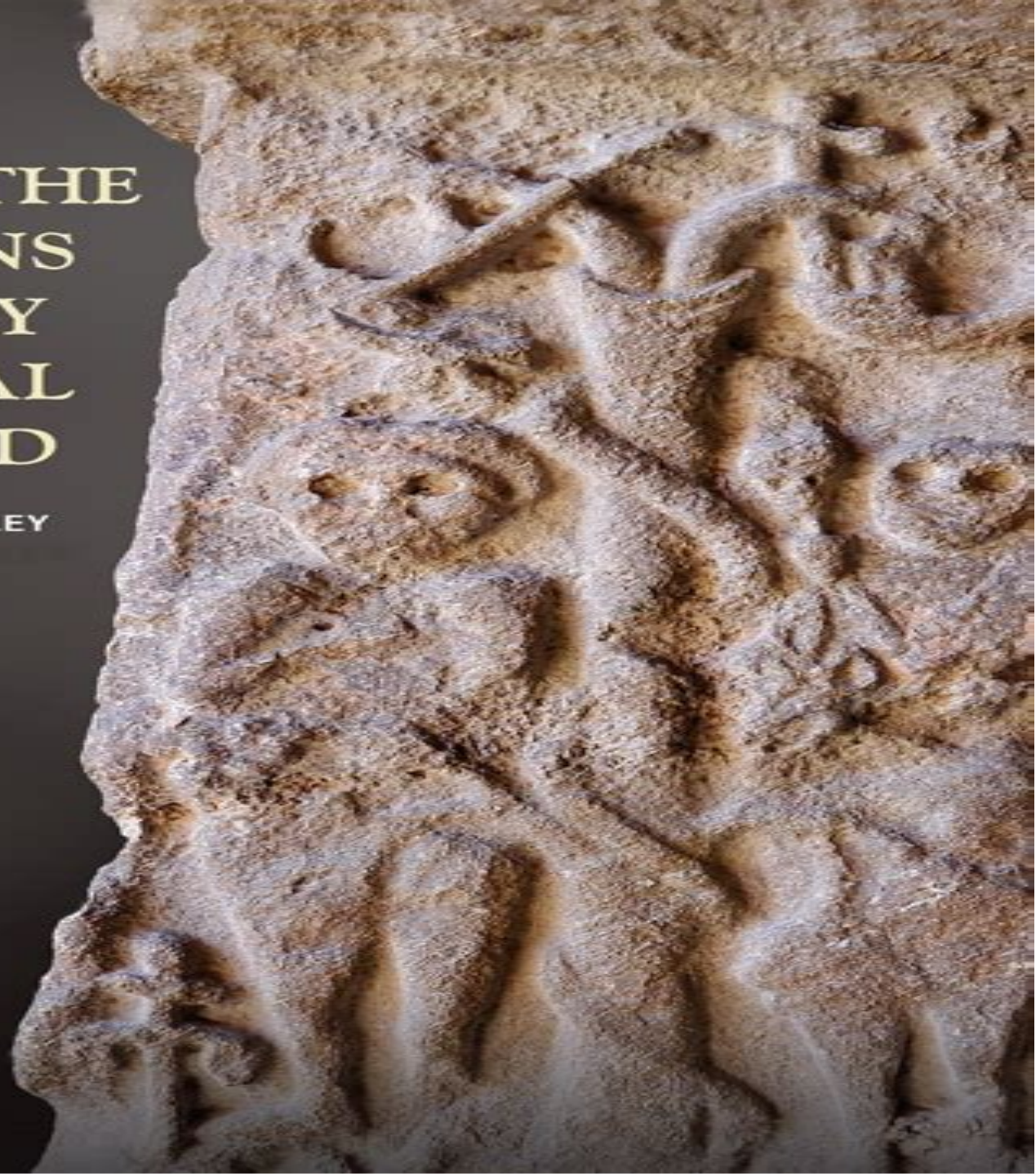


TREES IN THE
RELIGIONS
OF EARLY
MEDIEVAL
ENGLAND

MICHAEL D. J. BINTLEY



Trees In The Religions Of Early Medieval England Anglo Saxon Studies

Susan Irvine



Trees In The Religions Of Early Medieval England Anglo Saxon Studies:

Trees in the Religions of Early Medieval England Michael D. J. Bintley, 2015 Drawing on sources from archaeology and written texts the author brings out the full significance of trees in both pagan and Christian Anglo Saxon religion

