

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
ОДЕСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
імені І. І. МЕЧНИКОВА
ФАКУЛЬТЕТ РОМАНО-ГЕРМАНСЬКОЇ ФІЛОЛОГІЇ
КАФЕДРА ГРАМАТИКИ АНГЛІЙСЬКОЇ МОВИ

ІСТОРИЧНИЙ РОЗВИТОК ГЕРМАНСЬКИХ ПЛЕМЕН

МЕТОДИЧНІ РЕКОМЕНДАЦІЇ
до практичних занять та самостійної роботи
з навчальної дисципліни «Перша іноземна мова»
для здобувачів першого (бакалаврського) рівня вищої освіти
за спеціальністю 035 Філологія
спеціалізації 035.041 Германські мови та літератури
(переклад включно), перша – англійська

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I-904 **Історичний** розвиток германських племен : методичні рекомендації до практичних занять та самостійної роботи з навчальної дисципліни «Перша іноземна мова» для здобувачів першого (бакалаврського) рівня вищої освіти за спеціальністю 035 Філологія спеціалізації 035.041 Германська мова та літератури (переклад включно), перша – англійська / уклад.: В. А. Жук, Н. Г. Мойсеєнко. – Одеса : ОЛДІ +, 2024. – 46 с.

Дана розробка містить рекомендації до вивчення особливостей формування германських мов і народностей через призму їхнього історичного розвитку. До кожної теми наведено ключову інформацію, яка допомагає розібратися в специфіці того чи іншого історичного періоду існування германських племен та його вплив на розвиток германських мов. Завдання для самостійної роботи до кожної теми мають своєю метою сприяння засвоєнню та поглибленню знань, окреслених програмою даної дисципліни.

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ПЕРЕДМОВА

Сучасний етап розвитку мовознавства позначений посиленням інтересом науковців до вивчення природи мовних явищ та їх витоків. Серед необхідних лінгвістичних дисциплін, які закладають основи підготовки філологів-германістів, особливе місце належить “Вступу до германського мовознавства”. Головна мета курсу – сформувати у студентів вищих навчальних закладів ґрунтовні знання з германістики як важливої складової історичної лінгвістики

У свою чергу пріоритетним завданням вищої освіти в Україні є підготовка конкурентоспроможних професіоналів, котрі володіють іноземними мовами, мають змогу гідно представляти нашу країну в соціальних, економічних, культурних проектах на міжнародному рівні, характеризуються як активні, творчі, ерудовані особистості. Реалізація цього завдання актуалізує необхідність професійної підготовки бакалаврів філології з широким спектром можливостей працевлаштування як філолога, лінгвіста, перекладача.

Метою методичних рекомендацій є надання здобувачам вищої освіти знань про історію стародавніх германців – носіїв племінних германських мов (розселення германців на території Європи, їх основні племінні угруповання, виникнення племінних об’єднань і формування перших варварських королівств).

Завданнями методичних вказівок є формування у здобувачів вищої освіти знань про факти історичних змін як прояв загальних закономірностей та специфічних рис і тенденцій у їхньому нерозривному зв’язку з умовами існування романських та германських мов і дати історичне пояснення основним особливостям сучасної системи романо-германських мов, яка склалася в результаті багатовікового розвитку; знайомство з історичними, етнографічними, археологічними даними про походження, побут, суспільний устрій давніх германців.

Дана розробка містить рекомендації до вивчення особливостей формування германських мов і народностей через призму їх історичного

розвитку. До кожної теми наведено ключову інформацію, яка допомагає розібратися в специфіці того чи іншого історичного періоду існування германських племен та його впливу на розвиток германських мов. Завдання для самостійної роботи до кожної теми мають своєю метою сприяння засвоєнню та поглибленню знань, окреслених програмою даної дисципліни.

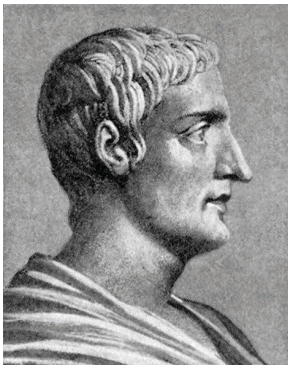
Tema 1.**THE ANCIENT GERMANIC TRIBES: THEIR GENERAL CHARACTERISTICS, WAY OF LIFE AND SOCIAL ORDER ON THE VERGE OF THE COMMON ERA**

Unfortunately, we do not know anything about the ancient Germanic tribes of the Bronze Age, which inhabited Scandinavia and the south coast of the Baltic Sea and the North Sea, because the ancient Germanic tribes had no written language.



The first man to write about the ancient Germanic tribes was Julius Caesar, in full Gaius Julius Caesar, who in addition to his military and political feats is also famous for his writings among which are «Commentarii de bello Gallico» (51 – 52 B.C.) on the Gallic War and «Commentarii de bello Civili» (45B.C.) on the Civil War. In «Commentarii de bello Gallico» he described the life of some ancient

Germanic tribes.



We can also get information about the ancient Germanic tribes from the works of Publius (Gaius) Cornelius Tacitus, who was probably the greatest historian and one of the greatest prose stylist who wrote in the Latin language.

Among his works are the «Germania», describing the Germanic tribes, the «Historial» (Histories), concerning the Roman Empire from 69 to 96 AD and the latter «Annals», dealing with the Roman Empire in the period from 14 to 68 AD. According to Tacitus, the ancient Germanic tribes

occupied large territories to the West from the Rhine. They included more than 50 different tribes, which were united into larger communities. They were not good farmers. And though, they cultivated rye, wheat, beans, barley and flax, they were more skillful in breeding cattle than in farming (cultivating land). On the verge of the Common Era the ancient Germanic tribes had a natural economy and every community or every large family produced all the necessary things (such as tools, clothes, weapons and so on) themselves. The Germanic tribes could forge iron, but it was very expensive because it was mostly used for producing weapon. Fishing and shipbuilding occupied an important place in the life of the inhabitants of the sea coasts.

Thus, for example, *the Svears*, *the Frisians* and *the Saxons* were known as brave seafarers.



THE SVEARS (Latin Suiones) are considered the forefather of the Swedish; they originally inhabited Svealand, a fertile region in central Sweden. The Svears gave Sweden its name (Sverige, or Svea Rike in Swedish, meaning «Kingdom of Svea»).

Swealand was the nucleus from which Sweden developed politically and culturally and later secured its independence.



