

# DOWNLOAD PDF THE LAWS OF EDWARD THE ELDER AND OF AETHELSTAN

## Chapter 1 : THE LAWS OF INE AND OF ALFRED - University Publishing Online

*Edward the Elder (c. - 17 July ) was King of the Anglo-Saxons from until his death. He was the elder son of Alfred the Great and his wife blog.quintoapp.com Edward succeeded to the throne, he had to defeat a challenge from his cousin Æthelwold, who had a strong claim to the throne as the son of Alfred's elder brother and predecessor, Æthelred.*

If the king calls his leod to him, and any one there do them evil, let him compensate with a twofold bot, and fifty shillings to the king. If a freeman steal from the king, let him pay ninefold. If any one slay a freeman, fifty shillings to the king, as drihtinbeah. If a freeman steal from a freeman, let him make threefold bot; and let the king have the wite and all the chattels. If she be a grinding slave, let him pay a bot of twenty-five shillings. The third class twelve shillings. If a man furnish weapons to another where there is strife, though no evil be done, let him make bot with six shillings. If wegreaf be done, let him make bot with six shillings. If the man be slain, let him make bot with twenty shillings. If a man slay another, let him make bot with a half leodgeld of shillings. If any one thrust through the riht hamscyld, let him adequately compensate. If there be a feahfang, let there be fifty scaetts for bot. If there be an exposure of the bone, let bot be made with three shillings. If there be an injury of the bone, let bot be made with four shillings. If the outer hion be broken, let bot be made with ten shillings. If it be both, let bot be made with twenty shillings. If a shoulder be lamed, let bot be made with thirty shillings. If an ear be struck off, let bot be made with twelve shillings. If the other ear hear not, let bot be made with twenty-five shillings. If an ear be pierced, let bot be made with three shillings. If an ear be mutilated, let bot be made with six shillings. If an eye be struck out, let bot be made with fifty shillings. If the mouth or an eye be injured, let bot be made with twelve shillings. If the nose be pierced, let bot be made with nine shillings. If it be one ala, let bot be made with three shillings. If both be pierced, let bot be made with six shillings. If the nose be otherwise mutilated, for each let bot be made with six shillings. If it be pierced, let bot be made with six shillings. Let him who breaks the chin-bone pay for it with twenty shillings. For each of the four front teeth, six shillings; for the tooth which stands next to them four shillings; for that which stands next to that, three shillings; and then afterwards, for each a shilling. If the speech be injured, twelve shillings. If the collar-bone be broken, let bot be made with six shillings. Let him who stabs another through an arm, make bot with six shillings. If a thumb be struck off, twenty shillings. If a thumb nail be off, let bot be made with three shillings. If the shooting [i. If the middle finger be struck off, let bot be made with four shillings. If the gold [i. If the little finger be struck off, let bot be made with eleven shillings. For every nail, a shilling. For the smallest disfigurement of the face, three shillings: If any one strike another with his fist on the nose, three shillings. If there be a bruise, a shilling; if he receive a right hand bruise, let him [the striker] pay a shilling. If the bruise be black in a part not covered by the clothes, let bot be made with thirty scaetts. If it be covered by the clothes, let bot for each be made with twenty scaetts. If the belly be wounded, let bot be made with twelve shillings; if it be pierced through, let bot be made with twenty shillings. If any one be gegemed, let bot be made with thirty shillings. If any one be cear-wund, let bot be made with three shillings. If a thigh be broken, let bot be made with twelve shillings; if the man become halt, then the friends must arbitrate. If a rib be broken, let bot be made with three shillings. If a thigh be pierced through, for each stab six shillings; if the wound be above an inch, a shilling; for two inches, two; above three, three shillings. If a sinew be wounded, let bot be made with three shillings. If a foot be cut off, let fifty shillings be paid. If a great toe be cut off, let ten shillings be paid. For each of the other toes, let one-half be paid, like as it is stated for the fingers. If the nail of a great toe be cut off, thirty scaetts for bot; for each of the others, make bot with ten scaetts. If a man buy a maiden with cattle, let the bargain stand, if it be without guile; but if there be guile, let him bring her home again, and let his property be restored to him. If she bear a live child, let her have half the property; if the husband die first. If she wish to go away with her children, let her have half the property. If the husband wish to have them, let her portion be as one child. If she bear no child, let her paternal kindred have the fioh and the morgengyft. If a man carry off a maiden by force, let him pay fifty shillings to the owner, and

