Chapter 1 : The limits of the late Anglo-Saxon state | Stephen Baxter - racedaydvl.com

In The Anglo-Saxon State James Campbell shows how strong, unified and well-governed Anglo-Saxon England was and how numerous and wealthy were its inhabitants. Late Anglo-Saxon England was also a country with a political class considerably wider than just the earls and thegns.

It is not currently fashionable to answer this question in the affirmative. This paper develops a different argument. It contends that the Conquest was the outcome of a lengthy process, not a single event, to which a variety of causal factors contributed; that structural flaws in the late Anglo-Saxon state were important among these factors; but that several of these flaws could be, indeed often are, listed among its strengths. A defining paradox of the late Anglo-Saxon state is that its strengths made it vulnerable. This paper identifies some of these strengths and paradoxical weaknesses, and considers how these affected the course of events during three critical phases of the Conquest: It may help to begin by sketching how I conceptualize early medieval states. I imagine them compris- ing three main elements: Proceedings of the British Academy 87 39â€"65, repr. Law and History Review 16 1â€"25, repr. Law as Text, Image and Experience London 45â€" Of course, this view is not universally accepted. Alfred Smyth London 53â€"70, repr. Nelson Cambridge â€"; Rees Davies, The medieval state: Power and the Nation in European History, ed. Writing Medieval Biography â€" Essays in Honour of Frank Barlow, ed. The historiography of late Anglo-Saxon state has placed considerable emphasis on the development and growth of its formal power structures. That state possessed, or consisted in: An effective institutional framework. This was both centralized and devolved, such that it channelled centrifugal and centripetal forces effectively. Gert Althoff, Verwandte, Freunde und Getreue. Christopher Carroll, Family, Friends and Fol- lowers: A Companion to Histo- riography, ed. Classic surveys with a strong institutional emphasis include: Felix Liebermann, 3 vols. King Alfred to the Twelfth Century 1: Legislation and its Limits Oxford esp. For the ideological responses to two of the most intensive phases of Viking activity in England, see David Pratt, The Political Thought of King Alfred the Great Cambridge ; and Simon Keynes, An abbot, an archbishop, and the Viking raids of â€" and â€", in: Anglo-Saxon England 36 â€" Court Culture in the Early Middle Ages: The Proceedings of the First Alcuin Conference, ed. Edward the Elder, â€", ed. Medieval East Anglia, ed. Christopher Harper-Bill Woodbridge â€" For its importance in late Anglo-Saxon government generally, see Campbell, Observations â€" and ; id. For its use in the mobilisation of armies, see Charles Warren Hollister, Anglo-Saxon Military Institutions Oxford 38â€"58; in the construction, garrisoning and maintenance of fortresses, see The Defence of Wessex: The limits of the late Anglo-Saxon state dense network of royal officials earls, royal household officials, sheriffs, port-reeves, moneyers, and other agents , who engineered and maintained this machinery; 9 and the use of written instruments which lubricated many of its working parts. The capacity to exploit a wealthy and growing economy. Domesday Book proves that the economy was not so much developing as highly developed: An aggressively interventionist approach to law and the administration of justice. James Holt Woodbridge â€", repr. The Anglo-Saxon State London â€" England â€" Oxford , with the literature surveyed there. Some questions of comparison, in: England and her Neighbours, â€" Studies in Honour of Pierre Chaplais, ed. The Peace of God: There were fortified lordly residences in late Anglo-Saxon England, whose form closely resembled the ringworks built in large numbers in northern France in the early eleventh century â€" Ann Williams, A bell-house and a burh-geat: The annal for is an exception which proves the rule: A mature and clearly articulated ideological carapace. Over a long period, the English were encouraged to view themselves as a Chosen People with a Covenant with God: This contributed to a strong sense of collective identity, which was partly regnal in character, but more especially fo- cussed around a people, the Angelcynn, and their land, Engla lond. Unified political structures, which were both centralized and broadly based. The royal demesne was substantial, widely distributed, and more extensive than the estates of any noble family. This needs stressing, since it tends against an influential, but flawed, argument: There are strong grounds for thinking that late Anglo-Saxon kings enjoyed far more extensive control over aristocratic landholdings than the charter evidence alone suggests. Susan Irvine, Cambridge Castles are repeatedly linked with oppression in the Anglo-Saxon Chronicle: Studies Presented to J. Patrick