THE FRISIANS – a Germanic people who spoke a language closely related to English. Their original homeland is Frisia, a historic region of the Netherlands and Germany fronting the North Sea and including the Frisian Islands.

In prehistoric times of uncertain date, the tribal Frisians migrated to the North Sea coastal region between the mouth of the Rhine River, and the mouth of the Ems River and the ousted the resident Celts. From the 1st to the 5th century AD the Frisians were more or less tributary to the Romans. Frisia was then infiltrated by Angles and Saxons on their way to England and was subsequently conquered by the Franks under Charlemagne, who converted the Frisians to Christianity. Later it was divided into several parts, which came under the control of the city of Groningen (ruled by the bishop of Utrecht) and of the counts of Holland. In 1579, Frisia participated in the

revolt of the northern Netherlands against Spanish rule and thus became a province (Friesland) of the republic of the Netherlands.

THE SAXONS – the ancient Germanic tribes lived in primitive patriarchal communities. The most interesting thing is that polygamy was forbidden by their laws. They had no private property and the land belonged to the whole tribe and was usually turned over to large families. Later the stratification of their society took place because of the development of the production relations inside the society and because of the Roman influence.



They began exploiting slaves, but they treated them better than the Romans. In fact, their slaves were serf-peasants which meant that they were given plots of land and the tools necessary for cultivating them, but they had to give a great part of their crops to their «landlord», to whom they entirely belonged. The most distinguished members of the tribes formed the nobility, a new powerful class of rich warriors and statesmen. The society of the ancient Germans was based on the principles of military democracy. However, gradually the power came to the military nobility that formed the Council of the Elders.

The purpose of the great defense walls of the Roman Empire, the limes that ran across central Germany, Hadrian's Wall in England, and the fortifications along the Danube, and also of most campaigns fought in Europe from the time of Augustus had been to protect the area of "civilization" within the empire from the «barbarians» outside. In Scotland and Ireland, the barbarians were Celtic, an artistic, warlike, and highly emotional people, who for several centuries had been withdrawing ever further northwards to the coast of northwestern Europe from the lands they had once held, in France and Germany. On the continent between the Rhine-Danube frontier, Scandinavia, and the Black Sea, lived the Germanic tribes. In spite of the danger they represented to the empire, these tall fair-haired warriors, dressed in skins and draped in gold armbands and chains, fascinated the urbanized Romans. Tacitus claimed to see in them a noble simplicity and vigor that had been lost by the effete Roman of his own day. The way of life of all the Germanic tribes, at least before the influence of Rome affected those closest to the empire, was fairly similar. They had begun to give up a nomadic life and to settle in small village communities separated from each other by the forest. Their political institutions were primitive but important for the future. Law was administered through a tribal court, called a moot, in which all the warriors of the community judged complaints brought by one member of the tribe against another. The court usually settled the matter either by allowing the defendant to take an oath of innocence provided he was supported by friends who swore to his reliability, or by putting the defendant to ordeal. In this case, he might be made to walk through fire. If he were innocent, his wounds would begin to heal in a few days. The chief was chosen by the warriors for his fitness to lead them in war. The warriors in turn swore personal allegiance to the chief, and became members of his *comitatus*, or group of warrior companions. Elective monarchy was thus accompanied by the principle of personal loyalty to one's lord, which became one of the primary social bonds in medieval European society. Beyond these facts, little is known about the German tribes before they began to press again on the weakening Roman Empire in the late IVth century.

Завдання для самостійної роботи:

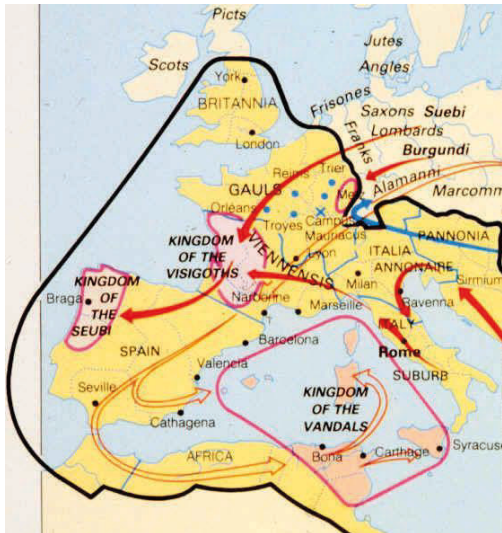
Read the texts and comment on them. Put 5 questions to the texts.

Answer the following questions in the written form.

1. What are characteristics of Germanic tribes?
2. What was the social system of ancient Germanic tribes?
3. What are 3 characteristics of Germanic people?
4. What were the ancient Germanic tribes and their classification?

Tema 2.

THE GERMANIC TRIBES AND THE ROMAN EMPIRE



Upon the decline of Roman imperial power, the Germanic tribes from the east took over vast lands once ruled from Rome. After long period of growth, development and sometimes darkness, the barbarian came of age. Armed with a religion from the Mid-East, Roman law and governmental organization. Greek art and philosophy, the

descendants of these barbarians would spread their culture all over the globe.

Yet, for all the great art, music, philosophy and egalitarian writings about the rights of Man, there is a deep strain of violence which has permeated Western Civilization and it has existed from the birth of the West.

Only the West has made war on such a grand scale – all over the world and with a destructiveness unmatched by any other people. It is only recently that the West has managed to refrain from total war. It was born from war, has lived and thrived by war yet in order to survive, it must now abandon total war.

The Romans began to distinguish the Germanic tribes from the Galus only in the IInd century B.C. From that time on the relations between the Roman Empire and the Germanic tribes began developing rapidly. In 104 BC, Northern Italy and Gallia (Gaul), which were Roman provinces, were invaded by the Cimbri and Teutones, who had defeated a succession of Roman armies in the north (the last in disgraceful circumstance in 105 BC).

Marius Gaius took command against their alarming invasion and defeated them at Aquae Sextial (modern Aix-en-Provence, France). In 102 – 101 he defeated them again near modern Rovigo in the Po River Valley. So, the danger threatening the Roman Empire seemed to be over. The invasion of the Teutones and the Cimbri led to the creation (construction) of the so called «Limes Romanus» which was a rampart (a barrier), separating the Roman territories from those belonging to the Germanic tribes. Despite the existence of «Limes Romanus» the Germanic traders and peasants penetrated into the Roman territories, and settled in the borderlands of the Roman Empire, encouraged by the Roman landowners, who gained profit from them. The first barbarians to penetrate into the Roman Empire were the Marcomanni (or Marcomani). In fact, they brought other smaller Germanic tribes with them.

