

History 7: Medieval Europe

April 20 - April 24

Time Allotment: 30 minutes per day

Student Name: _____

Teacher Name: _____

Packet Overview

Date	Objective(s)	Page Number
Monday, April 20	1. Create a map of a fictional kingdom split into duchies, counties, and baronies. 2. Diagram the hierarchical organization of that feudal kingdom	3
Tuesday, April 21	1. Differentiate the two polar virtues of Chivalry.	6
Wednesday, April 22	1. Describe what kind of people the Normans were. 2. Describe how the death of Edward the Confessor led to 3 rulers' attempts to take the English throne.	9
Thursday, April 23	1. How did the Battle of Hastings affect rule in England?	14

Academic Honesty

I certify that I completed this assignment independently in accordance with the GHNO Academy Honor Code.

Student signature:

I certify that my student completed this assignment independently in accordance with the GHNO Academy Honor Code.

Parent signature:

Additional Notes:

For Thursday's lesson, it will be helpful to reference the online version, since there are a lot of color images; it also has a video to go along with it.

Monday, April 20

History Unit: Feudalism

Lesson 4: Feudalism Project

Lesson 4 Socratic Guiding Question: Keep this question in mind as you study!

How might a kingdom be split up into duchies, counties, and baronies?

Objective: Be able to do this by the end of this lesson.

1. Create a map of a fictional kingdom split into duchies, counties, and baronies.
2. Diagram the hierarchical organization of that feudal kingdom.

Introduction to Lesson 4

Today we will have time to finish up your Feudalism Project. Spend the your thirty minutes finishing up both your map and your hierarchical tree. The project requirements and examples are included below if you need a reminder.

Instructions:

TASK: Create a map of an imaginary kingdom and a tree diagramming the feudal hierarchy of that kingdom.

REQUIREMENTS:

Map

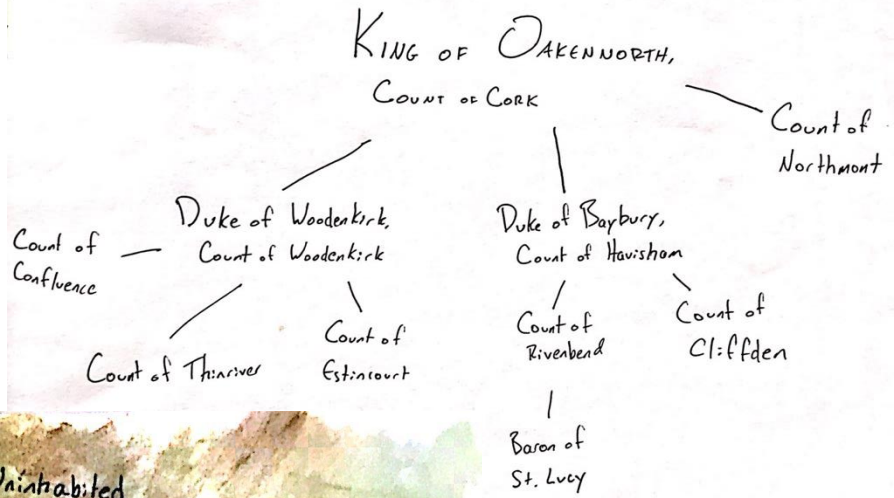
- The kingdom must have at least 2 Duchies, 6 Counties, and 1 Barony.
- Each duchy, county, and barony must have a name.
- The map should be neat and may show physical characteristics of the land.

Tree

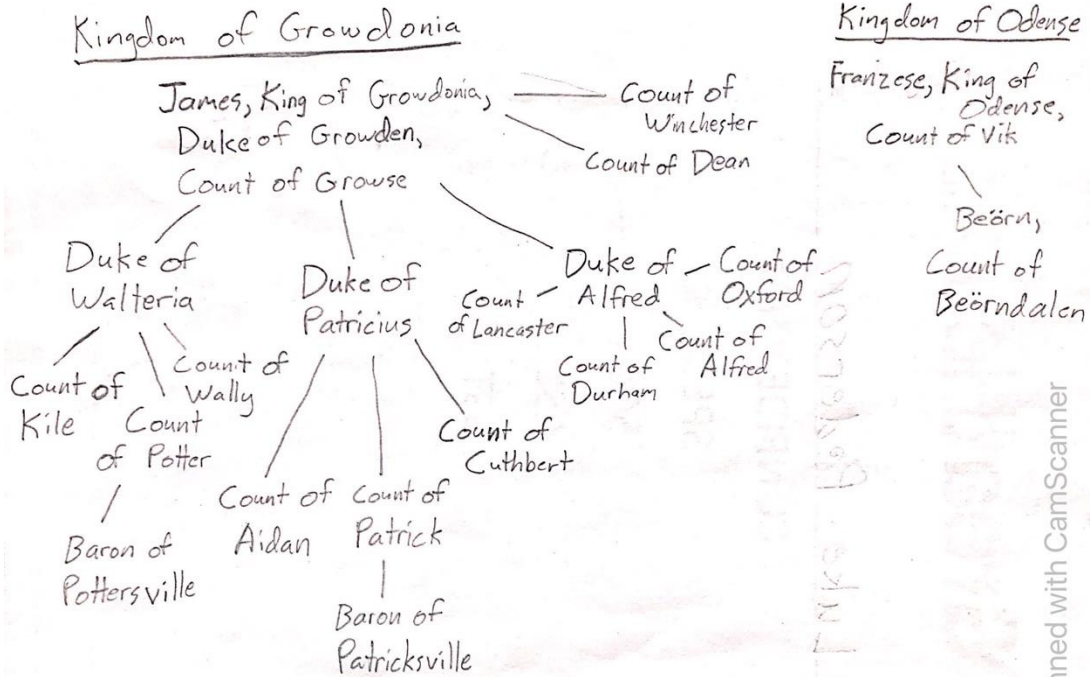
- Your hierarchical tree must show how each noble is connected in vassalage to his lord.
- The title of each noble should be reflected in the tree eg. If a noble is the leader of the duchy of Baybury and the County of Havisham, his title would be “Duke of Baybury, Count of Havisham”