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afterwards buy the object of his will of the owner. If she be betrothed to another in money, let him make bot with twenty shillings. If she become gaengang, thirty-five shillings; and fifteen shillings to the king. If the slayer escape, let him add a fourth manwyrth, and let him prove, with good aewdas, that he could not obtain the slayer. If the slayer escape, let the owner pay for him with two manwyrths; and let him prove, with good aewdas, that he could not obtain the slayer. If a freeman steal a man; if the man return, and denounce him before the stermelda; let him clear himself, if he be able, and let him have the number of free aewda-men, and one with himself in the oath, each at the tun to which he belongs; if he be unable, let him pay. There the great men decreed, with the suffrages of all, these dooms, and added them to the lawful customs of the Kentishmen, as it hereafter said and declared. Let the word of a bishop and of the king be, without an oath, incontrovertible. Let a priest clear himself by his own sooth, in his holy garment before the altar, thus saying: Let a clerk clear himself with four of his fellows, and he alone with his hand on the altar, let the others stand by, make the oath. Let a ceorlish man clear himself with four of his fellows at the altar; and let the oath of all these be incontrovertible; then is the church canne right. The Lord spoke these words to Moses, and thus said: I led you out of the land of the Egyptians, and of their bondage. Of oaths and of weds. At the first we teach, that it is most needful that every man warily keep his oath and his wed. If any one be constrained to either of these wrongfully, either to treason against his lord, or to any unlawful aid; then it is juster to belie than to fulfil. If he must be forced to this, and he otherwise will not, if they bind him, let him forfeit his weapons and his property. If he be slain, let him lie uncompensated. If he flee thereout before the time, and he be taken, let him be in prison forty days, as he should before have been. If during this space, any one harm him by blow, or by bond, or wound him, let him make bot for each of these according to regular usage, as well with wer as with wite: Of plotting against a lord. We also ordain to every church which has been hallowed by a bishop, this fryth: If the brethren have further need of their church, let them keep him in another house, and let not that have more doors than the church. Let the churchaldor take care that during this term no one give him food. If he himself be willing to deliver up his weapons to his foes, let them keep him thirty days, and then let them give notice of him to his kinsmen. It is also churchfryth: He who steals on Sunday, or at Yule, or at Easter, or on Holy Thursday, and on Rogation days; for each of these we will that the bot be twofold, as during Lent-fast. Of stealing in a church. If any one thieve aught in a church, let him pay the angylde, and the wite, such as shall belong to the angylde; and let the hand be struck off with which he did it. If he will redeem the hand, and that be allowed him, let him pay as may belong to his wer. If he escape, and be taken again, let him pay for himself according to his wergeld, and make bot for the offence, as well wer as wite, according as he may have wrought. Of fornication with a nun. If she live longer than he who carried her off, let her not have aught of his property. If she bear a child, let not that have of the property more than the mother. Of those men who lend their weapons for man-slaying. If any one lend his weapon to another that he may kill some one therewith, they may join together if they will in the wer. If they will not join together, let him who lent the weapon pay of the wer a third part, and of the wite a third part. If he be willing to justify himself, that he knew of no ill-design in the loan; that he may do.

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## Chapter 2 : Project MUSE - The History of English Law before the Time of Edward I

*According to William of Malmesbury, Æthelstan was thirty years old when he came to the throne in 927, which would mean that he was born around 897. He was the oldest son of Edward the Elder and also the tallest.*

Atheling[ change change source ] Edward was the son of Alfred the Great and Ealhswith. There, in a ceremony, he was given a sword, belt and given the rank of consul. By a past agreement Alfred had control of most of the royal estates. He could leave all or some to Edward. In the s, Alfred made a will giving most of the royal estates to his son Edward, and left his two nephews only modest lands in the eastern part of the realm. This meant that if Ethelhelm were selected as king over Edward, he might not have enough income to support himself as king. He left behind a nun he had abducted. Athelwold was accepted by the Danes of Northumbria. There he was elected King of York. In response Edward led his army into East Anglia and destroyed the countryside. Edward ordered his troops to retire back to Wessex, but the Kentish men disobeyed his orders and stayed behind. In the battle that followed, Ethelwald was killed. Discovered in Rome, now in the British Museum. Edward continued his wars against the Danes. She had married Ethelred of Mercia and at his death she became the leader of the Mercians. Together Edward and Ethelflaeda defeated the Danes in numerous battles. This was what her father Alfred the Great had done on the Wessex borders with the Danish held territories. Not just for defense of his own lands he used them to hold captured lands. So much so they quit raiding into Wessex and Mercia. He brought Strathclyde and parts of Northumbria under his control. He also brought Mercia under his direct rule after his sister Ethelflaeda died. But by the end of his reign he had control of all lands south of the River Humber. Edward died 17 July

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## Chapter 3 : A Timeline of the main events in the life of Edward the Elder, King of the Angles and Saxons

*The most impressive contribution to the bibliography of Anglo-Saxon legal sources since Thorpe and Liebermann, this edition contains the texts of the Kentish laws, the laws of Ine and Alfred the Great, treaties with the Danes, and the laws of Edward the Elder and Aethelstan.*

When he was only four years old, his father took himself a wife and Aethelstan was sent away to be brought up by his aunt, Aethelflaed, the powerful Lady of the Mercians, at the Royal courts of Tamworth and Gloucester. Aethelflaed had died some years before, and it appears that Edward may have intended his kingdom to be divided between Aethelstan in Mercia and his eldest legitimate son, Aelfweard, in Wessex. Alternatively, when Aelfweard succeeded, the Mercians may simply have rejected him. Aethelstan was now King of all England, but he faced further opposition from an otherwise unknown prince named Alfred. Possibly he was a grandson of King Aethelred I. Eventually however, Aethelstan was secure enough to hold his coronation ceremony, and he was crowned at Kingston in the September of the following year. Aethelstan soon set about consolidating his position in England. Aethelstan was forced to move north to re-assert his influence over, if not his control of, Norse York. His mighty army swept across York and Northumbria, expelling the new king, Olaf Sigtryggson. The Welsh rulers, this time including the Gwynedd king, re-attested their loyalty by attending Aethelstan at the English court, four years later. They were later followed by King Tewdr of Brycheiniog. Whether the plot simply failed or was uncovered is not clear, but in AD 924, the men of Wessex seem to have broken out into open rebellion for there was "disturbance in the kingdom". It has been suggested that, after this event, Aethelstan deliberately refrained from acquiring a direct heir to his kingdom, so that the two parties would reconcile after his death. For, the following year, he broke their seven-year peace and attacked England. They ravaged the northern kingdom as far as Dunottar near Aberdeen, while the naval force sailed to Caithness! A great invasion army marched south, but Aethelstan was ready for them and the Northerners were soundly defeated at the Battle of Brunanburgh. Aethelstan was now effect overlord of all Britain and he even claimed such a title on his coinage and in his Royal charters. Between AD 924 and 939, his charters were written by a single man, perhaps a royal scribe. Seven of his lawcodes also survive. Four were officially drawn up for the King himself: It is not surprising that foreign scholars flocked to such a highly ordered Royal Court: King Aethelstan had even more European contacts than his grandfather, Alfred the Great. He married off four of his half-sisters to noble continental families, including a German Emperor and a Frankish King. When the latter, Charles the Simple, was imprisoned by his enemies, his wife, Edith, brought their son and heir, Prince Louis, to England. Aethelstan was a religious man who patronised a number of Wessex monasteries. He founded Muchelney Abbey in Somerset, for example. His generosity to the Church was well-known, not just in terms of money, but books and other holy treasures. Aethelstan was also an enthusiastic relic collector and sent out agents across Europe to acquire them. Milton Abbey in Dorset was especially pleased with his gift of St. He died on 27th October AD 939 and was buried, not in the family mausoleum in Winchester, but at his favourite abbey at Malmesbury. A medieval tomb bearing his effigy can still be seen there today. Aethelstan was succeeded by his half-brother, Edmund.

