

History 7: Medieval Europe

April 14 - April 17

Time Allotment: 30 minutes per day

Student Name: _____

Teacher Name: _____

Packet Overview

Date	Objective(s)	Page Number
Tuesday, April 14	1. Differentiate between art/artifacts of Pre-Christian and post-Christian Vikings. 2. How did the coming of Christianity affect the Vikings' way of life/society?	2
Wednesday, April 15	1. Explain some of the dangers that a medieval peasant farmer would face. 2. Write a paragraph describing why the Feudal System was necessary.	17
Thursday, April 16	1. Define the following terms: homage, duke, count, baron, knight, serf 2. Diagram the basic chain of command in a fictional kingdom.	20
Friday, April 17	1. Create a map of a fictional kingdom split into duchies, counties, and baronies. 2. Diagram the hierarchical organization of that feudal kingdom.	23

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:

Tuesday, April 14

History Unit: The Vikings

Lesson 6: End of the “Viking Age”

Lesson 6 Socratic Question(s): Keep this question in mind as you study this lesson!

How does religion affect a culture?

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

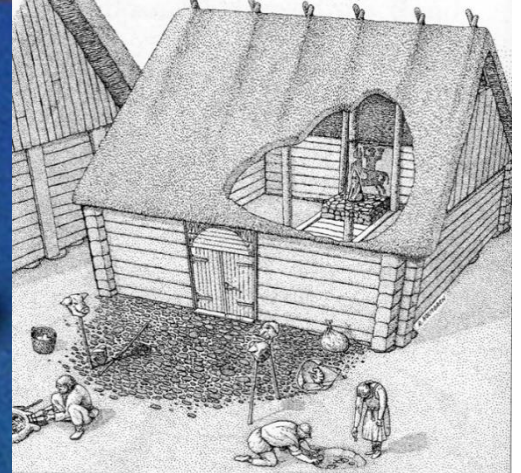
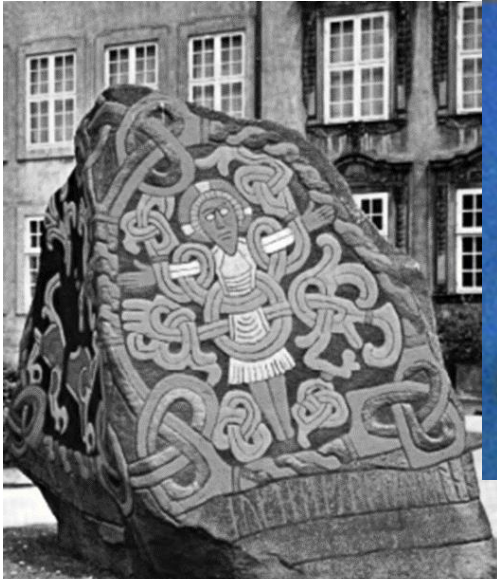
1. Differentiate between art/artifacts of Pre-Christian and post-Christian Vikings.
2. How did the coming of Christianity affect the Vikings’ way of life/society?

Introduction to Lesson 6

Last week we learned about the Vikings’ entry into the European scene by trading, raiding, establishing settlements, and finally, becoming Christian, which preserved and expanded Europe. Today we will examine some Viking material culture—meaning art and artifacts—identifying each item as pre-Christian or post-Christian. Then we will conclude our unit on the Vikings by telling the story of how the coming of Christianity affected the Vikings’ way of life (in an essay).

Viking Material Culture (artifacts/art)

Look at the images on the next page. Closely observe their details and take a guess as to whether they were made before (label with a 1) or after (label with a 2) the coming of Christianity.

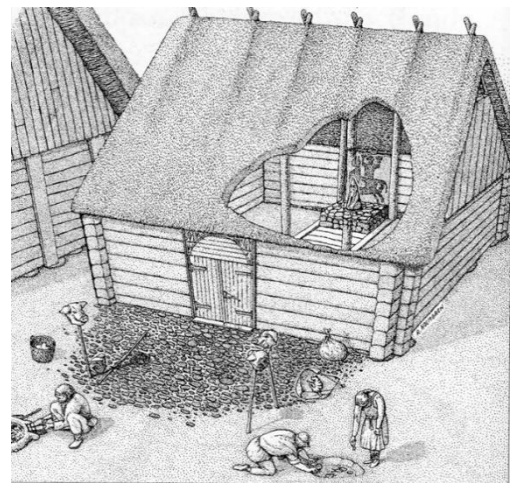


Now that you have made a guess as to whether each image depicts something made before or after the coming of Christianity, they have each been labelled as before (1) or after (2) the coming of Christianity, along with descriptions. **You are not required to read all of the descriptions**, but you may use them to supplement (not replace) the evidence you draw from textual sources in your essay.



(1) The lower panel of this runestone has three figures who hold a spear, a hammer or club, and a sickle. Because the weapon of Odin was the spear Gungnir, that of Thor the hammer Mjöllnir, and because Freyr is identified with farming, the figures have been identified as these three gods. The upper scene also has three gods. A large bird that may be a crane or goose is shown bending its head over Freyr.

(1) Reconstruction of a pagan place of worship excavated in Borg, Norway, with two rooms on either side of a central hallway. A stone foundation interpreted as a *hörgr* (altar) is at the far end of the hallway from the entrance. Two amulet rings were found near this and 98 amulet rings and 75 kg of unburned animal bones, including numerous skulls and jawbones, were found in the paved area in front of the entrance, suggesting the building had been used for ritual feasts. In the eleventh century the building and its yard had been covered with a thick layer of gravel and a church erected 100 m away.



(1) Pre-Christian Thor's Hammer amulets (about 50 of these have been found). Both from the same hoard at Mandemark, Denmark. One hammer is decorated with gold foil.



