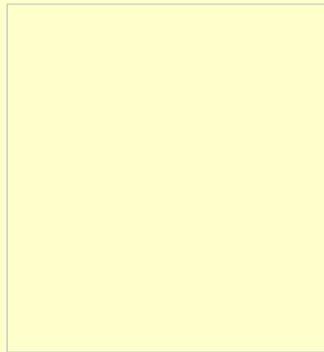


Manuscripts of the Anglo-Saxon Age



with Professor Michelle Brown

at Tranmer House, Sutton Hoo ([map](#))
on Saturday 6th March 2010

This study-day will examine the alchemy of change brought about by the coming of Christian literacy to Anglo-Saxon England through some of the remarkable books and documents that have survived. These include the Lindisfarne Gospels, the Benedictional of St Ethelwold, the Anglo-Saxon Chronicle and Beowulf. Their relationship to other media, such as the Sutton Hoo metalwork and the Ruthwell Cross, will be explored and some volumes will be excavated through the 'archaeology of the book' and interpreted in their historical and social contexts.

Provisional Programme

10.00	Coffee on arrival
10.15	Books in Britain, from Augustine to Alfred
11.15	Coffee
11.45	How manuscripts were made and used
12.45	Lunch break
14:00	Books in England, from Alfred to the Conquest
15:00	Tea break
15:15	Poems and Prayers, readings from manuscripts
16:15	Close

About Professor Michelle Brown

Michelle Brown is Professor of Medieval Manuscript Studies and course tutor to the History of the Book MA, Institute of English Studies, School of Advanced Study, University of London; she is also a Fellow of the Society of Antiquaries, an Outreach Officer for the British Library, as well as a freelance author, lecturer, and media consultant.

Some suggestions for further reading (useful but not essential)

- Alexander, J. J. G., *Insular Manuscripts, 6th to the 9th Century* (London 1978)
- Brown, M. P., *A Guide to Western Historical Scripts from Antiquity to 1600* (London 1990, 1994, 2nd ed. 1999)
- Brown, M. P., *Anglo-Saxon Manuscripts* (London 1991)
- Brown, M. P., *Understanding Illuminated Manuscripts: a Glossary of Technical Terms* (London 1994)
- Brown, M. P., *The British Library Guide to Writing and Scripts* (London 1998)

Brown, M. P. & P. Lovett, *The British Library Historical Source-Book for Scribes* (London 1999)
Brown, M. P., *Painted Labyrinth: the world of the Lindisfarne Gospels* (London 2003)
Brown, M. P., *The Lindisfarne Gospels: Society, Spirituality and the Scribe* (London 2003)
Brown, M. P., *How Christianity Came to Britain and Ireland* (Oxford 2006)
Brown, M. P., *Manuscripts from the Anglo-Saxon Age* (London 2006)
Dodwell, C. R., *Anglo-Saxon Art: a New Perspective* (Manchester 1982)
Hawkes, J. & S.Mills, (eds) *Northumbria's Golden Age* (Stroud 1999)
Henderson, G., *From Durrow to Kells, the Insular Gospel-books 650-800*, (London 1987)
Kendrick, T. D., *Anglo-Saxon Art to A.D. 900* (London 1938)
Ker, N., *A Guide to Anglo-Saxon Sites* (London 1982)
Levison, W., *England and the Continent in the Eighth Century* (Oxford 1946)
Mayr-Harting, H., *The Coming of Christianity to Anglo-Saxon England* (Oxford 1977)
Meehan, B., *The Book of Kells* (London 1994)
Meehan, B., *The Book of Durrow* (Dublin 1996)
Nordenfalk, C., *Celtic and Anglo-Saxon Painting* (London 1977)
Prescott, A., *The Benedictional of St Ethelwold* (London 1999)
Temple, E., *Anglo-Saxon Manuscripts, 900-1066* (London 1976)
Turner, D. H., L. Webster & J. M. Backhouse (eds), *The Golden Age of Anglo-Saxon Art, 966-1066* (London 1984)
Webster, L., & J. M. Backhouse (eds), *The Making of England, Anglo-Saxon Art and Culture AD 600-900* (London 1991)
Youngs, S. (ed.), *'The Work of Angels', Masterpieces of Celtic Metalwork, 6th-9th Centuries AD* (London 1989)

Bookings

Please phone or email to check the availability of places. This Study Days are £38 per person, which includes a full day of lectures, access to the NT site, parking, coffee and tea throughout the day, and access to the NT exhibition. Once you have reserved your place please send a cheque to confirm the booking. For your first booking please complete the [application form](#) to ensure that we have recorded your contact details correctly.

