DOWNLOAD PDF CULTURE OF TRANSLATION IN ANGLO-SAXON ENGLAND

Chapter 1 : Anglo-Saxon - English to English Translation

Translation was central to Old English literature as we know it. Most Old English literature, in fact, was either translated or adapted from Latin sources, and this is the first full-length study of Anglo-Saxon translation as a cultural practice.

Expanding the world into first global age Anglo-Saxon Culture Anglo-Saxon Culture The Anglo-Saxons were Germanic barbarians who invaded Britain and took over large parts of the island in the centuries following the withdrawal of the Roman Empire. They were initially less gentrified than other post-Roman barbarian groups such as the Franks or Ostrogoths because they had less contact with Mediterranean civilization. The Anglo-Saxons were originally pagan in religion. German tribal affiliations were loose and the original invaders included people from other Germanic groups as well. Although some of the early Anglo-Saxon invaders had Celtic-influenced names, such as Cedric, the founder of the house of Wessex, the Anglo-Saxons had a pronounced awareness of them-selves as different from the peoples already inhabiting Britain. Their takeover led to the integration of Britain into a Germanic world. Unlike other groups such as the Franks they did not adopt the language of the conquered Celtic and Roman peoples, but continued speaking a Germanic dialect. The early Anglo-Saxons highly valued courage and skill in battle, as reflected in the most significant surviving Anglo-Saxon poem, Beowulf. Their pagan religion was marked by a strong sense of fatalism and doom, but also by belief in the power of humans to manipulate super-natural forces through spells and charms. They shared a pantheon with other Germanic peoples, and many Anglo-Saxon royal houses boasted descent from Woden, chief of the Gods. Their religion was not oriented to an afterlife, although they may have believed in one. The Anglo-Saxons strongly valued familial tiesâ€"the kinless man was an object of pity. If an Anglo-Saxon was killed, it was the duty of his or her family to attain vengeance or a monetary payment, weregild, from the killer. Anglo-Saxon kinship practices differed from those of the Christian British, adding to the difficulty of the assimilation of the two groups. Anglo-Saxons also had relatively easy divorce customs. The cultural differences between the Britons and the Anglo-Saxons were particularly strong in the field of religion, as British Christians despised Anglo-Saxon paganism. The Anglo-Saxons reciprocated this dislike and did not assimilate as did continental Germanic groups. The extent to which the Anglo-Saxons simply displaced the British as opposed to the British assimilating to AngloSaxon culture remains a topic of debate among historians and archeologists of post-Roman Britain. The conversion of the Anglo-Saxons to Christianity owed more to missionary efforts from Ireland and Rome than it did to the indigenous British Church. Paganism held out longest among the common people and in the extreme south, in Sussex and the Isle of Wight. Some Anglo-Saxons were not converted until the middle of the eighth century. Some peculiar relics of paganism held out for centuries. For example Christian Anglo-Saxon kings continue to trace their descent from Woden long after conversion. The church waged a constant struggle against such surviving pagan Anglo-Saxon customs as men marrying their widowed stepmothers. Not until the Synod of Whitby in did the Anglo-Saxon church firmly commit to the Roman obedience. Conversion led to the opening of Anglo-Saxon England, until then a rather isolated culture, to a variety of foreign influences, particularly emanating from France and the Mediterranean. The leader of the missionary effort sent by Rome to Kent to begin the conversion, Augustine, was an Italian, and the most important archbishop of Canterbury in the following decades, Theodore, was a Greek from Cilicia in Asia Minor. Pilgrimages were also important in exposing Anglo-Saxons to more developed cultures. The first recorded visit of an Anglo-Saxon to Rome occurred in and was followed by thousands of others over the centuries. Since pilgrims needed to travel through France to get to Italy and other Mediterranean pilgrimage sites, pilgrimage also strengthened ties between Gaul and Britain. Anglo-Saxon churchmen found out about innovations or practices in other places, such as glass windows in churches, and came back to England eager to try them out. Despite these influences, Anglo-Saxon Christianity also drew from Germanic culture. Like other Germanic peoples the Anglo-Saxons tended to view the Bible and the life of Christ through the lens of the heroic epic. Christ was portrayed as an epic hero, as in

