helped to move power from the rural areas to the urban centers. Still great many lived on small farms and in small villages.

Serfdom and Slavery:

Serfdom is the socio-economic status of unfree peasants under feudalism. It was an institution that reflected a common practice whereby landlords were assured that others worked to feed them. This arrangement provided most of the agricultural labour throughout the middle Ages in Europe. Serfs were labourers who were bound to the land and they formed the lowest social class of the feudal society. Feudalism in Europe evolved from agricultural slavery in the Roman Empire and speared through Europe.

The term 'serf' is derived from the Latin word 'serves' meaning 'slave'. Even though the word serf comes from the Latin word with the meaning of slave, the situation of the serf in the medieval period was quite different from that of the slave in the classical times. Serfdom is distinguished from slavery chiefly by the body of rights the serfs held by a custom generally recognized as inviolable. In ancient times the enslaved person passed all that was his to his master including the power of life and death. The slave who resisted his master for any reason could be killed, or killed for no reason at all, if the master wished to do so.

The serf by contract was a free man except for the obligation he owed to his lord and the rights his lord claimed over him. The lord could not deny his serf the amenities of the church, work him on holy days or demand actions of him that were immoral. As a living creature the serf had the rights accorded to him by natural law. He could resist a lord attempting to take his life or one attempting to withhold the necessities of life from him. The ancient labouring slaves, who formed the vase majority of the slave class, were segregated and lived in prison like barracks. The medieval serfs usually had a separate hut and lived with his family. Although the life of the medieval serf was very hard, it was preferable to that of an ancient slave.

However, slavery had not completely disappeared in the medieval period. Slavery persisted through the entire middle ages but it was rare, diminishing and largely confined to the household slaves. Slave trade also existed in the medieval period. Slaves were traded openly in cities like Marseilles, Dublin, and Prague in Europe and were sold to buyers from the Middle East. The city of Gaffa in the Crimea was called the capital of medieval slave trade.

Trading Centers, Trade Net Work and Trade Routes:

As noted earlier, trade and urban centers had declined almost all over the world by the early medieval period, especially in Europe. The rise and growth of feudalism in Europe in a way corresponded with the decline of trade. But, by the 10th century AD., the Venetians in Italy had started long distance trade with the Byzantine Empire and the Arabs. They exported grains, wine, glass, salt etc. while they imported silk, spices and luxuries. Crusades turned out to be a boom to the Italian economy as they could transport men and goods to Jerusalem, Damascus and Baghdad. By this time England had become an important supplier of raw wool. France and Spain exported wine to the British islands.

'Trade Fairs' were conducted regularly in different parts of Europe as a part of the trade revival. Trade Fairs of the gathering of buyers and sellers assembled at a particular place with their merchandise at a regular season for trade. The Fairs were conducted with the permission of the king or of the local feudal lord. The sellers had to pay tax fixed by the lord or the king. As it was a source of income for the feudal lords, they encouraged the conduct of trade fairs at their respective places.

Many new products were introduced to Europe during the middle ages, which mainly came from the Eastern lands. Cairo and Alexandria in Egypt, Damascus in Syria, Baghdad and Mosul in Iraq and several other cities which became important trading centers because of the strategic locations in connecting with the trade routes to India and other eastern countries. The products from the East brought to these trading centers and then carried across the Mediterranean to the Italian ports and then on to the major cities and towns in Europe.

The Indian Ocean Trade Net Work, another important trading net work of the middle ages, started on the one side from the east coast of Africa, through Middle East to the eastern and western coast of India and then on through Burma to the different islands of the South East Asian region, including the Chinese ports. It was a vast trade net work that witnessed thriving trade between East and West. The goods from the Eastern countries were carried on by the Arab traders either through the Red sea route, overland to the Nile or through the Persian Gulf and then to the Black sea region where European ships came to receive the goods.

From the Red sea region to the Persian Gulf region situated some of the important trading centers of the medieval period like Mocha, Aden, Yemen coast, Muscat etc. The western most part of the Persian Gulf was Basra on the mouth of the river Tigris. Gujarat, Konkan Malabar Coast, Cambay, Surat, Diu, Broach etc were the important trading centers in the Indian sub continent and all these places were connected with the Persian Gulf region especially with Bahrain. The Coromondal coast of India connected with the ports of Ceylon on the one side and the port of Malacca, Sumatra, Java, and Siam of the South East Asian region along with the Chinese ports.

The Italian traders held monopoly of European trade with Middle East, from 8th to 15th century. The silk and spice trade made the Mediterranean city states highly rich.The Italian cities like Venice, Genoa and Pisa became strong trading centers. In fact, spices were among the most expensive and demanded products in the middle ages. They were all imported from Asia and Africa. The Arab traders dominated maritime routers throughout Indian Ocean.

The Abbasids of the Arab empire used Alexandria, Damietta, Aden and Siraf as entry ports to India and China. Merchants arriving from India in the port city of Aden paid tribute in the form of musk, camphor and sandal wood to the Sultan of Yemen. Baghdad was at a centre of a net work of roads and rivers, but was also directly linked to trade in the Persian Gulf because Small River craft transporting cargoes from ships docking at the large ports of Siraf. Thus there was a change in international trade in the 9th and 10th centuries in the Middle East, likely to have been stimulated by the creation of new markets in Persia.

Before 12ᵗʰ century Germans played relatively modest role in the north European trade. But later the German traders became prominent in the Baltic and North Sea regions. The Hanseatic League was formed with the aim of protecting the interests of merchants and their trading activities. The Hanseatic League was founded by north German towns and German mercantile communities to protect their mutual trading interests. It was an economic alliance of trading cities and their guilds that dominated trade along the coast of north Europe in the later middle ages. It developed to co-ordinate seaborne trade that linked the areas around North Sea and Baltic Sea. It dominated the commercial activities in north Europe during the period between 13ᵗʰ and 15ᵗʰ centuries. It sought to control and organize trade throughout north Europe and establishing trading bases overseas in Russia, England, Sweden, and Norway.

Early in the 14ᵗʰ century, two new major trade routes developed in Europe as a part of the growth of trade. One was the sea route connecting Mediterranean with northern Europe through the Strait of Gibraltar and the other one was the revived old over-land route from northern Italy through the Alpine passes to Central Europe. These two routes hastened the trading activities between Europe and other parts of the world.

In medieval India the most important land route was the Grand Trunk Road which connected Calcutta to Peshawar, which coincided with the ancient Silk route. Silk route was one of the first trade routes which connected the Eastern and Western worlds. The Indian ruler Sher Shah widened the road and ensured safety of the travelers and realigned it with other trade routes. In the medieval times Indian exports far exceeded her imports, both in number of items as well as in volume. The chief articles of import were horses from Central Asia and dry fruits and precious stones. The imports also included glass ware from Europe, high grade textiles like satin from West Asia and raw silk and porcelain from China.

During the Sultanate period articles of every day use as well as luxury articles were exported to Syria, Arabia and Persia, which included silk, clay pots, sugar, knives, indigo oil, ivory, sandal wood, spices, diamond etc. The Arab travelers-cum-merchants usually shipped Indian goods to Europe through the Red Sea and Mediterranean ports. Indian products were also sent to East Africa, Malaya, China and the Far Eastern countries. Trade with China and South East Asia was mainly carried on through the port of Sonargaon (Dacca). India had always enjoyed a favourable balance in her trade relations with other countries.

Medieval Guilds

Guilds existed throughout Europe during the middle Ages. Guilds were groups of individuals with common goals. The term *guild* probably derives from the Anglo-Saxon root *geld* which meant 'to pay, contribute.' The noun form of *geld* meant an association of persons contributing money for some common purpose. The root also meant 'to sacrifice, worship.' The dual definitions probably reflected guilds' origins as both secular and religious organizations.

The term *guild* had many synonyms in the middle Ages. These included association, brotherhood, college, company, confraternity, corporation, craft, fellowship, fraternity, livery, society, and equivalents of these terms in Latin, Germanic, Scandinavian, and Romance languages

such as ambach, arte, collegium, corporatio, fraternitas, gilda, innung, corps de métier, societas, and zunft. In the late 19th century, as a professional lexicon evolved among historians, the term guild became the universal reference for these groups of merchants, artisans, and other individuals from the ordinary (non-priestly and non-aristocratic) classes of society which were not part of the established religious, military, or governmental hierarchies.

Much of the academic debate about guilds stems from confusion caused by incomplete lexicographical standardization. Scholars study guilds in one time and place and then assume that their findings apply to guilds everywhere and at all times or assert that the organizations that they studied were the one type of true guild, while other organizations deserved neither the distinction nor serious study. To avoid this mistake, this encyclopedia entry begins with the recognition that guilds were groups whose activities, characteristics, and composition varied greatly across centuries, regions, and industries.

Guild Activities and Taxonomy

Guilds filled many niches in medieval economy and society. Typical taxonomies divide urban occupational guilds into two types: merchant and craft.

Merchant guilds were organizations of merchants who were involved in long-distance commerce and local wholesale trade, and may also have been retail sellers of commodities in their home cities and distant venues where they possessed rights to set up shop. The largest and most influential merchant guilds participated in international commerce and politics and established colonies in foreign cities. In many cases, they evolved into or became inextricably intertwined with the governments of their home towns.

Merchant guilds enforced contracts among members and between members and outsiders. Guilds policed members' behavior because medieval commerce operated according to the community responsibility system. If a merchant from a particular town failed to fulfill his part of a bargain or pay his debts, all members of his guild could be held liable. When they were in a foreign port, their goods could be seized and sold to alleviate the bad debt. They would then return to their hometown, where they would seek compensation from the original defaulter.

Merchant guilds also protected members against predation by rulers. Rulers seeking revenue had an incentive to seize money and merchandise from foreign merchants. Guilds threatened to boycott the realms of rulers who did this, a practice known as *withernam* in medieval England. Since boycotts impoverished both kingdoms which depended on commerce and governments for whom tariffs were the principal source of revenue, the threat of retaliation deterred medieval potentates from excessive expropriations.

Merchant guilds tended to be wealthier and of higher social status than craft guilds. Merchants' organizations usually possessed privileged positions in religious and secular ceremonies and inordinately influenced local governments.

Craft guilds were organized along lines of particular trades. Members of these guilds typically owned and operated small businesses or family workshops. Craft guilds operated in many sectors of the economy. Guilds of victuallers bought agricultural commodities, converted them to consumables, and sold finished foodstuffs. Examples included bakers, brewers, and butchers. Guilds of manufacturers made durable goods, and when profitable, exported them from their towns to consumers in distant markets. Examples include makers of textiles, military equipment, and metal ware.Guilds of a third type sold skills and services. Examples include clerks, teamsters, and entertainers.

These occupational organizations engaged in a wide array of economic activities.Some manipulated input and output markets to their own advantage.Others established reputations for quality, fostering the expansion of anonymous exchange and making everyone better off. Because of the underlying economic realities, victualling guilds tended towards the former. Manufacturing guilds tended towards the latter. Guilds of service providers fell somewhere in between. All three types of guilds managed labor markets, lowered wages, and advanced their own interests at their subordinates' expense. These undertakings had a common theme. Merchant and craft guilds acted to increase and stabilize members' incomes.

Non-occupational guilds also operated in medieval towns and cities. These organizations had both secular and religious functions. Historians refer to these organizations as social, religious, or parish guilds as well as fraternities and confraternities. The secular activities of these organizations included providing members with mutual insurance; extending credit to members in times of need, aiding members in courts of law, and helping the children of members afford apprenticeships and dowries.

The principal pious objective was the salvation of the soul and escape from Purgatory. The doctrine of Purgatory was the belief that there lay between Heaven and Hell an intermediate place, by passing though which the souls of the dead might cleanse themselves of guilt attached to the sins committed during their lifetime by submitting to a graduated scale of divine punishment. The suffering through which they were cleansed might be abbreviated by the prayers of the living, and most especially by masses. Praying devoutly, sponsoring masses, and giving alms were three of the most effective methods of redeeming one's soul. These works of atonement could be performed by the penitent on their own or by someone else on their behalf.

Guilds served as mechanisms for organizing, managing, and financing the collective quest for eternal salvation. Efforts centered on three types of tasks. The first were routine and participatory religious services. Members of guilds gathered at church on Sundays and often also on other days of the week. Members marked ceremonial occasions, such as the day of their patron saint or Good Friday, with prayers, processions, banquets, masses, the singing of psalms, the illumination of holy symbols, and the distribution of alms to the poor. Some guilds kept chaplains on call. Others hired priests when the need arose. These clerics hosted regular religious services, such as vespers each evening or mass on Sunday morning, and prayed for the souls of members living and deceased.

The second category consisted of actions performed on members' behalf after their deaths and for the benefit of their souls. Postmortem services began with funerals and burials, which guilds arranged for the recently departed. The services were elaborate and extensive. On the day before internment, members gathered around the corpse, lit candles, and sung a placebo and a dirge, which were the vespers and matins from the Office of the Dead.On the day of internment, a procession marched from churchyard to graveyard, buried the body, distributed alms, and attended mass. Additional masses numbering one to forty occurred later that day and sometimes for months thereafter. Postmortem prayers continued even further into the future and in theory into perpetuity. All guilds prayed for the souls of deceased members. These prayers were a prominent part of all guild events. Many guilds also hired priests to pray for the souls of the deceased. A few guilds built chantries where priests said those prayers.

The third category involved indoctrination and monitoring to maintain the piety of members. The Christian catechism of the era contained clear commandments. Rest on the Sabbath and religious holidays. Be truthful. Do not deceive others. Be chaste. Do not commit adultery. Be faithful to your family. Obey authorities. Be modest. Do not covet thy neighbors' possessions. Do not steal. Do not gamble. Work hard. Support the church. Guild ordinances echoed these exhortations. Members should neither gamble nor lie nor steal nor drink to excess. They should restrain their gluttony, lust, avarice, and corporal impulses. They should pray to the Lord, live like His son, and give alms to the poor.

Righteous living was important because members' fates were linked together. The more pious one's brethren, the more helpful their prayers and the quicker one escaped from purgatory. The worse one's brethren, the less salutary their supplications and the longer one suffered during the afterlife. So, in hopes of minimizing purgatorial pain and maximizing eternal happiness, guilds beseeched members to restrain physical desires and forgo worldly pleasures.

Guilds also operated in villages and the countryside. Rural guilds performed the same tasks as social and religious guilds in towns and cities. Recent research on medieval England indicates that guilds operated in most, if not all, villages. Villages often possessed multiple guilds. Most rural residents belonged to a guild. Some may have joined more than one organization.

Guilds often spanned multiple dimensions of this taxonomy. Members of craft guilds participated in wholesale commerce. Members of merchant guilds opened retail shops. Social and religious guilds evolved into occupational associations. All merchant and craft guilds possessed religious and fraternal features.

In sum, guild members sought prosperity in this life and providence in the next. Members wanted high and stable incomes, quick passage through Purgatory, and eternity in Heaven. Guilds helped them coordinate their collective efforts to attain these goals.

Guild Structure and Organization

To attain their collective goals, guild members had to cooperate. If some members slacked off, all would suffer. Guilds that wished to lower the costs of labor had to get all masters to reduce wages. Guilds that wished to raise the prices of products had to get all members to restrict output. Guilds that wished to develop respected reputations had to get all members to sell superior merchandise. Guild members contributed money – to pay priests and purchase pious paraphernalia – and contributed time, emotion, and personal energy, as well. Members

participated in frequent religious services, attended funerals, and prayed for the souls of the brethren. Members had to live piously, abstaining both from the pleasures of the flesh and the material temptations of secular life. Members also had to administer their associations. The need for coordination was a common denominator.

To convince members to cooperate and advance their common interests, guilds formed stable, self-enforcing associations that possessed structures for making and implementing collective decisions.

A guild's members met at least once a year (and in most cases more often) to elect officers, audit accounts, induct new members, debate policies, and amend ordinances. Officers such as aldermen, stewards, deans, and clerks managed the guild's day to day affairs. Aldermen directed guild activities and supervised lower-ranking officers. Stewards kept guild funds, and their accounts were periodically audited. Deans summoned members to meetings, feasts, and funerals, and in many cases, policed members' behavior. Clerks kept records. Decisions were usually made by majority vote among the master craftsmen.

These officers administered a nexus of agreements among a guild's members. Details of these agreements varied greatly from guild to guild, but the issues addressed were similar in all cases. Members agreed to contribute certain resources and/or take certain actions that furthered the guild's occupational and spiritual endeavors. Officers of the guild monitored members' contributions. Manufacturing guilds, for example, employed officers known as searchers who scrutinized members' merchandise to make sure it met guild standards and inspected members' shops and homes seeking evidence of attempts to circumvent the rules. Members who failed to fulfill their obligations faced punishments of various sorts.

Punishments varied across transgressions, guilds, time, and space, but a pattern existed. First time offenders were punished lightly, perhaps suffering public scolding and paying small monetary fines, and repeats offenders punished harshly.The ultimate threat was expulsion.Guilds could do nothing harsher because laws protected persons and property from arbitrary expropriations and physical abuse. The legal system set the rights of individuals above the interests of organizations.Guilds were voluntary associations. Members facing harsh punishments could quit the guild and walk away. The most the guild could extract was the value of membership. Abundant evidence indicates that guilds enforced agreements in this manner.

Other game-theoretic options existed, of course. Guilds could have punished uncooperative members by taking actions with wider consequences. Members of a manufacturing guild who caught one of their own passing off shoddy merchandise under the guilds' good name could have punished the offender by collectively lowering the quality of their products for a prolonged period. That would lower the offender's income, albeit at the cost of lowering the income of all other members as well. Similarly, members of a guild that caught one of their brethren shirking on prayers and sinning incessantly could have punished the offender by collectively forsaking the Lord and descending into debauchery. Then, no one would or could pray for the soul of the offender, and his period in Purgatory would be extended significantly. In

broader terms, cheaters could have been punished by any action that reduced the average incomes of all guild members or increased the pain that all members expected to endure in Purgatory. In theory, such threats could have convinced even the most recalcitrant members to contribute to the common good.

But, no evidence exists that craft guilds ever operated in such a manner. None of the hundreds of surviving guild ordinances contains threats of such a kind. No surviving guild documents describe punishing the innocent along with the guilty. Guilds appear to have eschewed indiscriminant retaliation for several salient reasons. First, monitoring members' behavior was costly and imperfect. Time and risk preferences varied across individuals. Uncertainty of many kinds influenced craftsmen's decisions. Some members would have attempted to cheat regardless of the threatened punishment. Punishments, in other words, would have occurred in equilibrium. The cost of carrying out an equilibrium-sustaining threat of expulsion would have been lower than the cost of carrying out an equilibrium-sustaining threat that reduced average income. Thus, expelling members caught violating the rules was an efficient method of enforcing the rules. Second, punishing free riders by indiscriminately harming all guild members may not have been a convincing threat. Individuals may not have believed that threats of mutual assured destruction would be carried out. The incentive to renegotiate was strong. Third, skepticism probably existed about threats to do onto others as *they had done* onto you. That concept contradicted a fundamental teaching of the church, to do onto others as *you would have them do* onto you. It also contradicted Jesus' admonition to turn the other cheek. Thus, indiscriminant retaliation based upon hair-trigger strategies was not an organizing principle likely to be adopted by guilds whose members hoped to speed passage through Purgatory.

A hierarchy existed in large guilds. Masters were full members who usually owned their own workshops, retail outlets, or trading vessels. Masters employed journeymen, who were laborers who worked for wages on short term contracts or a daily basis (hence the term journeyman, from the French word for day). Journeymen hoped to one day advance to the level of master. To do this, journeymen usually had to save enough money to open a workshop and pay for admittance, or if they were lucky, receive a workshop through marriage or inheritance.

