C. Materials for advanced study.

GROSS, *The Gild Merchant*, 2 vols., 1890. The second volume contains documents. Excellent.

ASHLEY, *English Economic History*, 1892.

VINOGRADOFF, *Villanage in England.* One of several special treatises upon this rather obscure subject, some of which are reviewed in ASHLEY'S *Surveys* (see above, p. 192).

LUCHAIRE, *Manuel*, Part I, Book II. On the agrarian arrangements in France.

LEVASSEUR, *Histoire des classes ouvrières et de l'industrie en France avant 1789*, 2d ed., 1900, Vol. I. Excellent.

SÉE, *Les Classes rurales et le régime dominial en France au moyen âge*, 1901. With many short extracts from the sources.

PIGEONNEAU, *Histoire du commerce de la France*, 1885–1889, Vol. I.

HEYD, *Geschichte des Levantehandels im Mittelalter*, 2 vols., 1879. Also a French translation, 1885–1886. A very important work.

SCHULTE, *Geschichte des mittelalterlichen Handels und Verkehrs zwischen Westdeutschland und Italien*, 2 vols., 1900. Very careful treatment.

VON BELOW, *Das ältere deutsche Städtewesen*, in the beautifully illustrated and inexpensive series of *Monographien zur Weltgeschichte.*

The most important work on German towns is HEGEL, *Städte und Gilden der germanischen Völker im Mittelalter*, 2 vols., 1891.

The discussion which has raged over the origin of the towns is summed up by PIRENNE, *L'Origine des constitutions urbaines au moyen âge* in the *Revue Historique*, Vol. LIII (1893) and LVII (1895).

Besides the material given by Professor Gross in the second volume of his *Gild Merchant*, the following in the *Collection de textes* (see above, p. 220) are readily procured:

Documents sur les relations de la royauté avec les villes en France de 1180 à 1314, edited by GIRY, 1885.

FAGNIEZ, *Documents relatifs à l'histoire de l'industrie et du commerce en France.* Fascicle 1 (to fourteenth century).

CHAPTER XIX

THE CULTURE OF THE MIDDLE AGES

I. THE DEVELOPMENT OF THE MODERN LANGUAGES

A. — English

From the little example of Anglo-Saxon given below one can form some notion of the general appearance of English as it was written from the times of Alfred to those of Henry II. The characters þ and ð both stand for *th*. The former is equivalent to *th* in "thin" and is used at the beginning of a word; the latter corresponds to the vocalized *th* in "father" and occurs in the middle of a word. The sign ⁊ means "and."

A little study and comparison with the translation will show that almost all the words used correspond to those with which we are familiar in our own modern speech.

172. Example of Anglo-Saxon. (From the *Anglo-Saxon Chronicle.*)

Here on þissum geare Willelm cyng geaf Rodberde eorle thone eorldom on Norðhymbraland. Ða comon þa landes menn togeanes him. ⁊ hine ofslogon. ⁊ ix. hund manna mid him. And Eadgar æðeling com þa mid eallum Norðhymbram to Eoferwîc ⁊ þa þortmen wið hine griðedon. ⁊ se cyng Willelm com suðan mid eallan his fyrde. ⁊ þa burh forhergode ⁊ fela hund manna ofsloh. ⁊ se æðeling for eft to Scotlande.

Translation.

In this year [1068] King William gave to Earl Robert the earldom of Northumberland. Then came the men of the country against him (Robert), and slew him, and nine hundred men with him. And Edgar aetheling came then with

all the Northumbrians to York, and the townsmen made peace with him. And King William came from the south with all his force, and ravaged the town, and slew many hundred men. And the aetheling went back again to Scotland.

By the middle of the thirteenth century English begins to look pretty familiar, although at first glance a word may be disguised by the spelling. In the fourteenth century the language became a literary vehicle of great force and beauty, especially in the verse of Chaucer and the prose of Wycliffe. Examples of the language as used by the latter will be found in a succeeding chapter (see below, pp. 498 *sqq.*).

173. An example of English in the thirteenth century. (From *A Metrical Version of Genesis.*)

And Aaron held up his hond
To the water and the more lond;
Tho cam thor up schwilc froschkes here
The dede al folc Egipte dere;
Summe woren wilde, and summe tame,
And tho hem deden the moste schame;
In huse, in drinc, in metes, in bed,
It cropen and maden hem for-dred. . . .

