

# THE EXILE AND RETURN OF DAGOBERT II

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With many thanks to the author(s).



The only surviving account of the coup against Dagobert II is retold in the *Liber Historia Francorum*. According to Gerberding (in *The Rise of the Carolingians*, p47) this work (the *Liber Historia Francorum*) has helped to 'dub its author the *fabulator*' - the implication being that the author should not be trusted. Gerberding, however, feels the title is unwarranted.

Following the work of Krusch on the *Liber Historia Francorum*, and as related by Gerberding in the paragraph below - here are the following essential points that historians agree on regarding the coup of Grimoald:

'In 656, Sigebert III, king of Austrasia, died leaving behind his widow Chimnechild, and an infant son, Dagobert. The queen, along with the mayor of the palace ....Grimoald, then took up the royal reins with the infant Dagobert II legitimately occupying the Merovingian throne. After four years ....Grimoald ...had the young king shorn and sent him off to Ireland on a pilgrimage.... The agent for Dagobert's pilgrimage was Bishop Dido [Desiderius] of Poitiers ... a member of a powerful Neustrian family. Once the legitimate Merovingian was out of the way, the ambitious Grimoald went a step further and placed his own son on the Austrasian throne. This usurpation, however, was certainly not part of the Neustrians [plan]....the legitimate line and Grimoald's own enemies, led by Chimnechild and the powerful Austrasian, Wulfoald, eventually prevailed .... And in 661/2 Grimoald was swept from power, tried, and executed by the Neustrian king, Chlothar III. Childeric II, son of the Neustrian regent, Balthild, was then married to Bilichild, the daughter of Queen Chimnechild, and imposed as King of Austrasia by the Neustrians'.

A poem from the monastery of Orval tells a rather different story. Oliviero dated this poem as follows "XIIth century for lines 49 – 68 and end of XIIth/beginning of XIIIth for the rest". The poem claims that,

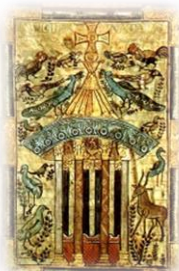
Dagobert was not sent to Ireland but to Cale Monastery. (Dagobert was aged seven when he arrived at the monastery.)



Cale is most probably the monastery of Chelles. Bede mentions it as the monastery where *'Hilda, abbess of the monastery that is called Streanaeshalch, withdrew into the province of the East Angles, for she was allied to the king there; being desirous to cross over thence into Gaul, forsaking her native country and all that she had, and so to live a stranger for our Lord's sake in the monastery of Cale, that she might the better attain to the eternal country in heaven. For her sister Heresuid, mother to Aldwulf, king of the East Angles, was at that time living in the same monastery, under regular discipline, waiting for an everlasting crown;*

(<http://www.ccel.org/ccel/bede/history.v.iv.xxiii.html>)

Chelles Abbey was founded by Balthild, widow of King Clovis II of Neustria circa 658. It had previously been the site of a Merovingian palace, the villa Calae. A church dedicated to Saint George had been founded at Chelles by Queen Clothilde. King Chilperic I and his wife Fredegund frequently resided there, and Chilperic was also assassinated near Chelles in 584. Other individuals associated with the villa include the Northumbrian princess Hereswith, sister of Saint Hilda; Swanachild, discarded wife of Charles Martel and Gisela and Rotrude, respectively sister and daughter of Charlemagne.



Balthild's son Childeric II married Bilichild, a sister or stepsister of Dagobert II. Should we see a connection here of Chimnechild trying to keep the Merovingian throne within her family? Chimnechild's ally, Wulfoald, is implicated in these events and he also had a strong hand in the reinstatement of Dagobert II to the throne some years later.

Wulfoald was an aristocrat of Austrasia whose family owned huge estates in Austrasia and Burgundy. He seems to have been the father of the Bishop of Toul, Garilbald (d. 706) and he seems to have had a relationship to Gondoin, father of the Bishop of Toul. He was close also to the Dukes of Alsace where he owned large landed estates under the reign of Adalric (or Eticho, the father of Saint Odile whose clan was hostile to Pépinides).

In the turmoil of the events of Dagobert's kidnap and exile perhaps he was rescued from the plans of Grimoald and Dido and was sent to Cale instead? How? Perhaps via Leodegar?

Leodegar was of Germanic origin born into a family from the rich aristocracy of the Rhine, in Austrasia in about to 615. He was the son of Bodilon von Thurgau and Sigarde of Neustria (herself a daughter of Ansoud of Neustria) who later became the holy Sigarde: the niece of

Leodegar was Berswinde and his brother was a Bishop of Poitiers. His uncle was the above mentioned Bishop Dido.

Leodegar was in the right place at the right time to intervene in the kidnap of Dagobert II. He was living with his uncle Dido in Poitiers at the time of Dagobert's exile. He however worked for Balthild and may have been instrumental in bringing Dagobert back from exile much later.



According to the Vita S. Bathildis this Balthild was beautiful and intelligent and Erchinoald (whose wife had died) was attracted to her and wanted to marry her but she refused. She hid herself away and waited until Erchinoald remarried. Next King Clovis noticed her and sometime in 649 asked for her hand in marriage. Balthild was nineteen when she became queen. Fredegar said that Erchinoald was a relative of King Dagobert I through Dagobert's mother (Haldetrude) which of course made him a relative of Dagobert II also.

Is it possible that the Orval poem reflects a truer account regarding the life of Dagobert II? The persons cited in the poem via this monastery of Cale do seem to fit. And in some ways it makes more sense. Although we are told that Dagobert was exiled to Ireland as Woods notices: "*according to Stephanus it was the King's (Dagobert) friends and relatives, amici et proximi, who were responsible for the return of Dagobert to claim his kingdom*". These people seem to be those associated with Balthild and the monastery of Cale and not by the often proffered unknown persons in Ireland.



How much store would we put by what Stephanus says? Scholars have already come to the conclusion that '*confidence in the superiority of Stephanus's [version of events] collapses*' when Stephanus wants his readers to believe that Wilfrid was present when Bishop Annemundus of Lyon was murdered (Fouracre & Gerberding 1996). This isn't true - so how reliable is Stephanus, even though he continually writes that he '*prefers silence to falsehood*' which patently isn't true!

According to Stephanus,

Dagobert received an education at Slane.

He says that Bishop Dido was the agent of Dagobert's exile and that he sailed to Ireland with the young prince. How does this plan come about?

Geretrud (who was a daughter of Pepin I) and her mother Itta intervened in political matters when they gave refuge and aid to the Abbot Foillan

when the above mentioned Erchinoald expelled Foillan from Peronne where St Fursey was buried. This political move has been linked to the affair of the exile of Dagobert II.

That Geretrud sheltered Foillan from such a powerful enemy was probably at least suggested by Geretrud's brother Grimoald I, a major rival of Erchinoald. According to the '*Nivelles Supplement (to the Vita Fursei) on Foillan*' (written 650-657), Geretrud's mother gave the Irish missionaries refuge and helped them establish the Irish monastery of Fosses. When Foillan disappears, it is Abbess Geretrud who sponsors the long search for him. His body was found after 77 days of searching and brought to her monastery of Nivelles and presented to the conspirators Bishop Dido of Poitiers and her brother Grimoald I. Grimoald and Dido then personally carry Foillan's body on their shoulders to Fosses for burial.

Foillan's murder just as Grimoald and Dido were planning the exile of Prince Dagobert may suggest a link. Was Foillan's murder planned because he opposed Dagobert's exile? Was Foillan murdered because he was part of the plot by those loyal to Dagobert? Grimoald and Dido seem particularly upset by his murder. Did Geretrud suspect her brother's involvement and ensure his contrition? The result seems fairly certain; Foillan's murder made the Irish of Fosses more willing to help in the plot and Dagobert was exiled to Ireland.

It is not known what became of Bishop Dido.



Ireland was definitely a haven for education. Bede and Aldhelm confirm that these Irish monastic schools, as well as promoting religious studies and ecclesiastical educations also promoted secular learning. For example texts exist which suggest that secular topics such as 'Hisperica Famina' were taught. Other topics may include the 'Voyage of Bran' and an early Irish poem epic called 'The Cattle Raid of Cooley'. These clerics of England, Ireland and Scotland all studied in Ireland's monastic schools. Later they would undertake travels around the world and enter into self-imposed exiles. The most influential areas of these wandering holy men were France and Germany, especially Merovingian institutions.

