**Document C: Abbey of Xanten Records (Original)**

*The following document is from the yearly records of the Abbey of Xanten, a city in modern day Germany. An abbet is a palce where Catholic monks and nuns live. The document describes Europe’s troubles in the mid-ninth century. It focuses on invasions by heathens, or non-Christian barbarian tribes. Specifically, it mentions the Vikings, or “Northmen”, and Saracens, which are Arab tribes. Most of the names mentioned are cities or areas in Germany. Gaul is basically modern France, and Christendom in the Christian part of Europe.*

**845**: Twice in the canton of Worms there was an earthquake; the first in the night following Palm Sunday, the second in the holy night of Christ's resurrection. In the same year the heathen broke in upon the Christians at many points, but more than twelve thousand of then were killed by the Frisians. Another party of invaders devastated Gaul; of these more than six hundred men perished. Yet owing to his indolence, Charles [the Bald, the rule of France] agreed to give them many thousands of pounds of gold and silver if they would leave Gaul, and this they did. Nevertheless the cloisters of the most of the saints were destroyed, and many of the Christians were lead away captive.

**846:** According to their custom the Northmen plundered eastern and western Frisia and burned down the town of Dordrecht, with two other villages, before the eyes of Lothair [The Emperor], who was then in the castle of Nimwegen, but could not punish the crime. The Northmen, with their boast filled with immense booty, including both men and goods, returned to their own country. At this same time, as no one can mention or hear without great sadness, the mother of all the churches, the basilica of the apostle Peter, was taken and plundered by the Moors, or Saracens, who had already occupied the region of Beneventum. The Saracens, moreover, slaughtered all the Christians whom they found outside the walls of Rome, either within or without this church. They also carried men and women away prisoners. They tore down, among many others, the altar of the blessed Peter, and their crimes from day to day bring sorrow to Christians. Pope Sergius departed life this year.

**847:** After the death of Sergius no mention of the apostolic see has come in any way to our ears.

**848:** On the fourth of February, towards evening, it lightened and there was thunder heard. The heathen, as was their custom, inflicted injury on the Christians.

**849:** While King Louis [Ludwig, the King of Germany] was ill his army of Bavaria took its way against the Bohemians. Many of these were killed and the remainder withdrew, much humiliated, into their own country. The heathen from the North wrought havoc in Christendom as usual and grew greater in strength, but it is revolting to say more of this matter.

**850:** On January 1st of that season, in the octave of the Lord, towards evening, a great deal of thunder was heard and a mighty flash of lightening seen; and an overflow of water afflicted the human race during this winter. In the following summer an all to great heat of the sun burned the earth. Leo, pope of the apostolic see, an extraordinary man, built a fortification round the church of St. Peter. The Moors, however, devastated here and there the coast towns in Italy…

**852:** The steel of the heathen glistened; excessive heat; a famine followed. There was not enough fodder for the animals…..

**853:** A great famine in Saxony so that many were forced to live on horse meat

Source: Robinson, J.H. (Ed.). (1904). *Readings in European History: Vol. I.* Boston: Ginn and co., pages 158-161. Reprinted in Bernard, L. and Hodges, T.B. (Eds.). (1958). *Readings in European History*. New York: Macmillan.

Document C: Guiding Questions:

1. When was this document written? By whom?
2. What kind of document is it? What do you think the purpose was for writing it?
3. Which textbook account (A or B) does this document corroborate, or more clearly match, with? How and Why?
4. Do you think it is a reliable piece of evidence? Why or Why not?

**Document D: Medieval Economic Laws, (Original)**

The excerpts below come from different laws of the late eight and early ninth centuries defining the worth of currency, regulating the exchange of currency, and establishing penalties for people breaking these laws. The first two come from what is now part of Germany.

**Acts of the Synod of Pippin, c. 750.**

C.5. And concerning money, we decree that in weighing there shall not be more than twenty-two solidi in one pound, and of these twenty-two solidi the moneyer shall receive one solidus and shall return the rest to the owner.

**Capitulary of Frankfort on the Legality of Coinage, 794.**

C.5. Know well our edict about the denarii, that in all places, in all states, and in all markets, the new denarii shall pass and be received by all. But if they have the nomisma of our name and are of pure silver and of full weight, and if any one refuse them in any place in negotiating a purchase or a sale, if he be a free man, he shall make amends to the king with fifteen solidi. But if he be servile, and if it be his olwn business, let him lose that business, or be stripped and publicly beaten in the presence of the people. However, if he do it by order of his master, then the master shall pay fifteen solidi, if it be proved against him.

**Capitulary of Aix-la-Chapelle on the Value of Commodities, 797.**

C.11. Be it noted how much the solidi of the Saxons ought to be worth; that is, a yearling ox of either sex, just as it is sent to the byre in autumn, one solidus; likewise in the spring, when it leaves the byre, one solidus; and from that time, as its age increases, so will it increase in price. Let those near to us give forty bushels of corn and twenty of rye for one solidus, but in the north thirty bushels of oats and fifteen of rye for one solidus. But for one solidus let those near to us give one and a half sigla of honey; but in the north let them give two sigla of honey for one solidus. Also they shall give as much good barley as rye for one solidus. Twelve denarii of silver shall make a solidus. And they are to estimate all other things according to that scale.

**Capitulary of Diedenhofen Concerning False Money, 805.**

C.18. Because in many places false money is made, contrary to justice and against our edicts, we command that money be made in no other place than our palace, except we command otherwise. But those denarii which are now current shall be accepted if they are of proper weight and of good metal.

**Capitulary of Aix-la-Chapelle Concerning Adulterers of Money, 817.**

C.19. Concerning false money, we have ordered that he who has been proved to have struck it shall have his hand cut off. And he who does not obey this, if he be free, shall pay sixty solidi; if he be serf, let him have sixty lashes.

Source: From: J. P. Migne, ed., Patrologiae Cursus Completus, (Paris, 1862), Vols. XCVI, p. 1518, XCVII, pp. 194, 202, 287, reprinted in Roy C. Cave & Herbert H. Coulson, A Source Book for Medieval Economic History, (Milwaukee: The Bruce Publishing Co., 1936; reprint ed., New York: Biblo & Tannen, 1965), pp. 131-132.

Document D: Guiding Questions:

1. When and where were these laws written?
2. What was the purpose of these laws?
3. Compare this document to textbook A. Do you think these laws reflect how the textbook describes life in the Middle Ages? Why or why not?