

# Oswiu of Northumbria

**Oswiu** (c. 612 – 15 February 670), also known as **Oswy** or **Oswig** (Old English: *Ōswīg*), was a King of Bernicia. His father, Æthelfrith of Bernicia, was killed in battle, fighting against Rædwald, King of the East Angles and Edwin of Deira at the River Idle in 616. Along with his brothers and their supporters, Oswiu was then exiled until Edwin's death in 633.

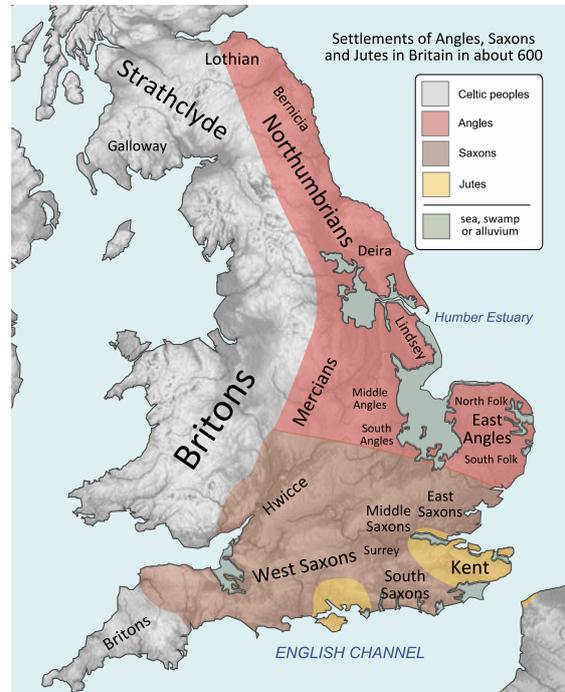
Following the death of his brother Oswald, defeated by Penda at the Battle of Maserfield on 5 August 642, Oswiu became King of the Bernicians. He passed the next decade in obscurity as one of many kings subject to Penda. In 655 Penda invaded Bernicia, driving Oswiu before him. The details of the campaign are unclear, but at the Battle of the Winwæd Oswiu unexpectedly defeated and killed Penda. This victory was followed by Oswiu's short-lived *imperium*—he is traditionally counted as a *Bretwalda*—over much of Great Britain. He established himself as King of Mercia, setting up his son-in-law, Penda's son Peada as a subject king.

Oswiu's unchallenged domination of Britain lasted only a short time, ending when a revolt among the Mercians established Penda's son Wulfhere as their king. A negotiated settlement appears to have been preferred on both sides to prevent war. Divisions within the Northumbrian church led to the Synod of Whitby in 664, where Oswiu agreed to settle the Easter controversy by adopting the Roman dating. His later years were marred by conflict with his son Ealhfrith. Oswiu died in 670 and was succeeded by his son Ecgrifh.

## 1 Background and early life

Oswiu was fifty-eight years old at his death according to Bede, placing his birth c. 620.<sup>[1]</sup> At this time, his father was at the height of his power. Oswiu's mother may have been Æthelfrith's only recorded wife, Acha of Deira, Edwin's sister, but the apparent unwillingness of the Deirans to have him as their king may argue against this. Oswald, who is known to have been Acha's son, was accepted as king in Deira, while Oswiu appears never to have ruled the kingdom directly.<sup>[2]</sup>

Æthelfrith ruled over both Bernicia and Deira. His authority ran from the lands of the Picts and the Dál Riata in modern Scotland to Wales and the Midlands in the south.<sup>[3]</sup> Æthelfrith's power rested on his military success, and this success came to an end in 616, when the exiled Edwin of Deira, with the support of King Rædwald, de-



*Anglo-Saxon kingdoms of the early 7th century.*

feated and killed him in battle by the River Idle.<sup>[4]</sup>

On Æthelfrith's death, his sons and their supporters fled Northumbria, finding sanctuary among the Gaels and Picts of northern Britain and Ireland. Here they would remain until Edwin's death at the Battle of Hatfield Chase in 633.<sup>[5][6]</sup>

In exile, the sons of Æthelfrith were converted to Christianity, or raised as Christians.<sup>[5]</sup> In Oswiu's case, he became an exile at the age of four, and cannot have returned to Northumbria until aged twenty-one, spending childhood and adolescence in a Gaelic milieu. Bede writes that Oswiu was fluent in the Old Irish language and Irish in his faith.<sup>[7]</sup>

As well as learning the Scottish language and being thoroughly Christianised, Oswiu may have fought for his Gaelic hosts, perhaps receiving his arms—a significant event—from a King of Dál Riata, such as Eochaid Buide, son of that Áedán mac Gabráin whom his father had defeated at the Battle of Degsastan.<sup>[8]</sup> The Irish annals name one *Oisric mac Albruit, rigdomna Saxan*—ætheling Osric—among the dead, alongside Connad Cerr, King of Dál Riata, and others of the Cenél nGabráin, at the Battle of Fid Eóin.<sup>[9]</sup> Whether Oswiu's marriage with the Uí

Néill princess Fín of the Cenél nEógain, and the birth of Aldfrith, should be placed in the context of his exile, or took place at a later date is uncertain.<sup>[10]</sup>

Equally uncertain is the date of Oswiu's return to Northumbria. He may have returned with Eanfrith on Edwin's death in 633, as Bede appears to write.<sup>[5]</sup> Eanfrith apostatised and was killed by Cadwallon, who was defeated and killed in turn by another brother, Oswald, who became king of Bernicia and probably succeeded to his father's old dominance of northern and central Britain.<sup>[11]</sup>

## 2 Eanflæd and Oswine

Oswald died in battle against Penda of Mercia at the Battle of Maserfield, dated by Bede to 5 August 642.<sup>[12]</sup> Oswald's son Æthelwald may have been his preferred successor, but Æthelwald cannot have been an adult in 642. So, the kingship came to Oswiu. Unlike Eanfrith and Osric, Oswiu held to the Christian faith in spite of his brother's defeat by the pagan Penda. This may have been due to his more thoroughly Christian upbringing, but the influence of Bishop Aidan of Lindisfarne, by then a major figure in Bernicia, could also have been significant.<sup>[13]</sup>

Bede summarises Oswiu's reign in this way:

Oswald being translated to the heavenly kingdom, his brother Oswy, a young man of about thirty years of age, succeeded him on the throne of his earthly kingdom, and held it twenty-eight years with much trouble, being harassed by the pagan king, Penda, and by the pagan nation of the Mercians, that had slain his brother, as also by his son Alfred [i.e. Ealhfrith], and by his cousin-german Ethelwald [i.e. Æthelwald of Deira], the son of his brother who reigned before him.<sup>[14]</sup>

Oswiu's first recorded action as king of Bernicia was to strengthen his position, and perhaps his claims to Deira, by marrying Edwin's daughter Eanflæd, then in exile in the Kingdom of Kent.<sup>[15]</sup> This marriage took place between 642 and 644.<sup>[16]</sup>

Oswiu is known to have been married three times. Eanflæd, his Queen, bore him two sons and two daughters. The sons were Ecgrith (644x645–685) and Ælfwine (c. 660–679), the daughters Osthryth (died 697) and Ælflæd (c. 654–714). The Irish princess Fín was the mother of Aldfrith (died 705). Finally, the British princess Rieinmellt, of Rheged, is named as a wife of Oswiu in the *Historia Brittonum*.<sup>[17]</sup> It is thought that Ealhfrith was her son,<sup>[18]</sup> and Ealhflæd may have been her daughter.<sup>[19]</sup>

The first half of Oswiu's reign was spent in the shadow of Penda, who dominated much of Britain from 642 until 655, seemingly making and breaking kings as it suited him.<sup>[20]</sup> The future kingdom of Northumbria was still

composed of two distinct kingdoms in Oswiu's lifetime. The northerly kingdom of Bernicia, which extended from the River Tees to the Firth of Forth, was ruled by Oswiu. The kingdom of Deira, lying between the North York Moors and the Humber, was ruled by a series of Oswiu's kinsmen, initially as a separate kingdom, later as a form of appanage for Oswiu's sons.<sup>[21]</sup>

For the first decade of Oswiu's reign, Deira was ruled by an independent king, Oswine, son of the apostate Osric, who belonged to the rival Deiran royal family.<sup>[22]</sup> Oswine and Oswiu came into conflict circa 651, Bede blames Oswiu for the troubles and writes:

