

Snapshot of the Period

During this period, successive waves of invaders came to the British Isles. Each group brought its distinctive culture, including its language. As the different groups fought and joined together to form what would eventually be one nation, their languages jostled one another and combined also. The English tongue evolved from Old English to Middle English, the form of the language used by England's greatest medieval poet, Geoffrey Chaucer. Literature, too, was evolving—from works transmitted orally, often to the accompaniment of a lyre or harp, to works that were written down.



▲ Design and page from the Book of Kells, an illuminated gospel book created by Irish monks between the late 8th and early 9th century (left). A replica of a lyre found at the Sutton Hoo burial site (right).



As you read the selections in this unit, you will be asked to think about them in view of three key questions:

What is the relationship between place and *literature*?

How does literature shape or reflect *society*?

What is the relationship of the writer to *tradition*?

Languages Brought Into England

Connect to the Period Note what the different invaders contributed to the English language and how English changed as it developed from Old English to its modern form. What can you infer about each group from the types of words it brought? Explain.

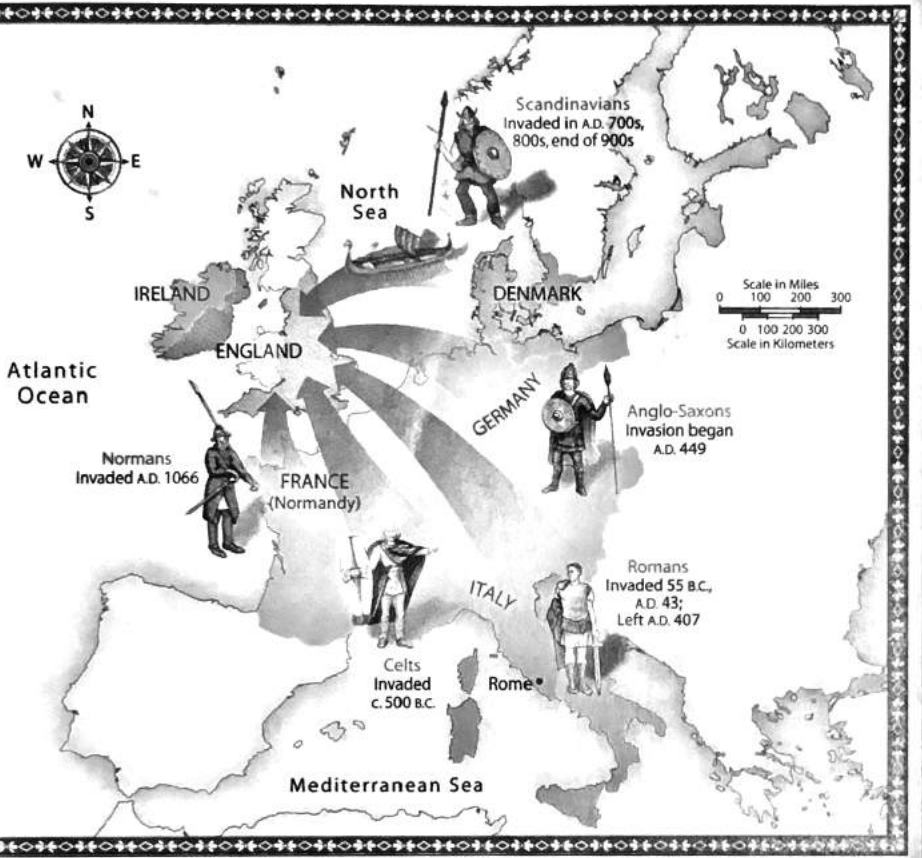
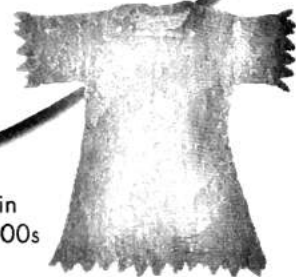
- Celts** invaded 500 B.C.
- "bard" from *bard* (poet)
 - Avon, Thames (names of rivers)



- Romans** invaded 55 B.C., A.D. 43; left A.D. 407
- "wine" from *vinum*
 - "wall" from *vallum*



- Anglo-Saxons** invasion began A.D. 449
- "bread" from *bread* (crumb)
 - "doom" from *doms* (judgment)



- Normans** invaded 1066
- "attorney" from *atourne* (one appointed)
 - "plaintiff" from *plaindre* (make complaint)



- Scandinavians** invaded in late 700s, 800s, end of 900s
- "anger" from *anгр*
 - "ransack" from *rann-saka*

The Changing English Language: Psalm 23, verse 1

Modern English (King James Bible) c. 1500 to now The Lord is my shepherd; I shall not want...