Modernized version.

And Aaron held up his hand
To the water and the greater land;
Then came there up such host of frogs
That did all Egypt's folk harm;
Some were wild, and some were tame,
And those caused them the most shame;
In house, in drink, in meats, in bed,
They crept and made them in great dread. . . .

B. — French

The oath taken by Louis the German at Strasburg in 842[1] furnishes the first example which has been preserved of the language which was destined to develop into modern

[1] See *History of Western Europe*, pp. 94 *sq.*

French. A French scholar has ingeniously illustrated, by the following parallel columns, the more important stages in the progress from the ancient Latin to the French as it is written to-day.

174. Comparison of the various stages in the development of French.

Classical Latin

Per Dei amorem et per christiani populi et nostram communem salutem, ab hac die, quantum Deus scire et posse mihi dat, servabo hunc meum fratrem Carolum, et ope mea et in quacumque re, ut quilibet fratrem suum servare jure debet, dummodo mecum idem agat, et cum Clotario nullam unquam pactionem faciam, quae mea voluntate huic meo fratri Carolo damno sit.

Conjectural Spoken Language of the Transition Period

Pro deo amore et pro christiano popolo et nostro commune salvamento de esto die in abante, in quanto deos sapēre et potēre me donat, sic salvaraio eo eccesto mem fratre Karlo et in adjutare et in catuna causa sic qomo omo per drecto som fratre salvare debet, in o qued elle me altero sic faciat, et ab Luthero nullo placito nunquam prenderaio, qui mem volere eccesto mem fratre Karlo in damno sit.

Strasburg Oath (842)

Pro deo amur et pro christian poblo et nostro commun saluament, d'ist di en avant, in quant Deus savir et podir me dunat, sî salvarai eo cist meon fradre Karlo, et in aiudha et in cadhuna cosa, si cum om per dreit son fradra salvar dift, in o quid il mi altresi fazet, et ab Ludher nul plaid nunquam prindrai, qui meon vol cist meon fradre Karle in damno sit.

French of the 11th Century, Period of the Song of Roland

Por dieu amor et por del crestiien poeple et nostre comun salvement, de cest jor en avant, quant que Dieus saveir et podeir me donet, si salverai io cest mien fredre Charlon, et en aiude, et en chascune chose, si come on par dreit son fredre salver deit, en ço que il me altresi façet, et a Lodher nul plait oncques ne prendrai, qui mien vueil cest mien fredre Charlon en dam sit.

Middle French, Opening of the 15th Century

Pour l'amour Dieu et pour le sauvement du chrestien peuple et le nostre commun, de cest jour en avant, quant que Dieu savoir et pouvoir me donet, si sauverai je cet mien frere Charle, et par mon aide et en chascune chose, si comme on doit par droit son frere sauver, en ce qu'il me face autresi, et avec Lothaire nul plaid onques ne prendrai, qui, à mon veuil, à ce mien frere Charles soit à dan.

French of To-day

Pour l'amour de Dieu et pour le salut commun du peuple chrétien et le nôtre, à partir de ce jour, autant que Dieu m'en donne le savoir et le pouvoir, je soutiendrai mon frère Charles de mon aide et en toute chose, comme on doit justement soutenir son frère, à condition qu'il m'en fasse autant, et je ne prendrai jamais aucun arrangement avec Lothaire, qui, à ma volonté, soit au détriment de mon dit frère Charles.

C.— Provençal

175. A few lines of Provençal.

Ieu m'en irai ; e on? Non sai,
Mais lai on tota li gens vai,
En l'autre segle, per saber
Si lai aves tant de poder.

Translation

I am going hence ; and whither? I know not,
But there where all the people go,—
Into the other world to learn
If you [namely, love] have as much power there.

176 The ideals of the troubadours. (From Smith, *The Troubadours at Home.*)

It was precisely in the land of the troubadours, and keeping time by the music of their songs, that a gay, brilliant, and polished society was first developed in the modern world. Partly by instinct, partly by feeling, and partly by taking thought, a code of ideals and a system of conduct were elaborated, to break and put in training the rude ways and ungoverned passions of the feudal world. The starting-point was love for woman, as we have already discovered.