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## Chapter 4 : Edward the Elder - Infogalactic: the planetary knowledge core

*written code of laws, face minted on coin, book about him, created school for eldermen (top advisors), expanded his control over wessex, sussex, and kent battle of brunanburh is fought and won by aethelstan and edmund.*

Other narrative sources from across Europe , though, provide more information. William of Malmesbury , however, writing in the early 12th century, provides the greatest detail. Documentary sources come in the form of charters and laws. Charters exist that tell about where Athelstan was, who was with him, and to whom he was granting land. Non-written sources are also available. For instance, coins give Athelstan a title revealing how widespread he or rather the minters felt his reign extended: There are also the manuscripts and relics Athelstan collected and donated; many of the former contain notices giving the details of these donations. His father succeeded, after some difficulty, to the Kingdom of the Anglo-Saxons formed by Alfred. Athelstan was fostered by his aunt in Mercia, perhaps as a method of encouraging Mercian loyalty to the West Saxon dynasty. His kinsman, perhaps brother, Gofraid , who had remained as his deputy in Dublin , came from Ireland to take power in York, but failed. This bold move brought the whole of England under one ruler for the first time, although this unity did not become permanent until In less than a decade, the kingdom of the English had become by far the greatest power in the British Isles , perhaps stretching as far north as the Firth of Forth. Initially the other rulers in Great Britain seem to have submitted to Athelstan at Bamburgh: William of Malmesbury adds that Owain of Strathclyde was also present. According to William of Malmesbury, Athelstan had the kings of the North British meaning the Welsh submit to him at Hereford , where he exacted a heavy tribute from them. From Mercia the army went north, stopping at Chester-le-Street , before resuming the march accompanied by a fleet of ships. A negotiated settlement may have ended matters: His return to England less than two years later would be in very different circumstances. When reporting the battle, the Anglo-Saxon Chronicle abandons its usual terse style in favour of a heroic poem vaunting the great victory. In this the "hoary" Constantine, by now around 60 years of age, is said to have lost a son in the battle, a claim which the Chronicle of the Kings of Alba confirms. The Annals of Clonmacnoise give his name as Cellach. For all its fame, the site of the battle is uncertain and several sites have been advanced, with Bromborough on the Wirral the most favoured location. He was succeeded by his brother Edmund the Elder , then aged This points towards an increasing stratification of English society, a development that can possibly be traced from earliest Anglo-Saxon times right up to the Norman Conquest and beyond. To examine each in detail would take too much space here, but two viewpoints summarise the arguments around them. Patrick Wormald , who has argued that written law had little practical use in Anglo-Saxon England , states that there is little homogeneity to the laws, and that the sporadic nature of them indicate little sign of a coherent system based on written law. Kirby argued that Athelstan was repressing the Welsh kings, keeping them close in order to maintain their loyalty. Yet it is also possible that some Welsh kings, in particular Hywel Dda , were benefiting from this relationship. Hywel may have been influenced by English ideas of kingship - he is the first Welsh king associated with a major Welsh law code, and a coin, minted at Chester , carries his name. His half-sisters married into European noble families. Athelstan might have considered his rule in some way imperial: According to William of Malmesbury , relics such as the Sword of Constantine Emperor of Rome and the Lance of Charlemagne first Holy Roman Emperor came to Athelstan, suggesting that he was in some way being associated with past great rulers. Although he established many alliances through his family, he had no children of his own. Athelstan was religious and gave generously to the church in Wessex , and when he died in at Gloucester he was buried at his favourite abbey Malmesbury rather than with his family at Winchester. Though his tomb is still there, his body was lost centuries later. There is nothing in the tomb beneath the statue, the relics of the king having been lost in the Dissolution of the Monasteries in by King Henry VIII. In Malmesbury , his name lives on into the 20th and 21st centuries, with everything from a bus company and a second-hand shop to several roads and streets, as well as the Care Home opened in , named after him. His

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patronage of the abbey, and his gift of freemen status to the town also lives on with the Warden and Freemen of Malmesbury. He was succeeded by his younger half-brother , King Edmund I of England.

