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Glimpses of Britain



Anthology
PUBLISHERS

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Glimpses of Britain. Учебное пособие

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Аннотация

Учебное пособие посвящено истории и современной жизни Великобритании. В хронологическом порядке описаны основные исторические события и личности, оказавшие влияние на формирование британского самосознания и культуры. Отдельное внимание уделено истории архитектурных стилей. Подробно рассматривается современное состояние монархии, системы государственного и местного управления, парламентская и судебная системы, а также вопросы, связанные с национальным наследием и государственной символикой. Пособие включает в себя переводческий глоссарий с фонетической транскрипцией и хрестоматию, содержащую газетно-журнальные тексты страноведческого характера и выходящую отдельной книгой. Издание богато иллюстрировано авторскими фотографиями.

Пособие предназначено для студентов и школьников, занимающихся страноведением Великобритании, преподавателей, переводчиков и всех, кто интересуется историей, культурой и современной жизнью этой страны.

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Алексей Минченков

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От автора

Настоящее учебное пособие посвящено истории и современной жизни Великобритании и предназначено для студентов и школьников старших классов, занимающихся страноведением Великобритании, переводчиков, а также для тех, кто интересуется Великобританией и владеет английским языком на достаточно высоком уровне.

В основу пособия был положен курс лекций по страноведению Великобритании, читаемый автором на филологическом факультете СПбГУ. Данный курс ставит своей целью не только ознакомить студентов с историей и современной жизнью Великобритании, но и дать им прочную основу для перевода культурно-ориентированных текстов страноведческого характера. Основные цели курса определили структуру пособия – оно состоит из исторической части, главы о современной жизни Великобритании, переводческого глоссария и хрестоматии.

Название пособия ‘Glimpses of Britain’ имеет двоякий смысл. Оно отражает, во-первых, тот факт, что пособие охватывает не все, а только наиболее важные и интересные, с точки зрения автора, события и явления истории и современной жизни Великобритании, те, о которых чаще всего говорят и пишут в самой стране сегодня. Во-вторых, пособие содержит богатый иллюстративный материал в виде фотографий, сделанных самим автором во время его поездок по Великобритании.

При составлении исторической части пособия автором была использована многочисленная литература – как книги по истории Великобритании в целом, так и биографии отдельных ее деятелей. Основные источники приведены в конце пособия, но общий принцип заключался в том, чтобы использовать книги или статьи английских, по большей части современных, авторов, чьи взгляды отражают то, как англичане воспринимают самих себя. При этом использованный материал подвергся авторской обработке и неизбежно несет на себе след авторского восприятия британской истории, что отразилось, в частности, в большем внимании, уделяемом тем или иным событиям или личностям в ущерб другим. С другой стороны, как уже говорилось выше, выбор автора не является полностью субъективным, так как ориентируется в основном на то, что чаще всего освещается в художественной литературе, публицистике, газетах, о чем часто говорят, когда речь заходит об истории. Связь между исторической частью пособия и современной публицистикой видна, в частности, в хрестоматии, о которой будет сказано ниже.

Исторические события даны в хронологическом порядке, и история Великобритании в целом представлена как последовательное повествование, в котором события вытекают одно из другого. Время от времени, однако, в тексте присутствуют вставки (они заключены в рамку), которые содержат дополнительную информацию или комментарии о тех или иных событиях, а иногда размышления автора по их поводу. Кроме того, в исторический текст включена информация об архитектуре и архитектурных стилях Великобритании – эти вставки обозначены картинкой, изображающей замок. Цифры в квадратных скобках отсылают читателя к соответствующим фотографиям, иллюстрирующим текст, особенно те его части, которые касаются архитектуры.

В главе, посвященной современной жизни Великобритании, рассматриваются такие темы как современная британская монархия, парламент, государственная символика, судебная система, система государственного и местного управления, а также проблемы национального наследия в историческом и современном аспектах. Особое внимание уделяется тематической терминологии, и нередко дается ее толкование.

Глоссарий содержит перевод всех основных терминов, встречающихся в двух главах пособия, а также некоторых имен собственных. Порядок следования терминов в основ-

ном соответствует тому порядку, в котором они встречаются в тексте. Для удобства читателя глоссарий включает в себя английское произношение ряда слов, особенно тех, которые трудно найти в обычных словарях. Предлагаемые автором варианты перевода опираются на современные подходы к переводу и учитывают прецедентные переводы тех или иных реалий или терминов, хотя в целом ряде случаев вариант перевода термина предлагается впервые, поскольку перевод немалого числа исторических и политических реалий до сих пор отсутствует во всех известных, в том числе недавно вышедших, словарях. Все варианты перевода были просмотрены рецензентом книги, доцентом кафедры английской филологии и перевода филологического факультета СПбГУ, членом Союза переводчиков России Е. С. Петровой, и автор приносит ей большую благодарность за высказанные ценные замечания и предложения. Следует сказать также, что в ряде случаев автор был вынужден считаться с тем, что полностью удовлетворительного перевода той или иной реалии не существует, любой предложенный вариант будет иметь какие-то недостатки, или окажется неуместным в каком-то контексте. В таких случаях обычно предлагалось два (или три) варианта перевода, следующих через косую (/) линию. В конце глоссария дается расшифровка некоторых фонетических символов – тех, которые могут не совпадать с символами, встречающимися в обычных словарях. В частности, автор, следуя принципам фонетической школы филологического факультета СПбГУ, отказался от традиционного обозначения долготы гласных – знак долготы встречается только в произношении слов иностранного происхождения (Transvaal).

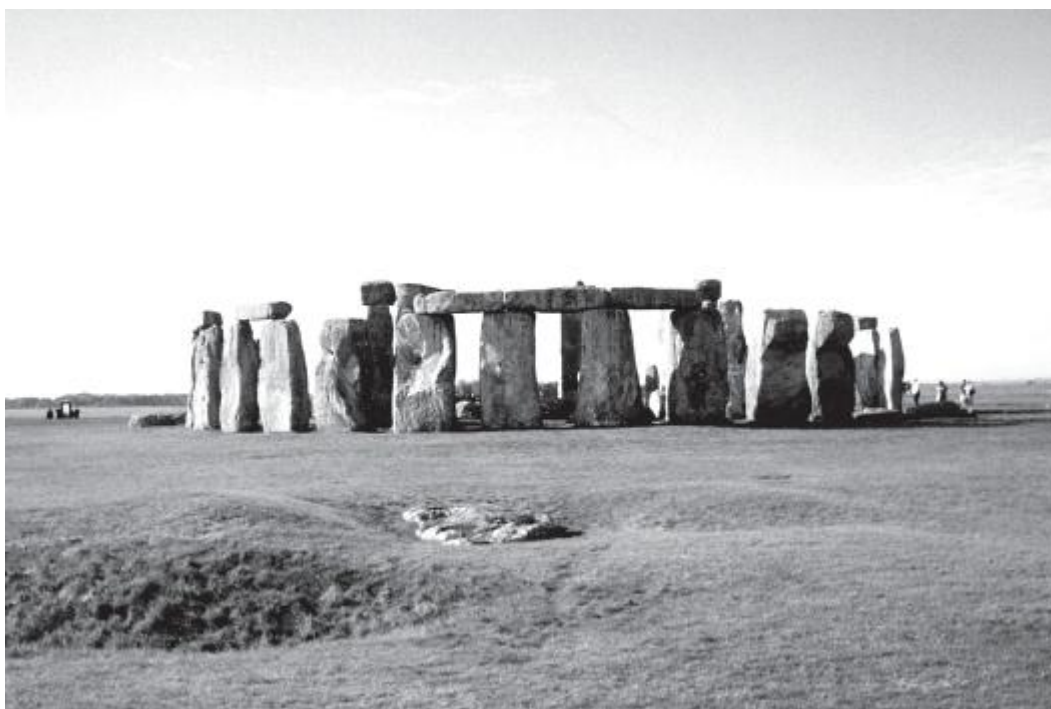
Хрестоматия, выходящая отдельной книгой в виде приложения к основной, содержит подборку статей из современных газет и журналов, иллюстрирующих многие из рассматриваемых в основных главах пособия тем, как исторических, так и современных. Статьи расположены в произвольном порядке, они не адаптировались и не сокращались, был полностью сохранен авторский стиль и пунктуация. Таким образом, статьи представляют разный уровень сложности, в зависимости от индивидуального стиля автора.

Автор приносит большую благодарность рецензентам книги д.ф.н. проф. А. А. Масленниковой и к.ф.н. доц. Е. С. Петровой, высказавшим ряд ценных предложений и замечаний по содержанию и оформлению книги.

Glimpses of British History

Early Britain

The British Isles probably have a much longer history than is commonly believed. There are remains of Stone Age life dotted all over Britain and Ireland. They are especially abundant in the Orkneys, where numerous mounds, graves and great circles of standing stones can still be found. There is also a neolithic village called Skara Brae, one of Europe's most perfectly preserved Stone Age villages. It has been in the Orkneys for five thousand years, and was uncovered by a ferocious sea storm in 1850. It is now thought that by 1000 B.C. Britain was a crowded island with probably as many people living there as in the 16th century A.D. The greatest monuments of those times are the great stone circles – the largest at Avebury, Wiltshire, and the most spectacular of all at Stonehenge on Salisbury Plain. [1]



Stonehenge

The first document in the written history of the British Isles is a passage which records the visit to the Cornish peninsula of a Greek sea captain, Pytheas of Marseilles, about 320 B.C. At that time Britain was inhabited by the Celts. They were tribes from the upper Danube, who eventually settled in Italy, Spain and Britain. The Celts were an agricultural people who lived in farmsteads or villages. By the standards of those times, they were a rather advanced people, who could spin, weave, make pottery and metal items. They arrived in Britain from about 700 B.C. quickly taking over from the peoples who were already there. The Celts were divided into three classes: the nobles, whose task was to fight; the Druids, who acted as judges, teachers and dealt with the gods by means of magic; and the vast mass working on the soil.