See the examples below for ideas:

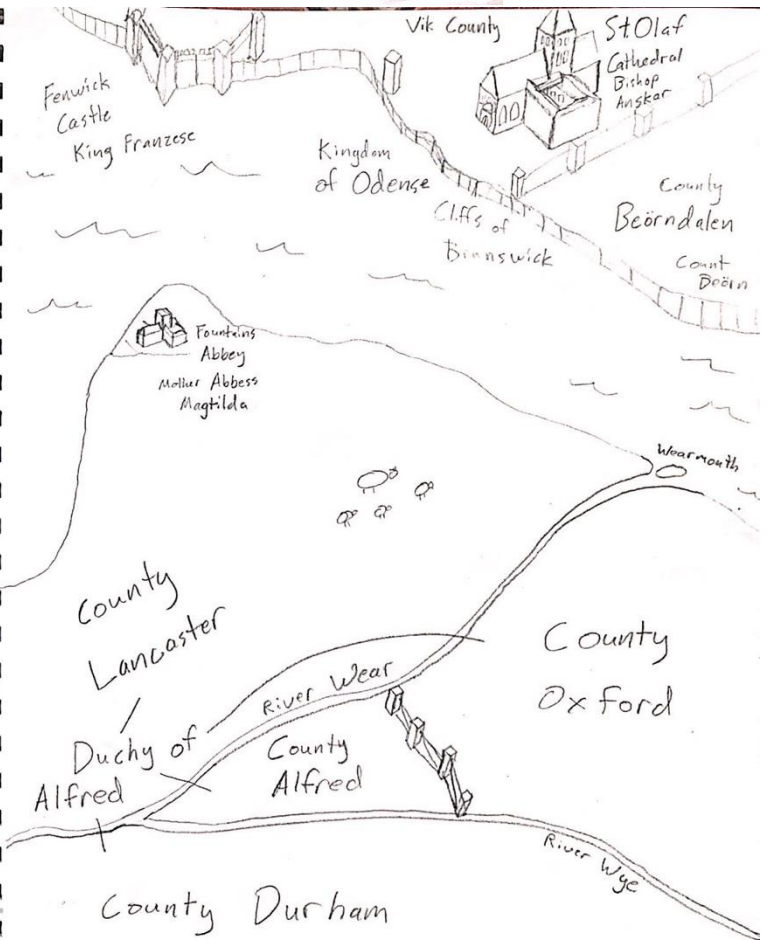
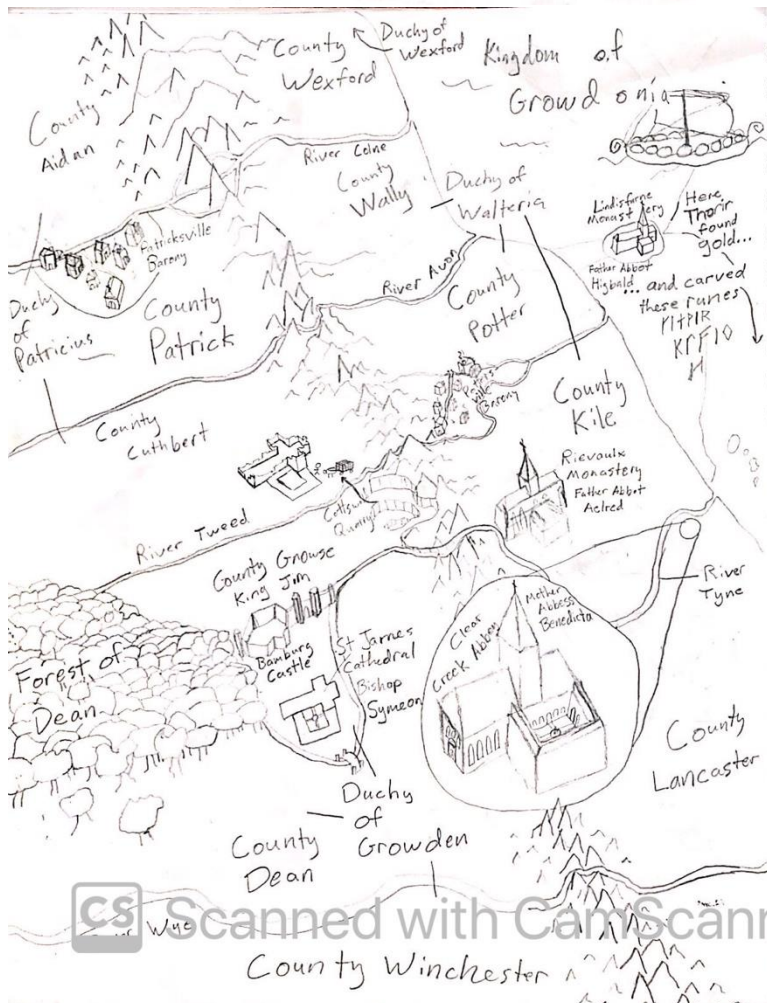
KINGDOM OF OAKENNORTH
FEUDAL HIERARCHY AND MAP