Wormald, The Times of Bede: The mak- ing of an allegiance, in: Journal of Historical Sociology 7 1â€"24, repr. Law as Text, Image and Experience London â€" For English identity before , see further: Sarah Foot, The making of Angelcynn: English identity before the Norman conquest, in: Haskins Society Journal 19 28â€" English ideology or Christian instruction? English Historical Review forthcoming. The Making of British History, ed. The Medieval World, ed. Nelson London â€", repr. Nelson Cambridge â€" If so, the amount of land which was available for royal patronage was much greater than is generally as- sumed. Finally, it is significant that lordship structures tended to work with, not against, the grain of royal government. This is demonstrable in various ways. This enabled free men to use commendation to protect themselves from lords with financial incentives to prosecute them, and thus helps to explain the apparent absence of banal lordship from late Anglo-Saxon England. This meant that lordship had an important political dimen- sion, and was among the factors which encouraged national unity, in that it linked local shire- focussed and national assembly politics. First, I do not claim that any of the phenomena I have listed are unique to late Anglo-Saxon England; I merely assert that they did exist there, and leave the question as to whether that was also the case in other polities en- tirely open. In- deed, for precisely that reason, the unusual nature of the English evidence raises important compara- tive questions and problems, not least in expanding the range of possibilities for all early medieval polities. Wickham, Problems 22â€"30, makes a persua- sive case for explaining the contrasting fortunes of the West Saxon and West Frankish kings in the tenth century on the grounds that the former enjoyed greater landed resources, and thus scope for the exercise of patronage, than did the latter. The estates and lordships of a significant proportion of the English nobility in are listed by Peter Clarke, The English Nobility under Edward the Confessor Oxford Agnes Jane Robertson, Cambridge 12â€" Property and Power in the Early Middle Ages, ed. Second, I do not claim that the phenomena I have listed were inherently Good Things. The roots of this vola- tility were partly dynastic and partly factional. Of course, this situation was an accident of biology and personality, not the result of any structural flaw in the polity. The fact that the king exercised con- siderable powers of patronage meant that faction was endemic in late Anglo-Saxon politics, for this created a strong gravitational pull towards his court and the assemblies over which he presided: Edward also sent five of his earls into exile, two of them more than once: On each occasion, their earldoms appear to have been reas- signed to other earls in their absence, but all five of them were able to mobilize mercenary armies and tried to force their way back into power. All this made it possi- ble for the king to reconfigure old earldoms, and to carve out new ones; 35 and competition for these the Anglo-Norman state, Was it infancy in England? Maitland, Domesday Book â€" The relation- ship between government and the peasantry in early medieval England is one of the central themes of Rosamond Faith, The English Peasantry and the Growth of Lordship Leicester The Man and the Legend, ed. Richard Mortimer Woodbridge 77â€" For Oxfordshire, see Stephen Baxter, The earls of Mercia and their commended men in the mid-eleventh century, in: Anglo-Norman Studies 23 23â€"46, at 35â€" As a result, the English failed to offer a united response to the two invasions of They survived, but did not fight again that year, so Harold was forced to fight on two fronts with a depleted army.

Chapter 2 : The Anglo-Saxon State : James Campbell :

The power, sophistication, unity and wealth of the late Anglo-Saxon state have been underestimated. The shadow of defeat in , and an assumption that the Normans brought about strong government and a unification that had not previously been there, has prevented many of the remarkable features of Anglo-Saxon society from being seen.

The laws of all nations which have developed steadily and in their own seats, with little or no intermixture of foreign elements, are generally perpetuated by custom and oral tradition. Hence the earliest written laws contain amendments of older unwritten customs, or codifications of those customs when they are gradually wearing out of popular recollection. Such documents are then generally obscure, requiring for their elucidation a knowledge of the customs they were intended to amend, which is not easily attainable; and where they are clear, they will be found frequently to contain little more than assessments of fines for offenses and injuries, with very scanty indications of the process by which the laws are made or the fines exacted. Nor is the case much better where codification is attempted; for the diversity of customs being very great, and the code not intended to supersede but to perpetuate them, the lawgiver is apt to become didactic, and to enunciate principles drawn from religion or morality, rather than legal definitions. The great bulk of the laws concern chiefly such questions as the practice of compurgation, ordeal, wergild, sanctity of holy places, persons, or things; the immunity of estates belonging to churches; and the tables of penalties for crimes, in their several aspects as offenses against the peace, the family, and the individual. These, as touching Constitutional History in a very indirect way, are here excluded. The translation of the following extracts is that of Mr. INI; Preamble to Laws. If any one go from his lord without leave, or steal himself away into another shire, and he be discovered, let him go where he was before, and pay to his lord lx. If he have no maternal relatives, let his guild-brethren pay half, for half let him flee. If a man kill a man thus circumstanced, if he have no relatives, let half be paid to the king, half to his guild-brethren. Concerning our land boundaries; Up on the Thames, and then up on the Lea, and along the Lea unto its source, then right to Bedford, then up on the Ouse unto Watling Street. If a man be slain, we estimate all equally dear, English and Danish, at viii. And so in every suit which may be for more than iv. And if he dare not, let him pay for it threefold, as it may be valued. And that every man know his warrantor for men, and for horses, and for oxen. And we all ordained on that day that the oaths were sworn, that neither bond nor free might go to the host without leave, no more than any of them to us. But if it happen that from necessity any of them will have traffic with us or we with them, with cattle and with goods, that is to be allowed in this wise: He then asked them who would apply to its amendment, and be in that fellowship that he was, and love that which he loved, and shun that which he shunned, both on sea and on land. Thus shall a man swear fealty oaths. By the Lord before whom this relic is holy, I will be to A. It was whilom, in the laws of the English, that people and law went by ranks, and then were the counsellors of the nation of worship worthy, each according to his condition, eorl and ceorl, thegen and theoden. And he who so prosperous a vicegerent had not, swore for himself according to his right, or it forfeited. And if a thegn throve so that he became an eorl, then was he thenceforth of eorl-right worthy. And if a merchant throve, so that he fared thrice over the wide sea by his own means, then was he thenceforth of thegn-right worthy. And if there a scholar were, who through learning throve, so that he had holy orders, and served Christ, then was he thenceforth of rank and power so much worthy. And if it happened that any one a man in orders, or a stranger, anywhere injured, by word or work, then pertained it to king and to bishop, that they that should make good as they soonest might. The wer belongs to the kindred and the cynebot to the people. And we have ordained, that no man buy any property out of port over xx. And be the oaths of these untying men according to the worth of the property without election. That we count always x. And if it then should happen that any kin be so strong and so great, within land or without land, whether xii. Ordinance of the Hundred. It cannot be determined without question what is the historical connexion between the system of the Hundred, as exemplified in the hundred warriors and the hundred counsellors of the Germania, and the later institution of police organization and territorial division known under this name in England. The existence of a territorial subdivision intermediate between the vicus or township and the shire or under-kingdom, such as is known in various parts

