**Objectives**
- Identify the advanced civilizations that were flourishing in 1050.
- Explain the causes and effects of the Crusades.
- Summarize how Christians in Spain carried out the Reconquista.

**Terms, People, and Places**
- Crusades
- Holy Land
- Pope Urban II
- Reconquista
- Ferdinand and Isabella
- Inquisition

**Note Taking**
- Reading Skill: Identify Causes and Effects
  - Track causes of the Crusades in the top ovals and effects in the lower ones of a concept web like this one.

**The Crusades and the Wider World**

Fulcher of Chartres was just one of thousands of Europeans who took part in a series of wars known as the **Crusades**. In these wars, which began in 1096, Christians battled Muslims for control of lands in the Middle East. As they streamed eastward over the next 200 years, Western Europeans learned that the world was much larger than they had ever dreamed. Their encounters outside Europe would serve to accelerate the pace of change at home.

**The World in 1050**

In 1050, as Western Europe was just emerging from a period of isolation, many other civilizations were thriving elsewhere. The religion of Islam had given rise to a brilliant civilization that stretched from present-day Spain to India, and Muslim traders and scholars spread goods and ideas even farther.

India was a land of thriving cities where Hindu and Buddhist traditions flourished, and wealthy princes built stunning temples and palaces. In East Asia, under the Tang and Song dynasties, China’s culture flourished and influenced neighboring peoples. Meanwhile, the Soninke people of West Africa were building the great trading empire of Ghana.

Across the Atlantic, in Central America, the Maya had cleared rain forests and built cities with towering temples. In the Andes of South America, Native Americans were building a great empire.

**WITNESS HISTORY**

**Crusaders Capture Jerusalem**

“The Franks entered the city magnificently at the noonday hour. . . . With trumpets sounding and with everything in an uproar, exclaiming, ‘Help, God!’ they vigorously pushed into the city, and straightaway raised the banner on the top of the wall. All the heathen, completely terrified, changed their boldness to swift flight through the narrow streets of the quarters. . . . Nowhere was there a place where the Saracens could escape the swordsmen. . . . What more shall I tell? Not one of them was allowed to live.”

—Fulcher of Chartres

**Focus Question**  How did the Crusades change life in Europe and beyond?
The civilizations of the Americas, however, remained apart from the contacts that were taking place among Africans, Europeans, and Asians.

Closer to Western Europe, the Byzantine empire—the former eastern Roman empire—was generally prosperous and united. In the 1050s, the Seljuk Turks invaded the Byzantine empire. The Turks had migrated from Central Asia into the Middle East, where they converted to Islam. By 1071, the Seljuks had overrun most Byzantine lands in Asia Minor (present-day Turkey). The Seljuks also extended their power over the Holy Land, that is, Jerusalem and other places in Palestine where Christians believe Jesus lived and preached. Other Muslim groups had controlled this region in the past, but invasions by the Seljuk Turks threatened the Byzantine empire. The conflict prevented Christian pilgrims from traveling to the Holy Land.

**Checkpoint**  What civilizations were flourishing around 1050?

**The Crusades**

The Byzantine emperor Alexius I urgently asked Pope Urban II for Christian knights to help him fight the Muslim Turks. Although Roman popes and Byzantine emperors were longtime rivals, Urban agreed.

**Called to War** At the Council of Clermont in 1095, Urban incited bishops and nobles to action. “From Jerusalem and the city of Constantinople comes a grievous report,” he began. “An accursed race . . . has violently invaded the lands of those Christians and has depopulated them by pillage and fire.” Urban then called for a crusade to free the Holy Land:

> Both knights and footmen, both rich and poor . . . [must] strive to help expel [the Seljuks] from our Christian lands before it is too late. . . . Christ commands it. Remission of sins will be granted for those going thither.

—Fulcher of Chartres, *Chronicle of the First Crusade*

“God wills it!” roared the assembly. By 1096, thousands of knights were on their way to the Holy Land. As the crusading spirit swept through Western Europe, armies of ordinary men and women inspired by fiery preachers left for the Holy Land, too. Few returned. Religious zeal was not the only factor that motivated the crusaders. Many knights hoped to win wealth and land. Some crusaders sought to escape troubles at home. Others yearned for adventure.

The pope, too, had mixed motives. Urban hoped to increase his power in Europe and perhaps heal the schism, or split, between the Roman and Byzantine churches. In 1054, the two branches of Christianity had divided after disputes over beliefs and authority. Urban also hoped that the Crusades would set Christian knights to fighting Muslims instead of one another.