KINGDOMS OF GROWDONIA AND ODENSE HIERARCHY AND MAP



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Tuesday, April 21

History Unit: Feudalism

Lesson 5: Chivalry

Lesson 5 Socratic Question(s): Keep this question in mind as you study this lesson!

What is a knight?

Objective: Be able to do this by the end of this lesson.

1. Differentiate the two polar virtues of Chivalry.

Introduction to Lesson 6

Today marks our last day of Feudalism where we have been learning about Kings, Dukes, and Counts. On this final day, let's dive deeper into one of the most fascinating topics related to Feudalism: the Knight. Specifically, we will learn about the Code of Chivalry that knights were bound to follow if they were to be good and honorable knights. First, let's get some of our own ideas of chivalry down on paper. There are many definitions of chivalry floating around today. From your own understanding up to this point, write down what you think it means for a knight to be chivalrous in the space below:

What does it mean for a knight to be chivalrous?

Knights of the Round Table

If you were to ask someone who the most famous knights are in all of Western Literature, that person would probably think of King Arthur's Knights of the Round Table. According to legend, these knights formed a fellowship at the service of King Arthur. The king gave them the duty of protecting his kingdom, ensuring peace, and going on quests – the greatest of these quests being one where they were to find the Holy Grail, that is, the chalice (cup) that Jesus and his Apostles drank out of during the Last Supper.¹ Here is a reproduced image of the Knights around their table:

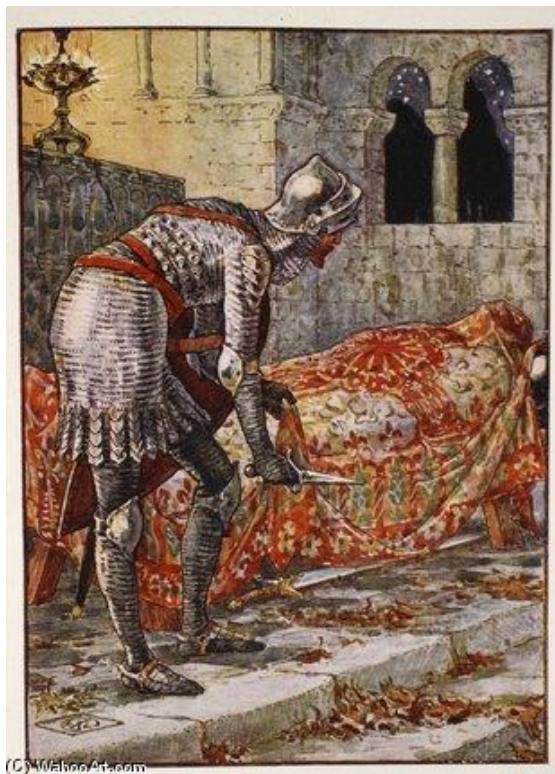


Having a table that was in the shape of a circle was a little odd for a group of medieval nobles. Usually a table would be rectangular with the most important nobles sitting at the ends or in the middle to show that they had prestige or authority over the others.

¹ Actually, there are two Holy Grails. The other one was a cup that, according to tradition, was used to collect drops of Jesus' blood as he hung on the cross.