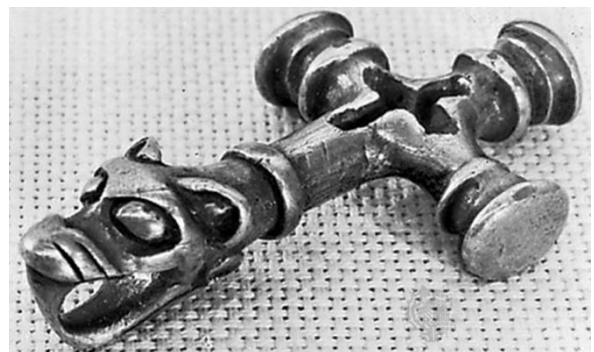
(1) Oseberg ship burial (dated by the age of the wood to Autumn of 834 AD): the skeletons of two women were found in the grave with the ship. One, probably aged around 80, suffered badly from arthritis and other maladies. The second was initially believed to be aged 25–30, but analysis of tooth-root translucency suggests she was older (aged 50–55). It is not clear which one was the more important in life or whether one was sacrificed to accompany the other in death (a

practice attested in multiple sources). The younger woman had a broken collarbone, initially thought to be evidence that she was a human sacrifice, but closer examination showed that the bone had been healing for several weeks. The opulence of the burial rite and the grave-goods suggests that this was a burial of very high status. One woman wore a very fine red wool dress with a lozenge twill pattern (a luxury commodity) and a fine white linen veil in a gauze weave, while the other wore a plainer blue wool dress with a wool veil, possibly showing some stratification in their social status. Neither woman wore anything entirely made of silk, although small silk strips were applied onto a tunic worn under the red dress. There were also the skeletal remains of 14 horses, an ox, and three dogs found on the ship. Below is an account of a different ship burial:

Arab Traveller Observes a Rus Burial on the Volga, AD 921:

“I heard that at the deaths of their chief personages they did many things, of which the least was cremation, and I was interested to learn more. At last I was told of the death of one of their outstanding men. They placed him in a grave and put a roof over it for ten days, while they cut and sewed garments for him. If the deceased is a poor man they make a little boat, which they lay him in and burn. If he is rich, they collect his goods and divide them into three parts, one for his family, another to pay for his clothing...”

(2) Most likely a Christian cross pendant. Possibly a Thor's hammer—the beast's head incorporated into the pendant is unusual for amulets of this type. Found near Fossi, Iceland.





(2) Rune Stone in Jelling, Denmark: The “Victorious Christ” frequently appears in early Germanic art; it is likely that Christian missionaries chose to present Christ as a figure of strength and victory because of its cultural appeal in Scandinavia, rather than as the “Suffering Christ” that appears in much English art. An inscription reads: “King Harald commanded that stone to be erected to commemorate Gorm, his father, and Thyra, his mother—that Harald, who subjugated all Denmark and Norway and made the Danes Christians.”

(2) Heddal Stave Church in Norway.

A *stave* church is “a church of a type built in Norway from the 11th to the 13th century, the walls of which were constructed of upright planks or staves.” The church is a triple nave stave church and is Norway's largest stave church. It was constructed at the beginning of the 13th century. After the reformation, the church was in a very poor condition, and a restoration took place during 1849–1851. However, because the restorers lacked the necessary knowledge and skills, yet another restoration was necessary in the 1950s. The interior is marked by the period after the Lutheran Reformation in 1536–1537 and is



for a great part a result of the restoration that took place in the 1950s.



(2) Christian Viking Cross/crucifix pendant from Valbo, Sweden, 11th Century AD

Viking Religion: The Temple at Uppsala (in Sweden)

Chapter 26: Now we shall say a few words about the superstitions of the Swedes. That folk has a very famous temple called Uppsala, situated not far from the city of Sigtuna and Björkö. In this temple, entirely decked out in gold, the people worship the statues of three gods in such wise that the mightiest of them, Thor, occupies a throne in the middle of the chamber; Wotan and Frikko have places on either side. The significance of these gods is as follows: Thor, they say, presides over the air, which governs the thunder and lightning, the winds and rains, fair weather and crops. The other, Wotan -that is, the Furious--carries on war and imparts to man strength against his enemies. The third is Frikko, who bestows peace and pleasure on mortals...But Wotan they chisel armed, as our people are wont to represent Mars. Thor with his scepter apparently resembles Jove. The people also worship heroes made gods, whom they endow with immortality because of their remarkable exploits, as one reads in the *Vita* of Saint Anskar they did in the case of King Eric.

Chapter 27: For all their gods there are appointed priests to offer sacrifices for the people. If plague and famine threaten, a libation is poured to the idol Thor; if war, to Wotan; if marriages are to be celebrated, to Frikko. It is customary also to solemnize in Uppsala, at nine-year intervals, a general feast of all the provinces of Sweden. From attendance at this festival no one is exempted Kings and people all and singly send their gifts to Uppsala and, what is more distressing than any kind of punishment, those who have already adopted Christianity redeem themselves through these ceremonies. The sacrifice is of this nature: of every living thing that is male, they offer nine heads with the blood of which it is customary to placate gods of this sort. The bodies they hang in the sacred grove that adjoins the temple. Now this grove is so sacred in the eyes of the heathen that each and every tree in it is believed divine because of the death or putrefaction of the victims. Even dogs and horses hang there with men. A Christian told me that he had seen 72 bodies suspended promiscuously. Furthermore, the incantations customarily chanted in the ritual of a sacrifice of this kind are manifold and unseemly; therefore, it is better to keep silent about them.

The Anglo-Saxon Chronicle (AD 1070) describes a Viking raid:

"The monks came to meet them [Normans], asked them for peace, but they did not care about anything, went into the church, climbed up to the Holy Rood (the great Cross/Crucifix), took the crown off our Lord's head—all of pure gold—then took the footrest which was underneath his feet, which was all of red gold, climbed up to the steeple, and brought down the altar-frontal that was hidden there—it was all of gold and of silver. They took there two golden shrines, and 9 silver, and they took fifteen great roods, both of gold and of silver. They took there so much gold and silver and so many treasures in money and in clothing and in books that no man can tell another."

