斑斓阅读 · 外研社英汉双语百科书系

典藏版

通识读本

日不落帝国兴衰史
——盎格鲁-撒克逊时期

The Anglo-Saxon Age
A Very Short Introduction

John Blair 著
肖明翰 译

外语教学与研究出版社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

斑斓阅读 · 外研社

通识读本

日不落帝国兴衰史
——盎格鲁-撒克逊时期

The Anglo-Saxon Age
A Very Short Introduction

John Blair 著
肖明翰 译

外语教学与研究出版社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS
北京 BEIJING

京权图字：01-2006-6839

The Anglo-Saxon Age was originally published in English in 1984.

This Bilingual Edition is published by arrangement with Oxford University Press and is for sale in the People's Republic of China only, excluding Hong Kong SAR, Macau SAR and Taiwan Province, and may not be bought for export therefrom.
英文原版于 1984 年出版。该双语版由牛津大学出版社及外语教学与研究出版社合作出版，只限中华人民共和国境内销售，不包括香港特别行政区、澳门特别行政区及台湾省。不得出口。
© John Blair 1984

图书在版编目 (CIP) 数据

日不落帝国兴衰史．盎格鲁－撒克逊时期 ：英汉对照 /（英）布莱尔(Blair,J.)著 ；肖明翰译．— 北京 ：外语教学与研究出版社，2013.5
（斑斓阅读 · 外研社英汉双语百科书系 ：典藏版）
书名原文 ：The Anglo-Saxon age
ISBN 978-7-5135-3099-6

Ⅰ．①日… Ⅱ．①布… ②肖… Ⅲ．①英语－汉语－对照读物②英国－中世纪史 Ⅳ．①H319.4：K

中国版本图书馆 CIP 数据核字 (2013) 第 105721 号

出 版 人 蔡剑峰
项目负责 姚 虹 周渝毅
责任编辑 刘 旭
封面设计 牛茜茜 高 蕾
版式设计 吕 茜
出版发行 外语教学与研究出版社
社 址 北京市西三环北路 19 号 (100089)
网 址 http://www.fltrp.com
印 刷 紫恒印装有限公司
开 本 650×980 1/16
印 张 12
版 次 2013 年 6 月第 1 版 2013 年 6 月第 1 次印刷
书 号 ISBN 978-7-5135-3099-6
定 价 26.00 元

购书咨询：(010)88819929 电子邮箱：club@fltrp.com
如有印刷、装订质量问题，请与出版社联系
联系电话：(010)61207896 电子邮箱：zhijian@fltrp.com
制售盗版必究 举报查实奖励
版权保护办公室举报电话：(010)88817519
物料号：230990001

斑斓阅读 · 外研社英汉双语百科书系典藏版

历史系列：

Ancient Egypt	探秘古埃及
Ancient Warfare	古代战争简史
The Anglo-Saxon Age	日不落帝国兴衰史——盎格鲁－撒克逊时期
Eighteenth-Century Britain	日不落帝国兴衰史——18 世纪英国
Medieval Britain	日不落帝国兴衰史——中世纪英国
Nineteenth-Century Britain	日不落帝国兴衰史——19 世纪英国
The Roman Empire	罗马帝国简史
Twentieth-Century Britain	日不落帝国兴衰史——20 世纪英国
The Vikings	揭秘北欧海盗

文化艺术系列：

Architecture	建筑与文化
Art History	走近艺术史
Bestsellers	解码畅销小说
Contemporary Art	走近当代艺术
Egyptian Myth	埃及神话
Modern Art	走近现代艺术
The Renaissance	文艺复兴简史
Renaissance Art	文艺复兴时期的艺术
Shakespeare	读懂莎士比亚

自然科学与心理学系列：

Consciousness	破解意识之谜
Cosmology	认识宇宙学
Cryptography	密码术的奥秘
Darwin	达尔文与进化论

Dinosaurs	恐龙探秘
Dreaming	梦的新解
Emotion	情感密码
Freud	弗洛伊德与精神分析
Global Catastrophes	全球灾变与世界末日
The History of Time	时间简史
Jung	简析荣格
Psychiatry	浅论精神病学

政治、哲学与宗教系列：

Animal Rights	动物权利
The Bible	《圣经》纵览
Buddha	释迦牟尼：从王子到佛陀
Continental Philosophy	解读欧陆哲学
The Dead Sea Scrolls	死海古卷概说
The European Union	欧盟概览
Existentialism	存在主义简论
Feminism	女权主义简史
Myth	神话密钥
The Old Testament	《旧约》入门
Plato	解读柏拉图
Postmodernism	解读后现代主义
Socrates	解读苏格拉底
The World Trade Organization	世界贸易组织概览

此为试读，需要完整PDF请访问：www.ertongbook.com

Introduction

Perched on the edge of the fragmenting Roman world, Britain between AD 300 and 700 was at a meeting of currents flowing from several directions. Much of its indigenous Brittonic ('Celtic') population had been under Roman rule, but only in the lowlands of what would be southern and eastern England was it Romanized in any meaningful sense; to the north, Hadrian's Wall was the frontier not merely of Britain but of the Roman Empire. Much of Britain, like Ireland to its west, thus remained a reservoir of Celtic and Pictish culture only superficially touched by Rome.

