

HST 2023 - 1066 and All That

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Primary Source bibliography – revised June 2018

This bibliography is not comprehensive. Its primary goal is to give some pointers for the sources for the Norman Conquest that we discuss in class, including all those in the sourcepack. For these it gives details of translations, and a selection of the most recent or relevant historiography. A second section covers a few other important or interesting texts for the study of the Norman Conquest and its impact.

General background reading

A. Gransden, *Historical writing in England, c.500-1307* (London, 1974), is probably still the best overall guide. The most relevant chapter, ‘Historians of the Norman Conquest’, is available as an **e-offprint**.

Aelfric of Eynsham, *Homilies (The Lives of Saints – Maccabees)*

Aelfric was an English Abbot who wrote numerous hagiographies, homilies and biblical commentaries, as well as treatises on language. This is demonstrated by the number of names he’s known by, which, in addition to Aelfric of Eynsham and Aelfric of Cerne, include Aelfric the Grammarian and Aelfric the Homilist. In this passage from one of his homilies he talks about the roles of the ‘three orders’ of society, a concept being discussed by a number of writers both in England and on the continent around this time.

Translation: Skeat’s translation is available online in *Ælfric’s Lives of the Saints*, vol. 2, pp. 120-123 – this link takes you directly to the passage in question:

<https://archive.org/stream/aelfriclivesofs02aelfuoft#page/120/mode/2up>, although the following article by Inka Moilanen contains a more modern version: ‘The Concept of the Three Orders of Society and Social Mobility in Eleventh-Century England’, *The English Historical Review* 131 (2016), pp. 1331–1352 (via STAR).

Historiography: take a look at Inka Moilanen’s article (above) for more on the text and its context, or for a wider discussion on the concept of the three orders, try: T. Powell, ‘The ‘Three Orders’ of society in Anglo-Saxon England’, *Anglo-Saxon England* 23 (1994), pp. 103-132 (via STAR).

The *Anglo-Saxon Chronicle*

The Anglo-Saxon Chronicle is the label for a set of related chronicles with shared material which go back to an ‘ancestor’ begun in the late 9th century. Some versions were kept up to date into the eleventh century.

Translation. Garmonsway’s and Swanton’s translations are fine for our purposes; better though is D. Whitelock (ed.), with D.C. Douglas and S. I. Tucker, *The Anglo-Saxon Chronicle: a revised translation* (London, 1961; rev. imp., 1965) – three copies in the IC, 942.01 (A).

Historiography: it’s difficult to know where to begin. But try P. Stafford, ‘The Anglo-Saxon Chronicles after Alfred’, *Transactions of the Royal Historical Society* 27 (2017), 65-86 as a

great one-stop shop. *Reading the Anglo-Saxon Chronicle*, ed. A Jorgensen (Turnhout, 2010), is a recent collection of studies with further references; M. Home, *The Peterborough version of the Anglo-Saxon chronicle* (Woodbridge, 2015) is a good if rather literary study of Chronicle E.

Battle of Maldon

This is a poem written in Old English celebrating a real battle fought in 991 at Maldon (Essex) against Viking invaders. It was probably written soon afterwards.

Translation: D. Scragg, *The Battle of Maldon* (London, 1991). 2 copies in Western Bank, 829.1 (M)

Historiography: see the entry in the *Blackwell Encyclopedia of Anglo-Saxon England* (Oxford, 1999); R. Frank, 'Ideal of men dying with their lord', in *People and places in northern Europe*, ed. N. Lund and I. Wood (Woodbridge, 1996), pp. 95-106, **e-offprint**

The Bayeux Tapestry

The Bayeux Tapestry is properly speaking an embroidery, recounting the events of the Norman Conquest over around 70 metres. Now in Bayeux in Normandy, it is generally thought that it was made in England, perhaps in Canterbury, by English seamstresses, but doubtless was commissioned by a Norman, possibly Odo of Bayeux.