What message did these Knights communicate then by sitting at a round table rather than a rectangular one? Write your answer below:

Sir Thomas Malory was an English writer from the 1400s who collected many of the legends about Arthur and his knights in a book called *The Death of Arthur*. In the final chapter of the book, Sir Lancelot has died, and Lancelot's brother knight Sir Ector grieves over Lancelot's body and lists some of the virtues that he had during his life. Read what Sir Ector says about Sir Lancelot:



“Ah Launcelot, he said, thou were head of all Christian knights, and now I dare say, thou Sir Launcelot, there you lie, that you were never matched of earthly knight's hand. And you were the most courteous knight that ever bare shield. And thou were the truest friend to thy lover that ever bestrad horse. And thou were the truest lover of a sinful man that ever loved woman. And thou were the kindest man that ever struck with sword. And thou were the goodliest person that ever came among press of knights. And thou was the meekest man and the gentlest that ever ate in hall among ladies. **And thou were the sternest knight to thy mortal foe that ever put spear in the rest.**”

The Death of Arthur, Book XXI, Chapter 13

Summarize the underlined sentence in your own words:

Summarize the bolded sentence in your own words:

The Two Polar Virtues of Chivalry

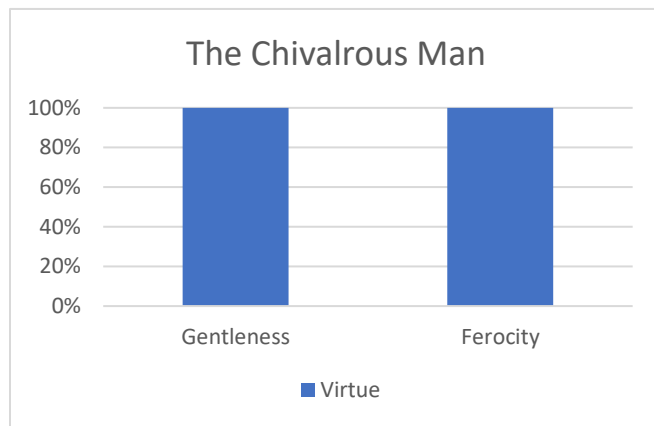
These last two sentences are especially interesting! Is it really possible for the same man to be both genuinely meek and gentle AND stern and violent? C.S. Lewis wrote about the importance of chivalry, and he said, “The important thing about [chivalry] is, of course, the double demand it makes on human nature. The knight is a man of blood and iron, a man familiar with the sight of smashed faces and the ragged stumps of lopped-off limbs; he is also a demure², almost a maidenlike, guest in hall, a gentle, modest, unobtrusive man.” Lewis goes on to say that a chivalrous man is **not** a medium between gentleness and ferocity like this image would suggest:



Instead, Lewis says that a chivalrous person is gentle to the maximum degree while at the same time being fierce to the maximum degree. He says it's more like this:

Conclusion

With this idea in mind, we can begin to see the importance of chivalry in a knight. Imagine someone who only had one of these two virtues but not both. Either he would be meek and even cowardly: useless in war and situations that require bravery, OR he would be only bloodthirsty and violent with no peacefulness to tone down his rage.



People are naturally one or the other, but it takes hard work to become chivalric.

Check for understanding:

Directions: Describe a situation in medieval Europe which might require chivalry out of a person. Make sure to show why that situation would require each polar virtue of chivalry.

² Reserved, modest, shy

Wednesday, April 22

History Unit: The Norman Conquest

Lesson 1: The Death of King Edward the Confessor

Lesson 1 Socratic Guiding Question: Keep this question in mind as you study!

What kind of people were the Normans?

Objective: Be able to do this by the end of this lesson.

1. Describe what kind of people the Normans were.
2. Describe how the death of Edward the Confessor led to 3 rulers' attempts to take the English throne.