MARCOMANNI (*Marcomani*) – a Germanic tribe that settled in the Main River valley soon after 100 B.C. To escape Roman aggression in 9 B.C., they migrated east to Bohemia, where under their King Maroboduus they built a powerful confederation of tribes. The Kingdom broke up after a war with the great German leader Arminius and in 19 A.D. they became an exile in Roman territory. For many decades



thereafter the Marcomanni and the Quadi were clients of Rome, receiving frequent subsidies, and many Roman traders settled in their country.

On the one hand, the penetration of the Germanic tribes into the Roman Empire led to the romanization of the Germanic tribes, their rapid cultural and economic development. On the other hand, it led to the barbarization of the Roman Empire, which would finally precipitate (if not cause) its tragic end.



In the IIIrd – Vth centuries A.D., the Germanic tribes invented the runic written language, which was widely spread in Scandinavia and was connected with Witchcraft (the word “rune” means “a mystery”). It was also the period of their extensive migrations, which led to the formation of new tribes and ethnic communities and finally caused the Fall of the Roman Empire.

The most powerful tribes, which took part in the sack of the Roman Empire were *the Huns and the Goths (the Visigoths and the Ostrogoths)*.

THE HUNS – a nomadic pastoralist people who invaded southeastern Europe in 370 AD and then built up an enormous empire there and in central Europe. Appearing from beyond the Volga River in the IVth century they first overran the Alani, who occupied the plains between the Volga and the Don rivers, and then overthrew the empire of the Ostrogoths between the Don and the Dnestr. About 376, they defeated the Visigoths and arrived at the Danubian frontier of the Roman Empire. They extended their power over many of the Germanic peoples of central Europe and fought for the Romans; after the death of Rua the King in 434, they negotiated a peace treaty at Margus with the Eastern Roman Empire.



In 441, Attila the new King launched a heavy assault on the Roman Danubian frontier, advancing almost to Constantinople. In 447, he devastated the Balkans and drove south into Greece as far as Thermopylae. In 451, he invaded Gaul but was defeated by Roman and Visigothic forces at the Battle of the Gatalaunian Plains (of Maurica). In 452, the Huns invaded Italy and sacked several cities. In 453, Atilla died and the Huns ceased to play any significant part in history, gradually disintegrating as a social and political unit.

THE GOTHs. The Goths, ancient Teutonic people, who from the IIIrd to the VIth century AD were an important power in the Roman world. The Goths were the first Germanic people to become Christians. According to the VIth century Gothic historian Jordanes, the Goths came from Sweden across the Baltic Sea to the basin of the Wisla (Vistula) River.

By the 3rd century AD, they had migrated as far south as the lower Danube, around the Black Sea. During that century Gothic Armies and fleets ravaged Thrace, Dacia, and cities in Asia Minor and along the Aegean coast. They captured and plundered Athens in 267 to 268, and threatened Italy. For about a century wars between the

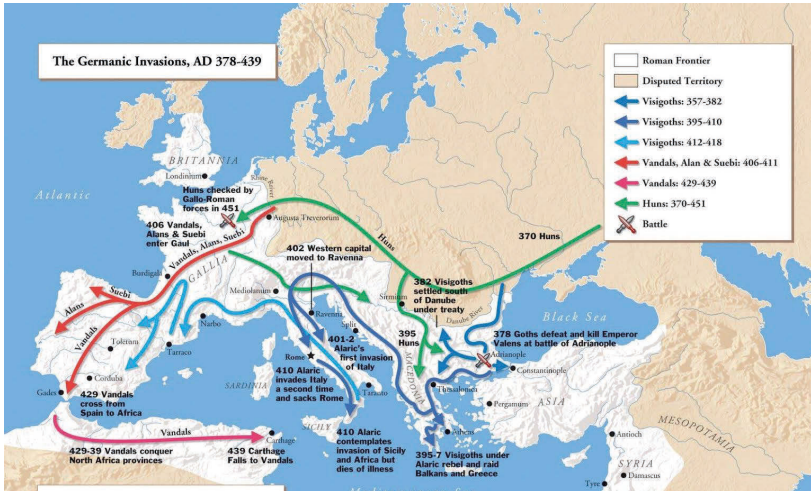
Roman emperors and Gothic rulers devastated the Balkan territory and the northeastern Mediterranean region. Other tribes joined the Goths and under the great king Ermanaric in the IVth century, a kingdom was established that extended from the Baltic Sea to the Black Sea.

About 370, the Goths divided into two separate groups. The Ostrogoths (Low large kingdom east of the Latin Ostrogothae, “the eastern Goths”) inhabited Dniester River on the shores of the Black Sea (part of modern Ukraine and Belarus). The



Visigoths (Low Latin Visigothi, “the good Goths” or “the Noble Goths”) were the western Goths with a domain extending from the Dniester to the Danube River. About 100 years after the birth of Christ, an ancient Teutonic people began moving out of the northern Europe. In time, they overran the Roman Empire. The first of these barbarians to conquer Rome were the Visigoths, or West Goths.

Where the Goths first came from is not definitely known. According to their folklore, their people had once lived far to the north on the shores and islands of what



is now Sweden. After long, slow wanderings through the forests of western Russia, the Goths reached the shores of the Black Sea. In 100 years of contact with the Romans they learned many things, especially the Christian religion.

Christianity was spread among them by a converted Goth, a saintly scholar named Ulfilas. For more than 40 years he labored, first making a Gothic alphabet so that he could translate the Bible and then teaching his people the new faith. This Bible translated by Ulfilas has great historical value, because it is centuries older than the earliest writing to survive in any other Teutonic language.

For a time the Goths ruled a great kingdom north of the Danube River and the Black Sea. Then in 375 AD, the Huns swept into Europe from Asia. They conquered the Ostrogoths, or East Goths, and forced the Visigoths to seek refuge across the Danube within the boundaries of the Roman Empire.

In a battle fought near the city of Adrianople in 378, the Visigoths defeated and murdered Emperor Theodosius in 395, they rose in rebellion under their ambitious young king Alaric and overran a large part of the Eastern Empire. Rome itself fell into the hands of the Visigoths in 410. Alaric led the attack.



Alaric's successors led their people out of Italy and set up a powerful kingdom in southern Gaul and Spain. In the year 507, the Visigoths in Gaul were defeated by the Franks and were forced beyond the Pyrenees. For 200 years their kingdom in Spain flourished. In 711, when the Moors crossed to Spain from Africa, the Visigothic kingdom was destroyed.