Early Middle English c. 1100 to 1500 Lauerd me steres, noight wante sal me...

Old English before 1100 Drihten me ræt; ne byð me nanes godes wan...

Historical Background

The Old English and Medieval Periods, 449–1485

They came to conquer and stayed to build. First, it was the Romans in A.D. 43 who drove the original Celtic inhabitants into the north (Scotland) and west (Wales) of the island. Then, in A.D. 449, after the last Roman troops had been summoned home to defend Rome against the barbarian invaders, a group of Germanic tribes, the Angles, the Saxons, and the Jutes, crossed the North Sea and occupied the island the Romans had called Albion. In a short time, "Angle land" became England.

Invasion, Settlement, Assimilation

The next incursion, in A.D. 597, was more peaceful, led by the Roman cleric St. Augustine. He and his followers converted to Christianity the pagans who were there. The Bible of these Christians was the Latin of St. Jerome and they brought Latin learning with them.

Then, in the eighth century, the Danes came. At first they raided and looted the towns and monasteries of the northeast, but eventually they settled that area. When they tried to overrun the rest of the island, they were stopped in 871 by Alfred the Great, now considered the first King of England. The Danes, too, converted, assimilated, and gave us words like *sky*, *skill* and *skate*.

The last successful invasion of England occurred in 1066 when the duke of Normandy in France claimed the throne, won it, and became William the Conqueror. He brought his court and the language of that court to the country he seized. For some time, England was a bilingual country of conquerors and conquered. In his nineteenth-century novel *Ivanhoe*, set in the Middle Ages, Sir Walter Scott captures this duality: animals are *swine*, *oxen*, and *calves* on the hoof, but *pork*, *beef*, and *veal* in the kitchen of the noble lord. Even today, we make a *last will* and *testament*, repeating the same meaning in Anglo-Saxon and Norman French, respectively.

TIMELINE

449: Anglo-Saxon
Invasion. ▶

449



476: Western Europe Fall
of Western Roman Empire.

496: France Clovis,
king of Franks, con-
verts to Christianity.



The Feudal Era, 1100–1485

The Normans brought more than their language to the island. They brought a form of government, social order, and land tenure we call feudalism. This is a vision of the natural and human world as a triangle or pyramid. At the peak is the king and below, in carefully graded steps, are nobles and freemen, down to the serfs who till the land.

Yet all social systems are more fluid than they appear from the outside, and the feudal era in England was a tempestuous time. In 1215, a group of nobles forced King John to sign the Magna Carta. This Great Charter, putting a limit on the powers of the king, marks the very beginning of parliamentary government in England. Other kings faced more violent opposition from the nobles and two of them, Edward II in 1327 and Richard II in 1399, were deposed and assassinated. The Black Death, a grim name for the plague, ravaged England in the 14th century and may have killed one-third of the population. Drained by an intermittent series of wars with France, which dragged out for more than one hundred years, England was torn by a brutal civil war from 1455 to 1485.

At the end of England's bloody civil war, Henry VII came to the throne and all of the forces that had shaped the island kingdom for a thousand years came together in a newly unified state. England was poised to participate in an incredible period of discovery and expansion.

They had come, the conquerors, warriors and priests, the knights and serfs, the outlaws and the God-fearing, the men, the women, the children, and had settled an island that a glacier had sliced off the European continent. They created a country, a language, and a literature that was to become one of the wonders of the world.

Key Historical Theme: From Many Tribes to One Nation

- For a millennium, England experienced successive waves of invasion.
- The last invaders, the Normans, brought with them the French language and feudalism.
- After a turbulent period, England eventually became a unified state with one language.



