

would be an apt description of the chalk cliffs of the island's southern coast. The name, attested in Old English, has survived as *Albion*.

The fact that the Celtic linguistic heritage did not disappear under the Roman rule is evidenced by place-names of partly or completely Celtic origin: *Winchester* (Celtic *Wentā* or *Venta* 'town, meeting place' + OE *ceaster* < L. *castrum*), *Kent* (Celtic *canto* 'rim, border'). The name of the capital is a latinization of Celtic **Londo-* 'wild, bold'.



RECOMMENDED READING

- Ощепкова В. В. Britain in Brief. – М. : Лист, 1999. – С. 178-179.
- McDowall D. An Illustrated History of Britain. – Edinburgh Gate, Harlow, Essex : Longman, 2006. – P. 3-11.

1.3 THE ANGLO-SAXON AND SCANDINAVIAN INVASIONS IN BRITAIN

OBJECTIVES

This unit provides an outline of Britain up to the beginning of the 11th century and begins with the Anglo-Saxon invasion. It describes the establishment of feudal system in Britain. It also traces the events and consequences of the Scandinavian invasion.

IN THIS UNIT, YOU WILL LEARN:

- about the invaders from the continent who destroyed almost all traces of the Roman civilization;
- about cultural and linguistic consequences of the conversion into Christianity;
- about Bede's *Ecclesiastical History* and the evidence of social differentiation in Old English;
- when the Scandinavian invasion took place;
- about King Alfred's initiative to English Latin texts.

OUTLINE

- The Germanic invaders and their kingdoms. The Witan.
- The introduction of Christianity.
- The Viking Age.
- King Alfred – the warrior and the law-giver.



SYNOPSIS

After 43 AD the warlike and illiterate Germanic tribes began to raid Britain and settle there. They came from three powerful Germanic tribes, **the Saxons, Angles and Jutes** and destroyed almost all traces of the Roman civilization. The following 6th century was spent in consolidation and settlement. A number of kingdoms were established (Essex, Sussex, Wessex, Middlesex, and East Anglia) by the Anglo-Saxons whose migrations gave the larger part of Britain its new name, *England* ‘the land of the Angles’.

There is very little archeological evidence of the early Anglo-Saxons. More clues of their settlement pattern are found in the place-names. Those which are of Continental origin end in OE *-ing* (pl. *-ingas*) or *-ing(a)ham* following the name of the most important person within that settlement as in *Hastings* (East Sussex) < *Haestingas* ‘the settlement of the followers of *Haesta*’. There are some other Anglo-Saxon elements that have survived in place-names:

-*ford* ‘ford’ as in *Oxford* (‘ford for oxen’);

-*worth* ‘enclosure’ as in *Hinxworth* (‘horse enclosure’);

-*tun* ‘enclosure, farmstead or village’ as in *Weston*, *Norton*, *Sutton* (‘a settlement in the west / north / south’), *Brotton* (‘a settlement near the brook’), *Merston* (‘a settlement near the marsh’), *Wootton* (‘a settlement near the wood’);

-*ley* ‘wood’ or ‘clearing in a wood’ as in the following self-explanatory names *Oakley*, *Ashley*, *Elmley*, *Lindley* (‘lime trees’), *Uley* (‘yew trees’), *Willey* (‘willow trees’).

An English monk named **Bede** wrote a detailed account of the events in his **Ecclesiastical History of the English People** (*Historia ecclesiastica gentis Anglorum* written in 731). Although the book was basically intended as the history of Christianity in England, the year of 449 was mentioned as the beginning of the invasion. Bede’s evidence is supported by **the Anglo-Saxon Chronicle** (the end of the 9th century).

In 597 Pope Gregory sent a monk, Augustine, to convert people across Britain to Christianity. However, the Anglo-Saxons belonged to an older Germanic religion. Its linguistic traces are found in the day names:

– *Tuesday*, the third day of the week, is from OE *tiwesdæg* (< *Tiwes*, genitive of *Tiw*) etymologically related to PGmc **Tiwaz* ‘god of the sky’, the original supreme deity of ancient Germanic mythology, differentiated specifically as *Tiu*, ancient Germanic god of war;

– the origin of *Wednesday*, the fourth day of the week, is found in OE *wodnesdæg* ‘Woden’s day’, a Germanic loan-translation of L. *dies Mercurii*; OE *Wōden* (*Odin*) is the name of the husband of the goddess *Frigg*, and is stemming from Proto-Germanic theonym **wōđanaz*, the god associated with healing, death, royalty, the gallows, knowledge, battle, sorcery, poetry, frenzy, and the runic alphabet;

– *Thursday*, the fifth day of the week, is stemming from OE *þurresdæg*, literally ‘Thor’s day’ from *Þunre*, genitive of *Þunor* ‘Thor’, which is a loan-translation of L. *Jovis dies* ‘day of Jupiter’;

– *Friday*, the sixth day of the week, is from OE *frigedæg* ‘Frigga’s day’ (from *Frige*, genitive of **Frigu* (*Frigg*), the Germanic goddess of married love) and is a West Germanic translation of L. *dies Veneris* ‘day of (the planet) Venus’, which itself translated from Greek *Aphrodites hemera*.