Editions: a range of facsimiles is available; that by D. Wilson, *The Bayeux Tapestry: the complete tapestry in colour* (London, 1985 – 1 copy in Western Bank) is recommended (and should be used for citation purposes). But now there are several versions online; the best is probably

http://www.hs-augsburg.de/~harsch/Chronologia/Lspost11/Bayeux/bay_tama.html

It's also now available on Wikipedia.

Historiography: a lot has been written! Some of the more important recent studies:

- S. Brown, *The Bayeux Tapestry: a sourcebook* (Turnhout, 2013)
- H. Cowdrey, 'Towards an interpretation of the Bayeux Tapestry', *Anglo-Norman Studies* 10 (1988), pp. 49-65 **e-offprint**
- R. Gameson (ed), *The study of the Bayeux Tapestry* (Woodbridge, 1997)
- S. Lewis, *The Rhetoric of Power in the Bayeux Tapestry* (Cambridge, 1999)
- I. Short, 'The language of the Bayeux Tapestry inscription', *Anglo-Norman Studies* 23 (2001), pp. 267-80

Brut y Tywysogion

The Brut is a Welsh text which is in part based on a lost Latin set of annals, also made in Wales. It is a major source for early Welsh history. Its author is anonymous.

Translation: *Brut y tywysogyon, or, The chronicle of the princes / Red book of Hergest version* ed. and trans. T. Jones (Cardiff, 1955): available in WB 942.902 (B).

For background, see T. Jones, 'Historical writing in medieval Welsh', *Scottish Studies* 12 (1968), 15-27; otherwise, see R. Davies, *The Age of Conquest: Wales 1063-1415* (Oxford, 1991) and <https://www.llgc.org.uk/discover/digital-gallery/manuscripts/the-middle-ages/chronicle-of-the-princes/>

De Obitu Willelmi/On the Death of William

A short Latin poem describing the death of William the Conqueror, possibly in the context of disputes over his succession. Its author is anonymous.

Translation: in R. Brown, *Norman Conquest of England: sources and documents* (Woodbridge, 1995), pp. 48-9. A copy in WB and in IC.

Historiography: K. Lack, 'The De Obitu Willelmi: Propaganda for the Anglo-Norman Succession, 1087-88?' *English Historical Review* 123:505 (2008), 1417-56 (**JSTOR**)

***Dialogus de Scaccario*, by Richard fitzNigel**

A late 12th century Latin treatise explaining how the Exchequer (ie, royal revenue office) worked. Doesn't sound relevant? Most of it isn't, but there are one or two snippets.

Tr. and ed. by D. Greenway and others, *Dialogus de Scaccario* (Oxford, 2007) in the OMT series, a revision of an older edition.

Historiography: see Greenway's introduction to the translation.

Domesday Book

Properly speaking, two books: Great Domesday and Little Domesday. They record the landholdings of everyone in England, and were written up in the 1080s.

Translations: you'll find the various editions and translations in Western Bank: 942.021 (D).

A handy one is A. Williams and G. Martin, *Domesday Book: a complete translation* (London, 2002). Two copies in 942.021 (D) in Western Bank; CW also has a copy

An online version gives the whole text, but not yet in translation

<http://opendomesday.org/>

Historiography: no shortage of books in the library on the topic! First ports of call could be E. Hallam and D. Bates, *Domesday Book* (Stroud, 2001); R. Fleming, *Domesday Book and the law* (Cambridge, 1998), or S. Harvey, *Domesday: Book of Judgement* (2014). For statistical approaches, see the classic H.C. Darby, *Domesday England* (Cambridge, 1977)

David Roffe's work has an 'idiosyncratic' approach, and perhaps isn't the best place to start.

For the absolute beginner, try <http://www.nationalarchives.gov.uk/domesday/> which is I think better than the confusing Wikipedia page.

Dudo of Saint-Quentin, *History of the Normans*

Dudo of St Quentin was the first historian of Normandy, writing down a legendary account in the decades around 1000. He was not himself Norman, but was part of the Norman ducal court. His chronicle is a key source for early Norman identity formation.