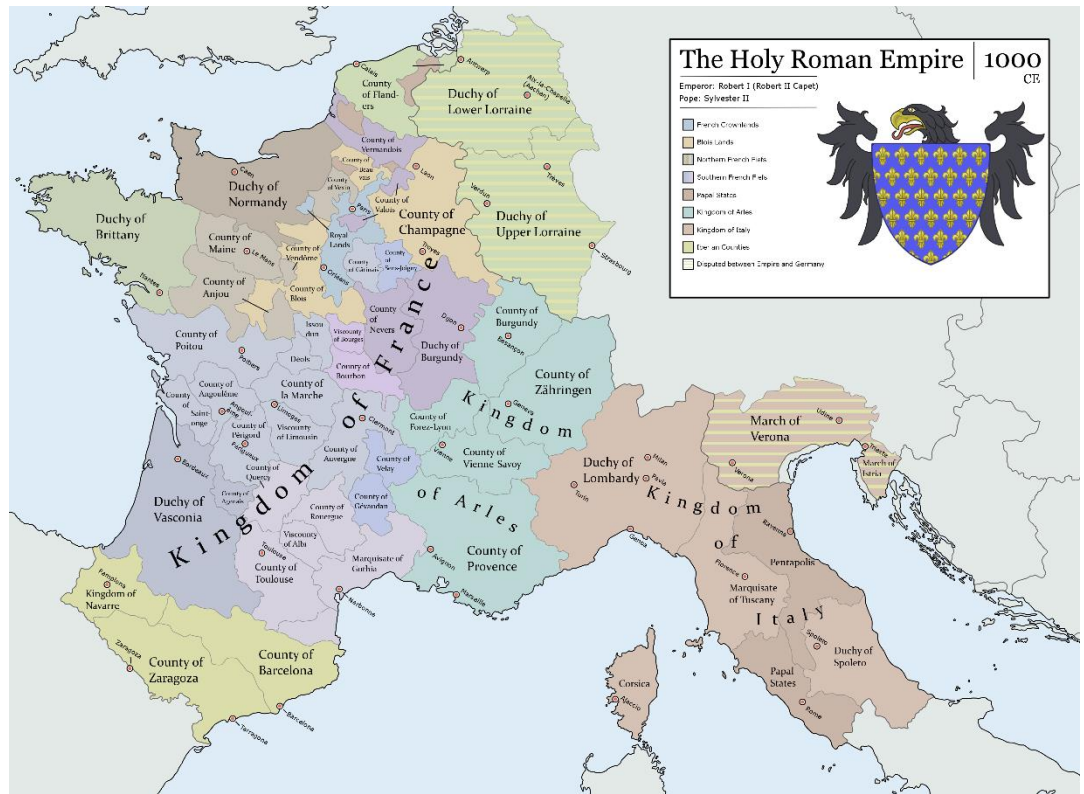
Unit Overview: The Norman Conquest

The Norman Conquest is really the tail-end of the story of the Vikings. The Normans began as Vikings who settled in Northern France and continued in this strong-willed and sometimes brutal militaristic tradition for a while even after becoming Christian; yet gradually, they would learn what Christianity meant as a way of life and would use their strength and vigor to “help uphold the coming glory of Christendom.”³ Their conquest of England would further the unity of Europe, especially strengthening ties between England and the Holy Roman Empire—which included France, parts of Spain and Germany, and Northern Italy (including Rome). This conquest would also greatly influence the English language, adding to it many French words, the Latin roots of which we still see today.

Introduction to Lesson 1: Who were the Normans?

On Thursday, April 9th, you learned about the Viking warlord Rollo, who was baptized as a Christian and was given land in northern France by the Frankish king Charles, thus becoming the first Duke of Normandy. **Highlight or circle** the Duchy of Normandy on the map.

To help remind us of what kind of people the Normans were, let's read this brief excerpt, that we didn't have a chance to read earlier:



³ Warren Carroll, *The Building of Christendom*, p. 493. This historical work has informed much of the unit on the Normans.

EIGHT: "THE HEATHENS STAYED": FROM RAIDING TO SETTLEMENT

2.29 Rollo was unwilling to kiss the king's foot, and the bishops said: "He who accepts a gift such as this ought to go as far as kissing the king's foot." And he replied: "I will never bow my knees at the knees of any man, and no man's foot will I kiss."

And so, urged on by the prayers of the Franks, he ordered one of his warriors to kiss the king's foot. And the man immediately grasped the king's foot and raised it to his mouth and planted a kiss on it while he remained standing, and laid the king flat on his back. So there arose a great laugh, and a great outcry among the people. Apart from that, King Charles and Duke Robert and the counts and nobles swore an oath on the Catholic faith to the patrician Rollo, on their own life and limbs, and by the honor of the whole kingdom, that he should in addition hand on to his heirs the appointed territory as he himself held and owned it, and that the lineage of his sons and grandsons should hold and cultivate it through the course of all time. . . .

2.30 And so, in the 912th year from the incarnation of Our Lord Jesus Christ, archbishop Franco baptized Rollo, after he had been instructed in the Catholic faith of the Holy Trinity; and Robert, duke of the Franks, received him from the font of the Savior, bestowed his name upon him, and honorably enriched him with great rewards and gifts. And Robert, also known as Rollo, had his counts and knights and the whole complement of his army baptized and instructed in the observances of the Christian faith by preaching.

After that, bishop Franco was summoned and asked which churches within his land were held in greater respect, and which should be called the more powerful for the merit and protection afforded by the saints. . . .

So, on the first day of baptism, Robert gave a huge estate to God and to Saint Mary at Rouen church, to be held by the canons in perpetuity. On the second day, to the church of Saint Mary at Bayeux. On the third day, to the church of Saint Mary at Évreux. On the fourth, to the church of the archangel Michael, which is ringed about by the intermittent flooding of the stormy sea, swollen according to the phases of the moon in seven-day patterns. On the fifth, to the church of Saint Peter and Saint Ouen. On the sixth, to the church of Saint Peter and Saint Aicard of Jumièges. On the seventh he gave Berneval with all its dependencies to Saint Denis.

2.31 On the eighth day of his expiation, he took off his baptismal and chrismal vestments, and began to measure out land for his counts by word of mouth, and to enrich his followers. Then, when preparation for a splendid wedding had been made, he married the king's daughter Gisla as his wife, and so reconciled himself to the Franks and made peace. He placed all the nations which desired to remain within his land under his protection. He divided that land among his followers by measure, and rebuilt everything that had been long deserted, and restored it by restocking it with his own warriors and with

Read the top bracketed portion and sketch the event to the best of your ability in the margin below:

→ (Mont Saint-Michel)





As this passage suggests, given their Viking blood, the Normans (men from the North) were strong-willed and stubborn; even after their conversion to Christianity, it would take them time to accept the Christian virtues of humility and peacefulness. Even so, as this passage later mentions, their support for the Church brought about the building and restoration of many beautiful churches, monasteries, and Christian communities in Europe, especially in France.

