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People's Democratic Republic of Algeria

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي

Ministry of Higher Education and Scientific Research

University of Tlemcen
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Languages
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جامعة تلمسان
كلية الآداب واللغات
قسم اللغة الإنجليزية

Anglo-Saxon Culture and Civilization

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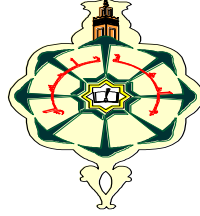
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Preface

Welcome to the handout on Anglo-Saxon civilization and culture! This comprehensive guide has been carefully crafted to assist beginners, who come from diverse academic backgrounds, in their journey of exploring the rich history and cultural heritage of the Anglo-Saxons. We understand that studying the civilization and culture of a foreign land can be challenging, especially when it is not extensively covered in your curriculum. Thus, we have designed this handout as a reliable aid to ease your learning experience and provide you with a solid foundation in this fascinating subject.

Our primary objective in creating this handout is to alleviate your concerns and empower you with the knowledge required to appreciate the complexities of Anglo-Saxon history and culture. We recognize that many of you have expressed a desire for a basic guidebook authored by your teachers, and we are pleased to offer this compilation of our lectures as a means of fulfilling that need. By condensing the main instructions into a well-organized program, we aim to provide you with a clear roadmap to navigate the intricacies of Anglo-Saxon civilization.

The first semester of this handout focuses on the various aspects of Anglo-Saxon history and culture. It takes you on a chronological journey, exploring the movements and development of the different waves of conquerors and settlers in Britain. Alongside, we delve into the political, cultural, social, and economic effects of the diverse governments and ethnic groups that ruled the British Isles, as well as their interactions with the broader European world. By comprehensively covering these topics, we aim to lay a solid foundation and set the stage for a deeper understanding of the New World and European exploration in the second semester.

The second semester takes a closer look at the beginnings of American history and the construction of British colonies, examining both the humanistic and political

aspects. We provide insights into the various forms of human servitude and exploitation, starting from the initial encounters with the indigenous peoples of the Americas, through the harrowing era of slavery and the transatlantic trade, and concluding with an exploration of the profound impacts of these historical phases. By delving into these critical periods of human history, we hope to foster a greater understanding and appreciation for the complexities of our shared past.

Our ultimate goal with this handout is to facilitate your comprehension of human history, while simultaneously alleviating any frustrations or boredom that you may have previously associated with the study of history, civilization, and culture. We understand that this realm can initially appear unfamiliar and awkward, but we believe that by presenting the material in an engaging and accessible manner, we can enhance your analytical spirit and promote a greater tolerance for cultural diversity in the Western world. Additionally, this handout offers a wealth of vocabulary related to the field of study, enriching your language skills and enabling you to express your ideas more effectively in English.

We sincerely hope that this handout serves as a valuable resource throughout your journey of learning about Anglo-Saxon civilization and culture. We encourage you to approach the material with an open mind and a sense of curiosity, embracing the opportunity to expand your knowledge and broaden your perspective. May this guidebook be your companion in unraveling the intricacies of the past and discovering the profound impact of the Anglo-Saxons on the world we inhabit today.

**First Semester: Introduction to
British Civilization and Culture**

Lecture One: United Kingdom of Great Britain and Northern Ireland

1.1 Introduction

A language sums up the civilization of a given people in any given country. To know a people is first of all to speak its language. Conversely, to learn a language is to learn about a people, about its history, its achievements, its struggles, its weaknesses, and its hopes.

1.2. Geography and Borders

The United Kingdom is an island country located off the northwestern coast of mainland Europe. The United Kingdom forms an archipelago that comprises the whole of the island of Great Britain which contains England, Wales, and Scotland as well as the northern portion of the island of Ireland. The name Britain is sometimes used to refer to the United Kingdom as a whole. Collectively, the group of islands is known as the British Isles.

The only land border of Britain is with the Irish Republic. The United Kingdom is surrounded by the sea like the Atlantic Ocean, the North Sea, the English Channel, and the Irish Sea. The geography is mainly rocky hills and low mountains. At its broadest, the United Kingdom is 500 km across. From the northern tip of Scotland to the southern coast of England, it is about 1,000 km. No part is more than 120 km from the sea. The capital, London, is situated on the tidal River Thames in southeastern England.

The capital London is among the world's leading commercial, financial, and cultural centers. Other major cities include Birmingham, Liverpool, Manchester in England, Belfast and Londonderry in Northern Ireland, Edinburgh and Glasgow in Scotland, and Swansea and Cardiff in Wales.

1.3. Politics

The government is a constitutional monarchy and a commonwealth. The chief of the state is the queen and the head of the government is the prime minister. Politically speaking, there are two states in the British Isles. One of them is the Republic of Ireland which took its independence in 1922. Its capital is Dublin. The second state in the British Isles is the United Kingdom of Great Britain and Northern Ireland. This state governs the remaining isles (Scotland, Wales, Northern Ireland, England, and most of the smaller islands) and its capital is London.

1.4. Ethnicity and Religion

For centuries people have migrated to the British Isles from many parts of the world, some to avoid political or religious persecution, others to find a better way of life or to escape poverty. In historic times migrants from the European mainland joined the Celtic indigenous population of Britain during the Roman Empire and the invasions of the Angles, Saxons, Jutes, Danes, and Normans. The Irish have long made homes in Great Britain.

Many Jews arrived in Britain toward the end of the 19th century and in the 1930s. Christianity with its diverse branches is the dominant religion in UK, 59 per cent. Nevertheless, other religions co-exist together in the country like Islam 4, 4 percent, Hindu 1, 3 percent, and others, like non-religious people exist in the UK.

1.5 Languages

Some earliest languages still survive in the two forms of Celtic: the first is Goidelic, from which Irish, Manx, and Scottish Gaelic are derived. The second one is Brythonic, from which the old Cornish language and modern Welsh have developed. Among the contemporary Celtic languages, Welsh one is the strongest and still spoken in Wales. Modern English is derived mainly from the

Germanic dialects spoken by the Angles, Saxons, and Jutes (whom all arrived in Britain in the 5th century AD.¹) and heavily influenced by the language of the Danes (Vikings), who began raiding the British Isles about 790 and subsequently colonized parts of northern and eastern England.

¹ Anno Domini: Standardized under the Julian and Gregorian calendars, the system spread throughout Europe and the Christian world during the centuries that followed. AD stands for **Anno Domini**, Latin for “in the year of the Lord”, while BC stands for “before Christ”.

Geographical Map of United Kingdom of Great Britain



SOURCE: https://geology.com/world/united-kingdom-satellite-image.shtml#google_vignette

Lecture Two: The Earliest Settlers of Britain

1. The Iberians

The first settlers who came to settle England about 3000 or 2500 BC or during the Bronze Age, are called the Iberians. They are initially from the Iberian Peninsula (nowadays Spain and Portugal). Very little is known about them except some information extracted from archaeological research about their physical appearance; they were dark-haired and dark-skinned people. They were primitive and lived on hunting and later they learned to farm and used bronze to produce weapons. They raised animals and used them as a source of food and clothing and energy. They settled in the western part of Britain and Ireland. It is said that they raised Stonehenge which is known as a centre of religious worship. Other smaller Henges are found in different parts of the country.

2. The Celts

From around 750 BC to 12 BC, the Celts were the most influential people in central and northern Europe. There were many groups (tribes) of Celts, speaking a vaguely common language. The word Celt comes from the Greek word, *Keltoi*, which means barbarians and is correctly pronounced as "Kelt".

No one called the people living in Britain during the Iron Age Celts until the eighteenth century. The Romans called these people *Britons*, not Celts. The name Celt is a 'modern' name and is used to collectively describe all the many tribes of people living during the Iron Age. The Iron Age Celts lived in Europe 750 years before Jesus was born. The Iron Age ended on AD43 (43 years after Jesus was born) when the Romans invaded Britain. The Celts are called Iron Age Celts.

2.1 The Celts Original Lands

The Celts lived across most of Europe during the Iron Age. Several hundred years before Julius Caesar, they occupied many parts of central and Western Europe, especially what are now Austria, Switzerland, southern France, and Spain. Over several years, wave after wave, they spread outwards, taking over France and Belgium and crossing to Britain. Northwest Europe was dominated by three main Celtic groups:

- the Gauls
- the Britons
- the Gaels

2.2. Written accounts

People visiting Britain wrote of their impressions of the people and the things they saw. Many of these reports are biased. Much of what Julius Caesar wrote about has since been proved wrong. First, we know that early Britons *did* sow (plant) corn. Their ancestors had been farming for hundreds of years. Second, they were not clad (dressed) in skins. The Bronze Age introduced sewing implements that made it possible to tailor clothing. Third, not every Britain covered themselves in woad. Diodorus Siculus (A Roman historian) provides a description that is quite realistic. He says:

They are very tall in stature, with rippling muscles under clear white skin. Their hair is blond, but not naturally so: they bleach it, to this day, artificially, washing it in lime and combing it back from their foreheads. They look like wood demons, their hair thick and shaggy like a horse's mane. Some of them are clean-shaven, but others - especially those of high rank - shave their cheeks but leave a moustache that covers the whole mouth.

Diodorus Siculus (A Roman historian)

2.3 The Brythonic (British) Celts

Before the Romans arrived, Britain had of a patchwork of tribal areas, each with its king. Life was hard for the Celtic tribes. They were mainly farmers who grew, gathered, or hunted for their food. They were also fierce warriors who were often at war with each other. The small tribes of Brythonic Celts grew over the years into larger tribes with their distinctive identities and living in their special regions throughout Britain. Each tribe had its name and ruled by a chieftain/king or queen.

2.4 A Famous Celtic Queen

Warrior Queen Boudicca was the wife of the ruler of the Iceni, a Celtic tribe who lived in eastern England. After her husband's death, the Romans claimed the Iceni lands. When Boudicca protested, she was beaten and her daughters attacked. In revenge, Boudicca led an army to attack London in AD 60. Boudicca's army caused vast amounts of damage to the Roman legions before being defeated.

2.5 What Clothes Did The Celts Wear?

The Celts loved bright dazzling colours. They dyed their woollen trousers and tops in bright colours. Their clothes were made from wool and dyed with natural vegetable dyes (plants and berries) and woven by hand on a vertical loom² (pictured below).

Jewellery: The Celts also loved to wear jewelry made from bronze, gold, tin, silver, coral, and enamel. Important people like chieftains, nobles, and warriors wore a Torc (neck ring), a circular twisted metal neckband. It was made from gold, silver, electrum (a gold-silver alloy), bronze, and copper.

Bracae (trousers): were worn underneath tunics.

Tunics: Tunics were mainly worn by men. They were a simple 'T' shape and worn at any length from the knee to the ankle. Men would wear a tunic with a belt, a cloak, and trousers.

² an apparatus or a machine used for making fabric by weaving yarn or thread. Yarn is spun thread used for knitting, weaving, or sewing

Dresses: Women wore floor-length skirts or dresses made of wool or linen and wore shawls or cloaks. They are capes or mantles called Bratt which were made from wool.

2.6 What Did The Celts Eat?

There were no supermarkets or shops to buy food so the Celts ate what food they could grow or hunt. They ate Plants products like Vegetables, wild nuts, berries, grains to make bread and also porridge, herbs, and leaves They also lived on Animal and fish meat like :

Wild animals, e.g. deer, wild boar, fox, beaver, and bear.

Fish, e.g. trout, mackerel, and salmon.

Domesticated animals like chickens, goats, sheep, and pigs. They also consumed Eggs taken from hens and wild birds.

2.7 Celts Houses

The Celtic tribes lived in scattered villages. They lived in roundhouses with thatched roofs of straw or heather. The walls of their houses were made from local material. Houses in the south tended to be made from wattle (woven wood) and daub (straw and mud) as there was an ample supply of wood from the forests.

2.8 Celtic Beliefs

The Celts of Britain were very superstitious people. They believed in many gods and goddesses: over 400 in fact. Among them were:

Sucellos is the sky God, with a hammer that causes lightning.

Nodens is the God who made clouds and rain.

Many gods had no names but lived in springs, woods, and other places. Offerings to the gods were thrown into lakes, rivers and left by springs and wells.

- Celtic Priests

Celtic priests, called Druids, were the link between the supernatural world and the ordinary human one. They could to predict what would happen in the future by interpreting nature. They likely knew how to read and write, and they certainly had a good grasp of mathematics. They knew something of medicine and law, and they could trace the stars and the planets. The main centre of the druids in Britain was Anglesey, in Wales.

2.9 Celtic Weapons and Warriors

Many Celts went into battle unprotected by helmets or armour. They often fought naked and it is believed that women fought as well.

2.10 Celtic Invasion

Thanks to their use of iron and their developed techniques of farming, they imposed themselves on the Iberians. They came in successive waves and savagely killed and chased the Iberians and settled their lands by force. They brought with them their dialects and culture. In the end, they could mix and co-exist together and developed new dialects which some of them still exist like Erse, Gaelic, and welsh .the Celts did not trade with other people in Europe except their relative in the north of France who taught them to use coins instead of iron bars. They also helped them to push out the roman invasion of northern France. It is there where Julius Caesar saw for the first time the British Celts and decided to hold a military campaign to invade Britain later on.

Celtic Tribe's Houses



Source: <https://celticlifeintl.com/the-celts-of-england/>

Celtic Warriors



Source : <https://celticlifeintl.com/the-celts-of-england/>

3. The Romans

After Julius Caesar saw the Celts in the north of France where the Celts of Britain were fighting with the Celts of Gaul against the Romans, he decided to invade Britain. He made two expeditions in 55 and 54 BC. These two military expeditions were pushed down by fierce Celtic resistance and the Romans were forced to retreat. Yet, the actual successful Roman invasion was held by the emperor Claudius in 43 AD³. They came to colonize and exploit Britain by right of superior civilization. To fulfil their objective, they induced and subdued the Celts and assimilated the Latin language, culture, and roaming lifestyle. They encouraged the Celtic tribe chiefs to Romanize and Latinize them. These were the roman conditions to leave them live as chiefs. The name Britain comes from the Greco-Roman word “Pretani”, the Romans mispronounced the word and called the island “Britannia”.

3.1. Roman effects on Britain

- The Romans brought the skills of reading and writing to Britain
- The roman could not conquer “Caledonia” as they call her Scotland; they were pushed out by the Caledonian Picts who continued raiding over the Romanized cities and Celtic tribes. Finally, they built a protective wall to prevent them from causing damage to their cities. It was erected by the emperor Hadrian between 122-127 which later marked the frontiers between Scotland and Britain.
- The Romans built about twenty large towns and cities. Like Winchester, Chester, Lancaster, York, bath, London which became the greatest center of trade and government. These cities were decorated with villas and gardens and surrounded by forts for protection. In the roman manors or farms, they recruited workers to sow the crops and sold them in the markets. The workers were called the serfs.
- Besides, many popular baths were built which introduced a water culture to the British people.

³ AD stands for Anno Domini, Latin for “in the year of the Lord”, while BC stands for “before Christ”.

