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Qualifying paper

**REFLECTION OF THE VALUES OF MEDIEVAL ENGLAND IN THE
LEGENDS OF KING ARTHUR**

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CONTENT

INTRODUCTION	6
PART 1.HISTORICAL BACKGROUND OF MEDIEVAL ENGLAND	10
1.1 The transition of England to the Middle Ages	10
1.1.1 The Anglo-Saxon Period (5 th -11 th centuries).....	11
1.1.2 Feudalism and the Norman Conquest (11 th -12 th centuries).....	21
1.2 Family, life, morals in medieval English society	23
1.3 Literature. Knightly novel. The beginnings of English literature.....	25
PART 2.ANALYSIS OF THE LEGENDS OF KING ARTHUR	27
2.1 Mythological and legendary in the image of Arthur.....	27
2.2 Stages of formation of Arthurian legends	39
2.3 The main themes of the legends of King Arthur	32
PART 3. EMPIRICAL RESEARCH.....	35
3.1 Methodology.....	35
3.2 Participants	36
3.3 Research instruments	37
3.4 Procedure of the research	39
3.5 Discussion and Analysis of the Teachers' Questionnaire Results	39
3.6 Pedagogical Implication	46
CONCLUSION	48
CONCLUSION IN UKRAINIAN.....	49
REFERENCES	50
APPENDIXES.....	53

ЗМІСТ

ВСТУП.....	6
РОЗДІЛ 1. ІСТОРИЧНИЙ КОНТЕКСТ СЕРЕДНЬОВІЧНОЇ АНГЛІЇ	10
1.1 Перехід Англії до Середньовіччя	10
1.1.1 Англосаксонський період (V - XI століття)	11
1.1.2 Феодалізм і Нормандське завоювання (XI-XII століття)	21
1.2 Сім'я, побут, мораль в англійському середньовічному суспільстві.....	23
1.3 Література. Лицарський роман. