



# The History of England

## Summarized Edition

**David Hume**  
Summarized by Julian Bailey

**David Hume**

# **The History of England (Summarized Edition)**

**Enriched edition. From Medieval Thrones to Tudor Statecraft: A Scottish Enlightenment inquiry into British monarchy, intrigue, and historiography**

*Introduction, Studies, Commentaries and Summarization by  
Julian Bailey*

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# Introduction

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At the heart of David Hume's *The History of England* lies the friction between power that demands obedience and liberty that insists on judgment. Across its capacious span, the work follows how rulers, institutions, beliefs, and customs strain against one another while giving shape to a national story. Hume writes not to glorify a lineage or vindicate a party, but to observe how order emerges, falters, and reforms under the pressures of human character and circumstance. Readers meet courts and councils, churches and cities, and the persistent question of what legitimizes rule—a question Hume treats with philosophical poise and narrative restraint.

First published in the mid-eighteenth century and issued across the years 1754 to 1761, this is a work of narrative history written by the Scottish philosopher David Hume and now commonly collected as six volumes. Its setting is England over many centuries, from earlier eras into the late seventeenth century, with events unfolded against changing legal, religious, and social arrangements. The genre is not antiquarian chronicle but Enlightenment historiography: a sustained account that connects episodes to causes and consequences. It stands at the intersection of literature and history, composed in polished prose that is attentive both to documented fact and to plausible motive.

Reading Hume is to enter a voice at once urbane and skeptical, measured yet vivid. The sentences proceed with balance, preferring analysis to invective and gradual accumulation to abrupt flourish. His tone is calm, sometimes cool, but rarely indifferent; he guides rather than insists, allowing the reader's judgment to work alongside his own. The narrative alternates pace—lingering where institutions

turn, quickening when repetition would dull insight. Without relying on dramatic set pieces, he builds atmosphere from circumstance and character. The experience is that of a guided tour by a reflective observer, one who values clarity, proportion, and the moral coloring of action.

Several themes recur with deliberate emphasis. The rivalry and accommodation between monarchy and representative bodies frame debates over law, taxation, and military force. Religious conflict tests social cohesion and exposes the perils of zeal as well as the costs of indifference. Commerce, manners, and learning expand the horizons of policy and temper; they shift the ground on which authority stands. The evolution of legal forms and constitutional expectations teaches how precedent both constrains and enables change. Throughout, Hume asks how collective memory is made, how myths harden into orthodoxy, and how prudence navigates between abstract right and the stubbornness of circumstance.

Hume's method privileges explanation over accusation. He sifts competing accounts, notes where evidence is thin or colored by faction, and emphasizes probability where certainty is unattainable. Causes are distributed among institutions, incentives, and passions rather than attributed to a single villain or hero. Character portraits illuminate motives without reducing events to personality alone. The result is a study of civil society as a fabric woven from habits, interests, and unintended effects. This approach does not deny tragedy or triumph; it places them within a steady inquiry into how political orders endure, decay, and renew, and how good intentions can travel unforeseen paths.

For contemporary readers, the book remains valuable as both mirror and guide. It clarifies the difficulties of balancing liberty with authority, tolerance with cohesion, reform with stability—difficulties that persist in public life. Its attention to rhetoric, rumor, and partiality speaks to modern disputes

over information and credibility. By tracing how institutions adapt under pressure, it offers a vocabulary for thinking about constitutional change without resorting to cynicism or naiveté. And in foregrounding commerce, belief, and manners as political forces, it reminds us that governance is not contained by statutes alone but is continually shaped by culture, incentives, and expectation.

Approached as literature and as inquiry, these six volumes reward patience and curiosity. They invite reading in sequence or in intervals, letting the arc of centuries illuminate rather than overwhelm. Expect an eighteenth-century cadence that trusts readers to weigh evidence and to distinguish accident from tendency. The work's endurance owes less to definitive answers than to its cultivated habits of thought: cautious generalization, sympathy without credulity, and attention to how small shifts alter large designs. To open *The History of England* today is to join a long conversation about power and character, and to learn how a nation's story becomes its self-understanding.

# Synopsis

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David Hume's *The History of England: All Six Volumes*, published between 1754 and 1762, offers a sweeping narrative from ancient Britain to the Revolution of 1688. Written as a philosophical history, it explores politics, religion, law, manners, and commerce alongside events, seeking causes in character and institutions rather than anecdote alone. Hume arranges the story chronologically, interweaving court, parliament, church, and nation. He draws on chronicles, state papers, and legal records, testing them against probability and experience. The work's breadth and tone sparked enduring debate, yet its aim is steady: to trace how power was exercised, contested, and moderated across centuries of English experience.

