

History 7: Medieval Europe

April 6 - April 9

Time Allotment: 30 minutes per day

Student Name: _____

Teacher Name: _____

Packet Overview

Date	Objective(s)	Page Number
Monday, April 6	1. Describe the basic features of Viking religion.	2
Tuesday, April 7	1. Describe the main goals of Viking raids. 2. Analyze the Christian response to the Viking raids.	5
Wednesday, April 8	1. Contrast the goals of Viking raids and Viking settlement	10
Thursday, April 9	1. Describe how the Vikings became Christians and analyze the effect this had on them.	14

Academic Honesty

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

Student signature:

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

Parent signature:

Additional Notes: Be sure to complete the packet in the proper order and not to skip around, as the order provided is intended to maximize WONDER!

Monday, April 6

History Unit: The Vikings

Lesson 2: Early Viking Religion

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

How do we know what we know about the Vikings?

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

1. Describe the basic features of Viking religion.

Sources for Viking History

Think about what we've learned so far about the Vikings. How do we know what we know?

What sources might there be?

Sources:

1) **Textual Sources**- written records of the past

-Chronicles and annals

-Prose stories (i.e. biographies, sagas, folk tales)

-Poetry

-Laws

-Writing on material culture (e.g. Runestones, Rune sticks)

- Later "Sagas" written by monks in Iceland

- Chronicles of those who were attacked (may have been exaggerated) or traded with them

- Letters of Church authorities (priests, bishops) asking for help or describing the situation

- Sermons which help the people understand the significance of the attacks

2) **Material Culture** (Archaeology in the broad sense)

-Artifacts

-Ecofacts (e.g. layers in the dirt suggesting a volcanic eruption)

-Burial mounds

- Coins

- Human skeletal remains

-Structures (e.g. of houses, churches, or other buildings)

-Settlement Patterns

-Art

-And any scientific method or means of analysis that can be applied to material culture from the past

Written Sources for the Viking Age

Scandinavian Sources

Foreign Sources

<p>Contemporary -Runes</p>	<p>Contemporary - Annals - Travelers' Accounts Missionaries Traders Geographers - Letters of Church authorities - Sermons</p>
<p>Later -Sagas -Law Codes -Dynastic Accounts -Poetry -Place Names</p>	<p>Later - Dynastic Accounts</p>

What might be the advantages and disadvantages of **Scandinavian** sources as opposed to **Foreign** sources? **Contemporary** sources as opposed to **later** sources? **Textual** sources as opposed to **archaeology**?

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. His likeness, too, they fashion with an immense phallus. But Wotan they chisel armed, as our people are wont to represent Mars. Thor with his scepter apparently resembles Jove. ^[136] 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.

1. Who are the three main gods the Vikings worship, and what do they believe each does?

2. Describe the festival that happens every 9 years at Uppsala.

3. Why do they offer these sacrifices?

Tuesday, April 7

History Unit: The Vikings

Lesson 3: "Sudden and Unforeseen Attacks of Northmen": The Viking Raids

Lesson 3 Socratic Guiding Question: Keep this question in mind as you study!

What are the advantages of raiding by sea as opposed to raiding by land? What areas would be most susceptible to Viking raids?

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

1. Describe the main goals of Viking raids.
2. Analyze the Christian response to the Viking raids.

Introduction to Lesson 3: Viking Raids

Let's start off by thinking about 2 questions:

1. What are the advantages of raiding by sea as opposed to raiding by land?

2. Given your knowledge of where the Vikings came from (or looking back at p. 18 of last week's handout if you've forgotten), what areas would be most vulnerable to Viking raids?



Medieval History

April 6-9

Read and answer questions below:

Why exactly did the Vikings begin to raid the rest of Europe in the 800s? The addition of a sail to the Viking *longship*, which made it suitable to voyages of longer distance, combined with the Vikings' observation that much Christian wealth was insufficiently guarded (especially in monasteries and churches) spurred the Vikings to venture out of the Baltic and North Sea area to make raids on the shores of the British Isles and Southern Europe. Given their nearness to Scandinavia, extensive coastlines, and large amount of flourishing and wealthy monasteries, the British Isles and the North coast of France were a prime target of Viking raids. The speed and mobility of the small Viking longships made them perfect for quick raids; if the Vikings ran into a foe they couldn't quickly and easily defeat, they could just run back to their ships and sail off. Any settlement near the water (river or sea) was vulnerable to Viking attack. Below is a quotation from the *Anglo-Saxon Chronicle* (a chronicle of the main events in England from 60 BC until 1154 AD that was added onto every year) from the year 1070 AD, describing 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."