Translation: E. Christiansen, *History of the Normans* (Woodbridge, 1998). Three copies in Western Bank, 944.2014 (D)

Historiography: see E. Albu, 'Dudo of St-Quentin', in her *Normans in their Histories* (Woodbridge, 2001), **e-offprint**. See now also B. Pohl, 'The Illustrated Archetype of the Historia Normannorum: Did Dudo of Saint-Quentin write a 'chronicon pictum'?', in *Anglo-Norman Studies* 37 (2015), pp. 225-255, **e-book**, and Pohl's 2016 book, *Dudo of St-Quentin's Historia Normannorum* (Woodbridge, 2015).

Eadmer of Canterbury, *History of recent events*

Eadmer was an English monk who wrote his History around 1122. He was a staunch supporter of Archbishop Anselm of Canterbury, though also had English sympathies.

In addition to the translation by G. Bosanquet, *History of Recent Events in England* (London, 1964) (one copy in Western Bank: 942.02 (E)) see S. Vaughn, 'Eadmer's Historia Novorum:

a reinterpretation', *Anglo-Norman Studies* 10 (1987), 259-89, available as an **e-offprint**. The Oxford Dictionary of National Biography entry for Eadmer should also prove helpful.

Eadmer, *Life of St Anselm of Canterbury*

Another text by Eadmer. The standard translation is by Richard Southern, *Life of Saint Anselm* (London, 1967), in the OMT series. Southern also wrote the standard companion, *Saint Anselm and his biographer: a study of monastic life and thought, 1059-c. 1130* (1963). You might also find M. Staunton's article useful: 'Eadmer's *Vita Anselmi*: a reinterpretation', *Journal of Medieval History* 23 (1997), pp. 1-14 (available online via STAR).

Ermenfrid of Sion, *Penitential Ordinance*

Ermenfrid was a bishop of Sion, now in Switzerland: he was sent by the Pope to England to investigate the state of the Church soon after the conquest, in 1070. The penitential he confirmed, in collaboration with the Norman bishops, sets out the penance (atonement) to be done by those guilty of violence during the conquest.

Translation: in *English Historical Documents, vol. 2, 1042-1189*, ed. D. Douglas (London, 1953), p. 606. This is in the IC, 942 (E), in 2 copies.

Historiography: see H. Cowdrey, 'Bishop Ermenfrid of Sion and the penitential ordinance following the Battle of Hastings', *Journal of Ecclesiastical History* 20 (1969), pp. 225-242 online via STAR

Gerald of Wales, *Description of Wales*

An Anglo-Norman cleric of Welsh descent, who spent time at the court of Henry II in the later 12th century. He wrote his description of Wales around 1194.

Translation: L. Thorpe, *The journey through Wales; and, The Description of Wales* (London, 1978): a copy in WB and in the IC.

***Gerefa*, on the responsibilities of the reeve**

An anonymous tract written sometime in the tenth or eleventh century detailing some of the tasks of a reeve (the *gerefa* named in the title) relating to the management of an estate in the later Anglo-Saxon period.

Translation: M. Swanton, *Anglo-Saxon Prose* (1975), pp. 25-27, of which there are two copies in Western Bank: 829.08 (S). Also see pp. 21-25 for *Gepyncðo*, another tract on a similar topic often dealt with in combination with *Gerefa*.

Historiography: a detailed commentary of both *Gepyncðo* and *Gerefa* is available in T. Gobbit, 'Gerefa (RSP+Ger)' in *Early English Laws*: <http://www.earlyenglishlaws.ac.uk/laws/texts/rspger/#print-editions> (focus on the *Commentary on the Text and Edition* section).

The *Gesta Herewardi*

A rather controversial text, the *Gesta Herewardi* is a 12th-century (?) Latin text that claims to be a translation of an earlier lost text in Old English. Its author is anonymous.

