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Chapter 1 : Gesta Danorum - Wikipedia

*Danish Medieval History (Danish medieval history & Saxo Grammaticus) [Niels Skyum-Nielsen] on calendrierdelascience.com *FREE* shipping on qualifying offers. Danish Medieval History - New Currents.*

Bring fact-checked results to the top of your browser search. The High Middle Ages During the course of what historians have called the High Middle Ages, beginning about the 11th century, the political, social, and economic structures that scholars have associated with medieval European society came to Denmark, as well as to the rest of Viking Scandinavia. The ensuing battles for the throne, as well as struggles for power between the nobles and the king, would persist for centuries. The monarchy Sweyn II Estridsen reigned 984-1014. When he took power, the royal succession was largely in the hands of the things, or local assemblies of freemen, which also legislated on various issues. By civil war had divided the kingdom between three contenders. The National Museum of Denmark, Department of Ethnography After protracted struggles, one of these contenders, Valdemar I the Great, was acknowledged as the sole king in 1157. Valdemar initially recognized Holy Roman Emperor Frederick I Barbarossa as his overlord but later rejected the relationship, thereby emphasizing the independence of the Danish kingdom. In addition, a parliament, the hof, was established by the high prelates and aristocrats as a check against royal misuse of power; it met at short intervals and also functioned as the highest court. Power disputes culminated in two instances of regicide: A charter between the great Danish lords and the king recognized the power of the lords in exchange for their support of the monarch. It forbade the king from imprisoning nobles purely on suspicion and also forced the king to call an annual meeting of the hof. Indeed, the charter resulted in a loss of power for the peasantry and the local things. The inclusion of various islands within the Danish kingdom was fairly straightforward. At issue was whether the regions of Schleswig Slesvig and Holstein Holsten should be part of Denmark or of the constellation of German states. To be sure, there was the Danewirk, a rampart in southern Jutland begun in about 1000 to protect Denmark from German incursions, but the Danish-German border seldom coincided with this wall. The problem was complicated by two other factors. Because of their importance, not least militarily, the rulers of Schleswig and Holstein, powerful nobles and often members of the Danish royal family, competed for control within Denmark. In addition, the relationship of the Danish king and the rulers of Schleswig and Holstein to the rulers of the German states and especially to the emperors of the Holy Roman Empire, left the issue of sovereignty of the southern parts of Jutland unclear. Beyond these core areas of the kingdom—Jutland, the Danish islands, and the southern Scandinavian Peninsula—other areas also came under the Danish crown in the High Middle Ages. Strong rulers in both England and Norway, as well as other interests, forced the attention of the Danes toward the Baltic Sea in particular. In the early 11th century the Wends, pagan Slavic tribes who lived along the Baltic east of the Elbe River, increasingly attacked merchant shipping in the sea and among the southern Danish islands. Not until the 12th-century campaigns of Valdemar I, combined with the often competing, sometimes cooperating efforts of the Saxons from west of the Elbe, were the Wends Christianized and the piracy and raiding stopped. Although Valdemar claimed Danish hegemony over Wendish lands, Saxon settlers, not Danish ones, moved into the area. Competing with various German rulers and the Teutonic Order for converts and territory, the Danes also sent missionaries along the trade route from Schleswig to Novgorod. Valdemar II turned his attention farther east. In 1219 he took his army on what was designated as a crusade to what is now Estonia, where the Danes besieged and captured Tallinn and converted many to Christianity. But again, Germans rather than Danes moved into the area—making the Danish hold tenuous. A final attempt to win back the lost areas led to his decisive defeat in 1219, and the Danish empire in the western Baltic came to an end. The church The establishment of the Christian church in Denmark went hand in hand with the consolidation of royal power and the determining of the Danish frontiers. Under German auspices, a few bishoprics subordinate to the archdiocese of Hamburg-Bremen had been established in Danish territory as early as the 10th century see also Hamburg; Bremen. In the 11th century Sweyn II worked with

the church to strengthen royal authority. During his reign Denmark was divided into eight bishoprics under the archbishop of Hamburg-Bremen: In 1043, however, the pope established Lund as the seat of a new, Nordic archbishop—thus liberating the church in Denmark from the influences of German prelates. Subsequently, a great Romanesque cathedral was built in Lund, and a church-building program began in earnest. Small wooden churches had existed in Denmark since the introduction of Christianity, but during the course of the 12th century hundreds of stone and brick churches were constructed. The monastery system came to Denmark during this period as well. Most of the first monasteries were connected to a cathedral. A number of notable individuals oversaw the church in Denmark during this era. Eskil became archbishop of Lund in 1103 and as such oversaw the completion of the cathedral; it was also at his behest that the first Cistercians came north. Absalon, bishop of Roskilde from 1137 to 1164, wrote the church law of Zealand in 1134 and then in 1147 became archbishop of Lund. Absalon also was a key advocate of the Valdemar dynasty. Aside from serving as a royal adviser, he was the patron of Saxo Grammaticus, who wrote *Gesta Danorum*, the first important work on the history of Denmark. These men and others were responsible for the basic structures of the Danish church that endured until the 16th-century Reformation and, in some measure, beyond. The church in Denmark eventually amassed significant wealth and power. By the end of the 13th century, the crown and the church controlled the vast majority of land in the realm. The church derived a huge income from its lands and farms and drew still greater revenues from the tithes on the entire grain production of the country—one-third going to the bishops, one-third to the parish churches, and one-third to the parish priests. In the early days, the objectives of church and crown were in alignment. High-level offices such as abbots and bishops were usually held by the younger sons of nobles, appointed by the Danish king or the pope, and there was seldom enough agreement among bishops in order to confront royal power effectively. Three serious confrontations ultimately took place. The second great confrontation between church and state, which took place in the late 13th century, highlights the conflicting sacred and secular duties of the bishops. The king, Erik VI Menved, jailed the archbishop, who subsequently escaped and took his case to the papal court. In 1288 Erik reached a settlement with the pope, who decided in favour of the archbishop but moved him to Riga now in Latvia. The third conflict began in the early 14th century, when a new archbishop, Esger Juul, who had been appointed jointly by the king and the pope to the see in Lund, issued bulls against the king for the return of properties lost during the fight with Jens Grand. Ultimately, Juul lost his backing from the other Danish bishops, and in 1326 he fled to Hammershus, a castle on the island of Bornholm, and filed suit in the papal court. King Christopher II eventually reached a settlement with Juul out of court. Thereafter, relations between church and state remained relatively calm until the Reformation.