1. Looking closely at the quotation from the *Anglo-Saxon Chronicle*, what were the Vikings' goals in raiding? Why did churches and monasteries make good targets?

The Sack on Lindisfarne, A.D. 793

The Vikings' attack on the holy island of Lindisfarne off the northern coast of Northumbria in A.D. 793 is the earliest recorded and the best known of the Viking raids in the west. There was situated the monastery founded by St. Aidan and made famous by St. Cuthbert, one of the most sacred places of pilgrimage in Britain, and it was there that the Lindisfarne gospels had been copied and illuminated. In its chapels and on its altars were golden crucifixes and crosiers, silver pyxes and ciboria, ivory reliquaries, tapestries, and illuminated manuscripts. All were plundered. Below are three sources describing the attack. As a reminder, Alcuin was at the court of Charlemagne and a leader of the Carolingian Renaissance.

Read and annotate the sources below. Then **answer the following questions**:

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."

1. What does Alcuin mean by saying, "It...is the sign of some great guilt" (para. 3)?

2. What does Alcuin mean by saying, "we have what we love" (7)?

3. Summarize in a few sentences Alcuin's advice to the Bishop and monks of Lindisfarne.

Wednesday, April 8

History Unit: The Vikings

Lesson 4: “The Heathens Stayed”: From raiding to settlement

Lesson 4 Socratic Guiding Question: Keep this question in mind as you study!
How do the Vikings adapt in order to best take advantage of the circumstances?

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

1. Contrast the goals of Viking raids and Viking settlement

Introduction to Lesson 4

Yesterday, we learned about the first Viking raids and the Christians’ reaction to them. Today, we will see how these raids continued but began to take a new form. Let’s jump right in

Find and highlight/circle: Kent, Wessex (=land of the West Saxons), East Anglia, Northumbria, York, Mercia, Nottingham, Repton, River Tyne, Strathclyde, Exete



Below are the entries in the *Anglo-Saxon Chronicle* from the years 865-878. **Read** and **annotate**, then **answer the questions** below; as you read, do your best to keep track of where the armies are on the map:

“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 Ecgbrihtesstone [?] 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..."

1. What are some of the Vikings' goals in this text?

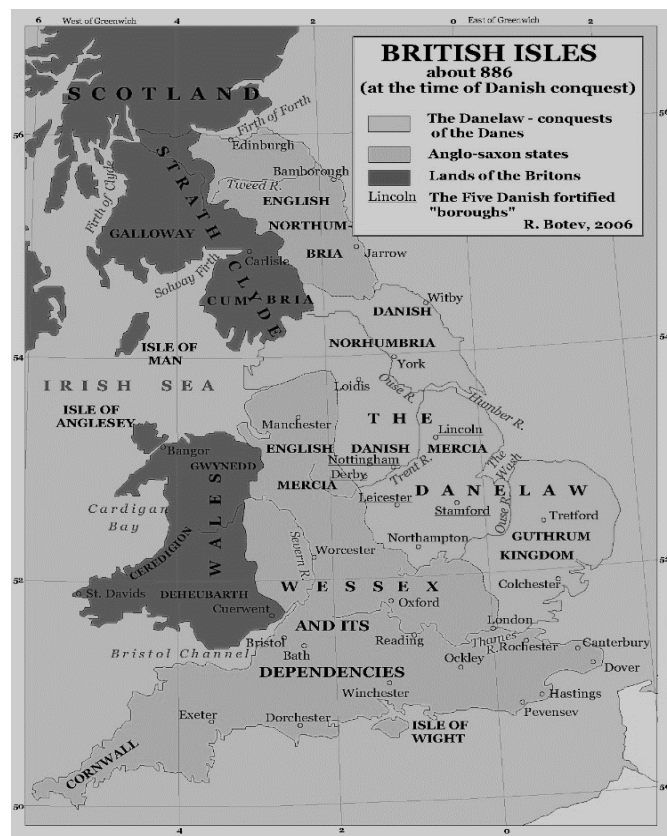
¹ *Chrysm* is oil that the baptized person is anointed with.