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## Chapter 5 : Edward the Elder | Historipedia Official Wiki | FANDOM powered by Wikia

*Edward, known as Edward The Elder, became King of the Angles and Saxons. (during) Edward's cousin, Aethelwold rose up against Edward, challenging him for the throne, and took Wimborne in Dorset, the place where is father, King Aethelred, was buried.*

The body of legal rules and customs which obtained in England before the Norman conquest constitutes, with the Scandinavian laws, the most genuine expression of Teutonic legal thought. Canterbury was not a see formed in a Roman province in the same sense as Tours or Reims. One of the striking expressions of this Teutonism is presented by the language in which the Anglo-Saxon laws were written. They are uniformly worded in English, while continental laws, apart from the Scandinavian, are all in Latin. The English dialect in which the Anglo-Saxon laws have been handed down to us is in most cases a common speech derived from West Saxon—naturally enough as Wessex became the predominant English state, and the court of its kings the principal literary centre from which most of the compilers and scribes derived their dialect and spelling. At the conquest, Latin takes the place of English in the compilations made to meet the demand for Anglo-Saxon law texts as still applied in practice. It is easy to group the Anglo-Saxon laws according to the manner of their publication. They would fall into three divisions: The second division is formed by the convention between the English and the Welsh Dunsætas, the law of the Northumbrian priests, the customs of the North people, the fragments of local customs entered in Domesday Book. The third division would consist of the collections of the so-called Pseudo-leges Canuti, the laws of Edward the Confessor, of Henry I. A fourth group might be made of the charters, as they are based on Old English private and public law and supply us with most important materials in regard to it. Looking somewhat deeper at the sources from which Old English law was derived, we shall have to modify our classification to some extent, as the external forms of publication, although important from the point of view of historical criticism, are not sufficient standards as to the juridical character of the various kinds of material. Direct statements of law would fall under the following heads, from the point of view of their legal origins: The kings endeavour, with the help of secular and clerical witan, to introduce new rules and to break the power of long-standing customs. There are, however, no outward signs enabling us to distinguish conclusively between both categories of laws in the codes, nor is it possible to draw a line between permanent laws and personal ordinances of single sovereigns, as has been attempted in the case of Frankish legislation. Even in the course of a general survey of the legal lore at our disposal, one cannot help being struck by peculiarities in the distribution of legal subjects. Matters which seem to us of primary importance and occupy a wide place in our law-books are almost entirely absent in Anglo-Saxon laws or relegated to the background. While it is impossible to give here anything like a complete or exact survey of the field—a task rendered almost impossible by the arbitrary manner in which paragraphs are divided, by the difficulty of making Old English enactments fit into modern rubrics, and by the necessity of counting several times certain paragraphs bearing on different subjects—a brief statistical analysis of the contents of royal codes and laws may be found instructive. We find roughly paragraphs devoted to criminal law and procedure as against 91 concerned with questions of private law and civil procedure. Of the criminal law clauses, as many as are taken up with tariffs of fines, while 80 treat of capital and corporal punishment, outlawry and confiscation, and include rules of procedure. On the private law side 18 clauses apply to rights of property and possession, 13 to succession and family law, 37 to contracts, including marriage when treated as an act of sale; 18 touch on civil procedure. A subject which attracted special attention was the law of status, and no less than paragraphs contain disposition dictated by the wish to discriminate between the classes of society. Questions of public law and administration are discussed in clauses, while concern the Church in one way or another, apart from purely ecclesiastical collections. In the public law division it is chiefly the power, interests and privileges of the king that are dealt with, in roughly 93 paragraphs, while local administration comes in for 39 and purely economic and fiscal matter for 13 clauses. Police regulations are very much to the fore and occupy

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no less than 72 clauses of the royal legislation. As to church matters, the most prolific group is formed by general precepts based on religious and moral considerations, roughly , while secular privileges conferred on the Church hold about 62, and questions of organization some 20 clauses. The statistical contrasts are especially sharp and characteristic when we take into account the chronological sequence in the elaboration of laws. It reappears in some strength in the code of Canute, but the latter is chiefly a recapitulation of former enactments. As regards status, the most elaborate enactments fall into the period preceding the Danish settlements. After the treaties with the Danes, the tendency is to simplify distinctions on the lines of an opposition between twelvehynd-men and twyhynd-men, paving the way towards the feudal distinction between the free and the unfree. In the arrangements of the commonwealth the clauses treating of royal privileges are more or less evenly distributed over all reigns, but the systematic development of police functions, especially in regard to responsibility for crimes, the catching of thieves, the suppression of lawlessness, is mainly the object of 10th and 11th century legislation. This sketch would, of course, have to be modified in many ways if we attempted to treat the unofficial fragments of customary law in the same way as the paragraphs of royal codes, and even more so if we were able to tabulate the indirect evidence as to legal rules. But, imperfect as such statistics may be, they give us at any rate some insight into the direction of governmental legislation. What is its position in the legal history of Germanic nations? How far has it been influenced by non-Germanic elements, especially by Roman and Canon law? The oldest Anglo-Saxon codes, especially the Kentish and the West Saxon ones, disclose a close relationship to the barbaric laws of Lower Germany—those of Saxons, Frisians, Thuringians. We find a division of social ranks which reminds us of the threefold gradation of Lower Germany edelings, frilings, lazzen—eorls, ceorls, laets , and not of the twofold Frankish one ingenui Franci, Romani , nor of the minute differentiation of the Upper Germans and Lombards. Frankish law becomes a powerful modifying element in English legal history after the Conquest, when it was introduced wholesale in royal and in feudal courts. The Scandinavian invasions brought in many northern legal customs, especially in the districts thickly populated with Danes. But, on the whole, the introduction of Danish and Norse elements, apart from local cases, was more important owing to the conflicts and compromises it called forth and its social results, than on account of any distinct trail of Scandinavian views in English law. The Scandinavian newcomers coalesced easily and quickly with the native population. The direct influence of Roman law was not great during the Saxon period: But indirectly Roman law did exert a by no means insignificant influence through the medium of the Church, which, for all its insular character, was still permeated with Roman ideas and forms of culture. Yet in this respect also the Norman Conquest increased the store of Roman conceptions by breaking the national isolation of the English Church and opening the way for closer intercourse with France and Italy. It would be useless to attempt to trace in a brief sketch the history of the legal principles embodied in the documents of Anglo-Saxon law. But it may be of some value to give an outline of a few particularly characteristic subjects. Folk-right is the aggregate of rules, formulated or latent but susceptible of formulation, which can be appealed to as the expression of the juridical consciousness of the people at large or of the communities of which it is composed. It is tribal in its origin, and differentiated, not according to boundaries between states, but on national and provincial lines. There may be the folk-right of West and East Saxons, of East Angles, of Kentish men, Mercians, Northumbrians, Danes, Welshmen, and these main folk-right divisions remain even when tribal kingdoms disappear and the people is concentrated in one or two realms. The chief centres for the formulation and application of folk-right were in the 10th and 11th centuries the shire-moots, while the witan of the realm generally placed themselves on the higher ground of State expediency, although occasionally using folk-right ideas. The older law of real property, of succession, of contracts, the customary tariffs of fines, were mainly regulated by folk-right; the reeves employed by the king and great men were supposed to take care of local and rural affairs according to folk-right. The law had to be declared and applied by the people itself in its communities, while the spokesmen of the people were neither democratic majorities nor individual experts, but a few leading men—the twelve eldest thanes or some similar quorum. Folk-right could, however, be broken or modified by