For about 600 years the Celts lived in peace until, in the middle of the first century B.C., Julius Caesar decided to invade the island. The first time the Romans landed in 55 B.C., then again

– in 54 B.C., when they pushed northwards, crossing the river Thames and conquering the whole of the south-east. Finally they made peace with the Celtic chiefs, who handed over hostages and promised an annual ransom.

The next major invasion came in 44 A.D. (Anno Domini, in the year of Our Lord), and then in 77 A.D. Britain became a province of the Roman Empire. The Roman governor Agricola advanced and conquered Scotland. For the first time the whole island was under single rule and to celebrate this a vast triumphal arch was built at Richborough. Eventually, however, Scotland was abandoned, and in 122 the Roman Emperor Hadrian came to Britain and ordered the building of a wall 80 miles long, across the northern border, in present-day Northumberland. Every 15 miles there was a fort and between each fort there were two watch towers. On the enemy side there was a ditch for protection, and a second one on the Roman side to facilitate the transportation of supplies. The wall was a remarkable achievement and much of it still stands.

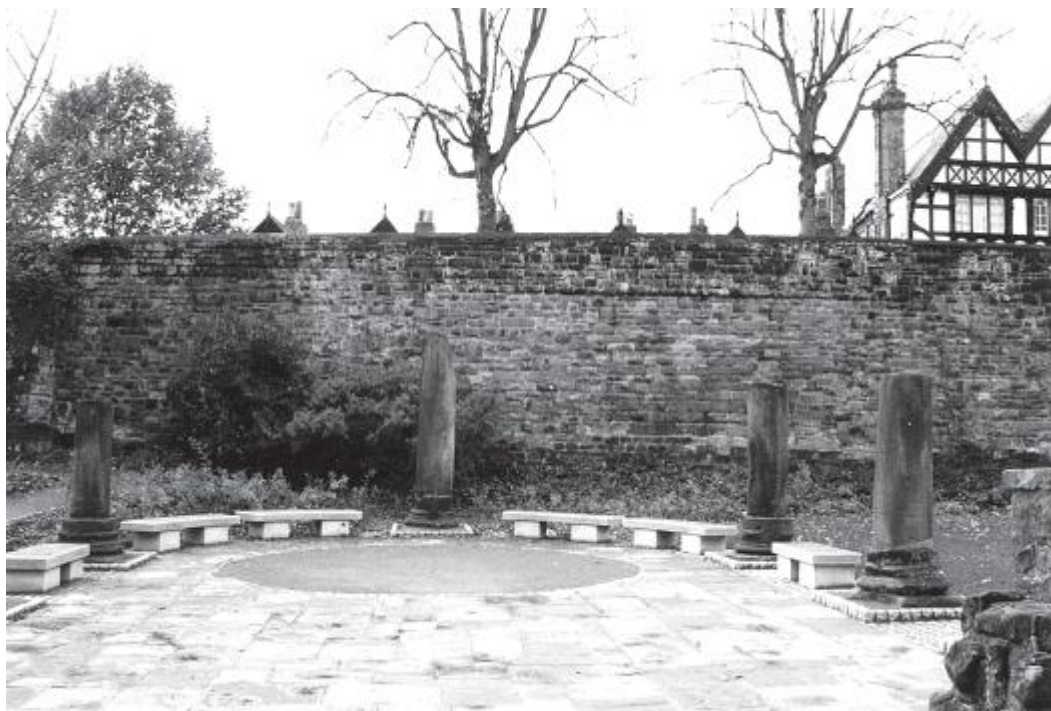
From the middle of the 2nd century it makes sense to talk about a Romano-British culture. The Romans brought with them a number of profound changes, the greatest of which was the introduction of towns. Urban life was essential to them, but totally new to the Celts, who lived in scattered enclosures. Each Roman town had its own public baths, often several of them, with elaborate changing rooms, a gym, and cold, warm and hot baths. The Romans were masters in handling water; they built splendid aqueducts, drainage and sewerage system. Each town also had its own amphitheatre on the outskirts. Initially the towns were built without walls, but later, as the threats of invasion multiplied, they were added. Many modern British city names come from the Roman times: Gloucester, Leicester, Worcester, Winchester, and Chester. All these names are formed from the Latin word *castra*, which means an *armed camp*. One of the most spectacular Roman towns is Bath. Constructed over a hot spring that gushed water from underground, Bath was at once a marvel of hydraulic engineering, a showy theatre and a mysterious cult, a typical Romano-Celtic town. [3] In Dover the Romans built a 96-bedroom hotel, the last word in luxury.

The Romans also reorganized the countryside by building villas. Villas began as modest farmhouses, but as time passed they became more luxurious, some of them were virtual palaces with comforts like under floor heating, mosaic floors and wall paintings. Just how numerous these villas were is revealed by the fact that archaeologists have discovered the sites of about 1,000 villas on the British Isles.

Roman Britain was held together by a strong system of government. The creation of towns and villas formed a ruling class that included Celts, who were romanized, lived in towns and spoke Latin. In the country Celtic survived as the language of the peasantry.

The Romans introduced new vegetables and fruits: cabbage, peas, apples, plums, cherries and walnuts. They were the first settlers on the British Isles who made formal gardens, in towns and around villas, and brought the domestic cat.

The Romans were tolerant in matters of religion, except in the case of cults that involved human sacrifice. The Druids used to burn people alive to mollify their gods and this practice was suppressed. Otherwise the Celtic gods lived on side by side with the Roman ones, the most important of whom were Jupiter, Juno and Minerva. The Roman temple built at Bath, for example, was dedicated to both the Roman goddess Minerva and the Celtic water deity Sulis. Christianity also reached Britain. Its early history is extremely obscure until, at the beginning of the 4th century (in 313, when the Emperor Constantine was converted) [5] Christianity became the official state religion of the Roman Empire. In 314 the bishops of York, London and Lincoln went from England to a Council of the Church held at Arles. In 391 the Emperor Theodosius ordered the closure of all pagan temples. It is likely that many later Anglo-Saxon churches in fact go back to the Roman period.



The Roman Garden in Chester

All in all, the Romans left an indelible legacy, one which contributed to the shape of what was to become English civilization, for the Romans never quite conquered the Celtic territories of Cornwall, Wales, or Scotland. The English language is unique among its Germanic cousins for the very large number of words which came into it from Latin.

When the Romans went they left behind a leaderless and defenceless people (in fact the Emperor Honorius sent his famous directive telling the British that they must now defend themselves), and these were no match for the fierce tribes that came to the British Isles. However, the change of civilization didn't occur overnight. It was only by the 6th century that a different map of Britain began to emerge, one made up of a series of small independent kingdoms. The long process by which Roman Britain moved into the Anglo-Saxon kingdoms was a gradual one of adaptation. For a long time the Anglo-Saxons were a tiny minority that lived in the midst of an overwhelmingly Romano-Celtic population.

Invaders came from every direction. There were the Scots from Ireland who attacked the west, the Picts from the far north who penetrated south, and the Anglo-Saxons who landed in the south-east and East Anglia. The Anglo-Saxons were made up of various tribes who came from an area stretching between the mouths of the rivers Rhine and Elbe. A group of them was called *Engle* and from that came the word England. The Anglo-Saxons were pagans who worshipped gods such as Woden, Thor and Freya, whose names were to give the English language the words Wednesday, Thursday and Friday. The Anglo-Saxons had no interest in the Roman way of life, their society was differently organized. At the top came the nobles who fought, next the ceorls (freemen) who farmed and, at the bottom, slaves. The Anglo-Saxons didn't live in towns, but in wooden huts. Their whole existence was war. Fighting bound them together in ties of loyalty to their leader. Loyalty was seen as the greatest of human virtues and the most detestable of all crimes was the betrayal of a king.

The Angles and Saxons took possession of all the land as far as the mountains in the north and west, and divided it into a handful of small kingdoms. In the south-east there was the kingdom of Kent and the south Saxon kingdom (Sussex), in the east – the kingdom of East Saxons (Essex), in the Midlands – Mercia, in the north – Northumbria, in the south-west – Wessex. Eventually the Christian Celts were wholly defeated; those who escaped death were pushed back into the

mountains of Wales and Scotland, and also to Ireland, where their languages – Welsh, Gaelic and Erse – can still be heard.

In 597 Pope Gregory sent a mission to convert the Anglo-Saxons to Christianity. It is believed that the mission was inspired by the pope meeting a group of fair-haired youths in Rome. He asked them who they were and what their country of origin was. They answered that they were *Engles*, *Angli* in Latin. The pope is said to have remarked that he saw them not as *Angli*, but *Angeli*, that is angels. The papal mission was led by St. Augustine, and the missionaries made their base at Canterbury. The king of Kent, Ethelbert, fearing magic, insisted that his meeting with the missionaries take place beneath an open sky. Out of this came the grant of a place in Canterbury in which they could live and had permission to preach. Soon there were many converts, old churches began to be restored and new ones built. After a year Ethelbert himself became Christian. Augustine was consecrated Bishop and later Archbishop of Canterbury. Yet, that mission was only the beginning of the conversion of the Anglo-Saxons, a task that took most of the 7th century to achieve.

Monasteries such as Canterbury became centres of teaching and learning, where both Greek and Latin were taught, as well as so called Seven Liberal Arts that included the trivium – grammar or the art of writing, rhetoric or the art of speaking and the dialectic, the art of reasoned argument – and the quadrivium – arithmetic, geometry, astronomy and music. The most famous of all these scholars was the monk Bede (better known as the Venerable Bede), who wrote the History of the English Church.