As the result of love came that *joi* of which we already know, a gladness and lightness of heart that illuminated and vivified the inner world like another sun, and prompted to all noble, beautiful, and self-denying acts. *Joi* led especially to the boundless generosity that frequently almost ruined wealthy nobles, and even made robbers of them sometimes. Along with such qualities went naturally a passionate fondness for social pleasure, witty conversation, and gallantry.

All these together were summed up in the word *joven*, that youngness or young-heartedness which has already been mentioned more than once ; while feebleness of spirit and meanness of life were signified by the contrary word, oldness. Over all this were thrown the bonds of self-control and moderation, expressed by another word always on the lips — *mesura*, measure, which endeavored to bring even the virtues into æsthetic form.

The precious fruit of so much striving and study was known as *cortesia*, courtliness, the perfect bearing and conduct of a finished gentleman according to the code of chivalry and

poetry ; and the rewards a man gained from this were the excellence or worth that he felt within himself, and — far more important, as a rule — the repute or credit with others that all were passionately bent upon winning.

177. A troubadour's song. (By *Arnault de Maruelh.*)

Fair to me is April, bearing
Winds that o'er me softly blow, —
Nightingales their music airing
While the stars serenely glow ;
All the birds as they have power,
While the dews of morning wait,
Sing of joy in sky or bower,
Each consorting with his mate.

And as all the world is wearing
New delight while new leaves grow,
'Twould be vain to try forswearing
Love which makes my joys o'erflow ;
Both by habit and by dower
Gladness is my rightful state,
And when clouds no longer lower
Quick my heart throws off its weight.

Helen were not worth comparing,
Gardens no such beauty show ;
Teeth of pearl, — the truth declaring,
Blooming cheeks, a neck of snow,
Tresses like a golden shower,
Courtly charms, for baseness, hate, —
God who made her thus o'ertower
All the rest, her way make straight !

Kindness may she do me, sparing
Courtship long and favor slow,
Give a kiss to cheer my daring —
More, if more I earn, bestow ;
Then the path where pleasures flower
We shall tread nor slow nor late, —
Ah, such hopes my heart o'erpower
When her charms I contemplate.

178. The troubadours' creed. (By *Sordel.*)

As treasures buried in the earth
Possess no longer any worth,
I likewise count good sense quite vain
If one conceal it in his brain. . . .
Whoe'er considers life with care
Will always find, — so I declare,
One thing enjoined by wisdom's rod:
To please at once the world and God. . . .
. . . . . .

One is not wise, as wise I deem,
Unless he oft can make it seem
That he is pleased with what annoys
And bored by what he most enjoys;
And who this maxim e'er applies, —
I' faith I count him truly wise. . . .

A life of baseness and ill-fame
Destroys the body, soils the name,
And sends the rebel soul to dwell
Forever in the fires of hell. . . .
No man of worth, it seems to me,
Should wish to live except it be
For joy and fame, since only these
Give life a flavor that can please. . . .

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179. A song by *Vidal.*

Oh, 'tis good and fair
When the trees all wear
Fresh green leaves, — the air
Sweet with flowers new,
Song birds, here and there,
Chanting full in view,
While gay lovers sue,
Amorous and true;
Loved and lover I would be,
Yet such answers to my plea
It hath been my lot to find
That I've nearly lost my mind.

Strength and heart and mind,
Lovingly inclined,
I have all resigned
To my lady fair;
Glad new life I find
Like the boughs that wear
Fruit again, — birds air
All their music there;
Springing leaves and blossoms new
In my heart I ever view,
And this joy will ever be
Mine, for she hath heard my plea.

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180. A song by *Bernard de Ventadorn.*

Whene'er the lark's glad wings I see
Beat sunward 'gainst the radiant sky
Till, lost in joy so sweet and free,
She drops, forgetful how to fly, —
Ah, when I view such happiness
My bosom feels so deep an ache,
Meseems for pain and sore distress
My longing heart will straightway break.

