Unit 4
Anglo-Saxons and Vikings
C5—C10

CS

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<div align="right">4.1</div>

1   Basic questions; theoretical foundations

Historical development and historical materialism

- Recall the basic questions:
    1. how did Britain and Ireland come to be different from the rest of the world?
    2. how did England become the place where evolution finally became conscious of itself?
- We adopt a *materialist* perspective on cultural history:
    - attempting to understand the development of values and ideas in the context of the development of technology and the economy.

<div align="right">4.2</div>

2   Methodological considerations

The problem of dating events

- the Anglo-Saxon year (in common with many others) started in September, not at the beginning of January (!)
- how do we actually know that the period between 447 and 597 existed in Britain at all (?!) — we have only four written records about this period, all of them from much later
- how do we know what year to start counting years from? (e.g., the current year is year 2018 of the Christian era according to Eusebius of Caesarea, but only 2017 according to Dionysius Exiguus)

<div align="right">4.3</div>

3 Overview of Irish and British history

Overview of Irish and British history to Middle Ages

	Ireland		England	
8000 B.C. —				9000 B.C. –
A.D. 400	Prehistoric		Pre-Roman	A.D. 43
			Roman (pagan)	43 – 393
400 – 800	Early Christian		Roman (Christian)	393 – 450
			Dark Ages (pagan)	450 – 600
800 – 1166	Early Mediaeval & Viking		Early Mediaeval & Viking	600 – 1066

4 The migration period

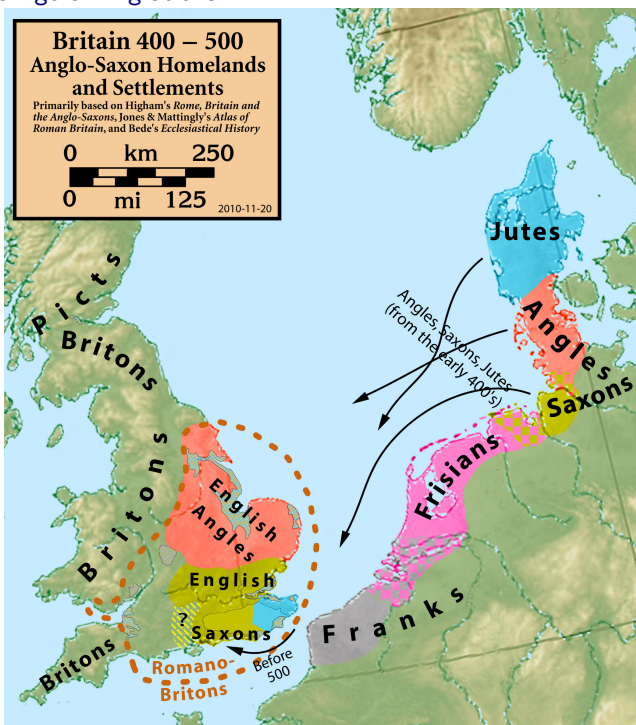Anglo-Saxon invasion of Britain 450 to 600 A.D.

	(where from:)	(where to:)
Angles:	NE Schleswig-Holstein	NE England
Saxons:	Niedersachsen	SW England
Jutes:	Jutland (Denmark)	Kent, Isle of Wight

The Age of Migrations

Britain 400 – 500
Anglo-Saxon Homelands and Settlements
Primarily based on Higham's *Rome, Britain and the Anglo-Saxons*, Jones & Mattingly's *Atlas of Roman Britain*, and Bede's *Ecclesiastical History*
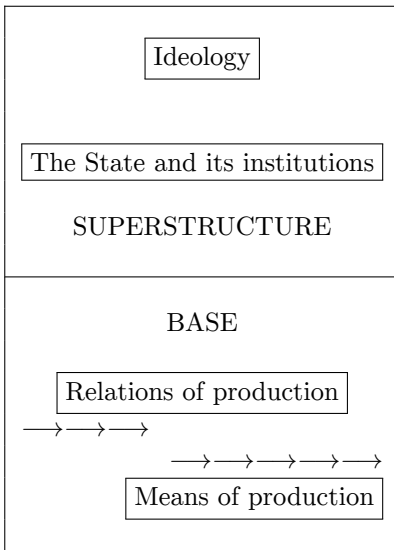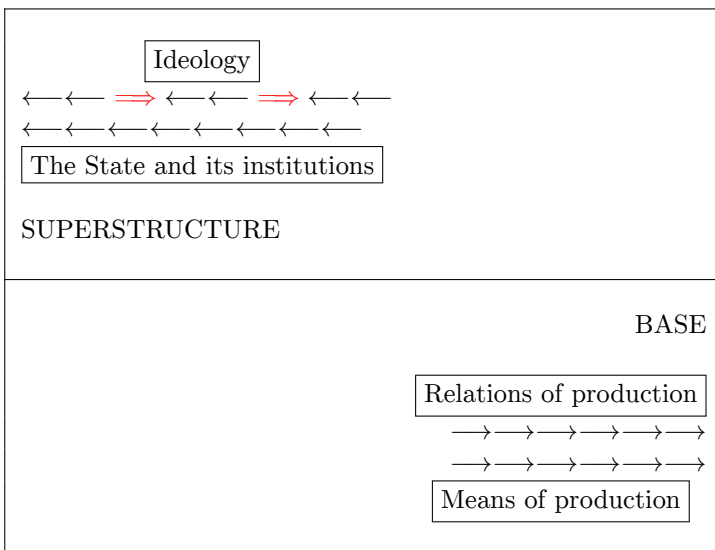
5 Theoretical framework