one of the greatest Anglo-Saxon religious poems, The Dream of the Rood. The Dream of the Rood recounts the Crucifixion from the seldom-used point of view of the cross itself, and represents Christ as a young hero and the leader of a group of followers resembling a Germanic war band. Another remarkable example of the blending of Germanic and Christian traditions is the longest surviving Anglo-Saxon poem, the epic Beowulf. As the Anglo-Saxon Church moved away from dependence on outside forces, Irish or Roman, in the seventh and eighth centuries, the Christian Anglo-Saxon kingdoms produced their own saints, mostly from the upper classes. Anglo-Saxon saints such as Cuthbert d. The highest point of Anglo-Saxon Christian culture was the Northumbrian Renaissance, an astonishing flowering of culture and thought in a poor borderland society. Northumbria was a kingdom in the north of the area of Anglo-Saxon settlement, an economically backward and primitive society even compared to the rest of early medieval Europe. It was also a place where Continental and Irish learning met. The Northumbrian Renaissance was based in monasteries, and its most important representative was the monk Bede, a historian, chronographer, and hagiographer. Another Northumbrian was Caedmon, the first Anglo-Saxon Christian religious poet whose works survive. Northumbria also displayed a rich body of Christian art, incorporating Anglo-Saxon and Celtic artistic influences, and some from foreign countries as far away as the Byzantine empire. An enormous amount of monastic labor went into the production of manuscripts. Despite the importance of Northumbrian Renaissance, Northumbria was not the only place where Christian culture reached a high point. Anglo-Saxons, in alliance with the papacy, were concerned to spread the Christian method to culturally related peoples in Germany. The principal embodiment of this effort was the missionary Wynfrith, also known as St. Boniface â€" , who was born in Wessex. His religious efforts began with assisting a Northumbrian missionary in an unsuccessful mission to the Frisians. He then went to Rome to receive authority from the pope. Boniface made many missionary journeys into Germany, where he became known for converting large numbers of Germans, and for a physical, confrontational missionary style that included chopping down the sacred trees that were a feature of Germanic paganism. Many English people followed Boniface to Germany, where they exerted a strong influence on the development of German Christianity. Boniface was also responsible for a reorganization of the Frankish Church to bring it more firmly under papal control. On another journey to Frisia angry pagans killed him. Anglo-Saxons, along with other people from the British Isles, were also prominent in the circle of learned men at the court of Charlemagne. This high point of Anglo-Saxon Christian culture was terminated by the series of Viking raids and invasions beginning in the late eighth century. Unlike Christian Anglo-Saxon warriors, who usually respected monasteries, the pagan Vikings saw them as rich repositories of treasure, and monastic life virtually disappeared from the areas under Scandinavian control. By the ninth century the leader of the English resurgence, King Alfred the Great of Wessex, lamented the passing of the golden age of English Christianity, claiming that there was hardly any one in England who could understand the Latin of the mass book. Alfred, an unusually learned king who had visited the European continent, made various attempts to restore English monasticism and learned culture. The period also saw the beginnings of the Anglo-Saxon Chronicle, a record of current events kept in Anglo-Saxon, eventually at monasteries. There was very little parallel for this elsewhere in Christian Europe at the time, when learned writing was almost entirely restricted to Latin. The unification of England did not end the Scandinavian impact on English culture, which revived with the conquest of England by the Danish king Canute in the 11th century. Canute, a Christian, respected the church and English institutions, and his reign was not destructive as the early Viking conquests had been. Scandinavian influence was particularly marked on the English language. Since it was already similar to the Scandinavian tongues, Anglo-Saxon or Old English adopted loanwords much more easily than did Celtic languages such as Irish. Since it was necessary to use English as a means of communication between people speaking different Germanic tongues, many complex features of the language were lost or simplified. English would make less use of gender and case endings than other Germanic or European languages. Although Alfred had hoped to revive English monasticism, the true recreation of monastic communities would only occur in the s, with royal patronage and under the leadership of Dunstan, a man of

royal descent who became archbishop of Canterbury and a saint. The English monastic revival was associated with the revival of Benedictine monasticism on the Continent, and the new monasteries followed the Rule of St. Monasteries dominated the church in the united Anglo-Saxon kingdoms , with most bishops coming from monastic backgrounds and often serving as royal advisors. The church generally prospered under the Eglish kingsâ€"large cathedrals were built or rebuilt after the damage of the Scandinavian invasions. The copying and illumination of manuscripts was also revived, and reached a high degree of artistic excellence in Winchester. Continental influences preceded the Norman Conquest of England in Although Anglo-Saxon culture was displaced from its position of supremacy after the Norman Conquest of , it did not disappear. At least one version of the Anglo-Saxon Chronicle continued to be compiled for nearly a century, and Anglo-Saxon poetry continued to be composed.