Thus, by the 8th century a new society, deeply Christian, had come into being, only to face a new wave of invasions as fierce Northern people, the Vikings, began to attack from beyond the seas.

The story of Viking invasions is dramatically told in the Anglo-Saxon Chronicle, which traces how these raids accelerated during the second half of the 8th century. The Vikings were a people from Scandinavia, mainly Norway, Sweden and Denmark, whose life originally consisted in working the land and fishing, but who went on to attack and later settle in Britain, Northern France, Russia, Iceland and Greenland. One of the basic reasons for their endless raids was that their homelands no longer produced enough to support them. Another was the nature of their society that glorified fighting. The Vikings were pagan and believed that the gods rewarded fighters above all and that bloodshed and death in battle were the true paths to wealth and happiness.

One by one the kingdoms of the Anglo-Saxons fell until there was only Wessex left, where a young man called Alfred came to the throne in 871. [15] During his reign, which lasted almost thirty years, the advance of the Vikings was stopped and the foundations of what was to become the kingdom of England were laid. We can easily trace where the Vikings settled, areas of the country known as the Danelaw, by the endings to the place names. Whereas the Anglo-Saxon endings were ‘hams’ and ‘tuns’ (homes and towns), the Vikings had their ‘bys’ and ‘thorpes’.

After being defeated by Alfred, the Vikings held the north and East Anglia, while the kingdom of Wessex gradually expanded to embrace all the southern Anglo-Saxons. In 886 Alfred captured London. In the peace he made with the Danish king the English and the Danes were accepted as equals and for the first time there is reference to ‘all the English race’.

Alfred took important steps to ensure the defence of his kingdom. He realized that the Anglo-Saxons must develop sea-power, so he ordered the construction of warships. Even more important was the building of a network of defended enclosures, ‘burhs’, in which people could seek safety along with their goods and cattle. These were strategically placed and were either on the site of old Roman towns or carefully chosen to be new ones. We can trace many of them today in place names that end in ‘borough’.

Alfred was succeeded by three strong kings who took up the task of creating and consolidating the new kingdom of England. His son Edward the Elder first reconquered the whole of East Anglia and the eastern Midlands and then, by 920, all the lands as far as the Peak District.

During the reign of Alfred's grandson Athelstan the Viking invasions renewed, with the aim of setting up a northern kingdom based in York. In 927 Athelstan defeated them and soon established himself as a single king ruling both north and south, in effect the first king of England as far as Northumbria. A single currency was introduced for the kingdom and many new laws were made. During the reign of Edgar (959–975) the Roman-style ceremony of crowning and anointing the king appeared. In this ceremony it wasn't the crowning by the bishop which was the most important act but the anointing of the king with holy oil in the same way as priests were anointed. This act set him apart from ordinary men, making him Lord-anointed. Yet, in spite of the king's enhanced status and the mystique surrounding the monarchy, one of the fundamental principles of Anglo-Saxon society, which was to run down through the centuries, was that effective government should be based on a dialogue between the ruler and the ruled. At the top level it was reflected in the fact that Anglo-Saxon kings were always elected, from a member of the royal dynasty. That was the task of the great magnates, both nobility and upper clergy, who made up the king's council called Witenagemot (from *witena*: Old English genitive plural of *wita* 'councillor' + *gemot* 'meeting'). Also, all the English counties and shires took shape during this period; they were divided into smaller units called hundreds, each one of which had a kind of court (moot), where justice was administered by the king's representative together with those who lived in the area.

Another fundamental principle of Anglo-Saxon England, which was to be important for the future, was that the kings were expected to live 'of their own', that is from the income received from the vast estates which they held as the country's richest landowner. At the same time a system of universal taxation gradually began. This was the direct result of the attacks by the Norsemen that resumed under the weak king Ethelred, who decided to buy off the invaders with large sums of money called 'Dane-geld'. Everyone had to contribute towards this; the money was collected from all over the country in carts and delivered to the king's treasury at Winchester, the capital. Although these taxes were the result of a crisis, they set a precedent: everyone should be taxed to meet certain common needs such as war. Yet, since the kings were expected to live 'of their own', taxation was to be exceptional for many centuries, and was perceived as such by the people.

In the early 11th century the country was scourged by a new wave of Vikings, the Norsemen.

In 1009 Sweyn, king of Denmark, landed at the head of a vast army and by 1013 all the nation regarded him as full king. Ethelred fled into exile. But then Sweyn died and in the confused period that followed Ethelred died too. His son's reign lasted for just seven months, and after his death the Witenagemot elected Sweyn's son, Canute, to be king (1016–1035). Thus England entered the 11th century as part of a huge Scandinavian empire which embraced Denmark, Sweden and part of Norway. Canute, who had begun his life as a bloodthirsty warrior, transformed himself into an ideal Anglo-Saxon king. His greatest innovation was to divide the entire country into four great earldoms each presided over by an earl.

In 1042 Ethelred's son Edward came to the throne as Edward II, often referred to as Edward the Confessor. He was a competent and wise monarch, ruling England for twenty-four years and leaving a united country to his successor. Edward the Confessor was a deeply pious man, and it was in his reign that Westminster Abbey was constructed. On his deathbed he nominated his brother-in-law Harold, Earl of Wessex, as his heir. After Edward's death Harold was duly elected by the Witenagemot. He was a man of strong character and a brilliant soldier, so everything seemed to indicate that the Anglo-Saxon kingdom would continue as before. However, there was another claimant to the throne. He was William, Duke of Normandy (a duchy in Northern France). William's claim to the Anglo-Saxon throne was in fact extremely remote, he was just a great-nephew of Edward's queen, but he maintained that Edward himself had promised him the crown as early as in 1051, and moreover Harold had sworn allegiance to him as his future king during his visit to Normandy in 1064. The latter visit is surrounded by mystery and there is nothing to prove William's claims beyond his assertion. Anyway, in the second half of the 11th century the Normans

had a vitality that other peoples lacked. William was also a master of propaganda and diplomacy. He succeeded in persuading both the Holy Roman Emperor and the pope of the justice of his cause. Harold, on the other hand, was at a disadvantage, for, being threatened by the Norwegians and his own brother Tostig in the north as well as the Normans in the south, he had to fight on two fronts. When the Norwegians were defeated and Harold faced William in the battle of Hastings, which took place on October 14 1066, his army was exhausted. During the battle Harold perished, felled by a mounted knight with a sword. His army fled. The battle was to be an opening chapter in the story of the death of Anglo-Saxon England. Soon the whole of the south-east surrendered to William. On Christmas Day William was anointed and crowned in Westminster Abbey as William I (1066–1087). Although the conquest of England wasn't achieved overnight, within five years, by 1071, William's ruthless and efficient military machine had made the conquest an irreversible fact.

There is an interesting and unique historical document telling the history of the Norman Conquest, which is at the same time an example of political propaganda of those times. The Bayeux Tapestry was made between 1070 and 1080, commissioned by William's half-brother, Odo of Bayeux. It is 70 metres long and 50 centimetres wide. The embroidered tapestry shows the events from the times of Edward the Confessor to the death of Harold. The scenes include, for example, Harold swearing an oath to William in Normandy, Harold breaking the oath by accepting the crown on Edward's death, with a comet appearing in the sky foreboding disaster for the oath-breaker (the comet actually appeared on the night of 24 April 1066); William landing in England and the battle of Hastings in action. The underlying message of the tapestry is that perjury draws divine retribution on the person committing it: the defeat and death of Harold are presented as Acts of God.

The House of Normandy

As soon as it became clear that the king's initial desire to work with the old Anglo-Saxon aristocracy had failed, he set out to create a new elite that would be loyal to him and ensure his position as king of England. That was secured by two things: castles, and knights to man them. The most famous of all the castles was the Tower of London. William I organized the government of England on the system that had been successful in Normandy – the feudal system based on the ownership of land. He granted lands confiscated from the defeated aristocracy to 170 of his followers who became thereby his tenants-in-chief. The grants of land were usually scattered through several shires. Collectively each group of lands was called an honour and each honour consisted of several smaller units called manors, divided among the 5,000 knights who had fought at Hastings. A knight had to swear loyalty to his lord. Each tenant-in-chief had 2 groups of knights: one consisting of those who were permanently part of his household and a second one including those who came in return for land. The lords themselves had to swear loyalty to the king and to supply knights for his service. The common people belonged to the knight on whose manor they lived. They had to serve as farm-workers but not as soldiers. There was also a small class of freemen, who didn't have to work on the knight's farm. William was a strong king and the system worked. The trouble was that under a weaker ruler the system could break down, leading to private castles and armies.



The White Tower in the Tower of London

The same revolution was applied to the Anglo-Saxon church. In Normandy William controlled all the appointments of bishops and abbots, filling them with his own friends and relations. Bishops and abbots from before 1066 either died or were deposed. They were replaced by Normans, and had to render the king rent in the form of armed knights. Together the tenants-in-chief, bishops and abbots made up the new ruling class, for the higher clergy, being educated, were essential for the running of the government. In these changes William was aided by a new archbishop of Canterbury, Lanfranc. Both believed that priests should be celibate. More significant for the future was the creation of special courts to deal with church cases only.

All the lords had the right to attend the king's council and it was his duty to ask their advice. William held council meetings nearly every day, wherever he happened to be. Three times a year he held a ceremonial council for Christian feasts and wore his crown: in Winchester for Easter, in London for Whitsun and in Gloucester for Christmas. Then every lord had to attend.

Winchester castle was still the seat of Government. Here William set up his government office, which controlled the collection of taxes and kept account of all expenses. From this office

men were sent out in 1086 to make a detailed record of all the wealth of England, for William, fearing invasion from Denmark, wanted to extract the maximum in taxation. The result was the Domesday Book, which gives us a complete description of the country. The book occupies 400 double-sided pages and paints a picture of a country where virtually the entire population was engaged in agriculture with little or no industry or commerce, and few towns.