Masters also supervised apprentices, who were usually boys in their teens who worked for room, board, and perhaps a small stipend in exchange for a vocational education. Both guilds and government regulated apprenticeships, usually to ensure that masters fulfilled their part of the apprenticeship agreement. Terms of apprenticeships varied, usually lasting from five to nine years.

The internal structure of guilds varied widely across Europe. Little is known for certain about the structure of smaller guilds, since they left few written documents. Most of the evidence comes from large, successful associations whose internal records survive to the present day. The description above is based on such documents. It seems likely that smaller organizations fulfilled many of the same functions, but their structure was probably less formal and more horizontal.

Relationships between guilds and governments also varied across Europe. Most guilds aspired to attain recognition as a self-governing association with the right to possess property and other legal privileges. Guilds often purchased these rights from municipal and national authorities. In England, for example, a guild which wished to possess property had to purchase from the royal government a writ allowing it to do so. But, most guilds operated without formal sanction from the government. Guilds were spontaneous, voluntary, and self-enforcing associations.

Guild Chronology and Impact

Reconstructing the history of guilds poses several problems. Few written records survive from the twelfth century and earlier. Surviving documents consist principally of the records of rulers – kings, princes, churches – that taxed, chartered, and granted privileges to organizations. Some evidence also exists in the records of notaries and courts, which recorded and enforced contracts between guild masters and outsiders, such as the parents of apprentices. From the fourteenth and fifteenth centuries, records survive in larger numbers. Surviving records include statute books and other documents describing the internal organization and operation of guilds. The evidence at hand links the rise and decline of guilds to several important events in the history of Western Europe.

In the late Roman Empire, organizations resembling guilds existed in most towns and cities. These voluntary associations of artisans, known as *collegia*, were occasionally regulated by the state but largely left alone. They were organized along trade lines and possessed a strong social base, since their members shared religious observances and fraternal dinners. Most of these organizations disappeared during the Dark Ages, when the Western Roman Empire disintegrated and urban life collapsed. In the Eastern Empire, some *collegia* appear to have survived from antiquity into the Middle Ages, particularly in Constantinople, where Leo the Wise codified laws concerning commerce and crafts at the beginning of the tenth century and sources reveal an unbroken tradition of state management of guilds from ancient times. Some scholars suspect that in the West, a few of the most resilient collegia in the surviving urban areas may have evolved in an unbroken descent into medieval guilds, but the absence of documentary evidence makes it appear unlikely and unprovable.

In the centuries following the Germanic invasions, evidence indicates that numerous guild-like associations existed in towns and rural areas. These organizations functioned as modern burial and benefit societies, whose objectives included prayers for the souls of deceased members, payments of *weregilds* in cases of justifiable homicide, and supporting members involved in legal disputes. These rural guilds were descendents of Germanic social organizations known as *gilda* which the Roman historian Tacitus referred to as *convivium*.

During the 11th through 13th centuries, considerable economic development occurred. The sources of development were increases in the productivity of medieval agriculture, the abatement of external raiding by Scandinavian and Muslim brigands, and population increases. The revival of long-distance trade coincided with the expansion of urban areas. Merchant guilds formed an institutional foundation for this commercial revolution. Merchant guilds flourished in towns

throughout Europe, and in many places, rose to prominence in urban political structures. In many towns in England, for example, the merchant guild became synonymous with the body of burgesses and evolved into the municipal government. In Genoa and Venice, the merchant aristocracy controlled the city government, which promoted their interests so well as to preclude the need for a formal guild.

Merchant guilds' principal accomplishment was establishing the institutional foundations for long-distance commerce. Italian sources provide the best picture of guilds' rise to prominence as an economic and social institution. Merchant guilds appear in many Italian cities in the twelfth century. Craft guilds became ubiquitous during the succeeding century.

In northern Europe, merchant guilds rose to prominence a few generations later. In the 12th and early 13th centuries, local merchant guilds in trading cities such as Lubeck and Bremen formed alliances with merchants throughout the Baltic region. The alliance system grew into the Hanseatic League which dominated trade around the Baltic and North Seas and in Northern Germany.

Social and religious guilds existed at this time, but few records survive. Small numbers of craft guilds developed, principally in prosperous industries such as cloth manufacturing, but records are also rare, and numbers appear to have been small.

As economic expansion continued in the thirteenth and fourteenth centuries, the influence of the Catholic Church grew, and the doctrine of Purgatory developed. The doctrine inspired the creation of countless religious guilds, since the doctrine provided members with strong incentives to want to belong to a group whose prayers would help one enter heaven and it provided guilds with mechanisms to induce members to exert effort on behalf of the organization. Many of these religious associations evolved into occupational guilds. Most of the Livery Companies of London, for example, began as intercessory societies around this time.

The number of guilds continued to grow after the Black Death. There are several potential explanations. The decline in population raised per-capita incomes, which encouraged the expansion of consumption and commerce, which in turn necessitated the formation of institutions to satisfy this demand. Repeated epidemics decreased family sizes, particularly in cities, where the typical adult had on average perhaps 1.5 surviving children, few surviving siblings, and only a small extended family, if any. Guilds replaced extended families in a form of fictive kinship. The decline in family size and impoverishment of the church also forced individuals to rely on their guild more in times of trouble, since they no longer could rely on relatives and priests to sustain them through periods of crisis. All of these changes bound individuals more closely to guilds, discouraged free riding, and encouraged the expansion of collective institutions.

For nearly two centuries after the Black Death, guilds dominated life in medieval towns. Any town resident of consequence belonged to a guild. Most urban residents thought guild membership to be indispensable. Guilds dominated manufacturing, marketing, and commerce.Guilds dominated local politics and influenced national and international affairs. Guilds were the center of social and spiritual life.

The heyday of guilds lasted into the 16th century. The Reformation weakened guilds in most newly Protestant nations. In England, for example, the royal government suppressed thousands of guilds in the 1530s and 1540s. The king and his ministers dispatched auditors to every guild in the realm. The auditors seized spiritual paraphernalia and funds retained for religious purposes, disbanded guilds which existed for purely pious purposes, and forced craft and merchant guilds to pay large sums for the right to remain in operation. Those guilds that did still lost the ability to provide members with spiritual services.

In Protestant nations after the Reformation, the influence of guilds waned.Many turned to governments for assistance. They requested monopolies on manufacturing and commerce and asked courts to force members to live up to their obligations. Guilds lingered where governments provided such assistance. Guilds faded where governments did not. By the 17th century, the power of guilds had withered in England. Guilds retained strength in nations which remained Catholic. France abolished its guilds during the French Revolution in 1791, and Napoleon's armies disbanded guilds in most of the continental nations which they occupied during the next two decades.

Some historians have been trying to consider the medieval guilds as the fore-runners of modern trade unions and also paradoxically of same aspects of the modern corporation. Guilds however were self employed skilled craftsmen with ownership and control over the materials and tools they needed to produce their goods.They were small business associations and thus had very little in common with modern trade unions.

The rapid growth of industrialization, modernization of trade and industry and above all the rise of powerful nation states and the decline of feudalism gradually helped for the decline of the guild system. By this time, severe criticism was raised against the guilds as they were treated as obstacles for free trade, technological innovations, technology transfer and overall business development.

UNIT – III

MEDIEVAL RELIGION AND SCIENCE

Science means "knowing" in Latin. It is the process of learning things about the world. People have always wanted to learn more about their world, and they have tried a lot of different ways to find things out. Some of the ways they tried might seem silly to you, others are at the root of all modern science. But it all comes from the same desire to find out how things work.

Development of Science in China

In early and medieval China, as in the Roman Empire, scientists seem to have been interested mainly in engineering and practical inventions, and not so much in theoretical ideas about how the natural world worked.So Chinese scientists invented many useful things. About 450 BC, during the Warring States period, Chinese blacksmiths invented the crossbow. It was in Han Dynasty China, 100 BC to 100 AD, that paper was first invented, and about the same time the magnetic compass, for telling north from south, was also invented there. Scientists in China also invented gunpowder. In 132 AD, Han Dynasty scholars built the first seismograph to tell you what direction an earthquake was coming from. During the Three Kingdoms period, about 250 AD, Zhuge Kongming invented an early hot air balloon that people also used in war.

Chinese scholars also conducted scientific observations of plants and animals. This resulted in the discovery of the first effective treatment for malaria by Ge Hong in the 300s AD. Chinese astronomers also observed the stars and planets. The many detailed and careful drawings of flowers and other plants, and star charts, from China show this interest.

China had made significant advances in the realms of science, technology, mathematics and astronomy in the earlier periods. The first recorded observations of comets, solar eclipses and supernova were made in China. The earlier inventions included abacus, shadow clock and the first flying machines like kites. Although several inventions had their beginnings in the ancient period, they became full fledged only during the medieval period. The magnetic attraction of a needle was denoted in the 1st century AD itself, but the fully developed magnetic needles came into practice only in the 11th century. In the beginning of the 4th century, Ge Hong, an alchemist recorded the chemical reactions caused when Salt Peter, pine resin and charcoal were heated together.

The four significant inventions of China – paper making, printing, gun powder and compass – had a profound influence on the development of Chinese civilizations and also had far-reaching impact upon the world civilization in general. Printing and paper making effected revolutionary changes in literature and knowledge distribution, gun powder in warfare and compass in navigational ventures. Gun powder, for example, spread to the Arab world in the 13th century and from there to Europe. Francis Bacon wrote in 'Novum Organum' that 'printing, gun powder and the compass have changed the whole face and state of things throughout the world, the first in literature, the second in warfare, the third in navigation; whence have followed innumerable changes in so much that no empire, no sect, no star seems to have exerted greater power and influence in human affairs than these discoveries'.

Book printing had developed in China in the 7th century itself using delicate hand carved wooden blocks to print individual pages. The 9th century 'Diamond Sutra' is the earliest known printed document. Movable type was also used for sometime, but was abandoned because of the number of characters needed. Ceramic movable type printing was developed by Bi Sheng in the 11th century, which was enhanced by the wooden movable type by Wang Zhen and in later period the bronze metal movable type was developed by Hua Sui in the 15the century.

One of the most important military tratises of all Chinese history was 'Hua Long Jing' written by Jiao Yu in the 14th century, which provides the details of gun powder use and related weapons. It outlined the use of fire arrows, rockets, fire lancers, fire arms, land mines, naval mines, bombards and canons, along with different compositions of gun powder including 'magic gun powder', 'poisonous gun powder' and 'binding gun powder' and 'burning gun powder'. In addition to the gun powder, the Chinese developed improved delivery system for firing.Details accounts recommending its use on city walls and ramparts.

The two most important scientists of the medieval China were Shen Kuo and Subsistence Song; both lived in the 11th century. Hen Kuo, a Polymath scientist and statesman was the first to describe the magnetic needle compass used for navigation. He discovered the concept of 'true north' and improved the design of 'armillary sphere'. After observing the natural process of the inundation of silt and the find of marine fossils in the Taihang Mountains, Shen Kuo devised a theory of Land formation or 'geomorphology'.

Subsistence Song was another polymath and astronomer, who created a celestial atlas of star maps and prepared a pharmaceutical treatise with related subjects of botany, zoology, mineralogy and metallurgy. He had erected a large astronomical Clock Tower in Kaifeng city in 1088 AD. The clock tower was driven by a rotating water wheel with the help of escapement mechanism. Crowning the top of the tower was the large bronze, mechanically driven rotating armillary sphere, the world's first known chain drive. Crowning the tope, there had 133 clock jack figurines positioned on a rotating wheel that sounded the hours by banging drums, clashing gongs and striking bells.

Sun Sikong of 11th century proposed the idea that rainbows were the result of the contacts between sunlight and moisture in the air, while Shen Kuo expanded upon this with the description of atmospheric refraction. Shen believed that rays of sun light refracted before reaching the surface of the earth, hence the appearance of the observed sun from did not match its exact location. Coinciding with the astronomical work of Wei Punjab, Shen Kuo proposed that the old calculation technique for the mean sun was inaccurate compared to the apparent sun, since the latter was ahead of it in the accelerated phase of motion. Shen proposed that the lunar eclipse occurs when the earth obstructs the sunlight travelling towards the moo, a solar eclipse in the moon's obstruction of sunlight reaching earth, the moon is spherical like a ball and not flat and moon light is merely sun light reflected from the moon's surface.Shen also explained that the observance of a full moon occurred when the sun's light was slanting at a certain degree and that crescent phases of the moon proved that the moon was spherical. It should be noted that although the Chinese accepted the idea of spherical shaped heavenly bodies, the concept of a spherical earth was not accepted in China until the 17th century.

Chinese and Arabic astronomy intermingled under the Mongols during the 13th century. Arab astronomers worked in the Chinese Astronomical Bureau established by Kublai Khan and the Chinese astronomers worked at the Persian Maragha Observatory were responsible for this intermingling.

Theory and hypothesis

As Toby E. Huff notes, pre-modern Chinese science developed precariously without solid scientific theory, while there was a lacking of consistent systemic treatment in comparison to contemporaneous European works such as the Concordance and Discordant Canons by Gratian of Bologna (12th century). This drawback to Chinese science was lamented even by the mathematician Yang Hui (1238–1298), who criticized earlier mathematicians such as Li Chunfeng (602–670) who were content with using methods without working out their theoretical origins or principle, stating:

The men of old changed the name of their methods from problem to problem, so that as no specific explanation was given, there is no way of telling their theoretical origin or basis.

Despite this, Chinese thinkers of the middle Ages proposed some hypotheses which are in accordance with modern principles of science. Yang Hui provided theoretical proof for the proposition that the complements of the parallelograms which are about the diameter of any given parallelogram are equal to one another. Sun Sikong (1015–1076) proposed the idea that rainbows were the result of the contact between sunlight and moisture in the air, while Shen Kuo (1031–1095) expanded upon this with description of atmospheric refraction. Shen believed that rays of sunlight refracted before reaching the surface of the earth, hence the appearance of the observed sun from earth did not match its exact location.Coinciding with the astronomical work of his colleague Wei Pu, Shen and Wei realized that the old calculation technique for the mean sun was inaccurate compared to the apparent sun, since the latter was ahead of it in the accelerated phase of motion, and behind it in the retarded phase. Shen supported and expanded upon beliefs earlier proposed by Han Dynasty (202 BCE–202 CE) scholars such as Jing Fang (78–37 BCE) and Zhang Heng (78–139) that lunar eclipse occurs when the earth obstructs the sunlight traveling towards the moon, a solar eclipse is the moon's obstruction of sunlight reaching earth, that the moon is spherical like a ball and not flat like a disc, and that moonlight is merely sunlight reflected from the moon's surface. Shen also explained that the observance of a full moon occurred when the sun's light was slanting at a certain degree and that cresent phases of the moon proved that the moon was spherical, using a metaphor of observing different angles of a silver ball with white powder thrown onto one side. It should be noted that, although the Chinese accepted the idea of spherical-shaped heavenly bodies, the concept of a spherical earth (as opposed to a flat earth) was not accepted in Chinese thought until the works of Italian Jesuit Matteo Ricci (1552–1610) and Chinese astronomer Xu Guangqi (1562–1633) in the early 17th century.

Pharmacology

There were noted advances in Traditional Chinese medicine during the Middle Ages. Emperor Gaozong (649–683) of the Tang Dynasty (618–907) commissioned the scholarly compilation of a materia medica in 657 that documented 833 medicinal substances taken from stones, minerals, metals, plants, herbs, animals, vegetables, fruits, and cereal crops. In his Bencao Tujing ('Illustrated Pharmacopoeia'), the scholar-official Su Song (1020–1101) not only systematically categorized herbs and minerals according to their pharmaceutical uses, but he also took an interest in zoology. For example, Su made systematic descriptions of animal species and the environmental regions they could be found, such as the freshwater crab Eriocher sinensis found in the Huai River running through Anhui, in waterways near the capital city, as well as reservoirs and marshes of Hebei.

Horology and clockworks

Although the Bencao Tujing was an important pharmaceutical work of the age, Su Song is perhaps better known for his work in horology. His book Xinyi Xiangfayao (lit. 'Essentials of a New Method for Mechanizing the Rotation of an Armillary Sphere and a Celestial Globe') documented the intricate mechanics of his astronomical clock tower in Kaifeng, including the use of an escapement mechanism and world's first known chain drive to power the rotating armillary sphere crowning the top as well as the 133 clock jack figurines positioned on a rotating wheel that sounded the hours by banging drums, clashing gongs, striking bells, and holding plaques with special announcements appearing from open-and-close shutter windows. While it had been Zhang Heng who applied the first motive power to the armillary sphere via hydraulics in 125 CE, it was Yi Xing (683–727) in 725 CE who first applied an escapement mechanism to a water-powered celestial globe and stiking clock.

Archaeology

During the early half of the Song Dynasty (960–1279), the study of archaeology developed out of the antiquarian interests of the educated gentry and their desire to revive the use of ancient vessels in state rituals and ceremonies. This and the belief that ancient vessels were products of 'sages' and not common people was criticized by Shen Kuo, who took an interdisciplinary approach to archaeology, incorporating his archaeological findings into studies on metallurgy, optics, astronomy, geometry, and ancient music measures.His contemporary Ouyang Xiu (1007–1072) compiled an analytical catalogue of ancient rubbings on stone and bronze, which Patricia B. Ebrey says pioneered ideas in early epigraphy and archaeology. In accordance with the beliefs of the later Leopold von Ranke (1795–1886), some Song gentry— such as Zhao Mingcheng (1081–1129)—supported the primacy of contemporaneous archaeological finds of ancient inscriptions over historical works written after the fact, which they contested to be the unreliable in regards to the former evidence. Hong Mai (1123–1202) used ancient Han Dynasty era vessels to debunk what he found to be fallacious descriptions of Han vessels in the Bogutu archaeological catalogue compiled during the latter half of Huizong's reign (1100–1125).

Geology and climatology

In addition to his studies in meteorology, astronomy, and archaeology mentioned above, Shen Kuo also made hypotheses in regards to geology and climatology in his Dream Pool Essays of 1088, specifically his claims regarding geomorphology and climate change. Shen believed that land was reshaped over time due to perpetual erosion, uplift, and deposition of silt, and cited his observance of horizontal strata of fossils embedded in a cliffside at Taihang as evidence that the area was once the location of an ancient seashore that had shifted hundreds of miles east over an enormous span of time. Shen also wrote that since petrified bamboos were found underground in a dry northern climate zone where they had never been known to grow, climates naturally shifted geographically over time.

Magnetism, mathematics, and metallurgy

Shen Kuo's written work of 1088 also contains the first written description of the magnetic needle compass, the first description in China of experiments with camera obscura, the invention of movable type printing by the artisan Bi Sheng (990–1051), a method of repeated forging of cast iron under a cold blast similar to the modern Bessemer process, and the mathematical basis for spherical trigonometry that would later be mastered by the astronomer and engineer Guo Shoujing (1231–1316). While using a sighting tube of improved width to correct the position of the polestar (which had shifted over the centuries), Shen discovered the concept of true north and magnetic declination towards the North Magnetic Pole, a concept which would aid navigators in the years to come.

Qin Jiushao (1202–1261) was the first to introduce the zero symbols into Chinese mathematics.Before this innovation, blank spaces were used instead of zeros in the system of counting rods. Pascal's triangle was first illustrated in China by Yang Hui in his book 'Xiangjie Jiuzhang Suanfa', although it was described earlier around 1100 by Jia Xian. Although the Introduction to Computational Studies written by Zhu Shijie (13th century) in 1299 contained nothing new in Chinese algebra, it had a great impact on the development of Japanese mathematics.

In addition to the method similar to the Bessemer process mentioned above, there were other notable advancements in Chinese metallurgy during the Middle Ages.During the 11th century, the growth of the iron industry caused vast deforestation due to the use of charcoal in the smelting process.To remedy the problem of deforestation, the Song Chinese discovered how to produce coke from bituminous coal as a substitute for charcoal. Although hydraulic-powered bellows for heating the blast furnace had been written of since Du Shi's invention of the 1st century CE, the first known drawn and printed illustration of it in operation is found in a book written in 1313 by Wang Zhen (1290–1333).