The Ostrogoths for a time formed part of a vast horde that followed the king of the Huns, Attila. They settled in the lands

south of Vienna, when the Hunnish kingdom fell apart. Their national hero was Theodoric the Great, a powerful and romantic figure who became king in 474. As a boy, he had been sent as a hostage to Constantinople (now Istanbul) and had been educated there. In 488, he invaded Italy with the permission of the emperor at Constantinople. After several years of warfare, Theodoric captured and killed Odoacer. Odoacer was a barbarian who had usurped the Roman power and had founded a powerful kingdom that included all Italy together with lands north and east of the Adriatic Sea. Theodoric's reign was one of the ablest and best in this period. He failed, however, largely because no permanent union was effected between the barbarians and the Christian-Roman population. All his wise plans for bringing this about proved futile because the Ostrogoths, in common with most Germanic barbarians, had been converted to Arianism, a heretical form of Christianity, and so were hated by the orthodox.

After Theodoric died in 526, the generals of the Eastern Roman Empire reconquered Italy. After fighting a last battle near mount Vesuvius in 553, the Ostrogoths marched out of Italy. They merged with other barbarian hordes north of the Alps and disappeared as a people from history.

THE VISIGOTHS. The first Germanic people to penetrate the frontier of the Empire were the West Goths or Visigoths. They separated from the Ostrogoths in the IVth century AD, raided Roman territories repeatedly and established great Kingdoms in Gaul and Spain. The Goths were receptive to Roman ways of life, developed a taste for Roman luxuries, and adopted the Arian form of Christianity. Many were recruited into the Roman army, and even took offices of state in Constantinople itself. Thus, when the westward drive of a Mongolian people called the Huns from the steppes of Russia overwhelmed the Ostrogoths, the emperor Valens of Constantinople was not unwilling to permit the Visigoths to move into the empire in 376 to defend its Danube frontier. Apparently outraged at the treatment, they had received from imperial officials, the Visigoths took up arms against the emperor, who was defeated and killed at the battle of Adrianople in 378 (now Edirne, Turkey). His successor Theodosius I placated the Visigoths with gifts of land and payment of tribute, and they in return furnished recruits to the imperial army. The victorious Goths then threatened Constantinople.



Theodosius I, who succeeded Valens as emperor in the East, made peace with the Goths and incorporated their army into the Roman forces. From that time on, the Visigoths were an important influence in the Roman Empire. Many, who had settled in Moesia, became farmers and were known as Moeso-Goths. Ulfilas, bishop of the Goths, translated the Bible into Gothic, and was largely responsible for the conversion of the Goths to a form of Christianity called Arianism.

Relations with the Visigoths deteriorated after the death of Theodosius I in 395, when the Empire was divided again between his two sons, Arcadius (reigned 395-408) who inherited the Eastern Roman Empire and Honorius (reigned 395-423) who inherited the Western Roman Empire. On the death of Theodosius in 395, the

Visigoths renounced their allegiance to Rome and chose Alaric I as their ruler. He led his troops against Constantinople in 395, but was persuaded to divert his army into Greece, capturing Athens, then Italy, and in 410, he captured and pillaged the city of Rome. In that same year he was succeeded by Ataulf, who led the Visigoths across the Pyrenees mountain range into Spain and then entered into Illyricum (Yugoslavia).

In Italy, Honorius sought seclusion and luxury in the city of Ravenna, which was well protected by broad marshes, leaving his regent, the Vandal soldier Stilicho, to deal with Alaric's invasion of Italy after 403. Stilicho used strategic cunning as well as bribery to keep the Visigoths away from Rome; but, after Stilicho was unjustly executed on charges of treason, Alaric was able to besiege and finally in August 410 to capture and sack Rome. It was eight hundred years since a foreign invader had broken through the walls of Rome. "The world sinks into ruin", wrote St. Jerome. "Yes! But shameful to say our sins still live and flourish. The renowned city, the capital of the Roman Empire, is swallowed up in one tremendous fire; and there is no part of the earth where Romans are not in exile". Fortunately, Jerome was exaggerating. Few people were killed; the houses of nobles were plundered. The Forum was set ablaze, but all the churches were spared. Alaric even organized a fine procession to Saint Peter's to present the treasures he had saved for the pope. Alaric died shortly afterwards, and a river was temporarily diverted to provide a secure grave for him in its bed.

From 415 to 418, under the next ruler, Wallia, the Visigoths extended their realm over a great part of Spain and southern Gaul, with Toulouse as their capital. Wallia was succeeded by the reputed son of Alaric, Theodoric I, who died fighting as an ally of Rome against the Huns at the Battle of Chalons. The most notable of the Spanish Visigothic kings was Euric, who reigned from about 420 to 484. He was a son of Theodoric I. Under Euric, who declared his rule to be independent of any federation with Rome, the kingdom of Toulouse included almost all of Spain and most of Gaul west of the Rhone River and south of the Loire River. Euric introduced many aspects of Roman civilization and drew up a code of law combining Roman and German elements. The kingdom was, however, continually beset by both internal and external

difficulties. The kingship was nominally elective, and the powerful Visigothic nobles stood against attempts to found a hereditary royal house. Externally, the Byzantine Empire and the Franks menaced the Visigothic lands. In order to instill greater loyalty in his rebellious Roman and Christian subjects, Alaric II in 506 introduced the collection of laws known as the Breviary of Alaric. A year later, Clovis I, king of the Franks, defeated the Visigoths at the Battle of Vouille, in which Alaric II was killed. Most of Provence was separated from the Gothic lands, and the Visigothic kingdom was confined almost entirely to Spain. Despite the attempts of a long line of Gothic kings to hold the kingdom together, the power of line Visigoths steadily declined. Although they were tolerant of the Catholic worship in the areas they controlled, they were isolated from the Latin population for almost two centuries by their refusal to give up Arianism. Their last homeland would be Septimania and a large part of Spain and in 711 they would be destroyed by the Muslims. The last king, Roderick, was defeated and probably killed by the Muslims in the Battle of Rio Barbate. By 713 Spain was partially conquered by the Moors, and the Visigothic power survived in the independent Christian kingdom of Asturias.

THE VANDALS. Even before the Goths sacked Rome, another Germanic tribe, the Vandals, had pushed into the Empire over Rhine. Crossing France, they settled for a short while in Spain, from which the Visigoths expelled them. Then they crossed the Straits of Gibraltar, conquered the rich province of North Africa, built themselves a fleet, and in 455 sacked Rome with greater thoroughness than the Visigoths.

