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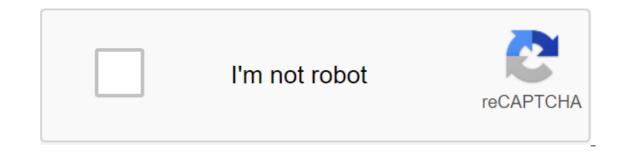
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This article is about Anglo-Saxon culture and society. For historical events in Anglo-Saxon England, see the Anglo-Saxon settlement of Great Britain and the history of Anglo-Saxon England. For other purposes see the Germanic tribes that began to inhabit parts of Britain from the 5th century and further page with The Chi Ro monogram from the Gospel of Matthew in Lindisfarne Gospels c. 700, perhaps created by Eadfrith Lindisfarna in memory of the Cuthbert Anglo-Saxons were the cultural group that inhabited England since the 5th century. They included representatives of Germanic tribes who migrated to the island from continental Europe, their descendants and indigenous British groups, who adopted many aspects of Anglo-Saxon culture and language. The Anglo-Saxons founded the Kingdom of England, and modern English owes its language almost half of its words, including the most common words of everyday speech. Historically, the Anglo-Saxon period refers to the period in Britain between about 450 and 1066 years, after their original settlement and up to the Norman conquest. The early Anglo-Saxon period involves the creation of an English nation, with many aspects that survive today, including regional government counties and hundreds. During this period, Christianity and the flourishing of literature and language were established. Charters and laws were also established. The term Anglo-Saxon is widely used for the language spoken and written by Anglo-Saxons in England and eastern Scotland between at least the middle of the 5th century and the mid-12th century. In scientific use, it is more commonly referred to as the old English language. The history of the Anglo-Saxons is a history of cultural identity. It developed from different groups in connection with the adoption of Christianity by the people and was an integral part of the creation of different kingdoms. Under the threat of prolonged Danish incursions and military occupation of eastern England, this identity was re-established; it dominated until after the Norman conquest. Visible Anglo-Saxon culture can be seen in the material culture of buildings, styles of clothing, illuminated texts and grave goods. Behind the symbolic nature of these cultural emblems are strong elements of tribal and Lord's ties. The elite proclaimed themselves kings who developed the burhs, and defined their roles and peoples in biblical terms. First of all, as Elena Khacherova noted, local and extended sister groups remained... the most important unit of production throughout the Anglo-Saxon period. The consequences persist in the 21st century, as, according to a study published in March 2015, the genetic makeup of the British population today shows the division of tribal political units of the early Anglo-Saxon period. The use of the term Anglo-Saxon suggests that the words Angles, Saxon or Anglo-Saxon of the same value in all sources. This term began to be used only in the 8th century to distinguish German groups in the UK from those on the continent (Old Saxony and from the region of England in northern Germany). Katherine Hills summed up the views of many modern scholars in her observation that the attitude towards the Anglo-Saxons, and therefore the interpretation of their culture and history, were more dependent on modern political and religious theology, as on any evidence. The ethnonym Old English ethnonym Angul-Siksan comes from the Latin English-Saxons and became the name of the peoples whom Aide calls England, and Gildas calls the Saxons. The Anglo-Saxons themselves. Most likely, they identified themselves as Angli, Six or, most likely, a local or tribal name such as Mears, Canty, Gevisse, Westsix or Noranhimbra. After the Viking era, anglo-Scandinavian identity developed in The Danelav. The term Angli Saxones seems to have been first used in 8th century continental writing; Paul Deacon uses it to distinguish English Saxons from continental Saxons (Ealdseaxe, literally, old Saxons). Therefore, the name seemed to mean English Saxons. The Christian Church seems to have used the word Angli; for example, in the story of Pope Gregory I and his remark, Non Angli sed angeli (not English, but angels). The terms England (language) and Angelcynn (people) were also used by the West Saxon King Alfred to refer to the people; he followed the established practice. The first use of the term Anglo-Saxon among island sources in the titles for Athelstan: Angelsaxonum Denorumque glorisimosisus rex (the most glorious king of the Anglo-Saxons and Danes) and Rex Angulsexna and Nor'hymbra emperor paganorum gubernator Brittanorumque propugnator (King Governor of the Gentiles, and protector of the British). In other cases, he uses the term Rex Angloroom (King of the English), which presumably meant both Anglo-Saxons and Danes. Alfred used The Anglo-Saxonum Rex. The term Engla zinc (King of English) is used by Ethelred. King Knut in 1021 was the first to refer to the earth, not the people with this term: ealles Englalandes zinc (king of all England). These names express the feeling that the Anglo-Saxons were a Christian people with a king, anointed by God. Indigenous ordinary Britons called Anglo-Saxon Saxons or perhaps the Saxons (the word Saeson is a modern Welsh word for English people); equivalent word in Scottish Sasannach and in Irish, Sasanach. Katherine Hills suggests that it is no coincidence that the British call themselves the name consecrated by the Church, as do the people chosen while their enemies use the name originally used to pirate raiders. Early Anglo-Saxon history (410-660) The early Anglo-Saxon period encompasses the history of medieval Britain, which begins with the end of Roman rule. This is a period widely known in European history as the migration period, as well as the Wulkenwanderung (migration of peoples in German). It was a period of intense migration of people in Europe from about 375 to 800 people. The migrants were Germanic tribes such as gomies, vandals, corners, Saxons, pawnbrokers, subi, frisians and franks; they were later pushed west by the Huns, the Avars, the Slavs, the Bulgars, and the Alans. Among the migrants to Britain may have been Huns and ru handers. Until 400 AD, Roman Britain, the province of Britain, was an integral, prosperous part of the Western Roman Empire, sometimes alarmed by internal uprisings or barbaric attacks that were suppressed or repulsed by a large contingent of imperial troops stationed in the provinces. By 410, however, imperial forces had been withdrawn to deal with crises in other parts of the empire, and the Romano-British remained to fend for themselves during the so-called Post-Stream or Subrim period of the 5th century. Migration (410-560) Main article: Anglo-Saxon settlement of Britain Migration according to Bede, who wrote some 300 years after the case; there is archaeological evidence that settlers in England came from many of these continental sites now widely recognized that the Anglo-Saxons were not only transplanted by German invaders and settlers from the continent, but the result of island interactions and changes. Writing c. 540, Gildas mentions that sometime in the 5th century the Council of Leaders of Great Britain agreed that a piece of land in eastern southern Britain would be transferred to the Saxons on the basis of a treaty, a hearth by which the Saxons would protect Britons from attacks by Picts and cattle in exchange for food. The most simultaneous text evidence is the Gallic Chronicle of 452, which records 441 years: British provinces, which by this time had suffered various defeats and misfortunes, were reduced to Saxon rule. This is an earlier date than the 451 for the arrival of the Saxons used by Bede in his Historia ecclesiastica gentis Anglorum, written around 731 years old. It is alleged that Bede misinterpreted his (meagre) sources and that the chronological references in Historia Britonnum give a plausible date of about 428. Gildas talks about how the war between the Saxons and the local population began - historian Nick Higham calls it the War of the Saxon Federations, which ended shortly after the siege of Mons Badonicus. The Saxons are back in their eastern home. Gildas calls the world a difficult divorce The price of peace, Higham claims, was the best treaty for the Saxons, giving them the opportunity to receive tributes from people across the UK's lowlands. Archaeological evidence agrees with this earlier timeline. In particular, the work of Katherine Hills and Sam Lucy on Spong Hill has moved the settlement chronology before 450, with a significant number of items now phased in to the date of the Ayda Date. This vision of the Anglo-Saxons, exercising extensive political and military power at an early stage, remains disputed. The most developed vision of continuing in sub-Roman Britain, with control over its own political and military destiny for more than a century, is Kenneth Darko's vision, which suggests that the Sub-Roman elite survived in culture, politics and military might until 570. Vede, however, defines three stages of settlement: the exploration phase, when mercenaries came to protect the permanent population; the migration phase, which was substantial, as implied in the statement that Angleus had deserted; and the stage of creation, where the Anglo-Saxons began to control the areas, was implied in Aide's statement on the origin of the tribes. Scientists did not agree on the number of migrants who entered Britain during this period. Gurke claims that the figure ranges from 100,000 to 200,000. Brian Ward-Perkins also claims to have up to 200,000 income earners. Katherine Hills estimates that the number is approaching 20,000. Computer modelling has shown that the migration of 250,000 people from continental Europe could have been carried out in just 38 years. Recent genetic and isotopic studies have shown that migration, which included both men and women, has continued for several centuries, possibly increasing the number of new arrivals than previously thought. By about 500 years, Anglo-Saxon communities were established in the south and east of the UK. By the beginning of the fifth century, Hurke and Michael Wood estimated that by the beginning of the fifth century, the British population in the area that eventually became Anglo-Saxon England was about one million; However, what happened to the British was discussed. The traditional explanation for their archaeological and linguistic invisibility is that the Anglo-Saxons either killed them or took them to the mountainous outskirts of Britain, which is widely supported by several available sources from that period. However, there is evidence of continuity in landscape and local government systems, which reduces the likelihood of such a catastrophic event, at least in some parts of England. Thus, the scientists have proposed other, less violent explanations by which the culture of the Anglo-Saxons, whose main area of large-scale settlements is probably limited to what is now south-east England, East Anglia could could become ubiquitous across the uk's lowlands. Gurke suggested a scenario in which the Anglo-Saxons, expanding to the west, outplaying the British, eventually reached the point where their descendants made up a large proportion of the population of what was to become England. It was also suggested that Britons were disproportionately affected by disasters arriving through Roman trade links, which, combined with large emigration to Armorica, might substantially reduce their numbers. The Tribal Hidage, from Henry Spelman's edition of the Glossarium Archaiologicum Despite this, there is general agreement that the kingdoms of Wessex, Mercia and Northumbria housed a significant number of Britons. Heurke argues that it is widely accepted that the north of England has seen more indigenous people survive than in the south and that in Bernicia a small group of immigrants may have replaced the british elite and assumed the kingdom as a constant concern. Evidence for the natives in Vesex, meanwhile, can be seen at the end of the seventh century laws of King In, which gave them less rights and lower status than the Saxons. This could be an incentive for Britons in the kingdom to adopt Anglo-Saxon culture. Hayam notes that in an environment where freedom in law, acceptance with kinship, access to patronage, and the use and possession of weapons were exclusively for those who could claim to be of Germanic origin, then speaking Old English without Latin or Breton inflection had considerable value. There is evidence of British influence on the emerging Anglo-Saxon elite class. The Royal Wessex line has traditionally been founded by a man named Cerdic, no doubt the Celtic name cognate to Ceretic (the name of the two British kings ultimately comes from 'Corot'cocos'). This may indicate that Cerdic was a native Briton and that his dynasty eventually became Anglicanized. A number of Serdich's alleged descendants also had Celtic names, including Tsolyn's Bretwald. The last person in this dynasty to have a britronic name was King Kedavallah, who died in 689. In Mercia, also a few kings wear seemingly Celtic names, most notably Pendu. As far east as Lindsay, Celtic's name Caedbaed appears on the Kings list. Recent genetic studies, based on data collected from skeletons found in Iron Age, Roman and Anglo-Saxon burials, have concluded that the ancestry of the modern English population contains a great contribution from both Anglo-Saxon migrants and Romano-British Aborigines. The development of Anglo-Saxon society (560-610) in the south of Great Britain in 600 