

cursed viking." But in the tenth century the common noun had become already a proper name, as did Dubhgall, Finngall, Lagman, Lochlann, and Sumarlidi; there is a place in the south of Iceland called Víkingaslæk, Viking's brook, named in *Landnáma* (v. 5, 6) in connexion with the settlement; and later the personal name of Viking is found on runic stones. The inference is that the English word was adopted quite early by the Scandinavians to denote the honourable employment of the free buccaneer and not as a geographical designation.

The employment was not without honour. To us, looking back on the weary waste of life and the means of life, estimating in imagination the wanton destruction of art and literature, the sufferings of innocent people massacred or driven into slavery among heathens and barbarians, or left to struggle and starve in the ruins of their homes, it is easy to understand the bitterness with which the Viking attacks were regarded, and the despair of the litany: "A furore Normannorum, libera nos, Domine." But it is easy also to forget that the bitterness was felt because the Vikings were heathen and barbarians, a despised race, regarded in the ninth century as, in the twelfth century, Saracens abroad and Jews at home were regarded. When in Christian Ireland monks fought with monks, and kings made war on priests and women, it was the normal course of nature; but that Gentiles should come in and poach upon the preserves of royal sportsmen was the unbearable shame. In England for many a year stout resistance was made; the Vikings were often beaten,