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Chapter 2 : Duchy of Estonia (â€™) - Wikipedia

Volume 1 of Danish Medieval History & Saxo Grammaticus: A Symposium Held in Celebration of the th Anniversary of the University of Copenhagen, KÃ¸benhavns universitet Volume 1 of Danish medieval history & Saxo Grammaticus.

Save Gesta Danorum Angers Fragment , page 1, front. It is also one of the oldest known written documents about the history of Estonia and Latvia. Consisting of sixteen books written in Latin on the invitation of Archbishop Absalon , Gesta Danorum describes Danish history and to some degree Scandinavian history in general, from prehistory to the late 12th century. In addition, Gesta Danorum offers singular reflections on European affairs in the High Middle Ages from a unique Scandinavian perspective, supplementing what has been handed down by historians from Western and Southern Europe. Books The sixteen books, in prose with an occasional excursion into poetry, can be categorized into two parts: Books , which deal with Norse mythology , and Books , which deal with medieval history. Book 9 ends with Gorm the Old , the first factual documented King of Denmark. The last three books , which describe Danish conquests on the south shore of the Baltic Sea and wars against Slavic peoples the Northern Crusades , are very valuable for the history of West Slavic tribes Polabian Slavs , Pomeranians and Slavic paganism. Chronology When exactly Gesta Danorum was written is the subject of numerous works; however, it is generally agreed that Gesta Danorum was not finished before However the preface of the work, dictated to Archbishop Anders Sunesen , mentions the Danish conquest of the areas north of the Elbe in Since this book is so large and Absalon has greater importance than King Valdemar I , this book may have been written first and comprised a work on its own. It is believed that Saxo then wrote Books 11, 12, and He would later add the first ten books. This would also explain the 22 years between the last event described in the last book Book 16 and the event described in the preface. Manuscripts The original manuscripts of the work are lost, except for four fragments: The other ones are copies from ca. The text has, however, survived. It is also in this summary that the name Gesta Danorum is found. The title Saxo himself used for his work is unknown. With the help of printer Jodocus Badius , Gesta Danorum was refined and printed. The edition features the following colophon: The full front page reads with abbreviations expanded in Latin: Danorum Regum heroumque Historiae stilo eleganti a Saxone Grammatico natione Zialandico necnon Roskildensis ecclesiae praeposito, abhinc supra trecentos annos conscriptae et nunc primum literaria serie illustratae tersissimeque impressae. Histories of the Kings and heroes of the Danes, composed in elegant style by Saxo Grammaticus, a Zealander and also provost of the church of Roskilde , over three hundred years ago, and now for the first time illustrated and printed correctly in a learned compilation. There exist a number different translations today, some complete, some partial:

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Chapter 3 : History of Denmark - Wikipedia

3 *Acta Historica Tallinnensia*, , 11, 3Å'29 FROM SAXO GRAMMATICUS TO PETER FRIEDRICH SUHM Danish views on medieval Estonian history Tyge ANDERSEN and Priit RAUDKIVI.

This work provides examples of the following tropes: He gives orders to release Ragnar from the pit, but the messenger finds Ragnar already dead. Attending Your Own Funeral: Just the day they hold a memorial feast for him, Amleth returns to the royal palace. Later in the same night, he finally executes his vengeance. Beware the Quiet Ones: The story of Uffe the Meek. During his imprisonment for rebellion, Ubbe, son of Ragnar Lodbrok, tears his chains "by immense violence". He is then shackled with stronger chains which he is not able to break. Humble gives in and Lothar assumes the royal title. Fighting against the Swedish usurper Sorli, Ragnar and his three sons Bjorn, Fridleif and Radbard take on a Swedish champion and his seven sons in a public single combat. Writing in Latin, Saxo takes the trouble to describe Norse Mythology and society with a Classical vocabulary. Thus, his mythic Scandinavia is filled with amazons shieldmaidens , satyrs dwarfs , nymphs valkyries? People exclaim "by Hercules! In one thing Saxo is adamant, though: The aged king Gorm the Old dies from grief the day after he has heard that his favourite son Knut has been killed. Starkad, some years old and half-blind, feels he is getting too old for combat and, wishing to die by the sword, travels the road searching for somebody worthy to kill him. Under the influence of slanderers, King Gorm resolves to have Thorkill murdered in his bed. But Thorkill is forewarned, sneaks out of his bunk and leaves a log in his place. The assassins stab the log before realizing their mistake. Doing In the Wizard: A variation on the trope anyway. As a Christian writer, Saxo was compelled to distance himself and his fellow Danes from the old Norse religion their ancestors adhered to, so he describes Odin along with several other of the old Norse gods as if he was an actual historical person, and explains that he tricked people into worshipping him by being a skilled illusionist. Book 2 relates how young King Frode, looking desperately for money to pay his troops, hears about a giant venom-breathing snake that occupies a hill-like island on which much treasure is buried. Frode goes there, kills the dragon, digs up the treasure and thus regains his solvency. A similar tale is told in book 6 about King Fridleif, who on a sea-journey is driven to an unknown island where a treasure is hidden in an underground chamber, guarded by a sea-dragon. Fridleif kills the dragon and salvages the hoard. Duel to the Death: Skiold duels and kills Skat, the "governor of Allemannia" and rival suitor for the hand of the Saxon princess Alfhild, "in the sight of the armies of the Teutons and Danes". Sigurd, son of Ragnar Lodbrok, is severely wounded in the first battle he fights in, and it looks like he is going to die. A strange, very tall man who calls himself Rostar appears and promises Sigurd that he will cure him, if Sigurd in turn agrees to "consecrate unto him [Rostar] the souls of all whom he [Sigurd] should overcome in battle". Sigurd, now called Sigurd Snake-Eye, later becomes a great warrior-king. We are expected to understand that "Rostar" was Odin. Fengo murders his brother Horwendillus to seize the power in Jutland. Gudmund meanwhile invites them to a banquet and urges them to try the fruits in his orchard, forcing Thorkill to contrive excuses for not eating anything. When Thorkill, on his voyage to Utgard-Loki, goes to explore an unknown shore in a region of eternal darkness, he fixes a gleaming jewel to the mast of his ship to mark the way back. When Erik and Roller swap plates, the spell is upon Erik instead, but rather than being angry at Erik, Kraka decides Erik should be the leader of the brothers. She promises her magic will aid Erik when he calls her name, and helps him outwit King Gotar of Norway. Odin in the shape of Rostar offers to heal the wounds of Sigurd Ragnarsson if Sigurd will promise to dedicate all men he is going to kill in his life to Odin. When Sigurd agrees, Rostar touches him with his hand, causing the wound to close and scar over at once. Young king Frode of Denmark book 5 asks for the daughter of the king of the Huns in marriage, but the princess declines because Frode has not yet earned fame by heroic deeds. The intent of this is apparently to convince the princess that Frode has all the potential to become a famous warrior. When King Wikar and his crew cannot get good weather for sailing, they resolve to sacrifice one of their own for fair winds. While Starkad goes