**Fighting a Losing Battle** Only the First Crusade came close to achieving its goals. After a long and bloody campaign, Christian knights captured Jerusalem in 1099. They capped their victory with a massacre of Muslim and Jewish residents of the city.

The Crusades continued, off and on, for over 200 years. The crusaders divided their captured lands into four small states, called crusader states. The Muslims repeatedly sought to destroy these Christian states, prompting Europeans to launch new crusades. In 1187, Jerusalem fell to the Muslims.
Chapter 8, Section 3

The Crusades, 1096–1204

Map Skills Urged on by Pope Urban II, thousands of Europeans joined the Crusades to expel Muslims from the Holy Land.

1. Locate On the large map, find (a) Holy Roman Empire (b) Rome (c) Jerusalem (d) Acre (e) Constantinople. On the inset map, find (a) Acre (b) Kingdom of Jerusalem.

2. Movement What route did English crusaders take to the Holy Land? Why do you think they took that route?

3. Draw Conclusions Why was it difficult for Europeans to defend the Crusader states?

Crusaders load their ships in preparation for sailing to the Holy Land.
The victor was the able Muslim leader Salah al-Din, known to Europeans as Saladin. On the Third Crusade, Europeans failed to retake Jerusalem. After negotiations, though, Saladin did reopen the holy city to Christian pilgrims.

Europeans also mounted crusades against other Muslim lands, especially in North Africa. All ended in defeat. During the Fourth Crusade, the crusaders were diverted from fighting Muslims to fighting other Christians. After helping merchants from the northern Italian city of Venice defeat their Byzantine trade rivals in 1204, crusaders captured and looted Constantinople, the Byzantine capital.

Meanwhile, Muslim armies overran the crusader states. By 1291, they had captured the last Christian outpost, the port city of Acre. As in Jerusalem 200 years earlier, the victors massacred their enemies. This time, the victims were Christians.

Checkpoint How successful were the Crusades?

The Impact of the Crusades

The Crusades left a bitter legacy of religious hatred. In the Middle East, both Christians and Muslims committed appalling atrocities in the name of religion. In Europe, crusaders sometimes turned their religious fury against Jews, massacring entire communities.

The crusaders arrived in the Middle East at a time when various Muslim regimes were struggling among themselves for control of the region. These groups rallied together to fight the invaders, and, under Saladin, began to reunify the region from Egypt to Syria.

Though the crusaders failed to keep control of the Holy Land, the Crusades did have significant effects on life in Europe. These wars helped to quicken the pace of changes that were already underway.

European Economies Expand Even before the Crusades, Europeans had developed a taste for luxuries from the Byzantine empire. Returning crusaders brought even more fabrics, spices, and perfumes from the Middle East back to Europe. Trade increased and expanded.

Merchants in Venice and other northern Italian cities had built large fleets to carry crusaders to the Holy Land. Now they used those fleets to carry on trade in such goods as sugar, cotton, and rice with the Middle East.

The Crusades further encouraged the growth of a money economy. To finance a journey to the Holy Land, nobles needed money. They therefore allowed peasants to pay rents in money rather than in grain or labor. Peasants began to sell their goods in towns to earn money, a practice that helped to undermine serfdom.

Effects on Monarchs and the Church The Crusades helped to increase the power of monarchs. These rulers won new rights to collect taxes in order to support the Crusades. Some rulers, such as the French king Louis IX and the English king Richard I, called the Lion-Heart, led Crusades, which added greatly to their prestige.

Enthusiasm for the Crusades brought papal power to its greatest height. This period of enhanced prestige was short-lived, however. As you have read, popes were soon involved in bitter power struggles with monarchs. Also, the Crusades did not end the split between the Roman and Byzantine churches as Pope Urban had hoped. Instead, Byzantine
resentment against the West hardened as a result of the Fourth Crusade, during which crusaders had conquered and looted Constantinople.

A Wider Worldview Evolves Contacts with the Muslim world led Christians to realize that millions of people lived in regions they had never even known existed. Soon, a few curious Europeans had left to explore far-off places such as India and China.

In 1271, a young Venetian, Marco Polo, set out for China with his merchant father and uncle. After many years in China, he returned to Venice and wrote a book about the wonders of Chinese civilization. Doubting Europeans wondered if he had really gone to China. To them, his tales of a government-run mail service and black stones (coal) that were burned to heat homes were unbelievable.