- They connected towns with roads which continued to be used a long time after the roman departed from Britain.
- The roman introduced Christianity to the different parts of the British Isles and succeeded in Christianizing the Celts through the Christian missionaries and Saint Augustine.

3.2. The Roman Departure from Britain

The fall of the Roman Empire started in the second half of the 4th century AD. In Britain, it was precipitated by the Celtic resistance revival and the different raids over the Romans from both Ireland and Scotland. In the first half of the 5th century AD, the Roman Empire could no more protect its subject in Britain and many other wars broke out in the different parts of the empire and they needed more legions to face them. Finally, they left Britain and the Romanized Celts unprotected; their withdrawal made another wave of conquerors came to invade Britain. These were the Anglo-Saxon.

Roman road in Britain



Source:

<https://www.odysseytraveller.com/articles/roman-roads-in-the-british-isles/>

A Romanized Celtic Warrior



Source : <https://www.alamy.com/stock-photo/romans-celts.html?sortBy=relevant>

Lecture Three: The Anglo-Saxons Invasion of Britain (410-1066AD)

1. Introduction

The Anglo-Saxon period in Britain spans approximately six centuries from 410-1066AD. The period used to be known as the Dark Ages, mainly because written sources for the early years of the Saxon invasion are scarce. However, most historians now prefer the terms 'early middle ages' or 'early medieval period'. The Anglo-Saxon period was a time of war, of the breaking up of Roman Britannia into several separate kingdoms, of religious conversion, and, after the 790s, of continual battles against a new set of invaders: the Vikings.

2. Anglo-Saxon Invasion Historical Facts

Anglo-Saxon mercenaries had for many years fought in the Roman army in Britain, so they were not total strangers to the island. Their invasions were slow and began even before the Roman legions departed. When the Roman legions left Britain, the Germanic-speaking Angles, Saxons, Jutes, and Frisians began to arrive – at first in small invading parties, but soon in increasing numbers. Initially, they met little firm resistance from the relatively defenceless inhabitants of Britannia. Around 500 AD, however, the invaders were resisted fiercely by the Romano-British, who might have been led by King Arthur, if he existed – and there is no hard evidence that he did. However, the monk Gildas, writing in the mid-6th century, talks about a British Christian leader called Ambrosius who rallied (grouped or assembled) the Romano-British against the invaders and won twelve battles. Later accounts call this leader Arthur.

The Celtic areas of Britain regarded the Saxons as enemies and foreigners on their borders: their name became *Sassenachs* to the Scottish and *Saesneg* to the Welsh. The various Anglo-Saxon groups settled in different areas of the country. They formed several kingdoms, often changing, and constantly at war with one another.

These kingdoms sometimes acknowledged one of their rulers as a 'High King'. By 650-850 AD, there were seven separate kingdoms called the Heptarchy⁴ which are:

1. **Kent**, settled by the Jutes.
2. **Mercia**, whose best-known ruler. This large kingdom stretched over the Midlands.
3. **Northumbria**, where the monk Bede (c. 670-735)
4. **East Anglia**, made up of Angles.
5. **Essex** (East Saxons). Here the famous Battle of Maldon was fought against the Vikings in 991.
6. **Sussex**: the South Saxons settled here.
7. **Wessex** (West Saxons), later the kingdom of King Alfred, the only English king ever to have been called 'the Great', and his equally impressive grandson, Athelstan, the first who could truly call himself 'King of the English'.

By 850 AD the seven kingdoms had been consolidated into three large Anglo-Saxon kingdoms: Northumbria, Mercia, and Wessex. The Anglo-Saxons had become a Christian people.

3. The Role of Alfred the Great in the Defense against External Enemies

King Alfred, called 'the Great' because he is the only king amongst the other Heptarchy's king who resisted the Vikings invasion and could maintain his kingdom Wessex and the Anglo-Saxon presence in Britain. His achievement can be summarized as follows:

- He defeated the Vikings in the Battle of Edington in 878, and then converted their leader Guthrum to Christianity.

⁴ Heptarch means seven kingdoms. Hepta is seven. Archy is kingdom

- He recaptured London from the Vikings and established a boundary between the Saxons and the Vikings - the area ruled by the Vikings was known as the Danelaw.
- He strengthened his kingdom's defences by creating a series of fortresses and a decent army.
- He built ships against Viking sea attacks which marked the beginning of the English navy.
- He had books translated into English and promoted learning;
- He founded monasteries.
- He commissioned the writing of the Anglo-Saxon Chronicle, a historical record of the Anglo-Saxons in Britain.

After 793, when the Vikings raided Lindisfarne Monastery, the history of the Anglo-Saxons became entangled (linked) with that of the Vikings. In many ways they were similar: in language, religion, and Northern European origins, yet they are not the same.

4. The Anglo-Saxon Cultural Facts

4.1 Languages of the Anglo-Saxons

The Anglo-Saxons spoke the language we now know as Old English, an ancestor of modern-day English. Its closest cousins were other Germanic languages such as Old Friesian, Old Norse, and Old High German. The surviving Anglo-Saxon manuscripts from Anglo-Saxon England show the different dialects spoken in different parts of the country, such as West Saxon, Northumbrian, and Mercian. The oldest English poem, *Cædmon's Hymn*, was composed in the Northumbrian dialect of English. The old epic poem *Beowulf* is written in Old English.

4.2 Houses and Daily Activities

The Anglo-Saxons were farmers and did not like the stone houses and streets left by the Romans, so they built their villages. They looked for land with lots of natural resources like food, water, and wood to build and heat their homes and practice agriculture, and Britain's forests had everything they needed. They surrounded each village with a high fence to protect cattle from wild animals like foxes and wolves, and to keep out their enemies, too. The Anglo-Saxon attacked the villages and the monasteries and took all their properties. They disliked everything related to the Romans.

4.3 Food

They grew wheat, barley, and oats (cereals) for making bread and porridge, grew fruit and vegetables like carrots and apples, and kept pigs, sheep, and cattle for meat, wool, and milk.

4.4 Cloths

Anglo-Saxons made their clothes out of natural materials. The men wore long-sleeved tunics (coats) made of wool or linen, often decorated with a pattern. Their trousers were woollen and held up by a leather belt from which they could hang their tools such as knives and pouches (bags). Shoes were usually made out of leather and fastened with laces.

The women would wear an under-dress of linen or wool and an outer dress like a pinafore called a "peplos" held onto the underlayer by two brooches on the shoulders. Anglo-Saxon women loved beaded necklaces, bracelets, and rings.

4.4 Beliefs

Many of today's Christian traditions came from the Anglo-Saxons, but they were not always Christians. When they first came over from Europe they were Pagans, worshipping lots of different gods who they believed looked different parts of their life, such as family, crop growing, weather, and even war. The Anglo-

Saxons would pray to the Pagan gods to give them good health, a plentiful harvest, or success in battle.

When the Pope of Rome sent over a missionary, led by a monk called Augustine, to England in 597AD, the Anglo-Saxons became Christians. Augustine convinced the Anglo-Saxon King Ethelbert of Kent to convert to Christianity and slowly the rest of the country followed him. Pagan temples were turned into churches and more churches (built of wood) started popping up all over Britain.

Anglo-Saxon Warriors Landing on the Shores of Britain



Source: <https://www.quora.com/Have-Anglo-Saxons-ever-nearly-been-driven-out-by-Celts-from-Britain>

Lecture four: The Viking invasion of Britain (793-1066)

1. Historical Facts on the Viking

The Viking Age in Britain began about 1,200 years ago in the 9th Century AD and lasted for just over 200 years. The Vikings first invaded Britain in AD 793 and lasted until 1066 when William the Conqueror became King of England after the Battle of Hastings.

These bands of fierce raiders began to attack the British coasts. They were also called the Danes although they did not just come from Denmark. The Vikings came from the three countries in Scandinavia (in Northern Europe) Denmark, Norway, and Sweden. Vikings were also known as the Norsemen. Norsemen means 'people from the North'. They were great travellers and sailed to other parts of Europe, where they traded, raided, and often settled.

The Vikings came across the North Sea, just as the Anglo-Saxons had done 400 years earlier. They drove the Saxons out of part of the country and took it for themselves. King Alfred, Saxon king of Wessex, fought them in a great battle, but he could not drive them right away and had to let them have part of the country after signing a peace treaty; the area they settled in is called Danelaw.

The first place the Vikings raided in Britain was the monastery at Lindisfarne, a small holy island located off the northeast coast of England. This raid on Lindisfarne marks the start of the Viking migration from Scandinavia in 793. Some of the monks were drowned in the sea, others killed or taken away as slaves along with many treasures of the church.

In the years that followed, villages near the sea, monasteries, and even cities found themselves dominated by these sea-based foreign intruders. Soon no region of the British Isles (Britain and nearby islands) was safe from the Vikings. They attacked villages and towns in Wales, Scotland, Ireland, the Isle of Man, and England. By

866, the Vikings had arrived in York. They made York (or Jorvik as they called it) the second biggest city in the country after London.

2. Danelaw areas

The areas the Vikings settled in were known as Danelaw. It covered an area roughly east of a line on a map joining London and Chester. The Saxons lived south of the line, mainly in Wessex, governed by Alfred the Great

The Vikings settled in:

- Islands off the coast of Scotland - Shetland, Orkney, and The Hebrides
- Around the north and northwest coast of Scotland
- Parts of Ireland - Dublin is a Viking city
- The Isle of Man
- Small parts of Wales
- Northumbria (which included modern Yorkshire)
- East Anglia
- Leicester, Nottingham, Derby, Stamford, and Lincoln

3. Cultural Facts on the Vikings

3.1 Vikings Religion

Like the type of religion in ancient Greece or Rome, the Vikings worshipped many different Gods and Goddesses. Their religion was an important part of everyday life. The three most important Viking Gods are:

- **Odin** is the leader of the gods. The god of magic, poetry, and war. His wife was Frigg
- **Thor** (Tor in Scandinavian languages) was the god of thunder. Thor had iron gloves, a magic belt, and a hammer. He was also the god of protection. He protected them from cold, hunger, giants, and other dangers.
- **Freyr** (or Frej in Swedish) is the god of agriculture and fertility. Frey was worshipped regularly all throughout the year for future prosperity. He was the twin of Freyja (goddess of love and fertility). Freyja wept golden tears when she was unhappy.

3.2 Norse Myths (Sagas)

The Vikings told many stories about gods, giants, trolls, and dragons. They were full of magic, adventure, dishonesty, and trouble. They describe people living in Midgard (Middle Earth) and gods and goddesses living in a sky world called Asgard. A beautiful rainbow bridge linked Midgard with Asgard.

3.3 Vikings' Houses and Food

Vikings lived in a long, narrow building called a longhouse. They were built of wood. The longhouses had curved walls in the plan, forming a ship-like outline. The walls were lined with clay or consisted of wooden planks.

The Vikings were also farmers and people of agriculture. Therefore, they ate fruits, vegetables, and cereals for bread and kept animals for meat, milk, cheese, and eggs. They had plenty of fish as they were sea-fairer and hunters. The bread was made using quern stones, stone tools for hand-grinding grain.

3.4 Vikings' Cloths

Viking clothes were made from wool, linen, and animal skins. The Vikings were skilful weavers and made their clothes. Women, with the help of children, made the wool into yarn (thread) and used natural dyes from plants to give it colour. Men wore tunics and trousers and women wore a long dress with a pinafore over it

3.5 Vikings Timeline

The Vikings came to Britain in two waves the first wave in 793 and the second one in 980.

793	The first invasion by the Vikings. They raided monasteries on the coast, including Lindisfarne,
794	First raids on Scotland and Ireland.
820	Viking raids continued around the English coast
821	Wessex, reigned by Alfred the Great became the Supreme Kingdom
865	Great Viking Army from Denmark Invaded England
866	Danes captured York (which the Vikings called Jorvik) and make it their kingdom (land ruled by a king)
871	King Ethelred, the West Saxon king, and his brother Alfred defeated the Viking army at the Battle of Ashdown (in Berkshire).
876	Vikings from Denmark, Norway, and Sweden settled permanently in England.
886	King Alfred the Great defeated the Vikings but allows them to settle in Eastern England (the Kingdoms of York and East Anglia) This area of England became known as Danelaw and was ruled by the Viking King Guthrum.
901-937	Eastern England (Danelaw) was conquered by the English
950	Vikings from Ireland, the Isle of Man, and the Hebrides raided on Wales, particularly the coastal monasteries.
954	Eric Bloodaxe, the last Viking King of Jorvik, was thrown out of York.
980	New Viking Raided on England
994	Olaf of Norway and Sven 'Forkbeard', son of the Danish king, led an invading Danish army in an unsuccessful siege of London and subsequently ravaged the south-east.
1014	King Canute (Cnut) of Denmark captured the English Crown (became king)
1042	Edward the Confessor became King (A Saxon King)

The Raid on Lindisfarne



Source: <https://www.thecollector.com/danes-or-vikings-in-england/>

Lecture Five: The Norman Invasion of Britain (1066)

1. Normans Origin

To understand who the Normans were, we have to go back a little to 911. This year, a rather powerful Viking chief called Rollo attacked the north of France after some battles and negotiations with French authorities, he accepted the offer of a large area of Northern France from the then king of France, Charles II, as part of a peace treaty.

Rollo and his Norsemen settled in this area of northern France, now known as Normandy. Rollo became the first Duke of Normandy and over the next hundred years, the Normans adopted the French language and culture and lived in harmony with the French people.

2. Historical Facts on The Norman Invasion

On 5th January 1066, Edward the Confessor, King of England, died. The next day the Anglo-Saxon Witan (a council of high-ranking men) elected Harold Godwin, Earl of Essex (and Edward's brother-in-law) to succeed him. The crown had scarcely been put on his head when King Harold's problems started with other opponents over the British crown.

In Normandy, Duke William did not agree with the voting of the Witan. William claimed that years earlier, Edward had promised the crown of England to him. Besides, he believed that he had strengthened his claim further when in 1063, he made Harold swear to support his claim to the English throne. He was very annoyed because he felt that Harold Godwin betrayed him. Therefore, William prepared to invade and conquer Britain.

King Harold Godwin also had problems in the north of England – sibling rivalry. Harold's brother Tostig had joined forces with Harold Hardrada, King of Norway,

and had landed with an army in Yorkshire. Harold Godwin marched his English army north from London to drive back the invaders. Arriving at Tadcaster on 24th September, he seized the opportunity to catch the enemy off guard. His army was exhausted after the forced march from London, but after a bitter, bloody battle to capture the bridge at Stamford, Harold won a decisive victory on 25th September. Harold Hardrada and Tostig were both killed.

On October 1st Harold Godwin and his tired army marched three hundred kilometres south to fight Duke William of Normandy, who had landed at Pevensey, East Sussex on the 28th of September. Harold's sick, exhausted Saxon army met William's fresh, rested Norman troops, on October 14th at Battle near Hastings, and the great battle began. At first, Harold's army was victorious over the Normans, but slowly, the Normans began to gain control. King Harold was struck in the eye by a Norman arrow and was killed, but the battle continued until all of Harold's loyal bodyguards were slain (killed).