William's reign saw a wave of new building in the beautiful style called Norman or Romanesque. The Romanesque style was fully developed by about 1100, becoming the accepted style for church buildings throughout Europe, with marked regional variations. In England, soon after the Norman Conquest work began on the Cathedrals of Canterbury, Lincoln and Winchester [12], and the churches of St. Albans, Ely and Worcester. However, only parts of these buildings have survived: they were all largely rebuilt in the 12th – 14th centuries. The finest Norman building to survive in England is Durham Cathedral, begun in 1093 and completed in 1133. [7] The style made use of massively thick walls, huge columns and lofty vaults. There were small windows and doors. The round arch became established as the basis of the church interior. [9] Some of the churches were indeed very ornate, with decorated pillars and carved doorways.

As for domestic architecture, there were manor houses and castles. In early Norman England the hall, together with a few out-buildings about a courtyard constituted the entire accommodation of the manor house. The first castles had a mound or motte [6] (in modern England remains of more than 3,000 Norman mounds can be found) with a single defensive four-storey tower and a bailey, that is a fortified outer wall initially made of wood and later of stone. The most famous of the early Norman towers is the White Tower of London begun in 1078. Slightly later came circular shell-keeps like that at Windsor Castle. In the mid-12th century this style changed under the influence of the Crusades. A fine example of the new style is Conisborough Castle built about 1180 (used as a setting for the film based on Ivanhoe by W.Scott). The tower or the keep was retained as a lordly residence. [14] This was surrounded with a stone curtain wall with solid half-round towers along its length. Rings of concentric defenses were to be the future of the castle form. [13] By the second half of the 12th century the castle had already become primarily a domestic residence, but with built-in precautions for protection against social unrest.

For the invaders the conquest of England was a remarkable achievement, and enduring at that. For the native population it was a cruel and humiliating defeat which swept their civilization away. The new aristocracy saw its first loyalty not to the land they had conquered but to Normandy. For four centuries to come English kings were also to be continental rulers, and the wealth of England was expended in wars aimed at acquiring, defending and sustaining a mainland empire.

The state which William I created called for strong kings. Fortunately he was succeeded by two of his sons who were just such men, but disaster was to strike later when his grandson seized the throne. The crown passed first to the king's second son, William Rufus, next to his fourth son Henry I, and finally to his grandson, Stephen. Stephen was a weak king, so the result was anarchy. Some of the barons went over to Matilda, the daughter of Henry I, others were loyal to Stephen. Worse, the barons began to fight private wars with each other.

Medieval England

Before his death in 1154 Stephen adopted Henry, Matilda's son, as his heir. Henry's father was Geoffrey Plantagenet, Count of Anjou, Matilda's second husband, and his wife was Eleanor from Aquitaine. So, when he came to the throne as Henry II (1154–1189) he held an enormous empire including England, Normandy, Brittany, Anjou and Aquitaine, and called the Angevin Empire. Henry II was the first of 13 Plantagenet kings who were to rule England for 300 years. He was universally respected as a just and wise king. He was the first literate king after the Conquest, being able both to read and write. Henry set out to restore the power of the crown and in so doing laid the foundations of a system of government that was to last for centuries. These developments came about partly because the king, having always to be on the move, needed to leave officers he could trust behind him. So successful was he in the case of England that he was able to absent himself for several years at a time, and yet order and justice were maintained. Castles illegally constructed by the barons were demolished and replaced by manor-houses. A knight's feudal service of 40 days was of little use to Henry, who needed regular soldiers to guard his French possessions. He encouraged his lords to pay a special tax instead of sending him their knights. This allowed him to hire professional soldiers, while the knights remained at home and improved their manors.

Henry II is best remembered for his reform of the courts and the system of law. He sent out his own judges to make regular tours of the country, and any freeman could take a case to them if he didn't trust the local courts. Most important was Henry's jury system. In Henry's times the jurors were witnesses themselves, and no man could be tried unless a jury of 12 men swore that there was a true case against him. This was real progress. In England now there are two kinds of law: statute law, that is Acts made by Parliament, and common law. Common law was first collected together by Henry II. It reflects the changing customs of the land which have been expressed in court judgments through the ages. Henry believed so strongly in the rule of law that he kept no army in England, but laid down the exact weapons and armour that every free man should hold ready for the defence of his country.

What proved a real problem was the king's relationship with the church and the man who was to become first his chancellor and then his Archbishop of Canterbury, Thomas Becket. Many practices of the church courts were an insult to Henry's rule of law, for they often let even murderers go unpunished. Besides, by the close of the 11th century, the church was undergoing a revolution, asserting the dignity of the priestly office and the power of the popes as direct successors of Christ through St. Peter. The Anglo-Saxon and the Norman church had been at the service of the state. The kings were sacred beings and appointed both bishops and abbots. The king presented them on appointment with a staff and a ring, symbols of their office. The staff, called a crozier, symbolized their role as the shepherd of their flock. They then did homage to the king and received their lands. The struggle to separate the church from the control of the state was to become focused on the one act of the king giving the office holder his staff and ring. In the reign of Henry I a compromise was reached: the king no longer gave the cleric his ring and staff but retained the right to receive his homage. But neither side was happy.

The story of the conflict between Henry II and Thomas Becket, which probably has not only a political but an important human dimension, being also a conflict between personal loyalty and personal convictions, is so dramatic that it served as a source of inspiration for two famous writers, one of whom, the French dramatist Jean Anouilh wrote a play called *Becket* (1959), and the other, T.S.Eliot, made a verse play *Murder in the Cathedral* (1935).

The struggle between the church and the state reached a crisis in the reign of Henry II. When the king came to the throne he appointed Thomas Becket to the major administrative post of chancellor. Becket and the king became great friends. In Becket the king saw a means of tidying up relations between church and state. He believed that with his friend as Archbishop of Canterbury the situation could return to how it had been just after the Conquest. In 1161 the opportunity came with the death of the archbishop. On 2 June 1162 Becket was ordained priest and on the following day appointed Archbishop of Canterbury. After that he immediately resigned all his secular offices and changed his style of life to self-denial and humility. Henry, however, failed to recognize that times had changed and his old friend had been trained in the new canon law in which the clergy were exempt from lay interference. Henry decided that criminal clerks must in future be tried by lay courts, for in a church court the worst sentence was to defrock the clerk. Public opinion supported the king and most bishops agreed, but Thomas refused and fled abroad. For 6 years there followed endless attempts to bring about a reconciliation. In July 1170 Becket returned to England. His first act was to excommunicate all the bishops who had taken part in the coronation of Henry's son as successor in Becket's absence. The king was seized with fury, crying in an unguarded moment 'Who will rid me of this low-born priest?' In all too eager response four knights slipped out of the room, set sail for Kent and on 29 December murdered the archbishop in his own cathedral.

Becket's tomb in the crypt of Canterbury Cathedral [21] became a shrine at which miracles occurred and soon after, in 1173, the pope canonized him. Canterbury swiftly became the most popular centre of pilgrimage in medieval England. The king himself did penance walking barefoot through the streets of Canterbury and after that gave himself over to being flogged by his bishops and monks. Yet, Henry's inheritance was splendid: good government in terms of peace, law and order on a scale unknown to any other country in Western Europe at the time.

Nothing is more striking than the stability of England at the time of Henry's death. So strong was the government that it could withstand the fact that the next king, Richard I, who ruled for a decade (1189–1199), only visited the country twice, once for three months, and a second time only for two. He was dubbed Coeur de Lion or Lion-Hearted, in tribute to his dare-devil bravery; England was looked upon as little more than a source for money to pay for the crusade on which he embarked. When Richard was killed the Angevin Empire passed to John.

This time it was a far from glorious legacy: war with an increasingly powerful French king, financial crisis in England caused by the wars, as well as the late king's crusade and ransom money. Whatever Richard's shortcomings, he had been respected and evoked loyalty. No one quite trusted John (1199–1216), who had been nicknamed Lackland by his father.

Normandy, Anjou and Brittany soon fell into the hands of Philip Augustus, the French king. All that was now left of the Angevin Empire was Aquitaine, commercially held fast to England by the wine trade. These disasters were followed by a seven-year struggle with the pope over the choice of a new Archbishop of Canterbury. The monks went ahead and elected the archbishop with no reference to the king. John had his own candidate; the pope, however, declared both of the elections void and had the monks elect Stephen Langton. John refused to recognize the new archbishop; the pope in reply excommunicated the king and laid the country under an interdict. For seven years the churches remained closed and finally John gave in.

In 1214 the war against France was reopened, but the campaign was a total failure. The king returned to find an empty treasury and enraged barons. At Runnymede, on the Thames near Windsor, the lords forced John on 17 June 1215 to sign Magna Carta. The Great Charter contained over 60 clauses putting into writing an agreed body of laws covering every aspect of government and of the relationship of the king to his subjects. This was the beginning of the idea that people ought to be consulted and in the long term it was to lead to Parliament. The two most important matters covered by the Charter were that no tax should be made without the approval of the council, and no freeman should be arrested or imprisoned except by the law of the land. Other clauses

guaranteed the freedom of the church from royal interference and the privileges of the newly emerging boroughs, above all the city of London.