The first great wandering Irish priest was Columbanus. He crossed the sea to Scotland to establish the Monastery of Iona. Iona was responsible for the evangelisation of Anglo-Saxon Northumbria in the 630's. The Northumbrian kings Oswald, Oswiu & Aldfrith received their education at Iona. This might be interesting as Wilfrid of York is another person instrumental in bringing Dagobert II back from exile. Dagobert may have had links with these people as well as Iona itself.

Wilfrid had many links with Irish monks as well as Hiberno-Irish-Scottish monasteries. As for Northumbria, Wilfrid had special links with the family of the monks Fursa (implicated by Picard in the kidnap of Dagobert II) through Queen Aethelreda, wife of King Ecgrith of Northumbria. She was daughter of Ana, King of the Angles, who actually rescued Foillan from captivity after the Mercians sacked Cnobheresburg. Aethelreda also received the veil from Wilfrid and entered the Convent of Coldingham.



It is sometimes suggested that Dagobert II married an Anglo-Saxon princess. If this is correct, it is more than likely that the princess may have been related to the royal family of the Kingdom of Kent. Why? Because Gregory the Great seems to have thought that the Merovingian kings under Theudebert I and Chilperic I exercised authority in Kent. Also Aethelberht married Charibert I's daughter Bertha. Bertha's daughter Ethelberga also felt able to send her children to King Dagobert I and his court for protection. Aethelberht had a son called Eadbald. He married Emma, a daughter of Erchinoald (who you remember was a cousin of Dagobert I through his mother Gerberge of Burgundy) a Mayor of the Palace and a supporter of Dagobert II.

## THE RECALL OF DAGOBERT II



Essentially, there are two ideas regarding the recall of Dagobert II back to France. The first idea is the one promulgated by most scholars – that the Pippinids recalled Dagobert. But if the Pippinids had exiled Dagobert why would they then want to bring him back? Especially, as it is sometimes suggested that a state funeral was held by Grimoald for the 'death' of Dagobert II. The second idea and the one supported by Cercle St Dagobert is that,

Dagobert came back to France via the Razes. The year cited is 677 AD. There is one link in the chain which is important to either scenario. It is Wilfrid of York.

Why is Wilfrid so instrumental in the life of Dagobert II? And equal to that is the huge amount of times during Wilfrid's life when he is just simply 'missing'. He undertakes various travels for unknown reasons and disappears from history, only to pop up later during interesting religious

and historical events. Thus it is the same with his connections to Dagobert II.

Wilfrid's biographer Eddius Stephanus was a priest. The writing of the biography was ordered by Bishop Acca and Abbot Tatberht. In his preface Eddius says:

*'In short, you can accept everything that popular reports claim for him (Wilfrid) but realise that even you know only very little about matters of great import, for believe me nobody can possibly have the full story'*<sup>2</sup>

This is an interesting point of view expressed by Stephanus and can be said to concern the life of Dagobert II and Wilfrid's influence thereon. Stephanus then revealed:

*'Do not imagine I have been so rash ... as to put down anything which would not be passed as genuine by trustworthy witnesses. I prefer silence to falsehood'*<sup>3</sup>



When Dagobert II was kidnapped it seems apparent that his immediate family and friends did not know where he had gone. Later, when political events around Ebroin meant that he was conducting 'witch hunts', Adalric, a kinsman of Dagobert II, was trying to gain the 'patricius' of Provence. [The source explaining 'patricius' that I found, is Mary Stroll's "Symbols as Power" 1991, Leiden, by E.J. Brill. I understood it to be a title allowing certain elements of power besides/over Rome, e.g. 'Stephen III granted Pipin and his sons the title of *Patricius Romanorum*...' Insert Corascendea.] Adalric had been a supporter of Theuderic III who was a stepbrother of Dagobert II. When he didn't get the 'patricius', Adalric deserted Theuderic III. Apparently he deserted back to the 'austrasians' who then 'recalled' Dagobert II. What is fascinating is that this Adalric married Berswinde in 655, who according to the *Chronicon Ebersheimense*, was the daughter of a sister of Leodegar whom we met above and also sister of a queen of the Franks. The only queen who can match is Chimnéchilde - the possible mother of Dagobert II. However, others make Bereswinde, on onomastics grounds, a sister of the seneschal Hugobert.