Remains of the Past in Old English Literature Jan-Peer Hartmann, 2025-02-11 Argues for a new understanding of Old English responses to materiality and historical change Human communities have interacted with the material remains of earlier periods for millennia Such archaeological objects including bones coins weapons building materials and architectural landmarks were physically handled reused transformed and reinterpreted they were also depicted in literature This book examines how Old English texts imagine such human encounters with the remnants of the past It explores Elene's perspective on the discovery of the True Cross as a narrative of political spiritual and epistemic translation and the multiple ways in which *The Wanderer* and *The Ruin* use images of ruins and the poetic formula work of giants to construct an unknown and unrecoverable past it also considers the engagements with untimely objects in *Beowulf* and the Anonymous Old English Legend of the Seven Sleepers and how the *Ruthwell Cross Poem* and *The Dream of the Rood* play off figural against literal history As this study demonstrates Old English texts combined and creatively adapted a broad variety of ways of conceptualizing not merely history but indeed the very processes by which historical thought operates Its careful readings show that these texts not only display a deep and conflicted understanding of the philosophical implications of viewing history and temporality through the prism of material objects but also exhibit a powerful capacity for expressing such an understanding through aesthetic strategies

Emotional Practice in Old English Literature Alice Jorgensen, 2024 An examination of how emotions were practised and performed through Old English texts Scholarship is increasingly interested in investigating concepts of emotion found in Old English literature This study takes the next step arguing that both heroic and religious texts were vehicles for emotional practice that is for doing things with emotion Using case studies from heroic poetry *Beowulf* *The Battle of Brunanburh* and *The Battle of Maldon* religious poetry *Christ I* and *Christ III* and homilies selections from the *Vercelli Book* *Blickling Homilies* and the works of *Wulfstan* it shows via detailed close readings that texts could be used to act out emotional styles manage the emotions arising from specific events and negotiate relationships both within social groups and with God Meanwhile a chapter on the Old English *Boethius* explores how the control of unruly emotions is theorized as the transfer of attachment from the things of this world to the things of the divine Overall the volume offers new angles on the social functions of genres and questions of reception and performance and it gives insight into how early medieval people used emotions to relate to their world temporal and eternal

[Ecologizing Late Ancient and Byzantine Worlds](#) Laura Borghetti, Thomas Arentzen, 2025-07-10 How can we study the late ancient and Byzantine history from ecological perspectives How might one grapple with the more than human in sources and media created by humans Exploring the diverse ways in which pre modern texts engaged with the broader natural world this book presents scholarly

ventures into the terrains of the past From the ancient treatises on dreams to monastic tales from the Hexameron literature to the Byzantine romance from the Exeter Book to a mysterious Byzantine icon the chapters investigate a diverse range of literature and other sources uncovering intricate ecosystems of relationships The team of leading international experts behind the volume focuses on encounters between human and more than human beings They pay attention to the entanglement of multiple agencies that cut through texts and other meshes With insights from such theoretical traditions as ecocriticism new materialism and environmental humanities they re expose ancient media to the elements

Representing Beasts in Early Medieval England and Scandinavia Michael D. J. Bintley, Thomas J. T. Williams, 2015 Essays on the depiction of animals birds and insects in early medieval material culture from texts to carvings to the landscape itself For people in the early Middle Ages the earth air water and ether teemed with other beings Some of these were sentient creatures that swam flew slithered or stalked through the same environments inhabited by their human contemporaries Others were objects that a modern beholder would be unlikely to think of as living things but could yet be considered to possess a vitality that rendered them potent Still others were things half glimpsed on a dark night or seen only in the mind's eye strange beasts that haunted dreams and visions or inhabited exotic lands beyond the compass of everyday knowledge This book discusses the various ways in which the early English and Scandinavians thought about and represented these other inhabitants of their world and considers the multi faceted nature of the relationship between people and beasts Drawing on the evidence of material culture art language literature place names and landscapes the studies presented here reveal a world where the boundaries between humans animals monsters and objects were blurred and often permeable and where to represent the bestial could be to hold a mirror to the self Michael D J Bintley is Senior Lecturer in Medieval Literature at Canterbury Christ Church University Thomas J T Williams is a doctoral researcher at UCL's Institute of Archaeology Contributors No l Adams John Baker Michael D J Bintley Sue Brunning L szl S ndor Chardonens Della Hooke Eric Lacey Richard North Marijane Osborn Victoria Symons Thomas J Williams