They took the treasures from the Emperor's palaces on Palatine hill and even the tile from the roofs of the temples, and returned with their spoil to their new capital of Carthage. As Arian Christians, they persecuted their Catholic subjects, and thus, as a result of internal dissension, were so weakened that they fell easy prey to the armies of the East Roman Emperor Justinian in 533.



THE OSTROGOTHS. When the Huns swept into Europe about 370, many of the Ostrogoths were conquered and compelled to aid their conquerors. They joined the king of the Huns, Attila, in his expedition against Gaul in 451 and many Ostrogoths were killed by the Visigoths at the Battle of Chalons. When the Huns were finally forced back, the Ostrogoths again became independent. With the permission of Rome, they settled in Pannonia, an area now including western Hungary, northern Croatia, Slovenia, and eastern Austria. They were joined by other Ostrogoths who had taken

refuge within the Roman Empire at the coming of the Asians.

In 474 Theodoric, the greatest and one of the most talented leaders of all the Germanic people, was elected to the throne.

He had spent ten years in Constantinople as a hostage, knew both Latin and Greek, and had developed a profound admiration for the ancient civilization he had been forcibly acquainted with.

He had not, however, lost his tribal skills, for after conquering most of northern Italy, he demonstrated his ability with the broad-sword by slicing in two rival for control of Italy and his ruthlessness by exterminating the rival's family. Theodoric then showed more constructive statesmanship.



From 493 till his death in 526, he governed Italy and large parts of the Balkans as the regent of the emperor in Constantinople and as King of the Goths, establishing both in title and in actuality a successful policy of racial coexistence. The Goths took one-third of the land and houses and all military duties. The Romans kept the rest, and devoted themselves to peaceful pursuits. Gothic law applied to Goths, Roman law to Romans. Intermarriage was forbidden. Although Theodoric was an Arian Christian, he tolerated the Catholic religion and even the Jewish and other faiths. "Religion is not something we can command", he said. "No one can be forced into a faith against his will". He showed great concern for Roman culture. He restored monuments that had fallen into ruin, including the Coliseum in Rome, where circuses were still presented. But it was at the capital of Ravenna that the Ostrogothic king showed the heights of civilization that could be achieved with the fusion of Germanic and Roman skills.

Ravenna had been made the capital of the western part of the Roman Empire because of its excellent harbor and because it was protected by wide marshes. It was a city of islands, canals, bridges and causeways, looking across lagoons to the Adriatic Sea. Here Theodoric found that the Roman artists had brought to perfection one of the most demanding and uncompromising of all artistic forms, the art of mosaic; and it was for this achievement that his Ravenna would be principally remembered. In mosaic the artist must set enormous numbers of tiny bits of marble, enamel, glass and colored stone into damp cement. He cannot produce those subtleties of expression possible in an oil painting, but must seek an overall effect usually visible only from a distance. But in return he is able to use the play of light not only upon the many different angles of the tiny mosaic stones but within the mosaic itself.

In Ravenna, the artists were developing new materials for this art, applying gold leaf to glass cubes and covering them again with a thin film of glass, using metallic oxides to produce variations of color, or employing mother of pearl to produce just the right effect of creamy perfection. In the windows, they often used thick sheets of alabaster, so that the entering light already had a soft opacity before playing upon the planes of yellow marble and the complexity of the mosaic surface. In Ravenna, they constructed buildings as though they were galleries meant to display mosaics, with bare wafts designed to permit the artist to create the largest, most complex compositions yet attempted in that exacting form of art. One last advantage is still evident today; the process is almost permanent. Unlike frescoes, which fade fairly rapidly, many of the mosaics in Ravenna have required no restoration, and shine as brightly today as in the VIth century.

The building that turned Theodoric to the use of mosaic for his churches and palaces was the tiny mausoleum of Gaila Placidia, probably the tomb of an emperor's daughter who had been married to a Visigothic prince. The architecture was simple, a cross of unadorned brick with very small windows. Its mosaics however are the loveliest possible introduction to the art that was the glory of Ravenna and later of Constantinople itself. The mosaic over the entrance to the mausoleum represents the

good shepherd, a kindly protector, not feeding his sheep but patting them benevolently on the nose. He is dressed in a stunning robe with red piping and deep blue stripes that could appear unchanged at a present-day fashion show. In the center of the tiny chapel, one turns to look upward to the dome, the Dome of Heaven, lit up by almost eight hundred golden stars; these become smaller as the dome rises, increasing the sensation of the swirling distance wherein a gold cross symbolizes Redemption.

Theodoric called on the skilled mosaic artisans to decorate one of the most beautiful basilicas in Euriope, Sant Apollinare Nuovo. The church consists of a central aisle, with a narrow nave on each side separated by a line of columns, with a small semicircular apse at the east end. As one steps inside the central nave one at once feels the rushing, forward motion built up by the long line of columns surmounted by the figures in the mosaics above. On each side are twelve columns of Greek marble, topped by delicately carved capitals. The mosaic carries on the forward motion of the pillars. On the north side is a procession of 22 virgin martyrs, preceded by a group of the three Wise Men bringing gifts to the Madonna and the child Jesus. Again, the clothes are amazingly modern. The three kings seem to be wearing stretch pants decorated with the most imaginative designs in orange and deep vermilion. Indeed, King Caspar seems to be wearing a pair of leopard-skin tights. We are a long way from the impersonality of Greek sculpture, and the three men, one brown-bearded, one white-bearded, and one clean-shaven, are hardly idealized pictures of piety. On the opposite side of the church, above a line of 22 male martyrs, there is a whole panoply of scenes, each one worth looking at in detail. Perhaps most moving of all is the scene of the paralytic being lowered on ropes from a roofless building to be healed by Christ below.

After various periods of warfare and alliance with Zeno, the Byzantine emperor, Theodoric invaded Italy in 488 (with the consent and advice of the emperor), slew Odoacer, the first barbarian ruler of Italy, and became ruler of the Gothic Kingdom of Italy. He held the power although not the title of the Western Roman emperors. A Roman consul was given nominal authority, and the two peoples lived together

amicably, with Roman culture greatly influencing the Teutons. Invading southward from the Baltic Sea, the Ostrogoths built up a huge empire stretching from the Don to the Dniester rivers (in present-day Ukraine) and from the Black Sea to the Pripet Marshes (southern Belarus). The unity of Romans and Goths could be preserved only by a ruler of the stature of Theodoric. After his death in 526, disruption in Italy became so violent that in 535 the Byzantine emperor Justinian I sent his general Belisarius to conquer the peninsula. The Byzantines broke the Gothic power in 555, and the throne of Italy was filled by the exarchs (Byzantine governors) of Ravenna.