Although William of Normandy had won the Battle of Hastings, it would take a few weeks longer to convince the good folk of London to hand over the keys of the city to him. Anglo-Saxon resistance blocked the Norman advance at the Battle of Southwark. This battle was for control of London Bridge, which crossed the River Thames allowing the Normans easy access to the English capital of London. Thus, the Norman troops were forced to find access to London from Wallingford in December 1066, where he was crowned king of England by Archbishop Ealdred, and he was called William the first.

3. The Norman's Conquest Impact on Britain

The consequences of the Norman Conquest were many and varied. Further, some effects were much longer-lasting than others. It is also true that society in England was already developing along its path of history before William the Conqueror arrived yet; the momentous political, social, and economic changes of the Middle Ages had their roots in the Norman invasion. The following list summarizes what

most historians agree on as some of the most significant changes the Norman Conquest brought to England:

- The Anglo-Saxon landowning elites were almost totally replaced by Normans, who took their lands and properties.
- The ruling system was centralized, with power and wealth being held in much fewer Norman hands.
- Most of Anglo-Saxon bishops were replaced with Norman ones and many religious headquarters were relocated to urban centres.
- Norman castles were introduced, which reshaped warfare in England, reducing the necessity for and risk of large-scale field engagements.
- The system of feudalism developed as William gave out lands to his vassals in return for military service and protection in case of war.
- Manors and large farms developed and spread further, where labourers worked on their lord's estate for his benefit. They were called serfs.
- The north of England was devastated for a long time following William's constant attacks against the probable remaining resistance of the Anglo-Saxons of the area in 1069-70 CE.
- Domesday Book, a detailed and systematic catalogue of the land and wealth in England, was compiled in 1086-7 CE.
- The contact and especially trade between England and European countries greatly increased.
- The two countries of France and England became historically intertwined, initially due to the crossover of land ownership, i.e. Norman nobles holding lands in both countries.

- The syntax and vocabulary of the Anglo-Saxon Germanic language were significantly influenced by the French language and a considerable number of French words were introduced to the English language.
- The French language was designated as the language of the church, schools, and literature and the language of the elite. However, the English language was spoken by the English common people only.
- Norman genius was also expressed in architecture. Saxon buildings had mostly been wooden structures. Massive stone castles, churches, cathedrals, and monasteries were erected, these imposing structures again clearly demonstrating just who was in charge. Richmond Castle 11th c, Rochester Castle 12th c, and Windsor Castles 11th century are among the surviving Normans castles.
- The Bayeux Tapestry was probably commissioned in the 1070s by Bishop Odo of Bayeux, half-brother of William the Conqueror. It is over 70 meters long and although it is called a tapestry it is embroidery, The Tapestry tells the story of the events surrounding the conquest of England by the Duke of Normandy.

4. Feudal System or Feudalism in Britain

The feudal system was a way of organizing society into different groups based on their roles. It had the king at the top with all of the control, and the peasants at the bottom doing all of the work. All medieval people did homage, a promise to be loyal, to their 'lord' and there were no rules or restrictions on the power of the king. He was the absolute ruler and owner of everything in the country. Under the feudal system, the British society was organized in a peculiar hierarchy as follows: monarchs (the king, queen), barons or lords (landowners and nobles), knights (army), and peasants (serfs).

After his conquest of Britain, by 1085, William had a shortage of money and needed to raise taxes, to pay for his army. Also, many Norman Barons had begun to disagree amongst themselves over the land they had been given as a reward for helping conquer England. William wanted to settle these disputes once and for all. Thus, he decided to order a survey. Therefore, he created the Domesday Book (1085). He sent official inspectors and agents all over England to assess and value the wealth of the land and who owned it. Through this survey, he recorded every property in England.

The Domesday Book shows how Normans came to dominate the country and how less than 250 Normans controlled the whole country. William granted most of the land to Normans and only a few Anglo-Saxon lords who owned lands during the time of Edward the Confessor were able to keep their land.

The reenactment of the Battle of Hastings; with a reconstruction image suggesting what the original Windsor castle constructed by William the Conqueror may have looked like in 1085



Source: <https://www.thecollector.com/7-norman-castles-built-by-william-the-conqueror/>

Bayeux Tapestry: Scene depicting Bishop Odo of Bayeux wielding a staff of authority (baculum) during the Battle of Hastings, rallying and encouraging the fighters.



Source : https://fr.wikipedia.org/wiki/Tapisserie_de_Bayeux

Lecture Six: Troubles of England in the Late Middle Ages (1337-1485)

1. The Hundred Years' War 1337-1453

In 1328, the French king Charles IV died without any son to succeed him. This was during the reign of Edward III (1327-1377) who claimed the throne of France, for his mother, Isabella of France, who was too the French king's sister. Yet, the French nobles rejected having an English king and crowned a cousin of the dead king. With the new French king, the French nobles attacked Aquitaine in the southwest of France, which had already been ruled by Edward III. In 1337 king Edward declared war on France.

The hundred years' war began with victory for the English. The French fleet was destroyed at Sluys (Flanders) in 1340. Then, after a short truce, the French cavalry was dispersed by the English archers at Crecy (Flanders) in 1346.

In 1349 the Black Death hit England and killed half of the population, that is to say, from 2 to 2.5 million souls. Yet, the war continued and in 1356, the English defeated the French at the battle of Poitiers. Then in 1360, Edward III renounced his claim to the French throne and the French ceded the southwest of France to England. War broke out again later and more battles were fought. However, inspired by Joan of Arc, the French took the offensive and drove the English out of France in 1453. Two years later, the civil war broke out in England between the house of Lancaster and the house of York (1455-1485).

2. Black Death (1349)

This epidemic plague known as the Black Death in England came from china to Europe and North Africa. It carried away from 2 to 2.5 million of the English population. One of its serious consequences was the big reduction of cultivated lands due to the deaths of thousands of peasants (serfs). This ruined landowners, who were compelled to give farmers high wages. So, by the end of the 14th century, peasants and artisans got high wages and grain prices.

3. Peasants' Revolt (1381)

In 1381 the peasants, artisans, and the poor of the south and east of England revolted and marched to London under the leadership of Wat Tylor. This revolt was caused by the high taxes, which King Richard II imposed on the English people. It was also inspired by Lollardism, a new religious movement that called for equality. One of the Lollards, John Wycliffe (1320-1384), translated the Bible into English and became available to the masses. This was also the age of Geoffrey Chaucer (1340-1400), who wrote the first great literary work in English: **Canterbury Tales** (1387).

The poll tax of 1381 was probably the direct cause of the revolt. King Richard II met the rebels outside London and promised them cheap land, free trade, and the abolition of serfdom. However, a month later, in June the soldiers crushed them and the royal promises were forgotten.

4. Wars of the Roses (1455-1485)

During the 15th century, the throne of England was claimed by the representatives of two rival groups; the Lancastrians, whose symbol was a red rose, supported the Duke of Lancaster, and the Yorkists, whose symbol was a white rose, supported the descendants of the Duke of York. This led to the war between 1455 and 1485. They ended when Henry Tudor (a Lancastrian from Wales) defeated and killed Richard III at the Battle of Bosworth Field. He became King Henry VII. His reign witnessed strong government and stability, welcomed by the people weakened and impoverished by the long war.

Thus, the house of Plantagenet came to an end, because Richard III was the last king of that house. With Henry VII, the Tudor house started to rule England. The Tudors' reign lasted from 1485 to 1603. Their monarchs were: Henry VII, Henry VIII, queen Mary Tudor I, and finally Elizabeth I.

Lecture Seven: The Tudor House (1485-1603)

1. Henry VII (1485-1509)

Henry Tudor, son of Edmund Tudor, from the house of Lancaster, was originally from Wales. In the war of the roses, he fought King Richard III (from York) and defeated his army, and killed him at the Battle of Bosworth Field in 1485. It is said that he found the crown of Richard III on the battlefield and took it and crowned himself. A year later, he married Elizabeth of York, the daughter of King Edward IV (brother of King Richard III), and ended the war between these two branches of the royal family of England.

To establish his power confidently, he deprived the great feudal lords of their right to maintain armed men. His reign witnessed stability and firm royal authority.

Henry VII (1485-1509)



Source: <https://www.whobegatwhom.co.uk/ind2169.html>

2. Henry VIII and the Church of England

Henry VIII (1509-1547) was the son of Henry VII. He began his reign by fighting France and Scotland and could subdue the latter. In 1521, he received from the Pope, the title of 'Fidei Defensor', for writing a treatise in which he defended Catholicism. However, six years later, he asked the Pope for permission to divorce his first of six wives, Catherine of Aragon. The Pope refused and Henry broke all religious relations with the Catholic Pope in Rome and declared himself the sole head of the Church in England in 1534. To do this he was encouraged by his Bishop Thomas Cranmer. He abolished the monasteries, confiscated their goods, and persecuted the papists. The Catholic humanist, Thomas More, was executed in 1535. This event is known as the reformation, by which the official religion of England became Protestantism instead of Catholicism. Thus, England became independent from Rome in religious matters. The Pope could no longer appoint the archbishops and other clergies from Rome and control England through them. The reign of Henry VIII coincided with a tremendous cultural and intellectual event in Europe and, of course, in England, which was the Renaissance.

Henry VIII



Source: https://fr.wikidia.org/wiki/Fichier:Henry_VIII.jpg

3. Edward VI

After the death of Henry VIII, it was the turn of his son King Edward VI (1547-1553), to rule England. Under this king, parliament passed the act of uniformity, which emphasized the Protestant character of the Anglican liturgy and made obligatory the use of the Book of Common Prayer by Bishop Thomas Cranmer.

4. Mary Tudor and the Catholic revenge

Mary I or Mary Tudor (1553-1558), daughter of Henry VIII and Catherine of Aragon, was a passionate Roman Catholic. In 1554, she married the future Philip II of Spain and re-established the Papal authority in England. The Protestants were persecuted and she burned more than 300 of them in three years. Bishop Cranmer was burnt alive in 1556. Under the reign of Mary I, the French recaptured Calais, which had been under English rule for 211 years.

Mary Tudor



Source:https://en.wikipedia.org/wiki/Mary_Tudor,_Queen_of_France#/media/File:1496_Mary_Tudor.jpg

5. Queen Elizabeth I (1558-1603)

After the death of Mary Tudor, Queen Elizabeth I, daughter of Henry VIII and Anne Boleyn, ascended the throne. She, first of all, re-established the Protestant Church of England, because Mary Tudor had banished Protestantism and re-established Catholicism before her. So, under Elizabeth I, Protestantism became the official religion of England again. However, she followed a policy of tolerance towards her Catholic subjects and did not persecute them. This did not please the Puritans, who were extremist Protestants. The Puritans had succeeded Lollardism as a religious movement.

To protect herself against Scotland which was always trying to ally with France against England, she deposed her cousin Mary Stuart, the Queen of Scots. Mary of Scots was the only daughter of King James V of Scotland and her French mother, Mary of Guise. However, she inherited Tudor's blood through her grandmother Margaret, the sister of Henry VIII. Because she was supposed to become Queen of England after the death of Elizabeth I, Catholic France and Spain were plotting to make her Queen of England to control England. King Philip II of Spain had even started to plot with Mary Stuart and others to assassinate Elizabeth I. That was the reason why Elizabeth deposed her and imprisoned her in the Tower of London and executed her for treason in 1587.

Above all, she made England a great maritime power and challenged the Spanish American Empire. An attempted Spanish invasion of England under Philip II led to the defeat of the invincible Spanish Armada in 1588. Now, England became the mistress of the seas and started to establish a colonial empire overseas. Sir Walter Raleigh established Virginia in North America and named it after the Virgin Queen. The merchant middle class became very rich from the slave trade. The East India Company was founded in 1600. It was in her reign that Modern England was born. There was also a great blossoming of literature in her time. William Shakespeare was the best fruit of her late Renaissance age.

Elizabeth I, the last Tudor monarch, died in 1603 and was succeeded by James Stuart, the son of Mary, Queen of Scots. He was already King James VI of Scotland when he became King James I of England.

With James I, a new royal family began in England, the Stuart dynasty that ruled England from 1603 to 1714. The Stuart monarchs were James I, Charles I, Charles II, James II, William and Mary, and Queen Anne.

Portrait of Queen Elizabeth I by Segar, 1585



Source: [https://fr.wikipedia.org/wiki/%C3%89lisabeth Ire \(reine d%27Angleterre\)](https://fr.wikipedia.org/wiki/%C3%89lisabeth_Ire_(reine_d%27Angleterre))

Lecture Eight: The Stuart Dynasty (1603 -1714)

1. James I (1603 -1625)

Although he was a Stuart and not a Tudor, his troubled reign continued and completed that of Elizabeth. He was the son of Mary Stuart, Queen of Scots, and already King of Scotland when he became King of England. As a result, he united both kingdoms in his person. A well-intentioned King, he wished to consolidate the Anglican position and ordered an official translation of the Bible in 1611. The unhappy Roman Catholics plotted to assassinate him, especially in the Gunpowder Plot in 1605. On the other hand, the Puritans, an extremist Protestant group, were discontent with his religious policy and preferred to emigrate to America rather than follow Anglicanism. The Pilgrim Fathers, who settled in Plymouth Plantation in 1620, The most dangerous legacy of Queen Elizabeth, however, was an affluent and powerful middle-class, who now controlled the Parliament, and did not fear the crown.

2. Charles I (1625 – 1649)

The second Stuart king, Charles I, acceded to the throne in 1625, and troubles with Parliament began right from the start. First, there were financial difficulties. To wage his costly wars, the King needed money; the parliamentary middle class, however, whose authorization was needed to pass laws for new taxes rejected the royal demands unless Charles I ensured them certain political guarantees. As a reaction, he dissolved three successive parliaments, and in 1628 Lord Buckingham, Charles's minister, was assassinated. This forced the King to sign the Petition of Rights, a modern version of the Magna Carta.

On the advice of his ministers, Charles I decided to rule without a parliament and imposed the illegal “Ship Money” tax to fill his coffers. There were many protests and rebellions against this taxation. Then, Charles I summoned a fourth and a fifth

parliament, when peace returned. The latter opened in 1640, lasted 13 years in office, and is known as the “Long Parliament”. It deprived the King of all his power, so the latter took up arms and the Civil War broke out in 1642.

The twisted poetic talent of John Donne (1573-1631) founder of the ‘*metaphysical*’ school reflects this troubled age.

3. The Civil War (1642 – 1649)

The ‘Cavaliers’, the King's supporters, were opposed by the ‘Roundheads’, or Puritans, with their soldiers ‘Ironsides’, under the command of Oliver Cromwell. Charles I was defeated in Naseby in 1645 and surrendered to the Scots who delivered him to Parliament in 1646. Parliament, under the control of Cromwell, condemned the King to death and executed him in 1649.

4. Cromwell and the Commonwealth

Having abolished the monarchy and the House of Lords, the Rump Parliament, proclaimed the Republic, or Commonwealth. This theocratic republic was in the hand of Oliver Cromwell, the victorious Puritan general.