A full translation is in M. Swanton, *Three Lives of the last Englishmen* (New York, 1984), in Western Bank 942.013 (T); and also in *Robin Hood and other Outlaw tales*, ed. S. Knight

(Kalamazoo, 1997), also in Western Bank at Q 820.8 (R). This latter version is also online, <http://d.lib.rochester.edu/teams/text/hereward-the-wake>
Essential contextualisation: H. Thomas, 'The Gesta Herwardi [sic], the English, and their conquerors', *Anglo-Norman Studies* 21 (1998), 213-232 **e-offprint**

Henry of Huntingdon, *History of the English*

Henry was an Anglo-Norman historian who was a cleric, but not a monk, who lived in the diocese of Lincoln. His *Historia* was written around 1150, but preserves much earlier material.

Translation: D. Greenway, *Historia anglorum* (Oxford, 1996), in the OMT series. 1 copy in WB. Greenway also translated an extract as *The History of the English People, 1000-1154* (Oxford, 2002)

Historiography: D. Greenway, 'Authority, convention and observation in Henry of Huntingdon's *Historia Anglorum*', *Anglo-Norman Studies* 18 (1995): 105–21.

History of the Church of Abingdon

A chronicle written at Abingdon Abbey (Oxfordshire) probably in the 1150s. The anonymous author relied on many of the abbey's old documents, including some dating to before the Conquest.

A translation has been published by J. Hudson, *Historia ecclesie Abendonensis* (Oxford, 2002-7), for the OMT series; for a good introduction, see J. Hudson, 'The Abbey of Abingdon, its Chronicle and the Norman Conquest', *Anglo-Norman Studies* 19 (1997) pp. 181-202 (not an eoffprint)

Hugh the Chanter, *History of the Church of York*

Hugh was a cleric working at York, who wrote his history around 1130. It is aimed primarily at defending the privileges of the archbishop of York against the claims of the archbishop of Canterbury.

Translation: C. Johnson, *Hugh the Chanter, the History of the church of York, 1066-1127* (London, 1961)

Historiography: not much has been written about Hugh! Try the Oxford Dictionary of National Biography.

John of Worcester, *Chronicle*

An English monk who wrote his wide-ranging history around 1140 at Worcester (West Midlands).

The standard translation is by P. McGurk, *The Chronicle of John of Worcester* (Oxford, 1995) (OMT), which is in the IC at 940.1 (M)

Context: see M. Brett, 'John of Worcester and his contemporaries', in R. Davis and J.M. Wallace-Hadrill (eds.), *The writing of history in the middle ages: essays presented to Richard William Southern* (Oxford, 1981), pp. 101-26 [legally this can't be made an e-offprint]

Joseph of Canterbury, *Visit to Constantinople*

Joseph was an English monk from Canterbury who lived through the Norman Conquest and travelled to Jerusalem on pilgrimage around 1090. The extract describes a part of his return trip where he meets some fellow (or former?) Englishmen in Constantinople.

Translation: The only one is featured in this blog, C. West, Constantinople, 'Jerusalem and Canterbury: Joseph the Monk and The Norman Conquest', *Turbulent Priests* (2017): <http://turbulentpriests.group.shef.ac.uk/constantinople-jerusalem-and-canterbury-joseph-the-monk-and-the-norman-conquest/>

Historiography: The above blog contains a basic introduction to the text and context. See further C. Green, 'The medieval 'New England': a forgotten Anglo-Saxon colony on the north-eastern Black Sea coast' (2015): <http://www.caitlingreen.org/2015/05/medieval-new-england-black-sea.html> ; and David Pelteret 'Eleventh-century Anglo-Saxon Long-Haul Travelers: Jerusalem, Constantinople and Beyond', in *The Maritime World of the Anglo-Saxons*, ed. S. Klein, W. Schipper and S. Lewis-Simpson (2014), pp. 75-130.

Archbishop Lanfranc, *Letters*

Lanfranc was an Italian monk and scholar who made his career at the court of the Norman dukes. A renowned teacher, he was the abbot of the monastery of Bec before he was selected as William's Archbishop of Canterbury.