of England in the present day as the hundred, the wapontake, the lathe, or the rape, may be regarded as proved by numerous passages in Bede and the Chronicles; and this subdivision may be regarded as answering roughly to the pagus of Tacitus or the icon of Germany. It is sometimes stated that the hundred is a primitive subdivision consisting of a hundred hides of land, or apportioned to a hundred families: Another theory regards the use of the term as much more modern, and as arising from the police arrangement exemplified in the following document, and in two much earlier ones of Childebert and Clothaire, of the year , which exist among the Capitularies of the Frank kings. This theory is more probable than the former, but requires to be adjusted in point of date and locality. We are not to regard the ordinances of Childebert and Clothaire, or this of Edgar, as the institution of an entirely new organization, and as creating the district as well as the police system from which it took its name. But it is extremely probable that both legislators utilised an existing machinery which was originally and closely allied to the centeni of Tacitus. There are thus three points: The last thus viewed becomes of minor importance; as the special names applied to the particular hundreds must in most cases have existed previous to the application. The hundred-court was the ordinary court of justice among the Franks and bore the name of mallus. The law of Childebert and Clothaire recognizes the existence of the territorial hundred even whilst instituting a new measure of police. The law of Edgar has a very much wider operation, regulating the practice of the hundred-court in other respects. The coincidence in the wording of the two documents is remarkable, rather as exhibiting the traces of ancient common institutions than as proving any direct connexion. This is the ordinance how the Hundred shall be held. First, that they meet always within four weeks; and that every man do justice to another. That a thief shall be pursued If there be present need, let it be made known to the hundredman, and let him make it known to the tithingmen; and let all go forth to where God may direct them to go. Let them do justice on the thief, as it was formerly the enactment of Edmund. And the man who neglects this, and denies the doom of the hundred, and the same be afterwards proved against him, let him pay to the hundred xxx. If he do so a third time, let him pay half a pound; for the fourth time, let him forfeit all that he owns, and be an outlaw, unless the king allow Him to remain in the country. And we have ordained, concerning unknown cattle, that no one should possess it without the testimonies of the men of the hundred, or of the tithingman; and that he be a well trusty man; and unless he have either of these, let no vouching to warranty team be allowed him. We have also ordained, if the hundred pursue a track into another hundred, that notice be given to the hundredman, and that he then go with them. If he neglect this, let him pay xxx. Let the iron that is for the threefold ordeal weigh iii. This is the ordinance that King Edgar, with the counsel of his witan , ordained, in praise of God, and in honour to himself, and for the behoof of all his people. These, then, are first: Now this is the secular ordinance which I will that it be held. This, then, is first what I will: And let no one apply to the king in any suit, unless he at home may not be worthy of law, or cannot obtain law. And let the hundred gemot be attended as it was before fixed; and thrice in the year let a burh-gemot be held; and twice, a shire-gemot; and let there be present the bishop of the shire and the ealdorman, and there both expound as well the law of God as the secular law. But if it be a thief, and if he can get hold of him within twelve months, let him deliver him up to justice, and let be rendered unto him what he before had paid. This, then, is what I will: And let every man, with their witness, buy and sell every of the chattels that he may buy or sell, either in a burh or in a wapontake; and let every of them, when he is first chosen as witness, give the oath that he never, neither for money, nor for love, nor for fear, will deny any of those things of which he was witness, nor declare any other thing in witness save that alone which he saw or heard; and of such sworn men let there be at every bargain two or three as witness. If then the oath succeed, let the man then who is there accused choose whichever he will, either single ordeal, or a pound-worth oath, within the three hundreds, for above thirty pence. And the ordinance of our lord and of his witan is, that Christian men and uncondemned be not sold out of the country, especially into a heathen nation; and be it jealously guarded against, that those souls perish not that Christ bought with his own life. And let there be present the bishop of the shire and the ealdorman, and there let both expound as well the law of God as the secular law. And let no man take any distress either in the shire or out of the shire, before he has twice demanded his right in the hundred. If that then fail, let him take leave either from hence or thence, that he may seize his own. And we will that every free man be brought into a hundred and into a tithing And we

will that every man above xii. This then is the alleviation which it is my will to secure to all the people of that which they before this were too much oppressed with. And if any one depart this life intestate, be it through his neglect, be it through sudden death; then let not the lord draw more from his property than his lawful heriot. And according to his direction, let the property be distributed very justly to the wife and children and relations, to every one according to the degree that belongs to him. And let the heriots be as it is fitting to the degree. And if he have further relation to the king, two horses, one saddled and the other unsaddled, and one sword and two spears and two shields and fifty mancuses of gold; and he who is of less means, two pounds. And I will that every man be entitled to his hunting in wood and in field, on his own possession. And let every one forego my hunting: THE Charter affords a most important illustration of the policy of Canute with regard to his English subjects, and of the general spirit of his legislation after his rule was universally admitted. It probably belongs to the year , in which the king returned from Denmark, as the earl Thurcyl, to whom it is addressed, was outlawed the following year. The laws of Edgar had been chosen by the Danes and English at Oxford in The document is published for the first time. Eleventh Century; the years I took to my remembrance the writing and the word that archbishop Lyfing brought me from Rome from the pope, that I should everywhere maintain the glory of God and put down wrong, and work full peace by the might that God would give me. Now I thank God Almighty for his help and mercy, that I have so allayed the great harms that threatened us, that we need expect Tom thence no harm, but to full peace and to deliverance if need be. Now I will that we all reverently thank God Almighty for the mercy that he has done for our help. Oxford at the Clarendon Press,

Chapter 3 : Brexit is a Racialised Anglo-Saxon State â€" Random Public Journal

The Anglo-Saxons were a people who inhabited Great Britain from the 5th racedaydvl.com comprise people from Germanic tribes who migrated to the island from continental Europe, their descendants, and indigenous British groups who adopted some aspects of Anglo-Saxon culture and language.