There are obviously some underlying events going on here. Adalric's wife was Bereswinde who was a Merovingian herself. She was a possible sister of Chimnechilde. How likely is it, that Chimnechilde is the mother of Dagobert II then? Why was he not brought back from exile when Grimoald was murdered? As some scholars have noted, perhaps it was because he was not the son of Sigebert III's widow, Chimnechild?

Nothing is known about Dagobert's mother's family: had it been aristocratic it would have presented a constant challenge to Chimnechild during the reign of her son-in-law and daughter and they would have been waiting in the wings on Childeric II's death. Instead what happened was that Childeric, son of Clovis II and Balthild (and mother of the reigning Neustrian king, Chlotar III) was married to his Austrasian cousin, the Merovingian princess, Bilichild, a daughter of Sigebert III and Queen Chimnechild, and sent to rule Austrasia with his mother-in-law, Chimnechild as regent.



Stephanus reported that the family and friends of Dagobert and the subjects of his kingdom heard via Wilfrid that Dagobert II was alive and well in Ireland. Did Wilfrid meet Dagobert in his exile and did they become friends? Did Dagobert and Wilfrid visit Bishop Annemundus in Lyon (as well as his brother Dalfinus of Lyon, its secular ruler) to discuss the return of Dagobert to his rightful kingdom? This Bishop Annemundus was very important to Wilfrid. It's even reported that Annemundus's daughter was Wilfrid's goddaughter. There is some confusion over the brother of Bishop Annemundus. Stephanus mistakes Archbishop Dalfinus<sup>4</sup> 'of happy memory' as the brother of Annemundus.

As Stephanus reported earlier *'realise that even you know only very little about matters of great import, for believe me nobody can possibly have the full story'* – there are some strange events going on here regarding Annemundus surnamed Dalfinus and his family and the involvement of Saint Wilfrid. Stephanus reports that Queen Balthild had this Dalfinus assassinated along with nine other bishops.



A Catholic dictionary reports the following regarding Balthild:

*'Died January 30, 680; canonized by Pope Nicholas I; Roman Martyrology sets her feast as January 26. Bathild, like Saint Patrick, had been a slave. An Anglo-Saxon by birth, in 641 she was captured by Danish raiders and sold to Erchinoald, the chief officer (mayor) of the palace of Clovis II, King of the Franks ...Her next suitor, however, was none other than the king himself, for when she had discarded her old clothes and appeared again in her place, he noticed her grace and beauty, and declared his love for her. Thus in 649, the 19-year-old slave girl Bathild became Queen of France, amidst the applause of the court and the kingdom. She bore Clovis three sons: Clotaire III, Childeric II, and Theuderic III - all of whom became kings. On the death of Clovis (c. 655- 657), she was appointed regent in the name of her eldest son, who was only five, and ruled capably for eight*

years with Saint Eligius as her adviser. Bathild helped promote Christianity by seconding the zeal of Saint Ouen, Saint Leodegarius, and many other bishops. A contemporary English writer, Eddius (the biographer of Saint Wilfrid), asserts that Queen Bathild was responsible for the political assassination of Bishop Saint Annemund (Dalfinus) of Lyons and nine other bishops. What actually happened is obscure, and it is unlikely that Bathild was guilty of the crime. She also founded many abbeys, such as Corbie, Saint-Denis, and Chelles, which became civilized settlements'.



It was this Balthild who founded Chelles Monastery and who was married to Dagobert II's uncle, Clovis II. It's also interesting to note that Annemundus Dalfinus was a godfather of Chlotar III, a son of Clovis and Balthild. The Catholic Encyclopaedia reports that Bishop Annemundus was put to death by Ebroin (and this is both Annemundus and Dalfinus). The reason given was the fact that Bishop Annemundus was '*committing treason and accommodating a foreign people*'. Woods speculated that this foreign people could have been a Visigothic element. Doesn't it seem like Ebroin is trying to exterminate a family? Even at this time Ebroin was trying to rid himself of Dagobert II and his family.