Translation by M. Gibson, *The Letters of Lanfranc, Archbishop of Canterbury* (Oxford, 1979), p.75, 77 (OMT). There are 2 copies in Western Bank, 940.1 (M).

Historiography: you may find J. Rubenstein, 'Liturgy against history: the competing visions of Lanfranc and Eadmer of Canterbury', *Speculum* 74 (1999) useful: it's available online on **JSTOR**. If not, try H. Cowdrey, 'The Enigma of Archbishop Lanfranc', *Haskins Society Journal* 6 (1994), pp. 129-52

Lanfranc, *Monastic constitutions*

Lanfranc wrote this text to provide guidance on everyday life in a monastery.

The best edition and translation is that by C. Brooke, *The monastic constitutions of Lanfranc of Canterbury*, OMT (Oxford, 2002). 1 copy in Western Bank

Not much has been written about this text, in spite of its interest as an insight into daily life. You could see A. Kluklas, 'The architectural implications of the Decreta Lanfranci', *Anglo-Norman Studies* 6 (1984), pp. 136-171. But you're probably best off starting with H. Cowdrey, *Lanfranc: scholar, monk and archbishop* (Oxford, 2003).

Orderic Vitalis, *Ecclesiastical History*

Orderic was a monk of Normandy, with an English mother and a Norman father. His history was initially designed as an account of his monastery, Saint-Evroul, but he got carried away, and it became a general history. The bulk was written in the 1120s.

The edition and translation of this large work by Marjorie Chibnall (OMT) is the only one worth consulting. You will probably want to concentrate on volume II – of which there are six copies in Western Bank – unless you're pursuing Welsh lines of enquiry.

Contextualisation: see now C. Rozier et al. (eds.) *Orderic Vitalis – life, works, and interpretation* (Woodbridge, 2017). All recent work is built on the legacy of Marjorie Chibnall: beyond the excellent introduction to her edition, see M. Chibnall, 'Feudal Society in Orderic Vitalis', *Anglo-Norman Studies* 1 (1978), pp. 35-48; M. Chibnall, *The World of Orderic Vitalis* (Oxford, 1984), and M. Chibnall, 'A twelfth-century view of the historical church: Orderic Vitalis', *Studies in Church History* 33 (1997), pp. 115-134 (online via STAR). You could also look up Orderic in the Oxford Dictionary of National Biography, which is online.

Pope Gregory VII, *Letters*

Pope Gregory VII was an extremely active ‘reforming’ pope, who died in 1085. A copy of his ‘register’ (the sent-mail of the day) survives, and provides a very valuable insight into his activities.

Translation: H. Cowdrey, *The Register of Pope Gregory VII* (Oxford, 2002). One copy in Western Bank, 270.4 (G). CW has a spare copy.

Historiography; see A. Murray, ‘Pope Gregory VII and his letters’, *Traditio* 22 (1966), 149-201 <http://www.jstor.org/stable/27830810> For wider context, see C. Morton, ‘Pope Alexander II and the Norman Conquest’, *Latomus* 34 (1975), 362-82, also available on JSTOR

St Frideswide charter (S.909)

A charter issued by King Aethelred II (‘the Unready’) to the church of St Frideswide in Oxford in 1004.

Tr. *English Historical Documents, vol. I, 500-1042* ed. D. Whitelock (London, 1979), no. 127
Historical context is provided by A. Williams, ‘Cockles amongst wheat: Danes and English in the western Midlands in the first half of the eleventh century’, *Midland History* 11 (1986), pp. 1-22 (online via STAR). You might also be interested in a 2012 archaeological discovery in Oxford of possible Viking bones: see [this report](#) by Pollard and others, in the *Oxford Journal of Archaeology*. For charters, have a look at <http://www.kemble.asnc.cam.ac.uk/>

Snorri Sturluson, *King Harald’s Saga*

Part of the Heimskringla, a compilation of sagas made by the Icelander Snorri Sturluson in the 13th century. It draws heavily on (Scandinavian) oral legends to talk about the great Harald Hardrada.