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sea-roving with king Wikar, they are stopped by permanent violent storms. They determine that the gods must be appeased by a human sacrifice and draw lots over which one of them is going to be killed as an offering. A Light in the Distance: Looking for the way to Utgard-Loki, Thorkill and his crew are lost in a sea of eternal darkness, when they spot "a twinkle of a fire at no great distance". Thorkill goes after the fire and finds two freakishly ugly but helpful giants who eventually direct him to Utgard-Loki. Proud Warrior Race Guy: In Book 6, Starkad agrees to help Helge in a single combat against nine brothers. On the appointed day, Helge oversleeps and Starkad is too proud to wake him, so he goes to the combat alone. His nine opponents offer Starkad to attack him one by one, but he rudely tells them to come at him all at once. Starkad kills all nine, but is severely wounded so he is forced to wait for random passersby to help him. Finally there comes a peasant laborer, son of a laborer, whom Starkad considers worthy to be his rescuer. As Thorkill and his companions sail away from Utgard in flight, flying demons rain poisonous slaver down on them. The voyagers take shelter under animal hides, but one man accidentally thrusts out his hand, and it withers from touch of the poison; a second man peeks out from under his cover, and goes blind; a third man sticks out his whole head, which is taken clean off at the neck "as if it had been severed with a sword". King Gorm vows he will kill anyone who should ever bring him the message that his favourite son Knut is dead. When Knut is killed, nobody dares to tell Gorm. Queen Thyra has the royal hall hung with black cloth and when Gorm asks about the reason for this, she tells him that his favourite falcon has died. Gorm immediately understands the true sense of her words, without anyone having to tell him. Captured by King Ella, Ragnar Lothbrog is thrown into a snake pit to die. Taking You with Me: Holding out his neck for Hather to decapitate him, Starkad advises Hather that jumping between his severed head and the trunk before they can fall to the ground will protect him against being wounded in battle. King Harald Bluetooth is relieving himself in a bush when he is ambushed by Toke, the chieftain of Fyn. The King is then slain by Toke by getting Shot in the Ass with an arrow as he tries to flee. When Ragnar woos Ladgerda, she is not interested and sets a bear and a dog on him to get rid of him. Ragnar kills the animals and gets his will. Years later, when Ladgerda has already born him three children, it suddenly occurs to Ragnar he cannot trust her because she sicced the beasts on him, so he divorces her and marries Thora. But Ladgerda still loves him and when Ragnar is hard-pressed by the usurper Harald, she comes to his aid with a fleet and once more saves him from defeat. In Book 6, King Fridleif consults "the oracles of the Fates" to ask for how the life of his newborn son Olvar will turn out. He goes to "the house of the gods" where he finds three maidens who are sisters, of which the first two grant beauty, popularity and generosity; but the third one is malicious and rules that Olvar will be considered a miser. The text leaves ambiguous whether the three women are three seers, or the Fates themselves. This is the earliest known instance of this trope. Toke later uses his bow and arrow to kill Harald in vengeance. Danish History, Saxo Grammaticus Previous.