Cromwell crushed the last royalists and ruled Scotland and Ireland fiercely. It was the first time that the three countries of the British Isles were united under one law. In 1651 he passed the Navigation Act which gave to the English fleet the monopoly of trade with England and her possessions.

To consolidate his power, Cromwell dissolved the Rump Parliament and declared himself Lord Protector in 1653. Because of his exaggerated authority, his former soldiers were discontented and in 1658, he died and his son Richard succeeded him. However, in 1660, General Monk brought the Stuarts back to the throne.

5. The Restoration (1660)

What an explosion of '*joie de vivre*'! No period of English history has been so exceptional if none has been so brutal and dissolute. The theatres reopened; the Restoration ran to extremes in both the naughtiness of its comedies and the bombast of tragedies. It is rich in talent and immorality. The fallen Puritans saw the vengeance of God in the Great Plague of 1665 and the Great Fire of London which destroyed the greater part of London in the following year.

5.1 Charles II (1660-1685)

The restored Stuart King, had re-established Anglicanism, intending to revert to Catholicism; however, Parliament, which was Protestant, passed the Test Act in 1673 which excluded Catholics from all public office.

5.2 James II (1685-1688)

He was an avowed Catholic. The famous Judge Jeffreys established a reign of terror in his name. In 1687, by the Declaration of Indulgence, James II attempted to annul the anti-Catholic regulations, despite Parliament. Seeing this, Parliament appealed to William of Orange, the Prince of Holland (of Stuart descent), a Protestant and brother-in-law to the King (He was the husband of Mary, the King's daughter.) James II abdicated from the throne and fled. This bloodless Glorious Revolution was over. William and Mary ruled as joint monarchs. James II fled to France and attempted to reconquer England with the help of Louis XIV but was defeated.

5.3 Mary II and William III (1688-1702)

Mary II was the legitimate Queen, but she reigned with her husband. The most important events of their reign were the establishment of the Bank of England and the freedom of the press.

Whigs and Tories Two groups rose in the English governing class: the Tories and Whigs. The Tories represented the landed aristocracy, authoritarian and favourable

to the Stuarts. The Whigs represented the new and powerful moneyed class and became the defenders of the new regime based on the power of Parliament.

5.4 Queen Anne (1702 – 1714)

She was the sister of Mary II and the last Stuart monarch. She was Anglican and Tory. Following the War of Succession with Spain, the English won the victories of Blenheim and Malplaquet. They established their influence over Portugal and gained control of Gibraltar. They also won Newfoundland, Nova Scotia, and The Hudson Bay territory from France, so a network of commercial and military bases was established to form the framework of British imperial power. After the death of Queen Anne in 1714, the successor was King George I, another great-grandson of James I. He was from the House of Hanover, Germany.

**Second Semester: American
Settlements and First colonies**

Lecture One: A historical Introduction to the United States of America

1. Introduction

The United States of America is the third-largest country in the world based on population and land area. The United States also has the world's largest economy and is one of the most influential nations in the world.

2. Geography and Climate

The U.S. borders both the North Atlantic and North Pacific Oceans and is bordered by Canada and Mexico. It is the third-largest country in the world by area and has a varied topography. The eastern regions consist of hills and low mountains, while the central interior is a vast plain (called the Great Plains region). The west has high rugged mountain ranges (some of which are volcanic in the Pacific Northwest). Alaska also features rugged mountains as well as river valleys. Hawaii's landscape varies but is dominated by volcanic topography.

Like its topography, the climate of the U.S. also varies depending on location. It is considered mostly temperate but is tropical in Hawaii and Florida, arctic in Alaska, semiarid in the plains west of the Mississippi River and arid in the Great Basin of the southwest.

3. Economics and Land Use

The U.S. has the largest and most technologically advanced economy in the world. It mainly consists of the industrial and service sectors. The main industries include petroleum, steel, motor vehicles, aerospace, telecommunications, chemicals, electronics, food processing, consumer goods, lumber, and

mining. Agricultural production, though only a small part of the economy, includes wheat, corn, other grains, fruits, vegetables, cotton, beef, pork, poultry, dairy products, fish, and forest products.

4. Government

The U.S. government is a representative democracy with two legislative bodies, the Senate and the House of Representatives. The Senate consists of 100 seats, with two representatives from each of the 50 states. The House of Representatives consists of 435 seats, the occupants of which are elected by the people from each of the 50 states. The executive branch consists of the president, the head of government and chief of state.

The U.S. also has a judicial branch of government that is made up of the Supreme Court, the U.S. Court of Appeals, U.S. District Courts, and State and County Courts. The U.S. comprises 50 states and one district (Washington, D.C.).

5. Independence and Modern History

The original 13 colonies of the United States were formed in 1732. Each of these had local governments and their populations proliferated throughout the mid-1700s. During this time, tensions between the American colonies and the British government began to rise, as the American colonists were subject to British taxation without representation in the British Parliament.

These tensions eventually led to the American Revolution, fought from 1775 to 1781. On July 4, 1776, the colonies adopted the Declaration of Independence. Following the American victory over the British in the war, the U.S. was recognized as independent of England. In 1788, the U.S. Constitution was adopted and in 1789, the first president George Washington took office.

Following its independence, the U.S. overgrew. The Louisiana Purchase in 1803 nearly doubled the nation's size. The early to mid-1800s also saw growth on the west coast, as the California Gold Rush of 1848-1849 spurred western migration and the Oregon Treaty of 1846 gave the U.S. control of the Pacific Northwest.

Despite its growth, the U.S. also had severe racial tensions in the mid-1800s as enslaved Africans were used as laborers in some states. Tensions between the states that practised enslavement and those that did not led to the Civil War, and 11 states declared their secession from the union and formed the Confederate States of America in 1860. The Civil War lasted from 1861 to 1865. Ultimately, the Confederate States were defeated.

Following the Civil War, racial tensions remained throughout the 20th century. Throughout the late 19th and early 20th centuries, the U.S. continued to grow and remained neutral at the beginning of World War I in 1914. It later joined the Allies in 1917.

The 1920s were a time of economic growth in the U.S. and the country began to grow into a world power. In 1929, however, the Great Depression began and the economy suffered until World War II. The U.S. also remained neutral during this war, until Japan attacked Pearl Harbor in 1941, when the U.S. joined the Allies.

Following WWII, the U.S. economy again began to improve. The Cold War followed shortly thereafter, as did the Korean War from 1950 to 1953 and the Vietnam War from 1964 to 1975. Following these wars, the U.S. economy, for the most part, grew industrially and the nation became a world superpower concerned with its domestic affairs because public support had wavered during previous wars.

On Sept. 11, 2001, the U.S. was subject to terrorist attacks on the World Trade Center in New York City and the Pentagon in Washington, D.C., which led to the government pursuing a policy of reworking world governments, particularly those in the Middle East.

6. Important Facts on the United States

- **Official Name:** United States of America
- **Capital:** Washington, D.C.
- **Population:** 329,256,465 (2018)
- **Official Language:** None, but most of the country is English-speaking
- **Currency:** US dollar (USD)
- **Form of Government:** Constitutional federal republic
- **Climate:** Mostly temperate but tropical in Hawaii and Florida, arctic in Alaska, semiarid in the great plains west of the Mississippi River, and arid in the Great Basin of the southwest; low winter temperatures in the northwest are ameliorated occasionally in January and February by warm chinook winds from the eastern slopes of the Rocky Mountains
- **Total Area:** 3,796,725 square miles (9,833,517 square kilometers)
- **Highest Point:** Denali at 20,308 feet (6,190 meters)
- **Lowest Point:** Death Valley at -282 feet (-86 meters)⁵

7. Indigenous Peoples of the Americas

The Indigenous peoples of the Americas are the inhabitants of the Americas before the arrival of the European settlers in the 15th century, and the ethnic groups who now identify themselves with those peoples. Many Indigenous peoples of the Americas were traditionally hunter-gatherers, especially in the Amazon basin, still are, but many groups practised aquaculture and agriculture.^[32] While some societies depended heavily on agriculture, others practiced farming, hunting, and gathering.

⁵ Briney, Amanda. (2022, June 2). Geography of the United States of America. Retrieved from <https://www.thoughtco.com/geography-the-united-states-of-america-1435745>

In some regions, the Indigenous peoples created monumental architecture, large-scale organized cities, city-states, chiefdoms, states, kingdoms, republics,^[33] confederacies, and empires. Some had varying degrees of knowledge of engineering, architecture, mathematics, astronomy, writing, physics, medicine, planting and irrigation, geology, mining, metallurgy, sculpture, and gold smithing.

Many parts of the Americas are still populated by Indigenous peoples; some countries have sizeable populations especially Bolivia, Canada, Chile, Ecuador, Guatemala, Mexico, Peru and the United States. At least a thousand different Indigenous languages are spoken in the Americas. Some, such as the Quechuan language, Arawak language, Aymara, Guaraní, Mayan languages, and Nahuatl, count their speakers in the millions. Many also maintain aspects of Indigenous cultural practices to varying degrees, including religion, social organization, and subsistence practices. Like most cultures, over time, cultures specific to many Indigenous peoples have evolved to incorporate traditional aspects but also cater to modern needs. Some Indigenous peoples still live in relative isolation from Western culture and a few are still counted as uncontacted peoples⁶.

⁶ https://en.wikipedia.org/wiki/Indigenous_peoples_of_the_Americas

Lecture Two: The Discovery of America

1. Introduction

The Discovery of America involves the voyages of discovery of many famous and courageous explorers of America who undertook the 3000 mile journey from Europe to North America across perilous, uncharted seas. These adventurous men were searching for:

- New trade routes
- New enterprises and riches
- New lands to build an empire for their mother country
- Many were looking to spread Christianity among indigenous peoples
- Refer to the French in America and the Spanish in America

2. Christopher Columbus and the Discovery of America

In 1492, the Italian navigator Christopher Columbus presented a project to Queen Isabel “the Catholic” of Spain, which would take across the Atlantic Ocean to reach China and India. He dreamt of doing a great deal with the riches of Asia. The Queen supported him and signed a contract called “Capitulation of Santa Fe” (April 17, 1492). Columbus prepared three ships (the Holy Mary, the Pinta and the girl) and 90 men.

On August 3 1492, Columbus sailed from the port of Palos. He headed west and on the morning of October 12th came to an island called Guanahani, and the name “San Salvador” (found in the Bahamas). In that place he found native Tahínos, but the admiral called them “Indians” believing that he had arrived in Asia. Then he came to the island of Cuba and called her “Jeanne”. Haiti and also called “Spanish”

The explorer Christopher Columbus made four trips across the Atlantic Ocean from Spain: in 1492, 1493, 1498 and 1502. He was determined to find a direct water route west from Europe to Asia, but he never did. Instead, he stumbled upon the Americas. Though he did not really “discover” the so-called New World—millions of people already lived there—his journeys marked the beginning of centuries of exploration and colonization of North and South America.

3. Who Discovered America before Christopher Columbus?

3.1. Vikings

Half a millennium before Columbus “discovered” America, Viking feet may have been the first European ones ever to have touched North American soil. Leif Ericson was a Northman, the son of Eric the Red who had founded a colony in Greenland. Leif Ericson was the first European to visit the New World. He found many grapevines and called them Vinland or Wineland.

The remains of the Vikings’ houses of their settlement are evidence of their existence in America. There was an archaeological dig that lasted six or seven years, and then they reconstructed the settlement about 100 yards away.

3.2. Chinese

During the 15th Century, the Chinese discovered America. This theory is claimed by a small group of scholars and historians led by Gavin Menzies, a retired British Naval officer. It states that a Muslim-Chinese eunuch-mariner from the Ming Dynasty discovered America — 71 years before Columbus. Zheng He was an actual historical figure who led a massive armada of wooden ships in the early 15th century. He explored Southeast Asia, India and the east coast of Africa using navigational methods that were, at the time, cutting edge.

Nevertheless, Menzies, in his best-selling 2003 book, *1421: The Year China Discovered America*, claims Zheng He’s sailing to the east coast of the

United States, and may have established settlements in South America. Menzies set his theory on facts from old shipwrecks, Chinese and European maps, and accounts written by sailors of the time. Menzies' scholarship, though, has been called into question. Many of his assertions are presented "without proof," says historian Robert Finlay, writing in the *Journal of World History*. Indeed, most historians say the "China first" theory is full of holes⁷.

4. Naming America and its Origin

An important part in the history and Discovery of America was the facts behind the name. What was the origin of the name? The name 'America' derives from the Latin version of the first name of the early explorer, Amerigo Vespucci. But who was responsible for the naming of the New World?

The man responsible for naming the land, and the origin of the name, was a German called Martin Waldseemuller. Martin Waldseemuller was working on a world map based on the work of Ptolemy. Martin Waldseemuller had read of the voyages of discovery made by Amerigo Vespucci and realised that the New World was two continents. Martin Waldseemuller named the new continent after Amerigo Vespucci. Martin Waldseemuller printed a wood block map called "Carta Mariana", with the name "America" spread across the southern continent of the New World⁸.

Martin Waldseemuller printed and sold 1000 copies of the map across Europe. The name stuck, and when the second huge land mass of North America was discovered the names, North and South America were applied to the two continents. In 1538 a world map was produced by Gerardus Mercator which was the first to include the names North America and South America on the two continents.

⁷ <https://www.npr.org/templates/story/story.php?storyId=1504088>

⁸ <https://www.landofthebrave.info/discovery-of-america.htm#:~:text=The%20Discovery%20of%20America%20involves,New%20enterprises%20and%20riches>

Lecture Three: American First Settlements (PART ONE)

1. Introduction

Long before the English or any of Europeans arrived, Native Americans occupied the continent for thousands of years and archaeological evidence indicates that they utilized the Jamestown region for over 10,000 years. England was a latecomer to the American scene as far as exploration. North America had been explored as early as the 10th century by the Vikings, followed by Christopher Columbus in 1492 and numerous others.

2. The Settlement of Jamestown Colony

The first attempt at settlement by the English was known as the lost colony of Roanoke in 1587. Twenty years later, in 1607, through a venture company known as the Virginia Company, England would establish her first permanent colony called Jamestown. It all began on December 6, 1606, when three ships: the *Susan Constant*, the *Godspeed*, and the *Discovery* left England bound for America. In early 1607, 104 English men and boys arrived in North America and began to search for a place to start a settlement. On May 13, 1607, they chose Jamestown, Virginia, named after their King, James I. The settlement became the first permanent English settlement in North America.

The site for Jamestown was picked for several reasons, all of which met criteria that the Virginia Company, who founded the settlement, ordered to follow. The region was surrounded by water on three sides (it was not fully an island yet) and was far inland, both of which meant it was easily defensible against possible Spanish attacks. The water was also deep enough that the English could tie their ships at the shoreline, and at the time, the site was not inhabited by Native Americans.

Once the place was chosen, the instructions sent by the Virginia Company, which included a list of the council members chosen by the company, was read. The names had been kept in sealed boxes on the ships, not to be read until a site was chosen. The first President of the new Virginia colony was to be Captain Edward Maria Winfield and the other six council members included Bartholomew Gosnold, Christopher Newport, John Martin, John Ratcliffe, George Kendall, and Captain John Smith.