Daoist influence

In their pursuit for an elixir of life and desire to create gold from various mixtures of elements, Daoist priests became heavily associated with alchemy. Joseph Needham labeled their pursuits as proto-scientific rather than merely pseudoscience. In their futile experiments, they did manage to discover new metal alloys, porcelain types, and dyes. In a 9th century Arab work Kitāb

al-Khawāss al Kabīr, there are numerous products listed that were native to China, including waterproof and dust-repelling cream or varnish for clothes and weapons, a Chinese lacquer, varnish, or cream that protected leather items, a completely fire-proof cement for class and porcelain, recipes for Chinese and Indian ink, a waterproof cream for the silk garments of underwater divers, and a cream specifically used for polishing mirrors.

Gunpowder warfare

The significant change that distinguished medieval warfare to Early Modern warfare was the use of gunpowder weaponry in battle. A 10th century silken banner from Dunhuang portrays the first artistic depiction of a fire lance, a prototype of the gun. The Wujing Zongyao military manuscript of 1044 listed the first known written formulas for gunpowder, meant for light-weight bombs lobbed from catapults or thrown down from defenders behind city walls.By the 13th century, the iron-cased bomb shell, hand cannon, land mine, and rocket were developed. As evidenced by the Huolongjing of Jiao Yu and Liu Ji, by the 14th century the Chinese had developed the heavy cannon, hollow and gunpowder-packed exploding cannonballs, the two-stage rocket with a booster rocket, the naval mine and wheellock mechanism to ignite trains of fuses.

Development of Science in West Asia

From the Stone Age through the Islamic empires, great scientific discoveries have streamed out of West Asia. West Asia is where farming first got started, and the sailboat. Pottery was first made in West Asia, and the first system of writing was developed in Sumer, including the first way to write down numbers. People in Sumer also first (that we know of) observed the way the planets moved, and were able to predict what the planets would do next. They used this information to invent the signs of the zodiac and cast horoscopes. Today we know that the future can't really be predicted by horoscopes, or by the signs of the zodiac, but what the Sumerians learned about the movement of the planets is still important to astronomers today.

The Sumerians also developed the way we tell time today. In ancient Sumeria they thought there was something special about the number 12 (because that was the number of phases of the moon in one year), and about the number 60 (because it was 5 times 12). So they divided the day up into two sets of twelve hours, 24 hours, and they divided each hour into 60 minutes, and each minute into 60 seconds. We still use these divisions today.The Sumerians also pioneered the use of bronze, a mixture of tin and copper which was the first metal to be used for tools. A thousand years later, also in West Asia, the Hittites were the first to figure out how people could make tools out of iron. Around the same time, in Syria and Phoenicia to the south, the alphabet was first invented.

After the Hittites, the Persians, around 500 BC, were the first to build a long straight road 1000 miles long across their empire, the King's Road. When West Asia was conquered by Alexander the Great in 331 BC, it came under Greek rule, and during this Hellenistic period many West Asian cities had famous schools and were a flourishing source of new scientific ideas. It was in this period that parchment (sheep skins) was first developed as a writing surface, and that many of the first serious research libraries were developed. In Pontus, near the Black Sea, Heraclides

showed that the earth turned on its axis, and that Mercury and Venus went around the sun. Eratosthenes, in Cyrene (modern Libya) knew that the earth was round, and calculated that the earth was 25,000 miles in diameter, which is just about right. People disagreed about whether the earth went around the sun or the sun went around the earth. Euclid wrote his Elements, which served as the western world's geometry textbook for more than two thousand years.

Under Parthian and Sassanian rule, the kings encouraged the collection of as much scientific knowledge as possible. In their view, all scientific knowledge came from God through Zoroaster, and so it had belonged to the older Persian Empire. When Alexander invaded, he and his Greeks scattered the Persian knowledge all over the world. So Sassanian scholars and librarians tried to collect as much knowledge as possible back into the House of Knowledge in Babylon. They collected books from the Roman Empire, India, and China. Sassanian scientists also worked on astronomy, drawing up more complete tables to predict how the planets and stars would move (or appear to move) in the future. With the coming of Islam West Asia started producing major scientific advances again.

Because West Asia was such an economic crossroads in the medieval Islamic period - because of the Silk Road that connected China and India in the east to Europe and Africa in the West - there were always lots of new scientific ideas coming through West Asia too. Educated West Asian scholars were able to make use of these foreign ideas to develop new scientific theories and approaches.

One example from the East is the use of "Arabic" numbers, which really came from India, about 630 AD. The Arabic word for numbers, in fact, is hindsah, which means "from India". Arab scientists, especially the Persian Mohammed Al-Khwarizmi, were able to make use of the new numbers (and possibly the work of Greek mathematicians like Diophantus of Alexandria) to develop algebra around 830 AD (The English word "algorithm" comes from Al-Khwarizmi). (Ordinary people, however, kept on using the Greek system of numbers; only mathematicians used Arabic numbers).

In the 800s AD, the great schools at Cordoba in Spain, under Umayyad rule, inspired many scholars to investigate new scientific ideas. Among them was a man of Berber origin, Ibn Firnas, who designed the first glider, which he successfully used in 875, when he was 65 years old, to fly down from a cliff near Cordoba (though he hurt his back when he landed). This was the first controlled human flight.

A more successful invention also from Islamic Spain was the glass mirror, invented around 1000 AD. Even earlier, in the 900s, Ibn Sahl and others made curved glass mirrors that concentrated sunlight to focus heat.About 1000 AD, West Asian blacksmiths also learned how to make steel from India, and then they developed the idea further to produce the very high quality Damascus steel that was used in fighting the Crusades.

Another example from the East is the use of paper, which the Arabs learned from the Chinese about 750 AD, fighting in Central Asia. Also from about 750, Islamic scientists invented a better sugar press to make use of sugar cane from India, and figured out how to make white glass pottery glazes to imitate Chinese porcelain. The magnetic compass also came to West Asia from China, about 1100 AD.

From the West, Arabic scholars were able to read the books of the Greek philosophers Plato and Aristotle, and the Roman encyclopedist Pliny the Elder, and they translated these books into Arabic. They were especially interested in Aristotle and Pliny's studies of plants and animals, and produced many new studies like that of their own, often with beautifully detailed and accurate illustrations. This led to the classification and description of many new species of plants and animals, and also to advances in medicine. All through the Middle Ages, everyone knew that the best doctors, men like Ibn Sina or Maimonides, lived in the Islamic kingdoms.

The establishment of a vast empire in West Asia by the beginning of the 8th century facilitated the intermingling of intellectuals and scientific traditions of various civilizations, especially Greek, Persian and Indian. The Arabs made all knowledge of their own and developed them further. Their knowledge of science was the most advanced in their time. The Arab societies in fact, placed far greater emphasis on experiment than had the Greeks. This led to an early scientific method being developed in West Asia, where significant progress in methodology was made.

The most important development of the scientific method was the use of experiments of distinguishes between competing scientific theories set within a generally empirical orientation. Progress in methodology with the beginning of experiments was started by Al Hazen on optics from circa 1000 CE in his 'Book of Optics''. He is generally regarded as the **'father of optics'** especially for his empirical proof of the intromission theory of light. Sometimes he is described as the 'first scientist' for his development of the modern scientific method.

In mathematics also the Arabs made significant advances. Ibn Musa of Khwarismi, the Persian mathematician developed the concept of 'algoritham'. The term 'algebra' is derived from 'al-jabr' the beginning of the title of one of his publications. The Arabs learned the Indian numerals and spread their use far and wide, so that in West they are today known as the 'Arabic numerals'.However, the Arab mathematicians made several refinements to the number system, such as the introduction of decimal point notation. While Al-Batari made great contributions to astronomy and mathematics, Al-Razi contributed to Chemistry and medicine.In astronomy, Al Battari improved the measurements of Hipparchus. He translated Ptolemy's 'The Great Treatise' into Arabic with the new title 'Almagest'. Al Battari improved the precision of the measurement of the procession of the Earth's axis.

The Arab chemists and alchemists played an important role in the foundation of modern chemistry. Scholars such as Will Durant considered Arab chemists as the founders of chemistry.Jabbir Ibn Hayyam are considered by many to be the 'father of chemistry'. Roger Bacon, who had introduced the empirical method to Europe is said to have influenced greatly by the Arab scientists. Arab experiments in chemistry led to the discovery of many new compounds like that of sodium carbonate, silver nitrate and sulphuric acid.Omar Khayyam, the great poet was a mathematician also. He devised a calendar which is more accurate than the Gregorian calendar used all over the world at present. The Arab astronomers thought it possible that the earth rotates on its own axis and revolves round the sun, contrary to the contemporary European belief putting earth at the centre of the universe.

Avicenna (Ibn Sina) is regarded as the most influential scientist and philosopher of Arabia. He pioneered the science of experimental medicine and was the first physician to conduct clinical trials. Among his many contributions are the discovery of the contagious nature of infectious diseases and the introduction of clinical pharmacology. He discovered that tuberculosis is infectious and described several diseases of the nervous system. The Arabs made great advances in the knowledge of the origin of plague, ailments of the eyes and the spread of infections. Avicenna's two most important works in medicine are the 'Book of Healing' and the 'Canon of Medicine', both used as the standard medicinal texts in both the Arab world and Europe for a long time.

The Arab contribution to the development of the 'Unani' systems of medicine is remarkable. Though the origin of the Unani system was in ancient Greece it was developed in West Asia during the medieval period. Therefore this system of medicine is known as the Greco-Arab system of medicine also.The Greek Scholar Galen had established the fundamentals of the Unani on which the Arab physicians like Rhaza in 10th century and Avicenna in the 11th century constructed an imposing edifice. Since then it has spread to the Indian sub continent, China, Persia, Iraq, Egypt, Syria and other middle and far eastern countries.

Al-Farabi, the polymath, Abu-al-Qasim the pioneer of surgery, Al-Biruni the pioneer of Indology, geology and anthropology, Al-Tusi the polymath, Ibn Khaldun the forerunner of Social Sciences such as demography, cultural history, historiography, philosophy of history and sociology etc. are some other names to be remembered, whose contributions have greatly enriched the growth of West Asian science.However, the science in West Asia began its decline by the 13th century itself mainly due to the Mongol attacks on the entire Arab world. The Mongol invasions ruthlessly destroyed several libraries, observatories, hospitals and universities. The rise of the renaissance in Europe also has contributed indirectly for the decline of science in the West Asia.

Science in Medieval Europe

Many historians and scientists regard the Western Europe, after the fall of the Roman Empire, as completely devoid of interest, a barren wilderness in the history of science. Contemptuously, they give medieval Europe the Dark Ages, and this epithet evokes pictures of filthy, illiterate peasants and rulers, with medieval society a pale, superstitious shadow of the Greek and Roman ages of reason and high philosophy.

The Dark Ages – Was Science Dead in Medieval Society?

With the aid of arrogant hindsight, the modern perspective of medieval society is of a war-torn and barbaric Europe. Poverty and ignorance replaced the great engineering works and relative peace of the Pax Romanum, and the controlling, growing church stifled development.

This view is biased and prejudiced, because the term 'Dark Ages' is simply means that there are few written records remaining from that era, especially when compared to the meticulous record-keeping and prolific writing of the Romans. The middle Ages have very little evidence to support the idea that there was any progress in society during the periods 500 to 1400, and modern scholars regard the Golden Age of Islam and the enlightenment of the Byzantine Empire as the true centers of knowledge.

In the years immediately after the fall of Rome, there was a period of readjustment, where medieval society was more concerned with keeping peace and empire building than nurturing centers of learning. Despite this, Charlemagne tried to establish a scholastic tradition, and the later middle Ages saw advancements in the philosophy of science and the refinement of the scientific method.Far from being a backwards medieval society, overshadowed by Islam and Byzantium, scholasticism acted as a nucleus for the Renaissance and the Enlightenment.

Early Medieval Society – The Dark Ages after the Collapse of Rome

The Early Medieval period, from about AD 500 to 1000, is regarded as the true Dark Ages, where medieval society slipped into barbarism and ignorance. There is some truth in this view, but even this era saw scientific and technological advances amongst the maelstrom of constant war and population shifts.This period was not a complete desert and, whilst we understand that raiding Saxons, Vikings, and other people halted progress, to a certain extent, there were still faint glimmerings that great minds were exploring the universe and trying to find answers.

In the west of the continent, where verdant Ireland meets the destructive power of the grey Atlantic, ascetic monks produced beautiful, vibrant illuminated manuscripts.In England, the Venerable Bede (672/673 – 735) meticulously recorded the Saxon Era during a time of raids from the fierce Northmen, bringing terror with their dragonboats. This English also created a fine book about using astronomical observations to calculate the start of Easter.

During this period, it is tempting to dismiss the Northmen as fierce, uncouth barbarians, forgetting that their famous longboats were marvelous feats of engineering, hundreds of years ahead of their time. The Vikings and the Saxons were capable of exquisite metalwork and metallurgy, with the fine swords and beautiful jewelry found in sites such as Sutton Hoo and Ladbyskibet showing that, even if the progress of empirical and observational science was slowed, craftsmen still pushed boundaries and tried new techniques. In this, they were undoubtedly influenced by ideas that filtered up the trade routes from Greece, Egypt, and even China and India.

The Norse sailors were master navigators and, whilst lacking compasses, could use the stars and a few instruments to navigate the trackless ocean to Iceland, Greenland, and Vinland. For those of us in Western representative republics, such as the UK, US, and Scandinavia, our political model and idea of Parliament or congress was built upon the Norse model.

Despite these advances, it is safe to say that the centuries immediately after the fall of Rome, from the 5th Century until the 9th Century, saw little progress in what we come to regard as the scientific method. Classical thought and philosophy were lost to the west and became the preserve of Islam and Byzantium, as an increasingly rural and dispossessed population began to rebuild after the collapse of Rome.

However, monastic study kept some of the scientific processes alive and, while most of their scholastic endeavors concerned the Bible, the monks of Western Europe also studied medicine, to care for the sick, and astronomy, to observe the stars and set the date for the all-important Easter. Their astronomy kept alive mathematics and geometry, although their methods were but an echo of the intricate mathematical functions of the Romans and the Greeks.

The Middle Ages – Charlemagne, Science and Learning

During the 9th Century, these small embers of preserved knowledge leapt to life, as Western Europeans tried to systemize education; rulers and church leaders realized that education was the key to maintaining unity and peace. This period was known as the Carolingian Renaissance, a time when Charles the Great, often known as Charlemagne, tried to reestablish knowledge as a cornerstone of medieval society.

This ruthless emperor, often depicted as the Golden Hero of the Church, was a brutal man of war, but he was also a great believer in the power of learning. His Frankish Empire covered most of Western Europe, and he instigated a revival in art, culture, and learning, using the Catholic Church to transmit knowledge and education. He ordered the translation of many Latin texts and promoted astronomy, a field that he loved to study, despite his inability to read!

In England, a monk named Alcuin of York instigated a system of education in art and theology, and also in arithmetic, geometry and astronomy. Like the Carolingians, he began promoting the establishment of schools, usually attached to monasteries or noble courts. While the Carolingian Era was a pale reflection of the Classic Age, there were attempts to promote knowledge and the process only ended because of the breakup of the Frankish Empire after the death of Charlemagne, and a renewal of the barbarian incursions.

However, all was not lost, and some centers of learning clung stubbornly to scholarly pursuits throughout the political and social upheaval, forming a nucleus around which the First European Renaissance would grow. The teaching of logic, philosophy, and theology would fuel the growth of some of the greatest Christian thinkers ever seen, as Western European medieval society moved into the High Middle Ages.

The High Middle Ages–The Re-birth of Science and Scholasticism

This era, from 1000 until 1300, saw Western Europe slowly begin to crawl out of the endless warring, as populations grew and the shared Christian identity gave some unity of purpose, from the Ireland to Italy, and from Denmark to Spain. It is tempting to think of this era as a time of prolonged war between Christian and Muslim and, in Spain and the East, constant territorial bickering and the Crusades support this view.

However, trade and the sharing of ideas were common, and merchants and mercenaries brought back ideas from Moorish Spain, the Holy Land, and Byzantium. The Muslims translated many of the Ancient Greek texts into Arabic and, in the middle of the 11th Century, scholars from all around Europe flocked to Spain to translate these books from Arabic into Latin. This provided a conduit for the knowledge of the Greeks to pass into Europe, where the schools set up by Charlemagne were now blossoming into universities. Many of these scholars, such as Gerard of Cremona (c. 1114–1187), learned Arabic so that they might complete their task.

By the 12th Century, centers of learning, known as the Studium Generale, sprang up across Western Europe, drawing scholars from far afield and mixing the knowledge of the Ancient Greeks with the new discoveries of the great Muslim philosophers and scientists. This blend of ideas formed the basis of Christian scholasticism and, whilst much of the scholastic school of thought turned towards theology, it also began to integrate scientific empiricism with religion.

This period may not have seen the great technological advances of the Greeks, Romans, Chinese, Persians, or Muslims, but the contribution of great thinkers such as Thomas Aquinas, Grosseteste, Francis Bacon, and William of Ockham to the creation of the Scientific Method cannot be underestimated.

Aquinas and Grosseteste – The Fathers of Scholasticism and the Scientific Method

Thomas Aquinas, while more interested in using philosophy to prove the existence of God, oversaw a shift from Platonic reasoning towards Aristotelian empiricism. Robert Grosseteste, one of the major contributors to the scientific method, founded the Oxford Franciscan School and began to promote the dualistic scientific method first proposed by Aristotle.

His idea of resolution and composition involved experimentation and prediction; he firmly believed that observations should be used to propose a universal law, and this universal law should be used to predict outcomes. This was very similar to the idea of ancient astronomers, who used observations to discern trends, and used these trends to create predictive models for astronomical events.

Grosseteste was one of the first to set this out as an empirical process and his idea influenced such luminaries as Galileo, and underpinned the 17th Century Age of Enlightenment. However, his biggest influence was more immediate, reflected in the impact to the scientific method made by his pupil, Roger Bacon.

Roger Bacon-The Shining Light of Science in Medieval Society

Roger Bacon is a name that belongs alongside Aristotle, Avicenna, Galileo, and Newton as one of the great minds behind the formation of the scientific method. He took the work of Grosseteste, Aristotle, and the Islamic alchemists, and used it to propose the idea of induction as the cornerstone of empiricism.He described the method of observation, prediction (hypothesis), and experimentation, also adding that results should be independently verified, documenting his results in fine detail so that others might repeat the experiment.

With a nod towards the Islamic scholars, such as Ibn Sina ands Al-Battani, any student writing an experimental paper is following the tradition laid down by Bacon. Both Bacon and Grosseteste studied optics, and Bacon devised a plan for creating a telescope, although there is no evidence to suggest that he actually built one, leaving the honor to Galileo. Bacon also petitioned the Pope to promote the teaching of natural science, a lost discipline in medieval Europe.

The Late Middle Ages– Scholasticism and the Scientific Method

The Late Middle Ages, from 1300 until 1500, saw progress speed up, as thinkers continued the work of scholasticism, adding to the philosophy underpinning science, Late Middle Age made sophisticated observations and theories that were sadly superseded by the work of later scientists.William of Ockham, in the 14th century, proposed his idea of parsimony and the famous Ockam's Razor, still used by scientists to find answers from amongst conflicting explanations. Jean Buridan challenged Aristotelian physics and developed the idea of impetus, a concept that predated Newtonian physics and inertia.

Thomas Bradwardine investigated physics, and his sophisticated study of kinematics and velocity predated Galileo's work on falling objects. Oresme proposed a compelling theory about a heliocentric, rather than geocentric, universe, two centuries before Copernicus, and he proposed that light and color were related, long before Hooke.