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In addition, Albert of Riga, the leader of the Teutonic crusaders fighting the Estonians from the south, visited the king and asked him to attack the Estonians from the North. According to the legend, the national flag of Denmark Dannebrog was born at this time, falling from the sky during a critical moment in the fight and helping the Danes to win the Battle of Lindanise against the Estonians. The date of the battle, June 15, is still celebrated as Valdemarsdag the national "flag day" in present-day Denmark. The order of Livonian Brothers of the Sword had conquered Southern Estonia whilst Denmark had taken the North, and the two agreed to divide Estonia, but quarreled over the exact borders. In the King of Denmark gave up his claim on the southern Estonian provinces of Sakala and Ugaunia, which had already been conquered by Brothers of the Sword. After their defeat in the Battle of Saule, the surviving members of the order merged into the Teutonic Order of Prussia in Under the treaty, Jerwia stayed part of the Ordenstaat, while Harria and Vironia were ceded back to King of Denmark as his direct dominion, the Duchy of Estonia. The first Duke of Estonia had been appointed by Valdemar II in , and the title was now resumed by the kings of Denmark starting in Valdemar Sejrs Jordebog 141, an important geographic and historic document. The list contains about Estonian place names and the names of local vassals. The capital of Danish Estonia was Reval Tallinn, founded at the place of Lindanise after the invasion of Even today, Danish influence can be seen in heraldic symbols: In Valdemar II created the Bishopric of Reval but, contrary to canon law, reserved the right to appoint the bishops of Reval to himself and his successors as king of Denmark. The decision to simply nominate the See of Reval was unique in the whole Catholic Church at the time and was disputed by bishops and the Pope. During this period, the election of bishops was never established in Reval, and royal rights over the bishopric and to nominate the bishops were even included in the treaty when the territories were sold to Teutonic Order in The viceroy had administrative powers, he collected the taxes, and he commanded the vassals and the troops in case of war. Most of the viceroys were either of Danish or Danish-Estonian nationality. Narva received these rights in The vassals of the Danish king received fiefs per dominum utile in exchange for military and court services. The chronicler Ditleb Alnpeke complained that the king of Denmark was accepting Estonians as his vassals. Danish rule was more liberal in this respect than that of the Brothers of the Sword, in whose territories no natives were allowed to become lords of fiefs. The Danish army only visited the province occasionally. In 142, Denmark went to war against Novgorod and tried to extend its rule to the land of Votians. The province in Estonia became split between a pro-Danish party led by bishop Olaf of Reval and the pro-German party led by captain Marquard Breide. After the Estonians of Harria rebelled in the St. The overthrow of the Danish government came two days after the Order had put down the Estonian revolt, and the Danish viceroy was imprisoned in cooperation with the pro-German vassals. The castles in Reval and Wesenberg were handed over to the Order by the pro-German party on May 16, and the castle at Narva in The king of Denmark even made a public statement repenting for breaking that promise and asked forgiveness from the Pope. The shift of sovereignty from Denmark to the Teutonic Order took place on November 1, The title was assumed by the Swedish monarchy after their conquest of Estonia during the Livonian War. The title then transferred to the Russian Tsars after their victory in the Great Northern War and continued to be a subsidiary title of the Russian Tsars until the Romanov Dynasty was overthrown in during the Russian Revolution. List of Viceroy[edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.

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Chapter 5 : Gesta Danorum | Speedy deletion Wiki | FANDOM powered by Wikia

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A different kind of engagement with the medieval past is occurring in Hamlet, Prince of Denmark, though it is no less concerned with nations and the nature of power. The difference, in part, is that the tetralogies look back to a recent medieval past from an early modern perspective, and the Gesta Danorum is looking to an ancient and early medieval past from the High Middle Ages. While Hamlet represents an entirely different kind of antiquarianism, thinking about it as an expression of medievalism influences the way that we read the text. Shakespeare adapts the medieval narrative for dramatic purposes and for an Elizabethan audience. Determining what about Hamlet, Prince of Denmark is a product of medieval Scandinavia and what is a product of the English Renaissance is not a fruitful way to look at the narratives, because it ignores the textual tradition that separated the two writers, and even suggests that we can pinpoint an exact transmission history between the two, which we cannot. However, the juxtaposition of the two texts suggests an interpretation of both. Saxo Grammaticus wrote the Gesta Danorum over many years. Arguments have been made for the order in which the books were written, but the completion of the work probably occurred between and Davidson 1. In the Preface Saxo states that he is writing this work for a patron and for national identity: Saxo does construct this narrative for a purpose, though he has been criticized for not possessing the artfulness of some of his contemporaries such as Snorri Sturluson. The first books about the distant and largely mythic past represent an ideology of kingship Davidson 6. Sources in Iceland also suggest there was a longstanding tradition there. The Ambales Saga, recorded after the Middle Ages, tells a romantic version of the same story as found in the Saxo Hansen Hansen demonstrates that there may be a link between this story and Scandinavian words for fool: And it is not just a Scandinavian tradition, but a folkloric one, with The Hero as Fool motif informing many stories that are passed down through to the modern tradition Hansen Yet, the Gesta Danorum is not a work of history according to our modern conception of what history is. Books X-XVI have debatable historical value, but Books I-IX refer to northern traditional tales of the past, containing too many supernatural and unsubstantiated stories to be accepted by modern audiences Davidson 2. The first translation of Saxo into English by O. Historicity and the textual tradition have been the mainstay of English scholarship on the Gesta Danorum because of the popularity of Hamlet. If we apply that to Hamlet, what questions does Hamlet ask of the medieval narrative, even if it is inheriting the tradition through various intervening texts? How else, besides in whether or not it conforms to our idea of history, does the juxtaposing of the two texts influence our understanding of the Amleth tradition in the Gesta Danorum? By looking at Gesta Danorum Amleth through a Hamlet lens, we see the text in two parts, the part of the narrative that coincides with the events in Hamlet, and the events which extend past the Hamlet narrative. The juxtaposition says that what is important about the medieval tale is that the dynastic jockeying for position, the travelling that occurs between England and Denmark and Scotland and the death in open battle are less remarkable ways to come to political prominence in the medieval northern tradition, than to pretend to be a fool to safeguard your life, and to take the throne by trickery as opposed to by force. This is why this text should be remembered. The juxtaposition also says that audiences should pay attention to the character of Amleth and his motivations. Because he possesses the basic qualities necessary for a good king, including noble birth, intelligence, martial power and ambition, Saxo Grammaticus does not speak ill of him, even though this king is a minor king of Jutland, and not descended, or contributing descendants to, the main Zealand line that Saxo is keenly interested in. There are no political reasons why Saxo needs to keep Amleth a spotless king. Everyone knows Fengi killed the king, but he lies about his reasons. There are no condemnations of Amleth for killing his uncle, but there is the inclusion of a long speech after the act so that Amleth can justify his actions to his followers, and in that speech there is no lying. Why Saxo does not condemn the secrecy and kin