John signed unwillingly. But the Great Charter itself gave the lords the right to use force against the king if he broke his word. Quite soon John supported by the pope declared the charter unlawful, so fighting broke out again, during which John suddenly died. His son Henry III (1216–1272) was only nine and under the wise influence of Langton the Charter was accepted, and all was peaceful until Henry became old enough to rule. His main aim was to ensure that he was absolute monarch. His high aspirations were summed up in rebuilding Westminster Abbey in the French Gothic Style. The sanctity of kings was emphasized in the royal saint, Edward the Confessor, who was given a splendid new shrine behind the high altar around which there was to be a royal burial place. The regalia were kept in the new church, which was also the setting for the ritual of coronation. It was even believed that the king could heal by touch those suffering from scrofula. For the first 30 years of his reign Henry was able to rule more or less as he liked. But gradually government was becoming increasingly complicated. A century before, the chancery and the exchequer had been merely parts of the royal household dealing with administrative and financial affairs. By the middle of the 13th century they had moved out and become separate departments, the barons were suspicious and wanted to have a say in the choice of the chancellor and the treasurer. Their means of achieving such control was through meetings of the Great Council which included all the lay and clerical leaders of the nation, but whose composition wasn't fixed. The king however made use of his own Royal Council consisting of men of his choice. The barons objected. Henry would have survived these challenges to his rule if his choices had been wiser and his government more effective. But it wasn't the case. So, for almost ten years, between 1257 and 1265, the king and barons were locked in a succession of crises in a struggle for control. The eventual result was civil war. At the battle of Lewes the king was defeated and, a year later, in 1265, Simon de Montfort, the leader of the opposition, was not only defeated but killed. The king had seemingly won, but this was not altogether true, for during these years the Great Council met more and more often. Added to it now were knights to represent the shires and burgesses to represent the towns. Never before had the meetings of the Council included so many different classes. The meetings were called parliaments from the French word '*parler*', 'to speak', because they were conferences between the king and his subjects. Gradually the idea that the king should consult representatives of the kingdom on certain subjects like taxation became something to be expected. No one in 1272, when Henry III died, could have foreseen that these conferences would lead to modern parliament.



The Gothic style began in the Ile de France, the small domain of the French kings round Paris, and first appeared in England during the last few years of the 12th century, quickly spreading across the country. Structurally, Gothic architecture is characterized by three main features: the pointed arch, the rib vault and the flying buttress. English Gothic, however, has its own peculiarities. Most of the English Gothic cathedrals, especially early ones, retained the thick Anglo-Norman walls and tended to hide flying buttresses. Gothic architecture in England is usually divided into three periods: Early English (late 12th – mid-13th century), Decorated style (1250–1375) and Perpendicular (1375–early 16th century). To the Early English style belong Canterbury Cathedral (rebuilt after a fire in 1174) [21] and the cathedrals of Wells, Lincoln and Salisbury. Salisbury Cathedral (begun in 1220) with its massive walls and constrictions of space in the nave and choir is typically English. The tower and spire were added in the 14th century. [18]

The Decorated Style is more ornate, with ever-larger windows, stained glass and window tracery. Examples of this style are the cathedrals of Lichfield [29], Hereford and Exeter.

In the Perpendicular style the walls, windows and roof were unified in an uninterrupted pattern of vertical lines. The most remarkable features of this style are the magnificent hammer beam roof (roof of complex open-timber construction), and the fan vaulting that appeared in the late 15th century. The finest examples of the Perpendicular style are Gloucester Cathedral, the nave of York Minster and the interior of King's College Chapel, Cambridge.

Castles continued to become more elegant and less martial. At Kenilworth Castle, for example, one can see both a strong earlier keep [16] and the Great Hall of the 14th century with its oriel window, tall windows and the remains of a hammer beam roof. The Great Hall was for meetings, meals and sometimes sleeping, with the service rooms at one end and the private apartments at the other. Peaceable conditions in the late Middle Ages often led to the abandonment of strongholds, and the gentry used their increased wealth to build fine manor houses with only a hint of martial purpose. These were Gothic houses built mainly in the Perpendicular style. A great hall remained the centre of the house. A typical medieval manor house is Penshurst Place, built in the middle of the 14th century. [22] It has two wings joined by a great central hall, now known as the Baron's Hall. Haddon Hall in Derbyshire is another example of late 14th century architecture. [23–25] At that time it had the central banqueting hall, kitchens, a parlour and a chapel. Originally the banqueting hall was the main dwelling space in the house, and housed between forty and fifty people both day and night.

Surprisingly, in 1272 the realm of England didn't embrace the natural boundaries of the island. No attempt had been made either by William the Conqueror or his successors to subjugate the Celtic lands of Wales, Scotland and Cumberland. Had it been done the history of Britain would probably have been very different. As it was, the people living on these lands had had two centuries in which to develop and strengthen their sense of individual identity and political as well as cultural independence, so that when Edward I set out to bring them under his rule there was resistance, and his attack only increased the sense of regional loyalty.

Edward I (1272–1307), named after his father's favourite saint Edward the Confessor, was a popular king and a brave soldier, who, though sharing his father's strong belief in the sanctity of kings, cooperated actively with Parliament. He liked to discuss taxes with the knights and borough representatives and depended on them to explain his royal policies to the people. His consultations with parliamentary representatives were embodied in what were called statutes, which became a new means of making law, eventually leading to modern statute law. By means of these statutes the king was able to settle grievances over land ownership and preserve law and order in the land. Yet his major policies aimed at uniting the island under one sovereign by conquering first Wales and then Scotland.

Unlike England, Wales was a very poor, backward country divided into several princedoms which only occasionally came together under one single ruler. The Welsh proved no match for the English. As a result, by 1295, the principality of Wales had ceased to exist. New counties were created on the Welsh territory and English administration was introduced. English people were encouraged to settle in Wales. Edward also built a series of castles in Wales, ten in all, most of which still stand. These castles were unrivalled in their time as marvels of military engineering, and the grandest of them all was Caernarfon.

Scotland was to be a very different story. By the close of the 13th century it had already developed a kingdom of its own, directly modelled on the Anglo-Norman one. Consequently,

Edward's plan to make Scotland part of his kingdom, to build castles and introduce English officials, administration and law met with resistance. At first the Scots were defeated (1296), but they didn't give up and a major campaign was fought every summer, so that eventually Edward I died still fighting for control. The task of subjugating the Scots wasn't fulfilled.

Edward II (1307–1327) was a weak and lazy king who left the work of government to incompetent favourites. Soon a party of lords was formed against him. Parliament approved of their plans, which demanded the public appointment of all the king's household as well as of the state officials. The king was soon in trouble in other ways too. His father-in-law, the French king, attacked the lands around Bordeaux. When Edward led a campaign against the Scots, his army was routed at Bannockburn. Finally even his queen, Isabella, turned against him. She and her lover, Roger Mortimer, seized Edward with the help of foreign soldiers, and Parliament forced him to hand over the crown to his son. A few months later he was murdered in Berkeley Castle.

Legend has it that the founding of the Order of the Garter is a direct result of the king's passion for chivalrous behaviour. Edward is said to have picked up a garter dropped by a court lady at a ball and tied it round his leg saying '*Honi soi qui mal y pense.*' However, the most plausible theory of why the garter was chosen as the emblem of the new Order is that it was a badge which the English knights adopted during the French campaign. The colours of the new Knights, deep blue and gold, were the colours of the French royal arms. From the start the Order included 26 Knights Companion, including the king. Many of them took part in the king's French campaigns. Their patron saint, as of England itself, was St. George, a supposed officer of the Roman army. The original Knights were all young warriors, the military companions of the king and his son. Over subsequent centuries, however, the character of the knights changed, and they came to be drawn from the ranks of the leading nobles and statesmen, as well as foreign monarchs. The ceremonies of the Order increased in splendour, with glorious music, procession of heralds and a great feast taking place every year on St. George's Day in April, when the whole court moved to Windsor. The court still is 'in residence' at Windsor in April each year, but the annual Garter celebration now takes place in June.

Edward III (1327–1377) was only fifteen when he succeeded his father, and for three years his mother and Mortimer ruled in his name. Then Edward had them arrested. Mortimer was hanged in London and Isabella eventually became a Franciscan nun. Edward III is generally believed to have been an ideal medieval king. He was a brave general in battle, a born leader, had charm and good humour. Edward realized the importance of the correct use of patronage in keeping the nobles loyal and contented with his rule. He created new earls, granting them lands, and even married some of his daughters into the nobility. He also proved to be a mighty patron of architects, painters and musicians. Keen on chivalry, chivalrous pursuits and virtues, Edward rebuilt Windsor Castle as a setting for great festivals of chivalry, indeed transforming it into his Camelot, to which knights flocked from all over Europe in tribute to his fame. In 1348 he founded the Order of the Garter, whose motto *Honi soi qui mal y pense* (Shame to him who thinks this evil) challenged anyone who dared oppose the English claim to the French throne.

The Order of the Garter is thus closely connected with the major event in the reign of Edward III, the start of the Hundred Years' War, which, in fact, lasted one hundred and fifteen years in all. The causes of the war were complex. Edward claimed the French crown through his mother, a French princess. Indeed, he would have had a greater claim to be king of France than Philip VI, the first Valois king, if France hadn't had the Salic Law, according to which the right to succeed could only pass through men and never through a woman. Edward had good reasons to want

control of France. The French were doing their best to spoil England's wool trade, especially in the Netherlands; the French ships threatened the Channel; France was allied with Scotland and stirred up trouble there; finally, the French held the pope prisoner in Avignon and misused his influence on the English church.

The war that started in 1337 was to be different from all its predecessors, for it quickly assumed the character of a crusade fought by a true king against a usurper. In 1340 Edward III publicly proclaimed himself king of France and the lilies of France were added to his coat of arms, which remain there to this day. Edward played his role to the full, riding at the head of his troops into battle and addressing them with a speech. His son, Edward of Woodstock, called the Black Prince probably on account of his black armour, was even more famous than his father, being hailed as 'the flower of chivalry of all the world'. At the age of sixteen he was already leading part of the English forces into battle. For over two decades the English won victory after victory. In the Battle of Crecy (1346) the king and his son defeated an enemy force more than twice their number. The victory was due to the use of the longbow and the king's skill as a general. The battle was followed by the siege and surrender of the port of Calais which was to remain in English hands for two centuries. Ten years later came another legendary battle, Poitiers, in which the young Black Prince was the hero. He defeated the French and took their king prisoner.