The experiences of crusaders and of travelers like Marco Polo expanded European horizons. They brought Europe into a wider world from which it had been cut off since the fall of Rome. In the 1400s, a desire to trade directly with India and China would lead Europeans to a new age of exploration.

**Checkpoint** Summarize the effects of the Crusades.

**INFOGRAPHIC**

**JERUSALEM**

Today Jews, Christians, and Muslims still consider Jerusalem sacred. Despite continued disputes—and violence—over control of the city, pilgrims still visit holy places. Christians come to the Church of the Holy Sepulcher, believed to be the site of Jesus’ resurrection. Equally sacred to Muslims is the Dome of the Rock, from which the Prophet Muhammad is believed to have ascended to heaven. And Jewish pilgrims still pray at the Western Wall, all that remains of the city’s ancient temple, Judaism’s holiest site.

**Thinking Critically**

1. **Analyze Visuals** What do the people in the three photos have in common?
2. **Make Comparisons** How is Jerusalem’s situation today similar to its situation at the time of the Crusades?
The Reconquista

The crusading spirit continued after the European defeat at Acre, especially in the Iberian peninsula. North African Muslims, called Moors, had conquered most of present-day Spain in the 700s. However, several tiny Christian kingdoms in the north slowly expanded their borders and sought to take over Muslim lands. Their campaign to drive Muslims from the peninsula became known as the Reconquista, or “reconquest.”

Christians Conquer Spain The first real success of these Christian warriors came in 1085, when they captured the city of Toledo. During the next 200 years, Christian forces pushed slowly and steadily southward. By 1140, the Christian kingdom of Portugal had been established, and by 1300, Christians controlled the entire Iberian Peninsula except for Granada. Muslim influences remained strong, though, and helped shape the arts and literature of Christian Spain. In 1469, the marriage of Ferdinand of Aragon and Isabella of Castile created the unified state called Spain. Using their combined forces, Ferdinand and Isabella made a final push against the Muslim stronghold of Granada. In 1492, Granada fell. The Reconquista was complete.

Spain Expels Non-Christians Ferdinand and Isabella wanted to impose unity on their diverse peoples. Isabella was determined to bring religious as well as political unity to Spain. Under Muslim rule, Spanish Christians, Jews, and Muslims lived in relative peace, allowed to worship as they chose. Isabella ended that tolerance. With the support of the Inquisition, a Church court set up to try people accused of heresy, Isabella launched a brutal crusade. Jews and Muslims who had been forced to convert to Christianity could be tried by the Inquisition. If found guilty of practicing their religions, they could be turned over to the secular authorities for punishment. Many who refused to conform to Church teachings were burned at the stake.

The queen achieved religious unity, but at a high price. More than 150,000 people—mostly Muslims and Jews—fled Spain. Many of these exiles were skilled, educated people who had contributed much to Spain’s economy and culture.

Checkpoint What was the Reconquista?
Learning and Culture Flourish

Objectives
- Explain the emergence of universities and their importance to medieval life.
- Understand how newly translated writings from the past and from other regions influenced medieval thought.
- Describe the literature, architecture, and art of the High and late Middle Ages.

Terms, People, and Places
- scholasticism
- Thomas Aquinas
- vernacular
- Dante Alighieri
- Geoffrey Chaucer
- Gothic style
- flying buttresses
- illumination

Note Taking
Reading Skill: Recognize Multiple Causes
Keep track of the many causes of the cultural and intellectual flowering of the Middle Ages by completing a flowchart like the one below.

<table>
<thead>
<tr>
<th>Universities</th>
<th>Scholarship</th>
<th>Literature</th>
<th>The Arts</th>
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<td>Learning and Culture Flourish</td>
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</tbody>
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In spite of the problems of students studying too much—or sometimes too little—medieval universities brought prestige and profit to the cities in which they were located. Local merchants provided students with housing, food, clothing, and entertainment. But students could also create problems for university communities. The priest Jacques de Vitry complained, “They were always fighting and engaging in scuffles.” Who were these students, and why did universities begin to spring up in the 1100s?

Medieval Universities Emerge
By the 1100s, Europe was experiencing dynamic changes. A more reliable food supply and the growth of trade and towns were signs of increased prosperity.