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killing of Amleth, though he condemns Fengi, are explained only by the fact that the language used establishes Fengi as bad, so that all bad done to him and his retainers is justified by his status as an unworthy Germanic king. The events in *Gesta Danorum* and *Hamlet, Prince of Denmark* are specifically similar enough to posit there is a direct relation between the texts, but different enough and separated enough by time for the relation to be unknown. It is the *Gesta Danorum* specifically, and less the rest of the medieval Scandinavian tradition of Amleth, that starts the textual journey to becoming Hamlet, though other sources cannot definitively be ruled out. The relevance of this is summed up by Hansen: Scholars, interested in the historicity of either text, have done some work in tracing the Amleth tradition. This is supposedly a transitional text, though Davidson, not unbiased as an editor of Saxo Grammaticus, sides with Yngve Olsson, stating that Shakespeare uses a simple Latin version of the text as his source material Davidson An earlier Hamlet, no longer extant, was acted in , and it is believed to have been the work of Thomas Kyd, though Edwards indicates that that also is uncertain Edwards 3. The suggestion as well that Shakespeare could have been with the acting troupe that went to Elsinore in complicates even further the possible textual transmission, though less so for tracing what has come from the medieval tales, and more so for determining what Shakespeare himself added to the play Srigley The textual history is tangled. In Shakespeare the delay is a matter of character Hansen The tale has also been moved from Jutland to Elsinore, in Zealand. In Saxo they are fighting over a local kingship, though the rules of how kings behave are no less pertinent to the reader. In Hamlet they are fighting, on a small scale, for the throne of Denmark, and it is so precisely Denmark, and so imprecisely Denmark, that the point can be applied to all kings, and all nations. The murder becomes secret; 2. A ghost tells Hamlet of the murder and urges revenge; 3. Laertes and young Fortinbras are introduced; 4. The players and their play are introduced; 6. The general change of time, from a tale of the past to a tale of the imprecise present, contrasts the universality of the emotional components of the play with the added local colour that indicates Denmark specifically. When the two texts are juxtaposed, the reader is drawn to what it means to be king and the importance of family ties to kingship. The national and political aspects of the play are highlighted, because every action in the original medieval tale is an expression of kingship, and that is what Hamlet and Amleth share. The retention of Denmark is a significant tribute to the original medieval text, because the story could have been set elsewhere to match the change in epoch. By keeping the play in Denmark the setting serves as a place both familiar and foreign to the audience. Other places where an historical Denmark asserts itself is in the reference to the intemperate drinking, which Michael Srigley argues was a well-known aspect of the Danish court of Christian IV Srigley Wittenberg was well-known school where there were many Danish students, and Rosencrantz and Guildenstern are aristocratic Danish names Srigley However, while the references to a specific Denmark enrich the setting of the play, no references deny the universality of the Elsinore of Hamlet, Prince of Denmark. Of course, Shakespeare may be representing a legitimate understanding of continental geography that did not correspond with reality, but regardless, the placement of Norway and Poland on the borders of Denmark tighten the action of the play, make the setting more claustrophobic, which has been noted during stagings of the play, so that it is not necessarily a mistake Duffy This is Denmark, but it is not just Denmark. Denmark is a stand in for a state that is familiar, but not too familiar. But it is similar to the way that the other historical plays create a nation. Hamlet, like the tetralogies, is concerned with nation and statehood, organized around a central kingship. The medieval narrative has been brought closer to audiences by updating the Danish references, but maintains distance from home and relation to the original tale by retaining Denmark as a location. Most importantly, it retains the theme of kingship from *Gesta Danorum*, although it is no longer Germanic kingship, but the age of absolute central rule Perry Hamlet is engaging with the Middle Ages, though in a way that puts history on the backburner. Drinking at funerals, fostering and sworn brotherhood, part of the social and political structure of the kingdom in *Gesta Danorum*, have different places in the social and political structure in Hamlet, though they have not entirely disappeared Hansen It would be impossible to say whether we are seeing adaptation by Shakespeare, or insertion of a social structure that is coincidentally similar in the two texts. The *Gesta Danorum* balances an antiquarian idea of what Germanic kingship was in a

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mythic heroic age, and what kingship looked like at the beginning of the thirteenth century. In the *Gesta Danorum* it is common for brothers to take over kingship, as royal blood and kingly qualities is more important than primogeniture, but nor is primogeniture unimportant. Laertes shall be king. This affects Hamlet, who is the offended party. His loss of a father is also the loss of a promised office, which should not have been the case. When the system falls apart, and royalty cannot be maintained, the state falls apart. An interesting similarity between *Gesta Danorum* and Hamlet is the conflation between the person of the king and the political body that makes up the nation. *Gesta Danorum* means History of the Danes, but it is a history of exclusively Danish kings. A history of the people is a history of the kings, and this is true of the other Latin national histories that Saxo references. It is interesting, then, to see the way the king stands in for the country. Laertes, when convincing Ophelia not to pursue Hamlet, says that he may have lost interest because He may not, as unvalued persons do, Carve for himself, for on his choice depends The sanctity and health of this whole state, And therefore must his choice be circumscribed Unto the voice and yielding of that body Whereof he is the head. In the play, not only are they responsible for the state, but they stand in for it. Amleth uses it to save himself from the same fate as his father: This is what made the tale distinct from the other tales of kingship in this large body of work, and why it gets passed down to us. If the act of madness is also for self-preservation, it is of a different kind, since there is no indication that Claudius was going to kill him, nor that acting mad would keep Claudius from doing so. In Saxo Grammaticus the madness is a way for Amleth to remain connected to his world, and to ensure his proper inheritance. Madness in both texts is a way of enacting family and dynastic politics, though the madness in the two texts has opposite effects. *Gesta Danorum* ends the tale of Amleth by talking about his death in battle: If fate had tended him as kindly as nature, he would have shone as brightly as the gods and his courage would have allowed him to surpass the labours of Hercules. Looking at Hamlet, Prince of Denmark through the lens of the *Gesta Danorum*, what Shakespeare highlights from the medieval tradition is the ways that kings shaped their state and how the character of a king is important to his ability to rule. In Saxo Grammaticus, the killings and madness are aspects of statehood, and that is not lost in the Elizabethan play, though the personal and familial tragedy is an added dimension. But arguably, the presence of Hamlet has had a much greater impact on the understanding of *Gesta Danorum* in the English-speaking world. Take, for instance, two low budget film interpretations of the two texts. Robert Hapgood argues that Almereyda is well versed in Hamlet interpretations, but radically fractures the text to create his film. What this adaptation shares with other film adaptations of Hamlet is a sense of the claustrophobia of Elsinore, or the indoor nature of most of the scenes. Even the scenes with the Ghost take place in small apartments or in basements and elevators of skyscrapers. Outdoor shots are framed by skyscrapers, though most of the action occurs indoors. Denmark does not carry with it a stigma of being particularly good or particularly anything, so nothing is lost by changing the setting. What is important is the idea of statehood. But audiences do not think of it as medieval. Compare this to how we think of adaptations of the *Gesta Danorum*, which cannot be thought of without reference to the later Shakespearean tradition. Much of the film is, in narrative, very close to what occurs in the *Gesta Danorum*, making it seem like what has been compromised in the plot for film audiences has been done so unwillingly. The film is an obvious interpretation of both a medieval text and medieval history in its setting. Audiences are meant to recognize the medieval. However, the narrative of Hamlet, separate from the *Gesta Danorum*, has been laid over the text, as an indication of, perhaps, why this film was made.