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special law or special grant, and the fountain of such privileges was the royal power. Alterations and exceptions were, as a matter of fact, suggested by the interested parties themselves, and chiefly by the Church. Thus a privileged land-tenure was created—bookland; the rules as to the succession of kinsmen were set at naught by concession of testamentary power and confirmations of grants and wills; special exemptions from the jurisdiction of the hundreds and special privileges as to levying fines were conferred. In process of time the rights originating in royal grants of privilege overbalanced, as it were, folk-right in many respects, and became themselves the starting-point of a new legal system—the feudal one. Society is constantly struggling to ensure the main condition of its existence—peace. Peace is considered not so much a state of equilibrium and friendly relations between parties, but rather as the rule of a third within a certain region—a house, an estate, a kingdom. The most elementary of these groups is the maegth, the association of agnatic and cognatic relations. Personal protection and revenge, oaths, marriage, wardship, succession, supervision over settlement, and good behaviour, are regulated by the law of kinship. What began as a natural alliance was used later as a means of enforcing responsibility and keeping lawless individuals in order. When the association of kinsmen failed, the voluntary associations—gilds—appeared as substitutes. The gild brothers associated in mutual defence and support, and they had to share in the payment of fines. The township and the hundred came also in for certain forms of collective responsibility, because they presented groups of people associated in their economic and legal interests. Regulations are issued about the sale of cattle in the presence of witnesses. Enactments about the pursuit of thieves, and the calling in of warrantors to justify sales of chattels, are other expressions of the difficulties attending peaceful intercourse. Personal surety appears as a complement of and substitute for collective responsibility. The hlaford and his hiredmen are an institution not only of private patronage, but also of police supervision for the sake of laying hands on malefactors and suspected persons. The landrica assumes the same part in a territorial district. Ultimately the laws of the 10th and 11th centuries show the beginnings of the frankpledge associations, which came to act so important a part in the local police and administration of the feudal age. The points mentioned are not many, but, apart from their intrinsic importance in any system of law, they are, as it were, made prominent by the documents themselves, as they are constantly referred to in the latter. Liebermann, *Die Gesetze der Angelsachsen*, is indispensable, and leaves nothing to be desired as to the constitution of the texts. The translations and notes are, of course, to be considered in the light of an instructive, but not final, commentary. Schmid, *Gesetze der Angelsachsen* 2nd ed. Thorpe, *Ancient Laws and Institutes of England* is not very trustworthy. Kemble — ; *Cartularium Saxonicum* up to , ed. Young ; J. Kemble, *Saxons in England*; F. Maitland, *Domesday and Beyond* Cambridge, ; H.

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## Chapter 6 : Encyclopædia Britannica/Anglo-Saxon Law - Wikisource, the free online library

*Athelstan, also spelled Aethelstan or Ethelstan, (died October 27, ), first West Saxon king to have effective rule over the whole of England.. On the death of his father, Edward the Elder, in , Athelstan was elected king of Wessex and Mercia, where he had been brought up by his aunt, Aethelflaed, Lady of the Mercians.*

Edward was the second surviving child and elder son born to Alfred the Great and his Mercian queen, Ealhswith. Edward was probably born rather later, in the s, and probably between and . He seized Wimborne, in Dorset, where his father was buried, and Christchurch then in Hampshire, now in Dorset. In the meantime, Edward was crowned on 8 June , possibly at Kingston upon Thames. In the following year he attacked English Mercia and northern Wessex. Edward retaliated by ravaging East Anglia, but when he retreated south the men of Kent disobeyed the order to retire, and were intercepted by the Danish army. The two sides met at the Battle of the Holme on 13 December . There is also a mention of the regaining of Chester in , which may be an indication that the city was taken in battle. In the following year, the Northumbrians retaliated by attacking Mercia, but they were met by the combined Mercian and West Saxon army at the Battle of Tettenhall , where the Northumbrian Danes were destroyed. From that point, they never raided south of the River Humber. Edward then began the construction of a number of fortresses burhs , at Hertford, Witham and Bridgnorth. He is also said to have built a fortress at Scergeat , but that location has not been identified. This series of fortresses kept the Danes at bay. Other forts were built at Tamworth , Stafford, Eddisbury and Warwick. These burhs were built to the same specifications within centimetres as those within the territory that his father had controlled; it has been suggested on this basis that Edward actually built them all. He had already annexed the cities of London and Oxford and the surrounding lands of Oxfordshire and Middlesex in . The first half of the tenth century was critical in the development of the shire as principal administrative unit in England, and Edward was probably responsible for shiring Mercia and the eastern Danelaw. By the end of his reign, the Norse, the Scots and the Welsh had acknowledged him as "father and lord". Despite this, there is little indication that Edward was particularly religious. In fact, the Pope delivered a reprimand to him to pay more attention to his religious responsibilities. His last resting place is currently marked by a cross-inscribed stone slab within the outline of the old abbey marked out in a public park. King Edward had about fourteen children from three marriages or according to some sources, an extramarital relationship and two marriages. Edward first married Ecgwynn around . Conflicting information is given about her by different sources, none of which pre-date the Conquest. Their children were The future king Edmund "The future king Eadred died Saint Edburga of Winchester died Eadgifu, married "Louis, Prince of Aquitaine", whose identity is disputed, as is the very existence of this daughter. Eadgifu outlived her husband and her sons, and was alive during the reign of her grandson, King Edgar. Genealogy Ancestors of Edward the Elder.