Finally, many of the scholastic philosophers sought to remove divine intervention from the process of explaining natural phenomena, believing that scholars should look for a simpler, natural cause, rather than stating that it must be the work of divine providence.

The Black Death –The Destroyer of Medieval Society and Scholasticism

It seems strange that the advances of many of these philosophers and scholars became forgotten and underplayed in favor of the later thinkers that would drive the Renaissance and the Age of Enlightenment. However, the first Renaissance of the middle Ages was halted by a natural phenomenon, the Black Death, which killed over a third of Europeans, especially in the growing urban areas.

The mass disruption to medieval society caused by the plague set the progress of science and discovery back, and the knowledge would not reemerge until the Renaissance.

Was Science Important to Medieval Society?

In Western Europe, the centuries immediately after the collapse of Rome saw huge socio-economic upheaval, barbarian raids, and the return to a rural culture. However, we must be careful not to label the entire medieval period as the Dark Ages. The High and Late Middle Ages may not have rivaled the Classic Age or the later Renaissance in scope, but they saw the growth of empiricism and the scientific method.

The development of scholasticism lay in stark contrast to the Hollywood films that depict the era as filled with superstition and the dictatorial control of the church. Medieval society saw Christian philosophers make reasoned arguments, showing that there should be no conflict between the Church and scientific discovery, and many of their theories formed the nucleus of later discoveries.

The middle Ages saw the growth of the first universities, and the development of the scientific method. It is certainly fair to say that the Rising Star of Islam and the Golden Walls of Byzantium were the true centers of learning, with scholars flocking to Moorish Spain, Byzantium, or the houses of learning in Baghdad.

This does not mean that medieval Europe was a superstitious backwater, and great minds, influenced by the Muslim philosophers and the translation of the work of the Greeks into Latin, developed their own ideas and theories, many of which underpin modern scientific techniques.The great cathedrals of the age, the formation of universities, the contribution of scholasticism to the philosophy of science and logic, showed that medieval Europe was not a poor relation of the East.

ASTRONOMY, MEDICINE AND MATHEMATICS IN INDIA

During the medieval period, Science and Technology in India developed two facets: one concerned with the already chartered course of earlier traditions and other with the new influences which came up as a result of Islamic and European impact.As you know, the medieval period marks the coming of Muslims in India.By this time, the traditional indigenous classical learning had already received a setback. The pattern of education as prevalent in Arab countries was gradually adopted during this period. As a result, Maktabs and Madrasas came into existence. These institutions used to receive royal patronage. A chain of madrasas, opened at several places, followed a set curriculum.

The two brothers, Sheikh Abdullah and Sheikh Azizullah, who were specialists in rational science, headed the madrasas at Sambal and Agra. Apart from the talent available locally in the country, learned men from Arabia, Persia and Central Asia were also invited to take charge of education in madrasas.

Do you know that the Muslim rulers attempted to reform the curriculum of primary schools.Some important subjects like Arithmetic, Mensuration, Geometry, Astronomy, Accountancy, Public Administration and Agriculture were included in the courses of studies for primary education. Though special efforts were made by the ruler to carry out reforms in education, yet sciences did not make much headway. Efforts were made to seek a kind of synthesis between the Indian traditional scientific culture and the prevalent medieval approach to science in other countries. Let us now see what developments took place in various fields during this period.

Large workshops called karkhanas were maintained to supply provision, stores and equipments to royal household and government departments. The karkhanas not only worked as manufacturing agencies, but also served as centres for technical and vocational training to young people. The karkhanas trained and turned out artisans and craftspersons in different branches, who later on set up their own independent karkhanas.

Astronomy

Astronomy was another field that flourished during this period. In astronomy, a number of commentaries dealing with the already established astronomical notions appeared. Mehendra Suri, a court astronomer of Emperor Firoz Shah, developed an astronomical, instrument 'Yantraja'. Paramesvara and Mahabhaskariya, both in Kerala, were famous families of astronomers and almanac-makers.Nilakantha Somasutvan produced commentary of Aryabhatiyaa. Kamalakar studied the Islamic astronomical ideas. He was an authority on Islamic knowledge. Maharaja Sawai Jai Singh-II of Jaipur was a patron of Astronomy. He set up the five astronomical observatories in Delhi, Ujjain, Varansasi, Mathura and Jaipur.

Medicine

The Ayurveda system of medicine did not progress as vigorously as it did in the ancient period because of lack of royal patronage. However, some important treatises on Ayurveda like the *Sarangdhara Samhita* and *Chikitsasamgraha* by Vangasena, the *Yagaratbajara* and the *Bhavaprakasa* of Bhavamisra were compiled. The *Sarangdhara Samhita*, written in the 13th century, includes use of opium in its material medica and urine examination for diagnostic purpose. The drugs mentioned include metallic preparation of the rasachikitsa system and even imported drugs.

The Rasachikitsa system, dealt principally with a host of mineral medicines, both mercurial and non-mercurial. The Siddha system mostly prevalent in Tamil Nadu was attributed to the reputed Siddhas, who were supposed to have evolved many life-prolonging compositions, rich in mineral medicines.

The Unani Tibb system of medicine flourished in India during the medieval period. Ali-bin-Rabban summarized the whole system of Greek medicine as well as the Indian medical knowledge in the book, *Firdausu-Hikmat*. The Unani medicine system came to India along with the Muslims by about the 11th century and soon found patronage for its growth. Hakim Diya Muhammad compiled a book, *Majiny-e-Diyae*, incorporating the Arabic, Persian and Ayurvedic medical knowledge.Firoz Shah Tughalaq wrote a book, *Tibbe Firozshahi*.The *Tibbi Aurangzebi*, dedicated to Aurangzeb, is based on Ayurvedic sources.The *Musalajati-Darshikohi* of Nuruddin Muhammad, dedicated to Darashikoh, deals with Greek medicine and contains, at the end, almost the whole of Ayurvedic material medica.

Mathematics:

Early Indian mathematicians and astronomers made invaluable contributions to later western knowledge of these subjects. From the 6th century, these men were exploring and creating systems of calculation which were only discovered much later in Europe. While they recorded their findings, most were written in Sanskrit verse. Not only was there a lack of communication with the rest of the world, but distrust on the part of western scientists of all things from what they considered the decadent and backward east. There were many accomplished mathematicians in medieval India, of which the following five are considered to be the most prominent.

Aryabhata I (476-550)

Aryabhata lived most of his life in Kusumapura, which is thought to be close to Pataliputra, in Bihar. In his book, Aryabhatiya, he set forth his theories on arithmetic, algebra, and plane and spherical trigonometry. His three other astronomical texts have been lost.

Aryabhata reasoned that the earth spun on its axis and was aware of the relativity of motion. He thought that the earth rotated around the sun and correctly explained the causes of solar and lunar eclipses, which in his time were thought to be caused by the demon Rahu. He calculated that the length of a year was 365 days, 6 hours, 12 minutes, and 30 seconds, which was only slightly less than 12 1/2 minutes off from what we know to be true today. He attempted to mathematically measure the Earth's circumference, the first astronomer to do so since Erastosthenes in 200 BCE. Aryabhata's calculation of 24,835 miles was but a little less than the actual figure, 24,902 miles. Today, the Panchanga Hindu calendar is still based on his methods of astronomical calculation.

Brahmagupta (598-670)

Brahmagupta was born in 598 in Rajasthan, in northwest India. He wrote his masterpiece, Brahmasphuta Siddhanta, which means The Opening of the Universe, in 628. This treatise was translated into Arabic in the 8th century in Baghdad and became well-known in the east as Sindhind, greatly influencing Islamic astronomy. Brahmagupta became the head of the astronomical center at Ujjain, in central India, the foremost mathematical center in India of the time.

One of Brahmagupta's major contributions was the concept of zero and negative numbers. He also invented algorithms for square roots and the solution of quadratic equations, and a formula for determining the values of sines. He devised methods to calculate solar and lunar eclipses and the motion and positions of the planets. He thought that the earth was round, but did not believe that the earth moved. Brahmaugupta produced the Khand Khadyak, a major addendum to his original treatise, in 665, when he was 67 years old.

Bhaskaracharya (1114-1185)

The son of a famed astrologer, Bhaskaracharya was born in Karnataka. Sometimes referred to as Bhaskara II, his name means Bhaskara the Teacher. Like Brahmagupta, Bhaskaracharya headed the observatory at Ujjain.

The subjects of his six works include arithmetic, algebra, trigonometry, calculus, geometry, astronomy. There is a seventh book attributed to him which is thought to be a forgery. Bhaskaracharya discovered the concept of differentials, and contributed a greater understanding of number systems and advanced methods of equation solving. He was able to accurately calculate the sidreal year, or the time it takes for the earth to orbit the sun. There is but a scant difference in his figure of 365.2588 days and the modern figure of 365.2596 days.

There is an interesting legend about his daughter Lilavati, for whom Bhaskaracharya named his book on arithmetic. According to a Persian translation, when Lilavati became of marriageable age, Bhaskaracharya cast her horoscope to determine the most propitious day and hour for her wedding to take place. The signs told him that if she was not married at a particular place at a particular time, the bridegroom would die shortly after the wedding. To prevent this, Bhaskaracharya made a small hole in the bottom of a cup which he then put into a jug of water. He had calculated that the cup would sink to the bottom at the appropriate hour for the wedding. Though he warned his daughter not to disturb this arrangement, Lilavati's curiosity led her to lean over the device, and in doing so, a pearl fell off her dress and blocked the hole in the cup. The cup never sank and poor Lilavati was never able to be married. Her father wrote her a mathematics manual, which was supposed to console her and to keep her occupied as she studied its contents. Some scholars have disputed this tale as mere fantasy, citing no evidence of Bhaskaracharya ever having a daughter, and some even think that Lilavati may have been his wife.

Madhava (1340-1425)

Founder of the Kerala School, Madhava is considered by many to have been the greatest of the mathematician astronomers in medieval India. He is credited with laying the foundations for the development of calculus and modern mathematical analysis, and made contributions in the fields of mathematical analysis, infinite series development, trigonometry, geometry and algebra.

Though all of his mathematical works are lost, we know from later references that Madhava discovered trigonometric functions that were not developed in Europe for another two hundred years. He was also able to correctly expand the values of pi to eleven places. Some of his astronomy texts survive, in which he explained the methods he used to calculate the positions of the moon every 36 minutes and for predicting the motions of the planets.

Nilakantha Somayaji (1455-1545)

Nilakantha Somayaji was from a Brahmin family in Kerala, in southern India. His name, Somayaji, came from his worship of Soma, the Hindu god of the moon. He expanded and improved Madhava's theories on infinite series in his astronomy text, Tantrasamgraha, which was written in 1501.The interesting thing about this treatise is that it offers mathematical proofs of his theories, which was unusual in Indian works of the time. Nilakantha developed an accurate heliocentric model of the solar system and wrote several other treatises on the planets, spherical geometry, algebra, and calculus.

The Six Systems of Indian Philosophy

The six systems of Indian philosophy could be considered as the most important contribution of early India to the knowledge system of the world civilization.The Indian tradition placed philosophy at the top of the knowledge system. Although the six systems had their beginnings in the ancient period itself, their developments were materialized during the early middle ages. Their written forms were complied during the Gupta period. All these six systems of Indian philosophy accept the Vedas as supreme revealed scriptures and considered as the orthodox schools.They are: Nyaya, Vaiseshika, Samkhyam, Yoga, Purva Mimamsa and Uttara Mimamsa (Vedanta). The origin of each of these systems is related with separate saints or 'rishi' like Samkhyam with Kapila, Yoga with Patanjali, Vaiseshika with Kanada, Nyaya with Gautama, Mimamsa with Jaimini and Vedanta with Badarayana. Each of these systems differs in one way or the other in terms of its concepts, phenomena, laws and dogmas. Each system of Indian philosophy is called a Darshana.Thus the Sanskrit word 'Shad-Darshana' refers to 'the six systems of philosophy'.

Nyaya

The founder of the Nyaya system of philosophy is Gautama.Nyaya belongs to the category of Astika Darshanas. It is important to know that Astika Darshanas realize the significance of verbal testimony or the authority of the Vedas. Gautama is thought to have lived during the middle 5th century, BC. He is also called Akshapada.

All six systems of philosophy lay equal importance to "valid means of acquiring knowledge" called the 'Pramanas'.Gautama was the first philosopher to stress the importance of the valid means of knowledge and hence the Nyaya system of philosophy is said to have laid the firm foundation to the development of the science of Hindu logic. Gautama's Nyaya system of philosophy is also called by names such as Nyaya Sastra and Tarka Sastra.

The philosophical system of Nyaya accepts four Pramanas or valid means of acquiring knowledge.They are Pratyaksha (perception), Anumama (inference), Upamana (comparison) and Shabda (verbal testimony). Nyaya, like many other systems of philosophy aims at the attainment of liberation. According to them the attainment of Moksha which they call 'Apavarga' is the highest goal of human life. The attainment of Apavarga brings about the end of all the sufferings of human life. Nyaya Darshana accepts the existence of God. They call Him 'Ishwara' and say

that He is the cause for the creation of the universe. He alone sustains it and destroys it as well. One of the most important views put forth by Gautama is about the theory of creation. According to him the universe is created by God with the help of the eternal atoms, time, individual minds, space and individual souls or jivas and ether. He does not create the universe out of Himself as pointed out by the other later systems of philosophy.

Vaiseshika

The founder of the Vaiseshika system of Indian philosophy is Kanada or Uluka. Hence it is also called Aulukya Darshana. It is important to know that the Vaiseshika system followed the Nyaya system very closely and hence experts in the study of philosophy often combine the two schools as Nyaya-Vaiseshika.The Vaiseshika system recognizes seven 'Padarthas' or categories which are: are substance, quality, action, generality, particularity, relation of inherence and non-existence. The followers of this system of philosophy also accept the existence of God and they say that He created, sustained and destroyed the universe. According to the Vaiseshika School of philosophy, the will of God is the cause for creation. Brahma is the very first product of the will of God and He does the second part of creation according to the merits and the demerits of the individual souls. He causes the combination of the moving atoms and thus is instrumental in the creation of the world. At the time of the dissolution of the universe the entire world is reduced to the primary state of the seven categories.

Sankhya

Sage Kapila founded the Sankhya system of philosophy. In fact it can be said that the Sankhya system laid the firm foundation for the Advaita Vedanta later on. Swami Vivekananda once said that the Vedanta system of Advaita owed a lot to Sage Kapila, the founder of the Sankhya system of philosophy. The dogmas put forth by Kapila were further expounded by his disciples Asuri and Panchashikha. The Sankhya Sutras compiled by Kapila were commented on later by Ishvara Krishna of the 5th Century AD. It is interesting to note that the Sankhya system accepts only three Pramanas or the valid means of acquiring knowledge. They accept Pratyaksha or perception, Anumana or inference and Shabda or verbal testimony. They don't accept Upamana or comparison. Sankhaya accepts only two realities, namely, the Prakriti or the insentient nature and the Purusha or the soul. These two are eternal according to Kapila.According to the Sankhya system of philosophy; something can never be produced out of nothing. One can see the influence of the Nyaya system on the Sankhya system when it comes to the process of creation. Pleasure, pain and indifference are derived by the three 'gunas' or 'qualities', namely, Sattvaguna, Rajoguna and Tamoguna. Sattva guna gives rise to happiness or pleasure, Rajoguna produced pain and suffering whereas Tamoguna gives rise to inactivity.

The three qualities mentioned above reside in the Prakriti, a state of perfect balance. Kapila says that the entire universe is born out of the Prakriti or the primordial matter. Purusha on the other hand is as innumerable as there are living beings. Purusha is all-pervading and eternal. He is consciousness in its very essence. Sankhya believes in the creation of the universe as a result of the union between Prakriti and Purusha. Kapila describes an interesting process of evolution of the world. The very first evolute that issues forth from the Prakriti by the combination of the three gunas is the Mahat or the cosmic intellect. Cosmic ego is born out of the

cosmic intellect. There are various evolutes issuing forth from the different parts of the cosmic ego characterized by the gunas. The mind, the five organs of knowledge like the eyes and the ears, the five cosmic organs of action like the hands and the feet and the five subtle elements like the water and earth. From the five subtle elements are born the five gross elements or Pancha Mahabhutas called earth, water, fire, air and ether. Thus 24 evolutes issue forth from Prakriti or the primordial matter. They are called 24 cosmic principles. According to the Sankhya system of philosophy, a dead person will not return back to the mortal world since he attains 'Videhamukti' a state of final liberation.

Yoga

The Yoga system of philosophy was founded by Patanjali. He authored the Yoga Sutras or the aphorisms of Yoga. The date is not clearly known but his work is of great value to the seekers of the state of spiritual absorption. Yoga aims at the final state of spiritual absorption through eight component parts, together called Ashtanga Yoga. The eight limbs of Yoga according to Patanjali are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. All the eight are jointly called Raja Yoga. Yama aims at internal purification, Niyama aims at external purity, Asana consists in the performance of the postures of Yoga, Pranayama is breath control, Pratyahara results from the withdrawal of sense organs from the corresponding sense objects, Dharana is concentration, Dhyana is meditation and Samadhi is the final state of spiritual absorption.

The Yoga system of philosophy accepts three fundamental realities, namely, Ishwara, Purusha and Prakriti or the primordial matter. Patanjali says that scriptures are the sources of the existence of Ishwara. Ishwara is omniscient and is free from the qualities inherent in Prakriti. Patanjali defines Yoga as 'Chittavriitinirodha'. Yoga is the restraint of the mental operations. Patanjali names some obstacles to the path of Yoga. They are called 'Antarayas' and they include Vyadhi (illness), styana (apathy), Samsaya (doubt), Pramada (inadvertence), Alasya (laziness), Avirati (incontinence), Bhrantidarshana (wrong understanding), Alabdha Bhumikatva (non-attainment of mental plane) and Anavasthitatva (instability). In addition to the obstacles mentioned above, Patanjali accepts five more obstacles called Dukha (pain), Daurmanasya (frustration, Angamejayatva (fickle limbs), Svasa (spasmodic breathing in) and Prasvasa (spasmodic breathing out). Patanjali speaks about Jatyantara Parinama or the phenomenon of the evolution of one species or genus into another species or genus.

Purva Mimamsa

The philosophical system of Purva Mimamsa was founded by Jaimini. The Mimamsa Darshana believes firmly in the performance of rituals and supports the view that the body is perishable but the soul survives even after the death of the body and it reserves the right to enjoy the fruits of the rituals in heaven. The school firmly believes in the preservation of the effect or the fruits of the rituals by a remarkable power. It believes that the Vedas are impeccable in what they say. It does not talk about the Brahman or the Supreme Entity but says that the world is real. Mimamsa strictly is of the opinion that whatever we do in our life are not dreams or illusion but are real.

Jaimini accepts two types of knowledge, namely, Pratyaksha (immediate knowledge) and Paroksha (mediate knowledge). Paroksha Jnana is of five kinds, namely Anumana (inference), Upamana (comparison), Shabda (verbal testimony), Arthapatti (postulation) and Anupalabdhi (non-perception). Jaimini accepts the plurality of souls. He says that the souls are eternal but they definitely undergo transmigration as according to the actions performed by the bodies. Liberation is considered the highest good for humanity. Liberation puts an end to the transmigration of the soul. Performance of the daily duties brings about liberation. On the other hand the non-performance of actions or daily duties causes disruption in the path of liberation.One of the most important observations made by the Purva Mimamsa system of philosophy is that there is no need for the existence of God to create the world. This is because of the fact that all the material needed for the formation and the creation of the world are available eternally. Hence Mimamsa does not speak about the existence of God. Performance of daily duties or the Nitya Karmas is the ultimate goal of man.