AD after the Anglo-Saxon settlement, showing the division of England into several small kingdoms. In the second In the 6th century, four structures contributed to the Societies; they were the state and freedoms of the ceorl, smaller tribal areas merge into larger kingdoms, elite developing from soldiers to kings, and Irish monasticism developing under Finnian (who advised Gildas) and his pupil Columba. Anglo-Saxon farms of this period often falsely have to be peasant farms. However, the ceorl, who was the lowest ranked freeman at the beginning of Anglo-Saxon society, was not a peasant, but a gun-wielding man supported by a kindred, access to the law and wergild; located on top of an extended household operating at least one skin of the land. The farmer had the freedom and rights to the land, with the granting of rent or duty to the lord, who provided only a minor entrance. Most of this land was common arable land (field field system), which provided individuals with the means to build the foundations of kinship and group cultural ties. Tribal Hidal lists thirty-five peoples, or tribes, with estimates in skins that may have originally been identified as an area of land sufficient to sustain one family. The estimates in Hidage reflect the relative size of the provinces. Despite the differences in size, all thirty-five peoples of the Tribal Hidaj were of the same status as they were areas that were governed by their own elite family (or royal houses), and were therefore assessed independently to pay tribute. By the end of the sixth century, larger kingdoms had been established on the southern or eastern coasts. They include the provinces of Juta Hampshire and White, the south-east, it reached down across northern Britain, under the influence of its sister monastery Lindisfarne. Columba died in June 597. At this time Augustine landed on the island of Thanet and went to the main city of King Ethelbert Canterbury. He was up to the monastery in Rome when Pope Gregory the Great chose him in 595 to lead the Gregorian mission to Christianize the Kingdom of Kent from their native Anglo-Saxon paganism. Kent was probably chosen because Ethelbert married Christian Princess Bertha, daughter of King Sharibert I of Paris, who was expected to have some influence on her husband. Ethelbert was converted to Christianity, churches were established, and a wider conversion to Christianity began in the kingdom. The Ethelbert Act for Kent, the earliest written code in any German language, introduced a complex system of fines. Kent was rich, with strong trade links with the continent, and Ethelbert may have imposed royal control over trade. For the first time since the Anglo-Saxon invasion, coins began circulating in Kent during his reign. In 635, Aidan, an Irish monk from Jonah, chose Lindisfarne Island to create a monastery that was close to King Oswald Bamburg's main fortress. He was in a monastery in Jonah when Oswald asked to be sent a mission to Christianize the Kingdom of Northumbria from their native Anglo-Saxon paganism. Oswald probably chose Jona because after his father was killed, he fled to south-west Scotland and encountered Christianity, and returned, deciding to make Northumbria a Christian. Aidan has made great strides in Christian faith, and since Aidan could not speak English and Oswald learned Irish during his exile, Oswald acted as Aidan's interpreter when the latter preached. Later, the patron saint of Northumberland, Saint Cuthbert, was the abbot of the monastery and then Bishop of Lindisfarne. Cuthbert's anonymous life, written in Lindisfarne, is the oldest surviving work of English historical writing, and the Gospel (known as the Gospel of St. Cuthbert) was placed in his memory in his coffin. The decorated leather book is the oldest untouched European binding. In 664, the Whitby Synod was convened and established by Roman practice, in contrast to Irish practice (in the style of tonura and the date of Easter) as the norm in Northumbria, and thus brought the Northumbria Church into the mainstream of Roman culture. The Episcopal site of Northumbria was moved from Lindisfarne to York. Wilfried, the main defender of the Roman position, later became Bishop of Northumbria, while Coleman and Ionan's supporters, who did not change their practice, retired to Jonah. The average Anglo-Saxon history (660-899) By 660, the political map of Britain's lowlands was developing with small territories, merging into kingdoms, and from that time the larger kingdoms began to dominate the smaller kingdoms. The development of kingdoms, with a specific king recognized as a master, developed from an early free structure that, Hyam believes, is associated with the original feud. The traditional name of this period is Heptarkhia, which has not been used by scientists since the beginning of the 20th century, as it gives the impression of a single political structure and does not give an opportunity to relate to the history of any one kingdom as a whole. Simon Keynes suggests that the 8th and 9th century was a period of economic and social prosperity that created stability both under the Thames and over the Humber. The supremacy of the Mercian (626-821) Main article: Mercian Supremacy Political map of Britain about 650 (names in modern English) Middle-lowland Britain was known as the isle of Mierce, border or people's border, in Latin Mercia. Mercia was a diverse area of tribal groups, as evidenced by the tribal hidal; peoples were a mixture of Breton speaking peoples and Anglo-Saxon pioneers, and their early leaders had Brittonian names such as Penda. Although Penda does not appear on the list of great overlords of Vede, from what Jade says elsewhere, it is clear that he dominates the southern kingdoms. During the Battle of the River Winded, thirty duces regii (royal generals) fought on his behalf. While there are many gaps in the evidence, it is clear that the seventh-century Mercian Kings were formidable rulers who were able to exercise wide mastery from their Midland Mercian's military success was the basis of their power; it succeeded against not only 106 kings and kingdoms by winning set-piece battles,79 but ruthlessly ravaging any area stupid enough to hold the tributes. There are a number of random references scattered throughout Bede's history to this aspect of Mercian military policy. Penda is raging Northumbria as far north as Bamburgh, and only a miraculous intervention from Aidan prevents the complete destruction of the settlement. In 676, Ethelred carried out a similar devastation in Kent and caused such damage in the Diocese of Rochester that the two subsequent bishops relinquished their position for lack of funds. In these reports, it is rare to see the realities of early Anglo-Saxon overlordment and how widespread overlordship could be established in a relatively short period of time. By the middle of the 8th century, other kingdoms in southern Britain were also affected by Mercian expansionism. The East Saxons appear to have lost control of London, Middlesex and Hertfordshire in Ethelbald, although the East Saxon homelands do not appear to have suffered, and the East Saxon dynasty continued into the ninth century. Mercian's influence and reputation peaked when, at the end of the 8th century, the most powerful European ruler of the time, the Frankish King Charlemagne, recognized the power of King Mercian Ofta and, accordingly, treated him with respect, even if it could be just flattery. Learning and monasticism (660-793) Map of Britain in 802. By this date, historians today rarely distinguish between the Corners, the Saxons and the Jutes. Michael Drout calls this period a golden age when learning flourished with the resurgence of classical knowledge. The growth and popularity of monasticism was not entirely an internal development, with influence from the continent forming Anglo-Saxon monastic life. In 669, Theodore, a Greek-speaking monk originally from Tars in Asia Minor, came to Britain to become the eighth Archbishop of Canterbury. The following year he was joined by his colleague Adrian, a Latin American by birth and former abbot of the monastery in Campania (near Naples). One of their first tasks in Canterbury was to establish a school; and, according to Aide (writing about sixty years later), they soon attracted a crowd of students in whose minds they were pouring slaking streams of healthy learning. As proof of their teaching, Ade reports that some of their students who lived to their time spoke fluent Greek and Latin, as well as their native language. In this regard, Ide does not mention Oldhelm; but we know from a letter addressed to Oldhelm Adrian that he, too, must read among his students. Aldhelm wrote in complex and grandiose and very complex Latin, which became the dominant style for Michael Drout states Aldhelm has written Latin hexameters better than anyone before in England (and perhaps better than anyone since, or at least before John Milton). His work has shown that scientists in England, at the very edge of Europe, can be studied and sophisticated as any writer in Europe. During this period, the wealth and power of the monasteries increased as elite families, perhaps out of power, turned to monastic life. Anglo-Saxon monasticism developed an unusual institution of double monastery, a house of monks and a house of nuns living next to each other, separating the church, but never mixing, and living a separate life of celibacy. These double monasteries were led by the abbeys, which became one of the most influential and influential women in Europe. Double monasteries, built on strategic objects near rivers and banks, accumulated great wealth and power over several generations (their inheritances were not divided) and became centers of art and learning. While Oldhelm was doing his job in Malmsbury, far from it, in the north of England, Ide wrote a large number of books, gaining a reputation in Europe and showing that the British can write history and theology, and do astronomical calculations (for Easter dates, among other things). Western Saxon hegemony and Anglo-Scandinavian Wars (793-878) Main articles: The Age of Vikings and the Danelaw Ship of Oseberg, Viking Ship Museum, Oslo, Norway. In the 9th century, Vesix rose to power, from the foundations laid by King Egbert in the first quarter of a century to the achievements of King Alfred the Great in recent decades. The outlines of history are described in the Anglo-Saxon chronicle, although the chronicles represent a West Saxon point of view. On the day of Egbert's succession in the kingdom of Vesex, in 802, the Mercian Ealdorman of the province of Hviks crossed the border into Kempsford with the intention of conducting a raid in northern Wiltshire; Mercian's forces were met by a local ealdorman, and the people of Wiltshire had a victory. In 829, Egbert continued, as the chronicler reports, to conquer the kingdom of the Mercian and all south of the Humber. It was at this point that the chronicler decided to add Egbert's name to The Seven Lords list of Eid, adding that he was the eighth king who was Bretwald. Simon Keynes suggests that Egbert's founding of the bipartisan kingdom is crucial as it extends across southern England, and has created a working union between the West Saxony dynasty and the Merseyian rulers. In 860, the eastern and western parts of the southern kingdom were united by an agreement between the surviving sons of King Ethelwulf, although the union was not supported without some opposition within the dynasty; and in the late 870's King Alfred got subordination to the Mercians under the leadership of their ruler Ethelred, who under other circumstances could have been stylized as king, but who under the Alfred regime was considered the eldorman of his people. Anglo-Saxon-Viking weight coin. The material is leaded and weighs about 36g built with sceat dating from 720-750 AD and minted in Kent. It is framed by a dotted triangle. Origin is the Danelaw region and dates from the late 8th to 9th century. The richness of the monasteries and the success of Anglo-Saxon society attracted the attention of people from continental Europe, mostly Danes and Norwegians. Because of the looting raids that followed, the raiders attracted the name of the Vikings - from the Old Scandinavian v'kingr meaning expedition - which soon became used for raiding activities or piracy reported in Western Europe. In 793, Lindisfarne was raided, and although it was not the first raid of its kind, it was the most notable. In 794, the monastery where Ide wrote was attacked; in 795, Iona was attacked; and in 804, a monastery in Liming, Kent, was granted asylum within the walls of Canterbury. Somewhere around 800, Reeve from Portland in Wessex was killed when he took some raiders to ordinary traders. Viking raids continued until 850, then the Chronicle states: The Pagans stayed for the winter for the first time. The fleet did not seem to have stayed long in England, but it began a trend that others subsequently followed. In particular, the army, which arrived in 865, remained for many winters, and some of it later settled in the same way as Danelow. It was the Great Army, a term used by the Chronicle in England and Adrevald Fleury on the continent. The invaders were able to exploit the enmity between the various kingdoms and within them and appoint puppet kings such as Seolwulf in Mercia in 873 and possibly others in Northumbria in 867 and East Anglia in 870. The third phase was the era of settlement; however, the Great Army went where it could find the richest gatherings, crossing the English Channel, facing strong resistance, as in England in 878, or with famine, as on the continent in 892. At this stage, the Vikings have become