The opening surveys Britain before and under Rome, noting how conquest introduced administration, roads, and urban life, then receded as imperial authority withdrew. Hume follows the arrival of the Saxons, the formation of kingdoms, and the gradual adoption of Christianity, stressing the interplay between local custom and emerging kingship. Danish incursions sharpen the need for defense and tribute, while the career of Alfred exemplifies consolidation through law and learning. Institutions such as the witan, shires, and customary courts shape governance at the village and realm. The narrative emphasizes how war, worship, and landholding habits combined to structure early English society.

The Norman Conquest reorients power. Hume recounts William's victory and settlement, the imposition of feudal tenures, and administrative surveys that register property and obligation. Resistance and accommodation unfold together, as Norman rule transforms language and

aristocratic culture while relying on older local mechanisms. Successors confront baronial turbulence and church-state contention. The twelfth century yields a renewed consolidation, culminating in the legal and administrative reforms associated with Henry II. Innovations in inquiry and adjudication expand royal justice, even as episcopal privilege and princely authority collide. Across these reigns, the crown's reach grows, but dependence on consent, counsel, and revenue remains visible.

Hume's thirteenth century centers on the limits of royal will and the bargaining power of subjects. Under John, failures abroad and fiscal demands kindle baronial resistance that forces concessions framed as ancient right. The ensuing charter is treated less as an instant settlement than as an anchor for periodic negotiation. During Henry III's long reign, faction and reformist councils emerge, and parliaments gain structure. With Edward I, legal codification, financial expedients, and campaigns in neighboring realms test resources and loyalties. The historian relates how consent for taxation and routine assembly embed themselves, while jurisdictional boundaries between crown, nobles, and clergy are defined.

The fourteenth and fifteenth centuries bring extended war, pestilence, and social strain. Hume depicts the campaigns in France and their domestic costs, alongside chivalric ideals that coexist with fiscal exhaustion. Demographic shock alters labor and rents, provoking regulation and unrest that culminate in uprisings and reprisals. Religious criticism and lay piety stir debate over authority and reform. Dynastic contention, shifting loyalties, and short-lived settlements expose the fragility of personal rule. Yet administrative routines harden, commerce and towns grow, and the legal profession expands. The period closes with a more centralized monarchy poised to discipline magnates and pacify long-disordered provinces.



With the Tudors, Hume follows the consolidation of royal power and the reconfiguration of church-state relations. Henry VII restrains great lords and stabilizes revenue. Under Henry VIII, the break with Rome and the redistribution of ecclesiastical wealth alter allegiance, jurisdiction, and property. The succession brings alternating programs: Protestant advance, Catholic restoration, and a final settlement under Elizabeth I that prizes uniformity in worship while tolerating a measure of doctrinal latitude. Foreign rivalry, maritime enterprise, and administrative specialization shape policy. The narrative weighs political skill against ideological conviction, depicting a monarchy that manages factions, extends bureaucratic reach, and fosters a distinct national posture.

The accession of James VI and I unites crowns and sharpens arguments about sovereignty, law, and conscience. Hume tracks courtly theories of prerogative alongside parliamentary insistence on customary limits. Fiscal pressure reappears, while religious division—especially among reformers who seek further change—creates persistent friction. With Charles I, disputes over taxation, church governance, and local enforcement intensify. The breakdown of trust among king, houses, and regions yields confrontations that pass from remonstrance to arms. Throughout, the historian portrays parties as animated by mixed motives: principle, interest, fear, and zeal. He probes how ideas about obedience and liberty harden under the strain of crisis.

In the collapse of traditional monarchy, experiments in republican and protectorate government reveal the difficulties of ruling without broad consent. Hume describes military influence, efforts to codify settlement, and policies of religious latitude bounded by security concerns. Commerce, taxation, and foreign ventures proceed amid institutional novelty. The Restoration restores ancient forms but not former simplicity. Under Charles II, disputes over

confession, toleration, and succession organize durable party alignments, while ministers struggle to reconcile revenue with independence. Public opinion, print, and clubs gain force. Episodes of emergency and scandal expose vulnerabilities in governance, prompting renewed scrutiny of prerogative, parliament, and law.