Trees in Anglo-Saxon England Della Hooke, 2010 Trees played a particularly important part in the rural economy of Anglo Saxon England both for wood and timber and as a wood pasture resource with hunting gaining a growing cultural role But they are also powerful icons in many pre Christian religions with a degree of tree symbolism found in Christian scripture too This wide ranging book explores both the real historical and archaeological evidence of trees and woodland and as they are depicted in Anglo Saxon literature and legend Place name and charter references cast light upon the distribution of particular tree species mapped here in detail for the first time and also reflect upon regional character in a period that was fundamental for the evolution of the present landscape Della Hooke is Honorary Fellow of the Institute for Advanced Research in Arts and Social Sciences at the University of Birmingham

The Sacred Tree Carole M. Cusack, 2011-05-25 The fundamental nature of the tree as a symbol for many communities reflects the historical reality that human beings have always interacted with and depended upon trees for their survival Trees provided

one of the earliest forms of shelter along with caves and the bounty of trees nuts fruits and berries gave sustenance to gatherer hunter populations This study has concentrated on the tree as sacred and significant for a particular group of societies living in the ancient and medieval eras in the geographical confines of Europe and sharing a common Indo European inheritance but sacred trees are found throughout the world in vastly different cultures and historical periods Sacred trees feature in the religious frameworks of the Ghanaian Akan Arctic Altaic shamanic communities and in China and Japan The power of the sacred tree as a symbol is derived from the fact that trees function as homologues of both human beings and of the cosmos This study concentrates the tree as axis mundi hub or centre of the world and the tree as imago mundi picture of the world The Greeks and Romans in the ancient world and the Irish Anglo Saxons continental Germans and Scandinavians in the medieval world all understood the power of the tree and its derivative the pillar as markers of the centre Sacred trees and pillars dotted their landscapes and the territory around them derived its meaning from their presence Unfamiliar or even hostile lands could be tamed and made meaningful by the erection of a monument that replicated the sacred centre Such monuments also linked with boundaries and by extension with law and order custom and tradition The sacred tree and pillar as centre symbolized the stability of the cosmos and of society When the Pagan peoples of Europe adopted Christianity the sacred trees and pillars visible signs of the presence of the gods in the landscape were popular targets for axe wielding saints and missionaries who desired to force the conversion of the landscape as well as the people Yet Christianity had its own tree monument the cross on which Jesus Christ was crucified and which came to signify resurrected life and the conquest of eternal death for the devout As European Pagans were converted to Christianity their tree and pillar monuments were changed into Christian forms the great standing crosses of Anglo Saxon northern England played many of the same roles as Pagan sacred trees and pillars Irish and Anglo Saxons Christians often combined the image of the Tree of Life from the Garden of Eden with Christ on the cross to produce a Christian version of the tree as imago mundi

Trees as Symbol and Metaphor in the Middle Ages Michael D. J. Bintley, Pippa Saloni, 2024 WINNER AFCEMS Prize 2024 Highlights human encounters with the forest and its trees at the time of the European Middle Ages when their lofty boughs were weighted with meaning Forests with their interlacing networks of trees and secret patterns of communication are powerful entities for thinking with A majestic terrestrial community of arboreal others their presence echoes entangles and resonates deeply with the human world The chapters interrogate the pre Anthropocene environment reflecting on trees as metaphors for kinship and knowledge as they appear in literary historical art historical and philosophical sources They examine images of trees and trees in themselves across a range of environmental material and intellectual contexts and consider how humans used arboreal and rhizomatic forms to negotiate bodies of knowledge and processes of transition Looking beyond medieval Europe they include discussion of parallel developments in the Islamic world and that of the M ori the indigenous people of New Zealand

Trees and Timber in the Anglo-Saxon World Michael D.

J. Bintley, Michael G. Shapland, 2013-10 Trees were of fundamental importance in Anglo Saxon society Anglo Saxons dwelt in timber houses relied on woodland as an economic resource and created a material culture of wood which was at least as meaningfully imbued and vastly more prevalent than the sculpture and metalwork with which we associate them today Trees held a central place in Anglo Saxon belief systems which carried into the Christian period not least in the figure of the cross itself Despite this the transience of trees and timber in comparison to metal and stone has meant that the subject has received comparatively little attention from scholars Trees and Timber in the Anglo Saxon World constitutes the very first collection of essays written about the role of trees in early medieval England bringing together established specialists and new voices to present an interdisciplinary insight into the complex relationship between the early English and their woodlands The woodlands of England were not only deeply rooted in every aspect of Anglo Saxon material culture as a source of heat and light food and drink wood and timber for the construction of tools weapons and materials but also in their spiritual life symbolic vocabulary and sense of connection to their beliefs and heritage These essays do not merely focus on practicalities such as carpentry techniques and the extent of woodland coverage but rather explore the place of trees and timber in the intellectual lives of the early medieval inhabitants of England using evidence from archaeology place names landscapes and written sources