increasingly important as catalysts for social and political change. They represent a common enemy, making the British more conscious of national identities, which have deeper differences; they can be perceived as an instrument of divine punishment for the sins of men, increasing awareness of collective Christian identity; and by conquering the kingdoms of East Corners, Northumbria and Merseyians, they created a vacuum in the leadership of the English people. The Danish settlement continued in Mercia in 877 and East Anglia in 879-80 and 896. The rest of the army meanwhile continued to Harry and loot on both sides of the English Channel, with recruits are obviously arriving to increase their ranks, for it clearly still is a formidable fighting force. At first, Alfred responded with a suggestion of repeated tributes. However, after the decisive victory over Edington in 878, Alfred offered strong opposition. He established a chain of fortresses across the south of England, reorganized the army, to always have half of its people at home, and half in service, except for those people who were supposed to be garrison burhs, and in 896 ordered a new type of ship to be built that could withstand Viking longships in shallow coastal waters. When the Vikings returned from the continent in 892, they found that they could no longer roam the country of their choice, because wherever they went, they were confronted by the local army. After four years, the Scandinavians therefore broke up, some settling in Northumbria and East Anglia, the rest to try their luck again on the continent. King Alfred and The Restoration (878-899) Royal Gift, Alfred Jewel More important to Alfred than his military and political victories were his religion, his love of learning, and his distribution of writing throughout England. Keynes suggests that Alfred's work laid the foundations for what really made England unique throughout medieval Europe from about 800 to 1066. Reflecting on how learning and culture have fallen since the last century, King Alfred wrote: ... So completely had wisdom dropped in England that there were very few on this side of the Humber who could understand their rituals in English, or indeed could translate the letter from Latin to English; and I believe there wasn't much for the Humber. There were so few of them that I really can't think of any south of the Thames when I became king. (Preface: The Pastoral Care of Gregory the Great) Alfred knew that literature and learning, both in English and Latin, were very important, but the state of learning was not very good when Alfred acceded to the throne. Alfred saw the kingdom as a priestly office, a shepherd for his people. One of the books that was particularly valuable to him was Gregory the Great's book Cura Pastoralis (Pastoral Care). This is the priest's guide on how to take care of people. Alfred took this book as his own guide on how to be a good king for his people; hence, the good King Alfred improves literacy. Alfred translated this book himself and explains in the foreword: ... When I recognized it, I translated it into English, just as I understood it, and how I could most meaningfully make it. And I will send one to each bishopric in my kingdom, and in each of them there will be a stel worth fifty mancuses. And I command in the name of God that no man can take an astel from a book or a book from a church. how long can there be such scholar bishops as, thanks to God, almost everywhere. (Preface: Pastoral Gregory of the Great What is supposed to be one of these Ethel (the word appears only in this text) is gold, rock crystal and enamel Alfred Jewel, discovered in 1693, which is supposed to have been fitted with a small rod and used as a pointer when reading. Alfred provided functional patronage associated with the social literacy program in England, which was unprecedented. So I think it's better if you think we're also translating certain books... and bring it to ... if we have a world that all the youth of free men who are now in England, those who have the means they can apply to it will be tuned to study, while they cannot be set for any other use, until the time when they can read English well. (Preface: The Pastoral Care of Gregory the Great) This is the beginning of the growth of charters, law, theology and learning. Thus, Alfred laid the foundation for the great achievements of the tenth century and did much to make the language more important than Latin in Anglo-Saxon culture. I wanted to live as long as I lived, and leave after my life to the people who should come for me, the memory of me in good deeds. (Preface: Consolation of Boethius Philosophy) Late Anglo-Saxon History (899-1066) The basis for the significant events of the 10th and 11th centuries is provided by the Anglo-Saxon Chronicle. However, statutes, legal codes and coins provide detailed information on various aspects of royal rule, and the surviving works of Anglo-Latin and folk literature, as well as numerous manuscripts written in the 10th century, show in different ways the viability of church culture. Yet, as Keynes suggests, it doesn't follow that the 10th century is better understood than the more rarely documented periods. Reform and formation of England (899-978) Silver brooch imitating the coin of Edward the Elder, circa 920, found in Rome, Italy. British Museum. During the 10th century, the West Saxon kings extended their power first over Mersey, then in southern Danelava, and finally over Northumbria, thus imposing a semblance of political unity on peoples who would nevertheless be aware of their customs and their separate past. The prestige of the monarchy and even claims to it increased, the institutions of government strengthened, and kings and their agents in various ways sought to establish public order. This process began with Edward the Elder, who together with his sister Ethelflad, Lady Mercian, initially, as the statutes show, encouraged people to buy estates from the Danes, thereby confirming some degree of British influence in the territory that came under Danish control. David Dumville suggests that Edward may have extended this policy by rewarding his with grants to land in re-conquered from the Danes and that any statutes issued for such grants have not survived. When Atethlade died, Mercia was absorbed by Vesex. From that moment there was no contest for the throne, so Vesix's house became the ruling chamber of England. Edward the Elder was succeeded by his son Ethelstan, whom Keynes calls a towering figure in the landscape of the tenth century. His victory over a coalition of his enemies - Constantine, the King of the Scots; Owain ap Difnwal, King of Cumbria; and Olaf Gutfrithson, King of Dublin, at the Battle of Brunanbourg, marked by a poem in the Anglo-Saxon Chronicle, paved the way for him to be proclaimed the first king of England. Ethelstan's legislation shows how the king forced his officials to carry out his duties. He was uncompromising in his insistence on the law. However, this legislation also shows the constant difficulties faced by the king and his advisers in bringing troublesome people under some form of control. His assertion that he was the king of the Britons was by no means widely accepted. The situation was complex: the Hiberno-Norwegian rulers of Dublin continued to crave their interests in the English kingdom, with the Scots, who had the opportunity not only to interfere in the affairs of Northumbria, but also to block the line of communication between Dublin and York; and the people of north Northumbria were considered a law in themselves. It was only after twenty years of important events after Ethelstan's death in 939 that the united kingdom of England began to take its familiar form. However, the main political problem for Edmund and Edred, who replaced ethelstan, remained the difficulty of conquering the north. In 959, Edgar is said to have excelled in the kingdom in both Vesex and Mercia and Northumbria, and he was then 16 years old (ASC, version of 'B', 'C'), and is called the Peacemaker. By the early 1990s, after a decade of Edgar's peace, it seemed that the kingdom of England had indeed become whole. In his official address to the assembly in Winchester, the king urged his bishops, abbots and abbots to be the same mind regarding the monastic custom... so that different ways of view of the customs of one and one country do not bring their sacred conversation a bad name. The Atelsan court was an intellectual incubator. In this court were two young men named

Dunstan and Ethelwold, who became priests, presumably at the insistence of Athelstan, at the end of his reign in 939. Between 970 and 973, an Edgar-sponsored council was held, where a set of rules was developed to be applied across England. This put all monks and nuns in England under one set of detailed customs for the first time. In the Edgar received a special second, imperial coronation in Bath, and from that moment on England was ruled by Edgar under the strong influence of Dunstan, Athelwold and Oswald, Bishop of Worcester. Ethelred and the return of the Scandinavians (978-1016) King Ethelred Negoda's reign witnessed the resumption of Viking raids on England, putting the country and its leadership under strain as serious as they have been long sustained. The raids began on a relatively small scale in the 1990s, but became much more serious in the 1990s, and brought people to their knees in 1009-12, when much of the country was devastated by the Torkell Tall army. Swain Forkbeard, King of Denmark, was to conquer the kingdom of England in 1013-14, and (after the restoration of Ethelred) for his son Knut to achieve the same in 1015-16. The tale of these years, included in the Anglo-Saxon chronicle, must be read in its own right and set next to other material, which is in no way or another affects the behavior of the government and the whole reign of Ethelred. It is this proof that is the basis for Keynes's view that the King lacked the strength, judgment and determination to give adequate leadership to his people during a serious national crisis; who soon learned that he could rely on the little but betrayal of his warlords; and who, throughout his reign, tried nothing but the shame of defeat. The raids exposed the tensions and weaknesses that deeply entered the fabric of the late Anglo-Saxon state, and it is clear that the events took place against a background more complex than the chronicler probably knew. It seems, for example, that the death of Bishop Ethelvold in 984 provoked a further reaction against certain church interests; that by 993 the king regretted the error of his path, which led to a period when the kingdom's internal affairs seemed to flourish. Penny of the type quatrefoil Knut with the legend CNUT REX ANGLORU (Knut, king of the English), struck in London by moneyer Edwin. The increasingly difficult times inhabited by Viking attacks are reflected in both the works of Alfric and Wolfstan, but above all in the brutal rhetoric of Wolfstan in Sermo Lupi hell Anglos, dated 1014. Malcolm Godden suggests that ordinary people saw the return of the Vikings as an imminent expectation of the apocalypse, and this was given by a voice in the writings of Alfric and Wolfstan, which is similar to the writings of Gildas and Where. The raids were taken as signs that God was punishing his people; Alfric refers to people adopting the customs of the Danes and urges them not to give up their native customs on behalf of the Danish, and then asks Brother Edward to try to put an end to the shameful habit of drinking and eating in the outhouse, which some of practiced at beer parties. In April 1016, Ethelred died of illness, leaving his son and successor Edmund Ironside to defend the country. The final struggle was complicated by internal divisions, and especially by the treacherous actions of Ealdorman Edrick of Mercia, who opportunistically changed the side of the Knut army. After the defeat of the English at the Battle of Assandung in October 1016, Edmund and Knut agreed to split the kingdom to allow Edmund to rule Vesix and Knut Mercia, but Edmund died shortly after defeat in November that year, leaving Knut to seize power over all of England. Conquest of England: Danes, Norwegians and Normans (1016-1066) In the 11th century there were three conquests: one from Knut in 1016; the second was a failed attempt at Stamford Bridge in 1066; and the third was held by William Of Normandy in 1066. The consequences of each conquest changed Anglo-Saxon culture. Politically and chronologically, the texts of this period are not Anglo-Saxon; linguistically, those written in English (unlike Latin or French, other official written languages of the time) have moved away from the late West Saxon standard, which is called Old English. However, they are also not average English; moreover, as Treharn explains, there was virtually no original writing in English during about three quarters of that period. These factors led to a rupture in the scholarship, implying a gap on both sides of the Norman conquest, but this assumption is disputed. At first glance, there seems to be little to discuss. Knut seemed to fully accept the traditional role of the Anglo-Saxon king. However, the study of laws, sermons, wills and statutes dating back to this period suggests that as a result of widespread aristocratic death and the fact that Knut systematically failed to introduce a new class of landownership, major and permanent changes have taken place in Saxon social and political structures. Eric John notes that for Knut, the simple difficulty of implementing such a broad and unstable empire made it necessary to provide delegating power against every tradition of the English