552: Japan
Buddhism introduced.

▲ 542: Byzantine Empire
Plague kills half the population of the capital, Constantinople.

591: China
Beginning of book printing.

▲ 597: St. Augustine
founds Christian monastery at Canterbury, Kent.

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Essential Questions of the Literary Period

The Old English and Medieval Periods (A.D. 449–1485)



What is the relationship
between place and *literature*?

In 1399, just before he was deposed and killed, King Richard II returned to England from Ireland. In Shakespeare's version of the scene, the King kneels, touches the sacred soil of England, and says: "Dear earth, I do salute thee with my hand . . . So weeping, smiling, greet I thee, my earth, . . ." This is almost a thousand years after the invading Angles, Saxons, and Jutes set foot on the island's soil, but they neither knelt nor wept. Shakespeare's tragic king, whose feeling for the soil of England is so powerful, shows how the people had shaped a country that had, in turn, shaped them.

How did English writers respond to their island geography?

The Placeless Sea The creation of a sense of place is an important theme in the literature of those who came from elsewhere to dwell on the island. In a way, however, this work of creation begins with an awareness of what is the opposite of place. For islanders, that means the sea, both a protective barrier and an untamable threat. As a watery wilderness, the sea is a kind of placeless place, a vast nowhere that can separate one from home.

"The Seafarer" and "The Wanderer" Two Anglo-Saxon poems chilled by images of the sea, "The Seafarer" and "The Wanderer," are spoken by men on sea voyages. They tell of exile and separation from a remembered home. The bleakness of these poems of lonely struggle is, however, tempered by a different frame of values. Resigned and even bitter as they must have been in their original forms, these poems have come down



TIMELINE

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712: Spain Seville
conquered by Moors.

732: France Charles
Martel defeats Moors. ▼



▲ c. 750: Surviving
version of *Beowulf*
composed.

to us in copies made by monks. These monks were aware that Christianity itself begins with a story of exile from our first home: Adam and Eve banished from the Garden of Eden. For this tradition, all exile is a model of the exile of humankind from its rightful place in Heaven. In editing "The Seafarer," monks therefore framed the sea-tossed speaker's lament for his life with the overarching Christian theme of exile from Eden, from Heaven, and from God.

The "sea-road" The sea also figures in the first epic poem of British literature, *Beowulf*, which contains a distant echo of the journey of the Angles, Saxons, and Jutes to England. In this poem, the hero Beowulf and his men travel by ship to the land of the Danes to face the monster Grendel. The "sea-road," as it is called in the poem, is not merely a threatening watery waste. It is a "road" to fame and honor—and a natural place for these seafaring warriors.

The Mead Hall The destination for Beowulf and his men is not a nation in our modern sense. It is a kingdom, whose capital and command center is Herot, a mead hall. This gathering place probably smelled like a locker room, but it provided warmth, light, food, drink, song, and fellowship for a lord and his warriors. When the monster Grendel comes from the bleak and mysterious darkness to menace Herot, he is striking at the very center of human society, the hearth around which people gather. That is why Beowulf must meet him there and drive him back into the swamp, the dark place from which he comes.

The BRITISH TRADITION

THE CHANGING ENGLISH LANGUAGE by Richard Lederer

The Beginnings of English

The rise of English as a planetary language is an unparalleled success story that began, long ago, in the middle of the fifth century A.D. Several large tribes of sea rovers—the Angles, Saxons, and Jutes—invaded the islands then known as Britannia. They brought with them a Low Germanic tongue that, in its new setting, became Anglo-Saxon, or Old English. The language came to be called *Englisc*, after *Englaland*, "land of the Angles."

Old English differs so much from modern English that it is harder for us to learn than German is. Still, we can recognize a number of Anglo-Saxon words: *bedd*, *candel*, *eorth*, and *waeter*. Anglo-Saxon words such as these concern the unchanging basics of life. They survived later social upheavals nearly unchanged.