Alas, I thought I held the key
To love! How ignorant am I!
For her that ne'er will pity me
I am not able to defy;
My loving heart, my faithfulness,
Myself, my world, she deigns to take,
Then leaves me bare and comfortless
To longing thoughts that ever wake.

D. — German

181. A song by the minnesinger, *Walther von der Vogelweide.*

So die bluomen us dem grase dringent,
Sam si lachen gegen den spilnden sunnen
In einem meien an dem morgen fruo,
Und die kleinen vogellin wol singent
In ir besten wise die si kunnen,
Wunne kan sich da gelichen zuo? . . .

Translation of these and the following lines.

When from the sod the flow'rets spring,
And smile to meet the sun's bright ray,
When birds their sweetest carols sing
In all the morning pride of May,
What lovelier than the prospect there?
Can earth boast anything more fair?
To me it seems an almost heaven,
So beauteous to my eyes that vision bright is given.

But when a lady, chaste and fair,
Noble and clad in rich attire,
Walks through the throng with gracious air,
As sun that bids the stars retire, —
Then, where are all thy boastings, May?
What hast thou beautiful and gay
Compared with that supreme delight?
We leave thy loveliest flowers, and watch that lady bright.

Wouldst thou believe me, — come and place
Before thee all this pride of May;
Then look but on my lady's face,
And, which is best and brightest? say:
For me, how soon (if choice were mine)
This would I take, and that resign!
And say, "Though sweet thy beauties, May,
I'd rather forfeit all than lose my lady gay."

II. Mediæval Natural Science

Mediæval books on science differ greatly, as might be expected, from the scientific manuals of our own age. In the first place, they are usually devoted to things in general and are called *On the Nature of Things*, *On the Properties of Things*, *Things that can be Known*, *Mirror of the World*, etc. A writer did not hesitate to huddle together into a short treatise matters which we should regard as properly belonging to a dozen distinct sciences,

such as zoölogy, mineralogy, botany, chemistry, physics, meteorology, anatomy, physiology, ethics, theology, law, and medicine. In the second place, important scientific observations are mixed with what seem to us the most preposterous legends and irrelevant anecdotes. Lastly, writers were rarely satisfied when they had described a particular kind of bird, fish, or mineral unless they could add a moral, or illustrate the truths of Scripture.

Among the more worthy and serious of these mediæval writers is Alexander Neckam in his work entitled *On the Natures of Things*. He was an Englishman, a contemporary of Richard the Lion-Hearted, and for a time a professor in the University of Paris. In a single fair-sized volume he takes up in turn the world and the heavenly bodies; fire, air, and the various birds; water and the fishes; the earth, metals, gems, plants, and animals, with their respective virtues and properties; man, the vanity of his pursuits, his domesticated animals, — the dog, horse, sheep, mule, silkworm; scholastic learning, the universities, Virgil's necromancy, court life, dice, chess, and the vices of envy and arrogance.

182. The birds and their lesson. (From Neckam, *On the Natures of Things*.)

The eagle, [Neckam tells us] on account of its great heat, mixeth very cold stones with its eggs when it sitteth on them, so that the heat shall not destroy them. In the same way our words, when we speak with undue heat, should later be tempered with discretion, so that we may conciliate in the end those whom we offended by the beginning of our speech.

The wren.

The wren is but a little bird, yet it glories in the number of its progeny. Who has not wondered to hear a note of such volume proceeding from so trifling a body? The smaller the body, indeed, the greater the sound, it would seem. By such things we are taught that the virtues of

little things should not be scorned. . . . They say, moreover, that when the body of the wren is put upon the spit and placed before the fire it need not be turned, for the wren will turn itself, not forgetful of its royal dignity.

The stratagem by which, according to a fabulous story, it gained the royal power among birds is well known. The birds had agreed among themselves that the glory of the supreme power should be allotted to the one who should excel all others by flying highest. The wren seized its opportunity and hid itself under the eagle's wing. When the eagle, who attains nearest to Jove's gates, would have claimed the supremacy among its fellows, the little wren sallied forth and perching on the eagle's head declared itself the victor. And so it obtained its name of Regulus (i.e. "ruler").