October 20, at 5: For that matter, Henry The Archcriminal broke the Anglo-Saxon tradtion decisively in , so the deed was done before the Pilgrims even got here. We have as much in common with Anglo-Saxon England as the Punjabis do. They, however, speak better English. Yuri Klevnikov October 21, at This in spite of the obvious convenience of a largely shared language. Many nervous and uninformed Americans want to construct an Anglo-Saxon identity and project it into the distant past, in an effort to legitimize the present regime and justify its catastrophic interventionism. Though I assure you that the debate is echoed by the fact even in England there is a dismantlement of the Anglo-Saxon as a ethnicity but it is why that is the case that is the real question of interest. What is so shocking about that? No doubt some will respond by saying the name Smith has been anglicised over time, which it has in some examples, but in vastly smaller numbers than the anti-Anglo Saxon brigade would have you believe. If you took what they say as gospel then Anglo-Saxon as an ethnicity no longer exists with every name and by product being of mostly Celtic origin. Little did she know that my paternal grandmother was a Whittle and the surname is of entirely English origin. I listened and smiled but did not shatter her illusion. I feel able to comment with some insight on this subject as a Englishman of partial Irish heritage, my maternal grandparents were from Dublin and I have 20 maternal aunts and uncles courtesy of a catholic upbringing. I have always considered myself English but also proud of my Irish heritage, however I find that is both easier and more acceptable to access and celebrate the Irish side of my culture than the English even in England itself. This to me is the real interesting question when the celebration of one ethinicity is oddly disimissed as racist. Taken as a whole, you can start to see how such distortions have happened over time and moreso are deemed acceptable. I say this not as a opinion as such but as a statement that perhaps the debate is an unfair one as truths and histories get re-written and one side seems unable to comment as loudly as the other without untrue connetations being applied to it. However as I say, this is entirely the case back in England , so why should it be any different anywhere else? Greg May 5, at 5: In my opinion especially leading up to the mass immigration policies of the s the term WASP became synonymous with being American and thus the term Anglo-saxon was used less and less. Many still choosing to do so. But rather a cultural term to describe a people with a shared linguistic heritage and religion. Although there are some examples where some significant Americans actually did believe a blood link to the ancient past, namely Thomas Jefferson, who wanted to make Anglo-Saxon old English the 2nd official language of these United Sates and wanted to use Hengest and Horsa for the official Seal. Lastly, I would add the term anglo saxon or WASP since our founding took on a more broader meaning to include, any English speaking protestant of north Western European heritage. I think it is sad how so many Americans under the guise of political correctness seem to want to rewrite or forget their history. Holly September 5, at 4:

Get this from a library! The Anglo-Saxon state. [James Campbell] -- These essays make a case for how unified and well-governed Anglo-Saxon England was, and how numerous and wealthy its inhabitants were.

Brookes and Reynolds In his recent work, The Origins of Political Order ,[1] Francis Fukuyama outlines â€" through a comparative study of past societies â€" a general model of state formation. In it, he defines three mutually supporting developments leading from tribal- to state-level societies: The shift embodied in this work, away from mono-causal dynamics in state development â€" such as warfare, economics, or geography â€" to focus more specifically on individual and collective action, the development of legal and political frameworks, and the role of religion and authority in society, provides an important model for re-assessing past states. Whilst the former may still play their part, it is the interweaving of the latter, complex and context-specific developments in social and political institutions, which lies at the heart of understanding state formation and decay. Amongst the various polities that emerged after Rome, political historians â€" including Fukuyama â€" have zeroed in on England as a special case. It was here in the 18th century that these three elements were united for the first time, but their roots can be traced much earlier. It is a main contention of the project that key transitions in the formation of the state e. Moreover, in early medieval England, a combination of archaeological and linguistic evidence provides a rich resource for the reconstruction of law, governance, state institutions and their physical traces in the landscape. Looking for the roots of law, civil society and states in Anglo-Saxon England Mechanisms for settling disputes existed in all tribal-level societies, and those of post-Roman Europe from the 6th century onwards were no exception. Significantly, as they are recorded in contemporary sources, these groups were legally constituted not so much by territorial affiliation as by social association e. Evidently, many disputes appear to have been settled without the intervention of officials; the role of kings was simply to administer justice when necessary and to uphold and clarify points of custom. Many of these assembly-sites can be identified today by triangulating written, archaeological and toponymic sources. A crucial source in this regard is Domesday Book, the great survey of holdings and liable taxes of much of England and parts of Wales completed by the Normans in Amongst the information recorded by the Domesday survey is geographical data on the estates, manors and vills, and on the administrative territories hundreds and wapentakes [2] to which they belonged Fig. These territories were in general named after their meeting-places, and toponymic analysis of these names can often identify â€" sometimes very precisely â€" the locations where the assemblies were held. Map of England showing the arrangement of Domesday hundreds and wapentakes and the location of their meeting-places, as recorded in One of the most fascinating features of early medieval assembly-sites is their outdoor setting. Whereas towns were the central places of classical societies, representing the apogee of societal development throughout much of the Ancient World, early medieval societies â€" and not just those of the British Isles â€" were based on the concept of public assembly within a framework of non-urban social complexity. The location of assembly-places in the landscape is therefore of great significance to understanding how they were used, by whom, and for what purposes. Characteristically, open-air assembly-sites are almost always associated with routes of communication and movement, being usually located at the meeting-points of estate boundaries â€" and often incorporating prominent topographical features. One explanation behind these aspects is that of ensuring the neutrality of places, the core function of which was one of mediation. The conduct of such business in the open air perhaps reflects a deep-seated concept in the early medieval mind of the necessity to remain unconstrained by structural space, which can likewise be observed not only in the setting of local courts, but also in elite contexts, such as major church councils and meetings between royalty and nobles. Whereas the boundaries of kingdoms and local judicial districts were often viewed as liminal places, the meeting-points of the boundaries of lesser local territories, within the limits of hundreds, represented places which lay in neither one local estate nor the next, but in a place deemed to be neutral. The names of hundred meeting-places reveal a range of further important issues. In some cases the names of pre-Christian gods, including Woden and Thor, are to be found in district and assembly-site names, e. Physical associations with Roman temples or former