The Need for Educated People Grows
As economic and political conditions improved in the High Middle Ages, the need for education expanded. The Church wanted better-educated clergy. Royal rulers also needed literate men for their growing bureaucracies. By acquiring an education, the sons of wealthy townspeople might hope to qualify for high positions in the Church or with royal governments.

By the 1100s, schools had sprung up around the great cathedrals to train the clergy. Some of these cathedral schools evolved into the first universities. They were organized like guilds, with charters to protect the rights of members and established standards for training.
As early as the 900s, the Italian city of Salerno had a respected medical school. Later, Bologna’s university—founded in 1158—became famous for legal studies. Paris and Oxford founded their universities in the later 1100s. Soon, other cities rushed to organize universities. Students often traveled from one university to another to study different subjects, seeking food and lodging from whatever patrons they could find to support them.

**Student Life**  University life offered few comforts. A bell wakened students at about 5 A.M. for prayers. Students then attended classes until 10 A.M., when they had their first meal of the day. Afternoon classes continued until 5 P.M. Students usually ate a light supper and then studied until bedtime. Because at first medieval universities did not have permanent buildings, classes were held in rented rooms or in the choir loft of a church. Students sat for hours on hard benches as the teacher dictated and then explained Latin texts. Students were expected to memorize what they heard.

A program of study covered the seven liberal arts: arithmetic, geometry, astronomy, music, grammar, rhetoric, and logic. There were separate programs for the further study of law, medicine, and theology. To show mastery of a subject, students took an oral exam. Earning a degree as a bachelor of arts took between three and six years. Only after several more years of study could a man qualify to become a master of arts and a teacher. Theology was the longest course of study.

**Women and Education**  Women were not allowed to attend universities. And so, for the most part, they were also deprived of the mental stimulation that was an important part of university life. Without a university education, women could not become doctors, lawyers, or church officials.

There were educated women, however. Some girls received good educations in convents, and girls from noble families attended classes at Notre Dame de Paris, located in the French capital. Some nuns became scholars and writers. The writer Christine de Pisan (duh pee ZAHN) examined the issue of women’s education. In *The City of Ladies*, she asks Lady Reason whether women are less capable of learning and understanding, as men insist. Lady Reason replies:

> "If it were customary to send daughters to school like sons, and if they were then taught the same subjects, they would learn as thoroughly and understand the subtleties of all arts and sciences as well as sons."

—Christine de Pisan

Still, men continued to look on educated women as oddities. Most medieval men felt that women should pursue their “natural” gifts at home—raising children, managing the household, doing needlework—and leave books and writing to men.

**Checkpoint**  What was university life like in medieval Europe?

**Europeans Acquire “New” Learning**

Universities received a further boost from an explosion of knowledge that reached Europe in the High Middle Ages. Many of the “new” ideas had originated in ancient Greece but had been lost to Western Europeans after the fall of Rome.
Medieval Innovation in Europe

Many technological innovations that still affect our daily lives were either invented or adapted by Europeans during the Middle Ages.

The invention of the escapement mechanism allowed a clock to measure hours of equal length regardless of the times of sunrise and sunset. These clocks regulated when church bells rang to mark the divisions of the day. 

The invention of eyeglasses was particularly welcome to medieval monks who copied manuscripts. In fact, a 1313 document attributes this innovation to a Dominican friar from Italy.

A series of innovations improved medieval farming—and the food supply. The iron plow was more efficient. A new harness allowed a change from oxen to faster horsepower.

In the 1200s, the first buttons were used as ornaments and sold by jewelers. Once their practical use was discovered, less expensive buttons allowed garments to have adjustable necklines and detachable sleeves.

Muslim Scholarship Advances Knowledge Muslim scholars had translated the works of Aristotle and other Greek thinkers into Arabic. Their translations and knowledgeable commentaries on these ancient texts spread across the Muslim world. In Muslim Spain, Jewish and Christian scholars translated these works into Latin, the language of Christian European scholars. In the 1100s, when these new translations reached Western Europe, they initiated a revolution in the world of learning.

Christian Scholars Struggle With New Ideas The writings of the ancient Greeks posed a challenge to Christian scholars. Aristotle taught that people should use reason to discover basic truths. Christians, however, accepted many ideas on faith. They believed that the Church was the final authority on all questions. How could they use the logic of Aristotle without undermining their Christian faith?