When King Chlotair died there was major upheaval and it seems Ebroin made a bid for the throne. The local magnates were appalled at this and offered Childeric II the throne. We must remember that Clovis II was Sigibert III's brother, thus an uncle of Dagobert II. By offering the throne to Childeric II the magnates seem to be trying to keep the crown within the legitimate Merovingian line. Bilichild, a sister (or stepsister) of Dagobert II had married Childeric II. Ebroin was overthrown and tonsured and locked up in a Monastery. And it seems these people were aware of Dagobert II being alive and well and that Wilfrid was also intrinsic in this family. These people appear to be the powerbase that effected Dagobert II's eventual return and reclamation of his Kingdom.

In Chapter 27 of the Life of Wilfrid Stephanus reports:



*'At that time, Ebroin, one of the Dukes of Theodoric, King of the Franks, sent messengers with letters for Aldgisl, greeting him with words of peace and promising on oath a full bushel of gold .... If he would send Wilfrid to him, dead or alive, or slay him and send his head'*

In the context of later historical events and Ebroin's murder of Dagobert II it would seem almost impossible to escape from the conclusion that



Ebroin was aware of Wilfrid's involvement with the family at Lyon and their family ties to Dagobert II. He must also have known of plans to bring Dagobert II back from Ireland.

It is interesting to note that Theodoric and Ebroin actually attacked a Bishop Winfrid of Lichfield thinking it was Wilfrid. Supposedly the two were on the 'selfsame route' and luckily 'for our bishop' (reports Stephanus) 'they had mistaken the first syllable of Winfrids name'!

The story continues. Stephanus reports that Theodoric sent Ebroin's messengers packing and:

*'The king (Theodoric) had the letter read out for all to hear, including ourselves and the messengers, who were feasting with people in the palace at the time. When it had been read out he took the scroll and tore it up for all to see and threw the pieces onto a fire blazing in front of him. He gave the bearers this message: 'Tell your Lord that what you now hear me say: Thus may the Creator of all things rend and destroy the life and lands of him who perjures himself before God and breaks the pact that he has made. Even thus may he be torn to pieces and burn to ashes'*



What pact has Ebroin broken? How had he committed perjury? By all accounts Ebroin's messengers left in 'confusion' at the king's 'refusal to counter the crime' and thus returned back to Ebroin. These strange events may relate to Dagobert's return... for the very next chapter is the meeting of Dagobert II and Perctarit with Wilfrid, dated to 679 AD. Wilfrid was en route to Rome and according to Stephanus:

*'They (Wilfrid and his party) came to Dagobert, king of the Franks and were most graciously received. This courtesy was a return for former favours from Wilfrid. Dagobert had been banished in his youth by his enemies who were then on the throne. He sailed away, his fortune ruined, and came by Gods help, to Ireland. Years later his friends and relatives learnt from travellers that he was alive'*



Who were the friends and relatives? Who was still around years later after his exile to even remember Dagobert II? And why did Stephanus report that 'years later' Dagobert's relatives learnt from 'travellers' that Dagobert was alive? Shouldn't it be Wilfrid who informed Dagobert's relatives? If it was just 'travellers' who would they have been? They must have had links with Dagobert II's family and also Wilfrid.

It would appear that the best time for Dagobert II to have returned to his

kingdom would have been around the time Childeric and Bilichild were murdered by Ebroin. He became king in 676 AD. Childeric II and his wife were assassinated (according to the author of the Fredegar Continuation) in 675 AD. It must have been during these traumatic events that Dagobert II was recalled via the family at Lyon, his family in Austrasie and Wilfrid.

Stephanus continues:

*'They sent to Wilfrid to ask him to invite Dagobert across from Scotland or Ireland and then to send him over to them as their king. This our holy bishop did: he made him welcome on his arrival from Ireland, provided him with arms and sent him back in great state with a troop of companions to support him'*



Once again who were the family and friends of Dagobert II? We have speculated on some above. Was it also the likes of Adalric and Erchinoald? Some have even asked if it was Wulfoald, mostly because the Liber Historicum suggested that Pippin II and Martin were friends and may have recalled him. Woods though remains cautious. It does not seem correct that the Pippinids who exiled Dagobert II would also recall him back as king! Woods also says that if the Pippinids had wanted to recall Dagobert II from Ireland they would hardly have had to have used Wilfrid for the job. He goes on to say that instead of Dagobert II relying on the Pippinids – he may have been relying on the actions of men like Duke Adalric (his brother-in-law).