This fable touches those who enter upon the works of others and presumptuously appropriate the credit due elsewhere. As the philosopher says, "We are all like dwarfs standing upon giants' shoulders." We should therefore be careful to ascribe to our predecessors those things which we ought not to claim for our own glory, and not follow the example of that wren which, with little or no effort of its own, claimed to have outdone the eagle.

In contrast with these tales and moralizings, Neckam gives many true and useful facts. For example, the habits and cultivation of the silkworm are clearly and correctly described, and the use of the compass is explained.

The magnetic needle.

The sailors, as they sail over the sea, when in cloudy weather they can no longer profit by the light of the sun, or when the world is wrapped in the darkness of night, and they are ignorant whither the ship's course is directed, touch a needle to the magnet; the needle will then whirl around in a circle until, when its motion ceases, its point is directed to the north.

A little Anglo-Saxon manual of the tenth century thus describes the heavenly bodies.

183. The earth and the stars. (From a little Anglo-Saxon treatise: somewhat condensed.)

On the second day God made the heaven, which is called the firmament, which is visible and corporeal; and yet we may never see it, on account of its great elevation and the thickness of the clouds, and on account of the weakness of our eyes. The heaven incloses in its bosom all the world, and it ever turns about us, swifter than any mill-wheel, all as deep under this earth as it is above. It is all round and entire and studded with stars.[1]

Truly the sun goes by God's command between heaven and earth, by day above and by night under the earth. She is ever running about the earth, and so light shines under the earth by night as it does above our heads by day. . . . The sun is very great: as broad she is, from what books say, as the whole compass of the earth; but she appears to us very small, because she is very far from our sight. Everything, the further it is, the less it seems. . . . The moon and all the stars receive light from the great sun. The sun is typical of our Saviour, Christ, who is the sun of righteousness, as the bright stars are typical of the believers in God's congregation, who shine in good converse. . . . No one of us has any light of goodness except by the grace of Christ, who is called the sun of true righteousness. . . .

Truly the moon's orb is always whole and perfect, although it does not always shine quite equally. Every day the moon's light is waxing or waning four points through the sun's light. . . . We speak of new moon according to the custom of men, but the moon is always the same, though its light often

[1] Educated persons realized all through the Middle Ages that the earth was a sphere. Bede — of whose work, *On The Nature of Things*, the present treatise is an abridgment — says (Chapter XLVI): "We speak of the globe of the earth, not that it is perfectly round, owing to the inequalities of mountains and plains, but because, if all its lines be considered, it has the perfect form of a sphere." He adds that stars far to the south are not visible to northern peoples, owing to the convexity of the earth.

Eclipse of the sun.

varies. . . . It happens sometimes when the moon runs on the same track that the sun runs, that its orb intercepts the sun's, so that the sun is all darkened and the stars appear as by night. This happens seldom, and never but at new moons. By this it is clear that the moon is very large, since it thus darkens the sun.

Meteors.

Some men say stars fall from heaven, but it is not stars that fall, but it is fire from the sky, which flies down from the heavenly bodies as sparks do from fire. Certainly there are still as many stars in the heavens as there were at the beginning, when God made them. They are almost all fixed in the firmament, and will not fall thence while this

The planets.

world endures. The sun, and the moon, and the evening star, and morning star, and three other stars are not fast in the firmament, but they have their own course severally. These seven stars are called planets.

Comets.

Those stars are called comets which appear suddenly and unusually, and which are rayed so that the ray goes from them like a sunbeam. They are not seen for any long time, and as oft as they appear they foreshadow something new toward the people over whom they shine.

A few examples of mediæval zoölogy and of the edifying habits of beasts and birds may be added.

184. The pelican. (From a book on beasts — *Bestiary*; early twelfth century.)

The pelican is a bird of such fashion as is the crane, and it is found in Egypt. . . . Its nature is such that when it comes to its little ones, and they are large and beautiful, it wishes to fondle them, and to cover them with its wings. But the little ones are fierce; they seize him to peck him, and wish to devour him and pick out his two eyes. Then he takes them and pecks them, and slays them with torment, and thereupon leaves them, — leaves them lying dead. On the third day he returns, and is grieved to find them dead, and makes sore lamentations when he sees his little ones dead; with his beak he strikes his body so that the blood gushes forth: the blood goes dropping down and falls upon his birdlings: the blood has such virtue that by it they come to life. . . .