The attentions of Pictish, Scottish, Frankish, and Scandinavian raiders, barbarians from outside the boundaries of the empire, became increasingly threatening to the authorities in Britain and Gaul during the later fourth century, and would overwhelm them in the fifth. Yet the Roman civilization of Europe was always too close, and too powerful, for even the most primitive invaders to be impervious to it for ever. Sandwiched ambiguously between the pagan barbarian north and the Christian Roman south, the lost province of Britannia became a melting pot of diverse influences. This ambiguity, and this diversity, help to explain the distinctiveness of the early medieval cultures that would take shape in Britain.

Contents

List of Illustrations vii

List of Maps x

Introduction xiii

1 The English Settlements 1

2 The Seventh Century 13

3 Christianity and the Monastic Culture 23

4 The Mercian Supremacy 31

5 The Viking Invasions and the Rise of the House of Wessex 39

6 Æthelred and Cnut: The Decline of the English Monarchy 57

7 The End of the Anglo-Saxon Kingdom 62

Further Reading 76

Chronology 81

Index 85

目录

插图目录 IX
地图目录 XI
绪论 93
第一章 英格兰人集居地 94
第二章 七世纪 107
第三章 基督教与修道院文化 117
第四章 麦西亚霸权 126
第五章 维京人的入侵与韦塞克斯王室的兴起 134
第六章 艾特尔雷德与克努特：英格兰君主制的衰落 153
第七章 盎格鲁－撒克逊王朝的终结 158
年表 172

List of Illustrations

1 Reconstruction of an early Anglo-Saxon sunken hut at the Weald and Downland Museum, Singleton, Sussex 2
Courtesy of Weald and Downland Museum, Singleteon, Sussex

2 Monument at Castelldwyran, south-west Wales 8
Courtesy of Archaeologica Cambriensis

3 Detail of the Sutton Hoo whetstone 17
Courtesy of The British Museum

4 An early monastic enclosure or 'cashel' at Kiltiernan, Co. Galway, Ireland 28
Courtesy of University of Cambridge Committee for Aerial Photography

5 Silver penny of King Offa 32
Courtesy of P. J. Clayton

6 The Alfred Jewel, found near Alfred's refuge at Athelney 44
Courtesy of The Ashmolean Museum, Oxford

7 King Eadgar portrayed on the foundation charter of New Minster, Winchester, dated 966 54
Courtesy of The British Library

8 Sealed writ of Edward the Confessor, in favour of Westminster Abbey 64
Courtesy of Dean and Chapter of Westminster Abbey

9 Late Anglo-Saxon drawing of a wheeled plough, pulled by a team of oxen 67
Courtesy of The British Library

10 Westminster Abbey and its precincts, *c.*1100 71
Courtesy of The Department of the Environment

插图目录

图 1. 早期盎格鲁－撒克逊人的凹陷棚屋复制品，苏塞克斯郡辛格尔顿市威尔德－唐兰博物馆馆藏 95

图 2. 西南威尔士卡斯特德威兰的纪念碑 102

图 3. 萨顿胡出土的油石器物细部 111

图 4. 爱尔兰高威县基尔帖南一座早期修道院或称“卡社尔” 123

图 5. 铸有奥发国王头像的银币 127

图 6. 阿尔弗雷德之宝石，发现于阿尔弗雷德的藏身处阿瑟尔尼附近 140

图 7. 温切斯特新教堂创建证书上的埃德加国王像，966 年 150

图 8. 一份加有封印的忏悔者爱德华的诏书，内容为赏赐威斯敏斯特大教堂 160

图 9. 盎格鲁－撒克逊后期绘画，画中是一队牛拉着带轮的犁 163

图 10. 威斯敏斯特大教堂及其周围区域，约 1100 年 166

此为试读，需要完整PDF请访问：www.ertongbook.com

List of Maps

1 England in *c.*600 14

2 England in the tenth century 50

地图目录

地图 1.　600 年前后的英格兰　109
地图 2.　10 世纪的英格兰　145

Chapter 1
The English Settlements

The sources for the fifth and sixth centuries are few and unsatisfactory in the extreme. On the one hand is the archaeological evidence, mainly objects from graves in pagan cemeteries. This evidence cannot lie, but the questions which it answers are strictly limited. On the other hand is a small group of texts, annals, and fragments. Of these the only substantial contemporary work is *The Ruin of Britain*, a tract written around the 540s by a British monk named Gildas whose purpose was to denounce the evils of his day in the most violent possible language. The Venerable Bede, a monk in the Northumbrian monastery of Jarrow, completed his great *Ecclesiastical History of the English People* in 731. This overshadows all other sources for the seventh and early eighth centuries, and although the invasion period was remote from Bede's own day he provides some surprisingly well-founded scraps of tradition.