James II's reign brings an assertive program on authority and religion that encounters resistance across offices, churches, and shires. Events culminate in a transfer of power in 1688–1689 that redefines the conditions of rule and the obligations of subjects. Hume closes by surveying the long formation of the English polity: how custom, statute, and practice intertwine; how commerce, learning, and manners temper force; and how zeal, faction, and interest can both endanger and energize liberty. The broader significance lies in his method—patient, comparative, attentive to causes—offering a durable account of institutional growth that continues to inform discussion of governance and civil society.

# Historical Context

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David Hume composed *The History of England* between 1754 and 1762, publishing the Stuart volumes first, then extending backward to the Tudors, Plantagenets, and Roman and medieval origins. Writing from Enlightenment Edinburgh as Keeper of the Advocates Library, he worked within a British Union established in 1707 yet addressed a pre-Union past. The six volumes, later harmonized under a single title, trace political institutions, law, religion, and manners from Julius Caesar's invasion to the Revolution of 1688. Hume's setting included a robust print marketplace, learned societies, and ready access to manuscripts, enabling a narrative intended for a broad, literate public.

Eighteenth-century Britain, under the Hanoverian dynasty after 1714, offered Hume a constitutional monarchy stabilized by the 1689–1701 settlement. Parliament's supremacy in taxation and legislation, cabinet governance, and entrenched party identities—Whig and Tory—shaped public debate about prerogative and liberty. The memory of the 1640s civil wars and the 1688 change of monarchs remained central to political argument. The 1745 Jacobite rising, defeated in Scotland, kept questions of succession and allegiance vivid. Writing amid these institutions and controversies, Hume examined earlier conflicts over authority and representation, assessing how crown, Parliament, and common law interacted to produce durable, if contested, arrangements.

The work is framed by the history of Western Christianity in the British Isles: the medieval Church's authority, the English Reformation under Henry VIII, the Elizabethan settlement, and the fractured confessional landscape of Puritans, Anglicans, Catholics, and Scottish Presbyterians.

Statutes such as the Act of Supremacy (1534) and subsequent recusancy laws defined allegiance and worship. In Hume's age, the established Church of England coexisted with legal disabilities for Catholics and many dissenters, even after the 1689 Toleration Act. Hume repeatedly scrutinized the political effects of clerical power and religious enthusiasm, treating zeal and persecution as historical forces with constitutional consequences.

Hume's narrative spans successive institutional transformations: Roman conquest and withdrawal; the Anglo-Saxon heptarchy's consolidation; the Norman Conquest of 1066 and feudal governance; Plantagenet disputes that yielded Magna Carta (1215) and early parliaments; dynastic conflict culminating in the Wars of the Roses; Tudor centralization, including administrative reforms and the break with Rome; the Elizabethan religious and imperial posture; and the Stuart era's disputes over taxation, religion, and military command. He follows the crisis of the 1640s, republican experiments, the Restoration of 1660, and the settlement of 1688–89, treating each step as part of the gradual evolution of English government.

Hume wrote as a philosopher-historian, aiming to explain causes as well as recount events. As librarian to the Faculty of Advocates, he consulted chronicles, statute books, state papers, and contemporary memoirs, engaging predecessors such as Rapin de Thoyras and Edward Hyde, Earl of Clarendon. He criticized antiquarian credulity and partisan mythmaking, notably questioning the ancient constitution doctrine that posited immemorial liberties. While attentive to legal milestones, he depicted freedom and restraint as products of contingent struggles and institutional balances. His polished narrative, with notes and document extracts, sought clarity over exhaustive citation, prioritizing analysis of manners, commerce, and policy.

The book emerged in a commercializing society marked by expanding Atlantic trade, growing towns, and a literate

public engaged through newspapers, periodicals, and coffeehouses. Though Hume's story ends in 1688, he wrote with awareness of later financial and imperial developments that reshaped Britain, and he integrated social description into political narrative. His earlier *Essays, Moral and Political* had cultivated readers for reflective history. London and Edinburgh publishers issued multiple editions, reflecting a market for long-form national histories. Hume emphasized how property, credit, taxation, and military organization influenced policy, insisting that constitutional change cannot be separated from economic conditions and manners.