2.1. Life in Jamestown and Relations with Native Americans

By June, 15th, a fort was completed. The settlers were now protected against any attacks that might occur from the local Powhatan Indians, whose hunting land they were living on. Prior to the Jamestown immigrants' arrival, relations had already been mixed between the newcomers and the Powhatan Indians. On June 22nd, Captain Christopher Newport left for England to get more supplies for the new settlement.

When the new settlers first arrived, they had been greeted by friendly Indians who had provided them with supplies of maize. However, as the English, were not able to grow their food, became hungry, they began to force the natives for more and more supplies. This caused conflict between the settlers and the Indians of the area.

2.2. Problems that Faced the New Settlers

In addition to that, the settlers began to succumb to a variety of diseases. They were drinking water from the salty or slimy river, which caused the death of many. The death toll was high with the men dying from swellings, malaria, fever, famine, and sometimes from fights with the Indians. Food was scarce, even though the Indian Chief Powhatan had started to send food gifts to help the English. If the Powhatan Indians did not help the new settlers in the early years, the settlement would most likely have failed.

By late 1609, the English lost the help of the Powhatan Indians as the English were demanding too much food during a drought. The winter of 1609-10 became known

as the “Starving Time” and the English had become afraid to leave the fort, fearful they would be killed by Indians. As a result, they ate anything they could, including various animals, leather from their shoes and belts, and even resorted to cannibalism after their fellow settlers died. By early 1610 most of the Jamestown immigrants, estimated at 80-90%, had died due to starvation and disease.

Lecture Three: American First Settlements (PART TWO)

1. Introduction

Before the Pilgrims and Puritans Came to America, colonists came to America for many reasons. They came to explore, to make money and to expand the British territories and to settle their own business, following the policy of expansion and colonization set by the British monarchs. However, the Pilgrim Fathers and Puritans came to America to practice religious freedom.

2. William Bradford and Pilgrim Fathers

In the 1500s, England broke away from the Roman Catholic Church and created a new church called the Church of England. Everyone in England had to belong to the church. There was a group of people called Separatists that wanted to separate from the Church of England. The Separatists, under the leadership of William Bradford, decided to leave England and start a settlement of their own so that they could practice their religion freely. Bradford went to the Virginia Company and asked them for permission to establish a new colony in Virginia. The Virginia Company agreed, so the Pilgrims set sail on the Mayflower (the ship's name) in September 1620 towards Virginia. The Pilgrims had a long and difficult journey across the Atlantic Ocean. A storm blew them off course so instead of landing in Virginia, they landed further north in Cape Cod, an area that John Smith had mapped and called New England. The Pilgrims decided to settle in this area and called it Plymouth.

3. The Mayflower Compact

The pilgrims faced the problem governing their people because; there was no form of government to follow. Though, The Virginia Company gave the Pilgrims a charter to settle in Virginia. The charter was not valid for Plymouth. The men aboard the Mayflower decided that they would write a plan of government for their colony. The plan of government became known as the Mayflower Compact. The men agreed to consult each other about the laws for the colony, and they promised to work together to make the colony succeed. All the men signed the document. Women were not allowed to participate.

4. Pilgrim Settlement in Plymouth on November 1620

The Pilgrims finally landed in November of 1620. This was not the best time to establish a colony. It was very difficult for the Pilgrims to find food and shelter in the middle of winter. By the time spring arrived, half of the colonists had died. When spring arrived the Pilgrims set out to plant crops and build their colony. The Pilgrims were taught to plant corn and other crops and how to trap animals for food and clothing by two Native American Indians called Samoset and Squanto. By fall, the colony was saved and to celebrate their success, they celebrated the first **Thanksgiving**, which became an annual religious feast.

5. John Winthrop and the Puritans in America

By the late 1620s, England was troubled by religious and political conflict. Many dissenters were speaking out against the king and the Church of England. The Puritans were one such group. Unlike the Separatists, who wanted to break away from the English church, the Puritans wanted to reform or “purify” its practices. The Puritans faced increasing persecution in England. Many decided to leave and set up a Puritan society in America

In 1630, a group left England in search of religious freedom. This group was called the Puritans. The Puritans wanted to leave the Church of England to become pure by eliminating of Catholic practices. The Puritans received a charter from the Massachusetts Bay Company to settle land in New England. John Winthrop led approximately 1,000 Puritans to America and established the Massachusetts Bay Colony. The colonists wanted to base the colony on the laws of God. They believed that God would protect them if they obeyed his laws.

Winthrop wanted to make this colony a model for all other colonies to follow. Like the other colonies, the Massachusetts Bay Colony established a government. All men who were church members were able to vote for governor and representatives to the General Court. The General Court would then make laws for the good of the colony. Roanoke Island, Jamestown, Plymouth, and Massachusetts Bay Colony were the earliest the English settlements.

6. The New England Way of government

The Puritans set up their ideal society as a religious “commonwealth” of tightly-knit communities. Instead of a church governed by bishops and a king, they created self-governing congregations. A congregation is a group of people who belong to the same church. Because Puritan congregations were self-governing, their churches came to be called “Congregationalists.” This Congregationalist way of organizing churches became known as “**the New England Way.**” Each congregation chose its minister and set up its own town. The town’s most important building was the meetinghouse, where religious services were held. Everyone had attend these services. The meetinghouse was also used for town meetings, a form of self-government. Puritan values helped the colonists to organize their society and overcome the hardships of colonial life.

Puritan colonists set their laws to govern their colony. Among the most important law are:

- Hard work as a way of honouring God. The Puritan work ethic contributed to the colony's rapid growth and success.
- Education. Because the Puritans wanted everyone to be able to read the Bible, laws required that all children learn to read.
- Representative government. Puritans brought their traditions of town meetings and local self-government to America.

Democratic rights were quickly expanded. The colony's charter allowed only "freemen" or investors to vote. But when the colonists arrived in America, Winthrop, the colony's first governor, changed the definition of "freeman" to mean any male church member. Although this covered only a limited number of people and excluded women, it was a major step in expanding voting rights.

7. The Founding of Pennsylvania (1681)

The first English charter to colonize a land in the New World that is today's Pennsylvania was put by King Charles II as a means to pay back William Penn, a member of upper-class nobility whose father loaned the king money before his death. Penn was a follower of the Society of Friends, or Quakers, a notorious religion at the time that opposed rituals and oaths and rejected all forms of war. Penn sought creating a refuge for his mistreated friends in the New World and asked the King to give him land in the territory between the county of Maryland and the county of New York.⁹

On March 4, 1681, King Charles set forth the Charter of Pennsylvania, publicly announced on April 2. The king labelled the colony after Penn's father, Admiral Sir Penn. In October 1682, Penn sent a proprietor to Pennsylvania who visited the capital city Philadelphia, and formed the three new counties.

⁹ <http://www.phmc.state.pa.us/portal/communities/pa-history/1681-1776.html>

8. Native Americans in Pennsylvania

Before Penn was granted land privileges to settle his colony, King Charles and his heirs purchased the claims of the Indians who dwelled the area. By 1768, all of present Pennsylvania except the northwestern third was bought. Despite peaceful transition of land, after many battles and unsuccessful endeavours to co-exist amicably, many of Pennsylvania's Indians increasingly left and migrated West.

Penn, on behalf of the Quakers, firstly wanted peace with the Lenape, one of the most famous Indian tribes that lived in the region. Penn and the Indian tribe chiefs signed the Treaty of Shackamaxon in 1682 which successfully operated the purchase of the land and established peace between the two groups.

The bond between natives and settlers was unpleasant over the years due to of miscommunication, a boost in the number of English colonizers coming to Pennsylvania, obvious land expansion, disease and, most notably, a transfer of power. After he died, Penn gave control of the land to his sons, John and Thomas, who sold many lands without permission from the Indian tribes. Finally, colonial officials called on the Iroquois, another well-known local Indian tribe, to help remove the Lenape from the land in 1741. From the region of Pennsylvania, the Lenape to Indiana, Kansas and Oklahoma before further parting into different groups.

9. Establishing the Georgia Colony, 1732

In the 1730s, England founded the last of its colonies in North America. The project was the idea of James Oglethorpe, a former military man. After Oglethorpe left the army, he dedicated himself to helping the poor and indebted people of London, whom he recommended moving to America. His choice of Georgia, named for the new King, was also encouraged by the idea of creating a protective shield for South Carolina, a progressively important colony with many possible enemies close by.

Among these enemies the Spanish in Florida, the French in Louisiana and along the Mississippi River, and these powers Indian allies throughout the region.

Georgia was founded in part as an experiment, rely on principles lost in the other colonies' growth, and supplied Britain with raw merchandise. The southern position and warm climate of Georgia made many believe it would fit for the farming of silk and fruits.

Georgia's slogan inscribed is "Non Sibi Sed Aliis," a Latin expression which meant "Not for themselves but for others." It is a symbol of Georgia's function as a commercial colony established to be the source of silk, not for its benefit but England's¹⁰.

¹⁰ <https://georgiahistory.com/education-outreach/online-exhibits/online-exhibits/three-centuries-of-georgia-history/eighteenth-century/establishing-the-colony/>

Lecture Four: Slavery in the New World

1. Definition of Slavery

Slavery and enslavement are both the status and the form of being a slave. It is a form of human exploitation. There is no exact agreement on what a slave is or on how the institution of slavery should be defined. Yet, there is a common consensus among historians, anthropologists, economists, sociologists, and others who study slavery that most of the following characteristics should be present to name a person a slave. The slave was a type of possession; thus, he is appropriated by someone else. In several societies slaves were seen as changeable property, in others permanent property, like real property. They were objects of the law, not its subjects. Thus, like an ox or an ax, the slave was not considered responsible for his deeds. He was not personally legally responsible for mistakes or contracts. The slave generally had little rights and was always less than his owner, but there were some societies in which he had utterly none.

Slavery is a type of dependent labor achieved by a non-family member. The slave was deprived of personal freedom and the right to move about geographically as he preferred. There were probably limits on his ability to make choices concerning his occupation and sexual partners as well. Slavery was usually, but not always, involuntary.¹¹

2. Types of Slavery

2.1. Chattel slavery

As a social institution, chattel slavery classifies slaves as *chattels* personal belongings owned by the enslaver or the master; like farm animals. It is the oldest form of this human practice. Slaves can be traded at will. Whereas some form of

¹¹ <https://www.britannica.com/topic/slavery-sociology>

slavery was common throughout human history, the exact notion of chattel slavery arrived to its modern extreme in the American continent during European colonization.

2.2. Bonded Labour

Indenture, commonly seen as bonded labour or debt bondage, is a form of work under which a person pledges himself or herself against a loan. The slaves services are offered to pay back the debt. The duration of labour, may be indeterminate. Debt bondage can be transmitted from one generation to another. It is the most prevalent form of slavery today. Debt bondage is most prevalent in South Asia. Bonded labour can take the form of marriage too. It refers to a marriage where a girl, generally, is married off to a man to resolve debts owed by her parents.

2.3 Forced Labour

Forced labor is a term employed to portray the state of a person who is forced to work against his own will, under the menace of violence or another sentence. However, the broad term "unfree labour" is also employed to depict chattel slavery, as well as any other situation in which a person is forced to work against his own will, and a person's capacity to work productively under the absolute manipulation of another person. It may also include institutions not commonly classified as slavery, such as serfdom, conscription and penal labour. While some unfree labourers, such as serfs, have substantive, *de jure* legal or traditional rights, they also have no ability to finish the measures under which they work and are often subject to forms of force, violence, and restrictions on their actions and moves outside their workplace.

Human trafficking mainly includes women and children forced into prostitution and is the fastest growing form of forced labour, with Thailand, Cambodia, India, Brazil and Mexico having been identified as leading hotspots of sexual trade of children.

2.4 Forced marriage

Forced marriages or early marriages are often considered types of slavery. Forced marriage is practised in some regions of the world, counting some parts of Asia and Africa and in immigrant communities in the West. Sacred prostitution is where girls and women are pledged to priests or those of higher castes in South Asia or fetish slaves in West Africa. Marriage by kidnap happens in many regions in the world today.

Lecture Four: Slave Trade and its Historical Development

1. Introduction

In the colonial era, the Atlantic Ocean was employed as the main road between Europe, Africa, and the Americas, connecting a group of people, raw materials, finished goods, traders, and sailors that brought riches to colonial empires like Britain, Portugal, Spain and France.

Creating wealth for the mother country was the most important reason for European colonization of the American continent. During the colonial period, economic mercantilism recommended that a nation's power relied on a sympathetic balance of trade: which means exporting more than importing.

Mercantilism served to the emergence of what is known as “triangular trade”: a method of trade through which Europe supplied Africa and the Americas with finished goods, the Americas supplied Europe and Africa with raw materials, and Africa supplied the Americas with enslaved laborers.

2. Atlantic Travel

Transatlantic slave trade is part of the worldwide slave trade that transported between 10 million and 12 million African slaves through the Atlantic Ocean to the American continent from the 16th to the 19th century. It was the second of three stages of the so-called triangular trade, in which arms, textiles, and wine were loaded from Europe to Africa, slaves from Africa to the Americas, and sugar and coffee from the Americas to Europe.

3. The Beginning of the Transatlantic Slave Trade

Since the 1480s Portuguese boats were already moving Africans for use as slaves on the sugar plantations in the Cape Verde and Madeira islands in the eastern Atlantic. Spanish conquerors transported African slaves to the Caribbean by 1502, but Portuguese traders dominated the transatlantic slave trade for more than a century, working from their bases in the Congo-Angola spot along the west coast of Africa. The Dutch became the leading merchants of slaves during the 1600s. During the next century, English and French traders dominated about half of the transatlantic slave trade, benefiting from the human cargo from the region of West Africa between the Sénégal and Niger rivers. In 1713 treaty between Spain and Britain decided the British control of the slave trade with the Spanish colonies. Under the *Asiento de negros*, Britain was allowed to supply those colonies with 4,800 Africans each year for 30 years. The agreement for this contribution was assigned to the South Sea Company.

4. Causes

During the 1480s, Portuguese ships were already transporting African slaves on the sugar plantations in the Cape Verde and Madeira islands in the eastern Atlantic.

Both Spain and Portugal started founding colonies in the New World about 1500. The Spanish and Portuguese firstly confined Indians to serve on plantations, but, the wars and European diseases killed many of the natives, the Spanish and Portuguese progressively brought slaves from Africa.

By the 17th century, Britain, France, and Holland had also founded their colonies in the New World. They likewise set plantations that needed African slave work.

This mechanism is known as the triangular trade because it had three parts that nearly form the shape of a triangle when viewed on a map. The first stage began in Europe, where produced goods were shipped from ports on the African coast. There the goods were traded for enslaved people.

The transatlantic slave trade was the second phase of the triangular trade, the shipment of enslaved people across the Atlantic Ocean.

The shipment to Europe of plantation crops and products made from them was the third leg of the triangular trade. Among the most expensive exports to Europe were sugar, tobacco, cotton, molasses, and rum.