For when they had raised armies against one another, Oswin perceived that he could not maintain a war against one who had more auxiliaries than himself, and he thought it better at that time to lay aside all thoughts of engaging, and to preserve himself for better times. He therefore dismissed the army which he had assembled, and ordered all his men to return to their own homes, from the place that is called Wilfaresdun, that is, Wilfar's Hill, which is almost ten miles distant from the village called Cataract [i.e. Catterick], towards the northwest. He himself, with only one trusty soldier, whose name was Tonhere, withdrew and lay concealed in the house of Earl [comes] Hunwald, whom he imagined to be his most assured friend. But, alas! it was otherwise; for the earl betrayed him, and Oswy, in a detestable manner, by the hands of his commander [*praefectus*], Ethilwin, slew him...<sup>[14]</sup>

In order to expiate the killing of Oswine, who was later reckoned a saint, Oswiu established Gilling Abbey at Gilling, where prayers were said for Oswine and for Oswiu.<sup>[14]</sup> Oswine was followed as king of the Deirans by Oswald's son Æthelwald.

## 3 Penda

Oswiu's relations with Penda were not entirely peaceful between 642 and 655. Bede appears to place a major assault on Bernicia by Penda, which reached the gates of Bamburgh, at some time before 651 and the death of Bishop Aidan of Lindisfarne.<sup>[23]</sup> An entry in the Irish annals recording "[t]he battle of Oswy against Penda" circa 650 may refer to this campaign.<sup>[24]</sup>

D.P. Kirby suggests that the killing of Oswine may have led to an improvement in relations between Penda and Oswiu in the early 650s. Oswiu's son Ealhfrith married Penda's daughter Cyneburh, while his daughter Ealhflæd married Penda's son Peada. Peada was baptised at *Ad Murum*—in the region of Hadrian's Wall—by Aidan's successor Finan. Peada and Ealhflæd took a missionary

group, including **Cedd** and **Diuma**, to establish a church in their lands.<sup>[25]</sup>

In 655 Bede reports that Penda invaded Bernicia at the head of a large army. Bede states that Oswiu offered “an incalculable quantity of regalia and presents as the price of peace”, but that Penda refused. Oswiu vowed to give his daughter **Ælflæd** to the church, and to found a dozen monasteries if he was granted the victory, and assisted by Ealhfrith he engaged Penda with a small army in the **Battle of the Winwæd**, which took place in the region of *Loidis*, which is to say **Leeds**. He was successful, and Penda was killed, along with many of his allies, including King **Æthelhere** of the East Angles. **Æthelwald** had assisted Penda, but stood aside from the fighting.<sup>[26]</sup>

The *Historia Brittonum* gives a somewhat different account. Here, Oswiu’s offer of treasure is accepted, and is associated with the siege of a place named *Iudeu*. It is assumed that **Ecgrith** was given over as a hostage, into the keeping of Penda’s queen **Cynewise**, at this time.<sup>[27]</sup> The *Historia* suggests that many of Penda’s allies were British kings, and notes that **Cadafael ap Cynfeddw** joined **Æthelwald** in avoiding the battle, so gaining the epithet *Cadomedd* (the Battle-Shirker). The decisive battle is located at “**Gaius’s field**”.<sup>[28]</sup>

## 4 Overlord of Britain

The surprising defeat of the hitherto dominant Penda, and the death of the East Anglian king **Æthelhere** left Oswiu as the dominant figure in Britain. **Æthelwald**’s ambivalent stance during the campaign which led to the **Winwæd** appears to have led to his removal as he disappears from the record at this time. Oswiu installed his adult son **Eahlfrith** as king of **Deirans** in **Æthelwald**’s place. Penda’s son **Peada** was installed as king of southern **Mercia**, while Oswiu took the north of the kingdom. Other subject rulers seem to have been established elsewhere in **Mercia**.

Further south, **Æthelhere**’s brother **Æthelwold** may have been established with Oswiu’s assistance, as well as that of his kinsman by marriage King **Eorcenberht** of **Kent**. **Cenwall of Wessex**, who had been driven out of his lands by Penda for putting aside his marriage to Penda’s sister, may also have returned to power in this period, again with Oswiu’s assistance. King **Sigeberht the Good** of the East Saxons was Oswiu’s ally.<sup>[29]</sup> Oswiu’s nephew, **Eanfrith**’s son **Talorcan**, may have also been established as a leading king among the **Picts** at this time.<sup>[30]</sup>