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Anglo-Saxon mercenaries had for many years fought in the Roman army in Britain, so they were not total strangers to the island. Their invasions were slow and piecemeal, and began even before the Roman legions departed. There is even some evidence to suggest that, initially, some Saxons were invited to help protect the country from invasion. Æ recaptured London from the Vikings and established a boundary between the Saxons and the Vikings - the area ruled by the Vikings was known as the Danelaw; strengthened his kingdom's defences by creating a series of fortresses (burhs) and a decent army; built ships against Viking sea attacks, so beginning the English navy; had books translated into English and promoted learning; founded monasteries Old English literature, also called Anglo-Saxon literature, literature written in Old English c. 650â€“c. 1100. For a description of this period in the context of the history of English literature, see [English literature: The Old English period](#). Read More on This Topic. [English literature: The Old English period](#). Æ Old

English poetry has survived almost entirely in four manuscripts: the Exeter Book, the Junius Manuscript, the Vercelli Book, and the Beowulf manuscript. Old English prose works include legal writings, medical tracts, religious texts, and translations from Latin and other languages. Particularly notable is the Anglo-Saxon Chronicle, a historical record begun about the time of King Alfred's reign (871–899) and continuing for more than three centuries. A large number of manuscripts remain from the Anglo-Saxon period, most of them written during the last 300 years (9th–11th century AD), in both Latin and the vernacular¹. Old English literature is among the oldest vernacular languages to be written down, second only to Gothic. Old English began, in written form, as a practical necessity after the Danish invasions. The Anglo-Saxon poems have been often compared with Homeric poems, as they also illustrate the features of the heroic age (Maurois: 1970, pp. 70-71). Old English poetry has survived for the most part in four manuscripts. The first manuscript is called the Junius manuscript (also known as the Caedmon manuscript), an illustrated poetic anthology. Anglo-Saxon Versions of Scripture (A.D. 600–1150). Detail from the title page of Matthew in the Lindisfarne Gospels. The story of the English Bible falls naturally into four periods corresponding to changes in the English language. During the seventh century the Anglo-Saxons were converted to Christianity by the efforts of two different groups of missionaries, which resulted in two different forms of Christianity in England. The one mission, sent from Rome, aimed at bringing the politically important southern part of England under the influence of the Pope. Nevertheless, from this period we have an historically important manuscript known as the Vespasian Psalter, which was written in the central part of England called Mercia.

The Anglo-Saxons first appeared on the historical scene as Germanic pagan pirates and mercenaries, moving into the declining Roman Empire in the 5th Century AD and forging a series of kingdoms which became 'England'. This new book provides an authoritative introduction to the art of book production in the Anglo-Saxon period and an historical overview of the period by means of its book culture, and illustrates in colour over 140 examples of the finest Anglo-Saxon books in The British Library and other major collections. ...more. Anglo-Saxons came from three powerful nations of Germans (Saxones, Angli and Iutae) to England in 600 A.D. Heroic poetry of surviving Anglo-Saxon literature tells about the Germanic origins of invaders. About 30,000 lines of Anglo-Saxon poetry have survived in four manuscripts-. Junius Manuscript (Caedmon manuscript): an illustrated poetic anthology. Exeter Book: also a poetic anthology. Vercelli Book: a mix of poetry and prose. The Anglo-Saxon era left a rich legacy of language and literature. The two most important influences on Anglo-Saxon (Old English) literature were the Germanic traditions of the Anglo-Saxons and the Christian traditions of the Roman church. Germanic TraditionsThe Anglo-Saxons brought their Germanic language, religion, warrior culture, and oral literary tradition to Britain. Later, as Christianity spread through Britain, literacy spread too, and poems were more likely to be recorded. In this age before printing presses, however, manuscripts had to be written out by hand, copied slowly and laboriously by scribes. Thus, only a fraction of Anglo-Saxon poetry has survived, in manuscripts produced centuries after the poems were originally composed. To coincide with the British Library's Anglo-Saxon Kingdoms exhibition "a feast of Anglo-Saxon art and treasures" an international conference was held earlier this month to showcase the very latest research on manuscripts from the period. Dr Colleen Curran shares 10 revelations, from the material used to create the huge Codex Amiatinus Bible to the surprisingly close ties between Anglo-Saxon England and the continent

The British Library Catalogue of Additions to the Manuscripts: The G.K. Chesterton Papers Additional February 2002 Â· Reference Reviews. William Baker.Â Join ResearchGate to discover and stay up-to-date with the latest research from leading experts in Manuscripts and many other scientific topics. Join for free. ResearchGate iOS App. Get it from the App Store now. Install. Keep up with your stats and more. Angles and Saxon came from the territory of Germany and Denmark. Saxon made their homes in Sussex (South Saxons), Essex (East Saxons), Midlesex (Middle Saxons), Wessex (West Saxons). Angles settled in East Anglia: Norfolk (North folk), Suffolk (South folk) and Lincolnshire. The British Celts fought the Germanic tribes, but Anglo-Saxon army was well organized, they were very strong and warlike and it was hard to resist them.Â The Anglo-Saxon period gave rise to the English spoken language as well as the spread of the written English. Writing came with the introduction of Christianity. There appeared professional poets, and in 7th century the greatest monument to Anglo-Saxon poetry â€œ the Poem of Beowulfâ€ was created. More Illuminated Manuscripts pages. Viking Age Compendium catalogues of Manuscripts & Art: Viking Age Compendium catalogues of Manuscripts & Art: The following list of manuscripts is based on the work of Elzbieta Temple who listed in chronological order every known illuminated manuscript from AD900 â€œ 1066 [TEMPLE 1976]. Each manuscript below is shown with its corresponding Temple number to aid in referencing. Two good sources for complete facsimiles are Ohlgrenâ€™s â€œ Anglo-Saxon Textual Illustrationâ€™ and