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THE IMPORTANCE OF EUROPEAN ETIQUETTE IN THE MIDDLE AGES IN THE FORMATION OF NEW RELATIONSHIPS

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Abstract. *The article characterizes the formation of a new aristocracy in Europe in the Middle Ages. The genesis of ethical standards during this time was important for the development of social relations between the European nobility of that time.*

Key words: *etiquette, Knight, lineage, courtly love, "debt of honor", the principle of "fist law", trouvères, troubadours.*

Etiquette in the Middle Ages, most researchers of the cultural history define as existing regulatory system.

The hierarchy of medieval society of Western Europe was strictly regulated. Gradually the feudal class was enlarged by the Knights (non-honorable soldiers). Knighthood in the XII – XV centuries reached its peak. Knights saw themselves as a higher layer of society that created their lifestyle, their code of morals and customs. They formed the specific norms and values that allowed them to break away from non-noble commoners. At this time a knighthood is finally shaped out as a special condition, as a certain way of life and, finally, as a certain mentality and culture. The XIV – XV centuries are called the centuries of chivalry, and for that, really, there is reason.

Just in this period of the Middle Ages in the public mind the image of ideal knight and chivalrous code of honor are finally formed. The ideal behavior and lifestyle is the maximum approaching of personal example to these norms. So what was the image of this knight "without fear and reproach," what qualities should he possess.

The researcher of the era of chivalry M. Ossowska [3] emphasizes that Knight had to come from a good family, because sometimes the title of knight was given only for exceptional military acts of bravery. In addition, it was possible – and it happened more often in the development of cities and enhancement of their value – to buy this privilege.

One of the main attributes of nobility among secular lords was a long bloodline, which was conducted through the paternal line – «lineage». This led to the desire of each of them in any possible way and at every opportunity to praise the real and often fictitious valiances, moral dignities and deeds of their ancestors.

A Knight had to constantly worry about his glory. This was due to the fact that the culture of chivalry was an extremely important external side. The quantity and quality of wins over the others knights were for the knight very important because he always had to confirm his place in the hierarchy, which is often depended exactly on it.

A distinctive feature of the knight was an unconditional fidelity to his obligations in relation to peers, so in this environment were widely spread different knight's vows, oaths, agreements, accompanied by specific gestures. Moreover these

knights' oaths and promises had a nature of publicity. From knight was demanded courtesy, ability to make or even read poetry, play some musical instrument.

One of the unconditional requirements for knight was courage. Fear of being suspected of cowardice, lack of courage dictate the appropriate behavior rules of knight in battle: he had no right to retreat; could not kill the enemy behind; killing of an unarmed enemy covered the knight with disgrace; it was necessary to give the enemy, if possible, an equal chance (if the enemy fell down from his horse, knight also got off his horse), etc.

The main for Knight was not just the victory, but the behavior in combat, regardless of whether this battle was a real fight or just a knight tournament. All these rules are mandatory in battle, were dictated by respect for the opponent, pride, and finally humanity.

However, the ideals of chivalry does not correspond to the principles of humanism, equality to God, forgiveness, etc. which are preached by Christianity. Pride is often considered as the most important advantage of the knight, while when it is one of the worst sins in Christianity. Revenge for the insult was the law of their ethics. Knights valued human life very low, their own and especially their enemies. Disregard for others' lives complicated by the fact that their code of ethics knights considered necessary to carry out only within the social group to which they belonged.

Special was also the attitude of knight to his horse and, of course, to his arms, which, like clothes, was included in the ethical classification: depending on social status in the hierarchy was envisaged the wearing of various weapon. For example, saber and scramaseax (one-sided short sword) valued higher than a spear while bow and arrows – lower.

And finally, one of the most important duties of Knight was to worship beautiful lady. Love ministries, cult of a lady were a kind of religion of chivalry. Love was given utmost importance. It had to elevate Knight, inspire him to deeds. To win the favor of his lover, the knight had to show self-denial, devotion, dedication in service. He had to be able to control himself, to tame his impulses. But affection and adoration could relate only to the ladies of his condition. This type of love relationship to Beautiful Lady called «courtly love» (from old French *court* – «yard») – exquisitely polite, refined, kindly-courteous.

Courtly love, in fact, was some kind of a game in which participants had to strictly follow the rules and roles assigned to them. French historian Georges Duby describes a model of courtly love as such in the center of which is the woman, «the lady». Single man, «the young man» pays attention to her and lights up with a desire. From now, love struck, he thinks about how to capture this woman. To reach the purpose the man pretends to obey in everything to his beloved woman. The man strongly emphasizes his subordination. He is like a vassal, gets on his knees, he gives himself, his freedom and the gift to his darling. The woman may accept or reject the gift. If she allowing herself to admire the words accepts him, she is no longer can be free because according to the laws of that society, any gift can't be remained without compensation ... But the lady cannot dispose of her body on her own, it belongs to her husband. Everybody in the house watching her, and if she is seen in abuse of

rules of behavior, she is found guilty and could be subjected along with ally to the most severe punishment [1].

In the «Song of Roland», «Legend of the Cid» at first military prowess and physical strength are especially honored. Courage, bravery, contempt for death, military loyalty and luck – that are praised in folk tales about knights. Secular feudal-knight in France had to have seven chivalrous «virtues»: master spear, fence, hunt, ride a horse, swim and play chess, to be able to write poetry to beloved lady. Exactly these qualities of European knights instructive literature praises during XII–XIV centuries. Monarch persons also obeyed these rules: strictness of court etiquette in aristocratic Western Europe led to tragic-funny situations: once Louis XIII went to have a business talk with Cardinal Richelieu when he was sick and could not get up from the bed. Then Louis, whose royal dignity did not allow him to speak to lying subjects sitting or standing, lay next to him. And Philip III of Spain got poisoned with a carbon monoxide sitting in front of the fireplace, which fired up too much – and he did not want to damp it down by himself, because nearby there was no person responsible for the «court etiquette fire». During the Middle Ages special books were issued, in which rules of behavior in society were «canonized». In the second half of the XV century the master of ceremony of King Edward IV Olivier de la Marsh, who had served at the court of Charles the Bold, gave Edward IV treatise on the Burgundy court system (legislator etiquette in Europe), which was composed by himself, and in 1517 in Italy, the book Balthazar Castiglione "Courtier" in which good manners handled as good education and intellectual erudition. In Italy, in 1558, the book Giovanni de la Casa "Galatea, or book of good manners" was issued. [2].

Words, gestures, new behaviors, attitudes to relationships with equals and subordinates which were anchored in the chivalric code gradually penetrated into other sectors of society. It was formed a special type of public relations, which is characteristic for European society till present time. Today, despite of great changes in this area, the striking hallmark of European civilization is a tradition inherited from the time of the European Middle Ages.

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