That glorious phase of the war came to an end in 1360 when peace was made and the enormous ransom of three million pounds was paid for the French king. The English lands in France were enlarged as they now included Calais. Although the war was renewed in the 1370s it was never as successful. By then Edward was old and the Black Prince ill. The Valois kings shrewdly avoided battle. There was little active warfare during the next two reigns. Richard II (1377–1399), the grandson of Edward III and the last Plantagenet king, realized that the long war with France which he inherited was ruining the country. Henry IV (1399–1413), of the House of Lancaster, was a weak ailing monarch whose whole reign was marked by rebellions both in the north and in Wales. Yet the war was popular with the great lords, for through it they profited by plunder and ransoms. They had actually been permitted by Edward III to raise private armies for the French war. The lords were given what they wanted by the next king Henry V (1413–1422), a natural soldier and a born leader of men, immortalized by Shakespeare. Henry voiced his territorial claims to France from the moment of his accession. In 1415 he won the Battle of Agincourt, defeating a French army five times greater than his own and destroying the flower of the French nobility. During the next year the English were again victorious, this time over the French fleet. By 1418 the whole of Normandy had fallen into Henry's hands. The French king agreed to disinherit his son and recognize Henry, married to his daughter, as 'heir of France'. The child of this marriage would be destined to rule over the dual monarchy of France and England. However, this was not to happen. In 1422 Henry V died and Parliament began to complain about the cost of the war. The conquest of Normandy was not working, and it was proving impossible to administer. Besides, the war had united the French behind their Dauphin. Within a few years Joan of Arc appeared to inspire a new loyalty to the French crown and, with Henry V dead and his son Henry VI (1422–1471) a mere child (he was born in 1421), the English had lost their commander. Before long, the dual monarchy had vanished, and within thirty years England was reduced to its old foothold of Calais.

During the Hundred Years' War some important changes and events were taking place in England. While the king was busy with his wars, Parliament quickly developed towards its present form. The common people's representatives got into the habit of meeting privately to discuss their business before they joined the lords. By 1350 they also had a Speaker, whose duty was to speak for them all and to express their agreed opinion to the lords. Within the next ten years the old Parliament divided into three parts: a House of Commons, a House of Lords and a small permanent council. The third body was composed of the king's official advisers who met regularly, the others only met when Parliament was called. As the War was going on, Parliament was being constantly

pressed for funds, so it met more often and gradually secured greater and greater control of the purse strings. As long as parliament supported his wars, Edward III was quite happy to increase its powers and give it complete control of the taxes.

Edward III also began to appoint Justices of the Peace. They were unpaid servants of the Crown given the local powers of the king's sheriffs and judges.

A major event that took place soon after the accession of Richard II is known as the Wat Tyler rebellion, the Great Revolt (1381). This was a rising of the English underclass, the poor villains and wage-earners, who, unlike the other classes of society (lords, knights, squires, townspeople, freemen), weren't represented in Parliament and whose voice couldn't be heard in the government. The villains (or serfs) were tied to their lord's manor and had to do feudal service on the lord's land for three days of the week, receiving in return strips of land often scattered over several large fields. Most of them, however, weren't satisfied with their position, willing to pay rent for their farms and objecting to feudal service. Besides, owing to the devastating effects of the Black Death, the plague that scourged the country around the middle of the 14th century, the population fell dramatically, labour became expensive, and villains, growing prosperous, could sometimes buy their freedom. Yet most were refused it and the result was bitter resentment. To make matters worse, in 1380 Parliament, to meet the cost of the French war, imposed what was called a poll-tax on the whole adult population. The amount was one shilling, to be paid by every man no matter how much he earned. This was unfair on the poor labourers, whose average monthly wage was just about a shilling. When it came to collecting the tax, there was widespread evasion. When government officials were sent into the shires to force the collection, the result was open revolt, for the tax proved to be the final straw in the list of grievances. The rebellion quickly spread throughout the country, the discontented massed in thousands, and soon their leaders emerged, Jack Straw in Essex and Wat Tyler in Kent. Everywhere the rebels went they released prisoners but above all burnt documents, anything that recorded serfdom. Landlords were seized and forced to give their villains charters of freedom. The rebellion was eventually crushed, but the ruling class had a narrow escape (several of the king's ministers including the Archbishop of Canterbury and the Treasurer were killed) and learnt a bitter lesson. Gradually the lords gave up their claims to feudal service and accepted rent instead, which resulted in the emergence and rapid development of a class of yeoman farmers. The process accelerated with the arrival of sheep farming, for now the squire needed fewer hands and more money. Serfdom died a slow death through the following century. These changes signaled the beginning of the end of medieval England.

Another important factor that contributed to the eventual demise of the medieval order of things was the civil wars of the second half of the 15th century commonly known as the Wars of the Roses. The houses of Lancaster (the red rose) and York (the white rose) were both descended from Edward III and had equal claims to the throne of England. The last of the Lancaster kings, Henry VI, had a nervous breakdown in 1453, after which he became a pawn in the hands of whoever seized power, the victim of the rival parties who took sides in the conflict. These civil wars would never have happened if the character of Henry VI had been different. Law and justice in the political system created by William the Conqueror depended on the king making effective use of his nobles, because there was no army or police force. To make the system work the king had skillfully to choose the right allies among nobles and reward them with titles, lands and offices. His failure to do so meant that people now turned to the next best thing, the great lord whose power would protect them. So gradually the whole of England became divided up into groups loyal to this or that lord.



Warwick Castle, the residence of the Earl of Warwick

The only solution to the country's problems was to get rid of the weak king, and this was finally achieved by Edward of York, Earl of March, descended from both the second and fourth son of Edward III. Supported by Richard Neville, Earl of Warwick, nicknamed the 'kingmaker' because of the decisive role he played in the conflict, Edward defeated the king's forces and in 1461 was crowned with Warwick's support. Then, however, Warwick changed sides and tried to bring back Henry, who was a prisoner in the Tower. Henry was restored in 1470, but in 1471 Edward killed Warwick in battle, and a few days later Henry died mysteriously. This signaled the real end of the Wars of the Roses.

Today the Wars of the Roses are often seen through Shakespeare's plays. It was natural in the 16th century to depict the previous century as a turbulent one from which the Lancastrian Henry VII had rescued the country by defeating the tyrant Richard III and marrying the Yorkist princess Elizabeth. However, as some historians have shown, the reality of 15th century England was very different. In short, normal life went on. Towns tried to keep out of the war by avoiding taking sides. Trade continued as usual. Many of the officers of government stayed in their posts, most of the country saw no fighting at all; on one occasion only was there plunder and pillaging. There were 13 weeks of real fighting during 32 years. Numbers killed ran into hundreds and not thousands. The huge loss of life by the nobility was due to their role in battle, that of leading their knights. What really brought the Wars of the Roses to an end was everyone's realization that a strong king was needed. The growth of that attitude was to ensure the success of the rule of first Edward IV and later that of Henry VII.

Edward IV ruled for 12 years as a tremendously successful and popular king blessed with nearly all the attributes men looked for in a monarch. When he died his 12-year-old son became Edward V. But before he could be crowned, he and his brother were shut up in the Tower by their uncle, who had himself crowned instead as Richard III. A month later the two boys were murdered, although there is no proof that Richard was responsible for this double murder. His enemies started

looking for a leader. It wasn't an easy task to find one, for all the most prominent members of both royal houses, as well as the most powerful noble families had been wiped out during the wars. Finally Henry Tudor, a powerful Welsh lord was found, whose mother was descended from Edward III. Henry accepted the offer, landed in Wales and defeated and killed Richard at the Battle of Bosworth, near Leicester. Richard's death at Bosworth was to usher in the Tudor age, for the victor was quickly proclaimed Henry VII.

Tudor England

When in August 1485 Henry VII (1485–1509) became king it was by no means the dawn of a new age. For men at the time it merely marked yet another twist of fate. Half a century later the perception of the event radically changed: it was viewed as the beginning of a new era. That was due to two things: the success of Tudor rule and the promotion by the family itself of the idea. Actually, the reign of Henry VII was a continuation of what had gone before. It was a reversion to Edward IV. Henry VII, however, had industry, patience, powers of organization and a firm belief in the splendor of the crown. Under him that conviction was to increase, as a compensation for what he lacked most, a good claim to the throne. It was this lack of a good claim that made him start the long process of eliminating rival claimants and deliberate distancing of the monarchy from the nobility. As the victor at Bosworth, Henry was able to pass acts of attainder and thus took over his enemies' estates, and held on to them. So many lords had been killed in the Wars of the Roses, or had lost their lands to the crown, that with the Commons' support Henry was able to destroy their power for ever. Now the lords were forbidden by law to keep any armed followers. The royal court of the Star Chamber was given power to deal severely with any rich man who wronged his poorer neighbors. The feudal basis of society was broken completely. Henry often preferred to employ his own well-educated and trusted officials instead of noblemen. The noble families didn't disappear, but they mixed more freely with the commercial and professional classes. Their younger sons often became merchants and lawyers.

The keynote of Tudor rule was the concentration of power in the hands of the dynasty. This changed the nature of power: it was no longer supported by armed retainers, but exercised instead through wealth and political influence at court. Men now attached themselves to a great lord who enjoyed the king's favor. Attendance at court and an office in the household became the summit of ambition for the aristocracy. The Tudor kings saw this as a means of control and elaborated the role of the king, one already mystical in the Middle Ages, so that by the close of the 16th century the ruler enjoyed almost semi-divine status.