Uttara Mimamsa

The philosophical system of Uttara Mimamsa does not have a specific founder since it is a conglomeration of three different schools of thought, namely Advaita, Visishtadvaita and Dvaita. The philosophical system of Utttara Mimamsa is otherwise called Vedanta.All the three schools of Vedanta have different teachers. Adi Sankara is the head of the Advaita system of Vedanta philosophy. Ramanuja is the architect of the Visishtadvaita system of Vedanta and Madhva is the head of the Dvaita system of Vedanta philosophy.

Adi Sankara is the first philosopher who identified the philosophical truths expounded in the Upanishads attached to the Vedas. Jaimini gave importance to the Karma Kanda portion of the Veda whereas Sankara saw the Supreme Truth that lay firm in the message of the Upanishads. Sankara called the world illusory as a result of Maya or delusion. Maya causes the illusion akin to the cognition of serpent on the rope. A person gripped by ignorance fails to see the substratum of the universe. Brahman is the substratum of the universe. It is not seen due to delusion or Maya. Sankara calls the universe an illusion and the Brahman or the Supreme Entity as Truth. Everything around us is adventitious of the Brahman. Into Brahman all creation goes. Deluge is the ultimate condition during which the Brahman withdraws all its creation unto itself.

Ramanuja advocated the Visishtadvaita school of Vedantic thought. It is a qualified version of monism and hence is called qualified monism. Ramanuja differs from Sankara only a little in the sense that he considers the jiva or the individual soul as the entity different from the body and is infinite in number and cannot be one with the Supreme as long as it is confined in a body. Madhva the founder of the Dvaita school of Vedantic thought says that the jivas or the souls can attain liberation through bhakti and the grace of God. It is important to note that all the three teachers accepted Vedas as a valid means of knowledge.

Bhakti Tradition

The word 'Bhakti' means devotion to God. It has been well known to India since the age of the Ramayana and the Mahabharata. It has been clearly mentioned in the 'Bhakti yoga' of Srimad Bhagavat Gita. But the reform movement called the Bhakti Movement exercised considerable influence upon the people in the 13th and 14th centuries. This movement was meant to bridge the gulf between the Hindus and Muslims. Though the main principles of Bhakti cult can be traced back to the age of the Puranas, this movement received an impetus when Muslims came to India and settled here.

Causes for the birth of Bhakti Movement:

Prior to the coming of Islam to India, Hinduism, Jainism and Buddhism were the dominant religions. Hinduism lost its simplicity. Many philosophical schools appeared. Two different sects, i.e., Vaishnavism and Saivism also appeared within Hinduism. In course of time Sakti worship also came into existence. Common people were confused on the way of worshipping God. When Islam came to India, the Hindus observed many ceremonies and worshipped many Gods and Goddesses. There were all sorts of superstitious beliefs among them. Their religion had become complex in nature. Added to these, the caste system, untouchability, blind worshipping and inequality in society caused dissensions among different sections of the people. On the other hand Islam preached unity of God and brotherhood of man. It emphasised monotheism. It attacked idol worship. It preached equality of man before God. The oppressed common people and the people branded as low castes were naturally attracted towards Islam. It only increased the rivalry among religions. Fanaticism, bigotry, and religious intolerance began to raise their heads. It was to remove such evils; religious leaders appeared in different parts of India. They preached pure devotion called Bhakti to attain God.

Origin of the Bhakti Movement:

Bhakti means personal devotion to God. It stresses the Union of the individual with God. Bhakti movement originated in South India between the 7th and the 12th centuries A.D. The Nayanmars, who worshipped Siva, and the Alwars, who worshipped Vishnu, preached the idea of Bhakti. They carried their message of love and devotion to various parts of South India through the medium of the local language. They preached among common people. It made some of the followers of the Vedic faith to revive the old Vedic religion. Saints like Sankara, Ramanuja and Madhwa gave their concepts of God and the individual soul.

Effects of Bhakti Movement:

The Bhakti movement had brought the Hindus and the Muslims closer to each other. The equality concept preached by the leaders reduced the rigidity of the caste system to a certain extent. The suppressed people gained a feeling of self-respect. The reformers preached in local languages. It led to the development of Vernacular literature. They composed hymns and songs in the languages spoken by the people. Therefore there was a remarkable growth of literature in all the languages. A new language Urdu, a mixture of Persian and Hindi, was developed. The Bhakti movement freed the common people from the tyranny of the priests. It checked the excesses of polytheism. It encouraged the spirit of toleration. The gap between the Hindus and the Muslims was reduced. They began to live amicably together. It emphasised the value of a pure life of charity and devotion. Finally, it improved the moral and spiritual ways of life of the medieval society. It provided an example for the future generation to live with the spirit of toleration.

South Indian Bhakti Tradition

It would appear that the Hindu religious leaders were apprehensive of the growing popularity of the Jains and the Buddhists. This led to the intemperate language and the determined propagandist methods adopted by the leaders of the Bhakti movements. Though the early Alvars of the 6th century, as the Vaishnavite men of the religion were called, were more tolerant, from the 7th century onwards both the Saiva Nayanmars and the Vaishnava alvars adopted an attitude of stern hostility towards Jainism and Buddhism.

The Bhakti Movement was essentially founded in South India and later spread to the North during the late medieval period. This Movement itself is a historical-spiritual phenomenon that crystallized in South India during Late Antiquity. It was spearheaded by devotional mystics (later revered as Hindu saints) who extolled devotion and love to God as the chief means of spiritual perfection. The Bhakti movement in South India was spearheaded by the sixty-three **Nayanars** (Shaivite devotees) and the twelve **Alvars** (Vaishnavaite devotees), who disregarded the austerities preached by Jainism and Buddhism but instead preached personal devotion to God as a means of salvation. These saints, some of whom were also women, spoke and wrote in local languages like Tamil and Telugu and travelled widely to spread their message of love and devotion to everyone, irrespective of caste, colour and creed.

South India`s 75 Apostles of Bhakti is the twelve Alvars (also, Aazhvaars, Aazhwaars) and sixty-three Nayanmars (also Nayanars, Naayanars, Naayanmaars). They were all great devotees of the Lord most of whom came from the Tamil region. Of these Appar, Sambandar and Sundarar were authors of the Tevaram, a collection of standard Saivite canonical literature. Manikkavachakar of the 9th and perhaps early 10th century was the fourth of this illustratious group of Saiva bhakti-ites. Kannappa nayanar karaikkal ammai, kochchenger cholan and few others listed among the Saiva saints belonged to pre 6th century while the rest lived between then and the late 8th century.

Among the Vaishnavites there were twelve Alvars of whom Pey, Bhudam and Poygai called Mudal Alvars lived in the 6th century and are supposed to have been contemporaries. Nammalvar considered by Vaishnavas, as the greatest among the Alvars was a great and true mystic and the author of a thousand verses collectively called Tirywaymozhi; he was Velala saint. His hymns are treated as equal in spiritual merit to the Vedic hymns. Of the alvars perialvar andak and kulasekhara of kerala were among the latest chronologically. Tirumangai mannan, a robber chief turned devotee, composed the largest number of verses in the Nalayariram i.e, the collection of 4000 devotional hymns sung by the twelve Alvars.

The Bhakti movement especially its Saivite wing set out to achieve two purposes and they were equally onerous. The first was to stem a heretical tide of the mass popularity of Jainism and Buddhism and to reclaim the people to sort of Hindu orthodoxy.The second was to convert the kalamukhas kapalikas pasupatas and a variety of other primitive sects, which exulted in violent orgies and indulged in barbarous superstition, which did not exclude a belief in and practice of human sacrifice and dealing in crematorial relics.The Mattavilasa Prahansana of Mahendravaramna I and some allusions in the periyapurnama of Sekkilar point to this situation. So the twin concerns of the Bhakti-ites were to prevent external heresy and internal religious disorders so that a reformation and Counter Reformation were simultaneously undertaken. By the end of the 9th century at least by the time of andal of srivilliputtur and Manikavachakar the famous author of the reputed tiruvachakam , the situation has been completely redeemed i.e. from the point of view of Bhakti leaders; this qualification is needed because we know that primitive Saivism though deprived of its more objectionable features was still popular in some quarters, and this is shown by its prevalence as late as the reign of Rajendra I (Chola) in Tiruvorriyur and other religious centres. The followers of the Saktha religion (worship of Shakti female of generative energy) at time degenerated. But Shaktism of a sort has persisted even in high quaters like an Adi Sankara himself.

In the development of religion in the Tamil country in particular the following tendency is noticeable and is to be remembered. A considerable segment of this development may be described as an attempt on the part of continuously reforming Hinduism to adjust itself to the changing situation created by the Jainas and Buddhist- popularity that waxed and waned by turns.

The Hindu bhakti movement reached its culmination with the collection and editus of the Vaishnava and Saiva hymns by Nathamuni and Nambiander Nambi respectively in the late 10th and 11th centuries. The standardization of the canonical texts was followed by other texts being added to the corpus as part of the total. But the Bhakti movement, which obviously was a departure from the sacrificial Vedic religion, or the intellectual Upanishadic pursuits, embarrassed the Hindu revivalists and so it became incumbent on their part to link the devotional hymns to the Vedic tradition.Hence Ramanuja in his Sri Bhasya and Madhva in his commentary on the Brahmasutras compromised Bhakti with Vedas and created Vaishnavite theism. Sankara of kaladi in Kerala, who lived earlier in the 8th century (788 to be precise) along with Kumarila Bhatta recreated the ancient Vedic brahmanical thought and established Smartaism to which all the non Vaishnava Brahmins are now affiliated. He preached a philosophical monism. He promotes the great doctrine of maya or illusion which to the Hindu mind was so alluring.

A number of commentaries on the 4000 Vaishnava hymns by erudite scholars have comedown to us. Among these commentarors Periavachan pillai is considered to be the greatest. The writings of these scholars spread Sr Vaishnava religio-philosophical ideas far and wide. A number of esoteric texts called Rahasyas were also written and among these Sri Vachna Bhushanam ranks very high.

North Indian Bhakti Tradition

The Bhakti movement in North India gained momentum due to the Muslim conquest.The saints of the Bhakti Movement were men and women of humble origin. They came from all castes and classes. They had visited from place to place singing devotional songs. They had also preached the Unity of God and brotherhood of man. They had stressed tolerance among various religious groups. Their preaching was simple.

Principles of Bhakti Movement:

The main principles of Bhakti movement were : (1) God is one, (2) To worship God man should serve humanity, (3) All men are equal, (4) Worshipping God with devotion is better than performing religious ceremonies and going on pilgrimages, and (5) Caste distinctions and superstitious practices are to be given up. The Hindu saints of the Bhakti Movement and the Muslim saints of the Sufi movement became more liberal in their outlook. They wanted to get rid of the evils which had crept into their religions. There were a number of such saints from the 8th to 16th century A.D.We shall deal with some of them here.

Ramanuja: Ramanuja was one of the earliest reformers. Born in the South, he made a pilgrimage to some of the holy places in Northern India. He considered God as an Ocean of Love and beauty. His teachings were based on the Upanishads and Bhagwad Gita. Whatever he taught, he had taught in the language of the common man. Soon a large number of people became his followers. Ramanand was his disciple. He took his message to Northern parts of India.

Ramananda: Ramananda was the first reformer to preach in Hindi, the main language spoken by the people of the North. He was educated at Benaras. He preached that there is nothing high or low. All 109 men are equal in the eyes of God. He was an ardent worshipper of Rama. He welcomed people of all castes and status to follow his teachings. He had twelve chief disciples. One of them was a barber, another was a weaver, the third one was a cobbler and the other was the famous saint Kabir and the fifth one was a woman named Padmavathi. He considered God as a loving father. He lived in the 14th century A.D.

Kabir: Kabir was an ardent disciple of Ramananda. It is said that he was the son of a Brahmin widow who had left him near a tank at Varanasi. A Muslim couple Niru and his wife who were weavers brought up the child. Later he became a weaver but he was attracted by the teachings of Swami Ramananda. He wanted unity between the Hindus and the Muslims. He preached that both the Hindus and the Muslims are the children of a single God. He had no faith in idol worship, religious rituals and ceremonies. He taught that Allah and Eswar, Ram and Rahim are one and the same. They are present everywhere. The devotees of Kabir were known as Kabir Panthis. What Kabir said about God? I am neither in temple nor in Mosque, neither in Kaaba nor in Kailash; I am not in any ritual or rite nor in yoga or in renunciation; if thou be a true seeker, shall thou find me in a moment. He also said: To the East is Hari, to the West Allah's abode, search thy heart, within the inner core, Ram and Rahim live there. Thousands of people, both Hindus and Muslims became Kabir's followers. He probably lived in the fifteenth century A.D.

Namdeva: Namdeva was a waterman by birth. He hailed from Maharashtra. He composed beautiful hymns in Marathi. They are full of intense devotion to God. He worshipped Vishnu in the form of Lord Vithoba. Some of his verses are included in the Guru Granth Sahib, the holy book of the Sikhs. A large number of people from different castes became his followers.

Guru Nanak. (A.D.1469 - A.D.1538): Guru Nanak was the founder of the Sikh religion. From his childhood, he did not show any interest in worldly affairs. At the age of 29, he left his home and became a Sadhu. He went to Mecca and Medina. He had travelled far and wide to spread his teachings. Guru Nanak had finally settled at Karthpur. He laid emphasis on pure and simple living. He preached the Unity of God and condemned idolatry. He was against the caste system. Guru Nanak's followers are called the Sikhs. He started the Langer or the common kitchen, where people belonging to all castes or religions could have their meals together. Nanak's teachings were in the form of verses. They were collected in a book called the Adi Granth. Later Adi Grantham was written in a script called Gurmukhi. The holy book of the Sikhs is popularly known as 'Grantha Sahib'. It contains verses from Kabir, Namdeva and other Bhakti and Sufi saints.

Chaitanya (A.D.1485 - A.D.1533): Chaitanya, a great devotee of Lord Krishna, was a saint from Bengal. From his very childhood, he had showed great interest in education and studied Sanskrit. He married the daughter of a Saintly person. Later at the age of 24, he renounced the worldly life and became a sanyasin. He travelled all over the Deccan, Bihar, Bengal and Orissa. His followers regarded him as an incarnation of Lord Vishnu. He helped the old and the needy. He was opposed to the inequalities of the caste system. He emphasised the need for tolerance, humanity and love.

He spread the message of Bhakti in Bengal. He popularised 'Sankritan'or public singing of God's name. His songs are still very popular in Bengal. He was addressed `Mahaprabhu' by his followers.

Tulsi Das: Goswamy Tulsidas was a devotee of Rama. His work gives the story of Rama in Hindi. He was the foremost in popularising Rama cult. His other works in Hindi are Janaki Mangal and Parvathi Mangal. In his writtings he insists the duty of a son to his parent, duty of a student to his teacher and duty of a king to his people. Rama was a dear son to his parents, devoted student to his teacher and a desirable king to his subjects.
Meerabai: Meerabai was a Rajput princess. She married the Rana of Mewar. She was a pious devotee of Lord Krishna. She has written many songs in praise of Krishna, her favourite God, in Rajastani. Her songs or hymns are even today sung all over India. Her palace was kept open to people of all castes to join her Bhajans of Lord Krishna. She had visited all places connected with the life of Lord Krishna. She had lived for the most part of her life in Mathura, the birth place of Krishna and Vrindaban. There is a temple dedicated to Meerabai in Chittor, the capital of Mewar.

Guru Ramdas: Ramdas was a famous teacher. He was born in A.D. 1608. Chatrapati Shivaji, the great Maratha ruler, was a follower of Ramdas. He stressed upon the equality of all men before God. He said that anyone could attain God's favour by means of Bhakti. Guru Ramdas was not merely a religious preacher but also a Nation Builder.

Tukaram: Tukaram was a saint who lived in Maharashtra. He composed a large number of verses called Abhangas or devotional songs in praise of Panduranga or Krishna. He believed in one God who was kind, merciful and protective. He wrote all his abhangas in Marathi.

Jnaneshwar: He is one of the greatest saints of Maharashtra.He worshipped Vishnu in the form of Vithoba or Krishna. At the age of 112 fourteen, he translated the Bhagawad Gita into the Marathi language. This book is called Jnaneshwari.

Christianity in Europe

Christianity, founded by Jesus Christ, was originally a small sect of the Jews, having only a few followers including the twelve disciples of Jesus called as Twelve Apostles. But owing to a variety of factors, it developed itself into a world-wide religion, embracing nearly one third of the total population of the world. From being a regional sect, it sprang to the level of a universal religion, having its followers and organization s in every nook and corner of the world. Christianity has deeply influenced the culture of the West during the medieval period and in still influencing its growth in modern times.

Christianity in the Roman Empire

Christianity, at first, did not find a fertile soil for its growth in the Roman Empire due to the Roman suspicious about Christians, though the Romans were tolerant of all religions, in the new religion of Christianity, they sensed a grave danger.Christians preached equality ad universal brotherhood and preached that the lowest slave was equal to the highest patrician in the eyes of God. Christianity made a great appeal to the Slaves, who were an oppressed and down trodden

class.As the foundations of the Roman economy rested on slavery, the Romans regarded Christianity as a great threat even to the very existence of their empire. The Romans therefore hated and persecuted the Christians. Apart from this the refusal of the Christians to make a formal act of worship to the shrine of the God-emperor also infuriated the Romans. The practice of holding secret services by Christians made the Romans suspicious that the Christians were plotting to overthrow the Roman Empire. Roman suspicious of Christians grew to such an extent every disaster and natural calamity that took place came to be attributed to them. Roman fury against Christians became all the more great when the latter refused to accept public office and condemned idol worship. Therefore the early Christians in Rome and other Roman cities faced severe persecutions under the Roman rulers. Under Emperor Nero Christians were burnt alive and thrown to be eaten by wild animals. Emperor Trojan declared that refusal to pay homage to him would be treated as a criminal offence. Even the philosopher emperor Marcus Aurelius persecuted Christians as a part of his royal duty. However in spite of these persecutions, the Christians did not lose their morale. Instead, they became more stead fast and devoted. The heroism with which they courted martyrdom won the great appreciation of the lower and middle classes and appealed to the noblest instinct of Common character. As is pointed out, 'blood of the Martyrs became the seed of the Church'. It soon became apparent that the new religion could not be stamped out by force. The emperors became relatively soft to Christians and changed their policy. In 311 A.D. issued an Edict of Milan; Constantine raised Christianity to the statues of a legalized religion on a par with all pagan cults. Constantine's successors with the exception of Julian pursued a pro-Christian policy. During the reigns of the Emperors Gratius and Theodosius in the latter part of the 4th Century A.D.Roman Government ceased to support the Pagan temples and shifted its patronage to the Christian Church. In 395 A.D.Emperor Theodosius made Christianity the official religion of the Roman Empire.

Christianity in other European Countries

After the fall of the Roman Empire, Christianity spread among the people of various European countries. In Ireland Christianity spread through the influence of the Celtic Monks, the most important of the Non-Benedictine monks. St. Patrick was chiefly responsible for the conversion of Ireland into a Christian country. In about 432 A.D. he went to Ireland founded Churches, baptized thousands of people, ordained many priests and founded monasteries. He himself was consecrated as Bishop and made Armagh his see.Scotland became a Christian Country due to the efforts of St. Columba.He founded several monasteries in Scotland of which the Monastery in the Ireland of Jona became the most important. He converted the Scots and Picts.

The introduction of Christianity in England may be traced back to the 3rd Century A.D. even before the collapse of the Roman Empire. Already Britons had become converts to Christianity. British Bishops participated in the Church councils held in European Countries. But Christianity suffered a temporary eclipse when Anglo Saxons conquered England. However it flourished among the cells who took shelter in Wales but gradually they also came to the country. Pope Gregory the Great sent a band of missionaries to England headed by the Benedictine monk

St. Augustine.They landed in England in 597 A.D.They were hospitably received by Ethelbert, the king of Kent whose queen was a Christian princess of France. The king and his subjects were converted to Christianity, by St. Augustine and his followers. The seat of Canterbury was established by St. Augustine, and he became its first Archbishop. From Kent it spread to Northumbria, when its king married a daughter of Ethelbert. After the death of the Pagan King Penda, Merica also was converted.