The Death of Edward the Confessor: 3 Claimants to the Throne of England

In 1066 A.D., the King of England, Edward the Confessor, lay dying in London. Edward was of the House of Wessex, and a descendent of Alfred the Great, who had successfully repelled the “Great Heathen Army” of the Danes (April 8th Lesson). His accession to the throne in 1042 A.D. had restored the English crown to the Anglo-Saxons, after it had been in Viking hands for around 26 years (1016-1042). However, there was a problem: after 20 years of marriage, King Edward had no heir. His only close relative of the royal line was the 14-year-old Edgar the Atheling. Through his mother, however, Edward did have blood ties to the Duke of Normandy. On January 4th, 1066, he made a deathbed declaration for Harold Godwinsson as his successor. Harold was an Anglo-Saxon whose father Godwin was a member of the nobility in Wessex and had probably played a role in helping Edward become king. A few years earlier, however, Harold had pledged loyalty to Duke William of Normandy and fought under him. As Harold had no blood-ties to Edward or to the royal line, no one knows why Edward chose him. (In fact, the Normans always claimed afterward that Edward actually chose Duke William of Normandy as his heir.) His decision may have been influenced by the fact that there was strong opposition in England to any foreign king, so perhaps Edward did not want to put a foreigner (such as the Duke of Normandy) on the throne.

As you read, in order to keep track of the main characters, create a bubble chart with the name of the dying king at the head, and the 3 different claimants (people who claimed the throne) branching out below him. Write also the country where each claimant was from.

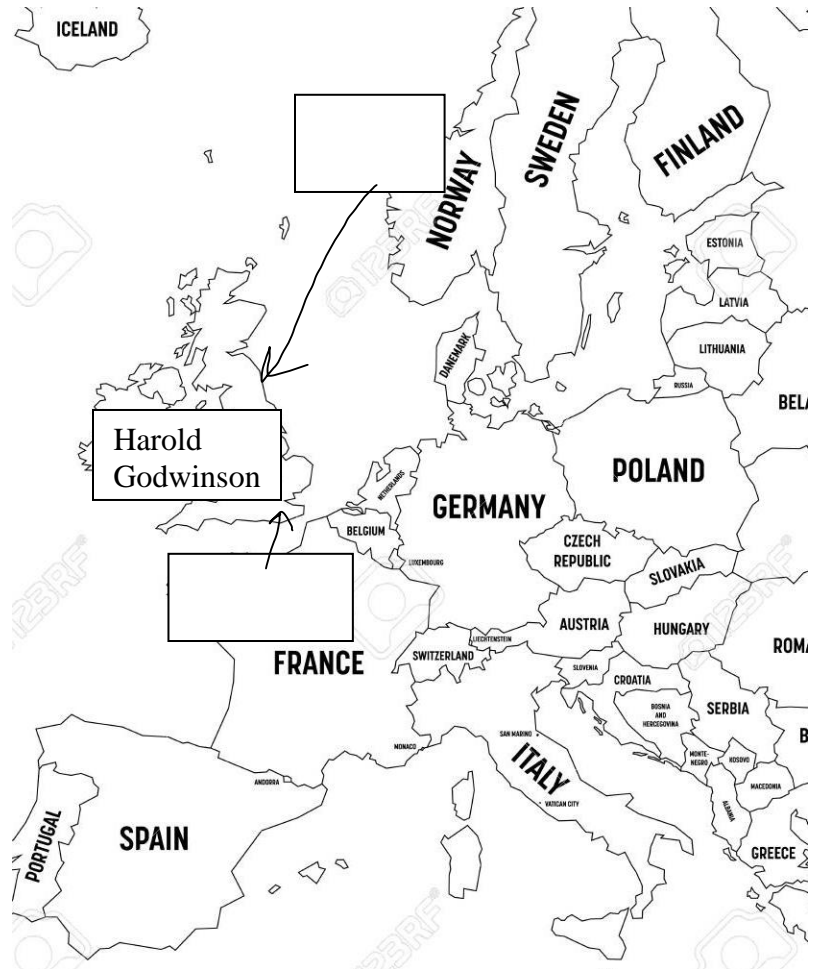
Given this strange choice of successor, the Duke of Normandy, William “the Conqueror” (the great, great, great grandson of Rollo), thought that he had been deprived of what was his due. As mentioned before, he had family connections to Edward’s mother; further, Edward’s father had found refuge and help on Norman shores. Thus, in characteristically Norman fashion, William refused to be deprived of what he thought was due to him and decided to take possession of England by force.