It was during Henry's reign that the centre of regal power became based in the Council. This consisted of up to a hundred and fifty councillors in all: peers, lawyers, household officials and clergymen. The monarchy also needed support throughout the country and many of the councillors occupied key posts outside London. But far more important was the enhanced status given to members of the gentry, who were appointed by the crown as Justices of the Peace. Throughout the century of Tudor rule they were fundamental instruments for the execution of royal policy in the countryside. The Tudors were brilliant at going with the grain, rarely asking officials to carry out a policy to which there was overwhelming opposition.

Henry VII followed Edward IV in sharing a firm belief that sound finances were one of the keys to successful rulership. Although he died only just solvent, that in itself was a major and rare feat, achieved through receiving income from crown lands, customs and fees. He avoided expensive foreign wars, trade flourished. Instead of fighting he married his children to the royal families of Scotland and Spain. In Henry's new national state there was no need for an army, for he ruled with popular approval. Except in the first few years of his rule, he made little use of Parliament and ruled through his council instead. It was possible only because he was a good businessman.

When Henry VII died in 1509 he was succeeded by his second son, Henry VIII (1509–1547), who promptly married his brother's widow, Catherine of Aragon. Henry was a very gifted man, who spoke three foreign languages, was both an academic and an athlete, a talented musician and a lover of both the arts and learning. At the beginning the young king was not very interested in the day-to-day business of government. For most of the first twenty years of his reign Wolsey, the son of an Ipswich butcher, ruled the country for the king, fulfilling his every whim, while Henry indulged

in one long festival. The capable and efficient Wolsey swiftly established a hold over Henry VIII which led to the king showering upon him a great number of offices both in Church and State. In 1515 Wolsey became Lord Chancellor, and later a cardinal and a papal legate, a position that gave him supreme authority over the English church, exceeding that of the Archbishop of Canterbury.

Henry VIII is popularly best known for his wives. There were six of them altogether. Henry's marriage to the first one, Catherine of Aragon, was officially annulled in 1533. The second one, Anne Boleyn, was queen for less than three years and was executed in 1536 on a charge of adultery. The third wife, Jane Seymour, gave Henry the long-awaited son, Edward, but died in childbirth (1537). Anne of Cleves, whose marriage to Henry was arranged by Cromwell, was queen for only six months, after which the king divorced her (1540). The fifth wife, Catherine Howard, was beheaded in 1542. The last one, Catherine Parr, survived the king.

The system remained untouched, but instead of being directly controlled by the king it was run by his great minister. Wolsey's prime task was to fulfill the king's wish to make England a major country in Europe. All went well until in 1527 Henry decided that his marriage to his brother's widow was sinful and sought for it to be annulled. This single decision was to cause the greatest changes England had undergone since 1066. The king's determination on his divorce was to involve the destruction of every link with Rome, the dissolution of the monasteries, and remaking of many old jurisdictions; which, in turn, involved a great increase in the State's power, a revolution in the distribution of property and the social structure. It's noteworthy that all these changes were effected by active cooperation with Parliament, for Henry had no standing army, and it was with the help of the unpaid militia of southern England that he put down rebellion in the Catholic north. He acted in Parliament on a scale never known before, keeping the Commons of 1529 in being for seven years, introducing more and more of his councilors into the House, while for every blow at the Church or in every matrimonial misfortune he boldly wielded the weapons of publicity and printed appeal.

The great change needs to be viewed against the background of the Reformation in Europe. By the time Henry wanted his divorce the movement was well established in Germany under the leadership of Martin Luther, whose ideas were already reaching England. Interestingly, Henry VIII wrote a theological paper against Luther, for which the Pope gave him the title of Defender of the Faith. Luther's ideas anticipated much of what was to happen during the coming decades: the rejection of papal authority, the abolition of religious orders, the ability of priests to marry, the right of the laity to receive the wine as well as the bread at mass or communion, the use of the vernacular for church services and the sweeping away of the cult of the Virgin and saints, pilgrimages and relics. The medieval church had preached seven sacraments: baptism in infancy, confirmation in childhood, matrimony and holy orders, penance and the Eucharist to cleanse and feed the soul, and anointing to comfort the sick and dying. Luther only preached two: baptism and the Eucharist.

Catherine of Aragon had given Henry a daughter, Mary, but all her sons died at birth, and Henry badly needed a son to succeed him. He decided that the way out would be for the Pope to declare that the marriage to his brother's widow had been allowed by mistake and was unlawful; Wolsey and his bishops supported this view. The pope could easily have agreed, but he was under the control of Emperor Charles V, Catherine's nephew. Henry was extremely angry. He dismissed Wolsey for failing to obtain a divorce; the latter was arrested and would probably have been executed if he had not died a natural death. Sir Thomas More was appointed a new Lord Chancellor and a new Parliament was called in 1529. At this stage, however, Henry still had no wish to break from the Roman Church. He wanted a reformed national church within the Catholic framework. Parliament consisted not only of the lords, but also representatives of the towns and shires. The great statutes which it was shortly to pass demonstrated a new partnership which set a pattern for the future. The king also benefited from the strongly anti-clerical mood in the Commons. People were envious of the church which held a third of all the country's land. They resented paying tithes and ecclesiastical courts. The clergy resented the power of Rome.

Thus the scene was set for the king to begin his attack on the Church with the support of Parliament. In 1530 the whole clergy was indicted of unlawful jurisdiction, but two months later pardoned in return for a huge fine and the recognition of the king as supreme head of the Church of England. In 1531 Henry admitted Thomas Cromwell to his Council; he was also made Chancellor of the Exchequer. Events began to move more swiftly. Parliament attacked the church courts and they were put in the hands of the king. In 1533 Henry married Anne Boleyn secretly. In March 1533 Parliament passed an act breaking the church from Rome, in effect creating the Church *of* England as against the Church *in* England. When the old Archbishop of Canterbury died Henry appointed a reformer, Thomas Cranmer. He granted the king his divorce, Henry remarried and, in September, the new queen gave birth to Elizabeth.

The year after the Act of Supremacy transferred to the king all ecclesiastical dues formerly sent to the pope. What is surprising is how little opposition this revolution evoked. There were only few protesters, like Thomas More, but on the whole the revolution which destroyed the medieval church in England was a bloodless one.



Anne Boleyn

Now it was the turn of the monasteries. In 1535 Cromwell sent out commissioners to make a detailed review of them. Between 1536 and 1540 the monasteries, about 800, a quarter of the land of the country, were dissolved. It changed the physical appearance of the landscape. The inmates were either pensioned off or became parish clergy. Only 3 abbots resisted and were hanged. Relics

and images were destroyed. The shrines were leveled to the ground. The dissolution had important social and political consequences. Two thirds of the abbey lands were sold, the rest was kept by the crown. An immense amount of land came into the possession of the middle classes. Now there were more landowners than ever before: nobility, gentry, merchants, lawyers and yeomen farmers. They gradually came to have great power, for the crown had sought alliance with them to carry through the Reformation. New previously unknown families began to join the ranks of the political elite.



Henry VIII

The income of the crown doubled calling for new financial departments to deal with the new sources of revenue. The structure of government was changed. An inner circle developed in the Council, the Privy Council, the ancestor of today's Cabinet. Even more significant was the place given to Parliament, especially the Commons.

By the end of the 1530s the pattern at court was beginning to take on a character it was to have in the future – a division between those who wanted no further change, and indeed wanted to go back, and those who pressed for more. The success of these rival factions changed according to the mood of the king, but in general he began to understand that things were going too far and too fast. After Cromwell's execution in 1540 the conservatives prevailed. Under the wise influence of his sixth wife Henry was reconciled with his daughters by the first two wives, at the same time appointing Protestant teachers to educate young Edward, by his third wife, and a mainly Protestant Council to rule until Edward was old enough. He wanted a moderate council to keep the peace between the two extremes. While Henry lived he was able to control both Protestant and Catholic

trouble-makers. But this policy couldn't last for ever; England had to make a choice. Before that, however, it had to learn by bitter experience. For six years under the boy Edward the country suffered from extreme Protestants, then for 5 years under Mary – from extreme Catholics.

An interesting example of how families rose to prominence in those times is the history of the Spencer family, of which the late Princess Diana is a member. The Spencers originally came from Warwickshire, where they farmed sheep. They were successful businessmen and with each generation the family grew a little richer. By 1508 John Spencer had saved enough capital to buy the 300acre estate of Althorp. Later he acquired a coat of arms and a knighthood from Henry VIII. His descendants were no less diligent, and in the 17th century the family was one of the richest in England. Granted peerage by James I, the Spencers left farming to their agents and concentrated on court politics. In the 18th century their estate was worth £750,000 – roughly equivalent to £45 million today – and included 100,000 acres in twentyseven different counties. Lord Spencer had an income of £700 a week in an era when a gentleman could live off £300 a year (for the 18th century we usually multiply by 60 to get equivalent 20th century values).

During the reign of Edward VI radical steps were taken in the Protestant direction. First of all, the appearance of every parish church was changed. Images of the Virgin, Christ and saints were taken out, burned or smashed to bits. The wall paintings were whitewashed. By 1551 the churches had assumed the bare empty appearance which was to last until the Victorian age.

In 1549 Thomas Cranmer compiled a Book of Common Prayer. It was in English and retained much of Catholic practice, including the use of rituals and vestments. In June the same year Parliament passed an Act of Uniformity imposing its use in every church. In 1552 a second Book of Common Prayer, a more radical version, was adopted under the influence of the Duke of Northumberland. It abolished vestments and prayers for the dead, the old Catholic mass disappeared completely. Penalties were laid down for anyone who failed to use the new Prayer Book. The Latin mass was replaced by the services of Holy Communion enacted at a table in the nave. Morning prayer became the main form of worship, including psalm singing and the sermon from the pulpit. This pattern was to last into the 21th century.

The year 1552 also saw the adoption of 42 Articles of Faith compiled by Cranmer and containing the doctrine of the Church of England.