Depiction of the Triangular Trade of Slaves, Sugar, and Rum with New England Instead of Europe as the Third Corner



Source: https://en.wikipedia.org/wiki/Triangular_trade

5. Effects

The slave trade had destructive results in Africa. Economic motives for warlords and tribes to engage in the slave trade enhanced an environment of anarchy and violence. Depopulation and an ongoing panic of the captivity made economic and agricultural growth almost unattainable throughout West African areas.

A considerable number of the people taken captive in Africa were women in their children and young men. The European slave traders generally left behind old people persons, disabled, if not dependent, the people who were unable to serve the economy of their societies.

The transatlantic slave trade created great capital for many slavers, companies, and countries. However, the cruel trafficking in human beings and the large numbers of deaths led to efficient opposition to the slave trade.

In 1807 the British abolished the slave trade. Another law passed in 1833 freed slaves in British colonies, mainly of the new world.

6. Conclusion

To wrap up, the courses on British civilization and culture, as well as the history of American settlements and the profound impact of slavery, provide a comprehensive understanding of the historical foundations that have shaped these regions. By exploring the rich tapestry of the first settlers of Britain, from the Iberians and Celts to the Romans, Anglo-Saxons, Vikings, and Normans, we gain valuable insights into the diverse influences that have contributed to British identity.

Furthermore, delving into the history of American settlements, particularly in Virginia, New England, and Pennsylvania, allows us to grasp the early foundations of the United States and the diverse cultural and societal elements that emerged. These courses shed light on the struggles, triumphs, and complexities of colonial

America, depicting the immense diversity of the early settlers and their enduring legacies.

Addressing the history of slavery in America is of utmost importance for comprehending the profound impact it has had on the nation's social, political, and economic fabric. These courses provide a critical examination of the institution of slavery, its origins, and its lasting effects on African Americans and society as a whole. By studying the history of slavery, we gain a deeper understanding of the injustices suffered by enslaved individuals and the struggles they faced in their fight for freedom and equality.

The legacy of slavery continues to influence contemporary American society. It is through an exploration of this painful chapter that we can better understand the ongoing challenges and systemic inequalities that persist today. By engaging with these courses, participants gain a holistic understanding of the historical underpinnings of both the British and American experiences, allowing for reflection, analysis, and fostering a more comprehensive worldview.

Eventually, these courses on British civilization, American settlements, and the history of slavery offer invaluable opportunities for learning, empathy, and growth. They enable us to appreciate the intricate layers of history that have shaped the British and American civilizations, while also acknowledging the need for continued efforts towards equality and justice for all.

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<https://www.nps.gov/jame/learn/historyculture/a-short-history-of-jamestown.htm>

<https://www.primaryhomeworkhelp.co.uk/celts.htm>

<https://www.primaryhomeworkhelp.co.uk/celts.htm>

<https://www.readingmuseum.org.uk/collections/britains-bayeuxtapestry/history-britains-bayeuxtapestry>

<https://zhuanlan.zhihu.com/p/345836253>

Appendices

Appendix one

Sample Questions Designed for Classroom Interaction and Quiz

First Semester

- 1- What are the main cities of the British Isles?
- 2- Why the republic of Ireland is not part of Great Britain?
- 3- Introduce the Celts and their mode of life:
- 4- Who introduced Christianity to Britain?
- 5- The Anglo-Saxons invaded Britain and founded their kingdoms, explain:
- 6- What is meant by Heptarchy? and to whom it is appropriated?
- 7- What are the main objectives of the Feudal System?
- 8- In what ways were the Vikings different from the other invaders?
- 9- What did the Romans bring to Britain and its people?
- 10-The Normans invaded Britain culturally, explain
- 11-Mention 4 Tudor monarchs and what is s/he remembered for?
- 12-Define the Black Death, Peasants Revolt and the War of the Roses.
- 13-Distinguish between the Iberians and the Celts:
- 14-Define feudalism:
- 15-What are the main troubles of the middle Ages?
- 16-Introduce three of the Tudor monarchs:
- 17-In what ways were the Romans different from the Anglo-Saxons and the Vikings?
- 18-What was the main problem which faced King Henry 8th?
- 19-Mary Tudor is called “The Bloody Mary”, why?
- 20-What are the major causes of the war f the roses?
- 21-Mention the main results of the successful reign of Elizabeth the first:

Second Semester

- 1- Who had explored America before the Europeans did?
- 2- What is the difference between the pilgrims and the puritans?
- 3- What are the main factors that led the British to move towards America?
- 4- Why did the pilgrims sign the Mayflower Compact?
- 5- Define Slavery and give two of its types.
- 6- Who had explored America before the Europeans did?
- 7- After whom America was named?
- 8- Why Christopher Columbus was credited the discovery of American though other people explored it before him?
- 9- Who are the Quakers? And what are their main beliefs?
- 10-What are the main factors that led the British to move towards America?
- 11-Why did the pilgrims sign the Mayflower Compact?
- 12-What are the main amendments of the mayflower compact?
- 13-Who led the Pilgrim Fathers during their settlement in America?
- 14-Who are the native people of America and what are their characteristics?
- 15-What is thanksgiving and why it is celebrated?
- 16-Who were the settlers of James town colony?
- 17-Define Slavery and give two of its types.
- 18-What is meant by the triangle trade?
- 19-Introduce mercantilism?
- 20-Why did the English come late to explore the new world?
- 21-The first British colonies Maine and Roanoke failed, why?

➤ **Choose the correct answer (tick or underline):**

1 – The first British settlement in the new world is credited to:

- John Smith
- William Bradford
- Virginia Company

2 – What prevented Britain from settling at an earlier time in America?

- The lack of interest and labor force
- The might of the Invincible Spanish Armada
- Local problems and rebellions

3 - Who did the Queen of England send out to find places in the New World to Colonize?

- Sir Walter Raleigh
- Sir Mixalot
- Christopher Columbus

4 - The group of investors who established the first permanent English settlement in North America was called:

- The Continental Congress
- The House of Burgesses
- The Virginia Company of London

5 - Who granted the charter which gave those investors permission to start a colony in Virginia?

- King Henry VIII
- King James I
- King Phillip II

6 – Why did the Puritans leave England?

- Because they wanted religious freedom
- Because they were exiled by the king
- Because they sought better life standards

7 - When the Pilgrims landed in Plymouth, Massachusetts, 41 men signed a document to establish a self-government that would create just laws, which is called:

- The Declaration of Independence
- The Mayflower Compact
- The Massachusetts Charter

8 – Why is that document of paramount importance?

- Because it marks the beginning of a direct democracy
- Because it sets up a dictatorship
- Because it declares the independence of the colonies

9 - Which two groups celebrated the harvest of Thanksgiving together?

- Samoset & Squanto
- Native Americans & Indentured Servants
- Wampanoag Tribe & Pilgrims

10 - What did the people who did not want to belong to the Church of England (Anglican Church) call themselves?

- Puritans
- Quakers
- Separatists

11 - A major difference between Pilgrims and Puritans is how they treated the:

- Native Americans
- Other colonies
- Slaves

12 - He was fleeing the British society religious intolerance and followed his beliefs, and later Pennsylvania

- William Penn
- Roger Williams
- John Locke

Appendix Two: The Mayflower Compact Text

The Mayflower Compact Agreement between the Settlers at New Plymouth, 1620

In the name of God, Amen. We whose names are underwritten, the loyal Subjects of our dread sovereign Lord King James, by the grace of God of Great Britain, France, and Ireland King, Defender of the Faith, &c. Having undertaken for the glory of God, and advancement of the Christian Faith, and honor of our King and Country, a Voyage to plant the first Colony in the Northern parts of Virginia; do by these presents solemnly and mutually, in the presence of God and one another, covenant, and combine ourselves together into a civil body politick, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof do enact, constitute, and frame such just and equal Laws, Ordinances, acts, constitutions, and offices from time to time, as shall be thought most meet and convenient for the general good of the Colony; unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cape Cod the 11. of November, in the year of the reign of our sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini 1620.

John Carver

Edward Tilley

John Tilley

Francis Cooke

Thomas Rogers

Thomas Tinker

John Rigsdale

Edward Fuller

John Turner

Francis Eaton

James Chilton John

Crackstone John

Billington Moses
Fletcher John Goodman
William Bradford
Edward Winslow
William Brewster Isaac
Allerton Myles Standish
John Alden
Samuel Fuller
Christopher Martin
William Mullins
William White
Richard Warren
John Howland
Stephen Hopkins
Degory Priest
Thomas Williams
Gilbert Winslow
Edmund Margesson
Peter Browne
Richard Britteridge
George Soule
Richard Clarke
Richard Gardiner
John Allerton
Thomas English
Edward Doty
Edward Leister

Source: <https://www.gilderlehrman.org/sites/default/files/inline-pdfs/The%20Mayflower%20Compact.pdf>

Appendix Three: Further Readings

Slavery in North America 1654-June 19, 1865?

Four hundred years ago, in 1607, Jamestown, VA, the first permanent settlement by Europeans in North America was founded. In 1610, John Rolfe introduced a strain of tobacco which quickly became the colony's economic foundation. By 1619, more labor was needed to support the tobacco trade and "indentured servants" were brought to the colony including about 20 Africans. As of 1650, there were about 300 "Africans" living in Virginia, about 1% of an estimated 30,000 population. They were still not slaves, and they joined approximately 4000 white indentured "servants" working out their loans for passage money to Virginia. They were granted 50 acres each when freed from their indentures, so they could raise their own tobacco. Slavery was brought to North America in 1654, when Anthony Johnson, in Northampton County, convinced the court that he was entitled to the lifetime services of John Casor, a Black man. This was the first judicial approval of life servitude, except as punishment for a crime. Anthony Johnson was a Black man, one of the original 20 brought to Jamestown in 1619. By 1623, he had achieved his freedom and by 1651 was prosperous enough to import five "servants" of his own, for which he was granted 250 acres as "headrights". However, the Transatlantic slave trade from Africa to the Americas had been around for over a century already, originating around 1500, during the early period of European discovery of West Africa and the establishment of Atlantic colonies in the Caribbean and South and North America when growing sugar cane (and a few other crops) was found to be a lucrative enterprise. Slaves were usually captured by African tribes in raids or open warfare or purchased from other African tribes. Many tribes were happy to get rid of their enemies by capturing and selling them for trade goods--usually whiskey, swords, guns and gold. It is believed that about 11 million men, women and children were transported in ships across the Atlantic to various ports in the Americas, mostly to Brazil and the islands in the Caribbean from 1500 to 1850. The importation of slaves into the United States was banned in 1808, by which time between 300,000-500,000 had been imported. Subsequent slaves were nearly all born in the United States. By 1800, nearly all slavery in non-

southern states had been banned, with Vermont being the first state to do so in 1791.

However, conditions were unconscionable. Between 1700 and 1865 there were very few real restrictions of the conduct of a master toward his slave, except those that flowed from what, at the time, would be considered "Christian decency", and social norms. Around 1750, Quakers began to fight for the abolition of slavery. Beginning around 1825, slaves and White abolitionists, began to gain ground in their struggle for independence. Slaves in the United States who escaped ownership would often make their way north with White and Black abolitionist support to the northern part of the country or Canada through what became known as the "Underground Railroad". The Russell House, here at Wesleyan was one stop on the "Railroad." Famous active abolitionists of the U.S. include William Lloyd Garrison, Harriet Tubman, Nat Turner, Frederick Douglass and John Brown. The American Civil War began in 1861 when eleven southern states declared their secession, largely over the question of abolition. At first, Abraham Lincoln reversed attempts at emancipation by Secretary of War Cameron and Generals Fremont and Hunter in order to keep the loyalty of the border states and the War Democrats. Lincoln then tried to persuade the border states to accept his plan of gradual, compensated emancipation and voluntary colonization, while warning them that stronger measures would be needed if the moderate approach was rejected. Only the District of Columbia accepted Lincoln's gradual plan. Thus, on January 1, 1863, Lincoln issued the Emancipation Proclamation, freeing, at least on paper, all slaves in the United States. Slavery was constitutionally abolished by the Thirteenth Amendment to the United States Constitution in the United States in 1865, freeing over 4 million slaves. The Civil War resulted in the loss of about 600,000 lives. On June 19, 1865, also known as Juneteenth, Union General Gordon Granger and 2,000 federal troops arrived on Galveston Island, Texas to take possession of the state and enforce former slaves' new freedoms. It is believed that this was the last place in the United States to receive the news of the Emancipation Proclamation, two and half years after it was made.

SOURCE: <https://www.wesleyan.edu/mlk/posters/pdfs/slavery.pdf>

Appendix Four: The New England Way

A Civil Body Politick: Governance, Community, and Accountability in Early New England.

By Gleb V. Aleksandrov

In the early XVII century, when the New England colonies were established, the English Crown, preoccupied with domestic matters, interfered little with matters of colonial administration. The government system created by the colonists, was inspired to a certain degree by the religious ideas shared by many Puritan colonists but was shaped by political necessity and social conditions specific to the colonies. This created a system characterized by a much higher degree of accountability than in England, ensured by numerous checks on government power, both formal and informal. The same principles, initially applied to governance in individual settlements were later used for the colonies and the Confederation of New England, the first major inter-colonial political union. Early New England serves as an example of practical application of ideas in many ways similar to (and in many ways drastically different from) what we today call democracy as a foundation of ultimately successful government. By modern standards, the representative nature of the New England government was very limited, since it excluded women, Native Americans and other marginalized groups from the political process. It was also deeply rooted in a specific set of religious ideas. Nevertheless, the principles of elected representative government, present in some form in many Western polities, rarely served as a foundation of those political systems, still in most cases monarchies with limited government accountability. In New England these principles formed the core of the government system. This essay explores the formation of the early New England political system, its underlying ideas, both religious and secular, the way it faced some of the challenges encountered in the first decades of English settlement in the New World, and its eventual dissolution under external pressure.

Introduction

This essay examines the New England colonies (Plymouth, Massachusetts Bay, Connecticut, and New Haven) in the XVIIth century within the framework of the “good government” concept based on the collective action theory (Blanton et al., 2021). When referring to “good government” we draw primarily on the works of Blanton and Fargher, and earlier works on collective action theory (Levi, 1988; Cook et al., 2005; Blanton and Fargher, 2008). While the concept resists precise quantitative definitions, in broad terms “good government” is defined by its ability to “acknowledge and respond to citizen voice, <its> capacity to provide desired services to its citizenry, such as public goods, and its capacity to set limits on the ability of those in positions of authority to benefit privately from the state's resources” (Blanton et al., 2021). That does not necessarily mean that such a government must be based on electoral process or resemble contemporary Western polities—as Blanton and Fargher (2008) have shown, good government is a global and trans-historical process, not limited to societies of Western modernity. Numerous mechanisms of good government exist besides election, including various checks on the power of government officials, open recruitment to positions of authority, etc. Our goal is to examine the good government practices and institutions in New England and the conditions which shaped them.