Women and Religion in Medieval England Diana Wood, 2003 Nuns and devout noblewomen were sometimes celebrated for their achievements in the literature of the medieval period but more often than not these women only appear on the side lines of history while the ordinary wife and mother is virtually invisible These papers written by historians and archaeologists discuss the religious devotion and spiritual life of medieval women from all walks of life From an analysis of the architecture and economic organisation of nunneries to an assessment of the medieval Church's response to the pain and perils of childbirth these papers consider the influence of the church on the lives of women and the influence that women had on the life and worship of the Church

The Christianization of the Anglo-Saxons C.597-c.700 Marilyn Dunn, 2009-06-16 Draws on historical ethnographical and anthropological studies to create a fresh understanding of Christianization in medieval Europe

Publications of the Center for Medieval and Renaissance Studies, UCLA. , 1978

Popular Religion in Late Saxon England Karen Louise Jolly, 1996 Popular Religion in Late Saxon England Elf Charms in Context

Trees and Timber in the Anglo-Saxon World Michael D. J. Bintley, 2013 The very first collection of essays written about the role of trees in early medieval England bringing together established specialists and new voices to present an interdisciplinary insight into the complex relationship between the early English and their woodlands

Anglo-Saxon Remedies, Charms, and Prayers from British Library Ms Harley 585: Commentary and bibliography Edward Pettit, 2001 Pettit a specialist in English language and literature before 1525 assumes that readers have at hand and open the first volume which contains the texts themselves and so dives into his line by line commentary without introduction or explanation He refers to the texts by entry number rather than page His 70 page bibliography of works cited

and principal works consulted does not duplicate the list of Abbreviations and Signs Volume One He does not provide an index The text is double spaced The sewn binding and cloth cover are high quality c Book News Inc **The New Cambridge Bibliography of English Literature: 600-1660** George Watson,1974 **The Archaeology of Greater London** Trevor Brigham,2000 It is nearly 25 years since the last major survey of the archaeology of the London region was written In that quarter century some of the most extraordinary evidence of our past has come to light a 9 000 year old hunting camp in Uxbridge a 2 mile long prehistoric bank and ditch cursus monument at Stanwell the spectacular Roman heart of the City the Saxon trading emporium on the Strand the largest medieval cemetery excavated in Europe at Spitalfields and Shakespeare s Rose Theatre at Bankside This book completed with the substantial support of English Heritage and the City of London Archaeological Trust represents the latest and most comprehensive attempt to place these treasures in their context It also draws together the knowledge of specialists and experts to provide a framework within which future archaeological discoveries and research may be considered The result is an accessible and fascinating insight into the rich diversity of human experience that has combined over the last half million years into the metropolis of Greater London today The Archaeology of Greater London is presented in 10 period based chapters with 13 accompanying full colour maps and an extensive bibliography and gazetteer of sites end finds *Pagan Survivals, Superstitions and Popular Cultures in Early Medieval Pastoral Literature* Bernadette Filotas,2005 This comprehensive study examines early medieval popular culture as it appears in ecclesiastical and secular law sermons penitentials and other pastoral works a selective skewed but still illuminating record of the beliefs and practices of ordinary Christians Concentrating on the five centuries from c 500 to c 1000 *Pagan Survivals Superstitions and Popular Cultures in Early Medieval Pastoral Literature* presents the evidence for folk religious beliefs and piety attitudes to nature and death festivals magic drinking and alimentary customs As such it provides a precious glimpse of the mutual adaptation of Christianity and traditional cultures at an important period of cultural and religious transition **BOOK JACKET The Postmodern Beowulf** Eileen A. Joy,Mary K. Ramsey,Bruce D. Gilchrist,2006 This work includes twenty four essays including a preface introduction afterword and sections containing seminal methodological pieces by such giants as Edward Said and Michel Foucault as well as contemporary applications to Beowulf and other Old English and Germanic texts focusing on historicism psychoanalysis gender textuality and post colonialism **Subject Guide to Books in Print** ,2001

Reviewing **Trees In The Religions Of Early Medieval England Anglo Saxon Studies**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**Trees In The Religions Of Early Medieval England Anglo Saxon Studies**," an enthralling opus penned by a highly acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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