Oswiu’s total domination lasted only a short time, around three years. The proximate cause was the death of **Peada**, supposedly poisoned by his wife, Oswiu’s daughter **Eahlflæd**.<sup>[31]</sup> This probably occurred at **Easter 656**, and Oswiu proceeded to install governors or subject kings in **Mercia**. Probably in late 659, but perhaps in 657, a revolt led by three **Mercian** noblemen—**Immin**, **Eata**, and **Eadberht**—installed Penda’s son **Wulfhere** as ruler of the

**Mercians** and drove out Oswiu’s supporters.<sup>[32]</sup> Oswiu remained a force to be reckoned with, and political settlement rather than open warfare appears to have resolved the crisis. Oswiu’s kinsman **Trumhere** was named to be **Wulfhere**’s bishop.<sup>[33]</sup> While **Wulfhere** extended **Mercian** influence and authority in southern Britain, he apparently continued to recognise Oswiu’s primacy.<sup>[34]</sup>

Welsh sources suggest that Oswiu campaigned in **Wales** in the late 650s, imposing tribute on the **Welsh** kings who had previously been Penda’s allies such as **Cadafael**, the battle-dodging **King of Gwynedd**.<sup>[35]</sup> Elsewhere in the south, Oswiu’s ally **Sigeberht** of the **East Saxons** was murdered and replaced by his brother **Switthelm**, who remained a **Christian**, but distanced himself from Oswiu and the **Irish-Northumbrian** church. **Switthelm** was probably subject to the **East Angles**.<sup>[36]</sup>

## 5 Ecclesiastical politics

## 6 Eahlfrith and the Synod of Whitby

Main article: **Synod of Whitby**

In 664 at the **synod of Whitby**,<sup>[37]</sup> Oswiu accepted the usages of the **Roman Church**, which led to the departure of **Bishop Colman** of **Lindisfarne**. The reasons of the gathering, and its significance, have been closely studied, and the simplistic explanations offered by **Bede**, and by **Eddius**, the biographer of **Wilfrid**, are no longer accepted.

**Bede** writes that the dispute was brought to a head by Oswiu’s son **Eahlfrith**, who had adopted **Roman** usages at the urging of **Wilfrid**.<sup>[38]</sup> **Eahlfrith** had been brought up with **Irish-Northumbrian** usages, and his rejection of these, along with the expulsion of the future saints **Cuthbert** of **Lindisfarne** and **Eata** of **Hexham** from **Ripon**, is considered to have had a strong political component.<sup>[39]</sup> Equally, 665 would be a year when, as **Bede** writes, “that **Easter** was kept twice in one year, so that when the **King** had ended **Lent** and was keeping **Easter**, the **Queen** and her attendants were still fasting and keeping **Palm Sunday**”.<sup>[38]</sup>

## 7 Ecgrith

In 660 Oswiu married his son **Ecgrith** to **Æthelthryth**, daughter of the former **East Anglian** king **Anna**.

## 8 Death

Even in his final years, Oswiu remained a major figure in Britain. The newly appointed **Archbishop of Canter-**

bury, Theodore of Tarsus, came north to meet him in 669. Bede writes that Oswiu had intended to undertake a pilgrimage to Rome in the company of Bishop Wilfrid. However, he fell ill and died, aged fifty eight, on 15 February 670.<sup>[1]</sup> His elder son by Queen Eanflæd, Ecgrith, succeeded him as King of Bernicia, while their younger son, Ælfwine, succeeded Ecgrith as King of Deira. He was buried at Whitby Abbey, alongside Edwin of Deira. His widow and their daughter Ælflæd were later Abbess of Whitby and were also buried there.<sup>[26]</sup>

Alcuin, writing about a century after Oswiu's death, describes him as "very just, with equitable laws, unconquered in battle but trustworthy in peace, generous in gifts to the wretched, pious, equitable to all".<sup>[40]</sup>

## 9 Family

- Alhfrith
- Ecgrith
- Ælfwine
- Osthryth
- Ælflæd
- Aldfrith
- Ealhflæd

## 10 Holy relics

Oswy was a collector of Holy Relics, for example Pope Vitalian sent filings from Saint Peter's chains to Oswy in the seventh century.<sup>[41]</sup>