pagan shrines further suggest possible continuities with earlier important symbolic and ritual central-places. Other terms reveal something of the physical nature of the assembly-site itself. In some cases, names correspond with ancient monuments still identifiable in the modern landscape, particularly burial mounds and standing stones, such as the Neolithic long barrow at Pimperne, Dorset, which was the meeting-place of Langeburgh hundred, and the Tibble Stone in Gloucestershire â€" a roughly cylindrical stone, on a busy intersection, which gave its name to the Domesday hundred. In other cases local topography may also have been significant Fig. Further assemblies were held at seemingly mundane features such as crossroads, bridges and standing posts, where accessibility and prominence appear to have been primary concerns in co-ordinating meetings. Indeed, the role of assembly-places in tribal organisation is further emphasised by the proximity of a number of sites with places of mortuary deposition, in particular cemeteries of the 5th and 6th centuries. Evidence for just such an association is provided by excavations which took place in advance of the Channel Tunnel Rail Link at Saltwood, 8km west of Folkestone, Kent. Significantly, the site of the cemetery was recorded as being the meeting-place of the local Domesday hundred, Heane Heane Wood Barn is still located less than m south-west of the western cemetery , consisting of the medieval parishes of Saltwood and Postling. It is most probable, therefore, that this coincidence records the transition from a pagan-period folk cemetery to a hundred meeting-place, which was to continue as a centre of local administration until at least Excavations have demonstrated the existence of a fossilised landscape: Tribal- to state-level transitions The ability to regulate and prevent feud is viewed as a key means by which elites achieved dominance during the emergence of aristocracies and the institution of kingship over the course of the later first millennium AD. Comparison between types and locations of assembly-places may provide some clues. Amongst the many roles of these assemblies was to act as a court of appeal to decisions made at local courts, to legislate by promulgating new law codes and to deliberate ecclesiastical questions. Over the course of the 9th, 10th and 11th centuries, these gatherings show an increasing preference for urban sites burhs over open-air sites, reflecting the emerging power of urban centres over traditional rural estate-centres and palaces Fig. The frequency of political assemblies â€" the witangemot â€" as recorded in later Anglo-Saxon written sources. The changing locations of the witangemot during the 9th, 10th and 11th centuries. Further evidence for the shift from tribal- to state-level institutions can be gleaned from the shape of administrative territories themselves Fig. Judging by the form and regularity of the hundredal geography in some parts of England, it seems likely that some territories at least are the product of a phase of later Anglo-Saxon administrative reorganisation. For example, in Northamptonshire and Surrey, it is likely that there was a deliberate policy during the 10th and 11th centuries to rationalise the layout of hundreds; in the Weald, on the other hand, it seems that some hundreds were yet to be defined at the time of Domesday Book. Retrogressive analysis of the hundredal geography can reveal startlingly systematic groupings of hundreds, reflecting episodes of the top-down imposition of state-level administration. Huntingdonshire, for example, is subdivide into four equal parts arranged around the urban centre of Huntingdon, each with a cross or stone marking the meeting-place Fig. The Domesday geography of Huntingdonshire shows a remarkably uniform pattern of hundreds arranged around the burh of Huntingdon, with each hundred being named after a distinctive stone or cross: It is likely that, in at least some of these cases, assembly-places were deliberately created to facilitate local administration. Excavations in â€"78 of a mound now behind the public library in the centre of Milton Keynes revealed a flattened eminence c. It was known to 18th-century antiquaries as the tumulus of Selly Hill and, in all probability, was the meeting-place of the Buckinghamshire hundred of Secklow, recorded in Domesday Book. The Secklow evidence suggests that some meeting mounds were artificially created, perhaps in the 10th or 11th centuries. Analyses of the territorial arrangement of many hundreds, particularly in the Midlands, suggest that during this period West Saxon kings implemented a range of administrative reforms, often rationalising and simplifying the organisation of earlier, less regular groupings. The Secklow mound may be physical evidence of this development. In other cases, the form of hundreds and shires can be related closely to older tribal units, and it is likely that in these areas the administrative organisation of the 11th century was superimposed onto earlier groupings. A good example of this phenomenon is provided by the three lathes groupings of hundreds of eastern Kent. Even though they are not recorded before the 10th century, these lathes may have originated