All in all, the change that occurred in the interior of the English churches and the form of worship within a period of just about 20 years (from the moment when the Church of England was created in 1533 till the end of the reign of Edward VI) was enormous and dramatic, and must have appeared all the more so for the people of the times. At the beginning of Henry VIII's reign the experience of going to church was as it had been for centuries. The congregation gathered in the nave to hear the Latin mass. The walls and windows of the church were bright with paintings and stained glass depicting the gospel stories and the lives of the saints. There were carved images of the Virgin and saints before which candles were lit. The nave was divided from the chancel by a screen beyond which the laity didn't pass, and above which was suspended a life-size image of Christ on the cross. Beyond lay the chancel, sacred area, with a stone altar. Sometimes near the altar there would be relics of saints, bones or fragments of clothing. The altar was adorned with rich hangings. The altar was the focus of the entire church, for on it was re-enacted in the mass each day the sacrifice of Christ on the cross. The priest wore embroidered vestments, incense was burned, and at solemn moments

bells were rung. Above the altar a small piece of consecrated bread, the host, was exhibited within a suspended container called a pyx, covered by a veil.

Half a century later that experience was to be very different. Although the stained glass might still remain, the interior was virtually stripped bare, every painted or sculpted image either painted over, taken away or defaced, the walls whitewashed and adorned only with biblical texts. Over the screen there was the Royal Arms instead of the cross. Within the chancel the stone altar and pyx had gone. Instead there was a wooden table, used only sometimes when Holy Communion, which had come to replace the mass, took place. The priest was no longer attired with vestments, but a surplice. On most Sunday the service would have been one of morning prayer, said in English, and in which the congregation took part. The main focus was no longer the chancel, but the pulpit from which the sermon was delivered. A Christianity which had appealed to the eye had been replaced by one whose prime organ was the ear and whose aim was to hear and receive the word of God.

The short reign of Mary I (1553–1558), nicknamed the Bloody because of her persecution of Protestants, was a reversion to Catholicism. The queen married Philip II of Spain, the leader of the Catholic camp in Europe, a move that alienated most of the members of Parliament and provoked a rebellion in Kent. She had Parliament repeal all the Protestant acts of the previous reign, restoring religion to where it had been in 1547, and England was formally reconciled to Rome. Worse, she revived the heresy laws and brought back allegiance to the pope. As a result, about 300 people were burnt at the stake for their beliefs, including, in 1556, Thomas Cranmer. This had a strong effect on popular imagination and reinforced attitudes which were to dominate the English mind for centuries in which the Protestant faith and independence of a foreign power were firmly linked. Mary further alienated the people by trying, and, tellingly, failing, to change land ownership: the attempt met with huge opposition. The final catastrophe was the unpopular war with France. It was a complete failure and Calais, England's last outpost on the mainland, fell to the French (1558). Thus, when Mary died a Protestant settlement was seen as the only possibility that could offer security. Her persecution of Protestants and alliance with Spain and Rome helped create the myth of England as the New Jerusalem. The accession of a new queen whose Protestant sympathies were well-known was seen as an act of divine deliverance.



Several important developments that took place in late medieval England had their effect on domestic building. First of all, the revolution in the English Church meant that a lot of church property including the monastic buildings came into the hands of landowners and the Crown. The landowners among whom were yeomen farmers were further enriched by rents and wool sales resulting from the arrival of sheep farming and the decline of serfdom. Another important factor was the arrival of new building materials: bricks and glass. By the 1520s English brick making was already well developed. Last but not least, the Italian Renaissance had its influence on Tudor England. Italy was the ultimate source of the new style, but it increasingly arrived in England via France and the Low Countries, more so as the Reformation soon drove a wedge between Italy and England. Truly Renaissance architecture came only a century later. In Tudor England there was no interest in or understanding of the fundamental principles of Renaissance architecture. Whether it was a brand-new house, a converted monastery or an updated castle, there was no sign of the Renaissance ideals of proportion and a unified whole. The Tudor style, as the first English Renaissance

style came to be called, prevailed during the reigns of Henry VII, Henry VIII, Edward VI and Mary I. It was the first of the transitional styles between Gothic Perpendicular and Palladian architecture, which basically took over from the Italian Renaissance the new decorative repertory, just several isolated features, such as, for example, the roundels of the Roman emperors on the facade of Hampton Court Palace. [32] The early Tudor country house, in spite of the use of antique decoration, retained its late medieval appearance, including a moat, crenellation, chimney stacks, turrets and towers.

In England the appearance of the new style in domestic architecture occurred within the orbit of the court. The tone was set by the monarch, first and foremost by Henry VIII. A great transformation occurred in the 1530s and 1540s, carried through on the vast wealth confiscated from the Church. In 1509 Henry VIII had inherited 13 palaces and houses; when he died in 1547 he left 56 residences densely concentrated in the south-east. The most important of these residences were Hampton Court, Whitehall, Nonsuch, Richmond Palace and Greenwich Palace. J62,000 (about J18 million in today's money) was spent on Hampton Court, J43,000 on Whitehall and J23,000 on Nonsuch. These palaces were to provide the setting for the monarchy until the Civil War; most of them have not survived: Whitehall, for example, burnt to the ground in 1698, while Nonsuch was demolished in the late 17th century. Hampton Court is undoubtedly the finest example of a well-preserved Tudor palace. It was originally built for Wolsey and later transformed for Henry VIII. [30; 31]

Hampton Court has all the typical features of what is sometimes called a Tudor courtyard house. The courtyard house is a domestication and regularization of the free-shaped medieval castle. It was at first H-shaped, but in the second half of the 16th century gradually became E-shaped. With its low four-centered archway, pepperpot corner turrets, bay or oriel windows [33], the courtyard house was to become the model not only for Hampton Court, but also for St. James's Palace, Eton, many colleges of Oxford and Cambridge and numerous manor houses. The rise of new trading and sheep-farming families to wealth resulted in the building of many manor houses. In these the fortified character of earlier times gave way to increased domesticity and privacy. The owners themselves were essentially the designers. Though the Great Hall still remained the focus of the building, its importance now decreased with the introduction of other rooms fitted with oak paneling. Domestic exteriors exhibited mullioned windows, four-centered arches, pinnacled gables, bay or oriel windows, and numerous chimneys of decorative form. The royal palaces would have pinnacles on which sat the inevitable royal beasts. The finest examples of Tudor manor houses are Sutton Place, Surrey and Compton Wynyates, Warwick.

Elizabeth I (1558–1603) came to throne with the nation at war, the treasury empty and the people bitterly divided on religion. The young queen thus faced a formidable task – to reach a compromise between people of different faiths, to pacify the country, to solve the financial problems of the Crown and merely to survive in a largely hostile Catholic Europe.



Elizabeth I

Fortunately, by the time of her accession Elizabeth was already an accomplished political leader, a great actress on the political stage who knew how to win popular support, she had keen political acumen and, most importantly, a genius for choosing the right people to work with. As a consequence, there gradually emerged a tightly-knit group of educated and highly intelligent officials who gave the kingdom a sustained stability. Elizabeth's Principal Secretary and chief counsellor was William Cecil, who was later to become also her Lord Treasurer. It was a great partnership which lasted 40 years and whose main purpose was no longer revolution but consolidation, to bring peace to the country by building on the foundations laid by Henry VIII in the 1530s. Cecil's brother-in-law Nicholas Bacon was Lord Chancellor and Francis Walsingham, officially a secretary of state to the queen, was in effect the head of Elizabethan intelligence service.

What Elizabeth and her government eventually managed to achieve in matters of religion is often referred to as Elizabethan religious settlement. The queen, who was not particularly religious herself, wanted to return to how things stood shortly after Henry VIII's death. But her first Parliament wanted a more radical form of Protestantism, so did the people she wanted to work with. At her accession England was still Catholic. What became the Anglican Church slowly emerged as the reign progressed. It was shaped by political events as a cross between Catholic and what was called Puritan. The Puritans wanted the abolition of the bishops and any trace of ritual reminiscent of Rome. The Puritan doctrine modeled on Calvinism and the Church of Geneva with

its democratic republicanism didn't appeal to the queen, who thought and acted on her successor's principle 'No bishop, no king'.

William Cecil's family originated in Herefordshire. Both his father and grandfather were able lawyers and found employment at Court under Henry VIII and Edward VI. William, born in 1520, gave support to Elizabeth during the repressive reign of her sister. When she came to the throne the Cecils already owned estates at Burghley and Wothorpe. In 1571 Sir William Cecil was created Lord Burghley, and grants of land and Crown offices continued throughout his long life. A measure of his importance is a magnificent palace near Stamford, Lincolnshire, called Burghley House. The House was completed in the reign of Elizabeth and became the centre of a dynasty. [36; 37] William Cecil's elder son Thomas was created Earl of Exeter in 1605 and the 10th Earl became the 1st Marquess in 1801. The descendants of the 1st Earl have occupied Burghley House ever since the 17th century. William Cecil's second son, Robert, was created Earl of Salisbury and his descendants were also elevated to the title of a marquess. This branch of the family owns Hatfield House near London. [48]

In 1559 Elizabeth's first Parliament passed the Act of Supremacy, which abolished papal allegiance and recognized the queen as Supreme Governor of the Church of England. She wanted to return to the moderate and largely Catholic Prayer Book of 1549, but was forced to allow the restoration of the more radical version of 1552, although some of the more extreme attitudes were eliminated. Eventually this Prayer Book proved to be a golden mean, a chameleon that meant different things to different people. Parliament also passed the Act of Uniformity and in 1562 Cranmer's 42 Articles of Faith were modified to 39 and adopted by the clergy. In 1571 these Articles were imposed by Parliament as the doctrine of the Anglican Church. With certain revisions, they have remained the basic doctrines of faith of the Established Church of England till the present day.

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