king. The disappearance of aristocratic families, which traditionally played an active role in the governance of the kingdom, coupled with Knut's choice of their advisers, put an end to the balanced relationship between the monarchy and the aristocracy so carefully forged by the West Saxon kings. Edward became king in 1042, and given his upbringing, may have been considered Norman by those who lived across the English Channel. After knut reforms, excessive power was concentrated in the hands of rival houses Leofric Mercia and Godwin Vesex. Problems also came to Edward from the resentment, called the introduction of the king Friends. The crisis arose in 1051, when Godwin defied the king's order to punish the people of Dover who resisted Eustaphy Boulogne's attempt to force a quarter of his men on them. The support of Earl Leofricus and Count Seward allowed Edward to outlaw Godwin and his sons; and William Normandy visited Edward, during which Edward may have promised William a succession. Godwin and his sons returned the following year with strong force, and the tycoons were not ready to involve them in the civil war, but forced the king to accept the conditions. Some unpopular Normans were expelled, including Archbishop Robert, whose archbishop was given Stigand; this act provided an excuse for papal support for William's case. The depiction of the Battle of Hastings (1066) on the Bayeux tapestry of the fail of England and the Norman conquest was a multigenerational succession problem caused in large part by Atedred's incompetence. By the time William of Normandy, sensing an opportunity, had dropped his invasion power in 1066, the elite of Anglo-Saxon England had changed, although much of the culture and social structures remained the same. For com Wyllelm eorl Normandly in Pefnesea on Sancte Micheles Mussefen, Sona's hi fere Veron, worhton castel th Oustinaport. Sis wear for Harold cynge gecydd, he gaderade for mycelne here, com he togenes yn ent ryr haran apuldran, wyllelm his com ongean na unw'r, ar sis folc gefylced w'r. Ac se kyng 'eah his swi'e heardlice wi' feaht mean zam mannum to he gel'stan woldon, yr wearing micel gael gesl'gen na egre healfe. Er wear ofsl'gen Harold King, Leofwine eorl his bro'or, gyro eorl his bro'or, fel Godra Mann, for frencyscan athron w'lstowe geweald. Then cam William, Earl of Normandy, in Pavesy in the evening of St. Michael's Mass, and as soon as his men were ready, they built a fortress in the port of Hastings. This was said to King Harold, and he then assembled a great army and approached them on Hoare Yablon, and William came upon him by surprise before his people were ready. But the king, nevertheless, very much withstood it, fighting with those people who followed him, and there was great carnage on both sides. Then Harald the king was killed, and Leofwyn Count, his brother, and Gyrth, and many good people and the French held the site of the massacre. After the Norman conquest after the Norman conquest, many Anglo-Saxon nobles were either expelled or joined the ranks of the peasantry. By 1087, it was estimated that only about 8% of the land was under Anglo-Saxon control. In 1086, only four large Anglo-Saxon landowners still held their land. However, the survival of the Anglo-Saxon heiresses was much greater. Her next generation of nobility were English mothers and learned to speak English in homes. Some Anglo-Saxon nobles fled to Scotland, Ireland and Scandinavia. The Byzantine Empire became a popular destination for many Anglo-Saxon soldiers because they needed mercenaries. The Anglo-Saxons became the dominant element in the elite Varangian Guard, still a largely North German unit from which the Emperor's bodyguard was drawn and continued to serve the empire until the early 15th century. Nevertheless, the people of England remained mostly Anglo-Saxon at home; for them little changed at once, except that their Anglo-Saxon lord was replaced by the Norman lord. The chronicler other Vitalis, who was a product of anglo-Norman marriage, writes: And so the British moaned aloud for the lost freedom and were constantly pointing to find a way to shake off the evil, which was so unbearable and unusual. After the Harry of the North (1069-1070), the inhabitants of the North and Scotland never warmed up to the Normans, where William, according to the Anglo-Saxon Chronicle, ruined and devastated this vast. Many Anglo-Saxon people needed to learn Norman French to communicate with their rulers, but it is clear that they continued to speak old English among themselves, which meant that England was in an interesting trilingual situation: Anglo-Saxon for ordinary people, Latin for the Church and Norman French for administrators, nobility and courts. At this time, and because of the cultural shock of conquest, anglo-Saxon began to change very quickly, and by 1200 or so, it was no longer Anglo-Saxon English, but what scholars call early average English. But this language had deep roots in Anglo-Saxon, which was spoken about much later than 1066. Studies have shown that the Anglo-Saxon form is still spoken, not just among uneducated peasants, in the thirteenth century in the West Midlands. This was J.R.R. Tolkien's major scientific discovery when he studied a group of texts written in early middle English called Katherine Group, because they include the life of St. Catherine (also, the life of St. Margaret, the life of St. Julian, Ankren Wisse, and Khali Meithad - these last two learning how to be a good anchor and argue about goodness). Tolkien noted that the subtle difference in these texts indicates that the old English was spoken for much longer than anyone had imagined. The old English language was a central sign of Anglo-Saxon cultural identity. Over time, however, and especially after the Norman conquest of England, this language has changed significantly, and although some people (such as the scribe, known as the Tremulous Hand of Worcester) may read old English in the thirteenth century, it fell out of use and the texts became useless. Eadwer's book, for example, seems to have been used to press a gold leaf and at one point there was a pot based on the fish glue sitting on it. In life and society, the broader narrative seen in the history of Anglo-Saxon England is the continued mixing and integration of various disparate elements into one Anglo-Saxon people. The result of this mixing and integration was the constant re-image of the Anglo-Saxons of their society and worldview, which Weinreich Hirke calls a complex and ethnically mixed society. The kingdom of the Anglo-Saxon king with his Viman. The Biblical scene in the illustrated old English Hexateuch (11th century) The development of the Anglo-Saxon kingship is little understood, but the model proposed by York140140examined the development of kingdoms and writing down oral law-codes to relate to progress to leaders providing mund and receiving recognition. These leaders, who developed in the sixth century, were able to seize the initiative and establish a position of power for themselves and their successors. Anglo-Saxon leaders, unable to tax and coerce followers, extracted surpluses by raiding and collecting food and prestigious goods. Later in the sixth century the economy of prestigious goods ended, as evidenced by the decline of the accompanying burial, the emergence of the first princely graves and settlements of high status. These centres of trade and production reflect the strengthening of socio-political stratification and the expansion of territorial power, which allowed the elites of the seventh century to extract and redistribute surpluses with much greater efficiency than their sixth-century predecessors would have. Anglo-Saxon society, in short, looked very different in 600 than it did a hundred years ago. By 600, it was decided to create the first Anglo-Saxon emporia. There seem to have been more than thirty such units, many of which are certainly controlled by the Kings, in parts of the UK that the Anglo-Saxons controlled. The use of the term imperium by Bede was seen as significant in identifying the status and power of bretwaldas, in fact it is the word Bede used regularly as an alternative to regnum; scientists believe that Osviu over the Picts and Scots is reflected in making them an influx. Military overlordship can bring great short-term success and wealth, but the system has its drawbacks. Many of the overlords exercised their powers for a relatively short period of time. Funds had to be carefully laid to turn tributes to pay under-kingdom into permanent acquisitions such as Penitent takeovers Smaller kingdoms did not disappear without a trace once they were incorporated into larger policies; on the contrary, their territorial integrity was preserved when they became ealdormanries or, depending on the size, parts of the ealdormanries within their new kingdoms. An example of this trend towards the preservation of earlier borders is Sussex; the county boundary is essentially the same as that of West Saxon County and the Anglo-Saxon kingdom. Vitan, also called Vitenagemot, was the council of kings; his primary duty was to advise the king on all matters on which he had chosen to ask his opinion. He thrust his land to churches or laity, agreed with his question on new laws or new declarations of ancient custom, and helped him deal with the rebels and those suspected of discontent. It is known that only five Anglo-Saxon kingdoms lived to 800, and in the west of the country disappeared several British kingdoms. The major kingdoms have grown through the absorption of small principalities, and the nature of their kingdoms acquired as a result, are one of the main themes of the Mid-Saxon period. Beowulf, for all its heroic content, makes it clear that economic and military success has been closely linked. The good king was a generous king, who with his wealth received support that would ensure his superiority over other kingdoms. King Alfred's retreats in his translation of Boethius's Consolation philosophy provided these observations about the resources every king needed: In the case of the king, the resources and tools by which to rule, is that he has his land fully staffed: he must have praying people, fighting people and workers. You also know that without these tools no king can make his abilities known. Another aspect of his resources is that he must have the means of support for his tools, three classes of men. These are their means of support: land for life, gifts, weapons, food, ale, clothing and everything else that is necessary for each of the three classes of men. This is the first written appearance of the division of society into three orders; workers provided raw materials to support the other two classes. The advent of Christianity led to the introduction of new concepts of land ownership. The role of the churchmen was similar to that of warriors, waging a celestial war. However, Alfred had at his disposal that in order for the king to fulfil his duties towards his people, especially those who are engaged in defence, he has the right to make significant demands from the landowners and people of his kingdom. The need gives the church the constant alienation of land reserves that had previously been provided only on a temporary basis, and introduced the concept of a new type of hereditary land that can be freely alienated and free from any family claims. The nobility under the influence of Alfred began to participate in the development of the cultural life of his kingdom. As the kingdom became one, it brought the monastic and spiritual life of the kingdom under one rule and stricter control. However, the Anglo-Saxons believed luck as a random element in human affairs and would therefore probably agree that there is a limit to how much one can understand why one kingdom failed and another succeeded. They also believed in destiny and interpreted the fate of kingdoms of England with biblical and Carolingian ideology, with parallels between the Israelites, the great European empires and the Anglo-Saxons. The Danish and Norman conquests were only the way God punished his sinful people and the fate of the great empires. Religion and the Church Right half the front of the 7th century Franks casket, depicting the Pan-German legend Weiland Smith also Weiland Smith, who was apparently also part of Anglo-Saxon pagan mythology. Although Christianity dominates the religious history of the Anglo-Saxons, in life in the 5/6th century pagan religious beliefs with Scandinavian-German heritage dominated. Pagan Anglo-Saxons were worshipped in various locations throughout the landscape, some of which were apparently specially built temples and others that had natural geographical features such as sacred trees, hills or wells. According to the site evidence, these places of worship were known alternately as either hearg or as w'oh. Most of the poems before the Norman conquest are pagan themed, others are clearly Christian themed. The Anglo-Saxon pagan religious beliefs cannot be known for certain in the post-faith goes beyond literary sources. Thus, as Lethbridge reminds us, to say that this is a monument established in Christian times, and therefore the symbolism on it should be Christian is an unrealistic approach. The rites of the old faith, which are now considered superstitions, are practiced throughout the country today. This did not mean that people were not Christians; but that they could see in all beliefs as well (early Anglo-Saxon society attached great value to the horse; the horse may have been familiar with the god Wodan, and/or they may have been (according to Tacitus) the confidants of the gods. Horses were closely associated with the gods, especially Odin and