Historical materialism (1)

- Ongoing development of the means of production ...
- ... leads to change in economic relations between people

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│          │ Ideology  │              │
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│   │ The State and its institutions │ │
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│        │ Means of production │       │
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Historical materialism (2): pre-revolution

- Superstructure slows down socio-economic development
- This internal contradiction can be resolved by a revolution.

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Historical materialism (3): post-revolution

- Progressive ideology and new institutions ...
- ... encourage socio-economic development

| Ideology |
| $\longrightarrow \longrightarrow \longrightarrow$ |
| $\longrightarrow \longrightarrow \longrightarrow$ |
| The State and its institutions |

SUPERSTRUCTURE

BASE

| Relations of production |
| $\longrightarrow \longrightarrow \longrightarrow$ |
| $\longrightarrow \longrightarrow \longrightarrow$ |
| Means of production |
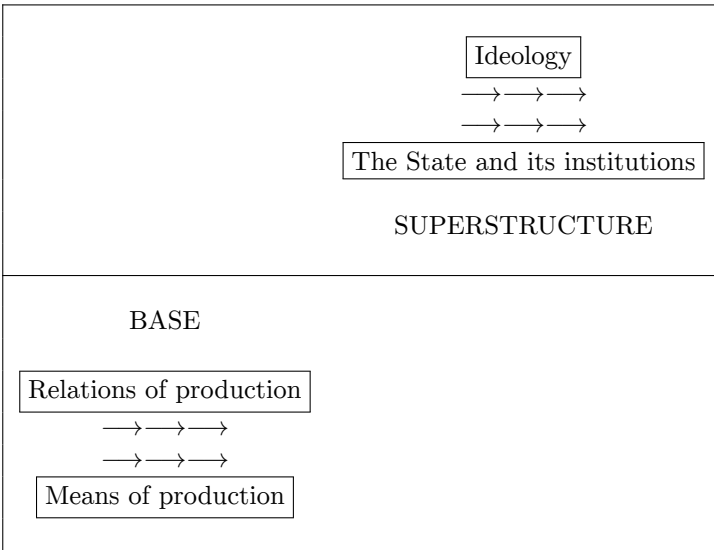
How do societies change? How they stay the same?

- Marx provides a basic model of how internal contradictions, developing over time, eventually cause societies to undergo destabilization and fundamental change.
- But we also need a model of how societies remain stable — how patterns of economic and social life, and institutions and beliefs, are passed on with little change from one generation to the next (cf. B. Bernstein on a "theory of educational transmissions").
- Finally, we need to be able to view societies as "dynamically stable open systems" (J. Lemke), which—like candle flames—achieve an internal reduction in entropy (i.e. an internal increase in order) by "exporting their disorder" (and thereby increasing the entropy of their surroundings).
- We'll take up these ideas again in later lectures.

Main stages of history (Marx)

2.
slave
society

3.
feudalism

1.
(primitive)
communism
(scientific)
6.