A dramatic evolution in the language came after yet another conquest of England, this one by the Norman French. These Normans (shortened from *Northmen*) had originally been Vikings, but they now spoke French and had taken to French customs. In 1066, under William, Duke of Normandy, the Normans invaded England. One result was that Old Englisc was flooded by the French spoken by the Normans. Examples of French influence include the words *sir*, *madam*, *courtesy*, *honor*, and *royal*. From this infusion of French words emerged a tongue that today we call Middle English.



▲ 800: Peru
Incans build city
of Machu Picchu.

861: North Atlantic
Vikings discover Iceland.

863

793: Vikings attack
Lindisfarne. ▼

How did literature make a nation of an island?

A Place of Shared Stories Bede, the learned monk who wrote *A History of the English Church and People*, marks an important stage in England's developing sense of itself as an island-nation. It is not just a single clan's mead hall that concerns him. Knowing Latin and history, Bede is at pains to give a history of "Britain, formerly known as Albion."

His prose is informative, but the reader can sense how "the island in the ocean" he describes, with its abundant resources, is on its way to becoming the earth to which Shakespeare's Richard II will kneel. Most important, Bede is aware that his island is becoming a nation and that a place is as much about its history as about its geography; what happened there is as important as where it is. A country is a geographical area with shared stories.

A Nation Created by Imagi-nation Chaucer's *Canterbury Tales*, England's greatest medieval poem, is all about "shared stories" and a shared sense of England as a nation of different social types. These various characters are on a pilgrimage to Canterbury. There, in 1170, Thomas à Becket, the Archbishop of Canterbury, was murdered in the cathedral on the orders of his former friend King Henry II, to whom he would not yield in matters of church policy. Becket was canonized almost immediately and the cathedral became a shrine. That is why the pilgrims are traveling there, and they will seal their fellowship by telling one another stories along the way.

For Chaucer and his pilgrims, Canterbury is a somewhat distant goal, a symbol of the ultimate sacred place to which people journey on their life's pilgrimage—Heaven. Such was the ideal. Chaucer's pilgrims, however, have all kinds of motives, all kinds of desires, all kinds of needs. A later great poet and critic, John Dryden, was moved to say of *The Canterbury Tales*: "here is God's plenty." Yes, here is God's plenty in all its sinful humanity.

Chaucer, in the process of inventing English poetry as we know it, presents these pilgrims on the road. England is a place in motion, a nation created by the imagi-nation, by the stories people tell one another. It is these shared stories, with all their earthy humanity, that transform the British isles to—in the words of Shakespeare's Richard II—"Dear earth."

TIMELINE

871: Alfred the Great becomes King of Wessex. ▶

863



c. 900: Western Europe Feudalism develops.



▲ c. 975: Saxon monks copy Old English poems into The Exeter Book.



How does literature shape or reflect *society*?

In the ten centuries between the Germanic invasions and the dawn of the modern world, England changed from a place of warrior bands and invading tribes to a country ruled by a king, nobles, and bishops. Indeed, England was more and more run and organized by merchants and landowners and their representatives in an evolving Parliament. The literature written during this period reflected these changes.

How did writers capture a vanishing world of tribes and clans?

The Hero's Code The world of the Anglo-Saxon epic poem *Beowulf* is that of the tribe and its leader. To become a leader a young warrior must prove himself in battle. So Beowulf crosses the sea to aid his kinsman Hrothgar, who cannot protect his people from the monster Grendel. After his victories over Grendel and Grendel's mother, Beowulf becomes the leader of his own tribe.

Vanishing World, Enduring Values The *Beowulf* poet has told a rousing story, but he has also made his listener see and feel the world of the hero in its glory and in its decline. At the end of the poem, Beowulf, with only the faithful young warrior Wiglaf at his side, battles a dragon and dies for his people. The audience knows that the poet is lamenting not only the death of a hero, but the passing of a hero's way of life.

The BRITISH TRADITION

CLOSE-UP ON HISTORY

Guilds and the Status of Women

By 1000, merchants, traders, and artisans or crafts workers formed a new middle class, ranked between nobles and peasants. This class gained power in medieval towns, with merchants and artisans forming associations called guilds.