Frei. Horses played a central role in fun practices as well as in other rituals. Horses were outstanding symbols of fertility, and there were many cults of equestrian fertility. Anglo-Saxon literature. Actual burials of horses in England are relatively rare and may indicate influence from the continent. The famous Anglo-Saxon burial of horses (from the sixth to seventh century) is Mound 17 in Sutton Hoo, a few meters from the more famous ship burial site in Mound 1. A sixth-century grave near Lakenheath, Suffolk, brought the body of a man next to the body of a full horse in a harness, with a bucket of food behind his head. The story of Ayde about Sedmon, cauicherd, who became the father of English poetry, is the real heart of the transformation of the Anglo-Saxons from paganism to Christianity. Eid writes: Here was in the monastery of this abbot (Streonshalch - now known as Whitby Abbey) a certain brother, especially remarkable for the Grace of God, who did not want to do religious verses, so that everything that was interpreted to him from the scriptures, soon after he put the same in the poetic expressions of much sweetness and humility in the old English, which was his native language. According to his poems, the minds of many were often happy to despise the world and to aspire to heaven. The history of Sedmon illustrates the mixture of Christian and Germanic, Latin and oral traditions, monasteries and double monasteries, pre-existing customs and new learning, popular and elite, which characterizes the period of transformation of Anglo-Saxon history and culture. Sedmon does not destroy or ignore traditional Anglo-Saxon poetry. Instead, he turns it into something that helps the Church. Anglo-Saxon England was in a way synthesize the religion of the Church with existing northern customs and practices. Thus, the appeal of the Anglo-Saxons was not just their transition from one practice to another, but also the creation of something new from their old inheritance and their new faith and learning. A copy of the reign of St. Benedict of the 8th century monastery, and not only the church, was at the heart of Anglo-Saxon England. When monasticism was generally evolved since the days of the desert fathers, but in the seventh century monasticism in England faced a dilemma that called into question the true representation of the Christian faith. The two monastic traditions were Celtic and Roman, and it was decided to adopt the Roman tradition. Monasteries seem to describe all religious congregations except bishops. In the 10th century Dunstan brought Atelier to Glastonbury, where they together created a monastery on the Benedictine lines. For many years it was the only monastery in England that strictly followed the Benedictine rule and observed full monastic discipline. What Mehtild Grech calls the Oldhelm Workshop developed at Glastonbury and the impact of this seminar on the curriculum of instruction and study in Anglo-Saxon England was enormous. The royal power was put behind us reforming the impulses of Dunstan and Atetel, helping them to ensure the implementation of their reform ideas. It happened first at the Old Minister in Winchester, before reformers built new foundations and refoundations in Torney, Peterborough, and Ely, among other places. Benedictine monasticism spread throughout England and they again became learning centres, run by people trained at Glastonbury, with one rule, Oldhelm's work at the heart of their curriculum, but also influenced by Alfred's folk efforts. From this mixture there was a great flowering of literary products. Combat and military soldiers throughout the country were called in for both offensive and defensive warfare; early armies consisted mainly of domestic gangs, while later men were recruited on a territorial basis. The Soviet Army, every year from time to time, occupied an important place in The Frankish History, both military and constitutional. The British kingdoms did not seem to know any institution similar to this. The earliest reference is Aleph's account of the overthrow of Northumbria Ethelfrith Roeldwald by the overlord of southern English. Rdwald raised a large army, presumably from among the kings who had taken his overlordship, and not giving him time to summon and assemble his entire army, Rdwald met him with much greater force and killed him on the Mercian border on the east bank of the Idle River. At the Battle of Eddington in 878, when the Danes made a surprise attack on Alfred in Chippenham after Twelfth Night, Alfred retreated to Atelier after Easter, and then seven weeks after Easter recruited an army from the Egbert Stone. It is not hard to imagine that Alfred sent the word ealdormen to call his men to arms. This may explain the delay, and it is probably no more than a coincidence that the army climbed in early May, a time when there would be enough grass for horses. There is also information about the hired fleets in the eleventh century. Between 992 and 1,066 fleets were assembled in London, or returned to the city at the end of their service, on several occasions. Where they occupied the station depends on the quarter from which the threat is expected: Sandwich, if an invasion was expected from the north, or the Isle of Wight, if it was from Normandy. Replica of the Sutton Hu helmet After they left home, these armies and fleets had to be provided with food and clothing for men, as well as food for horses. However, if the armies of the seventh and eighth centuries were accompanied by servants and a train supplying less free people, Alfred considered these arrangements insufficient to defeat the Vikings. One of his reforms was to divide his military resources by a third. One piece manned the burhs and found permanent garrisons that would have made it impossible for the Danes to capture Wessex, though they also take out on the field when additional soldiers are needed. The other two will take turns serving. They were given a fixed lifespan and given the necessary provisions with them. This mechanism has not always functioned well. One day, a division in service returned home in the middle of a blockade of the Danish army on the island of Torney; his provisions were consumed, and his term expired before the king came to relieve them. This method of separation and rotation remained in force until 1066. In 917, when the armies of Vesex and Mercia were in the field from early April to November, one division returned home and the other took over. Again, in 1052, when Edward's fleet waited in Sandwich to intercept Godwin's return, the ships returned to London to take on the new earls and crews. The importance of supply, vital to military success, has been assessed, even if it has been taken for granted and features are only casually sourced. Military training and strategy are two important issues on which sources are usually silent. There are no references to men's education in literature or laws, so it is necessary to deviate from the conclusion. For a noble warrior, his childhood was the first important in learning both individual military skills and teamwork necessary for success in combat. Perhaps the games young Cuthbert played (fighting, jumping, running, and all the other exercises) had some military significance. Turning to strategy, in the period before Alfred, the evidence gave the impression that the Anglo-Saxon armies often fought. The battle we know best was avoided if all factors were on your side. But if you were in such a good position that you could win the battle and pay tribute. The battles endanger the lives of the princes, as evidenced by the Northumbria and Mercian great-believers, brought to an end by defeat on the battlefield. Gillingham showed how little smashed battles Charlemagne and Richard I decided to fight. The defense strategy becomes more apparent in the later part of Alfred's reign. It was built around the possession of fortified places and the close pursuit of the Danes to chase them and discourage their preferred occupation of looting. Alfred and his lieutenants were able to stagnate the Danes, despite their repeated ability to persecute and carefully besiege them in fortified camps throughout the country. The fortification of sites in Witham, Buckingham, Touchester and Colchester persuaded the Danes from neighbouring regions to comply. The key to this war were sieges and control over fortified places. It is clear that the new fortress had permanent garrisons, and that they were supported by the inhabitants of the existing burhs, when the danger This is most clearly described in the chronicle of the 917 campaigns, but throughout the conquest of Danelav Edward and Ethelheud it is clear that a sophisticated and coordinated strategy was used. In 973, a single currency was introduced into England to achieve political unification, but by concentrating the production of bullion on many coastal mints, the new rulers of England created an obvious goal that attracted a new wave of Viking invasions that were close to the destruction of the Kingdom of the British. Since 980, the Anglo-Saxon Chronicle records the resumption of raids on England. Initially the raids were probing businesses to a small number of ship crews, but soon grew in size and effect until the only way to deal with the Vikings seemed to be paying protection money to redeem them. And this year it was determined that tributes should be paid entirely to Danish men because of the great terror they cause along the coast. The first payment was 10,000 pounds. Danegeld's payment was to be signed by a huge balance of payments surplus. This can only be achieved by stimulating exports and reducing imports, which in itself is achieved through currency devaluation. It affected everyone in the kingdom. The economic working life of the reconstructed 7th century, Helena Khacherov show that the prevailing model of working life and settlements, especially in the early period, was the change of settlements and the building of tribal kinship. In the middle of the Saxon period there was diversification, development of enclosures, the beginning of the protection system, closer management of livestock production, the gradual spread of the plough of mold, informally regular plots and greater postmanence, with further consolidation of settlements then foreshadowing post-Norman villages of conquest. In later periods, maintenance functions, including barns, mills and latrines, were most visible in high-status facilities. Throughout the Anglo-Saxon period, as Hamerov suggests, local and extended sister groups remained... a significant unit of production. This is very noticeable in the early period. However, by the tenth and eleventh centuries, the rise of the estate and its significance in terms of both settlement and land management, which is very evident in the Book of Domes. The collection of buildings discovered in Yeavering was part of the Anglo-Saxon royal villa or royal tuna. These tun consisted of a number of buildings designed to provide short-term residence for the king and his family. It is believed that the king would travel all over his land, distributing justice and power and collecting rent from his various estates. Such visits will be periodic, and it is likely that he will visit each royal villa only once or twice in The Latin term villa is regia that Bede uses places that offer the property center as the functional heart of the territory held in the king's demesne. The territory is a land whose surplus production is taken to the centre as food to support the king and his entourage during their periodic visits as part of the progress around the kingdom. This territorial model, known as the Multiple Estate or County, has been developed in a number of studies. Colm O'Brien, applying this to Yeavering, offers a geographical definition of the main property whose structures Hope-Taylor excavates. One of the characteristics that the royal tun shared with some other groups of places is that it was a point of public assembly. People came together not only to give the king and his entourage a board and shelter; but they attended the king in order to have disputes settled, cases appealed, land granted, gifts, appointments, laws made public, policy debated, and ambassadors heard. People also gathered for other reasons, such as fairs and trade. The first creations of cities are connected with the system of specialization in individual settlements, as evidenced by the study of the names of places. Satterton, shoe-makers tun (in the Danelaw area such places Satterby) was named so because local circumstances allowed the growth of the craft recognized by the people of nearby places. Similarly with Sapperton, soap-makers are tuna. While Boultham, a meadow with burdock plants, may well develop a specialization in the production of burrs for wool-maps, since meadows with burdock just grows in them should be relatively much. From places named after their services or location within the same area, the category of which may be most obvious, perhaps the Eastons and the Westons, can go out to look at component settlements within larger economic units. Names betray some role in the seasonal pasture system, Winderton in Warwickshire is a winter tuna and various Somertons are self-evident. Hardwicks dairy farms and Swinhopes valleys where pigs were pastures. Patterns of settlements, as well as village plans in England fall under two large categories: scattered farms and estates in northern and forest Britain, nuclear villages throughout the strip of central England. The chronology of nuclear-based villages is much discussed and is not yet clear. Nevertheless, there is strong evidence to support the view that nuclearization occurred in the tenth or possibly