4.
capitalism

maximum
alienation

socialism

5.
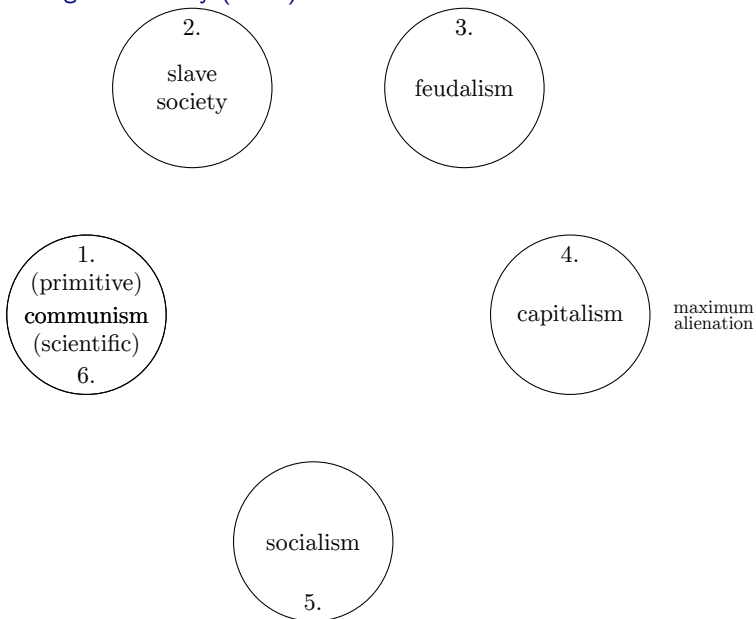
6   Development of base

Development of means of production

4

- 4000BC Iberians (Windmill Hill culture): New Stone Age; raised livestock, planted wheat
- 2000BC Beaker Folk from France and Belgium: Bronze Age; new pottery, spinning and weaving of wool and linen.
- 700BC Celts began coming:
- 600BC Gaels or Goidels
- 500BC Cymri and Brythons/Britons: Iron Age
- 100BC Belgae
- during the Iron Age: better ploughs and irons tools (clearing of forests began); larger villages, hill forts and lake villages.
- 50 AD Romans: held up development of means of production; some large-scale mining; progress in road-building, military technology and architecture; no lasting effect.
- 450 AD Anglo-Saxons: crop rotation; watermills (later: windmills); horseshoes, better harnesses for horses, fixed rudders on ships, the wheelbarrow – all "mediaeval" inventions.
- 800 AD Vikings: axes (!)

Development of relations of production

- overall tendency: from free farmers to serf/landlord
- 4000BC Iberians: primitive communism/tribal society
- 2000BC Beaker
- 700BC Celts
- 50 AD Romans: free artisans and slave/slaveowner
- 450 AD Anglo-Saxons: gradual switch from payment of rent in labour to payment of rent in tithes. Later: wage labour.
- 800 AD Vikings: more mercantilism

7   Development of superstructure

Development of the State

- 4000BC Iberians 2000BC Beaker Folk from Rhine Valley 700BC Celts — tribal society with remnants of primitive communism
- 50 AD Romans — antique slave society: imperial/expansionist; legal system regulated questions of slave ownership;
- 450 AD Anglo-Saxons — societies of free farmers, with (revokable) hereditary kingship; — seven Anglo-Saxon kingdoms established in Britain: — Northumbria, Mercia, East Anglia, Kent, Essex, Sussex, Wessex — four kingdoms in Wales in response: — Gwynedd, Powys, Dyfed, Gwent
- 800 AD Vikings: — town-based civilization, like the Romans; local government that of free merchants: democracy; English forced to rely on the "burg" (town) for their own defence.

Development of ideology

- 4000BC Iberians: collective burial
- 2000BC Beaker Folk: seated burial
- 700BC Celts: druidism
- 50 AD Romans: polytheism replaced from fourth century by state religion of Christianity (Edict of Milan 313: Christianity tolerated; 393 all pagan cults banned)
- 450 AD Anglo-Saxons: pagans (Norse gods); gradually christianized — BUT: in two directions, by two different kinds of Christians
- 800 AD Vikings: also later christianized; rebirth of internationalism — trade empires spanning seas; women could read and write in mediaeval Nizhni Novgorod :-)

8   The Anglo-Saxon and Viking period

Main events of the Anglo-Saxon and Viking period

- 432-461(?) romanized Briton St Patrick converts the Irish to Christianity (clover leaf as metaphor for Trinity)
- 447 end of Roman Britain
- ↕   **"Dark Ages":** Angles, Saxons, Jutes settle
- 597 mission of St. Augustine
- C7: **Northumbria** predominant
- "664" Synod of Whitby: really 663!
- C8: **Mercia** predominant
- 735 death of the Venerable Bede (historian)
- 793 Viking invasions begin
- C9: **Wessex** predominant
- 886 London recaptured from the Danes (Alfred)
- 1016 Danish reconquest of England (Canute)
- 1066 Unsuccessful Norwegian invasion
- 1066 Successful Norman invasion

