

Written and Material Evidence: Anglo-Saxon England

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Historiography

Bede: Reproduction, adjustment and addition

Frank Stenton, *Anglo-Saxon England* (Oxford, 1943), 102-128.

John Godfrey, *The Anglo-Saxon Church* (Cambridge, 1962).

Bede: Critical Analysis

James Campbell, 'Bede', in T. A. Dorey (ed.), *Latin Historians* (London, 1966), 159-90, and 'Bede', in his translation *Bede: The Ecclesiastical History of the English People and other Selections* (New York, 1968), vii-xxxii, both reprinted in his *Essays in Anglo-Saxon History* (London, 1986), chs. 1-2

1. Omissions – British and Frankish missionaries, growth of ecclesiastical wealth, spread of monasticism, prominence of some churchmen

James Campbell, 'The First Century of Christianity in England', *Ampleforth Journal*, lxxvi (1971), 12-29 and 'Observations on the Conversion of England', *Ampleforth Journal*, lxxviii (1973), 12-26, both reprinted in *Essays in Anglo-Saxon History*, chs. 3-4.

Kathleen Hughes, 'Evidence for Contact between the Churches of the Irish and the English', in P. Clemons and K. Hughes (eds.), *England before the Conquest: studies in primary sources presented to Dorothy Whitelock* (Cambridge, 1971).

Henry Loyn, 'The Conversion of the English to Christianity: Some Comments on the Celtic Contribution', in R. R. Davies *et al.* (eds.), *Welsh Society and Nationhood* (Cardiff, 1984), 5-18, reprinted in his *Society and Peoples: Studies in the History of England and Wales, c. 600-1200* (London, 1992), ch. 2.

Henry Mayr-Harting, *The Coming of Christianity to Anglo-Saxon England* (1972; 3rd Edn., 1991).

Ian Wood, *The Merovingian North Sea* (Alingsås, 1983), 'The Mission of Augustine of Canterbury to the English', *Speculum*, 69 (1994), 1-17, and *idem.*, *The Merovingian Kingdoms, 450-751* (London, 1994), 176-180.

2. Biblical Influences and Moral Programme

Michael Wallace-Hadrill, *Early Germanic Kingship in England and on the Continent* (Oxford, 1971), 72-97.

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Alan Thacker, 'The Social and Continental Background to Early Anglo-Saxon Hagiography' (Unpd. D. Phil. Thesis, Oxford, 1976), esp. 186-234.

Alan Thacker, 'Bede's Ideal of Reform' and Judith McClure 'Bede's Old Testament Kings', in P. Wormald, D. A. Bullough and R. Collins (eds.), *Ideal and Reality in Frankish and Anglo-Saxon Society* (Oxford, 1983), 76-98 and 130-53.

Beyond Bede: New Narratives of Conversion

1. New Reviews of Royal Motivations

A. Angenendt, 'The Conversion of the Anglo-Saxons considered against the Background of the Early Medieval Mission', *Settimane di Studio*, 32 (1986), 747-92.

Henry Mayr-Harting, *Two Conversions to Christianity - the Bulgarians and the Anglo-Saxons* (Stenton Lecture 1993).

Nick Higham, *The Convert Kings: Power and Religious Affiliation in Early Anglo-Saxon England* (Manchester, 1997).

Barbara Yorke, 'The Reception of Christianity at the Anglo-Saxon Royal Courts', in R. Gameson (ed.), *St Augustine and the Conversion of England* (Stroud, 1999), 152-73 and 'The Adaptation of the Anglo-Saxon Royal Courts to Christianity', in M. Carver (ed.), *The Cross Goes North* (York, 2003), 243-57.

Damien Tyler, 'Reluctant Kings and Christian Conversion in Seventh-Century England', *History* (2007), 144-61.

2. New Characterizations of Christian Culture

Patrick Wormald, 'Bede, *Beowulf* and the Conversion of the Anglo-Saxon Aristocracy', in R. T. Farrell (ed.), *Bede and Anglo-Saxon England* (B. A. R. 46, 1978), pp. 32-90.

James Campbell, 'Elements in the Background to the Life of St Cuthbert and his Early Cult', in G. Bonner, C. Stancliffe and D. Rollason (eds), *St Cuthbert, His Cult and His Community to A.D. 1200* (Woodbridge, 1989), 3-19.

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3. New Assessments of Changes in Lay Belief 'Paganism'

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Audrey Meaney, 'Women, Witchcraft and Magic in Anglo-Saxon England', in Donald Scragg (ed.), *Superstition and Popular Medicine in Anglo-Saxon England* (Manchester, 1989), 9-40.

Christopher Knüsel and K. Ripley, 'The *berdache* or man-woman in Anglo-Saxon England and early medieval Europe', in W. O. Frazer and A. Tyrrell (eds), *Social Identity in Early Medieval Britain* (London, 2000), 157-91.

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Tania Dickinson, 'Symbols of Protection: The Significance of Animal-ornamented Shields in Early Anglo-Saxon England', *Medieval Archaeology*, 49 (2005), 109-163.

A. S. Dobat, 'The king and his cult: the axe-hammer from Sutton Hoo and its implications for the concept of sacral leadership in early medieval Europe', *Antiquity*, 80 (2006), 880-93.

Sarah Semple, 'Defining the OE *hearg*: a preliminary archaeological and topographic examination of *hearg* place-names and their hinterlands', *EME*, 15:4 (2007), 364-85.

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Katy Cubitt, 'Folklore and Historiography: Oral Stories and the Writing of Anglo-Saxon History', in E. Tyler and R. Balzaretta (eds), *Narrative and History in the Early Medieval West* (Turnhout, 2006), 189-223.

Beyond Bede: New Syntheses

John Blair, *The Church in Anglo-Saxon Society* (Oxford, 2005), chs 1-4.

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Richard Hoggett, *The Archaeology of Conversion in East Anglia* (Woodbridge, 2010).

Continental Studies – Aristocratic Social Strategy and the Church

M. Innes, *State and Society in the Early Middle Ages: The Middle Rhine Valley 400-1000* (Cambridge, 2000).

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