The Ostrogoths themselves gradually became absorbed into other tribes, such as the Alani, Vandals, Franks, and Burgundians, who had established themselves in the dominions of the old Roman Empire. Thus, the Visigoths, the Ostrogoths and the Vandals, who were largely responsible for the disappearance of the Roman Empire in the West, left little lasting trace. The Franks and the Anglo-Saxons, however, were to become the principal creators of medieval civilization.



THE FRANKS lived between the North Sea and the upper Rhine, and they never gave up this territory but expanded from it both westward and eastward.

Most of France was in the hands of the Visigoths and another Germanic tribe, the Burgundians, when the Franks began their conquests in the 5th century. Under their powerful king, Clovis (reigned 481 – 511), they defeated both the Visigoths and the Burgundians, and established control over most of modern France. The crucial event in the reign of Clovis occurred in 496, during one of his many battles. Apparently influenced by his wife, who was Catholic, Clovis promised to give up his paganism and to become Christian if he were victorious. He kept his promise, and took three thousand of his warriors with him to be baptized in the local shrine. By his conversion to Catholicism, Clovis accepted the ecclesiastical structure of Gaul based upon the original Roman administration, won the alliance of the Catholic clergy, and took for the Frankish armies the task of crusader against non-Catholic barbarians.

At the same time, he made possible the intermingling of the Germanic tribesmen with the original Romanized population of France. Once the religious barrier was removed, intermarriage was permitted. The Germanic language slowly gave way to the rough Latin that was to turn gradually into French. The constitutional ideas of Romans and Germans were combined, usually to the benefit of the absolutism of the Germanic kings. Roman agricultural practices were taken up by the Germans, who contributed their ability to open up the heavy clay soils that appeared once the forests had been cleared. What distinguished the Frankish kingdom was not the height of its culture. Clovis was no Theodoric, and his capital city of Paris was no Ravenna. The Franks were creating a new people whose culture would be a genuine fusion of Roman and Germanic elements.

Завдання для самостійної роботи:

Read the texts and comment on them. Put 3 questions to each text.

Dwell on the following topics.

1. Classification of the Germanic Tribes.
2. The way of life of the Germanic Tribes and relations with the Roman Empire.

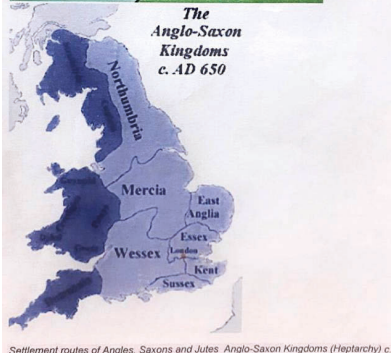
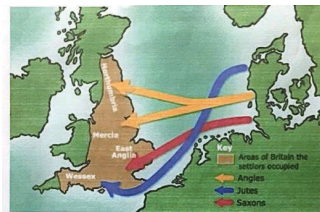
Тема 3.

THE GERMANIC TRIBES

ON THE TERRITORY OF GREAT BRITAIN

Whereas in France, the original Romanized inhabitants vastly outnumbered the invading Franks, in England in the Vth century A.D. the Germanic invaders, *the Saxons, the Angles and the Jutes* from northern Germany and Denmark, drove most of the original Celtic inhabitants to Cornwall, Wales and Scotland in the far western regions of the British Isles. The invaders, whom for convenience we call the Anglo-Saxons, ignored most of the Roman achievements they found. They disliked the land already being farmed, which was mostly light chalky soil on the hilltops, and preferred the clay lands of the river valleys. They paid no attention to Roman law, but introduced a wholly Germanic tribal system of government. They arrived as pagans, and were converted only at the end of the VIth century by St. Augustine's mission sent directly from Rome. The Anglo-Saxons thus received what Romanization they had from the Catholic Church. From the Roman Empire itself, they acquired only the roads. By contrast even with Clevis' Paris, life in Anglo-Saxon England was rough, drab and dangerous.

THE SAXONS – a Germanic people, who in ancient times lived in the area of modern Schleswig and along the Baltic coast. The period of Roman decline in the West was marked by vigorous Saxon piracy in the North Sea. During the early part of the 5th century A.D. the Saxons spread rapidly through north Germany and along the coasts of Gaul and Britain. The coastal stretch from the Elbe to the Schelolt rivers however was held by the Frisians, on whom the Saxons had great influence. Their expansion brought



collision with the Franks. In 772, the Frankish ruler Charlemagne decided on a campaign of conquest and conversion of the Saxons.

With interruptions, the Saxon wars lasted 32 years and ended with the incorporation of the Saxons into the Frankish Empire.

The Venerable Bede (in *Historia ecclesiastica*) described the Germanic invaders of Britain as Angles, Saxons and Jutes and said that the East, West and South Saxons (of Essex, Wessex and Sussex) were descended from the Saxons. However, all the invaders of Britain were closely related and spoke dialects similar to each other and to the Frisian language. On the other hand, the dialect of the continental Saxons underwent considerable approximation to High Germanic and became different from the English and Frisian. For this reason, when Procopius alleged that the inhabitants of Britain were Britons, Angles and Frisians, he was no doubt confusing Frisians and Saxons, owing to their close relationship and to the extensive Saxon.



The Saxon War of Charlemagne

THE ANGLES – a Germanic people, which together with the Jutes and Saxon invaded England in the Vth century AD. The Angles gave their name to England as well as to the word “Englisc” used even by Saxon writers to denote their vernacular tongue. They are first mentioned by Tacitus (Ist century AD) as worshippers of the

deity Nerthus. According to the Venerable Bede in Ecclesiastical History of the English People, their continental homeland was centered in Angulus, traditionally identified as the Angeln district in Schleswig between the Schlei inlet and the Trensburger Forde, which they appear to have abandoned at the time of their invasion of Britain. They settled in large numbers (Vth – VIth centuries AD) in the Kingdoms of Mercia, Nurthumbria and East Middle Anglia.

THE JUTES – a Germanic people, who with the Angles and Saxons invaded Britain in the Vth century AD. They have no recorded history on the European continent, but their home was in the Scandinavian area (probably Jutland), and those who did not migrate were later absorbed by the Danes.