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## Chapter 7 : Æthelstan - Infogalactic: the planetary knowledge core

*Coin of Edward the Elder Edward extended the control of Wessex over the whole of Mercia, East Anglia and Essex, conquering lands occupied by the Danes and bringing the residual autonomy of Mercia to an end in , after the death of his sister, Æthelflæd.*

Catholicism pre-reformation Edward the Elder Old English: He became king in upon the death of his father, Alfred the Great. His court was at Winchester , previously the capital of Wessex. All but two of his charters give his title as "Anglorum Saxonum rex" or "king of the Anglo-Saxons". Edward was the second surviving child and elder son of Alfred the Great and his Mercian queen, Ealhswith. His parents married in and he led troops into battle in He seized Wimborne , in Dorset , where his father was buried, and Christchurch then in Hampshire , now in Dorset. In the meantime, Edward was crowned on 8 June , possibly at Kingston upon Thames. In the following year he attacked English Mercia and northern Wessex. Edward retaliated by ravaging East Anglia, but when he retreated south the men of Kent disobeyed the order to retire, and were intercepted by the Danish army. The two sides met at the Battle of the Holme on 13 December There is also a mention of the regaining of Chester in , which may be an indication that the city was taken in battle. In the following year, the Northumbrians retaliated by attacking Mercia, but they were met by the combined Mercian and West Saxon army at the Battle of Tettenhall , where the Northumbrian Danes were destroyed. From that point, they never raided south of the River Humber. Edward then began the construction of a number of fortresses burhs , at Hertford , Witham and Bridgnorth. He is also said to have built a fortress at Scergeat, but that location has not been identified. This series of fortresses kept the Danes at bay. Other forts were built at Tamworth , Stafford , Eddisbury and Warwick. These burhs were built to the same specifications within centimetres as those within the territory that his father had controlled; it has been suggested on this basis that Edward actually built them all. He had already annexed the cities of London and Oxford and the surrounding lands of Oxfordshire and Middlesex in The first half of the tenth century was critical in the development of the shire as principal administrative unit in England, and Edward was probably responsible for shiring Mercia and the eastern Danelaw. By the end of his reign, the Norse, the Scots and the Welsh had acknowledged him as "father and lord". In the view of F. Despite this, there is little indication that Edward was particularly religious. In fact, the Pope delivered a reprimand to him to pay more attention to his religious responsibilities. His rearrangement aroused Mercian opposition, [18] and he died leading an army against a rebellion by the garrison at Chester in alliance with the Welsh, on 17 July at Farndon-Upon-Dee [19] and was buried in the New Minster in Winchester , Hampshire , which he himself had established in His last resting place is currently marked by a cross-inscribed stone slab within the outline of the old abbey marked out in a public park. King Edward had about fourteen children from three marriages or according to some sources, an extramarital relationship and two marriages. Edward first married Ecgwynn around Conflicting information is given about her by different sources, none of which pre-date the Conquest.

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## Chapter 8 : Alfred's Descendants – Unification of England

*Anglo-Saxon and modern English versions, with Latin when the original Anglo-Saxon is lost The Kentish laws -- The laws of Ine and of Alfred -- Treaties with the Danes -- The laws of Edward the Elder and of Aethelstan Includes index.*