The conversion of England was undertaken by two groups of missionaries – the Celtic and the Benedictine. The former were from Wales and Ireland while the latter were from Rome. North of England came under the Celtic influence and the South under the Benedictine influence. A controversy now developed between two groups regarding the date of celebrating Easter and liturgical matters. A Council was therefore called at Whitby and the issue was decided in favour of the Benedictines. So the Celtic monks withdrew and England came more fully under the Roman form of Christianity. This prepared the ground for the easy unification of the Country on a common creed.

Germany was converted into a Christian country by English and Celtic missionaries. In the 6th Century A.D Columba went to Eastern Gaul and established monasteries there.He and his followers converted the Alamans. In the 8th Century A.D. Boniface, an English Benedictine monk went to Germany, and converted thousands of Germans. He established diocese in Germany and was himself appointed the Archbishop of Mainz and Primate of the German Bishop.

Moravia and Bohemia, the present Czechoslovakia were brought into the fold of Christianity in the 9th Century A.D. St. Cyril and St. Methodius, two brothers from Greece were invited by the Moravian King to preach the gospels of Jesus in his country. From there it spread to Poland and to Serbia, the present Yugoslavia. From there Christianity spread to Bulgaria and thence to Russia. In the middle of the 10th Century A.D. the Russian queen Olga became a Christian and in the reign of her son Christianity became the official religion of Russia. Almost all the slaves thus became converts to Christianity.

Christianity was introduced in the Frankish Kingdom in the second half of the 5th Century A.D. when the King of Franks, Clovis won a victory over the Alamans.Clovis considered his victory as a gift from the God of Christians and soon embraced Christianity. Christianity came to be strengthened in the Frankish Kingdom when the battle of Tours fought in 732 A.D. Charles Martel defeated the Muslims and saved Western Europe for Christianity. Pepin the short defeated the Lombard's in Northern Italy and by so doing won Pope's support. He gave a wide tract of land to the Pope extending from Ravenna to South of Rome which came to be called Papal Estates. His son Charles the Great or Charlemagne was crowned by the Pope as the Holy Roman Emperor in 800 A.D. He conquered many territories in Europe including France, Netherlands, Belgium, Austria, Spain and Switzerland and prepared the way for the spreading of Christianity in these regions.

Causes for the growth of Christianity

The growth of Christianity from a simple religion to a universal religion may be attributed to many factors. Christianity drew elements from different religious and having there by a new composite character, could attract people from other religious faiths. The teachings of Christianity were simple but highly moral and ethical. The simplicity of its teachings influenced the illiterate masses while its high ethics attracted the learned and the intelligent. The idea equality emphasized by Christianity exercised a profound influence upon the poor and the oppressed and its condemnation of slavery brightened the hopes of the bounded people. Naturally it found ready acceptance from the sections of society. From a spiritual point of view the concept of God, as a loving father who sent his son to redeem mankind from the Slavery of Sin, taught by Christianity, was far above the concept of a Divine Being embodied in many pagan religions. The monotheism to Christianity appealed to the intellectuals whose belief in the multiplicity of gods and goddesses had been shaken by the great philosophers could not satisfy the spiritual thirst of the intellectuals. Christianity with its spiritualism was able to fill the vacuum of the entire Greco-Roman intellectual world. Rationalism in Greek Philosophy could not satisfy the spiritual cravings of the common men with the result that the mystic religious of the orient began to be popular in the Roman world. But the mystic religious of the orient were too vague to satisfy the practical minded Romans. Christianity, which was based upon the teachings of a definite human character, yet having the appeal of oriental despotism, was an answer to this and hence became popular. The use of Greek as a common language of the people of most parts of the Roman Empire stimulated the growth of Christianity ad the same language was employed by the missionaries as well. The Pax-Romana and the excellent system of roads existing in the Roman World enabled the missionaries to propagate the faith safety and easily. To crown all these, Christianity was very much benefited by the selfless services and missionary activities of the Christian monks belonging to different orders. In this respect, the services rendered by the so-called apostles of Jesus Christ like St. Peter and St. Paul deserves special mention.

St. Paul (10 A.D. to 67 A.D.)

St.Paul was one among the twelve disciples chosen by Jesus Christ for special training. He was a Jew born in the city of Tarsus in Southeastern Asia Minor. He was known as the Apostle of Gentiles. He started his career as a tent-maker but eventually gave it up and went to Jerusalem and studied under Gamaliel to become a Jewish priest well-versed in Greek and Hebrew. At first he denounced Christianity and joined in the persecution of Christians. But in 35 A.D he experienced a performed spiritual conversion ad soon became a devoted follower of Jesus Christ.

Paul preached Christianity first among the Jews in Damascus, Syria and Cecilia and then among the gentiles or non-Jews. In the City of Antioch in Syria he founded a church and it is here in 42 A.D. that the term Christians was first applied to Jesus followers. Paul removed many narrow characteristics from Christianity and made it a universal religion. He made no distinction between Jew and Gentile and denied that Jesus was sent merely as the Christ, the anointed God man, who scarified his life for rationing the sins of humanity. He rejected Jewish ritualism as unless or securing Salvation. He wrote a number of Epistles of the New Testament. They are very important because they define clearly the techniques of Christ and are a treasure house of wisdom and spiritually of very high order.

During his missionary activities, Paul suffered great hardship even physical violence. Finally he went to Rome and spent there several years, busily engaging in Christian Evangelism. He was beheaded by about 67 A.D during the region of Nero. When Saul, as Paul was originally known, died, Christianity had own many followers in the Roman Empire. In fact the growth of Christianity as an organized religion owes very much to Paul. In view of this he is some times called 'the Second founder' of Christianity. It was mainly due to his effort that Christianity was separated from Judaism as an independent religion.

CHRISTIANITY AND THE MONASTIC ORDERS

Early History of Monasticism

The term "monasticism" (*monachos*, a solitary person) describes a way of life chosen by religious men or women who retreat from society for the pursuit of spiritual salvation. The earliest form of monasticism appeared in the late third to early fourth century in regions around the eastern Mediterranean. Men and women like Antony (died 356)—whose biography provided a model for future monks—withdrew into the Egyptian desert, depriving themselves of food and water as part of their effort to withstand the devil's temptations. Along the Nile River, in the shadow of the great pyramids, Pachomius (died 312/13) and others established communal structures for ascetics that offered a daily regimen of work and prayer. Though the earliest monasteries were built to promote isolation, Christian intellectuals sought very early on to bring desert monasticism to the city.

Byzantine Monasticism

Monasticism was integral to Byzantine life. From the fourth century, after the founding of the first monastic institution in Constantinople, Dalmatou, monasteries proliferated throughout town and country. By the early sixth century, there were over seventy monasteries in the Byzantine capital of Constantinople. Monks and nuns came to play critical roles in the doctrinal debates at the center of imperial politics.

One of the most important early monasteries was built on the site of the Burning Bush at the foot of Mount Sinai. Recognizing the religious and military significance of this *locus Sanctus*, Justinian I, between 548 and 565, constructed a heavily fortified monastery around the shrine to protect the monks. In the tenth or eleventh century, the monastery took the name of Saint Catherine after acquiring the martyr's relics, which the saint's vita described as having been carried to the mountain by angels. This scene is depicted in the *Belles Heures*.

Though monasteries were landowners from their inception, in the tenth century they began to acquire substantial gifts of cash, precious liturgical objects, land, and livestock. Monasteries, in turn, provided a haven from the world for pious men and women, as well as for social outcasts in need of assistance. One of the major contributions of the monastic members was their achievement in scholarship, providing instrumental books about hymnography, hagiography, and theology. Monastic centers encouraged a fiercely intellectual environment, requiring literacy of brothers and sisters and creating major libraries. Today, the library at the Holy Monastery of Saint Catherine still contains more than 3,000 manuscripts in a variety of languages. Monastic complexes were also patrons and sources of tremendous art and architecture, such as frescoes and wall paintings. The mosaic of the Transfiguration at Saint Catherine's is a splendid example of the artistry encouraged in monastic centers.

Benedictine Monasticism

Monasticism spread quickly to Western Europe. The *Rule of Saint Benedict*, compiled in the first half of the sixth century, laid the foundation for the form of monastic life most commonly practiced there. The rule—with its stress on moderation, obedience to the monastery's leader (the abbot), and a prescribed program of prayer, work, and study—synthesized many of the teachings of the desert hermits and early Christian writers. By the ninth century, Benedictine monasticism had engendered a typical monastic plan that included a church with an adjacent cloister in the shape of a square courtyard. Around the cloister could generally be found the library, chapter house, dormitory, refectory, kitchen, cellar, infirmary, and other spaces essential to the daily monastic regimen. The Benedictine order enjoyed long periods of wealth and power. One of its most influential houses, at Cluny in Burgundy, built the great Abbey Church of Saints Peter and Paul, which was reputed to be the largest church in all of Christendom.

Monastic Reforms in the 12ᵗʰ and 13ᵗʰ Centuries

The founding of the Cistercian order in 1098 marked one of the most important monastic reforms in history. One of its champions, Bernard of Clairvaux, famously denounced the excesses of contemporary monasticism in a twelfth-century letter, criticizing the Church because it "clothes its stones in gold" but "leaves its children naked." Though the Cistercian movement advocated a return to strict asceticism by reducing all forms of material life to the bare minimum, the manuscripts its monks produced did not necessarily scorn rich decoration. The mendicant orders, such as the Franciscans and Dominicans, brought about more reforms in the thirteenth century. Drawn to universities and large cities, Franciscan and Dominican friars lived and preached among the people, supporting themselves by working and begging for food (*mendicare*, to beg).

Women and Monasticism

From its earliest days, the monastic life drew scores of women. Monasteries not only offered women protection for themselves and their property, but also often nourished their intellectual growth and political power. The Benedictine nun Hildegard of Bingen, author, composer, physician, and consultant to popes and kings, is one among many female monastics who participated in the important cultural and political events of her day. Like their male counterparts, abbesses and nuns were patrons and producers of art. Their monasteries also housed great libraries and contributed to the production of illuminated manuscripts.

ISLAM AND SUFI ORDERS

Sufism is defined as "a science whose objective is the reparation of the heart and turning it away from all else but God". It is a religion based on the truth of life and lays stress on the attainment of divine love and compassion of the heart. Sufism had influenced entire Muslim community by 12th Century.The practitioner of this tradition is known as Sufi, Wali, Faqir or Dervish.Sufism represents the inward or esoteric side of Islam and the mystical dimension of Muslim religion. Sufis regarded God as the supreme beauty and believed that one must admire it,

take delight in His thought and concentrate his attention on Him only. Sufism defined itself into various orders; the 4 most popular among these were Chistis, Suhrawardis, Qadiriyahs and Naqshbandis.Sufism roots in both rural and urban areas and exerted social, political and cultural influence on the masses. Sufis brought peace and harmony to everyone's mind in a world full of grieves and sorrows.

RISE OF ISLAM AND SUFISM

The Muslims first came to India in the 8th century AD mainly as traders.They were fascinated by the socio-cultural scenario in this country and decided to make India their home. The traders who came to India from Central and West Asia carried back with them traces of Indian science and culture.As a result they became cultural ambassadors of India by disseminating this knowledge to the Islamic world and from there to Europe. The immigrant Muslims also entered into matrimonial alliances with the local people and learned to live together in harmony. There was mutual exchange of ideas and customs.The Hindus and Muslims influenced each other equally in dress, speech, manners, customs and intellectual pursuits. The Muslims also brought with them their religion, Islam which had a deep impact on Indian society and culture. Let us find out more about Prophet Mohammad and Islam here.

Prophet Mohammad preached Islam in the 7th century AD in Arabia. He was born in AD 5 71 in the Quraysh tribe of Arabia. He migrated to Madina from Mecca in AD 622 and this marked the beginning of the Hijira Era. According-to the Muslim belief, Quran is the message of Allah revealed to Mohammad through his archangel Gabriel. It has been translated into several languages.

The five fundamental principles of Islam are:

(1) Tauhid (belief in Allah)

(2) Namaz (prayers, five times a day)

(3) Roza (fasting in the month of Ramzan)

(4) Zakat (giving of alms)

(5) Haj (pilgrimage to Mecca)

Prophet Mohammad's sayings are preserved in what is called the Hadith or Hadees. After his death the Caliphate was established. There were four pious Caliphs. Islam talked of equality, brotherhood, and the existence of one God. Its arrival particularly made a profound impact on the traditional pattern of Indian society. The rise of both the Bhakti and the Sufi movements contributed immensely in this regard. Both the Bhakti and the Sufi movements believed that all humans are equal, God is supreme and devotion to God is the only way to achieve salvation.

Rise of Sufism

Sufism is a common term used for Islamic mysticism. The Sufis were very liberal in their religious outlook. They believed in the essential unity of all religions. They preached spirituality through music and doctrines that professed union with God. Sufism originated in Iran and found a congenial atmosphere in India under the Turkish rule. Their sense of piety, tolerance, sympathy, concept of equality and friendly attitude attracted many Hindus, mostly from lower classes, to Islam. Sufi saints such as Moinuddin Chisti, Nizamuddin Auliya, and Fariduddin Ganj-e-Shakar were the pioneer sufis who are still loved, respected and honoured in India. The sufis were also influenced by the Christian and Buddhist monks regarding the establishment of their *khanqahs* and *dargahs. Khanqah* the institutions (abode of Sufis) set up by the Sufis in northern India took Islam deeper into the countryside. *Mazars* (tombs) and *Takias* (resting places of Muslim saints) also became the centres for the propagation of Islamic ideas. These were patronized both by the aristocracy and the common people. The Sufis emphasized respect for all human beings.

The Sufis were organised into religious orders or *silsilahs.* These *silsilahs* were named after their founders such as Chishti, Suhrawardi, Qadi and Naqshbandis. According to Abul Fazl, the author of the *Ain-i-Akbari,* there were as many as fourteen *silsilahs* in India during the sixteenth century. Each order had its own *khanqah,* which served as a shelter for the Sufi saints and for destitutes, and later developed as a centre of learning.Ajmer, Nagaur and Ajodhan or Pak Pattan (now in Pakistan) developed as important centres of Sufism. These also started the tradition of *piri-muridi,* (teacher and the disciple).

In order to attain a state of mystical ecstasy, the sufis listened to poetry and music *(Sama)* which were originally in Persian, but later switched to Hindawi or Hindustani. They preached the unity of God and self-surrender unto Him in almost the same way as the votaries of the *Nīrgun Bhakti* movement did. Music attracts everybody, irrespective of language. Slowly such music attracted the Hindus who started visiting the *dargahs* in large number.The Hindu impact on Sufism also became visible in the form of *siddhas* and yogic postures.

UNIT – IV

ASPECTS OF TRANSITION

The period of time from the 1350 to 1650 in Europe has been called the "Age of Transition." A group of people known as the middle class played a significant role during this time, and more specifically in the Renaissance, the Protestant Reformation, the Commercial Revolution, and the rise of national monarchies. Around the mid 14th century, Italy began to grow rich from trade with the Middle East. There was an obvious geographical advantage, and Italian traders were taking advantage. A wealthy and powerful group of merchants and bankers emerged as the new middle class. For the first time, common people had the time and money to pursue outside interests. These interests included the arts and education.

The Renaissance was a rebirth of Greek and Roman ideas. Ideas such as Humanism, Individualism, and naturalism became important to many.Painters, sculptors, and architects created many fine works which reflected these ideas. Some of the middle class created art themselves, but most used their money to support the work of artists. The Medici's were a wealthy Italian family who supported many great artists in the northern Italian city of Florence.

The Protestant Reformation also brought about great changes in Europe. Before this time, any religious writings (including the Bible) were only written in Latin. Books had to be copied by hand, so they were very hard to come by. Two things happened that changed that. First, in 1450Johann Gutenberg printed the first European book with movable type. Also, in the 1520's Martin Luther translated the New Testament from Latin to German. For the first time, middle class Europeans could not only afford a Bible, but they could read it too, because it was written in a language that they could understand. This had dramatic effects. People no longer relied on the clergy for biblical enlightenment. They could now read it themselves.

Towards the end of the 15th century, many European nations became very interested in exploring and exploiting the wealth of foreign lands. Christopher Columbus' unexpected discovery of the Americas in 1492 triggered an even more intense desire for exploration. People in the middle class had a lot to gain from their country's exploration of new lands. It offered many opportunities for adventure and wealth. These opportunities caused the Commercial Revolution. A business venture (such as trade with other countries) required an enormous amount of wealth.

Some times prospective businessmen formed something called a joint-stock company.Several investors would put their money together for a commercial undertaking, and share the profits. Sometimes a company would sell huge shares or stocks to many people and profit immensely. The Dutch East India Company and the English East India Company were two such examples.

By the early 1500's England, Spain, and France had developed strong central governments whose rulers were called absolute monarchs. Powerful government, such as these, usually brought peace and prosperity to a nation.Businessmen did not have to worry about such inconveniences as constant civil disorder, wars between neighboring kingdoms, different monetary units produced

by different lords, and expensive taxes by individual rulers. The government also produced a standard currency for the entire country.This made doing business easier, and many middle class people became bankers.In general the rise of national monarchies brought peace and economic stability to the region.

The middle class played a significant role in the Age of Transition.They supported artists during the Renaissance. They learned to read the bible and helped to spread Protestant ideas. They encouraged, invested, and took part in overseas expeditions during the Age of Exploration. The rise of national monarchies made their business easier to conduct and more prosperous.

The transition from the medieval to the modern world was foreshadowed by economic expansion, political centralization, and secularization.A money economy weakened serfdom, and an inquiring spirit stimulated the age of exploration.Banking, the bourgeois class, and secular ideals flourished in the growing towns and lent support to the expanding monarchies. The church was weakened by internal conflicts as well as by quarrels between church and state. As feudal strength was sapped, notably by the the Hundred Years War and the Wars of the Roses, there emerged in France and England the modern nation state. A forerunner of intellectual modernity was the new humanism of the Renaissance. Finally, the great medieval unity of Christianity was shattered by the religious theories that culminated in the Protestant Reformation.

The Carolingian Renaissance

The Carolingian Renaissance was a period of intellectual and cultural revival occurring in the late 8th and 9th centuries, with the peak of the activities occurring during the reigns of the Carolingian rulers Charlemagne and Louis the Pious. During this period there was an increase of literature, writing, the arts, architecture, and jurisprudence, liturgical and scriptural studies. The period also saw the development of Medieval Latin and Carolingian minuscule, providing a common language and writing style that allowed for communication across most of Europe.

The use of the term renaissance to describe this period is contested, due to the majority of changes brought about by this period being confined almost entirely to the clergy, and due to the period lacking the wide-ranging social movements of the later Italian Renaissance. Instead of being a rebirth of new cultural movements, the period was more an attempt to recreate the previous culture of the Roman Empire.

Scholarly efforts

The lack of literate persons in eighth century Western Europe caused problems for the Carolingian rulers by severely limiting the number of people capable of serving as court scribes. Of even greater concern to the very pious rulers was the fact that not all parish priests possessed the skill to read the Vulgate Bible. An additional problem was that the Vulgar Latin of the later Western Roman Empire had begun to diverge into the regional dialects, the precursors to today's Romance languages, that were becoming mutually unintelligible and preventing scholars from one part of Europe being able to communicate with persons from another part of Europe.