the ninth century and was a parallel event in urban growth. The view of Alfred's home, children and slaves on his society goes to certain classes of people. Thus, the division in Anglo-Saxon society was between slave and free. Both groups were hierarchical with a few freemen and many kinds of slaves. They varied at different times and in different areas, but the important ranks is a free society were the king, nobleman or thegn, and the usual freeman or ceorl. They were differentiated mainly by the value of their weregild or the person's price, which was not only the amount paid as compensation for murder, but also used as a basis for other legal language, such as the cost of swearing that they could swear in court. The slaves had no offences because the crimes against them had been committed as crimes against their owners, but the earliest laws established a detailed scale of punishment, depending on both the type of slave and the rank of the owner. Certain social mobility is implied by rules detailing the conditions under which ceorl can become agan. Again they would be the subject of local changes, but one text refers to the possession of five skins of land (about 600 acres), a bell and a castle-gate, a place and a special office in the King's Hall. With regard to control of the districts, Frank Stanton notes that, according to an 11th century source, the trader, who made three voyages on his own initiative, was also considered an intransigent status. There may also be a loss of status, as in the case of criminal slavery, which can be imposed not only on the perpetrator of the crime, but also on his wife and family. Some slaves may have been members of the indigenous British population conquered by the Anglo-Saxons when they came from the continent; others may have been captured in wars between early kingdoms, or sold themselves to food during famine. However, slavery was not always permanent, and slaves who gained their freedom became part of the lower class of freed people in the rank of Yozrl. Anglo-Saxon women seem to have enjoyed considerable independence, whether the abbots of the great double monasteries of monks and nuns founded in the seventh and eighth centuries, as large landowners recorded in the Domesday Book (1086), or as ordinary members of society. They may act as directors in legal transactions, are entitled to the same as men of the same class, and are considered worthy of oath with the right to defend themselves under oath from false accusations or claims. Sexual and other crimes against them are subject to significant punishment. There is evidence that even married women can own property on their own, and some surviving wills are in the joint names of husband and wife. The marriage consisted of a contract between the woman's family and the future groom, who had to pay the bride-price before the wedding and the morning gift after her imprisonment. The latter became the woman's personal property, but the first may have been paid to her relatives, at least for period of time. Time. are in a particularly favourable position, with information regarding rights, custody of their children and power over dependants. However, a certain degree of vulnerability may be reflected in laws that state that they should not be forced into monasteries or second marriages against their will after the Norman conquest, the Anglo-Saxon brothers and sisters - both girls and boys - were more equal in terms of status. The age of majority is usually ten or twelve years old, when a child can legally take responsibility for inherited property or be held responsible for a crime. Children are usually raised either in other households or in monasteries, perhaps as a means of extending the range of protection beyond the sister group. The laws also provide for the provision of orphans and toddlers. Cultural Architecture Home article: Anglo-Saxon architecture Reconstruction of the Anglo-Saxon Royal Palace in Cheddar about 1000 early Anglo-Saxon buildings in the UK, usually was simple, not using masonry, except for foundations, but built mainly using wood with thatched roof. In general, preferring not to settle in the old Roman cities, the Anglo-Saxons built small towns near their agricultural centers, on fords in rivers or near natural ports. In each city, the main hall was in the center, provided with a central hearth. Only ten of the hundreds of settlements that have been excavated in England since this period have revealed the masonry of internal structures and are limited to several specific contexts. Wood was the natural medium of the time building: 185 Anglo-Saxon royal buildings. Unlike the Carolingian world, the late Anglo-Saxon royal halls continued to be timber-like in the manner of Yeavering centuries ago, although the king could clearly have the resources to build in stone. Their preference was to be a conscious choice, perhaps an expression of deep-seated German identity on the part of the Anglo-Saxon royal family. Even the elite of simple buildings, with central fire and a hole in the roof to let the smoke escape; the largest houses rarely had more than one floor and one room. The buildings varied in large sizes, most of them square or rectangular, although some round houses were found. Often these buildings have sunken floors, with a shallow pit above which the floor of the board was suspended. The pit may have been used for storage, but was most likely filled with straw for insulation. A variation on the sunken floor design has been used in cities where the basement can be as deep as 9 feet, suggesting storage or a work area below the hanging floor. Another common design was simply the framing of the pillar, heavy pillars installed directly into the ground, supporting the roof. The space between the posts was filled filled wattle and daub, or sometimes, boards. The floors are usually packed with ground, although boards are sometimes used. Board materials are varied, with thatch being the most common, although turf and even wooden shingles have also been used. The distinctive Anglo-Saxon fridam castle on the tower of All Saints Church, Earls Barton Stone was sometimes used to build churches. Bede makes it clear that the masonry construction of churches, including his own in Jarrow, was undertaken by morem Romanorum, in the manner of the Romans, in a clear contrast to the existing traditions of wooden construction. Even in Canterbury, Bede believed that St Augustine's cathedral was first renovated or restored (recuperavit) from an existing Roman church, when in fact it was rebuilt from Roman materials. Faith was the Christian church was Roman So laying the church of the Roman building. The construction of churches in Anglo-Saxon England essentially began with Augustine Canterbury in Kent after 597; for this he probably imported workers from Frank's Gaul. Cathedral and Abbey in Canterbury, along with churches in Kent in The Minister in Sheppey (c.664) and Reculver (669), and in Essex at St Peter's Chapel-on-wall in Bradwell-on-Sea, identify the earliest type in south-east England. A simple soul without passages provided the installation for the main altar; to the east of this chancel the arch separated the apse for use by the clergy. Flanking the apse and the eastern end of the nave were side chambers serving as risarists; Further porticus can continue along the nave to provide burial and other purposes. In Northumbria, the early development of Christianity was influenced by the Irish mission, important churches were built of wood. Masonic churches have been prominent since the late 7th century with the foundations of Wilfrid in Ripon and Hexham, and Benedict Biscop in Monkhasmouth-Yarrow. These buildings had long surfs and small rectangular chancels; portus was sometimes surrounded by the nefs. Developed crypts are a feature of Wilfrid's buildings. The best preserved early Northumbria church is the Church of Escombe. From the mid-8th century to the mid-10th century, several important buildings survive. One group consists of the first known churches to use the aisles: Brixworth, the most ambitious Anglo-Saxon church to survive largely untouched; Wareham St Mary's; Cirrester; and the restoration of Canterbury Cathedral. These buildings can be compared to the churches in the Carolingian Empire. Other smaller churches can be dated to the late eighth and early ninth centuries based on their elaborate sculptural decorations and have simple surfes with side porticus. The Barnac Tower in the early 10th century, when the decorative features that were to be characteristic of late Saxon architecture were already characteristic of late Saxon architecture, such as narrow raised stone stripes (pilster stripes) to surround the arches and articulate the surface of the walls, as in Barton-upon-Humber and Earls Barton. In the plan, however, the churches remained essentially conservative. Since the monastic revival of the second half of the tenth century, only a few documented buildings have survived or been excavated. Examples include Glastonbury Abbey; Old Minister, Winchester; Romsey; Cholsi; and Peterborough Cathedral. Most churches that have been described as Anglo-Saxon fall between the late 10th century and the early 12th century. During this period, many settlements were first provided with stone churches, but wood also continued to be used; The best church in a wooden frame to survive Grinstead Church in Essex is not earlier than the 9th century, and is undoubtedly typical of many parish churches. On the continent during the eleventh century, a group of interconnected Romanesque styles developed related to the restoration of many churches on a large scale, made possible by the overall progress in architectural technology and mason-ship. The first fully Romanesque church in England was the restoration of Edward the Confessor of Westminster Abbey (circa 1042-60, now completely lost as a result of later construction), while the main development of the style followed only the Norman conquest. However, the Stowe-Minister consisting of the parts in the early 1050s is clearly proto-Romanesque in character. A more decorative interpretation of Romance in smaller churches can only be dated somewhere between the middle and the end of the 11th century, such as Hadstock (Essex), Clayton and Sompting (Sussex); this style continued at the end of the century, as in the port of Milborn (Somerset). At St Augustaine's Abbey in Canterbury (c.1048-61), Abbot Wulfric sought to preserve the earlier churches by linking them to the octagonal rotunda, but the concept was still essentially pre-Roman. Anglo-Saxon decoration of all periods would be decorated with a wide range of arts, including murals, some stained glass windows, metal structures and statues. St Peter's-in-the-Wall, Essex: A simple nave church of the early style c. 650 Brixworth, Northants: Monastery founded c. 690, one of the largest churches to withstand the relatively intact Barnack, Peterborough: Lower Tower C. 970 - Spire later Sompting Church, Sussex, with the only Anglo-Saxon Rhenish rudder tower to survive, c. 1050 Art Major Article: Anglo-Saxon Art Early Anglo-Saxon Art seen mainly in adorned Like brooches, buckles, beads and wrist clasps, some of the outstanding quality. A characteristic feature of the 5th century is a brooch quoite with motifs based on squat animals, as seen on the brooch of the silver quoite from Sarre, Kent. Although the origins of this style it is either an offshoot of provincial Roman, Frank, or Jute art. One style has flourished since the end of the 5th century and Throughout the 6th and is found on many square brooches, it is characterized by chip carved patterns based on animals and masks. Another style that gradually eclipsed it, dominated by serpentine beasts with interweaving bodies. Shoulder clasp (closed) from The Sutton Hoo 1 burial ship, England. British Museum. By the later 6th century, the best works from the south-east were more widely used in expensive materials, especially gold and pomegranates, reflecting the growing prosperity of a more organized society that had greater access to imported precious materials, as seen in the Taplow burial buckle and the sutton huh jewelry, c.600 and c.625, respectively. The possible symbolism of decorative elements, such as interweaving and animal forms that were used in these early works, remains unclear. These items were products of a society that invested its modest surplus in a personal exposure that promoted high-level artisans and jewelers, and in which possession of a thin brooch or buckle was a valuable status symbol. The Staffordshire hoard is the largest hoard of Anglo-Saxon gold and silver metal structures, but still found. Discovered in a field near the village of Hammerwich, it consists of more than 3,500 items that are almost all combative in nature and do not contain objects specific to female use. This indicates that in the 17th century there were many high-quality works of jewelers among the elite. It also shows that the value of items such as currency and their potential role as tributes of trophies of war can, in the society of warriors, evaluate the appreciation for their integrity and artistry. The Christianity revolutionized the visual arts as well as other aspects of society. Art had to perform new functions, and while pagan art was abstract, Christianity required images clearly representing objects. The transition between Christian and pagan traditions sometimes manifests itself in 7th century works; Examples include a Crundale buckle and a Canterbury pendant. In addition to developing metalworking skills, Christianity stimulated stone sculpture and handwriting. In these Germanic motifs, such as the interweaving and ornamentation