Some Christian scholars tried to resolve the conflict between faith and reason. Their method, known as scholasticism, used reason to support Christian beliefs. Scholastics studied the works of the Muslim philosopher Averroës (uh VEER uh weez) and the Jewish rabbi Maimonides (my MAHN uh deez). These thinkers, too, used logic to resolve the conflict between faith and reason.

The writings of these philosophers influenced the famous scholastic Thomas Aquinas (uh kwy nus). In a monumental work, Summa theologica, Aquinas concluded that faith and reason exist in harmony. Both lead to the same truth, that God rules over an orderly universe. Aquinas thus brought together Christian faith and classical Greek philosophy.

Vocabulary Builder

initiated—(ih NISH ee ayt ed) vt. started; introduced
New Approaches to Science and Mathematics  Scientific works, translated from Arabic and Greek, also reached Europe from Spain and the Byzantine empire. Christian scholars studied Hippocrates on medicine and Euclid on geometry, along with works by Arab scientists. They saw, too, how Aristotle had used observation and experimentation to study the physical world. Yet science made little real progress in Europe in the Middle Ages because most scholars still believed that all true knowledge must fit with Church teachings. It would take many centuries before Christian thinkers changed the way they viewed the physical world.

During this period, Europeans adopted Hindu-Arabic numerals, which were much easier to use than the cumbersome system of Roman numerals that had been traditional throughout Europe for centuries. In time, the use of Arabic numerals (as they are commonly called) allowed both scientists and mathematicians to make extraordinary advances in their fields.

Checkpoint Describe the new learning of medieval Europe.

Medieval Literature

While Latin remained the written language of scholars and churchmen, new writings began to appear in the vernacular, or the everyday languages of ordinary people, such as French, German, and Italian. These writings captured the spirit of the High and late Middle Ages. Medieval literature included epics, or long narrative poems, about knights and chivalry as well as tales of the common people.

Heroic Epics Captivate Across Europe, people began writing down oral traditions in the vernacular. French pilgrims traveling to holy sites loved to hear the chansons de geste, or “songs of heroic deeds.” The most popular was the Song of Roland, written around 1100, which praises the courage of one of Charlemagne’s knights. A true chivalric hero, Roland loyally sacrifices his life out of a sense of honor. Spain’s great epic, Poem of the Cid, tells the story of Rodrigo Díaz de Vivar, a bold and fiery Christian lord who fought both with and against Muslim forces. His nickname, El Cid, comes from the Arabic word for “lord.”

Dante’s Divine Comedy “In the middle of the journey of life, I found myself in a dark wood, where the straight way was lost.” So begins the Divine Comedy written in the early 1300s by the Italian poet Dante Alighieri (DAHN tay ah leeg YEH reh). The poem takes the reader on an imaginary journey into hell and purgatory, where souls await forgiveness. Finally, in the third section, Dante describes a vision of heaven.

“Abandon all hope, ye that enter here” is the warning Dante receives as he approaches hell. There, he talks with people from history who tell how they earned a place in hell. Humor, tragedy, and the endless medieval quest for religious understanding are all ingredients in Dante’s poem. His journey summarizes Christian ethics, showing how people’s actions in life determine their fate in the afterlife.

Near the end of the French epic poem the Song of Roland, the great hero, Count Roland, has been wounded in battle. Now he “feels death coming over him.” Why does the author include the angels bearing Roland’s soul to heaven?

Primary Source

“Count Roland lay stretched out beneath a pine; He turned his face toward the land of Spain, Began to remember many things now: How many lands, brave man, he had conquered; And he remembered: sweet France, the men of his line, Remembered Charles, his lord, who fostered him: Cannot keep, remembering, from weeping, sighing; But would not be unmindful of himself: He confesses his sins, prays God for mercy. Then he held out his right glove to his Lord: Saint Gabriel took the glove from his hand. He held his head bowed down upon his arm, He is gone, his two hands joined, to his end. Then God sent him his angel Cherubin And Saint Michael, angel of the sea’s Peril; And with these two there came Saint Gabriel: They bear Count Roland’s soul to Paradise.”
Chaucer's *Canterbury Tales* In the *Canterbury Tales*, the English writer Geoffrey Chaucer describes a band of pilgrims traveling to Saint Thomas Becket's tomb. In brilliant word portraits, he sketches a range of characters, including a knight, a plowman, a merchant, a miller, a monk, and a nun. Each character tells a story to entertain the group. Whether funny, romantic, or bawdy, each tale adds to our picture of medieval life.