Alfred lay siege to Wareham but a new Viking force of around ships was seen off the coast meaning success was unlikely. He killed his Saxon hostages and moved to Exeter, leaving the Viking ships at Wareham. It is likely that this was the last straw for the Witan and that Alfred lost their support due to the fact that his attempts to pay off the Vikings had not worked. Alfred was forced to leave Wessex in fear for his life. He sought refuge in the Somerset marshes at Athelney. The legend states that Alfred was taken in and given shelter by a woman who did not recognise him. She asked him to watch some cakes for her but he was so taken up with his thoughts about how to defeat the Vikings that the cakes were burnt. Odda and his men surprised the Vikings by breaking out of the fort and attacking. The Vikings suffered heavy losses and Ubba was killed. At the same time secret messengers were sent out to let the people know that Alfred was alive and safe and would return. Odda and the Devon fyrd were absent probably due to losses incurred by the recent battle against Ubba. Guthrum was to withdraw to behind this line and be recognised as King of his own independent kingdom. Wessex was covered with a network of public strongholds, several of which have a regular grid of streets that can still be seen today. Examples are Winchester, Chichester and Wareham. He also organised a local defence system. Alfred also spent time and money building ships to match those of the Vikings. They sailed up the Thames and Alfred was concerned that they would join with Guthrum and mount a new attack. However, after a short while they left England and sailed to France. The town had been fortified by Alfred in and was able to hold out until Alfred arrived with the army and defeated the Vikings. Alfred claimed to have the support of the Witan for his son to succeed him. The marriage was made so that Alfred could have some control over Mercia and London. The peace he had agreed with Alfred was honoured by his successor. Those not on service could be called on as reinforcements in times of need. The date is disputed. They landed in Kent and a number of them took over a half completed fortified building in Appledore. At the same time another Viking force of 80 ships landed in northern Kent and made camp at Milton. Alfred stationed his army midway between the two. A settlement was reached whereby Alfred gave Hasteinn money and treasures while Hasteinn gave Alfred hostages and swore an oath of peace. Historians are divided on whether Edward and Ecgwynn were lawfully married. They were returning to Appledore with their booty but Edward, who had recovered the stolen treasure, cut them off and put them to flight. He then pursued the Vikings, caught up with them and held them under siege on an island in the River Colne. Alfred had intended to help his son defeat the Vikings on the island but had to divert and go to Exeter and lay siege to the city. A further group of Vikings marched west probably to relieve the siege of Exeter but they were met at Buttington by a large force led by the Ealdormen of Mercia, Somerset and Wiltshire who succeeded in putting them to flight and the Vikings returned to East Anglia. Soon afterwards the Vikings in Exeter withdrew and also returned to East Anglia. Historians are divided on the subject of whether or not Aethelstan was illegitimate. Her name is not known. He then took Christchurch in Sussex. Edward marched to Badbury and offered Aethelwold the chance for battle. However, Aethelwold took the decision not to fight but instead rode north. This date has been estimated with the knowledge that Edwin was younger than his brother, Aelfweard. It is likely that Edward made some kind of payment in exchange for peace. This gave them control of the lower Dee and also a fortified, protected Burh to use as base from which to harry the Northumbrian Danes. The idea was to prevent the Danes moving south from Bedford and Cambridge. A second stronghold was constructed at Hertford making London relatively secure from attack. He was succeeded by his son Ealdred. Bamburgh was an Anglo-Saxon stronghold in Northumbria and therefore important. Ealdred was on good terms with Edward. Edward stationed a force on the south of the River Severn to deal with any further attempted attacks. In the Autumn the Vikings sailed to Ireland. This date is disputed and may have occurred as late as He received the

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submission of many of the Danes of Bedford, Buckingham and Northampton. This date is disputed and may have been They were unsuccessful and forced to retreat. The Danes retaliated by besieging the fort at Maldon but they were unsuccessful and many died. Although the battle was indecisive the Vikings suffered huge losses and only a quarter of their force survived. The date of her birth is unknown.

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## Chapter 9 : EBK: Aethelstan, King of the English

*Edward's cognomen "the Elder" was first used in Wulfstan's Life of St Aethelwold (c. ) to distinguish him from the later King Edward the Martyr. Background Mercia was the dominant kingdom in southern England in the eighth century and maintained its position until it suffered a decisive defeat by Wessex at the Battle of Ellandun in*

Wessex, Mercia, Northumbria and East Anglia. In the middle of the century, England came under increasing attack from Viking raids, culminating in invasion by the Great Heathen Army in 878. Alfred died in 899 and was succeeded by Edward. The following year the Northumbrian Danes attacked Mercia, but suffered a decisive defeat at the Battle of Tettenhall. Wales was divided into a number of small kingdoms, including Deheubarth in the southwest, Gwent in the southeast, Brycheiniog immediately north of Gwent, and Gwynedd in the north. Very little is known about Ecgwynn, and she is not named in any pre-Conquest source. Edward had several daughters, perhaps as many as nine. A charter relating to land in Derbyshire, which appears to have been issued at a time when his authority had not yet been recognised outside Mercia, was witnessed only by Mercian bishops. The new *ordo* was influenced by West Frankish liturgy and in turn became one of the sources of the medieval French *ordo*. After that he witnessed fairly regularly until his resignation in 924, but was listed in a lower position than entitled by his seniority. He captured York and received the submission of the Danish people. According to a southern chronicler, he "succeeded to the kingdom of the Northumbrians", and it is uncertain whether he had to fight Guthfrith. This account is regarded sceptically by historians, however, as Cornwall had been under English rule since the mid-ninth century. Thomas Charles-Edwards describes it as "an improbable story", while historian John Reuben Davies sees it as the suppression of a British revolt and the confinement of the Cornish beyond the Tamar. He lavished gifts on the minsters of Beverley, Chester-le-Street, and York, emphasising his Christianity. He also purchased the vast territory of Amounderness in Lancashire, and gave it to the Archbishop of York, his most important lieutenant in the region. In contrast to his strong control over southern Britain, his position in the north was far more tenuous. His reasons are unclear, and historians give alternative explanations. The death of his half-brother Edwin in 900 might have finally removed factions in Wessex opposed to his rule. An entry in the *Annals of Clonmacnoise*, recording the death in 900 of a ruler who was possibly Ealdred of Bamburgh, suggests another possible explanation. His retinue also included eighteen bishops and thirteen earls, six of whom were Danes from eastern England. The invasion was launched by land and sea. According to the twelfth-century chronicler Simeon of Durham, his land forces ravaged as far as Dunnottar in north-east Scotland, while the fleet raided Caithness, then probably part of the Norse kingdom of Orkney. His return to England less than two years later would be in very different circumstances. By August 900 Olaf had defeated his rivals for control of the Viking part of Ireland, and he promptly launched a bid for the former Norse kingdom of York. In the autumn they joined with the Strathclyde Britons under Owain to invade England. He seems to have been slow to react, and an old Latin poem preserved by William of Malmesbury accused him of having "languished in sluggish leisure". However, Michael Wood praises his caution, arguing that unlike Harold in 1066, he did not allow himself to be provoked into precipitate action. When he marched north, the Welsh did not join him, and they did not fight on either side. Olaf escaped back to Dublin with the remnant of his forces, while Constantine lost a son. A great, lamentable and horrible battle was cruelly fought between the Saxons and the Northmen, in which several thousands of Northmen, who are uncounted, fell, but their king Amlaib [Olaf], escaped with a few followers. The men who fought and died on that field forged a political map of the future that remains with us today, arguably making the Battle at Brunanburh one of the most significant battles in the long history not just of England but of the whole of the British Isles. Building on the foundations of his predecessors, he created the most centralised government that England had yet seen. Anglo-Saxon kings did not have a fixed capital city. Their courts were peripatetic, and their councils were held at varying locations around their realms. The small and intimate meetings that had been adequate until the enlargement of the kingdom under Edward the