as internal subdivisions of the kingdom of east Kent as early as the 6th Fig. The named central places of the three eastern lathes, of Sturry, Eastry and Lyminge, are central to regions Thiessen or Voronoi polygons roughly corresponding to their form in , but they also lie central to dense clusters of early Anglo-Saxon burial. The workings of local courts must be reconstructed using a range of written evidence which increases in terms of both range and quality over time. From these various sources it is clear that the late Anglo-Saxon state had achieved a measure of impartial law â€" limiting the power of kings and commoners alike, as well as the framework for a universal court system wherein many of the administrative responsibilities of kings devolved away from royal courts to local representatives in the shire and hundred assemblies. This court system required apparatus, facilities, manpower and expertise. The record of a trial held not long after the Norman Conquest, in or , at a shire court on Pinnenden now Penenden Heath, near Maidstone, makes this clear. The penetration of religious law into civil structures is recognised archaeologically in the location of many â€" particularly urban â€" assembly-sites. Often these are located in neutral ground lying between royal and ecclesiastical vills, thereby echoing the tension between religious and political authority. At Gloucester, for example, the site of the Anglo-Saxon meeting-place of Dudestan hundred is likely to have been on the north side of the city, midway between the royal manor of Kingsholm and the ecclesiastical centre located within the Roman walls of Gloucester. The success of states rested also on the implementation of the rule of law, a feature dramatically evidenced by the 30 or so known Anglo-Saxon execution sites which are located on the boundaries of hundreds â€" and also of kingdoms â€" from the later 7th century onwards. Such a view is partly the result of a lack of written evidence relating to social organisation during the first two centuries following the withdrawal of Roman imperial administration, but it can also be attributed to crude comparisons between classical and non-classical societies e. An equally significant contribution to the emergence of modern European states is to be sought in the social and cultural complexity of early medieval societies and, in particular, in the historically-particularist development of the individual polities of north-western Europe. These subjects have often been seen as the domain of the political historian, but as outlined here, they are also entirely suited to a landscape-based approach. Our project aims to revolutionise our view of social complexity during this formative period. Notes and References 1 Fukuyama, F. Each hundred nominally contained hides of land, the hide being a measure of land productivity rather than physical area: Thus, each hundred contained many households and communities. In the areas of northern and eastern England that were conquered and settled by the Vikings in the later 9th and 10th centuries, the term wapentake was also used to describe local territories of an equivalent function to the hundred. The Legislation and its Limits, Oxford: Eyre and Spottiswoode, â€"3. Oxford University Press; A. The Message of the Gallows, Aberdeen: Centre for Anglo-Saxon Studies.

Chapter 5 : The Anglo-Saxon Achievement: Richard Hodges: Bristol Classical Press

In The Anglo-Saxon State James Campbell shows how strong, unified and well-governed Anglo-Saxon England was and how numerous and wealthy its inhabitants were. Late Anglo-Saxon England was also a country with a political class considerably wider than just the earls and thegns.

Also, the use of Anglo-Saxon disguises the extent to which people identified as Anglo-Scandinavian after the Viking age, or as Anglo-Norman after the Norman conquest in Procopius states that Britain was settled by three races: 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. At other times he uses the term rex Anglorum king of the English , which presumably meant both Anglo-Saxons and Danes. Alfred the Great used Anglosaxonum Rex. King Cnut in was the first to refer to the land and not the people with this term: This was a period of intensified human migration in Europe from about to Around , Britain slipped beyond direct imperial control into a phase which has generally been termed "sub-Roman". It is now widely accepted that the Anglo-Saxons were not just transplanted Germanic invaders and settlers from the Continent, but the outcome of insular interactions and changes. The most contemporaneous textual evidence is the Chronica Gallica of which records for the year It has been argued that Bede misinterpreted his scanty sources, and that the chronological references in the Historia Britonnum yield a plausible date of around The Saxons go back to "their eastern home". Gildas calls the peace a "grievous divorce with the barbarians". The price of peace, Nick Higham argues, [30] is a better treaty for the Saxons, giving them the ability to receive tribute from people across the lowlands of Britain. The archaeological evidence agrees with this earlier timescale. The most developed vision of a continuation in sub-Roman Britain, with control over its own political and military destiny for well over a century, is that of Kenneth Dark, [32] who suggests that the sub-Roman elite survived in culture, politics and military power up to c. However, Nick Higham seems to agree with Bede , who identified three phases of settlement: But, archaeologists such as Christine Hills [35] and Richard Hodges [36] suggest the number is nearer 20, By around the Anglo-Saxon migrants were established in southern and eastern Britain. But based on a fairly high Anglo-Saxon figure , and a low Brythonic one , , Brythonic people are likely to have outnumbered Anglo-Saxons by at least four to one. The interpretation of such figures is that while "culturally, the later Anglo-Saxons and English did emerge as remarkably un-British,. One is similar to culture changes observed in Russia, North Africa and parts of the Islamic world, where a powerful minority culture becomes, over a rather short period, adopted by a settled majority. Nick Higham summarized in this way: As Bede later implied, language was a key indicator of ethnicity in early England. In circumstances where freedom at law, acceptance with the kindred, access to patronage, and the use and possession of weapons were all exclusive to those who could claim Germanic descent, then speaking Old English without Latin or Brittonic inflection had considerable value. As they adopted this language and culture, the barriers began to dissolve between peoples, who had earlier lived parallel lives. There is evidence for a fusion of culture in this early period. The Wessex royal line was traditionally founded by a man named Cerdic , an undoubtedly Celtic name ultimately derived from Caratacus. This may indicate that Cerdic was a native Briton, and that his dynasty became anglicised over time. The Anglo-Saxon farms of this period are often falsely supposed to be "peasant farms". However, a ceorl , who was the lowest ranking freeman in early Anglo-Saxon society, was not a peasant but an arms-owning male with the support of a kindred, access to law and the wergild ; situated at the apex of an extended household working at least one hide of land. Several of these kingdoms may have had as their initial focus a territory based on a former Roman civitas. The Bretwalda concept is taken as evidence of a number of early Anglo-Saxon elite families. Ostensibly "Anglo-Saxon" dynasties variously replaced one another in this role in a discontinuous but influential and potent roll call of warrior elites. As Helen Peake jokingly points out, "they all just happened to be related back to Woden". There was Shield Sheafson, scourge of many tribes, A wrecker of mead-benches, rampaging among foes. This terror of the hall-troops had come far. A foundling to start with, he would flourish later on As his powers waxed and his worth was proved. In the end each clan on the outlying coasts Beyond the whale-road had to yield to him