2. How does the contact between the English and the Vikings here differ from the raids you read about yesterday?

3. What word does the chronicler use most frequently to refer to the Vikings? Why might he use that word?

The Transition from Raiding to Settlement

It is worth noting that the chronicler frequently uses the word “heathens” to refer to the Northmen, or the Vikings. From the Christian, Anglo-Saxon perspective, the Vikings are not just enemies because they are of a different nationality, but because they are enemies of Christ, and thus a threat to the unified Christian society of Christendom. Along with the coming of “the great heathen army” in 865/6, the chronicler notes that the Vikings have begun the practice of “overwintering”—not returning to Scandinavia for the winter but staying the whole year in England. In contrast to the earlier raids, which were short-term and took place only in the Summer, the Vikings have now turned to full-scale invasion, waging war throughout the whole year. Further, while they continue to raid and plunder (e.g. in 685), they also began to exact tribute (also 685) and to make



permanent settlements: “the raiders became tillers of the land as well” (876 [875]). At many times they attempt to make “peace” with the English, though usually their ultimate goal is conquest (e.g. 865). It is not until the reign of King Alfred of Wessex that the Viking domination is held at bay. The two main areas in Europe where the Vikings established lasting kingdoms were “Danelaw” in Northeast England—a land that was formally recognized by King Alfred in 878—and “Normandy” in North France, which you will read about tomorrow.

Viking raids vs. Viking settlement

	Raids (begin 793)	Settlement (begins 850/851)
Which happened first? Which second?		
Which was just during the summer? Which included “overwintering”?		
Which involved full-scale war? Which was just quick raids?		
What were the Goals of each? (and was there overlap?)		

Thursday, April 9

History Unit: The Vikings

Lesson 5: The Conversion of the Vikings

Lesson 5 Socratic Guiding Question: Keep this question in mind as you study!

What are the advantages—for the Vikings and for the rest of Europe—for the Vikings to become Christian?

How does Christianity change the Viking’s culture? What parts of Scandinavian culture are preserved and what parts disappear?

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

1. Describe how the Vikings became Christians and analyze the effect this had on them.

Introduction to Lesson 5

As the “great heathen army” you read about yesterday ravaged throughout England for many years, so the Viking warlord Rollo plundered the coasts and rivers of the Frankish Kingdom for many years. “The Franks were unable to put up any resistance to the pagans, and saw that the whole of Francia was verging on annihilation,” and so the Frankish people urged King Charles (a descendant of Charlemagne) to send an appeal to Rollo to make an alliance. The account below comes from Dudo of St. Quentin, *De moribus et actis primorum Normanniae ducum* (On the Customs and Deeds of the First Dukes of Normandy), written around 1000 A.D.

Read and annotate the marked portions only starting on the next page. Then answer the questions below.

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. . . .



1. What is Archbishop Franco arguing that Rollo should do and what reasons does he give?

2. Why do the Danish chiefs encourage Rollo to accept the terms of the treaty?

3. List the different kinds of things that Rollo does after he and his army are baptized. Begin with the line “So, on the first day...” and go through the end of the reading (vocab help: an “estate” is a large amount of property; a “canon” is a word for a priest who lives and does his ministry at a cathedral; “temples” on pg. 258, would probably be better translated “large buildings”)

Conclusion

The Christianization of the Vikings happened at different times in different locations, happened in many different ways and is best described as a process rather than an event. Nevertheless, Christianity gradually had a civilizing effect on the Vikings: Viking raids died out, Scandinavian kings made alliances with the kings of Southern Europe and England, and pagan (human) sacrifice gave way to Christian worship. By approximately 1100, the Vikings had joined the mainstream of Christian Europe:

“[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.’”

Adam of Bremen, c. 1070