What happened once Dagobert became King was that Ebroin certainly became hostile to him. War broke out between Theuderic III and Dagobert II. Theuderic III was a puppet king of Ebroin. Woods suggest that for a while Dagobert II had the upper hand. However in 679 AD he was murdered at the instigation of unnamed dukes'. Why was he murdered? Woods points out that Dagobert II was not a weak and feeble king. His problems seemed to have occurred because he 'despised the counsels of the magnates' and this may be taken to mean that Dagobert II ran his kingdom his way and that he would not listen to local politicians and churchmen. What a shame more evidence of his kingship does not remain!



The actions of Ebroin in trying to have Wilfrid killed may be related to his knowledge. Wilfrid had a legitimate Merovingian king as a close personal friend. In fact the close relationship between Dagobert II and Wilfrid is spelled out on page 143 Chapter 23 of the Life of Wilfrid. Wilfrid is accused

of being a 'king-maker' and Wilfrid defends himself, and his decision to make Dagobert king. These dialogues are extraordinary. Just what was going on?

When Wilfrid was returning back from Rome, he travelled through France only to learn that Dagobert II had been assassinated by Ebroin. One of the prelates who had been involved in the assassination rode out to meet Wilfrid's party. The prelate demanded:

*'What made you so bold as to pass through this land of the Franks, seeing that you deserve to be put to death for making Dagobert king? You it was who brought him back from exile and what did he do but lay waste our cities, spurn the advice of our elders, act like Solomons son Rehoboam in imposing an humiliating tribute on his people, and despise the Church of God and her rulers? These are the crimes for which he was slain: this is the reason his body now lies in the grave'.<sup>9</sup>*



[During this time the ruling Pope was Agatho (now St. Agatho), believed to have been well into his 90s when he ascended the papal chair in 678 as successor to Pope Donus. Shortly after Agatho became Pope, St. Wilfrid, Archbishop of York, who had been deposed from his see by

Theodore of Canterbury, arrived at Rome to invoke the authority of the Holy See in his behalf. At a synod which Pope Agatho convoked in the Lateran to investigate the affair, Wilfrid was restored to his see. The chief event of Agatho's pontificate is, however the Sixth Ecumenical Council, held at Constantinople in 680, at which the papal legates presided and which practically ended the Monothelite heresy. Before the decrees of the council arrived in Rome for the approval of the pope, Agatho had died. Insert Corascendea. (From <http://oce.catholic.com>)]

This is a most interesting passage. How could Wilfrid 'make' Dagobert a king?

Wilfrid then replied:

*'It was in accordance with God's command to the people of Israel when they dwelt as strangers in a foreign land that I helped and cherished Dagobert II, then an exile and a wanderer. I raised him up not to harm your cities, to put spirits into your citizens, to counsel your senate, and as he promised in the Lord's name, to defend the church. Most righteous bishop if an exile of my own country, and one of royal blood, had come to your lordship, where else would your duty of lain?'<sup>10</sup>*



Wilfrid describes Dagobert as an 'exile and a wanderer'. It seems Wilfrid had also extracted a promise from Dagobert to 'defend the Church' perhaps as payment for Wilfrid helping him in exile. As we have seen above, Northumbrians were associated with Chelles monastery and perhaps Wilfrid first saw him there? Wilfrid was born a Northumbrian noble, he entered religious life as a teenager and studied at Lindisfarne, at Canterbury, in Gaul, and at Rome; he returned to Northumbria in about 660, and became the abbot of a newly founded monastery at Ripon. In 664 Wilfrid acted as spokesman for the Roman "party" at the Council of Whitby, and became famous for his speech advocating that the Roman method for calculating the date of Easter should be adopted. His success prompted the king's son, Alhfrith, to appoint him Bishop of Northumbria. Wilfrid chose to be consecrated in Gaul because of the lack of what he considered to be validly consecrated bishops in England at that time. Stephanus says that Annemundus gave Wilfrid a clerical tonsure, although this does not appear to mean that he became a monk, merely that he entered the clergy. Bede is silent on the subject of Wilfrid's monastic status, although Wilfrid probably became a monk during his time in Rome, or afterwards, while he was in Gaul.