At first, the Germanic tribes only raided Britain, but after 430 AD they began to settle. The Jutes settled mainly in Kent and along the south coast, and were soon considered no different from the Angles and Saxons. The Angles settled in the east and also in the north Midlands, while the Saxons settled between the Jutes and the Angles in a band of land from the Thames Estuary westwards. The Anglo-Saxon migrations gave the large part of Britain its new name, England, “the land of the Angles”.

The British Celts fought the raiders and settlers from Germany as well as they could. However, during the next hundred years they were slowly pushed westwards until by 570 they were forced west of Gloucester. Finally, most were driven into the mountains in the far west, which the Saxons called “Weallas” or “Wales”, meaning “the land of the foreigners”. In the north, other Celts were driven into the lowlands of the country, which became known as Scotland. Hardly anything is left of Celtic language or culture in England, except for the names of some rivers: Thames, Mersey, Severn and Avon, and two large cities: London and Leeds.

The strength of Anglo-Saxon culture is obvious even today. Days of the week were named after Germanic gods: Tig (Tuesday), Wodin (Wednesday), Thor (Thursday), Frei (Friday). New place-names appeared on the map. The first of these show that the earliest Saxon villages, like the Celtic ones, were family villages. The ending mean folk of family, thus “Reading” is place of the family of Rada,

“Hastings” – of the family of Hasta. “Ham” means farm, “ton” means settlement. Birmingham, Nottingham or Southampton, for example, are Saxon place-names. Because the Anglo-Saxon kings often established settlements, Kingston is a frequent place-name.

The Anglo-Saxons established a number of Kingdom, some of which still exist in country or regional names to this day: Essex (East Saxons), Sussex (South Saxons), Wessex (West Saxons), Middlesex (probably a kingdom of Middle Saxons), East Anglia (East Angles). By the middle of the VIIth century, the three largest kingdoms, those of Northumbria, Mercia and Wessex, were the most powerful.

Under the impact of these Germanic invaders, the control of the Roman Empire in Western Europe disappeared. The last emperor in the West was the boy ruler Romanus Augustulus, who was killed in 476 by the Germanic chieftain Odoacer. Odoacer however did not declare that he had put an end to the Roman Empire in the West. He sent the insignia of the emperor back to Constantinople with the message that the Empire needed only one emperor, and that he would act as the representative of Constantinople in Italy. Odoacer felt, in short, that he had reunited the Roman Empire. However, the Roman Empire in the West had fallen. Britain, France, the Low Countries, Spain, north Africa and Italy itself were all in the hands of Germanic invaders, whether or not those invaders paid lip service to the emperor in faraway Constantinople.

Завдання для самостійної роботи:

Read the texts and comment on them. Put 3 questions to each text.

Dwell on the following topics.

1. The Germanic Tribes on the territory of Great Britain.
2. Their customs and ways.

Tema 4.

GOVERNMENT AND SOCIETY

The Saxons created institutions, which made the English State strong of the next 500 years. One of these institutions was the King's Council, called the Witan. The Witan probably grew out of informal groups of senior warriors and to whom kings like Offa had turned for advice or support on difficult matters. By the 10th century the Witan was a formal body, issuing laws and charters. It was not at all democratic, and the king could decide to ignore the Witan's advice.

But he knew that it might be dangerous to do so. For the Witan's authority was based on its right to choose kings, and to agree the use of the king's laws. The Saxons divided the land into new administrative areas, based on shires, or Counties. "Shire" is the Saxon word, "county" –



the Norman one, but both are still used. (In 1974 the counties were reorganized, but the new system is very like the old one). Over each shire was appointed a shire reeve, the king's local administrator. In time, his name became shortened to «sheriff». Anglo-Saxon technology changed the shape of English agriculture. The Anglo-Saxons introduced a heavy plough, which was able to plough in long straight lines across the field. It was particularly useful for cultivating heavier soils.

The Saxons settled previously unfarmed areas. They cut down many forested areas in valleys to farm the richer lowland soil, and they began to drain the wet land.

Завдання для самостійної роботи:

Read the text and comment on it. Put 5 questions to the text.

Dwell on the following topics.

1. The Vikings.
2. Their expansion in Europe.

Tema 5.

CHRISTIANITY

The Anglo-Saxons belonged to an older Germanic religion, and they drove the Celts into the west and north. In the Celtic areas Christianity continued to spread, bringing paganism to an end.

In 597, Pope Gregory the Great sent a monk, Augustine, to reestablish Christianity in England. He went to Canterbury, the capital of the king of Kent. Augustine became the first Archbishop of Canterbury in 601. He was very successful. Several ruling families in England accepted Christianity. However, Augustine and his group of monks made little progress with the ordinary people.



It was the Celtic Church, which brought Christianity to the ordinary people of Britain. The Celtic bishops went out from their monasteries of Wales, Ireland and Scotland, walking from village to village reaching Christianity. In spite of the differences between Anglo-Saxons and Celts, these bishops seem to have been readily accepted in Anglo-Saxon areas.

England had become Christian very quickly. By 660 only Sussex and the Isle of Wight had not accepted the new faith.

Завдання для самостійної роботи:

Read the text and comment on it. Put 5 questions to the text.

Dwell on the following topics.

1. Conversion of the Germanic Tribes to Christianity.
2. The Formation of Christian Communities on the territories occupied by the Germanic Tribes.

Тема 6. THE VIKINGS

Towards the end of the VIIIth century new raiders were tempted by Britain's wealth. These were the Vikings, a word that probably means either "pirates", or "the people of the sea inlets", and they came from Norway and Denmark. Like the Anglo-Saxons they only raided at first. They burnt churches and monasteries along the east, north and west coasts of Britain and Ireland. London was itself raided in 842.



In 865, the Vikings invaded Britain once it was clear that the quarrelling Anglo-Saxon kingdoms could not keep them out. This time they came to conquer and to settle. The Vikings quickly accepted Christianity and did not disturb the local population. By 875, only King Alfred in the West of Wessex held out against the Vikings, who had already taken most of England. After some serious defeats Alfred won a decisive battle in 878, and eight years later he captured London. He was strong enough to make a treaty with the Vikings. Viking rule was recognized in the east and north of England. It was called Danelaw, the land where the law of the Danes ruled. In the rest of the country Alfred was recognized as king. During his struggle against

the Danes, he had built walled settlements to keep them out. These were called “burghs”. They became prosperous market towns, and the word, now usually spelt “borough”, is one of the commonest endings to place names, as well as the name of the unit municipal or town administration today.