Reception was immediate and contentious. The first volumes (on the Stuarts) drew strong criticism from Whig readers, who accused Hume of favoring royal prerogative and disparaging Puritan leaders; clergy denounced his irreligion. Sales nevertheless grew, and the completed series became a leading English-language history for decades, translated into European languages. Hume revised passages and notes across editions to address errors and objections. Contemporary and near-contemporary historians, including Catherine Macaulay, offered rival narratives emphasizing popular rights. The disputes over his work mirrored ongoing eighteenth-century debates about legitimacy, toleration, and the balance of powers within Britain's mixed constitution.

Taken together, the six volumes exemplify Enlightenment historical practice: secular, source-based, attentive to causation, and skeptical of legend. Hume foregrounded stability, moderation, and the costs of fanaticism, while acknowledging the gains of lawful liberty. He treated 1688 not as the discovery of ancient rights but as a settlement consolidating prior developments, a view that challenged triumphalist party histories. By linking policy to commerce, manners, and religion, he offered a comprehensive critique of power that spoke to readers in a Britain of expanding trade, imperial rivalry, and vigorous public debate. The

work's enduring influence lies in that balanced, analytic stance.



# Author Biography

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David Hume (1711–1776) was a central figure of the Scottish Enlightenment, known as a philosopher, historian, and essayist whose clear prose reshaped debates about knowledge, morality, religion, and politics. Often grouped with Locke and Berkeley as an empiricist, he advanced a distinctive, naturalistic account of the mind and a measured skepticism about reason’s reach. His philosophical writings—including *A Treatise of Human Nature* and the two *Enquiries*—became foundational for modern epistemology and ethics, while his *Political Discourses* influenced economics. In his lifetime, however, he was best known to the general public for *The History of England*, a multivolume work that secured his literary fame.

Hume was educated in Scotland, studying at the University of Edinburgh while still very young, and pursuing intensive independent reading afterward. He absorbed classical learning and the new sciences, especially the Newtonian model of inquiry. Philosophically, he engaged with the British tradition of Locke and Berkeley, with French and continental skeptics such as Bayle, and with the moral philosophy of his Scottish contemporaries. He aimed to extend an “experimental” method to the study of human nature, replacing speculative metaphysics with careful observation of mental operations, language, and custom. This methodological ambition framed his mature positions in cognition, ethics, political economy, and religion.

During the 1730s he devoted himself to composing *A Treatise of Human Nature*, largely while living in France, and published it in two parts near the end of that decade. The *Treatise* examined perception, causation, personal identity, passions, and the foundations of morals. Its reception was

muted, prompting Hume to recast key portions in a shorter, more accessible form: *An Enquiry Concerning Human Understanding* and *An Enquiry Concerning the Principles of Morals*. These later works highlighted his analysis of the limits of reason, the role of custom in inference, and the centrality of sentiment in ethics, and they gradually established his reputation among philosophers.

Parallel to his theoretical writings, Hume produced a prolific series of essays on politics, commerce, literature, and taste. *Essays, Moral and Political* and the *Political Discourses* advanced views on luxury, trade, money, and public credit that anticipated later classical economics. In the 1750s he served as librarian to the Faculty of Advocates in Edinburgh, a post that gave him broad access to books and supported his great historical project. *The History of England*, published in multiple volumes over the decade, offered a sweeping narrative from the ancient realm to more recent monarchs. It enjoyed substantial commercial success and provoked partisan controversy.

Religion remained a recurring focus. In the *Enquiry* he famously questioned the credibility of miracle reports; in *The Natural History of Religion* he traced belief to human psychology and social conditions; and in *Dialogues Concerning Natural Religion*, issued posthumously, he staged a probing debate on the scope of reason in theology. Across these works Hume argued that belief is shaped less by demonstrative proof than by experience, habit, and the passions. His skeptical stance did not amount to blanket doubt, but to a disciplined modesty about what can be inferred, urging proportioned belief, tolerance, and an empirical outlook on human affairs.

Hume also pursued public service and diplomatic work. He accompanied British missions in the 1740s and later served at the embassy in Paris during the 1760s, where he was warmly received in the salons and became a well-known figure among French intellectuals. His brief

association and subsequent quarrel with Jean-Jacques Rousseau became a public episode, though Hume generally preferred calm, urbane discussion to controversy. Returning to Britain, he revised his essays, issued new editions of his principal works, and continued to correspond widely, consolidating a reputation for stylistic clarity, philosophical rigor, and historical range.