The Sack on Lindisfarne, A.D. 793

Anglo-Saxon Chronicle

“A.D. 793. Here were dreadful forewarnings come over the land of Northumbria, and woefully terrified the people: these were amazing sheets of lightning and whirlwinds, and fiery dragons were seen flying in the sky. A great famine soon followed these signs, and shortly after in the same year, on the sixth day before the ides of July, the woeful inroads (entries) of heathen men destroyed God’s church in Lindisfarne island by fierce robbery and slaughter. And Sicga died on the eighth day before the calends of March.”

Alcuin, Letter to the Bishop of Lindisfarne

“1. To Bishop Higbald and the whole community of the church of Lindisfarne, good sons in Christ of a most blessed father, the holy Bishop Cuthbert, Alcuin, a deacon, sends greeting and blessing in Christ.

2. When I was with you your loving friendship gave me great joy. Now that I am away your tragic sufferings daily bring me sorrow, since the pagans have desecrated God's sanctuary, shed the blood of saints around the altar, laid waste the house of our [hope](#) and trampled the bodies of the saints like dung in the street. I can only cry from my heart before Christ's altar: "O Lord, spare thy people and do not give the Gentiles thine inheritance, lest the heathen say, 'Where is the God of the Christians?'" (cf. Joel 2:17).

3. What assurance can the churches of Britain have, if Saint Cuthbert and so great a company of saints do not defend their own? Is this the beginning of the great suffering, or the outcome of the sins of those who live there? It has not happened by chance but is the sign of some great guilt.

4. You who survive, stand like men, fight bravely and defend the camp of God. Remember how Judas Maccabaeus cleansed the Temple and freed the people from a foreign yoke. If anything needs correction in your way of gentleness, correct it quickly. Recall your patrons who left you for a season. It was not that they lacked influence with God, but they were silent, we know not why.

5. Do not glory in the vanity of dress; that is cause for shame, not boasting, in priests and servants of God. Do not blur the words of your prayers by drunkenness. Do not go out after the indulgences of the flesh and the greed of the world, but stand firm in the service of God and the discipline of the monastic life, that the holy fathers whose sons you are may not cease to protect you. May you remain safe through their prayers, as you walk in their footsteps. Do not be degenerate sons, having such fathers. They will not cease protecting you, if they see you following their example.

6. Do not be dismayed by this disaster. God chastises every son whom he accepts, so perhaps he has chastised you more because he loves you more. Jerusalem, a city loved by God was destroyed, with the Temple of God, in Babylonian flames. Rome, surrounded by its company of holy apostles and countless martyrs, was devastated by the heathen, but quickly recovered through the goodness of God. Almost the whole of Europe has been denuded with fire and sword by Goths and Huns, but now by God's mercy is as bright with churches as the sky with stars and in them the offices of the Christian religion grow and flourish. Encourage each other, saying,

"Let us return to the Lord our God, for he is very forgiving and never deserts those who hope in him."

7. And you, holy father, leader of God's people, shepherd of a holy flock, physician of souls, light set on a candle-stick, be a model of all goodness to all who can see you, a herald of salvation to all who hear you. May your community be of exemplary character, to bring others to life, not to damnation. Let your dinners be sober, not drunken. Let your clothes befit your station. Do not copy the men of the world in vanity, for vain dress and useless adornment are a reproach to you before men and a sin before God. It is better to dress your immortal soul in good ways than to deck with fine clothes the body that soon rots in dust. Clothe and feed Christ in the poor, that so doing you may reign with Christ. Redemption is a man's true riches. If we loved gold we should send it to heaven to be kept there for us. We have what we love: let us love the eternal which will not perish. Let us love the true, not the transitory, riches. Let us win praise with God, not man. Let us do as the saints whom we praise. Let us follow in their footsteps on earth, to be worthy to share their glory in heaven.

8. May divine goodness keep you from all adversity and bring you, dear brothers, to the glory of the heavenly kingdom with your fathers. When our lord King Charles returns from defeating his enemies, by God's mercy, I plan to go to him, and if I can then do anything for you about the boys who have been carried off by the pagans as prisoners or about any other of your needs, I shall make every effort to see that it is done. Fare well, beloved in Christ, and be ever strengthened in well-doing."

The Anglo-Saxon Chronicle, AD 865-878: Viking activities in England

"865. In this year, the heathen army occupied Thanet and made peace with the people of Kent. The Kentishmen promised money in return for peace. Taking advantage of the promise of money, an army stole up by night and raided the whole of east Kent.

866. [probably 865]. In this year, Athelred, Athelbriht's brother, took over the rule of the West Saxons. That year, too, a great heathen army invaded the land of the Angles and established winter quarters and procured horses there. They made peace with the East Anglians.

867 [866]. This year, the heathen army advanced from East Anglia across the mouth of the River Humber as far as York in Northumbria. The Northumbrians were seriously at odds with one another. They had recently overthrown their King, Osbriht, and established as king, Ella, a man with no claim to the throne. However, late in the year they submitted again to Osbriht and then fought against the heathen army. They gathered an immense host and attacked the heathens at York. They penetrated the fortifications and some of them got inside. There was a huge slaughter among the Northumbrians, some inside the city and others outside. Both Northumbrian kings were killed. The survivors made peace with the heathen army. The same year, Bishop Ealhstan died after holding the bishopric of Sherborne for fifty years. He is buried in the town.

868 [867]. In this year, the heathen army moved to Nottingham in Mercia and took up winter quarters there. King Burgred of Mercia and his council begged King Athelred of Wessex and his brother Alfred to help them in their fight against the great army. They led the West Saxon host into Mercia as far as Nottingham where they encountered the heathen army at the fortifications

and laid siege to the city. However, there was no serious fighting, so the Mercians made peace with the army.