of animals along with Celtic spiral patterns, are compared with Christian images and Mediterranean decoration, in particular, a grape scroll. Ruthwell's cross, Bewcastle's Cross and Easby's Cross leading Northumbrian are examples of the Anglo-Saxon version of The Celtic High Cross, generally with a thinner shaft. The drawing on Moncasmouth, carved by a pair of lecturine beasts, probably dates back to the 1960s; the golden, garnished with a grenade chest cross of St. Cuthbert, presumably was made before 687; while his wooden inner (incised with Christ and and symbols, Virgo and Child, Archangels and Apostles), Lindisfarne gospel, and Codex Amistinus all date c. 700. The fact that all these works from Northumbria can be carried out to reflect the special power of the church in this kingdom. Works from the south were most restrained in their ornament than works from Northumbria. Lindisfarne was an important centre for book production, along with Ripon and Monkhasmouth-Yarrow. The Lindisfarne Gospel may be the most beautiful book produced in the Middle Ages, and the Gospels of Echternach and (probably) the Book of Durrow are other products of Lindisfarne. The Lindisfarne Gospels are richly lit and decorated in an island style that combines Irish and Western Mediterranean elements and includes images from the Eastern Mediterranean, including Coptic Christianity. Codex Amistinus was released in the north of England at the same time and was named the best book in the world. It is certainly one of the largest, weighing 34 kilograms. It is a pandect that was rare in the Middle Ages, and included all the Bible books in one volume. The Amiatinus Code was produced in Moncasmouth-Yarrow in 692 under the direction of Abbot Seolfrith. Abbot Seolfrith probably has something to do with that. The production code shows the wealth of the north of England at this time. We have records of the monastery needing a new land grant to raise another 2,000 cattle to get calf skins to make parchment for the manuscript. Code Code Amisin was supposed to be a gift to the pope, and Seolfrith weighed him in Rome when he died on the way. The copy ended up in Florence, where it is to this day - a copy of this ninth century book is in the translation of the Pope. The book chern, an evangelical portrait of St. Mark's In the 8th-century Anglo-Saxon Christian art flourished with great decorated manuscripts and sculptures, along with secular works that carry comparable ornaments like Theam pins and Coppergate helmets. The heyday of the sculpture in Mercia occurred a little later than in Northumbria, and dates back to the second half of the 8th century. Chern's book is an early 9th century insular or Anglo-Saxon Latin prayer book with old English components. This manuscript was decorated with four painted full-page miniatures, large and secondary letters, as well as ongoing panels. Further embellished motifs used in these manuscripts, such as hunched, triangular beasts, also appear on objects from the Trevedla hoard (buried in the 870s) and on rings that bear the names of King Ethelwulf and queen Ethelsvit, which are the center of a small body of thin metal structures of the ninth century. There was a clear continuity in the south, despite the fact that the Danish settlement was a the artistic tradition of Mercia. Wars and looting removed or destroyed much of Anglo-Saxon art, while new Scandinavian artisans and patrons were introduced to the settlement. As a result, the existing distinction between the art of the north and the south was emphasized. In the 10th and 11th centuries, the Viking-dominated areas were characterized by stone sculpture, in which the Anglo-Saxon tradition of cross shafts took on new forms, and a kind of Anglo-Scandinavian monument, the hogback tomb, was made. The decorative motifs used in these northern carvings (as on personal jewelry or everyday use) echo Scandinavian styles. Viking hegemony and the monastic reform movement seem to have been catalysts for the revival of art in the south of England since the late 9th century. The artists responded primarily to continental art; following the later 8th century, they hardly leaves engraved in the Book. The earliest surviving example is probably Bishop Fristan Winchester, which are decorated with Acantus leaves, along with figures that bear the seal of Byzantine art. Survivors point to Winchester and Canterbury as leading centres of handwritten art in the second half of the 10th century; they have developed colourful paintings with generous dashing borders and colored linear drawings. By the beginning of the 11th century, these two traditions had merged and spread to other centres. Although monasticism dominates the enclosure, enough architectural sculpture, ivory carving and metalwork survives to show that the same styles were relevant in secular art and were widespread in the south at the parish level. The wealth of England in the later tenth and eleventh century is clearly reflected in the generous use of gold in handwritten art, as well as for ships, textiles and statues (now known only by descriptions). Widely admired, Southern English art was very influential in Normandy, France and Flanders from c. 1000. Indeed, in an effort to possess it or to restore their materials, the Normans appropriated in large numbers after the Conquest. The tapestry Baye, probably designed by the Canterbury artist for Bishop Odo Baye, may be the pinnacle of Anglo-Saxon art. Surveying nearly 600 years of continuous change, three common threads stand out: generous color and rich materials; Interaction between abstract ornament and representative subject matter; and a fusion of art styles reflecting English connections with other parts of Europe. Sutton Hu brooch quoite cup c. 620 Code Aureus Canterbury c.750 Ruthwell Cross c.750 Trewhiddle style on the silver ring c.775-850 St Oswald's Priority Cross c.890 Language Home article: Old English Its seo gecydrædnes Old English English Above the arch of the southern porticus in the parish church of St. Mary's of the 10th century, Breamore, Hampshire Old English (Englisc, Anglisc) is the earliest form of English. It was brought to Britain by Anglo-Saxon settlers, and was uttered and written in parts of what is now England and south-eastern Scotland until the mid-12th century, by which time it had evolved into middle English. Old English was a West German language closely associated with the old Frisian and Old Saxon languages. The language was completely flipped, with five grammatical cases, three grammatical sexes. Over time, the old English language became the four main dialects: Northumbria, which is spoken north of the Humber; Mercian, spoke in the Midlands; Kentish, they say in Kent; and Western Saxony, spoken in the south and southwest. All these dialects have direct descendants in modern England. Standard English developed in the Mercedes dialect, as it was predominant in London. It is generally believed that the old English language received little influence from the common British and British Latins spoken in the south of The UK before the arrival of the Anglo-Saxons, as it took in very few credit words of these languages. Although some scholars claimed that Brittonic could have an effect on English syntax and grammar,21021212, these ideas did not become a source of consensus,213 and were criticized by other historical linguists. Richard Coates concluded that the strongest candidates for substrate Brittan traits in English are grammatical elements originating in regional dialects in the north and west of England, such as the Northern Subject Rule. The old English language was more explicitly influenced by the old Scandinavian language. Scandinavian credit words with English include current names, basic vocabulary items such as the sky, foot and they, and words related to the special administrative aspects of Danelaw (i.e., land area controlled by the Vikings, including the East Midlands and Northumbria south of Tees). The old Scandinavian language was associated with the old English language, as both descended from the proto-German language, and many linguists believe that the loss of inflationary endings in Old English accelerated as a result of contact with The Scandinavian. A key aspect of Anglo-Saxon culture was Kinship Local and extended sister groups. Kinship fueled social advantage, freedom and relations with the elite, allowing Anglo-Saxon culture and language to flourish. The bonds of loyalty to the Lord were with the gentleman's man, not with the nation; there is no real concept of patriotism or fidelity to the cause. This explains why the dynasty waxed and weakened so quickly, since the kingdom was just as his leader-king. There is no underlying administration or bureaucracy to preserve any benefits after a leader's life. An example of this was the guide East Anglia and as an East English championship did not survive his death. Kings could not pass new laws except in exceptional circumstances. Instead, their role is to uphold and clarify the old customs and assure their subjects that they would uphold their ancient privileges, laws and customs. While the king's personality as a leader may be sublime, the position of king was not in any sense as powerful as invested only as himself-since to the new Christian church, the practice of having a church leader anoint and crown the king; God and the king were then united in the minds of nations. The relationship meant that the victim's relatives were obliged to pay his death. This led to bloody and extensive strife. As a way out of this deadly and useless custom, an amidia system was introduced. Cash values were set for each person's life, depending on their wealth and social status. This value can also be used to establish a fine to be paid if the person has been injured or insulted. Robbery is the same as a higher punishment than the robbery of Yozrl. On the other hand, whoever the thief can pay is a higher fine than the ceorl who did the same. The men were willing to die for the gentlemen and support their comitatus (their warrior group). Evidence of such behavior (although it may be more a literary ideal than an actual social practice) can be observed in history, showing in the Anglo-Saxon chronicle a record for 755, Cynewulf and Cyneheard, in which followers of the defeated king decided to fight to the death rather than reconcile after the death of their master. This emphasis on social status has affected all parts of the Anglo-Saxon world. The courts, for example, did not try to find out the facts of the case; instead, in any dispute, each side had to force as many people as possible to swear the rightness of their cause. Anglo-Saxon society was also decidedly patriarchal, but women were in some ways better protected than at later times. In her own right, a woman can own property. She could and ruled the kingdom if her husband died. She cannot be married without her consent, and any personal belongings, including the land she brought into the marriage, remain her property. If she was injured or abused in marriage, her relatives had to take care of her interests. Main Article of Law: Anglo-Saxon Law The front page of the Rochester Cathedral Library, MS A.3.5, Textus which contains the only retained copy of Ethelbert's laws. Teh Teh a notable feature of the Anglo-Saxon legal system is the apparent prevalence of legislation in the form of legal codes. Teh Teh a notable feature of the Anglo-Saxon legal system is the apparent prevalence of legislation in the form of legal codes. Old English legal codes follow a pattern found in continental Europe, where other groups of the former Roman Empire have clashed with a government dependent on written sources of law, and hastened to show the claims of their own native traditions, reducing them to writing. These legal systems should not be seen as acting as modern legislation, but rather as educational and political instruments designed to demonstrate standards of good behaviour rather than act as criteria for a subsequent court decision. Although the Anglo-Saxon Charters are not sources of law, they are the most valuable historical source for tracking the actual jurisprudence of various Anglo-Saxon communities. The Charter is a written document from the king or other body confirming the granting of either land or some other valuable right. Their prevalence in the Anglo-Saxon state is a sign of sophistication. They often appealed and relied on them in court. Grants and confirmation of grants made by others were the main way in which Anglo-Saxon kings demonstrated their control over the Anglo-Saxon period. The main feature of the system was its high degree of decentralization. King's intervention through his granting of statutes and the exceptions to this witan in litigation are exceptions, not the rule in Anglo-Saxon times. The most important court in the late Anglo-Saxon period was the county. Many counties (such as Kent and Sussex) were in the early days of the Anglo-Saxon settlement the center of small independent kingdoms. As the kings first Mercia and then Wessex slowly expanded their authority over all England, they left the county courts with common responsibility for the administration of the law. The county met in one or more traditional places, earlier in the open air and later in the moot or meeting room. The county court was presided over by an officer, Reeve Count or Sheriff, whose appointment came in later Anglo-Saxon times into the hands of the king, but in earlier times were appointed. The sheriff was not a court judge, just his presiden. Judges of the county court were all those who had the right and duty to be present in court, grooms. Originally all of them were free in the area, but over time the court's claim became an obligation attached to specific land. The county court hearings resembled more a modern local administrative body than a modern court. It can and does operate in court, but this is