The craft guilds of artisans represented workers in one occupation, such as weavers, bakers, or goldsmiths. Guild members made rules to protect the quality of their goods, regulate hours, and set prices. No one except guild members could work in any trade, and becoming a guild member took many years of labor.

Guilds offered opportunities to women, who worked in dozens of crafts and dominated some trades. Young girls became apprentices in trades such as ribbon-making and papermaking. Also, a woman often engaged in the same trade as her father or husband and might inherit his workshop if he died. Chaucer's *Wife of Bath*, a weaver, represents this type of new middle-class woman.



982: Greenland Eric the Red establishes first Viking Colony.▼

991: English defeated by Danes at Battle of Maldon.

c. 1020: America Viking Leif Ericson explores Canadian coast.

1040: Macbeth kills Duncan I.

▲1066: Normans defeat Saxons at Hastings; William the Conqueror becomes king of England.

1070



How did Chaucer reflect social trends without preaching?

A Poet and His World Chaucer at the other end of the period provides the most complete example of the poet's interaction with his world.

Chaucer's lifetime, the late fourteenth century, was a turbulent period in English history. The country suffered the devastations of the Black Death and Chaucer vividly describes that plague in "The Pardoner's Tale." In the preaching of John Wycliffe, the country also experienced a foreshadowing of the Protestant Reformation, the Protestant separation from the Catholic Church set in motion by Luther in the early sixteenth century. Wycliffe was influential because there was a growing discontent with the showy wealth of some churches and monasteries. In the Prologue to *The Canterbury Tales*, we meet a number of characters who are in one or another form of religious orders. Their sometimes questionable behavior suggests the controversy that would lead to the Reformation.

Showing, Not Sermonizing The poet, however, does not rant, rave, or preach about social phenomena like corruption in religious orders. Instead, he shows us characters like the Monk, who spends more time hunting and feasting than praying and fasting.

Political Turbulence In 1381, England was shaken by The Peasant's Revolt, in which farmers and laborers demanded a greater share in the wealth and governance of the country. King Richard II put the rebellion down brilliantly, only to lose power himself eighteen years later. London, originally a Roman settlement on the banks of the Thames River, had by this time grown into a great city and a center for international trade.

Rising Middle Class Part of this tumult and change involved the urban middle class replacing the feudal knights and serfs. Chaucer himself was a member of this newly-rising group, as is one of his most memorable characters, the Wife of Bath.

The Writer and Society Writers deal with social institutions and phenomena, but not as sociologists. Writers want to show what those trends felt like in a human heart; how they made a face change; how they brought strangers together and drove lovers apart. Readers are often left to figure out who or what is to blame. So, the turbulent history of the later Middle Ages is contained in Chaucer's pilgrimage—between the lines.

TIMELINE

1070

▲ 1073: Canterbury becomes England's religious center.



▲ 1096: Europe and Middle East First Crusade begins.

c. 1100:
France *Song of Roland* written.



▲ c. 1130: Oxford becomes a center for learning.



What is the relationship of the writer to *tradition*?

King Arthur and the Knights of the Round Table—maybe you first encountered them in a book, a movie, a comic strip, or an arcade. Their stories have been told, reverently and irreverently, for over a thousand years. These tales, in other words, are traditional; they have been handed down. The word *tradition* comes from the Latin *traditio*, meaning “to hand over, to transmit.” Tradition in literature, however, does not simply mean what a writer inherits or has handed down to him or her. It refers to what a writer does with what is inherited or handed down.

How do writers change what they have inherited?

Bequest from the Past The King Arthur stories, then, are a kind of bequest from the past. Different authors accepted this literary inheritance but decided to use it in different ways. For example, the poet who wrote *Sir Gawain and the Green Knight* has his knight-hero submit to a series of tests that teach him something about himself. The tests come from earlier folk tales and romances, or adventure stories about knights, and the poet weaves them into his seamless whole.

Sir Thomas Malory, writing in the fifteenth century at the end of the age of chivalry, uses Arthurian legend in a different way. In his book *Morte d' Arthur* (“Death of Arthur”), Malory gathers many legends of Arthur and his knights to write an elegy or farewell to the era of knights.