And begin to pay tribute. That was one good king. Finnian , reached Iona as a self-imposed exile. The influence of the monastery of Iona would grow into what Peter Brown has described as an "unusually extensive spiritual empire," which "stretched from western Scotland deep to the southwest into the heart of Ireland and, to the southeast, it reached down throughout northern Britain, through the influence of its sister monastery Lindisfarne. He had been the prior of a monastery in Rome when Pope Gregory the Great chose him in to lead the Gregorian mission to Britain to Christianise the Kingdom of Kent from their native Anglo-Saxon paganism. For the first time following the Anglo-Saxon invasion, coins began circulating in Kent during his reign. He had been at the monastery in Iona when Oswald asked to be sent a mission to Christianise the Kingdom of Northumbria from their native Anglo-Saxon paganism. Oswald had probably chosen Iona because after his father had been killed he had fled into south-west Scotland and had encountered Christianity, and had returned determined to make Northumbria Christian. An anonymous life of Cuthbert written at Lindisfarne is the oldest extant piece of English historical writing. The decorated leather bookbinding is the oldest intact European binding. Middle Anglo-Saxon history â€" By the political map of Lowland Britain had developed with smaller territories coalescing into kingdoms, from this time larger kingdoms started dominating the smaller kingdoms. The development of kingdoms, with a particular king being recognised as an overlord, developed out of an early loose structure that, Higham believes, is linked back to the original feodus. Many areas flourished and their influence was felt across the continent, however in between the Humber and Thames, one political entity grew in influence and power and to the East these developments in Britain attracted attention. Mercian Supremacy A political map of Britain c the names are in modern English Middle-lowland Britain was known as the place of the Mierce, the border or frontier folk, in Latin Mercia. Mercia was a diverse area of tribal groups, as shown by the Tribal Hidage ; the peoples were a mixture of Brythonic speaking peoples and "Anglo-Saxon" pioneers and their early leaders had Brythonic names, such as Penda. Although there are many gaps in the evidence, it is clear that the seventh-century Mercian kings were formidable rulers who were able to exercise a wide-ranging overlordship from their Midland base. Mercian military success was the basis of their power; it succeeded against not only kings and kingdoms by winning set-piece battles, [66] but by ruthlessly ravaging any area foolish enough to withhold tribute. Penda is found ravaging Northumbria as far north as Bamburgh and only a miraculous intervention from Aidan prevents the complete destruction of the settlement. By the middle of the 8th century, other kingdoms of southern Britain were also affected by Mercian expansionism. The growth and popularity of monasticism was not an entirely internal development, with influence from the continent shaping Anglo-Saxon monastic life. He was joined the following year by his colleague Hadrian, a Latin-speaking African by origin and former abbot of a monastery in Campania near Naples. Bede does not mention Aldhelm in this connection; but we know from a letter addressed by Aldhelm to Hadrian that he too must be numbered among their students. Michael Drout states "Aldhelm wrote Latin hexameters better than anyone before in England and possibly better than anyone since, or at least up until Milton. His work showed that scholars in England, at the very edge of Europe, could be as learned and sophisticated as any writers in Europe. These double monasteries were presided over by abbesses, some of the most powerful and influential women in Europe. Double monasteries which were built on strategic sites near rivers and coasts, accumulated immense wealth and power over multiple generations their inheritances were not divided and became centers of art and learning. The 9th century saw the rise of Wessex , from the foundations laid by King Egbert in the first quarter of the century to the achievements of King Alfred the Great in its closing decades. The outlines of the story are told in the Anglo-Saxon Chronicle , though the annals represent a West Saxon point of view. Embedded with a sceat dating to AD and minted in Kent. It is edged in dotted triangle pattern. Origin is the Danelaw region and dates late 8th to 9th century. The wealth of the monasteries and the success of Anglo-Saxon society attracted the attention of people from continental Europe, mostly Danes and Norwegians. A year later Jarrow, the monastery where Bede wrote, was attacked; in Iona; and in the nunnery at Lyminge Kent was granted refuge inside the walls of Canterbury. Sometime around , a Reeve from Portland in Wessex was killed when he mistook some raiders for ordinary traders. Viking raids continued until in , then the Chronicle says: The fleet does not appear to have stayed long in England, but it started a trend which others subsequently followed. In

particular, the army which arrived in remained over many winters, and part of it later settled what became known as the Danelaw. The rest of the army meanwhile continued to harry and plunder on both sides of the Channel, with new recruits evidently arriving to swell its ranks, for it clearly continued to be a formidable fighting force. However, after a decisive victory at Edington in , Alfred offered vigorous opposition. He established a chain of fortresses across the south of England, reorganised the army, "so that always half its men were at home, and half out on service, except for those men who were to garrison the burhs" A. When the Vikings returned from the Continent in , they found they could no longer roam the country at will, for wherever they went they were opposed by a local army. After four years, the Scandinavians therefore split up, some to settle in Northumbria and East Anglia, the remainder to try their luck again on the Continent. Thinking about how learning and culture had fallen since the last century, he wrote: So completely had wisdom fallen off in England that there were very few on this side of the Humber who could understand their rituals in English, or indeed could translate a letter from Latin into English; and I believe that there were not many beyond the Humber. There were so few of them that I indeed cannot think of a single one south of the Thames when I became king. Alfred saw kingship as a priestly office, a shepherd for his people. Alfred took this book as his own guide on how to be a good king to his people; hence, a good king to Alfred increases literacy. Alfred translated this book himself and explains in the preface: When I had learned it I translated it into English, just as I had understood it, and as I could most meaningfully render it. It is unknown how long there may be such learned bishops as, thanks to God, are nearly everywhere. Alfred provided functional patronage, linked to a social programme of vernacular literacy in England, which was unprecedented. Alfred thus laid the foundation for the great accomplishments of the tenth century and did much to make the vernacular was more important than Latin in Anglo-Saxon culture. I desired to live worthily as long as I lived, and to leave after my life, to the men who should come after me, the memory of me in good works. However charters, law-codes and coins supply detailed information on various aspects of royal government, and the surviving works of Anglo-Latin and vernacular literature, as well as the numerous manuscripts written in the 10th century, testify in their different ways to the vitality of ecclesiastical culture. Yet as Simon Keynes suggests "it does not follow that the 10th century is better understood than more sparsely documented periods". During the course of the 10th century, the West Saxon kings extended their power first over Mercia , then into the southern Danelaw , and finally over Northumbria , thereby imposing a semblance of political unity on peoples, who nonetheless would remain conscious of their respective customs and their separate pasts. The prestige, and indeed the pretensions, of the monarchy increased, the institutions of government strengthened, and kings and their agents sought in various ways to establish social order. David Dumville suggests that Edward may have extended this policy by rewarding his supporters with grants of land in the territories newly conquered from the Danes, and that any charters issued in respect of such grants have not survived. From that point on there was no contest for the throne, so the house of Wessex became the ruling house of England. He was uncompromising in his insistence on respect for the law. However this legislation also reveals the persistent difficulties which confronted the king and his councillors in bringing a troublesome people under some form of control.

