Today, we're going to talk about Ireland and England, predominantly England, not because Ireland isn't important, but because we know less about Ireland. The reason we know relatively more about England in its post-Roman period, that is to say after 420, is because of the historian Bede writing in the early eighth century, a monk at Jarrow, which was part of a twin monastery in Northumbria, which you see on your map on the northeastern part of England before you get to what's now Scotland.

Bede wrote, among other things, *A History of the English Church and People,* which is full of miracles and very, very pro-Christian, as much as Gregory of Tours. But it is a much more easy -to-follow narrative, and a narrative with a certain kind of point. It's about the conversion of England and the establishment of the Church.

The other advantage for England over Ireland in terms of evidence is archaeology. A lot more has been done with excavating sites in England. Now by England, we mean literally England, the part that is not Wales, not Scotland, not Ireland, the part of the British Isles. The ensemble, essentially the two islands, are referred to as the British Isles. Britain is England, Scotland and Wales. Ireland is Ireland.

The Britons, however, B-R-I-T-O-N-S, are the collective term for the Celtic population. Celtic is both a linguistic group and a somewhat vague ethnic term. It means the people who were there in the British Isles before the Romans came, and who were there afterwards fighting invaders from Europe. These invaders, who come in the 440's, are known as the Anglo-Saxons. Bede tells us it's the Angles, the Saxons, and the Jutes. The Angles give their name to England, Angle-land. The Jutes we know nothing about. So a certain kind of medievalist will go on about founding a journal of Jute studies and inviting contributors to something that we really have absolutely no idea of. It would be in that league of smallest, thinnest volumes, at least in terms of three dimensional books.