The New England society during the period we focus on, from the founding of the Plymouth colony to the creation of the Dominion of New England, differed in many ways from other European colonial ventures of that era. The colonies were governed by elected magistrates. Formally subject to royal authority, New England settlements were essentially self-governing, and the colonists, not London officials or investors, determined the structure of political institutions. Preoccupied largely with internal matters for most of the century, English authorities had few resources to spare for colonial ventures in the New World, especially for relatively small and not particularly profitable settlements of religious dissidents in New England. As a result, for the better part of a century—1620 to mid-1680's—the colonial political system developed on its own with little outside interference. The resulting polity

was in many ways more democratic than most of its Western contemporaries. Obviously, the ideas of civil rights as we know them today were completely alien to XVII century New Englanders, as were the concept of universal suffrage or most forms of religious tolerance. In this context democratic means only that the consent of the citizens—in this case, of the free adult men of the colony belonging to a Protestant religious community—was a necessary precondition for securing political power, and the public had numerous ways to limit the power of government officials and prevent potential abuses.

The New England government, like any political system, was shaped by numerous factors, and it would be impossible to describe it fully within one essay. We will focus on the ideological and social foundations which led to the emergence of accountability as a major element of early New England politics. Two factors distinguish New England from other English colonies—the influence of religion and a specific social structure. We will examine those key issues and attempt to trace their influence on the political structure of the colonies. We will also have to look at the way the early New England political system eventually dissolved.

This essay seeks to present not new information, but a new interpretation of social and political development of early colonial New England by introducing anthropological concepts and ideas to the study of an area which traditionally was mostly explored by historians. European colonies in the New World have relatively rarely attracted the attention of anthropologist studying social development. We believe applying the relevant theoretical approaches, such as the collective action theory, to those cases may contribute to both further development of the theory, by presenting new and widely varied cases for further study, and to a better understanding of histories of specific societies, by situating them in a broad cross-cultural framework. The importance of a cross-cultural understanding of good government has been shown before (Blanton et al., 2021), and in this regard New England may provide a useful example of, among other considerations, the reasons for eventual decline of a good government.

Social and Economic Background

English expansion in mainland North America started in 1607 with the founding of Jamestown. Jamestown was first and foremost a commercial operation. While matters of international prestige and potential opposition to Spanish expansion did play a part in securing royal support for the settlement, as did the ideas of spreading Christianity and civilization propagated by colonial ideologues (e.g., Purchas, 1614; White, 1930; Winslow, 2014), the primary goal of the Virginia settlement was profit. The population consisted mainly of young, poor, unskilled male laborers, most willingly entering indentured servitude to improve their economic situation (Anderson, 1991, p. 14–41; Taylor, 2001, p. 117–138, 169, 172).

Unlike Virginia and the Caribbean settlements, New England colonies were not commercial ventures. The investors in England expected the colonies to bring some revenue, but for the colonists the primary goal was to establish a godly society far from the degradation and vices of Europe (Anderson, 1991, p. 100–128). Plymouth settlers moved to the New World collectively, as an established congregation. Those who came to New England later were also driven largely by religious sentiment, and often had familial or social ties to those already in New England. Obviously, not all the immigrants from England belonged to those core socio-religious groups, even the Mayflower had several “independent” settlers, but the congregations formed the core of the New England society, and a person's chance to establish themselves in the colonies often depended on their ability to establish themselves as members of a church. Religion was a powerful source of social cohesion (Demos, 2000; Taylor, 2001, p. 117–143, 166–167).

Colonists primarily interested in setting up a godly society saw their settlement as a permanent one. They brought over their families, sometimes several generations. This created a much more balanced social structure in terms of gender and age distribution. New England settlements resembled English towns, with relatively equal numbers of men and women, with children of all ages and the elderly prominently represented (Anderson, 1991).

New England colonists were relatively affluent. Most were artisans, many had some real estate in England and planned to support themselves in the colonies by renting it out. The modern concept of middle class is not directly applicable to XVII century society, for simplicity's sake it can be said that most New England colonists were middle-class. Some were less well-off than the others, of course, but poverty was not nearly as widespread as it was in England, nor was it as pronounced (Anderson, 1991; Levy, 2009).

On the other hand, New Englanders were not exactly rich. Even the wealthiest colonists would be considered well-off, but not exceptionally wealthy in England. This was partly a consequence of the dominant ideology, which stressed the importance of community and saw an overabundance of individual wealth as suspect. What New England colonists strived for was “competency”—the ability to provide a decent living to oneself and one's family and to contribute to the community, but no more than that. Accumulating more wealth than competency required was seen as suspect at best and downright immoral at worst. Most colonists intentionally chose farm work or crafts, seen as honest labor, instead of potentially more profitable ventures, specifically because they did not want to jeopardize their moral and religious wellbeing in favor of material gains (White, 1930, p. 1630; Vickers, 1990; Anderson, 1991, p. 125; Taylor, 2001, p. 172).

In terms of social status, New England was also less stratified than other colonies. Most of the colonists were free men and women, some were minor gentry, but none were aristocrats, members of the highest strata of English society.

Colonial leaders often had some connections among the elites in England, yet their position in the colonies was not necessarily contingent on those connections. Officials were elected by the colonists, and it mattered little how well-connected they were. Their ability to retain power depended not on the generosity of London benefactors, but on the support they could muster among the colonists. Sure, those with friends in high places were useful—they may be sent to England to speak on behalf of the colonies, and they were protected to a degree, on several occasions the transgressions of such individuals were punished by exile instead of harsher

measures specifically to avoid the wrath of their patrons (e.g., Dillon, 1975, p. 191–193; *Chronicles of the First Planters of the Colony of Massachusetts Bay*, 1979, p. 363). But the impact of connections with elites on their standing in the colonial society itself was limited.

Land ownership, still one of the main sources of social status in England, was far less important in New England. Land was one resource the colonists had in abundance. Even though most of the land in New England was occupied by Native Americans, and the colonial leadership had to use some ideological maneuvering to justify appropriating it, a solution was eventually found, and expansion began in earnest (Aleksandrov, 2019). The amount of available land compared to the number of settlers allowed colonists to allot it quite generously. Even the least wealthy colonists owned relatively large (by English standards) plots, and the publicly owned town commons were abundant and accessible to all (Levy, 2009, p. 91).

A New England town was seemingly much like an English one. The differences, though perhaps not obvious at first glance, were crucial. The New England society was the English society devoid of its extremes. Both the upper and lower outliers of the economic and social structure were absent. This lack of social extremes created a remarkably cohesive society. Similar religious views of most colonists also cemented social unity.

Socio-Economic Structure and Political Development

The title “governor” was used in New England, much like in other colonies, but the position was quite different. The difference was not in the function, governors handled similar problems, but in the fact that governors, as well as local magistrates, were elected, not appointed.

The idea of electing public officials was familiar to the English. Aside from members of the parliament, on the local level some parish officials were elected (Levy, 2009, p. 21). This local political participation became especially important after the introduction the 1601 Act for the Relief of the Poor (“The Old Poor Law”) (Lees, 1998, p. 19–39).

However, In England local nobility exerted considerable influence on local politics. The requirements for most public offices, even those occupied by commoners, meant that they were reserved to a relatively small group of most prosperous local farmers or artisans. These people were connected to local gentry and nobility by economic, personal, and occasionally even familial ties. The local political system in England was mostly controlled by the local landed elites. In most cases, one had to belong to a group of supporters and clients of the landowner to have any chance of occupying a political office (Dunkley, 1973, p. 838–839; Levy, 2009, p. 91). Decisions made by such officials were largely determined by their patrons. The political influence of nobility did wane in the XVII century with the rise of the new economic elites, but in rural areas the power of landholders still held strong.

In New England many of the key determinants of this system were absent, and new ones emerged. In the early XVII century, the political influence of nobility and gentry was still very much seen as natural and was rarely questioned. In the colonies those were barely, if at all, present—a few colonial leaders did come from minor gentry families, but the majority did not, and even for those gentlemen it's questionable whether their origins played any part in securing their authority and influence. John Winthrop, for example, was a wealthy gentleman, but the source of his personal authority and public trust was his legal acumen and reputation as a religious thinker. In any case, most colonial governors and magistrates were commoners.

This highlights the difference between New England and Virginia. A full comparative study of these two colonial governments is beyond the scope of this essay, it seems necessary to note that, like New England, Virginia did establish a representative local government. However, there were several major differences between the two government systems. Firstly, the Virginia Assembly was established by the Virginia Company, a commercial association that originally funded the establishment of the colony. Consequently, any legislation proposed and passed by the Assembly was subject to approval of the Company officials. In New England the representative governing body was a natural extension of the colonists'

ideas about a godly society, in Virginia it was set up as an instrument of relieving the growing social tension by outside authorities. In time the role of the Company diminished, but during formative stages, the Assembly was an extension of the Company's authority more than a tool of political representation for the colonists (Horn, 2005, p. 240; Roper, 2009, p. 79–80). The second important difference concerns the recruitment of officials to the positions of authority. While nominally any free Virginian was eligible to be elected, a ruling elite emerged early on, consisting of largest landowners with close political ties to London, and the access to political offices for most colonists was limited at best (Taylor, 2001, p. 139–140, 144; Billings, 2004, p. 105; Roper, 2009, p. 10).

Jamestown was settled by the poor—much like the early colonial propagandists suggested it should be. Advocates of colonization often specified that the main benefit of settling the New World would be getting rid of the rapidly growing masses of paupers crowding English cities. The leadership, on the other hand, was often in the hands of the very rich. Many colonial investors were, of course, aristocrats and rich merchants. Governors and officials initially were often military men, with direct ties to the members of the upper social strata in England (Taylor, 2001, p. 131). When later local elites developed, their status was based on owning large amounts of land and political ties to London, and their behavior was mostly modeled on English landed elite. Leadership was conditional to the support of English magnates and the profitability of the colony, and the larger population had little say in the matters of leadership (Steele, 1989; Cave, 2011). Thirdly, the governors were appointed from London and not elected.

As we have mentioned, good government, in the sense we are using the term, does not necessarily require elections. Similarly, the presence of a representative body in itself does not imply good government. In the case of Virginia, the growing influence of landed elites and their disproportionate influence over the political process limited the development of good government practices to a certain extent (Roper, 2009, p. 11). In line with the collective action approach, it may be said that Virginia, which relied heavily on production of export goods, was tied to an

external source of revenue, also precluding development of good government. However, further study is required to make any definitive conclusions, and the present work is concerned with the specifics of New England.

The absence of aristocracy in New England was not coincidental. The situation with lord Brooke and lord Saye and Sele and their planned move to New England illustrates this perfectly. Both were immensely wealthy aristocrats, members of the highest orders of both political and economic elite in England. Both were also ardent Puritans, and in the mid-1630's have seriously considered moving to New England—which would undoubtedly bring considerable benefits to the colonies. But they had conditions. Specifically, the political structure which was by this point well-established was an issue. The magnates had reservations about the magistrates being elected, about the influence of the church, and most importantly about power falling into the wrong hands. If they were to grace the colonies with their presence and the accompanying wealth, the power had to belong to “gentlemen of the country.” Their position had to be hereditary, of course. The franchise was to be restricted, and the only criteria for voting was, unsurprisingly, land ownership—ensuring that only the owners of the largest domains would have any say in political matters (Foster, 1971, p. 38; Kupperman, 1989, p. 20–26).

Despite the potential benefits of attracting puritan magnates, the New England colonists adamantly refused to conform to these conditions. John Cotton, one of the most prominent ministers was tasked with composing an official response, and also added a more personal letter—which, though incredibly polite, reaffirmed the colonists' commitment to their chosen political order. Cotton's response also advocated theocracy as the most godly form of government, but his understanding of theocracy was rather specific, and he still insisted that “the magistrates are neither chosen to office in the church, nor do govern by directions from the church but by civil laws and those enacted in general courts <...> by the governors and assistants” (Cotton, 1636).

Entrenched wealth was as absent in New England as traditional political elites. Although some colonists were wealthier than others, the wealth distribution was far

more equitable in general. The property left in England did generate benefit and provide for some material comforts for the wealthiest but did not translate directly into a significantly higher standard of living. In terms of such basic indicators of higher economic status as housing, wealthier colonists were not that different from their less well-off neighbors—land was easily available, but materials and other resources necessary for construction were limited for everyone. The inherited wealth and property were largely left behind even by those few who had them in the first place.

The situation did of course change as the colonies grew, and a new economic elite, primarily mercantile, emerged by the mid-to-late XVII century. But even these new elites were never as separated from the rest of the population as they were in England. Even if the colonists managed to make a fortune, they were still bound by the same social restraints as their peers. Specifically, the idea of competency as a goal of a godly person in economic terms prevented the more egregious demonstration of individual success. If one showed off their economic success visibly, they would have likely faced the accusations from the community of being self-involved, avaricious and of putting material wealth before God. The dominant ideology actively discouraged excessive accumulation of wealth, ensuring the stability of a more or less equitable congregation would persist even in the growing colonial society not limited to a single religious community (Vickers, 1990). Not only was entrenched wealth largely absent, efforts were made to prevent it from accumulating. Until at the very least the late XVII century, material wealth did not translate into political influence as directly or as efficiently as it did in England. A rich merchant did have considerable resources at his disposal, but, unlike a rich gentleman back in England, was not perceived as inherently more worthy of a political office than a simple farmer or artisan, thus severely limiting his ability to buy his way into a political office. As a result, many if not most magistrates, even governors, were not necessarily rich, and most rich merchants preferred to stay out of politics.

Differences in land ownership contributed significantly to a more equitable distribution of social and political power. In England, owning a sizable plot of land was a source of both wealth and status. In New England farms of the size that would make most Englishmen envious were available to most colonists for a fraction of the price. Consequently, the status of a landholder could not be exploited for political gain as easily. Unlike the Chesapeake colonies, where larger plots of land were directly allocated by the government, usually to the wealthy and well-connected individuals, in New England land was allocated by town magistrates or town assemblies, which prevented excessive concentration of land (Taylor, 2001, p. 170).

However, another resource was far more scarce and far more important than it was in England, and that was labor. One drawback of the balanced social and economic structure of New England was relative lack of people capable of performing physically demanding labor. Many colonists were well-established, “middle-class” artisans—that is, middle-aged men and women used to labor that required skill and precision, but not necessarily physical strength. And they were often accompanied by families, by the very young and the very old. Farm work, especially clearing out new farmland, required a lot of hard work. As a result, labor was in extremely high demand in New England (Levy, 2009).

A simple solution would be to import indentured servants, like Virginians did. But the New England Puritans were wary of mass influx of poor young men in the colonies, worried it might disrupt their society and lead to all sorts of “mischief.” More importantly, those laborers imported from England would likely be Anglican, or, even worse, Catholic. Employing them would endanger the spiritual wellbeing of the colonists, which the Puritans were drastically opposed to. There were indentured servants in New England, especially in larger towns, but comparatively few and their social life was strictly regulated. Another possibility was using Native American labor resources, acquired by force or coercion—Native American slavery became the foundation of forced labor system in New England, but the numbers of

either captives or Native Americans willing to work for the colonists were limited (Newell, 2015).