Hume spent his final years in Edinburgh, where he prepared a concise autobiography, *My Own Life*, and arranged for the posthumous publication of the *Dialogues*. He died in 1776. His influence was immediate and lasting: later thinkers credited him with reshaping questions about causation and induction, spurring developments from Kant's critical philosophy to utilitarian and positivist traditions, and informing contemporary debates in cognitive science and economics. His *History* remained widely read for decades, while his philosophical essays continue to model lucidity. Hume's legacy endures in commitments to empirical inquiry, moderate skepticism, and civility in public reasoning.

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# **VOLUME I.**

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# Chapter I.

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All cultivated peoples yearn to trace their forebears, yet distant ages vanish into rumor; therefore, ignoring fables, we begin where Roman eyes first saw Britain. The earliest Britons were Gaulish Celts: they spoke the same tongue, obeyed similar chiefs, worshiped the same gods. Traders from Greece and Rome painted them as fierce, but the south-east had already tilled fields, multiplied, and tasted settlement. Elsewhere clans roamed pasturelands, wearing beasts' skins, lodging in forest or marsh huts, shifting camps for cattle, plunder, or safety. Knowing few refinements, their wants were small, their possessions scant, their movement easy.

Tribes were many and jealous, yet their kings ruled only by consent; arms and cattle were the sole wealth, and war the chief ambition. Sacred terror strengthened wavering obedience, for the druids[1] guided worship, schooled the youth, judged disputes, paid no taxes, and shunned the battlefield. An offender they cursed lost sacrifices, law, and fellowship, his isolation harsher than death. In secret groves they taught reincarnate souls, forbade written doctrine, and drenched altars with human blood. Spoils of battle, hidden in holy woods, lay unguarded save by fear; no other cult ever mastered men more utterly, until Rome's penalties broke it.

Thus they stood when Caesar, craving a new world, crossed the Channel. In 55 BC he landed near Deal, beat natives, took hostages, withdrew as winter neared. Next summer he returned with stronger legions; Cassivelaunus rallied tribes, yet Romans forced the Thames, burned his town, placed Mandubratius over Trinobantes, then departed, their rule mostly nominal. Rome's civil wars left Britain free

until Claudius spurned Augustus' caution. In 43 AD Plautius subdued the southeast, and the emperor accepted the submission of Cantii, Regni, Atrebates, Trinobantes. Caractacus held out with Silures, but Ostorius beat them in 50, captured him, and sent the gallant captive to Rome.

Under Nero, Suetonius Paulinus landed on sacred Mona, where torch-waving priestesses and howling druids tried to terrify his ranks; he urged them to scorn the rites, stormed the shore, burned the groves, and believed Britain broken. While he campaigned, Queen Boadicea of the Iceni, flogged and defiled by Roman officers, rallied tribes, sacked colonies, and set flourishing London ablaze. Seventy thousand Romans, settlers, and allies fell. Suetonius arrived too late, yet later lured her host to a pitched field, slew eighty thousand, and drove her to poison. Recalled for severity, he was followed by Cerealis, Frontinus, and greatest Agricola, who marched north with unbroken success.

Agricola pierced Caledonian woods and peaks, scattered every host, defeated Galgacus in a decisive clash, and planted garrisons from Clyde to Forth, severing the rugged north. Beyond victories he taught law, language, tillage, letters, and luxury, making the new chains light to wear. Provinces, resigned to Roman order, yielded four quiet centuries. Only the barren Highlands sometimes spilled raiders, checked by ramparts: Hadrian[2] laid stone between Tyne and Solway; Urbicus restored Agricola's line; Severus strengthened both. The long calm bred mutinous legions, imperial usurpers, and a native people disarmed, dispirited, forgetful of freedom entirely lost.

When the crumbling empire turned its scant strength inward, frontier soldiers were summoned to Italy and Gaul, and Britain, remote and undervalued, lay naked. Picts of the far north and Scots from Hibernian shores swept across Antonine's deserted wall, harrying soft, opulent towns. Desperate appeals won two brief Roman expeditions; each

drove the marauders back, rebuilt Severus's stone barrier, and sailed away, warning, 'You are your own masters—defend yourselves.' About 448 the eagles vanished forever. Drained of warriors by the failed usurpers Gratian and Constantine, the Britons abandoned the ramparts, and the invaders roamed unresisted, burning all before them.