This bird signifies the son of Mary, and we are the young birds in fashion of men. We are so raised and restored from death by the precious blood which God shed for us, as the birdlings are which were three days dead. Now hear by science what that signifies, — why the birdlings peck at the father's eye, and why the father is angry when he kills them thus: he who denies truth will put out the eye of God, and God will take vengeance upon that people. Have in remembrance that this is the meaning.

185. Of satyrs, cyclops, etc. (From *The Properties of Things*, by Bartholomew Anglicus, thirteenth century.)

Satyrs be somewhat like men, and have crooked noses, and horns in the forehead, and are like to goats in their feet. St. Anthony saw such an one in the wilderness, as it is said, and he asked what he was, and he answered Anthony, and said, "I am deadly, and one of them that dwelleth in the wilderness." These wonderful beasts be divers; for some of them be called Cynophali, for they have heads as hounds, and seem, by the working, beasts rather than men; and some be called Cyclops, and have that name because each of them hath but one eye, and that in the middle of the forehead; and some be all headless and noseless and their eyes be in the shoulders; and some have plain faces without nostrils, and the nether lips of them stretch so that they hele therewith their faces when they be in the heat of the sun; and some of them have closed mouths, in their breasts only one hole, and breathe and suck, as it were, with pipes and veins, and these be accounted tongueless, and use signs and becks instead of speaking; also in Scythia be some with so great and large ears, that they spread their ears and cover all their bodies with them, and these be called Panchios. . . .

And others there be in Ethiopia, and each of them have only one foot, so great and so large that they beshadow themselves with the foot when they lie gaping on the ground in strong heat of the sun; and yet they be so swift that they be likened to hounds in swiftness of running, and therefore among the Greeks they be called Cynopodes. Also some have the soles of their feet turned backward behind the

legs, and in each foot eight toes, and such go about and stare in the desert of Lybia.

A discriminating description of the domestic cat. (From the same source.)

The cat is a full lecherous beast in youth, swift, pliant, and merry, and leapeth and runneth on everything that is to fore him: and is led by a straw, and playeth therewith: and is a right heavy beast in age and full sleepy, and lieth slyly in wait for mice: and is aware where they be, more by smell than by sight, and hunteth and runneth on them in privy places; and when he taketh a mouse, he playeth therewith, and eateth him after the play. In time of love is hard fighting for wives, and one scratcheth and rendeth the other grievously with biting and with claws. And he maketh a ruthful noise and ghastful, when one proffereth to fight with another: nor is he hurt when he is thrown down off an high place. And when he hath a fair skin, he is, as it were, proud thereof, and goeth fast about; and when his skin is burnt, then he bideth at home; and he is oft, for his fair skin, taken of the skinner, and slain and flayed.

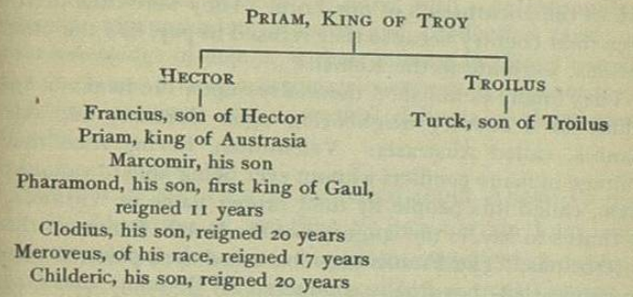
III. Historical Knowledge in the Middle Ages

Like the works on natural science, the histories of the twelfth and thirteenth centuries furnish a singular mixture of truth and occasional acute criticism along with the most palpable absurdities. Such a writer as Otto of Freising made use of some excellent authorities, — for example, Eusebius and the best of the mediæval chronicles, — and one is astonished to find how correct and philosophic is his account of the history of the world. He knew as much about the past as writers of a hundred years ago. On the other hand, there are frequent passages like the following in other writers of the time.