Yet there was another claimant to the throne, unknown to either Harold or William: King Harald (note the difference in spelling) Hardrada (“Hard-ruler”) of Norway, whose adventures in Byzantium and Sicily you briefly read about on April 3rd. His claim to the throne was only shadowy, through his connection to the Danish King, Canute the Great, who had ruled over Norway, Denmark, and England from 1016-1035. In any case, Harald also decided to take possession of England by force.

The Battle of Stamford Bridge

As such, the man who had in actual fact been named king was about to be attacked on both sides. Given a strong North wind, the Viking “hard-ruler” Harald arrived first, on the Northumbrian coast, near York.

Fill in the boxes with the appropriate names, “William (the Conqueror)” and “Harald (Hardada)”.



Excerpt from the *Anglo-Saxon Chronicle*, 1066 A.D.:

“...But Harald, King of Norway, and Earl Tosty, with their forces, were gone from their ships beyond York to Stanfordbridge...Thither came Harold, king of the English, unawares against them beyond the bridge; and they closed together there, and continued long in the day fighting very severely. There was slain Harald the Fair-hair'd, King of Norway, and Earl Tosty, and a multitude of people with them, both of Normans [meaning Vikings rather than people from Normandy] and English; and the Normans that were left fled from the English, who slew them hotly behind; until some came to their ships, some were drowned, some burned to death, and thus variously destroyed; so that there was little left: and the English gained possession of the field...Meantime Earl [Duke] William came up from Normandy into Pevensey [in Southern England] on the eve of St. Michael's mass; and soon after his landing was effected, they constructed a castle at the port of Hastings...”

1. Who won the battle of Stamford (alternately spelled Stanford) Bridge? _____

2. After the victory, what new danger did the King of England face? _____

Thursday, April 23

History Unit: The Norman Conquest

Lesson 2: The Battle of Hastings

Lesson 2 Socratic Guiding Question:

What makes it legitimate for one ruler to attack another?

Objective: Be able to do this by the end of this lesson.

1. How did the Battle of Hastings affect rule in England?

Introduction to Lesson 2

Yesterday, we learned about the death of Edward the Confessor, the naming of Harold Godwinson as king of England, and Harold's defeat of the rival claimant to the throne—Harald Hardrada, King of Norway. Today, we will learn about the other rival claimant to the throne—Duke (also called "Earl") William of Normandy—and his conquest of England at the Battle of Hastings in 1066 A.D.

The Bayeux Tapestry

We will primarily approach this lesson through a selection of images of the Bayeux Tapestry, which was made c. 1070, probably in Kent (i.e. Canterbury in southeast England). 70 meters in length (!) and about 3 feet in height, it was probably made at the request of Odo, Bishop of Bayeux in France (the half-brother of Duke William), and presents the Norman point of view. As such, the tapestry favorably depicts the Normans in the events leading up to the Battle of Hastings. By the late Middle Ages, the tapestry was displayed at Bayeux Cathedral.

The way today's lesson will work is that you will describe what is happening in each image and I will provide commentary on the next page. As you look at the image, you should **circle noteworthy details and attempt to translate the Latin** as best you can. Note: if a word has lines on top of some of its letters (e.g. "SCI APLI" below), that means it has been shortened and letters nearby are missing (SCI APLI = SANCTI APOSTOLI).



What is happening?

How do you know?



The Latin reads: “Here is carried the body of Edward the King to the church of St. Peter the Apostle” (*Sancti Petri Apostoli*). The event depicted is the burial procession for the dead King Edward the Confessor, whose death, as you read about yesterday, led to the 3 different claimants to the throne of England. The “church of St. Peter the Apostle” in the tapestry was built by Edward the Confessor and had been completed around 1060 and consecrated on December 28, 1065, only a week before Edward’s death on January 5, 1066. It still stands

today in London, though now named Westminster Abbey (pictured to the left).



What is happening?

How do you know?

The Latin on the left reads, “Here they give to Harold the crown of the king” (the Accusative “coronam” has been shortened to “corona”, crown—an appropriate word for our time). The Latin on the right reads, “Here resides Harold, King of the Angles/English”. The Latin below labels the character as “Stigand, the archbishop [of Canturbury]” (“Archi Episcopus”). At that time, the king and the archbishop of Canterbury were the two leading figures of England—the king as the leader of the state and the Archbishop as the leader of the Church—at least, in southern England. You learned yesterday how Harold was named King of England after Edward’s death and you can see on the left the crown being given to him. In the next panel, seated as king, Harold holds the orb, a symbol of his worldly, or temporal, authority (orbis terrarum=world). The cross on top of the orb signifies that his worldly authority has been given to him by God and that Christ is the ultimate authority over all. He also holds the scepter, which is associated with good governance. It’s worth noting that Archbishop Stigand (alternately spelled Stigant) was a “simonist”. “Simony” is the practice of buying and selling positions of authority within the Church (cf. Acts 8: 14-24). Although Stigand had been condemned by the pope, he was not able to be removed because of the support of Harold’s father, Godwin, and now Harold. Thus, when Duke William of Normandy heard that Harold and not himself had been made King of England, he went to the pope to secure approval for the conquest of England. The pope knew about the problematic situation with Stigand in England, and he also knew that the Normans had been champions of Church reform, renewal, and growth in Normandy (the pope had studied for a time at the Norman abbey of Bec). The pope thus proclaimed Duke William the rightful king of England and commissioned him to provide for the full reform of the English church.

