

THE DENSEST of the medieval centuries — the six hundred years between, roughly, A.D. 400 and A.D. 1000 — are still widely known as the Dark Ages. Modern historians have abandoned that phrase, one of them writes, "because of the unacceptable value judgment it implies." Yet there are no survivors to be offended. Nor is the term necessarily pejorative. Very little is clear about that dim era. Intellectual life had vanished from Europe. Even Charlemagne, the first Holy Roman emperor and the greatest of all medieval rulers, was illiterate. Indeed, throughout the Middle Ages, which lasted some seven centuries after Charlemagne, literacy was scorned; when a cardinal corrected the Latin of the emperor Sigismund, Charlemagne's forty-seventh successor, Sigismund rudely replied, "*Ego sum rex Romanus et super grammatica*" — as "king of Rome," he was "above grammar." Nevertheless, if value judgments are made, it is undeniable that most of what is known about the period is unlovely. After the extant fragments have been fitted together, the portrait which emerges is a mélange of incessant warfare, corruption, lawlessness, obsession with strange myths, and an almost impenetrable mindlessness.

Europe had been troubled since the Roman Empire perished in the fifth century. There were many reasons for Rome's fall, among them apathy and bureaucratic absolutism, but the chain of events leading to its actual end had begun the century before. The defenders of the empire were responsible for a ten-thousand-mile frontier. Ever since the time of the soldier-historian Tacitus, in the first century A.D., the vital sector in the north — where the realm's border rested on the Danube and the Rhine — had been vulnerable. Above these great rivers the forests swarmed with barbaric Germanic tribes, some of them tamer than others but all

envious of the empire's prosperity. For centuries they had been intimidated by the imperial legions confronting them on the far banks.

Now they no longer were. They had panicked, stampeded by an even more fearsome enemy in their rear: feral packs of mounted Hsiung-nu, or Huns. Ignorant of agriculture but expert archers, bred to kill and trained from infancy to be pitiless, these dreaded warriors from the plains of Mongolia had turned war into an industry. "Their country," it was said of them, "is the back of a horse." It was Europe's misfortune that early in the fourth century the Huns had met their masters at China's Great Wall. Defeated by the Chinese, they had turned westward, entered Russia about A.D. 355, and crossed the Volga seventeen years later. In 375 they fell upon the Ostrogoths (East Goths) in the Ukraine. After killing the Ostrogoth chieftain, Ermanaric, they pursued his tribesmen across eastern Europe. An army of Visigoths (West Goths) met the advancing Huns on the Dniester, near what is now Romania. The Goths were cut to pieces. The survivors among them — some eighty thousand — fled toward the Danube and crossed it, thereby invading the empire. On instructions from the Emperor Valens, imperial commanders charged with defense of the frontier first disarmed the Gothic refugees, next admitted them subject to various conditions, then tried to enslave them, and finally, in A.D. 378, fought them, not with Roman legions, but using mercenaries recruited from other tribes. Caesar would have wept at the spectacle that followed. In battle the mercenaries were overconfident and slack; according to Ammianus Marcellinus, Tacitus's Greek successor, the result was "the most disastrous defeat encountered by the Romans since Cannae" — six centuries earlier.

Under the weight of relentless attacks by the combined barbaric tribes and the Huns, now Gothic allies, the Danube-Rhine line broke along its entire length and then collapsed. Plunging deeper and deeper into the empire, the invaders prepared to penetrate Italy. In 400 the Visigoth Alaric, a relatively enlightened chieftain and a zealous *religieux*, led forty thousand Goths, Huns, and freed Roman slaves across the Julian Alps. Eight years of fighting followed. Rome's cavalry was no match for the tribal horsemen; two-thirds of the imperial legions were slain. In 410 Alaric's

triumphant warriors swept down to Rome itself, and on August 24 they entered it.

Thus, for the first time in eight centuries, the Eternal City fell to an enemy army. After three days of pillage it was battered almost beyond recognition. Alaric tried to spare Rome's citizens, but he could not control the Huns or the former slaves. They slaughtered wealthy men, raped women, destroyed priceless pieces of sculpture, and melted down works of art for their precious metals. That was only the beginning; sixty-six years later another Germanic chieftain deposed the last Roman emperor in the west, Romulus Augustulus, and proclaimed himself ruler of the empire. Meritime Gunderic's Vandals, Clovis's Franks, and most of all the Huns under their terrible new chieftain Attila — who had seized power by murdering his brother — ravaged Gaul as far south as Paris, paused, and lunged into Spain. In the years that followed, Goths, Alans, Burgundians, Thuringians, Frisians, Gepidae, Suevi, Alemanni, Angles, Saxons, Jutes, Lombards, Heruli, Quadi, and Magyars joined them in ravaging what was left of civilization. The ethnic tide then settled in its conquered lands and darkness descended upon the devastated, unstable continent. It would not lift until forty medieval generations had suffered, wrought their pathetic destinies, and passed on.