[Philip Augustus, distressed by the ill-smelling mud in Paris, arranges to have the city paved with hard and solid

blocks of stone.] This city was originally called Lutetia on account of the pestilential mud with which it was filled. The inhabitants, shocked by the name, which was always recalling the mud to them, preferred to call the city Paris, from Paris Alexander, son of Priam, king of Troy; for we read in the *Acts of the Franks* that the first king of the Franks who exercised the royal power was Pharamond, son of Marcomir, whose father was Priam, king of Austrasia. This Priam, king of Austrasia, was not, however, the great Priam, king of Troy, but he was a descendant of Hector, Priam's son, through Francius, as will be seen from the following table.

186. How the Merovingian kings sprang from Troy. (From the *Life of Philip Augustus*, by Rigord.)



Now, since it is not rare to find those who doubt this origin of the Franks and the authorities which would prove that the kings of France may really be traced back to the Trojans, we have taken pains to collect all the information in the history of Gregory of Tours, in the chronicles of Eusebius and of Idacius, besides the writings of many others, in order to establish this genealogy correctly.

How the Franks and the Turks came to be so called.

After the destruction of Troy a great number of the inhabitants of that city fled, and later separated into two peoples; one of these took for their king Francius, son of Hector, and consequently grandson of Priam the former king of the Trojans; the other followed the son of Troilus, the second son of Priam. He was called the Turck; and it is in this way, it is said, that these two peoples received the

names which they keep even until to-day of Franks and Turks.

Having advanced inland, they soon found themselves in Thrace on the banks of the Danube; but Turck soon separated from Francius, his cousin, in order to establish a kingdom in lower Scythia. We have here the origin of the Oster Goths, the Hypo Goths, the Vandals, and the Normans. Francius, on his part, established himself in the neighborhood of the Danube, and there he founded his state under the name of Sicambria. There he and his descendants reigned for the space of 1507 years, until the time of the emperor Valentinian, who came to the throne in the year 376 of the Incarnation of our Lord. They were then driven from their country because they refused to pay, like the other nations, a tribute to the Romans. . . .

They finally established themselves upon the banks of the Rhine in a country neighboring upon Germany and Alemannia, called Austrasia. Valentinian, having tried their courage in many conflicts without ever being able to vanquish them, called this people by their proper name of "Franks," — that is to say, in the language of the North, Feranc — that is ferocious. The Franks soon increased their power to such an extent that they finally conquered all Germany, and Gaul as far as the Pyrenees and beyond.

IV. Abelard and the Universities

While Abelard was not the first teacher to attract students to Paris, his great gifts and his remarkable popularity served to arouse such enthusiasm for learning that it was not long after his death that the teachers and students became so numerous that they organized themselves into guilds, or corporations, which formed the basis of the later university.

It is not difficult to understand the charm of Abelard's teaching. Three qualities are assigned to it by the writers

of the period, some of whom studied at his feet: clearness, richness in imagery, and lightness of touch are said to have been the chief characteristics of his teaching. Clearness is, indeed, a quality of his written works, though they do not, naturally, convey an impression of his oral power. His splendid gifts and versatility, supported by a rich voice, a charming personality, a ready and sympathetic use of human literature, and a freedom from excessive piety, gave him an immeasurable advantage over all the teachers of the day. Beside most of them, he was as a butterfly to an elephant. A most industrious study of the Roman classics that were available, a retentive memory, an ease in manipulating his knowledge, a clear, penetrating mind, with a corresponding clearness of expression, a ready and productive fancy, a great knowledge of men, a warmer interest in things human than in things divine, a laughing contempt for authority, a handsome presence, and a musical delivery, — these were his gifts.

187. Abelard's popularity as a teacher. (From McCabe's *Abelard*.)

Nowhere is so much to be found about Abelard's life and the education of his time as in a certain long, sad letter which he wrote to a friend describing his troubles, and which is really a brief autobiography. He tells first of his birth in Brittany, not far from Nantes. His father had been interested in learning, although a soldier by profession, and had resolved that his children should be reared in letters before they were trained in arms. Abelard, the firstborn, decided to surrender all his possessions to his brothers and set forth to seek instruction, especially in logic, preferring the laurels to be won in disputation to the trophies of war, the natural profession of a young nobleman.

188. Abelard's autobiography. (Summary of the earlier portions.)

Consequently [he says] I traversed the various provinces, engaging in disputation and visiting all those places where I heard that the art of logic flourished. I came finally to