While in Gaul, Wilfrid absorbed Frankish ecclesiastical practices, including some aspects from the monasteries founded by Columbanus. This influence may be seen in Wilfrid's probable adoption of a Frankish ceremony in his consecration of churches later in his life, as well as in his employment of Frankish masons to build his churches. The picture which emerges regarding these turbulent years is confusing.

There was no one single legitimate Merovingian line. If Dagobert II was the last effective Merovingian king – did he have an heir to continue the line? Marriages and inter-marriages had blurred the factions with Austrasians and Neustrians.



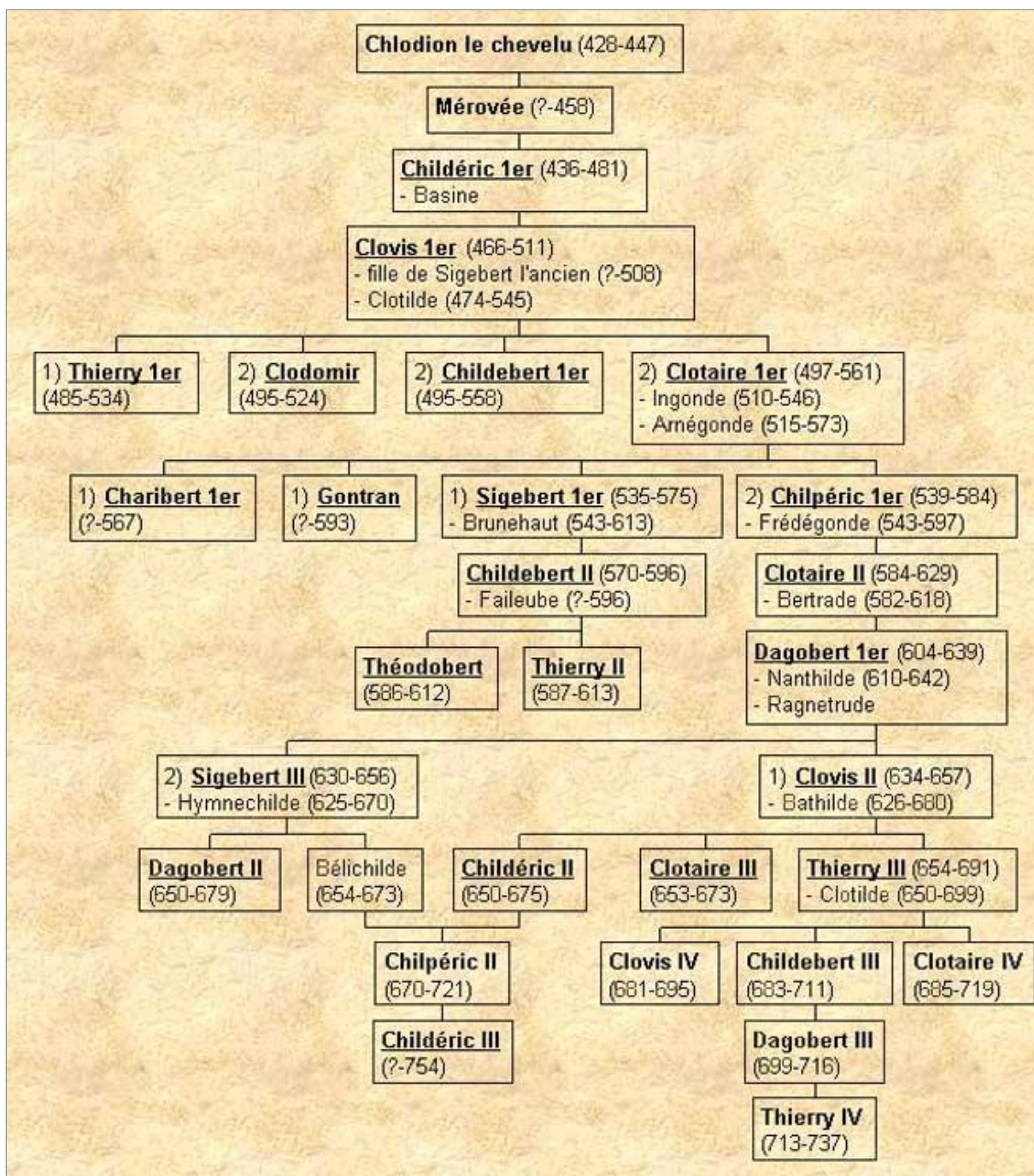
The fact that the Pippinids managed to overthrow the Merovingians probably suggests that in some way they were related to the Merovingians (it is asserted by some historians that the populace would not have allowed kings on the throne who had no Merovingian blood). The Mayors of the Palace/Pippinids took advantage of this confusion. Even though the Merovingians lost their power, till this day they are seen as awe-inspiring and 'sacred'.