The DARK AGES were stark in every dimension. Famines and plague, culminating in the Black Death and its recurring pandemics, repeatedly thinned the population. Rickets afflicted the survivors. Extraordinary climatic changes brought storms and floods which turned into major disasters because the empire's drainage system, like most of the imperial infrastructure, was no longer functioning. It says much about the Middle Ages that in the year 1500, after a thousand years of neglect, the roads built by the Romans were still the best on the continent. Most others were in such a state of disrepair that they were unusable; so were all European harbors until the eighth century, when commerce again began to stir. Among the lost arts was bricklaying; in all of Germany, England, Holland, and Scandinavia, virtually no stone buildings, except cathedrals, were raised for ten centuries. The serfs' basic agricultural tools were picks, forks, spades, rakes, scythes, and balanced

sickles. Because there was very little iron, there were no wheeled plowshares with moldboards. The lack of plows was not a major problem in the south, where farmers could pulverize light Mediterranean soils, but the heavier earth in northern Europe had to be sliced, moved, and turned by hand. Although horses and oxen were available, they were of limited use. The horse collar, harness, and stirrup did not exist until about A.D. 900. Therefore tandem hitching was impossible. Peasants labored harder, sweated more, and collapsed from exhaustion more often than their animals.

Surrounding them was the vast, menacing, and at places impassable, Hercynian Forest, infested by boars; by bears; by the hulking medieval wolves who lurk so fearsomely in fairy tales handed down from that time; by imaginary demons; and by very real outlaws, who flourished because they were seldom pursued. Although homicides were twice as frequent as deaths by accident, English coroners' records show that only one of every hundred murderers was ever brought to justice. Moreover, abduction for ransom was an acceptable means of livelihood for skilled but landless knights. One consequence of medieval peril was that people huddled closely together in communal homes. They married fellow villagers and were so insular that local dialects were often incomprehensible to men living only a few miles away.

The level of everyday violence — deaths in alehouse brawls, during bouts with staves, or even in playing football or wrestling — was shocking. Tournaments were very different from the romantic descriptions in Malory, Scott, and Conan Doyle. They were vicious sham battles by large bands of armed knights, ostensibly gatherings for enjoyment and exercise but really occasions for abduction and mayhem. As late as the year 1240, in a tourney near Düsseldorf, sixty knights were hacked to death.

Despite their bloodthirstiness — a taste which may have been acquired from the Huns, Goths, Franks, and Saxons — all were devout Christians. It was a paradox: the Church had replaced imperial Rome as the fixer of European frontiers, but missionaries found teaching pagans the lessons of Jesus to be an almost hopeless task. Yet converting them was easy. As quickly as the barbaric tribes had overrun the empire, Catholicism's overrunning of the tribesmen was even quicker. As early as A.D. 493 the Frankish

chieftain Clovis accepted the divinity of Christ and was baptized, though a modern priest would have found his manner of championing the Church difficult to understand or even forgive. Fortunately Clovis was accompanied by a contemporary, Bishop Gregory of Tours. The bishop made allowances for the violent streak in the Frankish character. In his writings Gregory portrayed his protégé as a heroic general whose triumphs were attributable to divine guidance. He proudly set down an account of how the chief dealt with a Frankish warrior who, during a division of tribal booty at Soissons, had wantonly swung his ax and smashed a vase. As it happened, the broken pottery had been Church property and much cherished by the bishop. Clovis knew that. Later, picking his moment, he split the warrior's skull with his own ax, yelling, "Thus you treated the vase at Soissons!"

Medieval Christians, knowing the other cheek would be bloodied, did not turn it. Death was the prescribed penalty for hundreds of offenses, particularly those against property. The threat of capital punishment was even used in religious conversions, and medieval threats were never idle. Charlemagne was a just and enlightened ruler — for the times. His loyalty to the Church was absolute, though he sometimes chose peculiar ways to demonstrate it. Conquering Saxon rebels, he gave them a choice between baptism and immediate execution; when they demurred, he had forty-five hundred of them beheaded in one morning.

That was not remarkable. Soldiers of Christ swung their swords freely. And the victims were not always pagans. Every flourishing religion has been intermittently watered by the blood of its own faithful, but none has seen more spectacular internecine butchery than Christianity. In A.D. 330 Constantine I, the first Roman emperor to recognize Jesus as his savior, made Constantinople the empire's second capital. Within a few years, a great many people who shared his faith began to die there for their interpretation of it. The emperor's first Council of Nicaea failed to resolve a doctrinal dispute between Arius of Alexandria and the dominant faction of theologians. Arius rejected the Nicene Creed, taking the unitarian position that although Christ was the son of God, he was not divine. Attempts at compromise foundered; Arius died, condemned as a heresiarch; his Arians rioted and were put to the

sword. Over three thousand Christians thus died at the hands of fellow Christians — more than all the victims in three centuries of Roman persecutions. On April 13, 1204, nearly nine centuries later, medieval horror returned to Constantinople when the armies of the Fourth Crusade, embittered by their failure to reach the Holy Land, turned on the city, sacked it, destroyed sacred relics, and massacred the inhabitants.