To address these problems, Charlemagne ordered the creation of schools. A major part of his program of reform was to attract many of the leading scholars of his day to his court. Among the first called to court were Italians: Peter of Pisa, who from 776 to about 790 instructed Charlemagne in Latin, and from 776 to 787 Paulinus of Aquileia, whom Charlemagne nominated as patriarch of Aquileia in 787. The Lombard Paul the Deacon was brought to court in 782 and remained until 787, when Charles nominated him abbot of Montecassino. Theodulf of Orléans was a Spanish Goth who served at court from 782 to 797 when nominated as bishop of Orléans. Theodulf had been in friendly competition over the standardization of the Vulgate with the chief among the Charlemagne's scholars, Alcuin of York. Alcuin was a Northumbrian monk and deacon who served as head of the Palace School from 782 to 796, except for the years 790 to 793 when he returned to England. After 796, he continued his scholarly work as abbot of St. Martin's Monastery in Tours. Among those to follow Alcuin across the Channel to the Frankish court was Joseph Scottus, an Irishman who left some original biblical commentary and acrostic experiments. After this first generation of non-Frankish scholars, their Frankish pupils, such as Angilbert, would make their own mark. The later courts of Louis the Pious and Charles the Bald had similar groups of scholars. Among the most important was John Scotus Eriugena.

One of the primary efforts was the creation of a standardized curriculum for use at the recently created schools. Alcuin led this effort and was responsible for the writing of textbooks, creation of word lists, and establishing the trivium and quadrivium as the basis for education.

Another contribution from this period was the development of Carolingian minuscule, a "book-hand" first used at the monasteries of Corbie and Tours that introduced the use of lower case letters. A standardized version of Latin was also developed that allowed for the coining of new words while retaining the grammatical rules of Classical Latin. This Medieval Latin became the common language of scholarship and allowed administrators and travelers to make themselves understood across Europe.

Carolingian art

Carolingian art spans the roughly 100-year period from about 800–900. Although brief, it was an influential period: northern Europe embraced classical Mediterranean Roman art forms for the first time, setting the stage for the rise of Romanesque art and eventually Gothic art in the West. Illuminated manuscripts, metalwork, small-scale sculpture, mosaics and frescos survive from the period.

Carolingian architecture

Carolingian architecture is the style of North European architecture promoted by Charlemagne. The period of architecture spans the late eighth and ninth centuries until the reign of Otto I in 936, and was a conscious attempt to create a Roman Renaissance, emulating Roman, Early Christian and Byzantine architecture, with its own innovation, resulting in having a unique character.

Carolingian music

In Western culture, there had been an unbroken tradition in musical practice and theory from the earliest written records of the Sumerians (c. 2500 BC) through the Babylonians and Persians down to ancient Greece and Rome. However, the Germanic migrations of the 400s AD brought about a break with this tradition. Most in Western Europe for the next few centuries did not understand the Greek language, and thus the works of Boethius, who saw what, was happening and translated ancient Greek treatises into Latin, became the foundation of learning during this period. The advent of scholarly reforms by Charlemagne, who was particularly interested in music, began a period of intense activity in the monasteries of the writing and copying of treatises in music theory —the Musica enchiriadis is one of the earliest and most interesting of these. Charlemagne sought to unify the practice of church music by eliminating regional stylistic differences. There is evidence that the earliest Western musical notation, in the form of neumes in camp aperto (without staff-lines), was created at Metz around 800, as a result of Charlemagne's desire for Frankish church musicians to retain the performance nuances used by the Roman singers. Western musical practice and theory of today can be traced in an unbroken line from this time to the present, thus it had its beginnings with Charlemagne.

Economic and legal reforms

Charlemagne was faced with a variety of currencies at the start of his reign. To correct problems these various currencies caused, he standardized a system based on a pound of silver (Livre tournois). Deniers were minted with a value of 240 deniers to a pound of silver. A second value, the solidus, was also created as an accounting device with a value of twelve deniers or one twentieth of a pound of silver. The solidus was not minted but was instead used to record values such as a "solidus of grain" which was equal to the amount of grain that twelve deniers could purchase.

Revival of Towns and Trade

The history of ancient civilized countries shows that the growth of towns' life was closely interlinked with the growth of civilization. The towns and Cities had been the focal points of civilization in the past and they are at present.The civilization of the Roman Empire also centered round the Cities. But when the Roman Empire fell in the 5th Century A.D. towns and Cities also declined in importance. Most of them were by to Civilization. In general town life in Europe was of little importance between 500 A.D. But after 800 A.D. the towns began to slowly emerge and by the 10th Century A.D. they again became the new centre of Western Civilization.

Favourable Factors

Certain factors helped the growth of towns in the medieval period. The most striking social factors were the growth of population the death or impoverishment of feudal barons and the decline of serfdom. The growth of population led to an increasing demand for the necessaries of life. This in its turn led to a rapid increase of trade and commerce. Accordingly along the trade-routes business activities came to be concentrated. Another social cause was the decline of

serfdom. The Serfs who escaped from or freed by feudal barons, entered into new occupations and migrated to places where industries and other business activities were growing. Similarly during Crusades, many feudal barons lost their lives and those who survived found themselves very much impoverished. When such feudal nobles returned to their domains, they leased out their lands or sold away their feudal privileges in return for money.

Besides these there were also economic factors like desire for profit from trade with the Eastern Countries and the enterprising spirit of certain persons to purchase their freedom feudal nobles and to establish towns. But the growth of trade and manufacturing was probably the most important economic factors. Town and trade had always been interrelated with each other. Therefore the revival of one met the revival of the other.

Places of Origin

Medieval towns usually grew in and around places which had been great importance in the life of the people. Some arose on the ruins of old Roman Cities, some around the castles of feudal nobles and some near Churches and Monasteries. Town also grew out of market places. Certain towns developed on the Sea-coast on river banks.

Struggle for Freedom

The population of medieval town consisted of two main classes the artisans or producers and the merchants. The artisan class formed the majority.This Class grew in size on account of the growth of industries resulting from the revival of trade and other migration of Serfs from manors to find employment in towns.The merchant Class formed a distinct social group. It was composed of those traders who lived in one place permanently and those who traveled from place to place, selling their goods.

Originally towns were under feudal control as they were situated with in the dominions of feudal lords. But merchants and artisans resented feudal control. They demanded that as they did not cultivate lands, no feudal dues should be collected from them. They also wanted to be free from market tolls. They demanded the rights of making their own laws, administering justice for themselves, levying their own taxes and issuing their own coinage. The feudal lords refused to grant these demands and a struggle was started. Gradually they gained freedom by the Kings as in the case of England. Some others secured freedom by forming association of free citizens called Communes as in France.

Still others obtained it by fighting against the Muslims as in Spain. Yet others got it by forming Leagues for mutual protection. This triumph of townsmen in their struggle for greater self Government was of great significance in Medieval European history. It signified the rise of a new powerful, independent and self-assured class. Whose interest in trade instead of warfare radically changed all social and economic history and with its rise started the fall of feudalism, and the advent of modern society.

TOWN GUILDS

Merchant Guild (see Unit 2 also)

When townsmen gained autonomy, they organized association for the furtherance of their social and economic interests. Such association came to be called Guilds. A Guild was organized for various purposes such as to solve employer-worker problems, to regulate prices, to govern production and distribution, to formulate a code for business practices, to protect an individual member as a business associate and assure the social status of his family.

The Merchant Guild was the association of mechanism in a town. Its membership was usually restricted to the merchants of a particular town but some times merchants from other places were also made members. Every guild had a patron saint and its administration was carried out by various officials like Alderman, bailiff, treasurer, recorder, Sergeant etc. It was officially separated from town government but the leading members of the Guild were generally the officials of the town government.The merchant guild performed several economic, social and cultural and charitable functions. It monopolized towns import and export trade, fixed prices of goods, prescribed standards for the quality of goods, and permitted only reasonable profit in sale. It checked malpractices in trade like hoarding. Profiteering etc. it settled disputes among merchants in the Guild Court according to its own legal Code. It provided financial assistance for burial expenses, aided the members who fell in poverty, gave alms to friars, lepers, poor ad sock. It held social gathering in Guild hall and periodically held processions in honour of their patron-saint.

Craft Guild

At first merchants and craftsmen belonging to a particular trade had a common guild but when gradually the merchants began to exclude craftsmen from the Guild, the latter formed their own association called the Craft Guild. It was organized in the same lines as the merchant guild but it differed from the Merchant guild in three respects. Firstly it was limited to one specific trade or Craft. For example all Goldsmiths were together in one Guild. This system led to a great deal of specialization. Secondly it recognized three different classes of workers with in its jurisdiction apprentice, journeyman and master craftsman. Apprentice was the trainee, the journeymen was the independent craftsman who carry to led his apprenticeship and the Master Craftsman was the journeyman who passed a test held by the Guild board verifying his proficiency and who was designated as Master and admitted as a member of guild.

Like the merchant Guild, the craft guild also performed various functions. It framed rules and regulations, subject to the laws of the State and the merchant Guild. These rules were concerned with the working conditions of craftsmen, their wage, prices of their products, member of masters in an area, apprenticeship etc. It encouraged the production of high quality goods on and took disciplinary actions against members indulging in fraudulent practices. It also performed social and charitable functions. It built Churches, Schools and Hospitals, provided poor relief and insurance protection. Arranged for funerals and paid dowries.

Town Life

A Medieval town had usually three parts, the town proper, the suburbs and outer zone. Every town was fortified by walls made up of wood but replaced later by stone. The houses were built even on bridges leading into the town. Buildings had even as many seven storeys. The houses projected over the streets. Streets were narrow, dark and evil-smelling. Water supply and sanitation system were inadequately developed. Apart from epidemics like plague and typhoid, fire was also curse for townsmen. However they did not lack in amusements. Tilting and wrestling were common forms of amusement for the youths. Football was an exciting game. The mystery and miracle plays held in streets and open spaces, royal and Civic processions dancing in the open and drinking bouts were very popular entertainments. The fairs held seasonally or annually provided a wider scope for catering to their economic and intellectual needs. A fair was an elaborate event held in certain specified areas, seasonally or annually. To the fairs flowed products and people from all Europe. The fair activities were governed by strict rules and when fair was being held regular laws of the region were set aside and were replaced by a commercial code called Law Merchant. Disputes that arose were settled by special courts. The fair was of great significance as it became a clearing house for goods and ideas both. It led to the exchange of ideas and information regarding new methods in agriculture, industry and transportation. It was largely responsible for the increased use of bills of exchange and letters of credit. It not only led to the growth of a money-economy but also to the breakdown of the isolation of towns and the provincial character of manorial system.

Role of Towns

Towns played an important part in Medieval European society. Each town had a municipal Government Consisting generally of a town council elected by the Merchants and Craftsmen for one year. It was the first of its kind in Western European which provided a basis for later popular representative institutions in Europe.The Towns familiarized the Europeans with new products and money economy. They also developed the banking system. They also did much in improving the culture of the society. With the growth of trade, especially with oriental countries, new articles of luxury came to Europe and their use was widely spread among the wealthy merchants and nobles. This raised the standard of living of the people contact with the outside world, through commercial activities pointed by the great cities enabled the Europeans to become familiar with oriental ideas and institutions. This influenced European thoughts and arts.The towns encouraged learning, art and architecture. They established Schools ad patronized scholars, artists and poets. The town halls ad Cathedrals built by the towns were characterized by beauty and splendor.

Medieval towns set examples for bringing about inter-state co-operation. As merchants from towns went to foreign countries for trading purposes they had to be assured of their rights there. They had also to seek for further privileges. Hence groups of towns joined together. During the 13th Century such a confederacy of towns arose in North German Cities in 1241.When Hum berg and Luberg formed the Hanseatic League for mutual protection and support. Subsequently the river towns also joined them. It established permanent trading stations in such leading cities

like Novgorod. In the absence of a strong political authority in Germany, the Hanseatic League organized its own navy and successfully fought against Denmark. It established a representative institution called Diet for dealing with the trading problem affecting all member cities. It accumulated great wealth out of its monopoly on Baltic herring fisheries, control over Russian trade and its trade relations with England and Netherlands. It controlled trade in Baltic and North seas and mainly shared in the distribution of goods to the continent in the 15th Century.

SCHOOL SYSTEM

With the fall of the ancient Roman Empire, the classical Greco-Roman school system had also come to an end. The school system was not revived, until the 9th century, when new initiative was taken during the period of the Carolingian renaissance. In the medieval period very few people seem to have learned to read or write. Even a lot of priests could not even read the Bible, though the Bishops tried to make sure that all priests could read a little.Because of this, a lot of churches and monasteries began to run free schools for boys who were going to be monks or priests. Some girls who became nuns also learned to read and write.

Charlemagne realized that his empire needed educated people if it was to survive and compete with other empires, like that of the Arab empire of his times.Therefore he turned to the Catholic Church as the source of such education. He ordered that every cathedral and monastery in his empire should establish schools to provide free education to everybody who had the intelligence and perseverance to follow a demanding course of study. Accordingly several schools were started in the different cathedrals and monasteries in Europe.The subjects taught in these schools were grammar, rhetoric, Latin, astronomy, philosophy and mathematics. However, the only natural science taught came from popular encyclopedias based on ancient writings of Pliny and other Roman writers.

Medieval students often sat together on the floor, scrawling notes from lessons using a bone piece or ivory stylus on wooden tablets coated with green or black wax. Knights were also educated as illiterates were looked down.Girls were generally and virtually ignored when it came to education. However, daughters of very rich and powerful men were allowed to attend select courses.

By 15th century there were options for a student to be educated further. Some schools even housed both genders, but this was restricted to day time only. The children in the schools were taught basic requirements like to read and write. Most of the children were interested to study how to read and write, as the guild selected their apprentices, who were literate. Peasant children also began to go school, but their numbers were very less. They were taught how to read and write. Some basic mathematics was also taught them.

While children of peasants were usually sent to monasteries for basic education, children of nobles were taught at nunneries. Nuns taught them how to read and write and also how to pray. Girls were taught additionally how to spin and needle work amid other domestic skills. The objective of this type of education was to prepare them for later life as basic skills were preferred when a woman got married. If a child took his or her studies at the monasteries seriously, he or she would have a monastic life. There were many schools that operated without the use of books. Students were taught by skilled masters.

As time passed by, some aspects of medieval education have faded while others have remained.In the course of time several universities were established in the different parts of Europe as a part of providing higher education in the medieval period. Several higher education centers had existed in Europe for several years, even before the formal establishment of the universities. The first institutions of higher education in Europe were the Salerno University, university of Constantinople, Preslave Literary School and Orhid Literary School in the Bulgarian empire, all established in the 9th century itself. They were followed by the University of Bologna (11th century), University of Paris (12th century), Oxford University (12th century), Cambridge University (13th century), University of Montpellier, Padua University and Naples University (13th century).

School system developed in the Islamic world during the period of the Abbasid Caliphate.There was two types of schools: the Maktab or elementary school and the Madrasah or higher education centers. In the early beginnings of Islam customary meetings were conducted in mosques to discuss religious issues. The knowledgeable among the discussants were called Shaiks and they gradually began to hold regular religious education sessions called 'Majalis'.

The beginning of 'Maktabs' dates back to 10th century CE, often attached to endowed mosques. Avicenna wrote in the 11th century that children could be better if taught in classes instead of individual tuition from private tutors. Children were sent to Maktabs at the age of 6 and taught primary education until they reach the age of 14. Thereafter they join the Madrassahs, where they had to acquire manual skills also regardless of their social status.The students were allowed to choose subjects of specialization in reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship etc.

There were opportunities for female education too. They could also study and earn 'Ijazahs' or academic degrees and qualify as scholars and teachers. While it was not common for women to enroll as students in formal classes, it was common for them to attend informal lectures and study sessions at mosques, madrasahs and other public places.

A good education was always valued in China as people believed that education ensured not only the future and development of the individual but also of the family and the country as a whole. During the period of the Han dynasty there were several schools in China, funded by the emperor. The students worked hard in the schools, because the schools prepared them to participate in the competitive examinations for government jobs and whoever scored highest marks in the examination could get good job in the government service. The elementary education started at the age of 6. Most of the elementary schools in medieval China had only one teacher for the whole school.They were taught how to read and write and to memorize page after page of Confucian philosophy and also painting and writing essays.The students remained in the schools till the age of seventeen, hen they were prepared for writing the competitive examinations. In the schools related with Buddhist monasteries, children were taught Buddhist philosophy also.

In medieval India the earlier school system continued. The Gurukula School system was still there, which was the private teaching system. It provided direct personal relationship between the teacher and students, as the students resided with the teacher.The Gurukulas were generally established in more or less secluded places away from the main settlements.The curriculum in the Gurukulas included grammar, literature, philosophy and astronomy.

In South India there were several Temple Schools, which became a common feature by the 10th century. They were inspired by the Buddhist monastic educational institutions. These schools were supported by land-grants and other forms of endowments.For giving education to the Brahmins, the Agrahara village institutions were also started. The activities of the Buddhist educational institutions were faded away during the middle ages in India.

With the coming of the Sultanate rule in North India, the Islamic education system was introduced in the urban centers in North India. The pattern of education system implemented by the Sultanate and Mughal rulers was that of the Arab education system of Maktab or elementary schools and Madrasah or the secondary schools. Several Maktabs and Madrasahs were started in the different north Indian citieis by the rulers and nobles. Apart from the education relating to religion under the guidance of the Ulema, medicine, Arabic literature, grammar, philosophy etc. were also taught. Women education had also prevailed.

Medieval Universities

During the early medieval times, education and learning were the monopoly the Church and their purpose was chiefly to train the students for ecclesiastic life and to instill in them a steadfast devotion to the Church and its creed Monasteries were the chief centers of learning but the scope of education imparted there was very limited.They did not function as centers of popular education. But in the 8th Century A.D. there took place a revival of education owing to the efforts of Charlemagne. He established a palace school at his capital where sons of nobility were given education. Although he experiment started by him was not continued after his death, the palace school founded by him became a model for several Cathedral Schools which sprang up in many Cathedral towns of Europe. The chief subjects taught in these Schools were the so called seven liberal arts such as Grammar, Rhetoric, Logic, Arithmetic, Geometry, Astronomy and Music. But the Cathedral Schools were incapable of teaching new concepts in Mathematics and Logic or professional subjects like Law or Medicine. Amore elaborate institution was required to satisfy the demand and that was provided by the University.

The Term University is derived from the Latin word Universities. Universities meant a guild of learners, both students and teachers; who came together to study at particular place. University was thus patterned on the same lines as those of a craft guild consisting of masters' ad apprentices. But University of this kind has no separate building, campus, endowments or organization. The only two requisites for a University were the teachers and the students.

Organization

In Medieval times Universities were organized on two different patterns. The students themselves constituting the guild or Corporation represented one pattern. This pattern was set by the University of Bologna. It was followed by the Universities in Italy, Spain and Southern France. In this pattern the students employed the teachers, paid their salaries and determined the service conditions of the teachers. The Universities of this pattern were mostly secular institutions, distinguished by an ante-clerical spirit. The guild of teachers represented the second pattern and that included four faculties of arts, theology, law and Medicine, each headed by an elected Dean. Most of the Universities in Northern Europe were modeled on this pattern. The head of the Faculty of Arts was also the head of the University and he was designated as Rector.

Curriculum and Courses of Study

In a Medieval University Curriculum consisted of seven liberal arts in addition to Law, Medicine and Theology. The first three of the liberal arts namely Grammar, Rhetoric and Logic (Trivium) were offered for a period of three to five years. After completing their study, a student was conferred the Bachelors Degree. There after for the study of the other four liberal arts like Arithmetic, Geometry, Astronomy and music (Quandrivium) another three to five years could be made use of. After receiving Bachelors Degree a student became eligible for a further study in such subjects like law, Medicine and theology for which much more years were prescribed. The course for Doctors Degree was more severe and it required specialized training. A student undergoing this Course of study had to prepare a thesis relating to his subjects successfully defend it. That was done the Doctors Degree was conferred on him.