Unlike other English day names, no god substitution seems to have been attempted for *Sunday*, the first day of the week, *Monday*, the second day of the week, and *Saturday*, the seventh days of the week. *Sunday* in OE *sunnandæg*, literally ‘day of the sun’, is a loan-translation of L. *dies solis* (from Greek *hemera heliou*). It is noteworthy that in European Christian tradition, outside Germanic, *Sunday* is often a name meaning ‘Lord’s Day’. *Monday* is from OE *mondæg*, literally ‘day of the moon’, is a loan-translation of L. *lunæ dies* (from Greek *selenes hemera*). *Saturday* is from OE *sæterdæg*, *sæternesdæg*, literally ‘day of the planet Saturn’, is a partial loan-translation of L. *Saturni dies* ‘Saturn’s day’ (from Greek *kronou hemera* ‘the day of Cronus’). The northern European pantheon lacks a correspondence figure to Roman Saturn. Instead of that, in Scandinavian languages there are traces of an ancient Nordic custom to take a bath on Saturdays: Dan. *lørdag*, Sw. *lördag* ‘Saturday’, literally ‘bath day’ from ONorse *laug* ‘bath’.

By c700 all of the Anglo-Saxon England was Christian. The influence of Christianity on Old English can be illustrated by the loans associated with religion: *munuc* ‘monk’, *scol* ‘school’, *heofon* ‘heaven’, *halga* ‘holy’, *apostol* ‘apostle’, etc.

The Saxons created a number of institutions which gave strength to the country. One of them was the King's Council, called **the Witan** /wi:tan/ (probably from OE *witan* ‘to know’ which is related to PGmc **witana* and PIE perfect form of **weyd-* ‘to see’; Cf. Rus. *vedamь*). In spite of that there was no central government and efficient army. The King was dependent on the loyalty of those who composed the Witan – **the**

thegns /'θej(e)n / (OE *þeg(e)n*), i.e. local landowners, **the bishops**, and **the ealdermen**, i.e. people governing a kingdom, district, or shire as viceroy for an Anglo-Saxon king (OE *ealdorman* 'elder man').

In the 8th century the raids of **the Vikings** began, but by the middle of the 9th century those raids became an invasion. In 875 **King Alfred the Great** held out against them and made the Danes to come to terms.

As the Vikings came to settle, they quickly accepted Christianity and did not disturb the local population. Like Anglo-Saxons, they belonged to Germanic culture and spoke Old Norse, a language cognate with English. However, it is difficult to judge about the degree of mutual intelligibility between Old English and Old Norse for the lack of precise information.

One important result of this contact was bilingualism which stimulated borrowings. A large number of Scandinavian loanwords are associated with everyday life and the sea, for instance, ONorse *fe* "money, *felagi* > c1200 OE *feolaga* "partner, one who shares with another (obviously 'one who puts down money with another in a joint venture') > *fellow* "companion, comrade"; ONorse *rif* "reef of a sail" > *reef* "horizontal section of sail"). Loanwords of Scandinavian origin influenced English vocabulary in many different ways:

- they gradually displaced Old English equivalents – ONorse *taka* > *take* (OE *niman*);

- they coexisted with Old English words and caused some semantic differentiation – ONorse *scinn* "animal hide, fur" > c1200 "animal hide (usually dressed and tanned)" > *skin* "the natural outer layer that covers a person, animal, fruit" and OE *scinn*, *scinu* > *shin* "a fore part of the lower leg";

- for unknown reasons, forms of some Modern English words resemble Scandinavian equivalents rather than native Old English continuants of Proto-Germanic roots – PIE **swestr* > OE *sweostor*, *swuster* and ONorse *suster*, *systir* but ModE *sister*;

- many English place-names end in Scandinavian elements – *-by* 'town, farm' (*Whitby*), *-thorp(e)* 'village' (*Althorp*), *-thwaite* 'an isolated piece of land' (*Braithwaite*), etc.

Thanks to the great efforts of Alfred, who died in 900, the 10th century was something of a golden age.

In 1040, the Witan chose **Edward**, one of Saxon Erhelred's sons to be the king. He was known as **the Confessor** and was interested in the Church rather than in kingship. It is believed that Edward the Confessor promised England to his second cousin **William, the Duke of Normandy**.

After Edward's death in 1066, his brother-in-law Harold was made the king. William decided to conquer England and assume the power.



RECOMMENDED READING

- Ощепкова В. В. Britain in Brief. – М. : Лист, 1999. – С. 178-180.
- McDowall D. An Illustrated History of Britain. – Edinburgh Gate, Harlow, Essex : Longman, 2006. – P.11-17.

1.4 THE NORMAN CONQUEST AND THE EPOCH OF FEUDALISM IN ENGLAND

OBJECTIVES

This unit provides an outline of the history of England from the Norman conquest to the end of medieval order (1066 – 1485).

IN THIS UNIT, YOU WILL LEARN:

- how the functions among English, Latin and French were distributed in Medieval England;
- about the collapse of English feudalism and the triumph of the English tongue;
- what kind of changes occurred at the end of the Middle Ages in England.

OUTLINE

- William the Conqueror and the Battle of Hastings.
- England as a trilingual country.
- The Great Charter and the first Parliament.
- The Black Death and the decline of French.
- Peasantry revolts.
- The Wars of the Roses.



SYNOPSIS

The year of 1066 was a decisive external event for the history of England and the English language. A French-speaking dynasty came to the throne through military conquest, **the Norman conquest**. On October 14th Duke William of Normandy attacked the English forces laying Harold, Earl of Essex, and many members of the English nobility dead.