**Checkpoint**  Describe three works of medieval literature.

**Architecture and Art**

“In the Middle Ages,” wrote French author Victor Hugo, “men had no great thought that they did not write down in stone.” Those “writings” were the great buildings of the Middle Ages. With riches from trade and commerce, townspeople, nobles, and monarchs indulged in a flurry of building. Their greatest achievements were the towering stone cathedrals that served as symbols of their wealth and religious devotion.

**From Romanesque to Gothic** In the year 1000, monasteries and towns were building solid stone churches that reflected Roman influences. These Romanesque churches looked like fortresses with thick walls and towers. Typically, the roof of a Romanesque church was a barrel vault, a long tunnel of stone that covered the main part of the structure. It was heavy, supported by massive walls with no windows or only tiny slits of windows for fear of weakening the support for the roof. As a result, the interior of a Romanesque church was dark and gloomy.

About 1140, Abbot Suger wanted to build a new abbey church at St. Denis near Paris. He hoped that it “would shine with wonderful and uninterrupted light.” There, builders developed what became known as the *Gothic style* of architecture. Its most important feature was the *flying buttresses*, or stone supports that stood outside the church. These supports allowed builders to construct higher, thinner walls and leave space for large stained-glass windows. Gothic churches soared to incredible heights. Their graceful spires and tall windows carried the eye upward to the heavens. “Since their brilliance lets the splendor of the True Light pass into the church,” declared a medieval visitor, “they enlighten those inside.”

**Making Art in Stone and Glass** As churches rose, stonemasons carved sculptures to decorate them both inside and out. In addition to scenes from the Bible and the lives of the saints, sculptors included lifelike forms of plants and animals. They also carved whimsical or frightening images of mythical creatures such as dragons and unicorns.
At the same time, other skilled craft workers created stained-glass windows that added to the splendor of Gothic churches. These artisans stained small pieces of glass in glowing colors. They then set the pieces in thin lead frames to create pictures depicting the life of Jesus, a biblical event, or other religious themes. These religious pictures helped educate the many people who were unable to read.

**Paintings, Manuscripts, and Tapestries** Churches also contained religious paintings called altarpieces. The purpose of these paintings, and similar ones that wealthy people had in their homes, was to symbolize religious ideas. In this Gothic style, religious figures were not meant to look like real people in real settings but rather to inspire devotion.

In the 1300s and 1400s, the Gothic style was also applied to the artistic decoration of books, known as *illumination*. Since the early Middle Ages, monks, nuns, and other skilled artisans had illuminated books with intricate designs and miniature paintings of biblical scenes and daily life. They often featured brilliant colors and decorative detail. Artists decorated prayer books known as Books of Hours with depictions of towns and castles, knights and ladies, and peasants in the fields.

Medieval artists also created “paintings” in thread. Stone castles were drafty and cold. Tapestries, or woven wall hangings, were hung in castle rooms and halls to add color and warmth. One of the most famous, the Bayeux Tapestry, is really a huge embroidery 231 feet long. Its 70 scenes depict the Norman Conquest of England, and historians have used it to learn about that event.

**Checkpoint** Describe the artistic works found in medieval churches.

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**The Bayeux Tapestry**
This section of the famous Bayeux Tapestry shows Harold, who became the last Anglo-Saxon king of England, with his fleet. Harold was killed in the Battle of Hastings in 1066.

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**Terms, People, and Places**
1. What do the key terms and people listed at the beginning of the section have in common? Explain.

**Note Taking**
2. Reading Skill: Recognize Multiple Causes Use your completed flowchart to answer the Focus Question: What achievements in learning, literature, and the arts characterized the High and late Middle Ages?

**Comprehension and Critical Thinking**
3. Predict Consequences How might universities that drew students from many lands affect European life in the future? Explain your answer.
4. Analyze Information How did new knowledge pose a challenge to Christian scholars?
5. Synthesize Information Why were heroic epics in the vernacular popular with medieval Europeans?
6. Identify Central Issues How was religion central to the art and architecture of the Middle Ages?

**Writing About History**
Quick Write: Write a Thesis Statement
Your thesis statement expresses your idea about your topic. It might state the most important cause of an event or that multiple causes were at work, or it might emphasize effects. Refer to your graphic organizer to formulate statements such as:
- Changing economic, political, and social conditions led to the emergence of universities.
- Muslim scholarship had far-reaching effects on European philosophy, science, and mathematics.