## 11 See also

- Kings of Mercia family tree

## 12 Notes

- [1] Bede, *Ecclesiastical History*, Book IV, Chapter 5.
- [2] Bede, *Ecclesiastical History*, Book III, Chapter 6, states that Oswald was Acha's son. For Oswiu, Yorke, *Kings and Kingdoms*, p. 78, doubts that Oswiu was Acha's son; Kirby, p. 89, considers it probable, likewise Stancliffe & Cambridge, p. 13, figure 1.
- [3] Bede, *Ecclesiastical History*, Book I, Chapter 34 & Book II, Chapter 3.
- [4] Bede, *Ecclesiastical History*, Book II, Chapter 12.
- [5] Bede, *Ecclesiastical History*, Book III, Chapter 1.
- [6] Æthelfrith's sons were not the first Anglian exiles to seek refuge in the kingdoms of the north. Hering, son of King Husa of Bernicia, is said by the *Anglo-Saxon Chronicle* to have fought with Áedán mac Gabráin, King of Dál Riata, against Æthelfrith, at the Battle of Degsastan; *Anglo-Saxon Chronicle*, Ms. E, s.a. 603. The choice of a northerly exile, rather than flight to one of the southerly Anglo-Saxon kingdoms is discussed by Grimmer, §3–§6.
- [7] "Oswy thought that nothing could be better than the Irish teaching, having been instructed and baptized by the Irish, and having a complete grasp of their language"; Bede, *Ecclesiastical History*, Book III, Chapter 5.
- [8] Grimmer, §8.
- [9] *Annals of Tigernach*, s.a. 631; Grimmer, §9.
- [10] Grimmer, §25; Kirby, p. 143.; Williams, p. 18.
- [11] Bede, *Ecclesiastical History*, Book III, Chapters 1–2; Adomnán, *Life of Saint Columba*, Book I, Chapter 1; Stancliffe, pp. 46–61.
- [12] Bede, *Ecclesiastical History*, Book III, Chapter 9.
- [13] Higham, *Convert Kings*, pp. 220–221.
- [14] Bede, *Ecclesiastical History*, Book III, Chapter 14.
- [15] Bede, *Ecclesiastical History*, Book III, Chapter 15.
- [16] Their son Ecgrith was born no later than May 645.
- [17] Rieinmelt also appears, as Rægnmæld, in the *Liber Vitae Ecclesiae Dunelmensis*, among the Queens, immediately preceding Eanflæd; Grimmer §28.
- [18] Stancliffe & Cambridge, p. 13, figure 1.
- [19] Eahlflæd is said to have arranged the murder of Peada, in 657 or 658, suggesting that she was not Eanflæd's daughter; Bede, *H. E.*, Book III, chapter 24. See also Higham, *Convert Kings*, pp. 252–253.
- [20] Cenwalh of Wessex was driven from his country when he set aside Penda's sister. Anna of East Anglia, Cenwalh's host, was also driven into exile, and later defeated and killed by Penda at Bulcamp, near Blythburgh in 653 or 654, when he returned to East Anglia.
- [21] Deira was ruled by Oswine from 642 to 651, then by Æthelwald until 655 or later, then by Eahlfrith to after 664, and finally by Ecgrith. See Kirby, p. 226, figure 7; Yorke, *Kings and Kingdoms*, p. 75, table 8.
- [22] Oswine was Oswiu's maternal second cousin; Yorke, *Kings and Kingdoms*, p. 76, table 9.
- [23] Bede, *Ecclesiastical History*, Book III, Chapter 16.
- [24] Fraser, p. 20; *Annals of Ulster*, s.a. 650.
- [25] Kirby, pp. 93–94; Bede, *Ecclesiastical History*, Book III, Chapter 21.
- [26] Bede, *Ecclesiastical History*, Book III, Chapter 24. The Winwæd is thought to be the River Went; Keynes, "Penda".