not its main function. In county court, statutes and orders will be read out for everyone to hear. Below county level, each county was divided into areas known as hundreds (or wapentakes in the north of England). Initially, they were groups of families, not geographical areas. One hundred court was a smaller version of the county court, presided over by a hundred bailiffs, previously appointed sheriff, but over the years many hundreds fell into the private hands of a local large landowner. Little is known about the hundreds of court cases that may have been a mixture of administrative and judicial, but they have remained in some areas as an important forum for local dispute resolution and in the post-conquest period. The Anglo-Saxon system emphasized compromise and arbitration: the parties who sued were ordered to settle their differences if possible. If they persist in bringing the case for a decision before the county court, it could be determined there. The legal costs will be a decision that will determine how the case will be handled: legal problems are considered too complex and difficult for a simple human solution, and therefore the evidence or demonstration of the law will depend on any irrational, non-human criterion. The normal methods of proof were an oath or a test. The oath of assistance included a party sworn in to the truth about his claim or denial, and the existence of that oath, backed up by five or more others chosen by either the party or the court. The number of assistants required and the form of their oath varied from place to place and by the nature of the dispute. If neither party, either one of the assistants, took the oath, either refused to accept it, or sometimes even erred in the required formula, the evidence failed and the case was brought to the other side. As a bet law, it remained a way of determining common law cases until its abolition in the 19th century. The test offered an alternative to those who are unable or unwilling to take an oath. The two most common methods were tests of hot iron and cold water. The first was to carry the red-hot iron for five steps: the wound was immediately tied, and if optional, it was found to be plying, the case was lost. In the case of a water test, the victim, usually the accused, was thrown bound into the water: if he sank he was innocent if he swam he was guilty. Although, perhaps for obvious reasons, these tests have become associated with criminal trials. In fact, they are a test of the truth of a claim or the rejection of any of the parties and are suitable for judicial question. The distribution of the method of proof and who should carry it was County court decision. Literary main article: Anglo-Saxon Literature The first page of the epic Beowulf Old-English literary works includes such genres as epic poetry, hagiography, sermons, Bible translations, legal works, chronicles, riddles and others. In total, about 400 manuscripts are kept in this period, which is a significant body of both popular interest and specialized research. The manuscripts use a modified Roman alphabet, but Anglo-Saxon 4 or fumorca are used in less than 200 inscriptions on objects sometimes mixed with Roman letters. This literature is notable for being in the local language in the early Middle Ages (old English: almost all other written literature at the time was in Latin, but because of Alfred's program of folk literacy and traditions of Anglo-Saxon England were eventually converted into writing and preserved. that still exist. The manuscripts were not ordinary items. They were expensive and hard to do. First, cows or sheep had to be slaughtered and their skins tanned. The skin is then scraped, stretched, and cut into sheets that have been sewn into the books. The ink was then to made from oak bile and other ingredients, and the books had to be hand-written by the monks using pen pens. Each manuscript is slightly different from the other, even if it is a copy of each other, because each scribe had a different handwriting and made different mistakes. Individual scribes can sometimes be identified by their handwriting, and different hand styles have been used in specific scriptoriums (manuscript production centers), so it is often possible to locate handwritten production. There are four great poetic codes of old English poetry (the code is a book in a modern format, as opposed to a scroll): the Junius manuscript, the book of Vercelli, the Book of Exeter and the Nowell Code or the manuscript of Beowulf; most of the famous lyrical poems, such as The Wanderer, The Navigator, Deor and Ruins, are in Exeter's book, while Verselli's book The Dream of Rude, some of which is also carved on Rutwell's cross. The Casket of the Franks also has carved riddles, a popular form with Anglo-Saxons. Old English secular poetry is mostly characterized by a somewhat gloomy and introspective composition of the mind, and a grim determination found in the Battle of Maldon, which tells of the action against the Vikings in 991. This is from a book that was lost in the cotton library of the fire of 1731, but it was transcribed earlier. Instead of being organized around the rhyme, the poetic line in Anglo-Saxon is organized around alliteration, repetition Sounds any re-stressed sound, vowel or consonant, can be used. Anglo-Saxon poetry consists of two semi-lines (in old-fashioned scholarships, they are called hemistiches) separated by breath-pause or caesura. There should be at least one of the alliering sounds on either side of the caesura. the line above illustrates the principle: note that there is a natural pause after the 'hondum' and that the first underlined syllable after this pause begins with the same sound as the highlighted line from the first half of the line (the first half is called verse and the second is b-verse). There is very strong evidence that Anglo-Saxon poetry has deep roots in oral tradition, but according to cultural practices that can be seen elsewhere in Anglo-Saxon culture, there has been a mixture of traditions and new learning. Thus, while all old-English poetry has common features, three strands can be defined: religious poetry, which includes poems on Christian themes such as the cross and the saints; Heroic or epic poetry such as Beowulf, which is about heroes, war, monsters and the German past; and poetry on smaller topics, including introspective poems (so-called elegy), wisdom poems (which communicate both traditional and Christian wisdom), and riddles. For a long time all Anglo-Saxon poetry was divided into three groups: Sedmonian (biblical paraphrase of poems), heroic, and Cynewullian, named after Cynewulf, one of the only named poets in Anglo-Saxon. The most famous works of this period are the epic poem Beowulf, which has reached national epic status in the UK. There are about 30,000 surviving lines of old English poetry and about ten times as much prose, and most of them are religious. The prose was influential and obviously very important to the Anglo-Saxons and more important than poetry for those who came after the Anglo-Saxons. The sermons are sermons, lessons to be learned on moral and doctrinal issues, and the two most prolific and respected writers of Anglo-Saxon prose, Alphrik and Wolfstan, were homilists. Almost all of the surviving poetry is contained in only one handwritten copy, but there are several versions of some prose works, especially the Anglo-Saxon chronicle, which was apparently made public in monasteries by the royal court. The Anglo-Saxon clergy also continued to write in Latin, the language of Aida's works, monastic chronicles and theological letters, although Jade's biographer writes that he was familiar with old English poetry and gives five lines to the lyrics he either wrote or liked to quote - meaning unclear. Symbolism of symbolism was an important element of Anglo-Saxon culture. Julian D. Richards suggests that in societies with strong oral traditions, material culture is used to transmit information and stand instead of literature in these cultures. This symbolism is less logical than and harder to read. The Anglo-Saxons used symbolism to communicate as well as help their reflections on the world. The Anglo-Saxons used symbols to differentiate groups and people, status and roles in society. The visual riddles and ambiguities of early Anglo-Saxon animal art, for example, were seen as accentuating the protective roles of animals on accessories for clothing, weapons, armor and equestrian equipment, as well as its embodiment of pre-Christian mythological themes. However, Howard Williams and Ruth Nugent suggested that the number of appearances of artifacts that have been used to justify looking at eyes - from pots to ridges, buckets to weapons - was impressing and punching circular and tape-shapeds on them. This symbolism of creating an object seems to be more than a direction. The usual interpretations of the symbolism of the grave commodity revolved around religion (equipment for the future), legal concepts (inalienable property) and social structure (status of display, ostentatious destruction of wealth). There were many messages and variability of values characterizing the deposition of objects in Anglo-Saxon graves. In early Anglo-Saxon cemeteries, 47% of adult men and 9% of all minors were buried with weapons. The proportion of adult weapons being buried is too high to suggest that they all represent the social elite. It is usually assumed to be military burials and the term is used in all archaeological and historical literature. However, the systematic comparison of graves with and without weapons using archaeological and skeletal data suggests that this assumption is too simplistic and even misleading. The Anglo-Saxon rite of burial includes complex ritual symbolism: it was multidimensional, displaying ethnicity, origin, wealth, elite status and age groups. This symbol lasted until c.700, when it ceased to have the symbolic power it had before. Heinrich Gerche suggests that this change was the result of a change in the structure of society and especially ethnicity and assimilation, implying a reduction of ethnic boundaries in the Anglo-Saxon settlements of England towards a common culture. The word ball comes from the Anglo-Saxon words bidden (pray) and bede (prayer). The vast majority of early Anglo-Saxon women's graves contain beads, which are often found in large quantities in the neck and chest area. Beads are sometimes found in men's graves, with large beads often associated with prestigious weapons. Various materials besides glass were available for Anglo-Saxon beads, including amber, stone crystal, amethyst, bone, shells, corals and even metal. These beads are usually considered a social or ritual function. Anglo-Saxon glass beads show a wide range of methods beads, sizes, shapes, colors Decoration. Various studies have been conducted to investigate the distribution and chronological changes in the types of beads. The crystal beads that appear on the bubbly strings in the pagan Anglo-Saxon periods seem to have passed through various changes in meaning during the Christian period, which Gail Owen-Crocker suggests was associated with the symbolism of the Virgin Mary, and therefore intercession. John Hines suggested that more than 2,000 different types of beads found in Lakenheath show that beads symbolize identity, roles, status and micro culture in the material landscape of the early Anglo-Saxon world. Symbolism continued to hold on to the minds of the Anglo-Saxon people in the Christian eras. The interiors of the churches would shine with color, and the walls of the halls would be painted with decorative scenes from the imagination, telling stories about monsters and heroes, similar to those in the poem Beowulf. Although there is nothing much left of the murals, evidence of their pictorial art can be found in the Bibles and Psalters, in illuminated manuscripts. The song by Son Ruda is an example of how the symbolism of trees was merged into Christian symbolism. Richard North suggests that the sacrifice of the tree was in accordance with pagan virtues and the image of Christ's death was built in this poem referring to the English ideology of the world tree. North suggests that the author of Dreams Of One uses the language of the myth of Angl to present passion to his newly Christian compatriots as a story from their native tradition. In addition, the triumph of the tree over death is celebrated by the decoration of the cross with gold and jewels. The most distinctive feature of coinage of the first half of the 8th century is its image of animals, to some extent not found in any other European coinage of the early Middle Ages. Some animals, such as lions or peacocks, would only be known in England through descriptions in texts or through images in manuscripts or on portable objects. These animals were illustrated not only out of interest in the natural world. Each of them was imbued with meanings and acted as a symbol that would have been understood at the time. The Anglo-Saxon heritage is still used as a term for the original dictionary of old English origin in modern English, unlike the dictionary derived from the old Scandinavian and French languages. Throughout the history of Anglo-Saxon studies, various human stories have been used to justify modern ideologies. In the early Middle Ages, Jeffrey Monmouth's views produced a personally motivated enrichment in Israeli Hebrew. Palgrave Macmillan. 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