The Britons, forsaken a third time by Rome, sent ambassadors who handed Ætius their letter, titled "The Groans of the Britons." "The barbarians drive us into the sea; the sea flings us back upon the barbarians; we must die by sword or by wave," they cried. Ætius, hard-pressed by Attila, could not help. Desperate Britons deserted farms, hid in woods and hills, starved, yet harassed the invaders until scarcity forced the marauders home. Returning, the islanders tilled again, feasted, and forgot peril. Luxury, sectarian quarrels, and quarrelling chiefs sapped their strength. Vortigern, prince of Dumnonium, persuaded them to invite Saxon aid.

The Germans, fiercest of untamed nations, prized valor and liberty. Kings, chosen from a royal line, ruled only with the warriors' shield-rattling assent. Resolutions, swiftly forged, were carried out with raging energy. Chiefs led by example; in peace each district judged itself. Bands lived on dependants' labor and yearly reallocated fields so no man preferred soil to war, and women and children marched beside them. Among these tribes the sea-roving Saxons were most dreaded, scouring coasts from Rhine mouth to Jutland. Roman fleets under the "Count of the Saxon Shore" once barred them, but the empire's fall reopened the channel.

Hengist and Horsa, great-grandsons of the god Woden, saw crowded Germany and ravaged Gaul and urged their countrymen toward richer prey. Around 449 they sailed in three ships with sixteen hundred warriors, landed on Thanet, and beat back Scots and Picts for grateful Britons. Sensing weakness, they sent glowing reports home;

seventeen more vessels soon followed, bringing five thousand swords. The Britons, alarmed yet passive, still paid subsidies until the Saxons complained of short rations, allied with Picts and Scots, and turned their blades south. Vortigern was deposed; his son Vortimer rallied the islanders, who fought hard yet yielded ground.

Horsa fell at Faglesford; command passed to Hengist. Fed by reinforcements from Germany, he burned towns, slew priests on their altars, butchered nobles and commons alike, and drove fugitives into mountains or across the sea to Armorica, soon called Brittany. Welsh tales blame Vortigern's passion for Hengist's daughter Rovenia and a Stonehenge massacre of three hundred chiefs, but Britons needed no romance to explain defeat. After Vortimer died, the Roman-born Briton Ambrosius rallied resistance. Yet Hengist, intent on division, summoned Octa and Ebissa with settlers for Northumberland, kept the south, founded the kingdom of Kent, ruled forty years from Canterbury, and died about 488.

In 477 Ælla landed on the south coast, beat the Britons in fights, lost at Mearcrides Burn yet stormed Ancired Ceaster, slew every defender, and crowned himself king of Sussex and Surrey. West Saxons led by Cerdic and his son Kenric arrived in 495, met opposition, and called troops from Kent, Sussex, and Germany. At the 508 battle Nazan Leod first routed Cerdic, Kenric restored the line, and five thousand Britons with their chief fell. Cerdic later besieged Mount Badon; Arthur of the Silures broke it in 520. Cerdic died 534, Kenric 560, their house ruling Wessex over Hants, Dorset, Wilts, Berks, and Wight.

In 527 hordes landed on the east coast, fought battles, and soon three thrones appeared: Uffa East Angles 575, Crida Mercia 585, Erkenwin Essex earlier, carving Essex, Middlesex, Hertfordshire from Kent. Saxons had long camped in the north, but not until 547 did Ida conquer Northumberland, Durham, and parts of southeastern



**81** Refers to Thomas Wentworth, 1st Earl of Strafford (c.1593–1641), who as Lord Deputy of Ireland pursued energetic and often authoritarian administration and military organization there until his impeachment and execution in 1641.

**82** A 1643 agreement between the English Parliament and the Scottish Covenanters in which Scotland pledged military aid to Parliament in return for a promise to reform religion in England and Ireland (notably to curb episcopacy); subscribers vowed mutual defence and religious reform.

**83** Pym refers to John Pym (c.1584–1643), a leading member of the Long Parliament who organized Parliamentary opposition to King Charles I and was widely celebrated by his supporters at his death in 1643.

**84** A Scottish Presbyterian movement originating with the 1638 National Covenant that opposed King Charles I's attempts to impose episcopal church government; in the 1640s they were a major political and military force in Scotland and at times allied with English Parliamentarians against Royalist forces.

**85** The New Model Army was the Parliamentary field force created in 1645 during the English Civil Wars, noted for centralized command, strict discipline, and leaders such as Sir Thomas Fairfax and Oliver Cromwell; it became a decisive military and political power through the 1640s.