Chapter 6 : The Anglo-Saxon State - James Campbell - Google Books

The success of states rested also on the implementation of the rule of law, a feature dramatically evidenced by the 30 or so known Anglo-Saxon execution sites which are located on the boundaries of hundreds - and also of kingdoms - from the later 7th century onwards.

When Rome was weakening early in the fifth century c. Walls, roads, and baths remain even now. They also left the native Celts and Celtic-speaking Britons somewhat christianized, and Picts and Scots in the north, but "political" power fell to unstable tribal units. One of these leaders, Vortigern, "invited" Angles, Saxons, and Jutes to join his military power, so the land saw a swell of invasions by Jutes -- a germanic tribe from Denmark -- in , followed soon by Angles and Saxons. The current name originates as "Angle-Land. King Arthur grew from legends of one Celtic chieftain who held out better than most. The Anglo-Saxon social structure consisted of tribal units led by chieftains "kings," or "lords" who, theoretically at least, earned their respect from their warriors or "retainers," or "thanes," the group being called a "comitatus". Kings should display the heroic ideal and be known for an extraordinary and courageous feat or for success in war, all preceded by some boasting. The king must be a generous "ring-giver" too -- that is, he must dish out the spoils of war to his thanes rather than hoard the treasures won in tribal warfare a practice that has survived in diluted form, says Tom Garbaty, with the Queen giving medals to the Beatles and such. These weapons and treasures are important too. The craftsmanship is always elaborate and stories accrue about each ding. The sense of identity came from the warrior community. Fighting was a way of life, and not to avenge the death of a family member was a social disgrace, so endlessly intricate blood-feuds generated perpetual excuses for going to war. The two alternatives for ending a blood-feud were 1 paying "wergild" -- the man price, or 2 arranging a marriage. Women were known as "cup-bearers" because they served the mead and "peace-weavers" because of this function whereby feuds could be ended. But none of this really ever worked. The germanic tribes hated peace; fighting was more honorable. Occasionally some tribes temporarily grouped together for a larger war task, or against Viking invaders, but there was no national unity or any Round Table in these early years. Alfred the Great and Athelstan made names for themselves as successful against the Norse. Augustine was sent by Pope Gregory the Great Mr. Chant to convert the Anglo-Saxons. Writing came in only with Christianity, and the Latin alphabet ousted the crude germanic runes. In general, churchmen were anxious to eliminate pagan stories, so Beowulf is quite unusual. Edwin, King of Northumbria, converted to Christianity in Laws started to be written. Alfred the Great in the late s united the tribes somewhat successfully against the Norse and was a patron of literature -- a political maneuver, since language and literature help form a national identity. Latin works were translated into Old English, including Bede; the Anglo-Saxon Chronicles were begun and lasted to the midth century ; and works were preserved through copyings such as Beowulf. Old English is not uniform. It consists of various dialects, but literature needs to treat it as a language. We get our syntax from the Anglo-Saxons, our preference for and greater ease with nouns, the tendencies to simplify grammar and shorten words, and the "law of recessive accent" -- the tendency to place the accent on the first syllable and to slur over subsequent syllables. Later words adopted from outside illustrate: Tuesday from Tiw, the dark god; Wednesday from Woden, the war god; Thursday from Thor, the thunder god; Friday from Frigga, goddess of the home. Most Anglo-Saxon poetry emerges from an oral tradition and was meant for mead-hall entertainment. Scops the poets and Gleemen harpists sung or recited and were the only historians of the time. The poetic structure was based on accent and alliteration not rhyme and meter , and made use of stock formulae. A king could be a "ring-giver" or a "noble lord" or a "righteous guardian. Kennings were poetic phrases consisting of compound metaphors. Readings in Medieval Texts: Interpreting Old and Middle English Literature. Oxford University Press, The Wisdom of the Anglo-Saxons. A Short History of the Middle Ages.

Chapter 7 : Anglo Saxon England

Tweet Follow @RPJblog By Jason Michael When David Davis referred to the United Kingdom as an "Anglo-Saxon" state he was honouring a tradition of racism and white supremacism in British politics that stretches back to the worst days of Empire.

Chapter 8 : History of Anglo-Saxon England - Wikipedia

The one legitimate claim that America is an Anglo-Saxon nation is that white people represent the majority of the national population, but after decades of emigration from former Spanish colonies (Philippines, Mexico, Cuba, Puerto Rico although PR is still a territory of ours; also, Colombia and Central America) what we call "Spanish" or Latin people will be the majority sometime later this century.

Chapter 9 : Anglo- Saxon Government & Culture by Natalie Robinson on Prezi

The limits of the late Anglo-Saxon state response to the invasions of less united and effective than it might have been, exposed its institu- tions to rapid takeover, and undermined resistance to the earliest phase of colonization.