4.16

The Heptarchy   Source: http://www.roman2norman.com

4.17

6

Some people (and terms, and anecdotes) you should know

- Hengist and Horsa (5th century) ... the leather thong.
- "non Angli, sed angeli" – Pope Gregory the Great
- The Venerable Bede (672/673 – 735)
- Danelaw, Danegeld
- Bretwalda
- Alfred the Great (849 – 899) ... burning the cakes.
- Aethelflaed, Lady of Mercia (<878–918)
- Canute (ca. 995-1035) ... commanding the tide to stop.
- Edward the Confessor (1003-1066)

4.18

Viking Expansion Source: https://commons.wikimedia.org/wiki/File:Viking_Expansion.svg

4.19
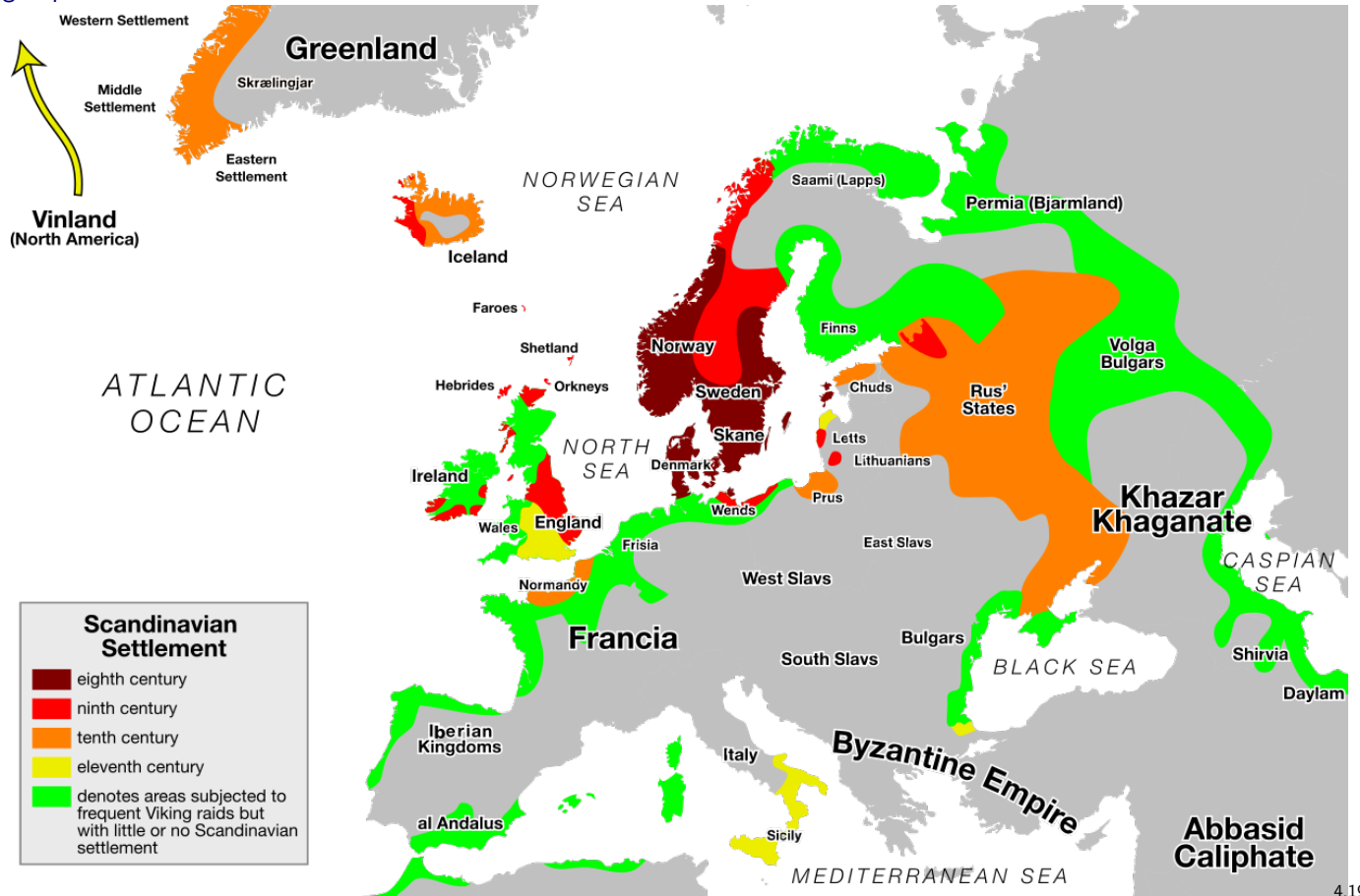
9 Bede on Gregory on the angelic Angle slave boys