Changing in the Telling The much earlier Anglo-Saxon epic *Beowulf* also ends on a note of farewell, with the dying hero deserted by all but one faithful follower. It is easy to imagine how this story grew in the re-telling. Perhaps in the earliest recitals, the hero sails across the sea to rescue his besieged kinsmen and kills the monster. Then, as new audiences want to hear more exploits, he must pursue and kill the monster’s mother as well. Still later, in an episode added by another teller, he meets his own fate in a battle with a dragon. Finally, the monk or monks who copy the tale alter it further, adding Christian elements from their own tradition.

1170: Thomas à Becket, Archbishop of Canterbury, murdered.▼



1214: Mongol leader Genghis Khan captures Peking.



▲ 1215: King John forced to sign Magna Carta.

1270

1258: First commoners allowed in Parliament.

How did Chaucer respond to and create literary traditions?

Using the Old Geoffrey Chaucer is the supreme literary artist of the English Middle Ages because he is both most indebted to traditions and most committed to creating them. Consider the idea of his major poem, *The Canterbury Tales*: a varied group of people are thrown together and they agree to tell stories to pass the time. In 1353, the Italian author Boccaccio had used the same format in his collection of stories, the *Decameron*. Boccaccio has a group of aristocrats flee to a castle to avoid the plague and agree to tell one another a hundred tales. Chaucer knew Italian literature and the work of Boccaccio. The idea of stories held together by a frame story is what he inherited.

Making It New Chaucer, however, changed what he inherited. His pilgrims reflect almost all levels of society, from the Knight to the Miller. They are not fleeing from the plague; they are on a religious pilgrimage. So Chaucer is able to show interesting differences between noble motives and others not quite so noble. For example, the Wife of Bath may be on a pilgrimage not so much to worship at a saint's tomb as to meet her next husband. Chaucer also uses each tale to reveal something about the teller.

Inventing The Rhythm of English Poetry Chaucer not only re-invented the frame story; he also re-invented a French verse form to create the iambic pentameter line that would dominate English poetry for hundreds of years. Chaucer knew the ten-syllable lines and rhyming couplets used in French poetry. With the instinct that comes only with real genius, he adapted that form to English. In his rhyming couplets, Chaucer used a line of ten syllables with five alternating accents, the form known as iambic pentameter. This new form, when re-discovered by poets in the sixteenth century, became one of the most enduring traditions in English literature.

Traditions Stretching Backward and Forward The beginnings of literature are lost in the mists of pre-history, when some forms of telling stories came into being. Successive generations used those forms to relate the history of the tribe for each new generation. When these stories came to be written down, traditional forms were established. The wonder of literature in this period is that we can see traditions stretching backward into archeological time and traditions stretching forward to tomorrow.

TIMELINE

1270

1275: **China** Marco Polo visits court of Kubla Khan. ▶

1277: **England** conquers Wales.



1291: **Europe and Middle East** End of Crusades.

1325: **Mexico** Aztecs establish Mexico city and create a dating system with a solar year of 365 days. ▼



The BRITISH TRADITION

CONTEMPORARY CONNECTION

King Arthur: Legendary Hero, Broadway Star!

In medieval Europe, tales circulated of a legendary king named Arthur. He and his knights represented the ideals of chivalry—rules governing the behavior of knights. Since then, Arthur's story has surfaced in many literary and dramatic works. Most recently, it has been brought to life in *Spamalot*, a musical comedy that pokes fun at the legend, as follows:

- King Arthur's kingdom is a Las Vegas resort, not the town of Camelot.
- The knights of the Round Table are a motley crew who have to be talked into performing heroic deeds.
- Arthur's knights underwent trials and ordeals to prove their courage and virtue. *Spamalot's* crew, however, must prove themselves by producing a Broadway musical.

Despite its silliness, *Spamalot's* success proves the ongoing fascination with the legend. Tales of romance and courage never go out of style.



1429: France Joan of Arc leads French in breaking siege of Orléans.

1453: Germany First Gutenberg Bible printed.

1455–1485: The Wars of the Roses.

▲ **1337:** Beginning of the Hundred Years' War with France.

1348: Black Death begins sweeping through England.