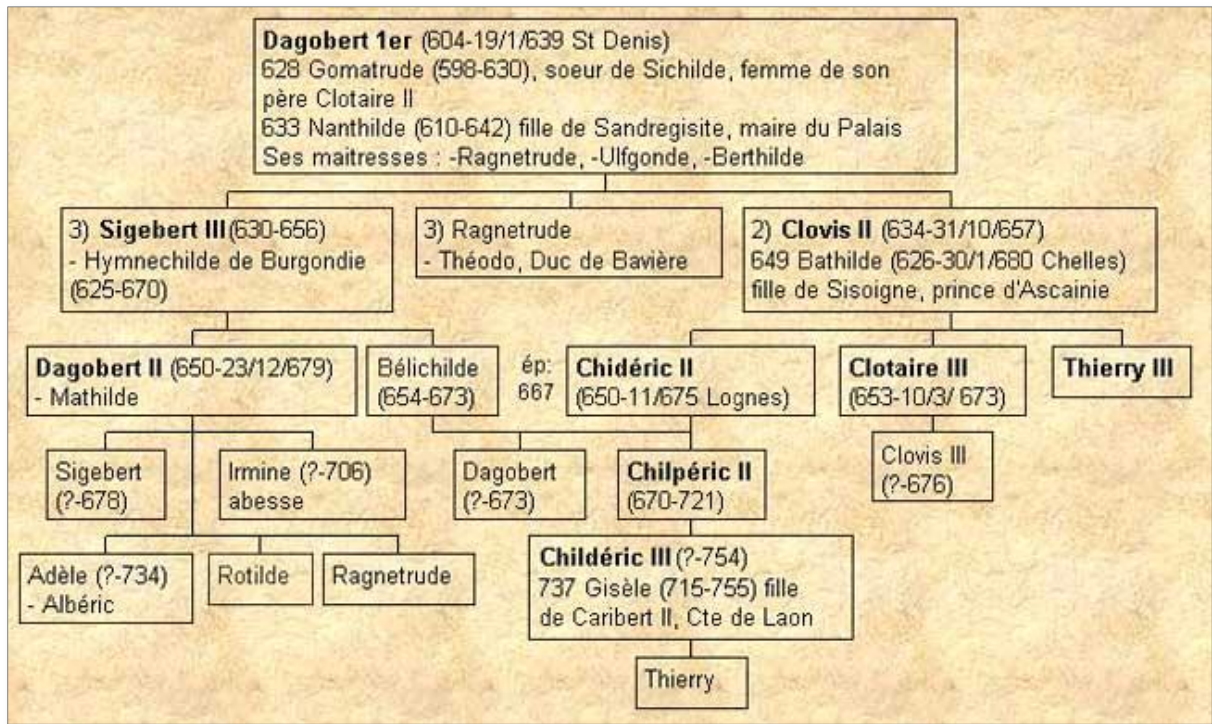
From:

<http://www.rhodesium.com/dagobert-ii-his-life-his-times--his-exile.html>



The Merovingian Tree:





Map of 7<sup>th</sup> Century France:



Notes:

- 1 Bede: Ecclesiastical History of the English People.
- 2 Stephanus, Life of Wilfrid in 'The Age of Bede' p107.
- 3 Ibid.
- 4 Middle English, from Old French daulfin,
- 5 Stephanus, 'Life of Wilfrid' p135.
- 6 Ibid p135
- 7 Stephanus, 'Life of Wilfrid' p136.
- 8 Ibid p 136
- 9 Ibid, p142
- 10 Ibid p 143



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