As a result, the labor of young free colonists became incredibly valuable, resulting in appropriately high wages, much higher than in any other region populated by the English. Laborers, therefore, acquired unusual amount of economic power and influence over the colonial economy. This, in turn, led to a growing political influence of the workers. On the one hand, the magistrates realized the potential for social disruption inherent in laborers' participation in politics and attempted to control it. Young people, not just indentured servants, but free, local-born men, were often assigned jobs by the magistrates. Enforced apprenticeships for children became a routine and widespread practice. At least until the moment they inherited the land owned by the parents, the young people's labor was generally in the hands of the town. As Levy notes, children and young servants formed a significant part of the labor force in New England and expanding the rights of the town to control it was vital for the colonies' survival.

Although the distribution of labor resources was under magistrates' control, the political participation was not. Laborers en-masse played a significant role in shaping local politics. Decisions about limiting outside access to town job market were made under clear influence of masses of workers. Given their importance for the colonies' economy, their political voice, expressed through voting or through public opinion, could not be ignored. If the policies of the magistrates went contrary to the worker's wishes, they had numerous ways to counteract. The elections were, of course, the primary one. In England the magistrates could always rely on the support of local elites and their clients, in New England this support structure did not exist. Magistrates realized perfectly well that their ability to deal with public discontent was severely limited. There was no higher authority to call upon for support. The only power the magistrates could have potentially used against the masses was the militia—itsself composed of those same workers. This resulted in a political system far more equitable than in England, with much larger segments of the population exerting considerable political influence. A less stratified society led

to a less stratified distribution of political power. The magistrates' positions and titles were similar to English ones, the public had significantly more control over the government.

In terms of economic structure in general, early New England was far more reliant on “internal revenue” (Blanton and Fargher, 2008, p. 112). Production was mostly carried out by individual farmers, and though some of their plots of land were large by English standards, they were not even close in terms of size, number of workers of overall productivity to large plantations in other colonies. No staple cash crop was produced. In the early decades, the revenue generated in these colonies was almost exclusively internal. Later New England did develop certain profitable “external” sources of revenue. Commerce was important and became the foundation of local elites in the second half of the century, introducing a significant external element to the revenue structure. Two other industries, connected to commerce, were more localized—whaling and fishing, sources of important export good, were conducted all over the Atlantic, but many ships and their crews were based in New England itself. Shipbuilding, while providing resources for long-range trade, was also a local industry—an industry which grew immensely by the end of the century and was of crucial importance not just to New England, but to the British Empire as a whole (Taylor, 2001, p. 169, 174; Levy, 2009). The colonies did also draw on resources back in England, by attracting new settlers and investors. So overall structure of revenue could perhaps be best described as mixed. In terms of collective action theory, that may be a contributing factor in fostering the development of good government (Blanton and Fargher, 2008, p. 254). A mixed revenue structure does not guarantee, of course, good government, its emergence is influenced—positively or negatively—by other factors. In the case of New England, the key factor was religion.

Religious Foundations

In popular history, the first New England colonists are usually called Puritans. We will refer to them as such for simplicity's sake, but it's important to note that early New Englanders belonged to several denominations and did not necessarily agree

completely on dogmatic matters or even church structure (Pestana, 1991; Knight, 1994). They were, however, all non-conformists—that is, they refused to conform to the practices and doctrines of the Church of England, and they were all Calvinists, though interpreting Calvin's teachings in slightly different ways. The differences between denominations and even specific congregations are a fascinating subject, but this essay is concerned with issues common throughout New England, so for our purposes “Puritans” seems a sufficient designation. Politically, the structure of New England colonies was remarkably similar.

The influence of religion on New England was profound. It was so significant, that some scholars chose to proclaim New England a theocracy, though others have argued convincingly against such suggestions (Fiske, 1899; Zakai, 1986; Foster, 1991; Levy, 2009; Johnson, 2015). To call New England a theocracy would be not necessarily an overstatement, but an oversimplification. The relationship between religious and secular authorities was more complex than simple subordination. Perhaps more accurately it can be described in terms of a limiting influence, of checks and balances. Religious authorities did not necessarily control the secular ones, but certainly influenced their response to emergent challenges of colonial life. The church served as a moral authority, ensuring that politics did not get in the way of the peoples' desire for a godly life—which was for many New Englanders, the main reason for the colonies' existence.

The first settlers in New Plymouth were already an established congregation, already united into a single spiritual body. The political system existed to deal with purely secular matters the community was facing, for the congregation to deal with the outside world. The political authority was to be an extension of the congregation itself, not something imposed upon it by the society outside of the religious community. It would be a secular arm of the same collective spiritual body, serving its interest and subordinate to it.

Of course, such institutions would not only originate from within the congregation, but their nature would also be by necessity determined by spiritual beliefs. Particularly, the idea of a covenant was extremely important. Personal relationship

with God was based on a personal covenant. The church itself was a result of a covenant between believers, and between believers and God (Rohr, 1965; Stoeber, 1978; Zaret, 1985). Logically, the new collective political body of the congregation would be based on the same idea—a covenant between members of the church to ensure the worldly affairs are taken care of.

This earliest set of political institutions, established by the Mayflower Compact, was indeed theocratic—not in form, but in principle. “Civil body politick” was a necessary extension of the spiritual “body politick.” However, the political and religious spheres were clearly separated. Many matters did not concern religious authorities at all. Taxation, trade regulation, mutual defense, international relations, even marriage were all important, but strictly secular issues. The individual officials, governors and assistants could seek guidance and advice from ministers, like any member of the church, but no minister had authority over them. If some issues belonged, by the terms of the covenant, to the sphere of political authority, attempting to control them would be as much a violation of said covenant as secular authorities attempting to interfere with the contents of a sermon or with accepting new members into the congregation (Cotton, 1636).

The scope of the newly established political authority expanded relatively quickly. The colonies were growing. Newcomers did of course belong to similar religious bodies, but in secular matters they were independent, so the political authorities were no longer representing just one congregation, but several—still handling the same secular matters for all of them, and necessarily employing representatives from different churches. Despite being based on the theological concept of a covenant, political power was separated from the church.

That doesn't mean, of course, that the church and its representatives had no influence on politics. At the very least, government officials were still expected to consult the ministers to determine the godly course of action in difficult situations. And consult they did, on numerous occasions. Before starting the war with the Pequot in 1636, for example, and later during most major conflicts with either Native Americans or the French colonies, generally during any sort of crisis.

Governors would consult their own ministers, or sometimes assemble notable preachers from several churches to examine specific issues. Their opinion held great weight and their advice was generally followed. Though informal, these church-state interactions often determined the political decisions made by the officials (Winthrop, 1908, p. 186; Cave, 1996, p. 109; Turner, 2020, p. 150, 308–309, 201).

One area where Puritan ministers were unquestionably an authority was the legal system. The influence of the English legal tradition was unquestionable, but the laws had to conform to Biblical principles, and in many cases were based on the Old Testament (including, for example, the legal foundations of slavery, justified by Biblical quotations) (Colonial Laws, 1889, p. 52; Wiecek, 1977). Naturally, the ministers often had to evaluate the legislation from a Biblical perspective. However, once the law was considered sufficiently “godly,” it was passed by the general court which was not subordinate to the church, and was carried out by civil authorities, even if it concerned religious matters [like witchcraft cases, as in the infamous case of Salem (Norton, 2002)].

The relations between the church and the public in general in New England were also different from the English model. New England congregations chose their own ministers, which changed the power dynamics. In England, the Church was an extension of the state, an instrument of controlling the population. In catholic countries the Church was not subject to state power, but was a separate political actor, largely independent from the public as well. In New England, religious authorities were chosen by the public. While ministers could find themselves in conflict with their parishioners on some issues, such situations rarely lasted long—a minister the congregation was unhappy with was dismissed and replaced with another, more agreeable one. A minister's livelihood depended on the support of their congregation. Ministers were rarely able to dedicate enough time to provide for themselves and were dependent on the salary the congregation paid them and on donations (Holifield, 1993; Demos, 2000, p. 8; Norton, 2002, p. 16–18, 124). Consequently, in dealing with secular authorities the ministers were likely to act as

a conduit for public opinion. The church organization, the religious authority, was as much an extension of the congregation as the elected officials.

The congregation also played an important role in the emergence of a new social hierarchy. In terms familiar to the English the social status of most colonists in New England was relatively similar. But relatively quickly new sources of high social status began to emerge. The status of a full member of the church was very important and provided significant social benefits. Most people were not members of the church. Unlike the Catholic Church, in Puritan churches the status was not easy to obtain. There was a profound difference between a parishioner, someone who attended the services regularly, and a full member of the congregation, one of the elect. To become a member of the church one had to not only attend the services regularly, but also to publicly show their commitment. To do so one had to describe, in full detail, their own spiritual conversion, the moment they personally accepted the Lord as a guiding force in their life. This extended public confession was then judged by the congregation. Success was not guaranteed, and some prospective “saints” were denied the coveted membership, sometimes repeatedly. Since the final decision was made by the congregation, membership was a mark of recognition not just of spiritual accomplishment, but of acceptance by the community. Confirmation was inevitably a social act, and, though it is only speculation on our part, it's hard to avoid the idea that in many cases denying membership was as much a result of rejection by community as of strictly spiritual shortcomings (though it would be unwise to see the whole process as a purely social one, most New Englanders were fanatically religious even by the standards of their time, and took spiritual responsibility very seriously—undoubtedly in many cases they denied prospective members because they honestly believed they have not yet experienced a true spiritual conversion) (on the community ritual aspect of conversion see Holifield, 1993). Once granted, membership status gave no material benefits, but endowed one with a moral, spiritual, and even political authority recognized by the society in general—they could become selectmen (though some lower local offices were accessible to non-members), their word would carry all the more weight in court, in political debates or in any social situation.

Religion had a profound influence on political institutions of New England. Starting with the fact that they were based on the same ideological foundation as religious authority, on the idea of a covenant. Political structure was, at least initially, an extension of a congregation, a religious and spiritual unity. Despite that, the separation between religious and secular authorities was established early on. Religious authorities did not control any secular matters directly but served as one of the mechanisms of public control over politics, politicians and officials. Both the ministers, who influenced and consulted officials, and the officials themselves, were responsible to the congregation. The very idea of the covenant, an agreement as a foundation of authority, implied accountability. Rather than dominating the political sphere, religion became one of the key checks on political power and instruments of public control. At the same time, the idea of competency, founded on Puritan theology as well, served as perhaps the most important ideological leveling mechanism, limiting the potential for self-aggrandizement. The perspective of church censure and even exclusion further cemented the effectiveness of the church as a mechanism of preserving social cohesion. An important part of New England social and institutional structure were such leveling mechanisms that prevented aggrandizement by the emerging elites, primarily through a specific religious mindset and the influence of the church community, or rather, community through church.

Source:

<https://www.frontiersin.org/articles/10.3389/fpos.2022.804673/full#:~:text=The%20Ocolonies%20were%20governed%20by,the%20structure%20of%20political%20institutions>

Appendix five:

Thanksgiving Day (holiday)

By David J. Silverman

Thanksgiving Day is annual national holiday in the United States and Canada celebrating the harvest and other blessings of the past year. Americans generally believe that their Thanksgiving is modeled on a 1621 harvest feast shared by the English colonists (Pilgrims) of Plymouth and the Wampanoag people. The American holiday is particularly rich in legend and symbolism, and the traditional fare of the Thanksgiving meal typically includes turkey, bread stuffing, potatoes, cranberries, and pumpkin pie. With respect to vehicular travel, the holiday is often the busiest of the year, as family members gather with one another.

Plymouth's Thanksgiving began with a few colonists going out "fowling," possibly for turkeys but more probably for the easier prey of geese and ducks, since they "in one day killed as much as...served the company almost a week." Next, 90 or so Wampanoag made a surprise appearance at the settlement's gate, doubtlessly unnerving the 50 or so colonists. Nevertheless, over the next few days the two groups socialized without incident. The Wampanoag contributed venison to the feast, which included the fowl and probably fish, eels, shellfish, stews, vegetables, and beer. Since Plymouth had few buildings and manufactured goods, most people ate outside while sitting on the ground or on barrels with plates on their laps. The men fired guns, ran races, and drank liquor, struggling to speak in broken English and Wampanoag. This was a rather disorderly affair, but it sealed a treaty between the two groups that lasted until King Philip's War (1675–76), in which hundreds of colonists and thousands of Native Americans lost their lives.

The New England colonists were accustomed to regularly celebrating "Thanksgivings," days of prayer thanking God for blessings such as military victory

or the end of a drought. The U.S. Continental Congress proclaimed a national Thanksgiving upon the enactment of the Constitution, for example. Yet, after 1798, the new U.S. Congress left Thanksgiving declarations to the states; some objected to the national government's involvement in a religious observance, Southerners were slow to adopt a New England custom, and others took offense over the day's being used to hold partisan speeches and parades. A national Thanksgiving Day seemed more like a lightning rod for controversy than a unifying force.

Thanksgiving Day did not become an official holiday until Northerners dominated the federal government. While sectional tensions prevailed in the mid-19th century, the editor of the popular magazine *Godey's Lady's Book*, Sarah Josepha Hale, campaigned for a national Thanksgiving Day to promote unity. She finally won the support of President Abraham Lincoln. On October 3, 1863, during the Civil War, Lincoln proclaimed a national day of thanksgiving to be celebrated on Thursday, November 26.

The holiday was annually proclaimed by every president thereafter, and the date chosen, with few exceptions, was the last Thursday in November. President Franklin D. Roosevelt, however, attempted to extend the Christmas shopping season, which generally begins with the Thanksgiving holiday, and to boost the economy by moving the date back a week, to the third week in November. But not all states complied, and, after a joint resolution of Congress in 1941, Roosevelt issued a proclamation in 1942 designating the fourth Thursday in November (which is not always the last Thursday) as Thanksgiving Day.

As the country became more urban and family members began to live farther apart, Thanksgiving became a time to gather together. The holiday moved away from its religious roots to allow immigrants of every background to participate in a common tradition. Thanksgiving Day football games, beginning with Yale versus Princeton in 1876, enabled fans to add some rowdiness to the holiday. In the late 1800s parades of costumed revelers became common. In 1920 Gimbel's department store in Philadelphia staged a parade of about 50 people

with Santa Claus at the rear of the procession. Since 1924 the annual Macy's parade in New York City has continued the tradition, with huge balloons since 1927. The holiday associated with Pilgrims and Native Americans has come to symbolize intercultural peace, America's opportunity for newcomers, and the sanctity of home and family.

Days of thanksgiving in Canada also originated in the colonial period, arising from the same European traditions, in gratitude for safe journeys, peace, and bountiful harvests. The earliest celebration was held in 1578, when an expedition led by Martin Frobisher held a ceremony in present-day Nunavut to give thanks for the safety of its fleet. In 1879 Parliament established a national Thanksgiving Day on November 6; the date has varied over the years. Since 1957 Thanksgiving Day has been celebrated in Canada on the second Monday in October.

Source: Silverman, David J.. "Thanksgiving Day". *Encyclopedia Britannica*, 3 Jul. 2023, <https://www.britannica.com/topic/Thanksgiving-Day>. Accessed 4 July 2023.