869. In this year, the heathen army returned to York and stayed there for a year.

...

874 [873]. This year saw the army move from Lindsey to Repton, where they stayed for the winter. And they drove King Burgred [of Mercia] overseas after he had ruled for twenty-two years. They overran the country, while Burgred went to Rome and lived there. His body lies in the church of Saint Mary at the English College. The same year the Danes gave the throne of Mercia to a foolish king's thane called Ceolwulf. He gave them hostages and swore oaths that the kingdom would be theirs whenever they wished. He swore, too, that he and all who followed him would be ready to meet the army's needs.

875 [874]. This year, army moved from Repton. Halfdan led part of the army to Northumbria and settled there for the winter beside the River Tyne. The army overran that district and often carried out raids on the Picts and the Welsh of Strathclyde. The three Danish kings, Guthrum, Oscytel, and Anwend, left Repton for Cambridge, which they occupied for a year with a large army. That summer, King Alfred went to sea with a fleet and fought against seven Danish ships, capturing one and putting the rest to flight.

876 [875]. In this year, the Danish army stole into Wareham, a fort belonging to the West Saxons. Later, the king made peace with the army. They gave King Alfred as hostages the finest men in the army, and swore oaths on their holy ring—something they had never before done for any people—that they would leave his kingdom immediately. Taking advantage of this, their cavalry left the fort surreptitiously and entered Exeter. That year, Halfdan divided up the land of Northumbria; the raiders became tillers of the land as well. Rollo and his men invaded Normandy and he ruled for 53 years.

877 [876]. In this year, the Danish army arrived at Exeter from Wareham. Their fleet sailed around the west coast and ran into a powerful storm at sea. They lost 120 ships at Swanage. King Alfred pursued the cavalry with his forces as far as Exeter but could not overtake them before they reached the fort where no one could get at them. They gave King Alfred as many prominent hostages as he wanted and swore many oaths to keep the peace. The army moved into Mercia at harvest time; they took some of the produce and gave some to Ceolwulf.

878. In this year, the Danish Army moved surreptitiously to Chippenham in the middle of winter, after twelfth night [of Christmas]. They reached Wessex and occupied it. They drove many of the people overseas, but subdued most of them, except for King Alfred and a small body of men, who were, despite hardships, keeping to the forests and areas protected by marshes. The same winter, the brother of Ivar and Halfdan entered Wessex and Devonshire where he and 840 men were killed. This year the battle-standard called the Raven was captured. At Easter, king Alfred, with his small force, built a fort at Athelney from which he attacked the Danish army with the support from the part of Somerset which is closest. In the seventh week after Easter, King Alfred rode to Egbrihtesstone [?] to the east of Weawudu [Selwood?] and he was met there by all the people of Somerset, Wiltshire, and the part of Hampshire on this side of the sea; they were all

happy to see him. He traveled for one night to Aegla [Hey?] and one more night to Eddington where he fought with the whole army and put them to flight. Then King Alfred rode after them as far as the fort and stayed there for a fortnight. Then the Danish army gave hostages and swore many oaths that they would leave his kingdom. They promised that their king would accept baptism; they kept that promise. Three weeks later, [Danish] King Guthrum arrived at Aller [?] near Athelney with thirty of the noblest men in the army. At that time, the king received baptism; his chrysmal¹ [baptismal] robe was removed at Wedmore. Guthrum stayed with King Alfred for twelve days, and King Alfred honored Guthrum's companions with rich gifts.

879..."

Adam of Bremen, c. 1070

“[The Scandinavians] in barbarism gnash their teeth, but have now long since learned to intone Alleluia in the praise of God. Behold that piratical people, by which, we read, whole provinces of the Gauls and of Germany were once devastated and which is now content with its bounds and can say with the Apostle, ‘For we have not here a lasting city, but we seek one that is to come.’”

Rollo obtains Normandy from the King of the Franks (on following pages)

¹ *Chrysm* is oil that the baptized person is anointed with.

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

2.25 As the Franks were unable to put up any resistance to the pagans, and saw that the whole of Francia was verging on annihilation, they came to the king with one accord, and said to him:

"Why will you not come to the aid of the kingdom which you ought to 'preside over and profit' with the scepter? Why not buy peace through conciliation, since we are unable to get it either through war, or by any sort of defensive precaution? The king's honor and the king's power are brought low, and the insolence of the heathen is raised up. The land allotted to the Franks is considered no better than a desert, for its population is either dead through famine or the sword, or is perhaps in captivity. Protect your kingdom: if not by arms, then by counsel."

Then was King Charles enraged, and he spoke these words: "Then give me the counsel which will be salutary and appropriate for the kingdom and for us."

Then said the Franks: "If you will trust us, we will give you advice fitting and wholesome for you and for the kingdom, so that the people, who are all too stricken with want, may have repose. Let the land from the River Andelle to the sea be given to the pagan peoples; and in addition, join your daughter to Rollo in marriage. And thereby you will be able to grow mightily in power against the peoples who resist you; for Rollo is born of the proud blood of kings and of chiefs; he is very fair of body, a ready fighter, far-sighted in counsel, seemly in appearance, amenable to us, a faithful friend to those to whom he gives his word, a ferocious enemy to those whom he opposes, a constant and amenable vassal in all things, with a shrewd mind, such as we need. He is well-versed in speech, teachable in affairs, kindly in his deeds, honorable in his eloquence, full of manly courage, humble in his manners, most prudent in forensic matters, just in judgment, most careful in keeping of secrets, very rich in gold and silver, strictly attended by a most numerous throng of warriors—nay, he is fully endowed with all kinds of good qualities."