The only other narrative sources are fragments of chronicles preserved in later compilations, a few poems, and passing references by Continental writers. The later annals, known collectively as *The Anglo-Saxon Chronicle*, which give a year-by-year summary of events in the southern English kingdoms, contain distant echoes of legend but are highly unreliable before the 570s. Thus the early fortunes of the English can only be glimpsed through the hostile eyes of Britons, through the ill-informed eyes of foreigners, and by means of their own half-remembered traditions. Until the late sixth century, informed guesswork must make do for history.

1. Reconstruction of an early Anglo-Saxon sunken hut at the Weald and Downland Museum, Singleton, Sussex. This was one of the most typical sorts of building in settlements of the fifth to eighth centuries.

Archaeology provides suggestions – still inconclusive and much debated – that Germanic settlers first came to Britain as mercenaries in the late Roman army. The English of later centuries dated their ancestors' arrival some decades after this, and it does seem to have been from the 430s onwards that the immigrants arrived in large numbers. Before considering this remarkable process, it must be asked who the invaders were and what they were like. The first question is answered, almost as well as any modern scholar can answer it, in a startlingly well-informed passage which Bede composed from unknown sources:

> They came from three very powerful Germanic tribes, the Saxons, Angles and Jutes. The people of Kent and the inhabitants of the Isle of Wight are of Jutish origin, and also those opposite the Isle of Wight, that part of the kingdom of Wessex which is still today called the nation of the Jutes. From the Saxon country, that is, the district now known as Old Saxony, came the East Saxons, the South Saxons and the West Saxons. Besides this, from the country of the Angles, that is, the land between the kingdoms of the Jutes and the Saxons, which is called Angulus, came the East Angles, the Middle Angles, the Mercians, and all the Northumbrian race (that is those people who dwell north of the River Humber) as well as the other Anglian tribes. Angulus is said to have remained deserted from that day to this.

In broad terms, archaeology confirms Bede's analysis: objects found in English graves are comparable to those from North Germany and the southern half of the Danish peninsula. Some urns from the fifth-century cremation cemeteries in East Anglia may even be the work of the same potters as urns found in Saxony. A district north-east of Schleswig is called to this day Angeln. To Bede's list we can probably add Frisians, mixed with Saxons who seem to have been infiltrating the coastal settlements of Frisia in the early fifth century. Even Bede's statement that some of the homeland settlements were deserted is confirmed by excavations at Feddersen Wierde, near the mouth of the Weser. Here a village of large timber buildings was abandoned in

c.450, apparently in consequence of rising sea-levels. With the natural fertility of lowland Britain, and the evidence that its inhabitants deliberately imported mercenaries, this flooding of coastal settlements suggests a specific context for the migrations to England, though they also have a much broader context in the movements of many barbarian peoples into and across the provinces of the empire.

A Multi-Ethnic Community

Bede's division of the English into ethnically distinct groups is over-neat. The labels which kingdoms and regions later attached to themselves by c.600 – 'Angles', 'Saxons', 'Jutes', and so on – probably indicate the origins of their leaders and elite groups. But archaeology does not suggest that the bulk populations were so clearly differentiated, and by the late sixth century, when the kingdoms emerge into the light of day, there is much blurring at the edges. Thus, the finest metalwork of the East Angles resembles that of Kent, and their royal dynasty seems to have been Swedish. The settlers probably came in small, disparate groups; sea-passage must have weakened ethnic ties, and new types of settlement and social organization developed to suit the needs of pioneer colonists. The precise origins of the settlers mattered less than that they belonged to the same broad culture as southern Scandinavia, Germany, and northern France. Their earliest known poems include hero-legends set in Denmark and Frisia; an early seventh-century East Anglian king possessed Swedish and Gaulish treasures; and the south-eastern English became Christian through a Kentish king's marriage with a Frankish princess.

Here then was a new sort of 'international' community, poised between the Roman and non-Roman worlds. In time the former would reassert its influence, but the earliest Anglo-Saxon generations were essentially a product of the latter. Unlike most of the other 'barbarian' invaders of Europe, the English came from right outside the circle of Roman

此为试读,需要完整PDF请访问: www.ertongbook.com