1381: Bible first translated into English.



1485



ENGLAND'S *Green, Fertile Land*

Burton Raffel

We tell jokes about the rainy English climate. A warm ocean current brings that moisture, and makes England the green, fertile land it still is. When the last ice age ended, some three thousand years ago, all across Europe easy hunting ended with it, and people without rich pasturage and easy farming went hungry. The English Channel was not as broad as it is today, and wave after wave of immigrants came pouring across.

Daily Life

Life for England's earliest settlers was in many ways much like that still lived in England, as recently as the early nineteenth century. Cities were, for the most part, a thing of the future, though London was even then beginning to become a rich, bustling port. People lived on and by the land, which was worked by both men and women. Sheep were kept for their wool, pigs for their meat, chickens for their eggs. Most people raised a large percentage of the food they ate. There were no shops where one could buy such necessities as clothing (woven and sewn by hand), though artisans like blacksmiths made tools and other metallic items. Most of the land was owned by nobles, both hereditary and newly created aristocrats, having been made counts and earls as kingly rewards. There were many kingdoms on the island now called England and a good deal of quarreling between and among them.

Kings, Lords, Knights, and Peasants

Society was hierarchical—that is, very little moved upward from the peasant level, and virtually everything proceeded downward from the nobility. No one imagined questioning the necessity for these largely fixed relationships. Without leadership, no community would function, and no stability would have been possible. These were matters as much taken for granted as, today, automobiles and television sets. Most of what we would call “work” was performed by those at the lower levels of society. We have no direct testimony from them, but from drawings and paintings, and surviving documents written by clergy or the minority of

Meet the Author

Burton Raffel (b. 1928) is a noted scholar and poet. You might also call him a time traveler. His work as a translator of world literature has taken him back in time to Anglo-Saxon England, with his versions of *Beowulf* and “The Seafarer,” and to Renaissance France, with his version of Rabelais’s *Gargantua and Pantagruel*—to name just two of his many translations. When he is not breaking the time barrier, Raffel serves as a professor of English at the University of Louisiana.



aristocrats who could read and write, there is a sense of relatively prosperous busyness. England was a rich habitat, as its inhabitants well knew. What overseas trading there was usually involved costly goods that only a few could afford. There was a good deal of local trading, most of which was conducted on the barter principle. Aristocrats dressed elaborately and expensively; most others dressed very plainly, both men and women wearing loose-fitting garments very like what we today call "smocks."

People not only worked, but they played. There was a good deal of group dancing: the songs we call "carols" in fact began as dance music. There were harvest and other agricultural festivals, and there were more solemn religious festivals. For both the secular and the holy festivities, there were other entertainments, from storytelling to dramatic presentations.

From Many Kingdoms to One Nation

By the ninth century, some unification of the country's many kingdoms had occurred. Alfred the Great was the most notable English ruler, though still not entirely in control. Immigrants and Anglo-Saxon "natives" pulled and tugged at one another, and continued to fight over the prosperous green land. It was William of Brittany (in France) who finally created as much unity as England was to know for almost another five hundred years. In 1066, at the Battle of Hastings, William the Conqueror defeated an Anglo-Saxon opponent and became the increasingly powerful king of England. The kind of feudal structure he enforced was based on a close accounting of wealth, as reported, at William's direction, by the famous Domesday Book. William's England, now a Norman French "colony," was officially a French-speaking land: indeed, English law courts employed French until the sixteenth century.

But toward the end of the Anglo-Saxon period, we do not know exactly when, someone, somewhere, produced a poetic narrative, probably meant as a guide to proper kingship. This famous book is known as *Beowulf*.

Extend Your Learning

Burton Raffel refers to the conflict between "Anglo-Saxon 'natives'" and Viking or Danish "immigrants." Suppose you were a council of Viking leaders planning to invade England. Hold a small group discussion about the map of Anglo-Saxon Kingdoms below, answering these questions as you make your military plans:

- Which region or regions might aid you in your fight? Why?
- Which regions might oppose your invasion most strongly? Why?
- Would it be easier to sail your war ships down the Ouse River or the Thames? Explain.