Having consulted these men, Charles at once sent Franco, the archbishop of Rouen, to Rollo, leader of the pagans. As soon as he came to him, he began to address him with gentle words: "Most outstanding of all leaders, and most excellent of all men, do you mean to spend your whole life pursuing your quarrel against the Franks? Will you always be battling against them? What will become of you, should you be snatched away by death before your time? Whose creation are you? Do you think that you are God? Is not a man a thing fashioned from mud? Are you not the food of worms, and dust and ashes? Remember what you are and what you will be, and by whose judgment you will be condemned. It is my belief that 'you will have hell to enjoy'; and after your battles are over, 'you will do no more harm to anyone.' If you wish to become a Christian, you will be able to know peace, now and in future, and

Start ↓

THE VIKING AGE: A READER

to remain in this land as a man of great wealth. The most long-suffering King Charles, led by the advice of his men, is willing to give you this coast-land too often laid waste by Hastings and by you. Moreover, so that peace and agreement and firm, stable, and continuous friendship may endure between you and him for all times, he will give you his daughter, called Gisla, in marriage as your wife. If you will have the joy of offspring through this union, you will hold the kingdom in perpetuity."

2.26 When he had heard this, he called together the Danish chiefs, and told them what the bishop had said to him. And the Danes remembered the interpretations of the dream, and said to Rollo: "This utterly desolated land, bereft of warriors and untilled by the plow, is full of good trees, is intersected by rivers stocked with various sorts of fish; it teems with game, is not unfamiliar with vines, bears fruit in soil worked by the plow, is hemmed in on one side by a sea which will afford an abundant wealth of different commodities, and on the other by the outflow of waters carrying all sorts of goods by ship. It is virtually distinct from the kingdom of Francia, and if it were occupied by a dense population it would be mightily fertile and very rich, sufficient and suitable for us to inhabit. The girl whom he is promising you is lawfully born of the seed of either parent. She is tall enough, and her shape, we have heard, is most rare; she is a most unsullied virgin, provident in counsel, careful in her public dealings, most pleasant in her manner, most affable in her speech, highly skilled in handiwork. Indeed, she is the most outstanding of all virgins, and it is right that she be joined to you in wedded affection. And so the plan which seems to us the best, the most profitable, and proof against any misguided quarreling, is that you should have the king's daughter joined to you in marriage.

"Remember the interpretation of the dream, and its mystical meaning. As we see it, things will turn out better for us within this territory. Enough have we battled and beaten the Franks; it seems right to us that we should take our ease, and quietly enjoy the fruits of the earth. Send the bishop back to the king, so that he may say that you are ready to be at his service if he gives you what he has promised. Give him three secure months of peace, as well, so that if he wants, he may come within the period of truce to meet you in public, and make entirely sure of his words and promises."

Rollo told the bishop forthwith that he was sending him back to the king to say these things to him. When he came to the king, and when the bishops had been convoked with a gathering of counts and abbots, he said: "Rollo, the leader of the Northmen, will offer you his hands in submission as a token of fealty, and he pledges love and inviolable friendship toward you, and even his service, if you will give him your daughter, as you have said, to be his wife, and the coast-land as a perpetual possession for the progeny of his progeny;

Stop ✓

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

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THE VIKING AGE: A READER

peoples from abroad. He imposed everlasting privileges and laws on the people, authorized and decreed by the will of the chief men, and he compelled them to dwell together in peace. He raised up churches that had been demolished to the ground, he rebuilt temples that had been ruined by the visitations of the heathens, and he made new and extended the walls and defenses of cities. He subdued the Britons who resisted him, and he amply victualled the whole of the realm that had been granted to him from the Breton food-renders. . . .



Wednesday, April 8

History Unit: Feudalism

Lesson 1: What is Feudalism?

Lesson 1 Socratic Guiding Question: Keep this question in mind as you study!
Why do we have government? How did people in Medieval Europe govern themselves?

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

1. Explain some of the dangers that a medieval peasant farmer would face.
2. Write a paragraph describing why the Feudal System was necessary.

Introduction to Lesson 1

What would a Medieval History class be if we didn't have a day to learn about Kings, Lords, and Knights! Today is that day, 7th Grade.

Let's set the scene:

Peasant Farmers after the Fall of the Roman Empire

Imagine what Europe is like now that the Western Roman Empire has fallen. Would it be easy or difficult to be a farmer living in Europe during the Early Middle Ages? There is no more Roman Law protecting you if someone tries to hurt you. There are no judges or police to go to if a thief steals your cow or your horse! The extensive roads built by the Romans over five hundred years ago are falling into disrepair too. These roads were built so that the Roman army could travel across the empire quickly, but now there is no more Roman army. That's bad news too because now that the Vikings are raiding and pillaging farms and monasteries all over Northern Europe, now would be a great time to have a professional army to protect you from invaders. But, alas, you are on your own, life is hard, and you face grave dangers in a lawless Europe.

List three dangers a peasant farmer faced in Medieval Europe:

- 1.
- 2.
- 3.



You

Feudalism

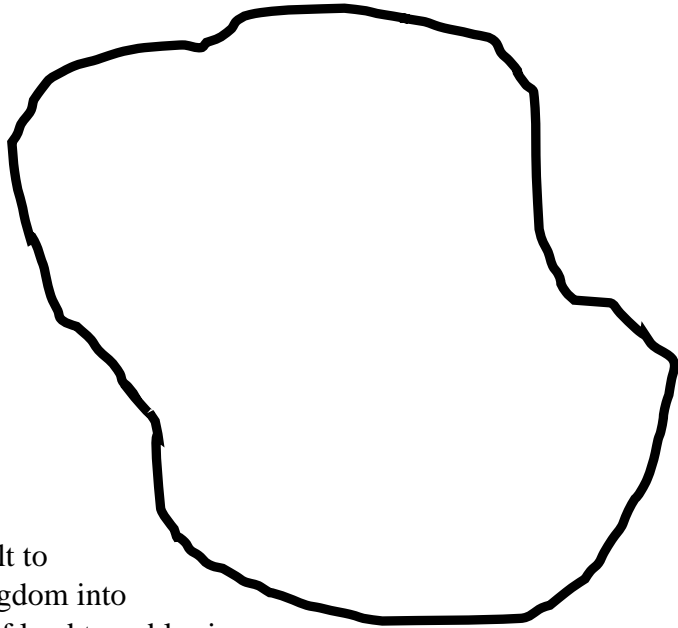
We have a problem. Most people in Europe are vulnerable and unprotected from crime, invasion, and lawlessness. The solution is a system of government that developed in the Early Middle Ages called **feudalism**. **Feudalism** is the dominant governmental system in Medieval Europe in which nobles gave land to vassals in return for homage, taxes, and military protection.