Features

A Medieval University was usually an independent community. All University men were called Clerks. They were exempted from paying taxes and rendering military service. The method of teaching was lecture method and the students had to depend much upon such lecture classes since books and libraries were very rare. The only books were manuscripts consisting of parchment leaves bound together. With the invention of printing, printed books were used by the students who could afford to buy them. Classrooms; if at all a University was provided with a building and the furniture were inadequate. The students usually sat on low benches while the teacher taught from platform. Generally the first class started at day break and lasted for three hours after which the students would have their first meal. It was followed by recreational activities at the end of which the second class would start. Debates of Disputations were also held for dispelling the monotony of class exercises.

As there was no control over the students in a University, from the 13th Century onwards Colleges were formed and attached to the Universities. They were formed both French teaching and residential purposes. In each College the Master and the Students resided together. From among the most brilliant Students who were called 'Fellows', one was selected to act as a kind of manager of the establishment and he was later designated as 'Principal'.

Great Universities

Italy, which was the home of Universities, had a very reputed University and that was the University of Bologna. It was the greatest centre for the study of law. It owed its popularity to the great teacher of Civil Law Irnarius. The students at Bologna were organized into two student guilds, composed of students from Italy and those from beyond the Alps. The student guilds controlled all academic matters excepting the conferring of degrees.

In France, Paris University was the most important. It consisted of the undergraduate School of Arts and the gradual Schools of theology, philosophy, law and medicine. Originally is supported the Pope but later it supported the King and different much to separate like French Church from Rome. It produced some of the greatest Scholars like Peter Abelard, Thomas Aquinas, and Roger Bacon.

In England the two great Universities emerged – Oxford and Cambridge Universities.The University of Oxford developed from a great School started in 1167. Cambridge University was established in1209 to help the Scholars who fled from Oxford after a riot. Late in the 13th Century, the college system started and gradually the two Universities came to have a net-work of Colleges.

FEATURES OF TRANSITION

The period between the 14th and 17th centuries, especially in Europe, witnessed a series of interrelated changes that turned out to be the features of the transition from the medieval to the modern period. Though this transition was spear-headed by certain European countries and the process of transition in discussed on the basis of the changes that took place in Europe, the impact of the transition was great on the entire world. Several features like economic, political, social and cultural had hastened the transition process.

Economic:

The disintegration of the feudal system in Europe was the most crucial aspect of the transition. The disintegration of feudalism in Europe was due to internal and external contradictions. While some of the historians like Mauric Dobb highlight the internal contradictions as basic reason for the decline and disintegration of feudalism, Paul Sweezy and others give importance to the aspect of external factors for the disintegration.

The 14th century crisis in European Economy' hastened the disintegration of the feudal society. It led to the conflict between the land owning aristocracy and the serfs or agricultural producers. Serfs were forced to produce for lords and so they had no interest in increasing production. Their production was for sustaining. Lords, on the other hand were getting sufficient food and as long as they got it they were not bothered about introducing new technological innovations in the agrarian sector. As production was not for market there was no competition for innovation. There was no investment in productive technologies.

The existing arrangement in the agricultural sector was shaken by the demographic crisis of the 14th century. The agricultural productivity in European and reached its technological limitations and stopped growing, resulting in a general stagnation. Deforestation and the conversion of pastures into arable land badly affected the ecological balance. The growth of population also caused for shortage of land and food. There occurred several famines in Europe in the 14th century, culminating in the 'Great Famine' of 1315-17. These famines reduced the food production. The great Famine was followed by the 'Black Death' of 1348-50 in which nearly one-third of the European population got perished. At certain regions it had gone up to just half of the existing population. About 25% of the villages were depopulated. Those who survived fled to larger towns and cities.

Economic historians have concluded that the Black Death began during a period of recession in the European economy and it only served to worsen it. The reduction in the total population paved way for less competition for resources, availability of more fertile land,and food. The great population loss brought economic changes based on increased social mobility as depopulation further eroded the peasant's already weakened obligations to remain on land.The sudden scarcity of cheap labour provided an incentive for landlords to compete for peasants with wages and freedom that represented the roots of capitalism.

The Peasant Revolts of the 14th and 15th centuries further sharpened the economic crisis. There were several causative factors that had contributed for these peasant uprisings. There was a high demand for agricultural labourers. The surviving serfs either had moved to the towns or turned as tenant farmers who got the freedom to market their goods. The enclosure movement and the advent of the capitalist farmers into the European rural areas forced the small peasants to sell their lands and move to the towns. Many of them gave up farming and seek wage labour. The landlords began to pressurize the government to help them to squeeze the remaining agricultural labourers and peasants. With the support of the government they began to impose stringent measures upon the peasants.This naturally led the peasants to revolt.

Several countries in Europe like France, England, Germany and Bohemia witnessed wide spread peasant revolts during the 14th and 15th centuries. Eventually all these revolts were suppressed by the feudal lords with the support of the state. The French 'Jacquerie' of 1358 which led to over thirty thousand deaths and the English peasant revolts of 1381 which for a time capture London were the two most important and significant revolts of the period. As a result of these revolts the feudal lords were forced to sanction certain concessions to the peasants.The state legislations made less harsh on the peasants. The peasants were able to purchase their freedom in many cases and were allowed to pay fixed rent to the landlords.These peasant revolts and their consequences had hastened the decline of feudalism.

The development of trade and commerce hastened the transition process. By the 14th century Baltic Sea became one of the most important trade routes for international trade. The Hanseatic League, the alliance of trading cities, facilitated absorption of vast areas of Poland, Lithuania and other Baltic countries to the general economy of Europe. This led to the growth of powerful states in Eastern Europe. The rise of the merchant class though linked with the growth of

towns and trade helped the transition process, as they had no obligation to the feudal lords and to the entire feudal system. The trade in the Mediterranean port cities, dominated by the Italian cities of Florence, Genoa and Venice made resurgence in the oriental trade. Annual trade fairs began to be conducted in the different parts of Europe, which attracted merchants from distant areas also. Even rulers and nobles came to these fairs for purchasing costly articles from the orient. The accumulation of primary capital in the hands of the traders and merchants towards the end of the medieval period prepared the necessary background for the rise and growth of a new economic system.

Political:

The period between the 14th and 16th centuries witnessed a political transformation in Europe. The political fragmentation of feudalism gave way to the rise of strong centralized monarchies in the form of nation states. The political order of the feudal society was immersed in intermittent wars between the feudal lords and sometimes with the king also. The newly emerged merchant class and other middle classes in the towns and cities became more powerful and they naturally longed for a society where law and order is maintained. For this, it was necessary that the kings to be freed from their links with the feudal lords. The Kings, on the other side also were looking for opportunities to curtail the powers of the feudal lords and to consolidate the power of the states in their own hands. The social and economic consequences of the Black Death, Famines, peasant revolts etc. also had necessitated political changes in Europe.

Though the peasant revolts were suppressed by the feudal lords, it was with the military help of the kings and the lesser feudal lords became aware of the fact that a strong monarchy was essential for their existence. The power of the feudal lords had already declined with their sanctioning of freedom to their serfs from bondage. The serfs had become free peasants and they had the obligation of paying rent only to their lords now. The 'corvee' system had been already abolished. The political consciousness of the peasants, which they had gained through their revolts against the feudal lords, now turned for a strong centralized monarchy. Above all, the introduction of the gun powder in the warfare and the enjoyment of the kings in its monopoly made the kings more confident of evading the threats of the powerful lords and nobles.

With the support of the middle class in the towns and cities the kings began to consolidate more powers in their hands and subsequently the centralized monarchies and growth of nation states had become a reality. England and France became the two powerful nation states to emerge in the beginning, followed by Portugal, Spain, Poland, Hungary etc. The Hundred Year's War (1337-1453) between England and France strengthened the centralized monarchies of both the nation states. By the 16th century, Spain had emerged as the most powerful nation state in Western Europe. The nation states of Portugal and Holland followed. The formation of the nation states in Europe established comparative peace and order in those areas, which in all ways ensured the growth of economic development which ultimately led for the transformation of the existing economic system in Europe. The growth of nation states, with the emergence of a uniform culture, common language, national legal system etc. paved way for the changes in the social and cultural fields also.

Social and Cultural:

The Crusades, the break-up of the feudal order, the growth of trade and commerce, the emergence of nation states, the emergence of new classes, the introduction of printing, the introduction of gun powder etc. drastically changed the social system of Europe in the 14th and 15th centuries and heralded a new society. The changes that took place in the ensuing modern period had their roots in the late middle ages. The disintegration of feudal system paved for the emergence of a new social system based on social mobility and individual freedom.This change affected every aspect of European society.The cities and towns with their anti-feudal outlook spearheaded a new social ascendancy, with the support of the newly strengthened monarchy.

The crusades helped the Europeans to come into contact with the more civilized societies outside their continent. The crusades helped the inflow of new information and knowledge to the Europeans. The Black Death and the death of the millions of people undermined the domination of the Church and the religion upon the common people. Their confidence in the church as a medium of solace to their problems was shattered. This was further developed with Great Schism that had eroded the Christian church during the later phase of the middle ages.

The introduction of printing altogether changed the knowledge system. Hitherto knowledge was the monopoly of a limited section and now printing made knowledge more popular.This led to the growth of vernacular languages.The organization of the nation states on the basis of the languages also helped for this growth. The rise and growth of the middle class in the cities and towns changed the formation of the European society. In the course of time this middle class dominated the society with a freedom loving outlook and scientific orientation.The earlier social relations were shattered and a new social relation was on the mooring.

European culture had in general turned very morbid in the second half of the 14th century. The common trend was the mood of pessimism and the works of art turned dark with representations of death. Both sculpture and painters began to portray dead and dying as well as images of death. People's attitude towards music and art changed as they began to see and experience the depression around them. The horrific nature of the Black Death was reflected in the realistic depictions of human sufferings. In Boccaccio's 'De-Cameron' a group of young people feeling the plague take refuge in a house outside the city of Florence, where they entertain each other with colorful and irrelevant stories. While these stories are often seen as a rejection of traditional medieval values, Boccaccio himself was critical of those who abandoned relatives and friends in the face of plague.

However, shortly after this doom, the newly emerged rich class in the cities began to invest in religious art for churches and chapels often made in gratitude for being spared the plague or with the hope of preventing future infection. Marked by the economic expansion, political centralization and secularization the new world of culture was on the beginning. Banking, bourgeois class and secular ideas flourished in the growing towns which inaugurated a new form of cultural trend but with its roots in the medieval period.

The science of alchemy or the medieval chemical science and speculative philosophy was also affected by the Plague. As a specialty and method of treatment, it was considered the norm for most doctors prior and during the Black Death, but after the plague has taken its toll; the practice of alchemy slowly began to wane. People realized that the 'cures' used by many doctors throughout the Christendom and the Islamic world only helped to worsen the conditions of the sick. Liquor (distilled alcohol) originally made by alchemists was commonly used as a remedy for black death and as a result the popularity and consumption of liquor in Europe rose dramatically in the second half of the 14th century.

Towards the end of the middle ages European society was ready for an outburst in all fields.The revived trade and commerce could generate a money economy and it penetrated to the closed economy of the feudal phase. Production became for exchange also instead of the earlier one, production for consumption only. The growth of towns and cities and the dynamism of the new bourgeois were supplemented by a new spirit of enquiry which could shatter the stagnation of the existing society. The world view of the Europeans was undergoing a favourable change which heralded the modern period.

Crusades and Cultural and Scientific Exchanges

Crusades were the Holy Wars or armed pilgrimages intended to liberate the hold land of Jerusalem, by the Christians in Europe, from Muslim control. It lasted for nearly 200 years between 1095 and 1291 AD.In other words Crusades, which were mainly organized by the Popes, were militant pilgrimages undertaken by the Christians of Europe against the Muslims, with the object of recovering Christian holy places from Muslim control. Originally Crusade meant a holy war fought by Christians against the Muslim Turks, but later on it came to mean any war sanctioned by the Pope.

The main impetus behind the Crusades was undoubtedly religious. The Seljuk Turks, who were recent converts to Islam, were fanatical and cruel and their movement westward out of Asia was threatening to the Christian Europe. The Turks defeated the eastern Roman Emperor in 1071 A.D. at the battle of Manzikert and gained the eastern portions of Asia Minor. Constantinople, the capital of the Eastern Roman Empire thus lay open to the Muslim attack. If Constantinople fell, it meant a great disaster for Europe. Meanwhile the Turks had a captured Jerusalem and started ill-treating the Christian Pilgrims. Pilgrims from Europe to Palestine returned t their native places with the magnified stories of the cruelties of the Turks. Peter the Hermit, one among such Pilgrims provoked the Christian sentiments to such an extent that the church was roused to action and called upon all Christians t take up arms against the Muslims.

Besides this there were also other motives. The Knights of Europe wanted to display their spirit of chivalry and they felt that war would provide opportunities to satisfy this spirit. The deserve of nobles to obtain lands, of debtors to escape their creditors, of thieves to escape justice, of Serfs to be from the clutches of their feudal lords and of the Italian Cities to reap profits of their trade were other inducing factors.

Main Crusades

From the end of the 11th Century to the end of the 13th Century there were eight distinct crusades of these four were more important. In the course of the first Crusade fought between 1097 and 99, the Christians captured Antioch and Jerusalem, Antioch, Tripoli and Edessa. In the second Crusade which started in 1147 the Christians failed against the Muslims. The third Crusade named as 'the Crusade of Kings' started in 1189.Three leading Christian monarchs of Europe led this Crusade Frederick Barbarossa of the Empire, Richard I of England and Phillip Augustus of France owing to a quarrel among the three Richard I was ultimately left alone to face Saladin, the leader of the Muslims. After some fight, the Crusade ended with a truce between Richard and Saladin in 1192. According to the truce, Richard acknowledged the conquests of Saladin but in return fourth Crusade was started in 1202. Instead of fight between the Christians and s, it turned out to be a fight between the Christians themselves when the Crusades interfered in a succession dispute to the imperial throne of Constantinople. The Crusades then created a Latin Kingdom of Constantinople in 1204, thereby sowing the seeds a prolonged strife between the Latins and the Greeks.

Thus two centuries of struggle to keep out the Muslims from the Christian World ended in a failure. Lack of unity among the expectations, the conflicting ambitions of the Eastern and western halves of Christendom, lack of discipline and cohesion among the Crusades and the interference of the Italian Cities which subordinated their Crusading spirit to selfish commercial interests were mainly the factors which led to this failure.

Effects of Crusades

The effects of the Crusades on European Civilization were varied and enormous. Apart from causing loss of life and destruction of properties, they made the Muslims more intolerant towards the Christians who committed great atrocities on Muslim population. They lowered the prestige of Christianity and papacy, as Jerusalem and other Holy places still remained under Muslim control.The attacks of the Crusades against Constantinople further weakened the cause of Christianity in Europe. They also undermined people's faith in the efficacy of Church organization. Further they fostered a spirit of Fanaticism and encouraged the spirit of religious persecutions.

The Crusades paved the way for the gradual disappearance of feudalism from Europe.Many feudal nobles lost their lives in the course of the Crusades. Though some survived they found themselves unable to regain their feudal privileges, as they had become too much impoverished. They also helped in the emergence of nationalism.The Crusades brought different people together and this encouraged the growth of a consciousness of separate national identities. The rapid developments of towns and cities were another great effect. Many of them became free from feudal control and grew prosperous by taking advantage of the Crusades. The Crusades helped the emancipation of Serfs and familiarized the Europeans with oriental luxury.

The Crusades gave a great inducement to the growth of commerce between the East and the West. They led to influx of Eastern articles like spice, sugar and silk into European markets. Similarly, through Crusades, Western manufacturers were introduced into Eastern markets. New routs were opened for trade. The growth of trade gave a stimulus to industries. As a result of this, towns and cities in Europe became exceptionally prosperous.

The Crusades fostered a spirit of advancement and personal bravery. Inspired by the adventurous spirit, some like Macro Polo ventured upon Sea-Voyages. The spirit of chivalry and might errantry indulged by the Crusades led to the establishment of two military orders the Knights Templars and the Knights Hospitallers. The former endeavored to protect the poor Christian pilgrims and the later the poor and the sick.

The art and architecture of the East began to influence the West during the crusades. The inlays in mosaics or metals, sculpture of ivory, sculpture of hard stones and other structural devices of the East were accepted by the West. The introduction of 'Machi Coli', a small window of stone or wood projecting from the wall with downward openings to allow defenders to pour hot liquid on attackers, became common in Europe during these days. The castle design in Europe had undergone transformation during this period. The Caernarvon Castle in Wales begun in 1283, directly reflects the style of fortresses Edward I had observed while fighting in the Crusades.

The Crusades widened intellectual horizons of Europeans. When Europe came in to contact with the Islamic world, new ideas of Science and philosophy, and craft began to take their roots in European soil. Crusades were partly responsible for the introduction of arctic numerals, algebra and oriental philosophy into Europe. The use of Marines Compass and the manufacture of paper in Europe was also partly the legacy of Crusades. By provoking the Europeans with a spirit of curiosity the Crusades may be said to have provided an intellectual background for the Renaissance of the 15th Century.

The Byzantine scientist Gemston Pletton founded the Platonic Academy in Florence on the Islamic pattern. The first hospital in Paris, Les Quinze Vingt was founded by the emperor Louis IX after his return from the Crusade in 1260 AD. Astronomical instruments like quadrant, sextant, observation tube which helped the development of telescope, street lamps, waste disposal facilities, weight driven mechanical clocks, segmental gears, distilled alcohol (ethanol), over two hundred type of surgical instruments, explosive composition of gun powder, the baculus used for nautical astronomy, factory installation method, algebra, chemistry, alchemy, trigonometry etc. were exchanged during this period between the East and West. It is generally characterized by the historians as 'one of the largest technological transfers in world history'.

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<u>SYLLABUS</u>

HY4B05 STRATIFIED SOCIETIES - MEDIEVAL WORLD

No. of Credits: 4

No. of Contact Hours per week: 5

Aim of the Paper: Aim of the course is to introduce the aspects of medieval state and society. Aspects of medieval India are more or less omitted as there is a separate paper on this.

UNIT I - Concept of Medieval world

- Political Structure of New Empires in the West and East
- Nature of society – Agrarian order
- Stratified and hierarchical societies in Europe, India and West Asia.

UNIT II - Medieval State and Society

- Kings and Kingship in Europe
- Caliphate
- Papacy
- Feudalism in the West – land lord tenant relations – serfdom – feudal practices in West Asian States – allotment of *Iqta* and *Mukti*.
- Concept of Kingship in India
- Imperial system in China
- Japanese feudal society - Samurai
- Medieval Economy – serfdom -slavery – trading centres – trade network – trade routes – towns and guilds.

UNIT III - Medieval Religion and Science

- Development of science in China and West Asia
- Science in Medieval Europe
- Astronomy Mathematics and Medicine in India
- Six Systems of Indian Philosophy - Bakhti tradition.
- Christianity and the Monastic orders - Islam and the Sufi orders.

UNIT IV - Aspects of Transition

- Carolingian Renaissance - revival of towns - school system.
- Economic, social, political and cultural features of transition – Crusades and cultural and scientific exchanges.

Readings:

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Collin A. Renon, *Science and Civilization in China*

Duby George, *Warriors and Peasants in Medieval Europe.*

Durant Will, *Age of Faith*

Fisher H.A.L., *History of Europe*

Hilton, Rodney (ed.), *Transition from Feudalism to Capitalism*, London, 1990.

Jacques Garnet, *History of Chinese Civilization*, London, 1986.

Lopez, Robert, S., *The Birth of Modern Europe*

Pirenne Henry, *Social and Economic History of Medieval Europe*

Satheesh Chandra (ed.), *Medieval India* (2 Vols.)

Sharma R.S., *Early Medieval Indian Society*

Further Readings:

Chaudhuri, K.N., *Asia before Europe*, London, 1989.

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Howrani G.F., *Arab Seafaring in the Indian Ocean*, London, 1971.

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