1. What is a simonist?

2. Why did the pope support Duke William in his conquest of England?



What is happening?

How do you know?

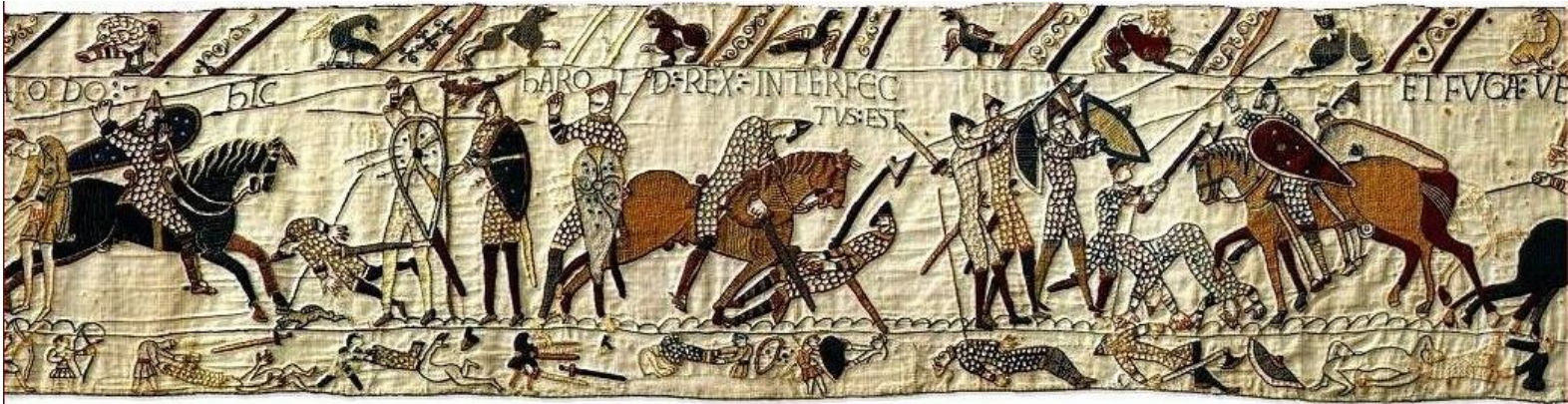
The Latin reads, “Here Duke William commanded [his men] to build ships.” This was in preparation for them to cross the English Channel and take over England.



What is happening?

How do you know?

The Latin reads, “Here Duke William crossed the sea in a great ship...and came to Pevensey” (the first part of this translation came from a previous part of the tapestry, not pictured). This was narrated in the *Anglo-Saxon Chronicle* excerpt from yesterday on p. 13). In other words, Duke William is sailing from France to England.



(The tapestry ends here).

What is happening?

How do you know?

The Latin reads, “Here king Harold was slain and the Angles/English turned in flight.”

This narrative is added to in the *Anglo-Saxon Chronicle* entry for 1066 A.D.:

“Meantime Earl William came up from Normandy into Pevensey on the eve of St. Michael's mass;⁴ and soon after his landing was effected, they constructed a castle at the port of Hastings. This was then told to King Harold; and he gathered a large force and came to meet him at the estuary of Appledore. William, however, came against him unawares, ere his army was collected; but the king, nevertheless, very hardly encountered him with the men that would support him: and there was a great slaughter made on either side. There was slain King Harold, and Leofwin his brother, and Earl Girth his brother, with many good men: and the Frenchmen gained the field of battle, as God granted them for the sins of the nation...and Earl William returned to Hastings, and waited there to know whether the people would submit to him. But when he found that they would not come to him, he went up with all his force that was left and that came since to him from over sea, and ravaged all the country that he overran, until he came to Berkhamstead; where Archbishop Aldred came to meet him, with...all the best men from London; who submitted then for need, when the most harm was done. It was very ill-advised that they did not so before, seeing that God would not better things for our sins. And they gave him hostages and took oaths: and he promised them that he would be a faithful lord to them; though in the midst of this they plundered wherever they went. Then on midwinter's day Archbishop Aldred hallowed him to king at Westminster, and gave him possession with the books of Christ, and also swore him, ere that he would set the crown on his head, that he would so well govern this nation as any before him best did, if they would be faithful to him...”

According to the Chronicler, why did God allow the Frenchmen win the battle?

How did the Battle of Hastings affect rule in England? Who fell from power, and who came into power?

⁴ The Christian feast of Michaelmas—literally the Mass of St. Michael—is September 29th, just as Christmas (Christ Mass) is December 25th.