You are already familiar with many of the main players in Feudalism.

At the top you have the king:

And the King rules over a Kingdom:

King



Now, a large kingdom like this is difficult to govern, so the king will break up the kingdom into different pieces and give out the pieces of land to nobles in exchange for loyalty and service. The deal is, if the king gives a noble part of his kingdom to govern, the noble owes him service at all times. This means that the noble must send him men to fight if the king is going to war. The noble also has to send the king taxes when he asks for money for the kingdom. The noble also has to send the king food in order to feed him and his court.

Now who would a king give his land to? A king would especially give land to people who had helped him come to power, to conquer land, or helped him in other favors. Anyone who the king gives land to in exchange for loyalty and service is called the king's **vassal**. A king might have many vassals, and they all are loyal to the king because he has given them a piece of land to govern. The land that is granted to a vassal is called a **fief**. Fief is the root from which the word feudalism comes.

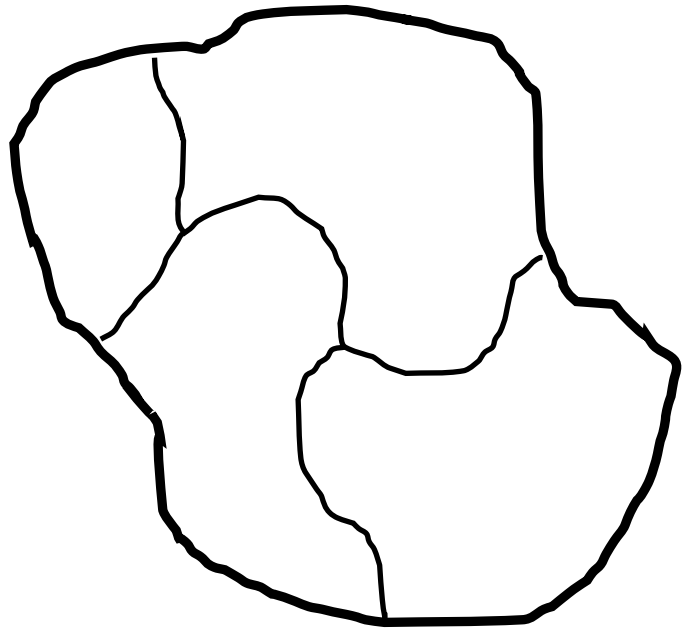
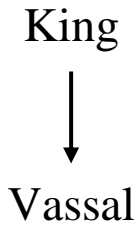
Define the following words:

Feudalism: _____

Vassal: _____

Fief: _____

This is what our kingdom organization looks like now that the king has vassals:



But how does the feudal system help you, our medieval peasant farmer? Well now that the nobles are vassals to the king, they owe him food and taxes. Where does the vassal get this food and money from? That's where you come in. The vassal needs to pay the king and you need protection from invaders so the vassal cuts you a deal. If you agree to grow food on his land and make goods that can be sold for gold, the vassal will protect you with his army and his resources. You get protection and he gets to keep his land given to him by the king. It's a win-win. Tomorrow we will learn about the different kinds of vassals and how messy the feudal system can get.

Check for Understanding:

Write 5-7 sentences explaining what feudalism is and why it developed in Medieval Europe.

Thursday, April 16

History Unit: Feudalism

Lesson 2: Kings, Dukes, Counts

Lesson 2 Socratic Guiding Question: Keep this question in mind as you study!

How is the feudal system organized?

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

1. Define the following terms: homage, duke, count, baron, knight, serf
2. Diagram the basic chain of command in a fictional kingdom.

Introduction to Lesson 2

Yesterday we learned about the origins and basic organization of the feudal system in medieval Europe. Today, we will dive even deeper into the different hierarchical levels within that system. We will answer questions like “What is the difference between a Duke and a Count?” and “What exactly is a knight anyway?”

Jog your memory of yesterday’s lesson by answering the following review questions.