By 950 England seemed rich and peaceful again after the troubles of the Viking invasion. Soon afterwards, the Danish Vikings started raiding westwards. The Saxon king, Ethelred decided to pay the Vikings to stay away. To find the money he set a tax on all his people, called “Danegeld”, or “Danish money”. It was the beginning of a regular tax system of the people, which would provide the money for armies.

When Ethelred died Cnut (or Canute), the leader of the Danish Vikings, controlled much of England. He became king for the simple reason that the royal council, the Witan, and everyone else, feared disorder. Rule by a Danish king was far better than rule by no one at all. Cnut died in 1035, and his son died shortly after, in 1040. The Witan chose Edward, one of Saxon Ethelred’s sons, to be a king.

Edward, known as “the Confessor”, was more interested in the Church than in kingship. Church building had been going on for over a century, and he encouraged it. By the time Edward died there was a church in almost every village. The pattern of the English village, with its manor house and church, dates from this time. Edward started a new church fit for a king at Westminster, just outside the city of London. In fact, Westminster Abbey was a Norman, not a Saxon building, because he had spent almost all his life in Normandy, and his mother was a daughter of the duke of Normandy. As their name suggests, the Normans were people from the North. They were the children and grandchildren of Vikings, who had captured, and settled in northern France. They had soon become French in their language and Christian in their religion. However, they were still well known for their fighting skills.



Edward only lived until 1066, when he died without an obvious heir. Edward had brought many Normans to his English court from France. These Normans were not liked by the more powerful Saxon nobles, particularly by the most powerful family of Wessex, the Godwinsons. It was a Godwinson, Harold, whom the Witan chose to be the next king of England. He had no royal blood, but he seemed a good choice for the throne of England.

Harold's right to the English throne was challenged by Duke William of Normandy. Harold was faced by two dangers, one in the south and one in the north. The Danish Vikings had not given up their claim to the English throne. In 1066 Harold had to march north into Yorkshire to defeat the Danes. No sooner had he defeated them than he learnt that William had landed in England with an army. His men were tired, but they had no time to rest. They marched south as fast as possible.



Harold decided not to wait for the whole Saxon army, the Tyrol, to gather because William's army was small. He thought he could beat them with the men who had done so well against the Danes. However, the Norman soldiers were better armed, better organized, and were mounted on horses. If he had waited, Harold might have won, but he was defeated and killed in the battle near Hastings.

William marched to London, which quickly gave in when he began to burn villages outside the city. He was crowned king of England in Edward's new church of Westminster Abbey on Christmas Day, 1066. A new period had begun.

Завдання для самостійної роботи:

Read the text and comment on it. Put 5 questions to the text.

Dwell on the following topics.

1. The Vikings.
2. Their expansion in Europe.

Тема 7.**THE NORMAN CONQUEST**

Towards the close of the OE English period an event occurred which had a greater effect on the English language than any other in the course of its history. This event was the Norman Conquest in 1066. The Norman Conquest changed the whole course of the development of the English language. An event of such far reaching consequences must be considered in some details.



The Origin of Normandy

On the northern coast of France directly across from England is a district extending some one hundred kilometers back from the Channel and known as Normandy. It derives its name from the bands of Northmen who settled there in the ninth and tenth centuries. Readily adoption the ideas and customs of those among whom they lived, the Normans have soon absorbed the French language and gave up their own. In the 11th century, at the time of the Norman Conquest, the civilization of Normandy was essentially French, and the Normans were among the most advanced and progressive of the peoples of Europe.



The Year 1066

In January 1066, English King Edward the Confessor died childless. The most influential of the nobles was Godwin, earl of the west Saxon earldom. He was a shrewd, capable man and was Edward's principal adviser. The day after Edward's death the son of Godwin Harold was elected King. His election did not go unchallenged.



William, the duke of Normandy at this time, was a second cousin to the late king. Though this relationship did not give him any right of inheritance to the English throne, he had nevertheless been living in expectation of becoming Edward's successor. Only by force could William obtain the crown to which he believed himself untitled. Having determined upon his course of action, he lost no time in beginning preparation. He secured the cooperation of his vassals by the

promise of liberal rewards, once England was his to dispose.

In September, he landed at Hevensey, on the south coast of England, with a formidable force. The well-armed Norman knights met the Anglo-Saxon troops gathered by Harold at Hastings on October 14, 1066. The battle raged with varying fortune all day, but finally the Anglo-Saxons gave away.

It must be mentioned, that many rich earls did not help Harold in this fight against the invaders. During the battle, Harold was pierced in the eye by a Norman arrow. Two of his brothers had already fallen. Deprived of their leaders, the English army became disorganized. Sometime later London was forced to open its gates to the conqueror.

William became king of England and was called William the Conqueror. In the course of a few years, there were revolts in various parts of the country; however, the Norman invaders became masters of England.

The Norman Settlement

William's possession of the throne was attended by all consequences of the conquest of one people by another. William began confiscating the lands of the English barons and replacing the Anglo-Saxon nobility by Norman nobles and knights who became the ruling group. They spoke French, namely Norman dialect. The confiscation of lands and their distribution among the Norman nobility completed the establishment of the feudal system in England.

As a result of the Conquest, all the posts in the government and in church were given to the Normans or Frenchmen. During the reign of William the Conqueror (1066 – 1087), about 200 000 Frenchmen migrated to England. The Normans ruled with a hard hand, and the defeated Saxons suffered oppression and indignities.

During several centuries after the Conquest, French was the official and predominant language. It was the language of the King's court and the government, of the court of law and the church. English was spoken by the lower classes – by peasants and the urban masses. English had been almost entirely a spoken language for 3 centuries, no longer restrained and kept from change by literary models.

The tendency to speak English was becoming constantly stronger even in those two most conservative institutions, the church and the universities. During the Hundred Year's War (1337 – 1453), the French was the language of the enemy and its disuse was greatly accelerated. In 1363 (under King Edward III), the Parliament decided that the language of the court and law would be English from that time on.

By the end of the XIVth century, the supremacy of French was over and the rise of the London dialect began to become the foundation of the English national language.

The victory of English was due to the rise of social layers that spoke it – the gentry and the town bourgeoisie, which took the upper hand in the struggle against the feudal top layer of society.

Завдання для самостійної роботи:

Read the text and comment on them. Put 5 questions to each text.

Be ready to answer the following questions.

1. What was the Norman Conquest?
2. How big was William's army during the Norman Conquest?
3. How did the Norman Conquest affect the English language?

List of Used and Recommended Literature:

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