- [27] Kirby, pp. 90, 94–95 accepts that *Iudeu*, also *Giudi*, may have been the site of modern Stirling, and proposes that Ecgfrith became a hostage as a result of Oswiu's submission to Penda.
- [28] *Historia Brittonum*, Chapters 64–65.
- [29] Kirby, p. 96–97.
- [30] Or not, needed.
- [31] Higham, *Convert Kings*, pp. 252–253, sees Eahlfrith's hand in his sister's murder of her husband.
- [32] Bede, *Ecclesiastical History*, Book III, Chapter 24.
- [33] Trumhere was a relation of Queen Eanflæd and first abbot of Gilling, established to expiate the killing of Oswine of Deira; Bede, *Ecclesiastical History*, Book III, Chapter 24.
- [34] Higham, *Convert Kings*, pp. 245–247. Kirby notes Wulfhere's marriage to Eormenhild, daughter of the Kentish King Eorcenberht, the one ruler over whom Oswiu held no sway; Kirby, p. 114.
- [35] Kirby, p. 96.
- [36] Bede, *Ecclesiastical History*, Book III, Chapter 22; Higham, *Convert Kings*, p. 249; Kirby, p. 97.
- [37] The dating is discussed by Kirby, p. 101, who concludes that the synod can confidently be placed in 644.
- [38] Bede, *Ecclesiastical History*, Book III, Chapter 25.
- [39] Higham, *Convert Kings*, pp. 250–275. For an overview of the Easter controversy, see Stevens.
- [40] Proposography of Anglo-Saxon England, quoting Alcuin's *The Bishops, Kings and Saints of York*.
- [41] Wall, J. Charles. (1912), *Porches and Fonts*. Pub. London: Wells Gardner and Darton. P. 295.
- Charles-Edwards, T.M., *Early Christian Ireland*. Cambridge: Cambridge University Press, 2000. ISBN 0-521-36395-0
  - Eddius, "Life of Wilfrid" in D.H. Farmer (ed.) & J.H. Webb (trans.), *The Age of Bede*. London: Penguin, 1998. ISBN 0-140-44727-X
  - Fraser, James, *The Pictish Conquest: The Battle of Dunnichen 685 & the birth of Scotland*. Stroud: Tempus, 2006. ISBN 0-7524-3962-6
  - Grimmer, Martin (October 2006). "The Exogamous Marriages of Oswiu of Northumbria". *The Heroic Age*, issue 9. Retrieved 2007-04-06.
  - Higham, N.J., *The Convert Kings: Power and religious affiliation in early Anglo-Saxon England*. Manchester: Manchester University Press, 1997. ISBN 0-7190-4828-1
  - Higham, N.J., *The Kingdom of Northumbria AD 350–1100*. Stroud: Sutton, 1993. ISBN 0-86299-730-5
  - Holdsworth, Philip, "Oswiu" in M. Lapidge, et al., (eds), *The Blackwell Encyclopedia of Anglo-Saxon England*. Oxford: Blackwell, 1999. ISBN 0-631-22492-0
  - Keynes, Simon, "Penda" in M. Lapidge, et al., (eds), *The Blackwell Encyclopedia of Anglo-Saxon England*. Oxford: Blackwell, 1999. ISBN 0-631-22492-0
  - Kirby, D.P., *The Earliest English Kings*. London: Unwin Hyman, 1991. ISBN 0-04-445691-3
  - Stenton, Sir Frank, *Anglo-Saxon England*. Oxford: Oxford University Press, 3rd edition, 1971. ISBN 0-19-280139-2
  - Stevens, Wesley M., "Easter Controversy" in M. Lapidge, et al., (eds), *The Blackwell Encyclopedia of Anglo-Saxon England*. Oxford: Blackwell, 1999. ISBN 0-631-22492-0
  - Veith, Kenneth (1997). "The Columban Church in northern Britain, 664–717: a reassessment" (pdf). *Proceedings of the Society of Antiquaries of Scotland*, volume 127. Retrieved 2007-04-06.
  - Williams, Ann, *Kingship and Government in Pre-Conquest England, c. 500–1066*. Basingstoke: Macmillan, 1999. ISBN 0-333-56798-6
  - Yorke, Barbara, *Kings and Kingdoms in Early Anglo-Saxon England*. London: Seaby, 1990. ISBN 1-85264-027-8
  - Yorke, Barbara, *The Conversion of Britain: Religion, Politics and Society in Britain c. 600–800*. London: Longman, 2006. ISBN 0-582-77292-3

## 13 References

- "Oswiu 1 (Male)". *Prosopography of Anglo-Saxon England*. Retrieved 2007-04-22.
- "The Annals of Tigernach" (in Middle Irish). CELT: Corpus of Electronic Texts. Retrieved 2007-04-22.
- "The Annals of Ulster, volume 1". CELT: Corpus of Electronic Texts. Retrieved 2007-04-22.
- Bede, *Ecclesiastical History of the English People*. Translated by Leo Sherley-Price, revised R.E. Latham, ed. D.H. Farmer. London: Penguin, 1990. ISBN 0-14-044565-X
- Blair, Peter Hunter, *The World of Bede*. Cambridge: Cambridge University Press, reprinted 1990. ISBN 0-521-39138-5

- Zaluckyj, Sarah, *Mercia: The Anglo-Saxon Kingdom of Central England*. Logaston: Logaston Press, 2001. ISBN 1-873827-8.
- Ziegler, Michelle (Winter 2001). "Oswald and the Irish". *The Heroic Age, issue 4*. Retrieved 2007-04-22.