1. What is a vassal?

2. Why would a king grant land to someone?

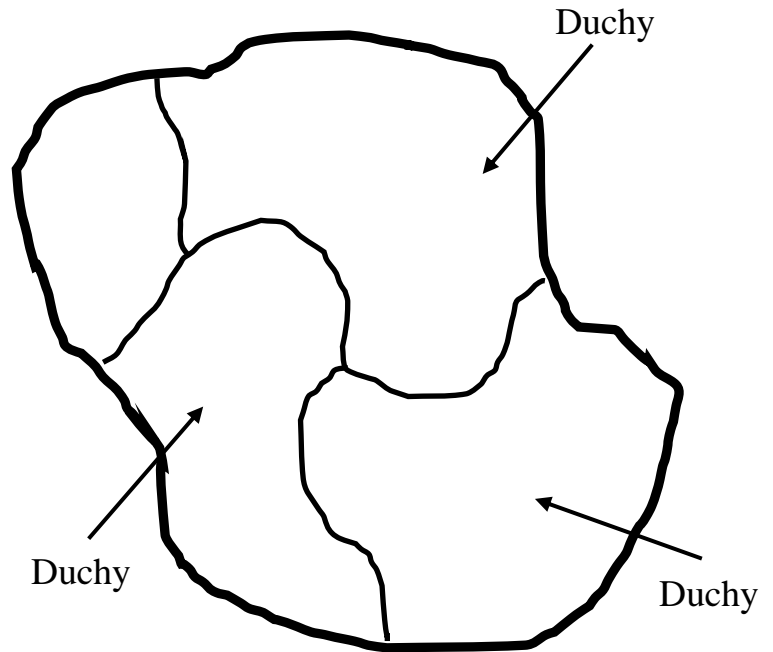
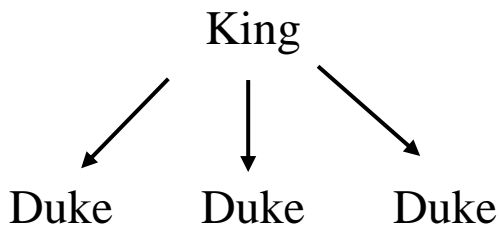
3. How might the feudal system be considered a win-win for people in Medieval Europe?

Fealty and Homage

Yesterday in our imaginary kingdom, the king had split up his land into different pieces and given it to people who would become his vassals. To become someone’s vassal, one would have to participate in a special event called an homage ceremony where the vassal would swear an oath and pledge his **fealty**, or allegiance, to his lord. “Homage” comes from the latin word for man – *homo*, so to pay homage to a lord is literally to “become the lord’s man”. Once someone pledges homage, a lord could depend on his vassal for support and loyalty.

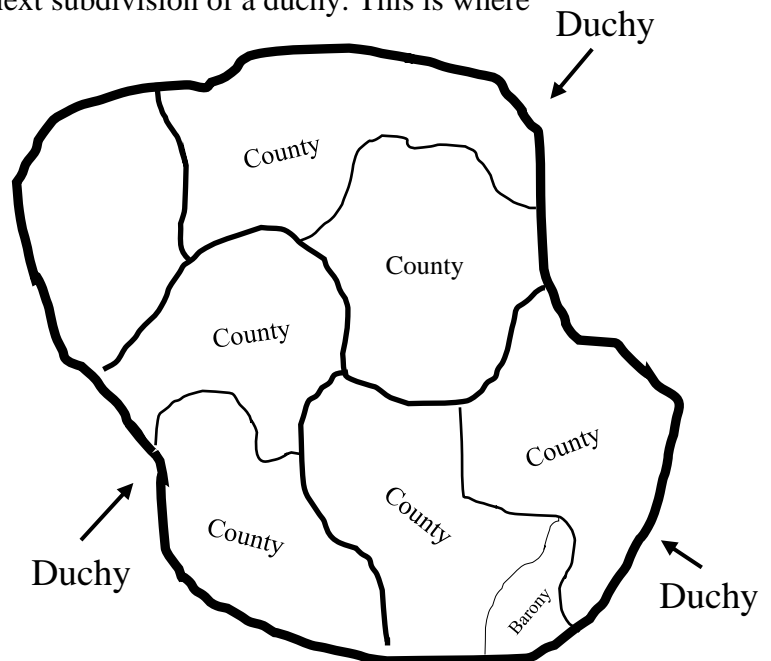
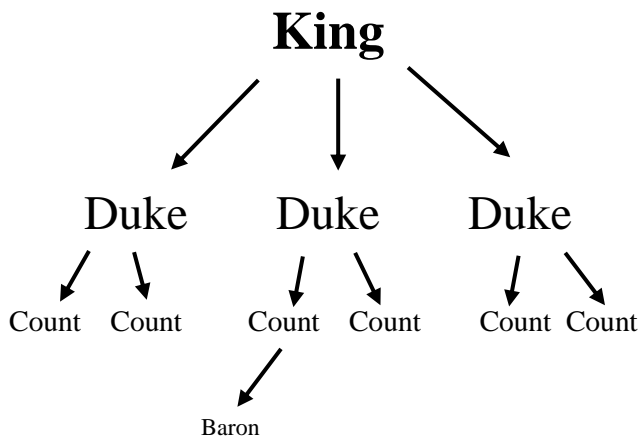
Dukes and Duchies

Remember what our imaginary kingdom looked like yesterday. The king split up his land into large pieces. These largest pieces that a king would split up his kingdom into are called “**duchies**”. While the leader of a kingdom is called a king, the leader of a duchy is called a **duke**. A king might have multiple dukes who pledge their fealty to him and become his vassal. Let’s look at our kingdom again and label some duchies inside it.



Counts

Now we have a nicely organized kingdom made of Kings and Dukes. But usually, a duchy was also a very large area of land. In fact it was so large that a duchy was difficult to govern all by one single duke. Dukes would solve this problem by breaking up their duchies into even further pieces. Like the king did for them, a duke would split up his land, and give fiefs to people below him who would pledge fealty not directly to the king, but to the duke so that the duke would have vassals of his own. The vassal of a duke was usually a **count**, and a count ruled over a county – the next subdivision of a duchy. This is where our modern word “county” comes from.



And even smaller, a county might be broken into **baronies** led by a baron!

Whew! Things get pretty complicated! And to make things even more confusing, you might even have counties that are not part of a larger duchy, and the count of that county pledges his fealty directly to the king and not to any duke. The blank area in the top left of our kingdom might be one of these counties governed by a direct count-vassal to the king.

Order these land divisions by size from largest to smallest:

Duchy, Barony, County, Kingdom

- 1.
- 2.
- 3.
- 4.

Knights and Other Titles

Where do knights fall into all of this? The word “knight” can mean lots of different things. Originally, a knight was a soldier who rode on horseback with heavy armor. As time went on, “knight” became a title of honor that a lord would bestow upon someone in exchange for military service. Lords would even grant knights fiefs of their own so that a knight might also be a count or a baron. In fact, any feudal lord could hold many titles at one time. A duke was usually also a count of some county, and a king might also be duke of one or more duchies at a time!

Another important thing to know about the titles of duke, count, and baron is that they would usually be passed down from parent to child generation after generation. That means that if a duke had been granted land by a king, the duke’s son would take over that land and that title of duke after his father had died. The title of king, count, and baron also were usually inherited like this, but the title of knight was not hereditary and was only given to nobles who had earned the honor of that title.

Serfdom

This hierarchy from king to duke to count to baron eventually gets all the way down to the bottom to the **serf**. A serf is an unfree laborer who is tied to the land that his lord owns. Serfs were the farmers and the weavers and the carpenters who produced the goods that a vassal would give to his lord in return for protection. A serf is the lowest level of the feudal hierarchy and is tied to the land that he or she works on. To be tied to the land means that a serf does not have the freedom to leave and move somewhere else.

Given what you know, what benefit would there be to being a serf? Why would a serf tolerate serfdom? (Use complete sentences)

Conclusion

This wraps up today’s lesson on feudal organization. Tomorrow you will create a kingdom of your own!

Friday, April 17th

History Unit: Feudalism

Lesson 3: Feudalism Project

Lesson 3 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 3

Times were tough on Wednesday, back when you were just a poor unprotected peasant farmer. Luckily, those sad times are behind you because you have just been promoted to Royal Urban Planner of His Highness the King. Congratulations. Today and Monday you will be working on creating a map of your own kingdom for the King himself to display in his court for all to see and admire. (He is very proud of his domain and also needs a map to brag about his kingdom to other kings with.) Please read the instructions for this Feudalism Project below, see the examples, and begin working on it as soon as you are ready.



Humble beginnings.

Instructions:

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

REQUIREMENTS:

Map

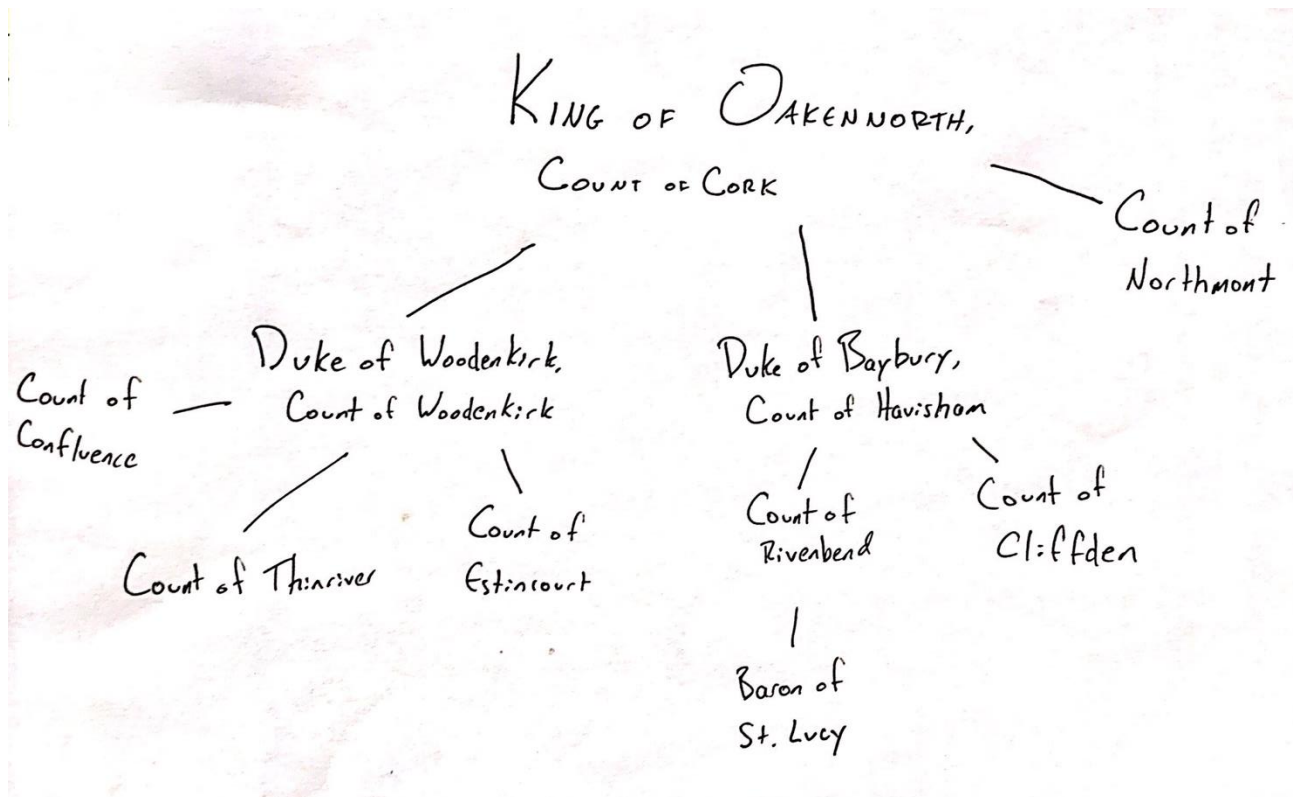
- The kingdom must have at least 2 Duchies, 6 Counties, and 1 Barony.
- Each duchy, county, and barony must have a name.
- The map should be neat and may show physical characteristics of the land.

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”

You will have 30 minutes today and 30 minutes on Monday to work on this project. One hour is enough time to complete the minimum requirements for a passing grade. This is also a fun project to work on in your free time over the weekend, but work outside this hour is not required. See the examples below for ideas:

KINGDOM OF OAKENNORTH FEUDAL HIERARCHY AND MAP





KINGDOMS OF GROWDONIA AND ODENSE HIERARCHY AND MAP