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Chapter 6 : Gesta Danorum (Literature) - TV Tropes

Through the eight centuries from Saxo Grammaticus Gesta Danorum until the latest major national history synthesis, popularly named the Poli-Gylde, Polifken & Gyldendal's Danmarkshistorie (, new edition), runs a straight line of tradition of national history writing in Denmark.

The Reformation , which originated in the German lands in the early 16th century from the ideas of Martin Luther , had a considerable impact on Denmark. The Danish Reformation started in the mids. Some Danes wanted access to the Bible in their own language. His scandalized superiors ordered him out of Zealand and held him in the priory at Viborg under close confinement until he should come to his senses. The then radical ideas of Luther found a receptive audience. His followers broke open a Franciscan Abbey so they could listen to Tausen, who packed the church daily for services. The town leaders protected Tausen from the Bishop of Viborg. Lutheranism spread quickly to Aarhus and Aalborg. Within months King Frederick appointed Tausen as one of his personal chaplains October in order to protect him from Catholics. Copenhagen became a hotbed of reformist activity and Tausen moved there to continue his work. His reputation preceded him and the excitement of hearing the liturgy in Danish brought thousands of people out to hear him. They tore down statues and side-altars and destroyed artwork and reliquaries. Dissatisfaction with the Catholic Church[edit] Dissatisfaction with the established Catholic Church had already been widespread in Denmark. Many people viewed the tithes and fees as a constant source of irritation for farmers and merchants as unjust. This became apparent once word got out that King Frederick and his son, Duke Christian had no sympathy with Franciscans who persistently made the rounds of the parishes to collect food, money, and clothing in addition to the tithes. Between and many towns petitioned the king to close the Franciscan houses. With the royal letter in hand, mobs forcibly closed Franciscan abbeys all over Denmark. They beat up monks, two of whom died. People literally hounded Franciscan monks out of the towns. Considering how strongly many people felt about removing all traces of Catholic traditions from Danish churches, surprisingly little violence took place. The only exceptions came in individual churches where the local churchmen refused to permit reform. Frederick I died in ; the Viborg Assembly Danish: The State Council Danish: Christian III quickly raised an army to enforce his election, including mercenary troops from Germany. Christian forced a truce with the Hanseatic League , which had sent troops to help Count Christopher. The Protestants captured Skipper Clement , and later executed him in By the spring of , Christian III had taken firm control. The government established the Danish National Church Danish: Folkekirken as the state church. The authorities released them when they promised to marry and to support the reforms. If they agreed, they received property and spent the rest of their lives as wealthy landowners. If they refused conversion, they died in prison. Priests swore allegiance to Lutheranism or found new employment. The new owners turned monks out of their monasteries and abbeys. Nuns in a few places gained permission to live out their lives in nunneries, though without governmental financial support. The Crown closed churches, abbeys, priories and cathedrals, giving their property to local nobles or selling it. The King appointed Danish superintendents later bishops to oversee Lutheran orthodoxy in the church. Denmark became part of a Lutheran heartland extending through Scandinavia and northern Germany. The Catholic Church everywhere in Scandinavia had sealed its fate by supporting hopeless causes: Geographical distance also prevented them from receiving anything more than a sympathetic ear from Rome. The 17th century saw a period of strict Lutheran orthodoxy in Denmark, with harsh punishments visited on suspected followers of either Calvinism or Huldrych Zwingli. Lutheran authorities treated Catholics harshly in the fear that they might undermine the king, government, and national church. The loss of Eastern Denmark[edit] See also: The trade in grain exports from Poland to the Netherlands and to the rest of Europe grew enormously at this time, and the Danish kings did not hesitate to cash in on it. The Sound duty was only repealed in the s. This helped to modernize many aspects of society and to establish trading links between Denmark and the Netherlands. DenmarkNorway had a reputation as a relatively powerful kingdom at this

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time. European politics of the 16th century revolved largely around the struggle between Catholic and Protestant forces, so it seemed almost inevitable that Denmark, a strong, unified Lutheran kingdom, would get drawn into the larger war when it came. King Christian IV, who was also a duke of the Holy Roman Empire on the basis of his possessions in Holstein, decided to intervene in the conflict raging in northern Germany. The campaign ended in defeat, and Jutland was occupied by the imperial army of Albrecht von Wallenstein. The war in Germany had been very expensive and Christian IV saw no other recourse than to raise the Sound tolls. Unfortunately, this act pushed the Netherlands away from Denmark and into the arms of Sweden. The ensuing conflict became known as the Torstenson War. The Netherlands, wishing to end the Danish stranglehold on the Baltic, joined the Swedes in their war against Denmark and Norway. The result of this defeat proved disastrous for Denmark and Norway: Halland went to Sweden for a period of 30 years and the Netherlands were exempted from paying the Sound Duty.

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Chapter 7 : Denmark - The High Middle Ages | calendrierdelascience.com

Gesta Danorum ("Deeds of the Danes") is a patriotic work of Danish history, by the 13th century author Saxo Grammaticus ("Saxo the Literate", literally "the Grammarian"). It is the most ambitious literary undertaking of medieval Denmark and is an essential source for the nation's early history.