## 14 Text and image sources, contributors, and licenses

### 14.1 Text

- **Oswiu of Northumbria** *Source:* <http://en.wikipedia.org/wiki/Oswiu%20of%20Northumbria?oldid=645330595> *Contributors:* Andre Engels, Rmhermen, Jaknouse, Montrealais, Neville, Oliver Pereira, Gabbe, Sannse, Stan Shebs, Genie, Lord Emsworth, Warofdreams, Francs2000, Merovingian, Wereon, Everyking, Michael Devore, Ferganim, OwenBlacker, Neutrality, Muijz, Rich Farmbrough, Cnyborg, Stbalbach, Amcl, Deacon of Pndapetzim, Angr, Woohookitty, FeanorStar7, JeremyA, T34, Cuchullain, Ketiltrout, Angusmclellan, Mark J, Jaraalbe, Bgwhite, Alma Pater, Chroniclev, Joedixon, Staffelde, SmackBot, Harthacanute, Bluebot, Colonies Chris, Shrine of Fire, TenPoundHammer, The Man in Question, Neddysagoon, Iridescent, Mijotoba, Joseph Solis in Australia, ShelfSkewed, Neelix, Rosser1954, Malleus Fatuorum, Thijs!bot, Brendandh, East Saxon, Keith D, Dudley Miles, DrKiernan, It Is Me Here, Adamdaley, Dcs315, TXiKiBoT, Bleaney, Mfcayley, Gerakibot, SE7, Lightmouse, Ealdgyth, Vanished user ewfism2348tui2f8n2fio2utjfeoi210r39jf, Ericalens, Zburh, Yorkshirian, Antiquary, RogDel, Addbot, Leszek Jańczuk, SpBot, Organic Cabbage, The Quill, Lightbot, Zorrobot, Luckas-bot, Yobot, DirlBot, Almabot, Rodrigogomesonetwo, Moonraker, Trappist the monk, CatMan61, EmausBot, PBS-AWB, Helpful Pixie Bot, Iamthecheese44, Nimetapoeg, JoshNEWK1998, Xenxax, Monkbot, Percyreed and Anonymous: 13

### 14.2 Images

- **File:Britain\_peoples\_circa\_600.svg** *Source:* [http://upload.wikimedia.org/wikipedia/commons/e/ee/Britain\\_peoples\\_circa\\_600.svg](http://upload.wikimedia.org/wikipedia/commons/e/ee/Britain_peoples_circa_600.svg) *License:* CC-BY-SA-3.0 *Contributors:* Vectorization of File:Britain peoples circa 600.png drawn by User:IMEowbot *Original artist:* User:Hel-hama
- **File:Offa\_king\_of\_Mercia\_757\_796.jpg** *Source:* [http://upload.wikimedia.org/wikipedia/commons/5/5e/Offa\\_king\\_of\\_Mercia\\_757\\_796.jpg](http://upload.wikimedia.org/wikipedia/commons/5/5e/Offa_king_of_Mercia_757_796.jpg) *License:* Public domain *Contributors:* Own work by uploader, photographed at the British Museum *Original artist:* PHGCOM
- **File:Wiki\_letter\_w.svg** *Source:* [http://upload.wikimedia.org/wikipedia/en/6/6c/Wiki\\_letter\\_w.svg](http://upload.wikimedia.org/wikipedia/en/6/6c/Wiki_letter_w.svg) *License:* Cc-by-sa-3.0 *Contributors:* ? *Original artist:* ?
- **File:Wikisource-logo.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/4/4c/Wikisource-logo.svg> *License:* CC BY-SA 3.0 *Contributors:* Rei-artur *Original artist:* Nicholas Moreau

### 14.3 Content license

- Creative Commons Attribution-Share Alike 3.0