**86** The Janizaries were an elite Ottoman infantry corps; in 17th-century English polemic the phrase 'mercenary janizaries' was a pejorative used to imply soldiers served as paid, foreign-style enforcers rather than as principled defenders of the nation.

**87** A radical political movement active in the mid-17th century (during the English Civil Wars) that demanded popular sovereignty, more equal political rights (including broader male suffrage), legal equality, and redistribution of property; they influenced petitions, pamphlets, and some army mutinies.

**88** A millenarian Puritan sect of the mid-17th century who believed biblical prophecy foretold a coming 'fifth monarchy' (Christ's earthly kingdom) and sought to overthrow existing governments to establish a theocratic rule; they were especially active and visible in the 1650s.

**89** A popular nickname for the Nominated Assembly convened in 1653, so-called after Praise-God Barebone (a leather-seller and member); it consisted largely of nominated 'saints' and is remembered for radical proposals and its short life before being dissolved the same year.

**90** The constitutional document adopted in 1653 that established the Protectorate, defined the powers of the Lord Protector (Oliver Cromwell), a council, and the framework for parliaments; it is often described as England's first written constitution.

**91** Short for the Humble Petition and Advice, a constitutional proposal offered to Oliver Cromwell in 1657 that reorganized the government (including an offer to make Cromwell king) and sparked intense parliamentary debate about the settlement of the Commonwealth.

**92** A small island in the Bidassoa River on the Franco-Spanish frontier used as neutral ground for diplomatic meetings in the 17th century; it was the site of negotiations between Cardinal Mazarin and Don Luis de Haro connected with the Treaty of the Pyrenees (mid-17th century).

**93** Originally a royal palace converted into a London house of correction and prison from the 16th century onward, Bridewell was used to confine vagrants and petty offenders and to subject them to hard labour and strict discipline.

**94** Refers to the Declaration of Breda (April 1660), issued while Charles II was at Breda in the Netherlands, in which he offered a general pardon, indemnity for acts during the interregnum, payment to the army, and guarantees of liberty of conscience as terms for accepting the crown.

**95** Michiel de Ruyter (c.1607–1676) was a leading Dutch admiral in the 17th century, famed for his command in the Anglo-Dutch Wars, including raids such as the Medway expedition referenced here.

**96** Part of the Clarendon Code (enacted 1665), this statute forbade nonconforming clergy who refused prescribed oaths from coming within five miles of corporate towns or their former parishes and imposed fines or imprisonment for breaches.

**97** Unauthorized religious meetings, especially of Protestant dissenters outside the Church of England; Restoration-era statutes (commonly called Conventicle Acts) imposed fines and penalties on attendees, preachers, and hosts to suppress such gatherings.

**98** Perpetual rent-charges or hereditary leasehold payments on land once held by the crown that could be sold or granted for a lump sum, a common way for monarchs to raise immediate revenue while sacrificing future income.

**99** A 17th-century French political agent and memoirist often quoted for pithy aphorisms; Hume here cites a maxim attributed to Gourville that circulated in contemporary diplomatic circles.

**100** Marshal Turenne (Henri de la Tour d'Auvergne, c.1611–1675) was one of France's foremost generals in the mid-17th century; he was killed by a stray shot during the Rhine campaigns (d. 1675).

**101** An Anglican cleric who in 1678–81 produced the false allegations that launched the Popish Plot panic by accusing Catholics and Jesuits of a conspiracy against Charles II; his testimony was later discredited and he was convicted of perjury.

**102** The label for a spurious 1678 conspiracy allegation that claimed Catholics planned to assassinate King Charles II and overthrow Protestant rule; the claim provoked widespread anti-Catholic hysteria, trials, and executions before being largely exposed as false by about 1681.

**103** A severe English punishment for men convicted of high treason in the medieval and early modern eras, typically involving hanging (often until near death), disembowelment and beheading, followed by dividing the body into four parts; the practice persisted into the early modern period and was abolished in the 19th century.

**104** The Cabal was the informal group of Charles II's ministers in the late 1660s–1670s (often named from the initials of Clifford, Arlington, Buckingham, Ashley and Lauderdale) who coordinated royal policy and were seen as a political faction.

**105** This likely refers to the Triple Alliance of 1668 (an agreement involving England, the Dutch Republic, and Sweden) formed to check French expansion after the War of Devolution; Hume uses the older phrase 'Triple League' for that diplomatic coalition.