Books[edit] The sixteen books, in prose with an occasional excursion into poetry, can be categorized into two parts: Books , which deal with Norse mythology , and Books , which deal with medieval history. Book 9 ends with Gorm the Old , the first factual documented King of Denmark. The last three books , which describe Danish conquests on the south shore of the Baltic Sea and wars against Slavic peoples the Northern Crusades , are very valuable for the history of West Slavic tribes Polabian Slavs , Pomeranians and Slavic paganism.

Chronology[edit] When exactly *Gesta Danorum* was written is the subject of numerous works; however, it is generally agreed that *Gesta Danorum* was not finished before However the preface of the work, dictated to Archbishop Anders Sunesen , mentions the Danish conquest of the areas north of the Elbe in Since this book is so large and Absalon has greater importance than King Valdemar I , this book may have been written first and comprised a work on its own. It is believed that Saxo then wrote Books 11, 12, and He would later add the first ten books. This would also explain the 22 years between the last event described in the last book Book 16 and the event described in the preface.

Manuscripts[edit] The original manuscripts of the work are lost, except for four fragments: The other ones are copies from ca. The text has, however, survived. It is also in this summary that the name *Gesta Danorum* is found. The title Saxo himself used for his work is unknown. With the help of printer Jodocus Badius , *Gesta Danorum* was refined and printed. The edition features the following colophon: The full front page reads with abbreviations expanded in Latin: *Danorum Regum heroumque Historiae stilo eleganti a Saxone Grammatico natione Zialandico necnon Roskildensis ecclesiae praeposito, abhinc supra trecentos annos conscriptae et nunc primum literaria serie illustratae tersissimeque impressae. Histories of the Kings and heroes of the Danes, composed in elegant style by Saxo Grammaticus, a Zealander and also provost of the church of Roskilde , over three hundred years ago, and now for the first time illustrated and printed correctly in a learned compilation. There exist a number different translations today, some complete, some partial:*

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Chapter 8 : Gesta Danorum | Revolv

Aside from serving as a royal adviser, he was the patron of Saxo Grammaticus, who wrote Gesta Danorum, the first important work on the history of Denmark. These men and others were responsible for the basic structures of the Danish church that endured until the 16th-century Reformation and, in some measure, beyond.

As primary source we emphasize the work of Saxo Grammaticus, Danish clerk of the same period. His workmanship, called posteriorly Gesta Danorum, became the official and referential history in Denmark for several centuries after. Will therefore stress the role of a literary topos, that we call the "Thematic of the Counselor", detected primarily in selected parts concerning Eastern Baltic. This thematic offer a narrative kernel that encompasses since values as politic conceptions and fundamental ideas to Saxon Grammaticus; it means basically that it is not enough to the king to be strong; he needs to be wise, and have a wise man to guide him. This wise man represents the Archbishopric. The conclusions obtained from the interweaving of this theoretical framework with the writing context points to the defense of hierocratic conceptions, even in the mythical books, where supposedly there is absence of Christianity in the narrated events. It points likewise to the defense of a Danish hegemonic, almost "imperial" project in the Baltic, under guidance or Archbishopric, grounded in the crusade movements on Baltic region. Such movements are presented as agglutinative of the imaginary about a glorious past with the projects of glory and hegemony in the present of the writing process; it serves as well to canalize internal tensions and contradictions, in a parallel process to strengthening not only of the monarchic institutions, but also the proper Danish Church. If in past days Saxo was considered the main author of Denmark, in more recent times his workmanship has been put aside by many students of Scandinavia, chiefly by those interested in Germanic mythology. Between these last ones, Saxo lost his position of chief historian to detractor of the northern lore. There is no room to discuss in details the changes in historiography, but is evident that no historian were to treat a primary source in such way. These were times never seen before in Denmark. Not anymore a peninsula trespassed by civil war and succession disputes, the XIII century Denmark meets a strong and unified kingdom, strengthened by the most powerful dynasty forged in that country. The royal family of the Valdemars see Table I was able to bring cohesion to the kingdom and the different social strata. Concomitantly to these processes occurring within the monarchy, also the church enjoys the time of its supremacy. Between disputes involving the Holy German Empire, Saxons in Livonia and Estonia, Slavs and Germans in its vicinity and the ambitions of continental archbishoprics, the Danes were able to sum up their strengths in order to fortify themselves. King Archbishop Eskil c. Of course that kind of processes did not occur without quarrels. The main dispute occurred between the church and the monarch, a situation aggravated with the Gregorian Reform in Denmark and its consequences, as a greater independence of the church despite of the attempts of control by the state. The main names at the side of the church were the archbishop Eskil of Lund c. Eskil was the main enthusiast of the reform in Denmark and under his mandate the conflict between church and state - at the time, ruled by Valdemar I - escalated. With Absalon the context was relatively harmonic. Both men possess very strong personalities; both were the greatest in their domains. Despite this state-of-affairs, the external threats to the Danes were greater than his own inner conflicts and the need to fight Slavs and Germans became a main theme that made possible the pool of resources from the crown and the church. It is unnecessary to point that the most appropriate scenario to a successful Denmark in this situation was its engagement in the Northern branch of the Crusades. The Northern Crusades Initially these crusades were deviations of the main ones occurring in the Holy Land. As its goals overlapped with the political necessities of the nations around the Baltic, the crusades against the northern pagan becomes extraordinary ways to achieve hegemony, supremacy and power in the Northern fringes of Europe. Needless to stress that both Slavia as Livonia and Estonia became targets to German and Danes alike, and the success and its conquest assumed unprecedented and strategic relevancy to the expansionist projects of the main powers in the Baltic. It is amidst this scenario that we found Saxo Grammaticus and his Gesta Danorum. We