Bede on Gregory on the angelic Angle slave boys (Latin)

Gregorio traditione maiorum ad nos usque perlata est; qua uidelicet ex causa admonitus tam sedulam erga salutem nostrae gentis curam gesserit. Dicunt, **Tradition as to the origin of the mission to the English.** quia die quadam cum, aduenientibus nuper mercatoribus, multa uenalia in forum fuissent conlata, multi ad emendum confluxissent, et ipsum Gregorium inter alios aduenisse, ac uidisse inter alia pueros uenales positos candidi corporis, ac uenusti uultus, capillorum quoque forma egregia. Quos cum aspiceret, interrogauit, ut aiunt, de qua regione uel terra essent adlati. Dictumque est, quia de Brittania insula, cuius incolae talis essent aspectus. Rursus interrogauit, utrum idem insulani Christiani, an paganis adhuc erroribus essent inplicati. Dictum est, quod essent pagani. At ille, intimo ex corde longa trahens suspiria: 'Heu, pro dolor!' inquit, 'quod tam lucidi uultus homines tenebrarum auctor possidet, tantaque gratia frontispicii mentem ab interna gratia uacuam gestat!' Rursus ergo interrogauit, quod esset uocabulum gentis illius. Responsum est, quod Angli uocarentur. At ille: 'Bene,' inquit; 'nam et angelicam habent faciem, et tales angelorum in caelis decet esse coheredes. Quod habet nomen ipsa prouincia, de qua isti sunt adlati?' Responsum est, quod Deiri uocarentur idem prouinciales. At ille: 'Bene,' inquit, 'Deiri; de ira eruti, et ad misericordiam Christi uocati. Rex prouinciae illius quomodo appellatur?' Responsum est, quod Aelli diceretur. At ille adludens ad nomen ait: 'Alleluia, laudem Dei Creatoris illis in partibus oportet cantari.'

4.20

Bede on Gregory on the angelic Angle slave boys (English)

Nor must we pass by in silence the story of the blessed Gregory, handed down to us by the tradition of our ancestors, which explains his earnest care for the salvation of our nation. It is said that one day, when some merchants had lately arrived at Rome, many things were exposed for sale in the market place, and much people resorted thither to buy: Gregory himself went with the rest, and saw among other wares some boys put up for sale, of fair complexion, with pleasing countenances, and very beautiful hair. When he beheld them, he asked, it is said, from what region or country they were brought? and was told, from the island of Britain, and that the inhabitants were like that in appearance. He again inquired whether those islanders were Christians, or still involved in the errors of paganism, and was informed that they were pagans. Then fetching a deep sigh from the bottom of his heart, "Alas! what pity," said he, "that the author of darkness should own men of such fair countenances; and that with such grace of outward form, their minds should be void of inward grace." He therefore again asked, what was the name of that nation? and was answered, that they were called Angles. "Right," said he, "for they have an angelic face, and it is meet that such should be co-heirs with the Angels in heaven. What is the name of the province from which they are brought?" It was replied, that the natives of that province were called Deiri. (Note: Southern Northumbria) "Truly are they Deira," said he, "saved from wrath, and called to the mercy of Christ. How is the king of that called?" They told him his name was Aelli; and he, playing upon the name, said, "Allelujah, the praise of God the Creator must be sung in those parts."

4.21

10 What did Anglo-Saxons sound like?

What did Old English sound like?

- The Lord's Prayer (Matthew 6:9b–13) in Old English (AD 995):
  `http://tinyurl.com/vaterunseraltenglisch`
- Fæder ūre, ðū ðē eart on heofonum,
  Sī ðīn nama gehālgod.
  Tō becume ðīn rice.
  Gewurde ðīn willa
  On eorþan swā swā on heofonum.
  Urne gedægwhamlīcan hlāf syle ūs tōdæg.
  And forgyf ūs ūre gyltas,
  Swā swā wē forgyfaþ ūrum gyltendum.
  And ne gelæd ðū ūs on costnunge, ac alȳs ūs of yfele.
  Sōþlice.

4.22