Chapter 2 : History of Anglo-Saxon England - Wikipedia

Translation theories have proliferated in the past few decades, though they rarely take cognisance of the uniquely interesting, essentially bilingual, situation in Anglo-Saxon England, and in turn Old English specialists tend not to take a global, fully theorised view on such matters, or do not treat them at length.

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 3 : Anglo-Saxons - Wikipedia

Robert Stanton, The Culture of Translation in Anglo-Saxon England. Woodbridge, Eng., and Rochester, N.Y.: Boydell and Brewer, Pp. x, ; 9 black-and-white.

The ties of loyalty were to the person of a lord, not to his station. There was no real concept of patriotism or loyalty to a cause. This explains why dynasties waxed and waned so quickly. A kingdom was only as strong as its war-leader king. There was no underlying administration or bureaucracy to maintain any gains beyond the lifetime of a leader. Their role instead was to uphold and clarify previous custom. The first act of a conquering king was often to assure his subjects that he would uphold their ancient privileges, laws, and customs. King Edgar making an offering The king and religion Although the person of the king as a leader could be exalted, the office of kingship was not in any sense as powerful or as invested with authority as it was to become. One of the tools kings used was to tie themselves closely to the new Christian church. Wergelds The ties of kinship meant that the relatives of a murdered person were obliged to exact vengeance for his or her death. This led to bloody and extensive feuds. As a way out of this deadly and futile custom the system of wergelds was instituted. This value could also be used to set the fine payable if a person was injured or offended against. Robbing a thane called for a higher penalty than robbing a ceorl. On the other hand, a thane who thieved could pay a higher fine than a ceorl who did likewise. This emphasis on social standing led to an interesting court system. The courts did not attempt to discover the facts in a case; instead, in any dispute it was up to each party to get as many people as possible to swear to the rightness of their case. The word of a thane counted for that of six ceorls. It was assumed that any person of good character would be able to find enough people to swear to his innocence that his case would prosper. The role of women Anglo-Saxon society was decidedly patriarchal, but women were in some ways better off than they would be in later times. A woman could own property in her own right. She could and did rule a kingdom if her husband died. She could not be married without her consent and any personal goods, including lands, that she brought into a marriage remained her own property. If she were injured or abused in her marriage her relatives were expected to look after her interests.

Chapter 4 : Epic World History: Anglo-Saxon Culture

Translation was central to Old English literature as we know it. Most Old English literature, in fact, was either translated or adapted from Latin sources, and this is the first full-length study of Anglo-Saxon translation as a cultural practice. This 'culture of translation' was characterised by.

Chapter 5 : The Culture of Translation in Anglo-Saxon England - Robert Stanton - Google Books

the culture of translation in anglo saxon england Download The Culture Of Translation In Anglo Saxon England ebook PDF or Read Online books in PDF, EPUB, and Mobi Format. Click Download or Read Online button to THE CULTURE OF TRANSLATION IN ANGLO SAXON ENGLAND book pdf for free now.

Chapter 6 : Anglo-Saxon England - culture and society

On the one hand, the translation is quite close, which is rather natural considering the high status of Historia Ecclesiastica in Anglo-Saxon England.

Chapter 7 : Books should be free for everyone: The Culture of Translation in Anglo-Saxon England

Noun 1. a native or inhabitant of England prior to the Norman conquest (hypernym) English person (class) Anglo-Saxon deity 2. a person of Anglo-Saxon (especially British) descent whose native tongue is English and whose culture is strongly influenced by English culture as in WASP for `White Anglo-Saxon Protestant'; "this Anglo-Saxon view of things".

Chapter 8 : Translation of Anglo-Saxon in English

Culture, Literature and Language as it relates to understanding Anglo-Saxon England and the people who made up Anglo-Saxon England. You will be expected to learn rudimentary Anglo-Saxon translation and language skills, study Anglo-Saxon history and culture, and engage with Anglo-Saxon Texts in a number of ways.

Chapter 9 : The culture of translation in Anglo-Saxon England - ECU Libraries Catalog

Timeline of Anglo-Saxon England Notes [edit] ^ Throughout this article Anglo-Saxon is used for Saxon, Angle, Jute or Frisian unless it is specific to a point being made; "Anglo-Saxon" is used when the culture is meant as opposed to any ethnicity.