Translation: M. Magnusson, *King Harald’s saga* (London, 1966). Other translations are available. Wikipedia is in this instance not a bad place to start.

Thomas of Monmouth, *Life of William of Norwich*

Despite his name, Thomas of Monmouth was actually a cleric in Norwich (Norfolk), who wrote this deeply inflammatory text around 1150. It concerns the murder of a boy called William in 1144, which Thomas of Monmouth attributes to the town’s Jewish community, apparently with the intention of stirring up racial hatred.

Translation: M. Rubin, *The Life and passion of William of Norwich* (London, 2014). An older translation is also available: A. Jessop, *Life and miracles of St William of Norwich* (Cambridge, 1896, repr. 2011) – the English translation is in the footnotes of this reprint. Copies of both translations in IC and WB.

Historiography: J. McCulloh, ‘Jewish ritual murder: William of Norwich, Thomas of Monmouth, and the early dissemination of the myth’, *Speculum* 72 (1997), pp. 698-740, available online. See also Miri Rubin’s introduction.

Turgot (?), *Life of St Margaret*

Margaret was the sister of Edgar Aetheling, and so a survivor of the old Anglo-Saxon ruling dynasty. Forced into exile by the Norman Conquest, she married the king of Scotland, Malcolm III. Her life was probably written by Turgot, a bishop of Durham, in the early 12th century.

Tr. in L. Huneycutt, *Matilda of Scotland: a study of medieval queenship* (Woodbridge, 2003): one copy in WB.

On Turgot, see the Oxford Dictionary of National Biography. More broadly, see V. Wall, 'Queen Margaret of Scotland (1070-93): Burying the Past, Enshrining the Future', in *Queens and Queenship in Medieval Europe*, ed. A. J. Duggan (Woodbridge, 1997), pp. 27-38, **eoffprint**, and now also J. Huntington, 'St Margaret of Scotland: conspicuous consumption, genealogical inheritance and post-conquest authority', *Journal of Scottish Historical Studies* 33 (2013), pp. 149-164, via STAR

William of Jumièges, *Deeds of the Dukes of the Normans*

William was a Norman monk at Jumièges in Normandy, who wrote a history of the dukes of Normandy, probably intended as a continuation of the history written by Dudo of St-Quentin. William wrote his text around 1070, and dedicated it to William.

The standard translation of William's history, which is textually intriguing (=difficult), is by E. van Houts in the OMT series: *Gesta Normannorum Ducum of William of Jumièges* (Oxford, 1995), 2 copies in 940.1 (M) (in Western Bank).

Historiography: E. van Houts, 'The Gesta Normannorum Ducum: a history without an end', *Anglo-Norman Studies* 3 (1980) pp.106-118, 215-220 **e-offprint**. You could also look up William on the *Oxford Dictionary of National Biography*.

William of Malmesbury, *Life of Bishop Wulfstan*

Wulfstan was the bishop of Worcester until his death in 1095, and the last surviving English bishop. A saint's life that was written about him in English is now lost; however, William of Malmesbury (see below) produced a Latin translation, probably in the 1130s.

Translation: R. Thomson and M. Winterbottom, *William of Malmesbury: Saints' Lives. Lives of SS Wulfstan, Dunstan, Patrick, Benignus and Indract* (Oxford, 2002). One copy in WB; CW also has a copy.

Historiography: perhaps begin with the Oxford Dictionary of National Biography for William of Malmesbury and Wulfstan of Worcester (make sure you get the right Wulfstan!). Then see K. Fenton, 'The question of masculinity in William of Malmesbury's Presentation of Wulfstan of Worcester', *Anglo-Norman Studies* 28 (2006), 124-137, which is an **ebook**. See also Thomson's new volume on Malmesbury.

William of Malmesbury, *Deeds of the Kings of the English*

Like Orderic Vitalis, William of Malmesbury came from a mixed Anglo-Norman family. He was a monk at Malmesbury (Wiltshire). He wrote many historical works; this one he composed during the 1120s. He has a glowing reputation amongst many contemporary historians.