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Elder gave way to large bodies attended by bishops, ealdormen, thegns, magnates from distant areas, and independent rulers who had submitted to his authority. The law code of Alfred the Great, from the end of the ninth century, was also written in the vernacular, and he expected his ealdormen to learn it. The earliest appear to be his tithing edict and the "Ordinance on Charities". Nicholas Brooks sees the role of the bishops as marking an important stage in the increasing involvement of the church in the making and enforcement of law. The first asserts the importance of paying tithes to the church. The first of these later codes, issued at Grately, prescribed harsh penalties, including the death penalty for anyone over twelve years old caught in the act of stealing goods worth more than eight pence. In desperation the Council tried a different strategy, offering an amnesty to thieves if they paid compensation to their victims. The problem of powerful families protecting criminal relatives was to be solved by expelling them to other parts of the realm. Sarah Foot commented that tithing and oath-taking to deal with the problem of theft had its origin in Frankia: But the extant results are, frankly, a mess. However, this is in a section that appears to be copied from a code of his father, and the list of towns with mints is confined to the south, including London and Kent, but not northern Wessex or other regions. This advertised his newly exalted status with the inscription, "Rex Totius Britanniae". Churchmen attended royal feasts as well as meetings of the Royal Council. Indeed, his reputation was so great that some monastic scribes later falsely claimed that their institutions had been beneficiaries of his largesse. He was especially devoted to the cult of St. He commissioned it especially to present to Chester-le Street, and out of all manuscripts he gave to a religious foundation which survive, it is the only one which was wholly written in England during his reign. According to late and dubious sources, these churches included minsters at Milton Abbas in Dorset and Muchelney in Somerset. England and Saxony became closer after the marriage alliance, and German names start to appear in English documents, while Cenwald kept up the contacts he had made by subsequent correspondence, helping the transmission of continental ideas about reformed monasticism to England. His interest in education, and his reputation as a collector of books and relics, attracted a cosmopolitan group of ecclesiastical scholars to his court, particularly Bretons and Irish. He made a confraternity agreement with the clergy of Dol Cathedral in Brittany, who were then in exile in central France, and they sent him the relics of Breton saints, apparently hoping for his patronage. The contacts resulted in a surge in interest in England for commemorating Breton saints. The style was characterised by long, convoluted sentences and a predilection for rare words and neologisms. In the view of Simon Keynes it is no coincidence that they first appear immediately after the king had for the first time united England under his rule, and they show a high level of intellectual attainment and a monarchy invigorated by success and adopting the trappings of a new political order. Stevenson commented in The object of the compilers of these charters was to express their meaning by the use of the greatest possible number of words and by the choice of the most grandiloquent, bombastic words they could find. Every sentence is so overloaded by the heaping up of unnecessary words that the meaning is almost buried out of sight. The invocation with its appended clauses, opening with pompous and partly alliterative words, will proceed amongst a blaze of verbal fireworks throughout twenty lines of smallish type, and the pyrotechnic display will be maintained with equal magnificence throughout the whole charter, leaving the reader, dazzled by the glaze and blinded by the smoke, in a state of uncertainty as to the meaning of these frequently untranslatable and usually interminable sentences. On his coins and charters he is described as Rex totius Britanniae, or "King of the whole of Britain". In charters from he is "king of the English, elevated by the right hand of the almighty to the throne of the whole kingdom of Britain", and in one manuscript dedication he is even styled " basileus et curagulus", the titles of Byzantine emperors. The French chronicler Flodoard described him as "the king from overseas", and the Annals of Ulster as the "pillar of the dignity of the western world". Wessex kings carried an aura of power and success, which made them increasingly powerful in the s, while most Continental houses were in military trouble and engaged in internecine warfare. He was deposed in , and Eadgifu sent their son, Louis to safety in England. The Carolingian dynasty of East Francia had died out in the early tenth century, and its new Liudolfing king, Henry the Fowler , was seen by many as an arriviste. He needed a royal marriage for his son

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to establish his legitimacy, but no suitable Carolingian princesses were available. The ancient royal line of the West Saxons provided an acceptable alternative, especially as they wrongly claimed descent from the seventh-century king and saint, Oswald, who was venerated in Germany. The other sister, whose name is uncertain, was married to a prince from near the Alps who has not definitely been identified. In he sent an English fleet to help his foster-son, Alan II, Duke of Brittany, to regain his ancestral lands, which had been conquered by the Vikings. In the same year he assisted the son of his half-sister Eadgifu, Louis, to take the throne of West Francia, and in he sent another fleet that unsuccessfully attempted to help Louis in a struggle with rebellious magnates. By his own wish he was buried at Malmesbury Abbey, where he had buried his cousins who died at Brunanburh. His bones were lost during the Reformation, but he is commemorated by an empty fifteenth-century tomb. Olaf seized the east midlands, leading to the establishment of a frontier at Watling Street. In Olaf died, and Edmund took back control of the east midlands, and then York in She cautions, however, that we have no means of discovering how far William "improved" on the original. According to Sarah Foot, "He found acclaim in his own day not only as a successful military leader and effective monarch but also as a man of devotion, committed to the promotion of religion and the patronage of learning.