do not know enough about Saxo, were did he born, studies or dies. Nor we know the exact nature of his relationship with archbishop Absalon. We do know, however, that was through this relationship that Saxo received the commission to write 4 the Gesta Danorum. After the passing of the archbishop the course of the work appears to have changed. It is a well-accepted idea that Saxo wrote at first the last books X-XVI of Gesta, and after that started the first ones I-IX , that presents the origin and pagan times. The dissension in this interpretation came from Professor Eric Christiansen, also the only translator of the last books of the Gesta to English, who disagrees with it and prefers to accept that the chronological sequence of the books is also the order in its writing. This Thematic provides a theoretical frame that supports theocratic ideologies even in books that supposedly does not mention Christianity at all. Nevertheless, the Cardinal Virtues Scheme is pivotal to fully understand it. Between the books I to IV Saxo gradually presents us pictures of virtues. Using several exempla, he shows characters that possesses one or two virtues, but lacks the rest of. We get acquainted with the deeds of Gram and Hadingus, men full of fortitudo, 5 but lacking prudentia; we get entertained with the ruses of Amlethus, superb in Prudentia, but severely deficient in Temperantia and, therefore incapable to hold his conquests achieved by his guile. The Cardinal Virtues Scheme development By the author. Based on Johanesson, Kurt: The composition of Gesta Danorum and the place of geographical relations in its worldview, From Book V onwards, there is a remarkable modification in the narrative. The reader suddenly faces characters far more complex than the kings and heroes seemed until this point. The kings are vicious, weak, unwise ones. However, differently from the most part of persona presented in the first books, these new ones demonstrate changing and development. Sometimes this growing is rather crude, lacking polishment. The vicious king is confronted with usually a stranger. His previous counselors were the main reason to his viciousness. The stranger faces these false wise ones, take their places and becomes the true wise counselor that the king needs. After these altercations, the king abandons his previous mistakes and lead the Denmark in glorious and prosperous ways. The books in which we found this structure more developed are the Book V, with the king Frotho III and the counselor Ericus Dissertus, and the further developments of books VI to VIII, who focus in the history of the hero Starkatherus who, living the timespan of many lives, is able to rectify the way of the king Frotho IV, and to act in many kings lives after that, between many deeds and mischiefs. The Thematics of the Counselor development in the Gesta Danorum. By the author Although these two characters present the apex of the idea of the counselor, we were able to identify the development of that in other books. Actually, this thematic is in no way new to the Northern World. It is possible to find similar narratives in the Hrolf Kraki saga, in the Historia apollonii Regis Tyri, for instance, and it presents elements analyzed by structuralistic studies as the developed by Wladimir Propp in his works about folk-tales. In book I we read about the former kings of Denmark, Gram and Hadingus. Gram gets involved in a poem dispute with a lady whom he desires. He is totally unable, however, to face the situation. Unable to speak rightly, unable to argue. His salvation is presented in the words of his friend Bessus, who also frees him in another situation, but particularly in the poem quest. In the same book the reader is delighted with the narrative of Hadingus. At his beginnings, he is mentored by a giantess, Harthgrepa. In this phase of his life, Hadingus is not seem as a good example. He is seduced by the giantess who, as if was not enough, practice dark enchantments to foresee the future. This phase ends with the dead of Harthgrepa and the capture of Hadingus in Kurland. In his captivity, he receives counsel of an old man, clearly representing Odhinn in disguise. At this point, Hadingus personify the fortitudo and starts a life of victory, frequently helped by the old man. In both cases the king is clearly presented as insufficient, even weak and pathetic, fooled by his enemies and circumstances. The desperate situation just can be 7 transposed with the help of a wise man, a counselor. In the case of Hadingus there is even the comparison of the two phases of the career of the hero, who points unequivocally to the need of a true and wise counselor. The beginning of the book tells the tale of a young man who, despising the counsel of his instructor, was killed by a horse. There is no any slightly possibility of doubt about who is the hero in these books. In no way is the king Valdemar, but the bishop, after archbishop, Absalon. Therefore, what seems at the beginning to be a punctual reference, an isolated narrative

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of an archbishop life, evolves as a main theme to the author. This idea, however, does not is a simple glorification of the patron and supporter Absalon; before that, is a strong defense of the institutions represented by the men in the narrative. What Saxo shows to his reader is that is not enough to the king to be strong. He needs to be wise and have wiser men who counsel him. Of course the only institution who provides this amount of sapience in the point of view of a clerk from the XIIIIs is the Catholic Roman Church. There is still an important nuance that needs to be presented. There is no a total, clear dominance from one institution above the another one. One can even point out the danger of a marked and open theocratic position; the manuscript of Angers who, according to the critics appears to be an autograph of Saxo himself, delivers us some annoying information: Fortunately, the Danish context presents to Saxo a perfect scenario who provides places and functions to all the powers involved at the situation: The compromise between Church and State also find its way in these expeditions. The first phase of these crusades was performed near home, in the Slavic lands; one of its main concerns was the security of the vicinities and consolidation of the institutions. At this stage the cooperation with the Saxons and the Empire is needed. The hero is Absalon, fighter of the Slavs. The allegiance with the Germans is heavily criticized by the Grammaticus. The account is wrote at a face value, in a chronistic and clear form, although full of sentences and judgments. But one can find also in the "mythical" books some echoes of this context. Perhaps the most dramatic passages of the book V and particularly VI are dedicated to detract the Saxons; the allegiance of Frotho IV with these people and the adoption of some of its uses is, to Saxo, speaking through the words of the hero Starcatherus, one of the worst dealings perpetrated by the king. The court ceremonial, infiltrated on the Danish halls, are judged by Saxo as in his own wording "effeminate", "vicious" between another detractive qualifications, and reflects clearly the tensions occurring inside the Danish church against the dominance of imperial ways. The second phase of the Northern Crusades was performed in the Eastern shores of the Baltic. At this point, the Danish politics faces different situations. The characters are other ones. The Slavs were pacified and know make part of the Danish realm, who seeks expansion and hegemony over the Baltic Sea, mainly in Estonia and parts of Kurland. The relationship with the natives is different, full of contrast. Although Saxo presents the area in the preface as a "region of widespread Barbary", these barbarians do not seem to be on the same degree of villainy as the Saxons do. The book VIII presents the battle of Bravalla, that affected, according the author, all the peoples and races of north.

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