Edition: R. Thomson and M. Winterbottom, *Gesta Regum Anglorum - The History of the English Kings* (Oxford, 1998). 3 copies in WB.

Historiography: R. Thomson, *William of Malmesbury* (Woodbridge, 2003), 2 copies in WB; J. Gillingham, 'Civilizing the English? The English Histories of William of Malmesbury and David Hume', *Historical Research*, lxxiv (2001), pp. 17-43, online via STAR

William of Poitiers, *Deeds of Duke William*

William was a Norman cleric and apparently the chaplain of William the Conqueror himself. He wrote his history probably in the 1070s. It survives only in an incomplete form (the end is missing, though can be reconstructed to some degree using Orderic Vitalis, who used it).

Translation is by Davis and M. Chibnall, *The Gesta Guillelmi of William of Poitiers* (Oxford, 1998). 940.1 (M) (in the IC).

Historiography: See R.H.C. Davis, 'William of Poitiers and his history of William the Conqueror', in Davis, R.H.C. and Wallace-Hadrill, J.M. (eds.) *The Writing of history in the Middle Ages: essays presented to Richard William Southern* (Oxford, 1981), pp 71-100, **e-offprint**. See now also E. Winkler, 'The Norman Conquest of the classical past: William of Poitiers, language and history', *Journal of Medieval History* 42 (2016), 456-78 via STAR

Relevant sources not represented in coursepack

If the source isn't in the coursepack, it won't be in the exam – but that doesn't mean you should entirely ignore them!

The Acta Lanfranci

A Latin continuation of the Anglo-Saxon Chronicle. Probably composed around 1110.

Translation: EHD, pp. 676-81

Commentary: P. Hayward, 'Some Reflections on the Historical Value of the so-called "Acta Lanfranci"', *Historical Research* 77 (2004), pp. 141-160, online via STAR

Aelfric of Eynsham, Colloquy

Aelfric (properly Ælfric) was a late tenth-century English abbot and scholar (see his entry above for his homilies). He wrote this colloquy, designed for monastic novices (ie, boy monks) in the 990s.

Translation: E. Amt, *Medieval England, 1000-1500, a Reader* (New York, 2008), no. 1

Historiography: E. Anderson, 'Social idealism in Ælfric's colloquy', *Anglo-Saxon England* 3 (1974), 153-162.

Amatus of Montecassino, The History of the Normans

Translation: G. Loud and P. Dunbar, *The History of the Normans by Amatus of Montecassino* (Woodbridge, 2004)

Anna Comnena, Alexiad

Anna was a Byzantine (Greek) princess who wrote an account of the reign of her father, Emperor Alexios I, which also famously mentions the Normans. She died around 1150.

Translation: there are several, but nothing wrong with E. Sewter, tr. *The Alexiad of Anna Comnena* (London, 1969). Three copies in IC, 959.503

Historiography: see the recent article by P. Frankopan, 'Turning Latin into Greek: Anna Komnene and the Gesta Roberti Wiscardi', *Journal of Medieval History* 39 (2013), 80-99, online via STAR. See also *Anna Komnene and her times*, ed. T. Gouma-Peterson (New York, 2000).

Carmen de Hastinae Proelio

Ed. F. Barlow (Oxford, 2007). A defence of the authenticity of this much-debated source, which R.H.C. Davis (and others) have thought was a later medieval "forgery".

Geoffrey Malaterra, The Deeds of Count Roger of Calabria and Sicily and of His Brother Duke Robert Guiscard

The translation is by Wolf; see G. Loud, *Age of Robert Guiscard*, for details of the Normans in Sicily and Italy.

Goscelin of St Bertin: The Book of Encouragement and Consolation (Liber Confortatorius)

The translation is by M. Otter (2004); she provides a good introduction, too. See in addition O'Keeffe, 'Goscelin and the consecration of Eve', *Anglo-Saxon England* 35 (2006), and now, M. Otter, 'Entrances and exits: performing the Psalms in Goscelin's Liber Confortatorius', *Speculum* 83 (2008), 283-302

Hugh Candidus, *The Peterborough Chronicle*

A mid 12th-century record from Peterborough. A new translation by Edmund King is in progress.

The *Liber Eliensis*

An account of the monastery at Ely. Translation by Fairweather (Woodbridge, 2005). A good intro is Paxton, 'Monks and bishops', **eoffprint**

Life of Edward the Confessor (Vita Aedwardi regis)

This saint's life was written almost immediately after the Norman Conquest, by an anonymous author in the retinue of King Edward's wife, Queen Edith. It carefully skirts around the Conquest itself, which is why it's not in the sourcepack.

Translation: F. Barlow, *Life of Edward*

Historiography: J. Grassi, 'The Vita Aedwardi Regis: the hagiographer as outsider', *Anglo-Norman Studies* 26 (2003), 87-102, **e-offprint**. See also H. Summerson, 'Tudor antiquaries and the 'Vita Aedwardi Regis'', *Anglo-Saxon England* 38 (2010), pp. 157-184 on the traces of a lost manuscript of the text.

Miracles of St Edmund, by Herman and Goscelin. Edited and translated by Tom License (Oxford, 2014). Two accounts written c. 1090/1100.

Rectitudines singularum personarum

A pre-conquest guide to estate management written in (old) English, probably composed around Bath in the early eleventh century.

Full translation: Amt, *Medieval England: a reader*, no. 2

Historiography: see S. Harvey, 'Rectitudines singularum personarum and Gerefa', *English Historical Review* 426 (1993), pp. 1-22

Thomas of Marlborough, *History of the Abbey of Evesham*

An account of the monastery at Evesham. Translation by Watkiss (Oxford, 2003)

The Warenne chronicle

Also known as the Hyde Chronicle. It pays particular attention to the Warenne family; it was written around 1150, possibly for William of Blois. Translation: E. van Houts and R. Love (Oxford, 2013)

Other kinds of evidence

Architecture

E. Fernie, *The Architecture of Norman England* (Oxford, 2000) AR Q 720.942 (F).

E. Fernie, 'Architecture and the Effects of the Norman Conquest', in *England and Normandy in the Middle Ages*, ed. D. Bates and A. Curry (1994)

For a case study, why not look at P. Ryder, *Saxon churches in South Yorkshire* (1982)

Coins and mints

M. Allen, 'Coinage and currency under William I and William II', in R. Naismith, M. Allen and E. Screen (eds), *Early Medieval Monetary History: Studies in Memory of Mark Blackburn* (Farnham, 2014), pp. 85–112.

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Various writs are printed in EHD (*English Historical Documents*) II.

Essential contextualisation: R. Sharpe, 'The use of writs in the eleventh century', *Anglo-Saxon England*, xxxii (2003), **via STAR**

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A selection available in EHD (*English Historical Documents*) II.

For commentary, see:

J. Barrow, 'What Happened to Ecclesiastical Charters in England 1066–c.1100?', in J. Barrow, ed., *Myth, rulership, church and charters : essays in honour of Nicholas Brooks* (Aldershot, 2008), 229-48.

R. Mortimer, 'Anglo-Norman lay charters, 1066-c.1100 : a diplomatic approach', *Anglo-Norman Studies* 25 (2003), pp. 153-75

P. Wormald, *The Making of English law* (Oxford 1999)

Other sources (a fairly arbitrary list)

E. van Houts, 'The ship list of William the Conqueror', *Anglo-Norman Studies* 10 (1987)

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R. Rushforth, *St Margeret's Gospel-book: the favourite book of an eleventh-century Queen of Scots* (Oxford, 2007)

On King Edward's seal, see L. Jones, 'From Anglorum Basileus to Norman Saint: the transformation of Edward the Confessor', *Haskins Society Journal* 12 (2002), pp. 99-120 available online if you look hard enough (via academia.edu). For William's seal, see J-F.

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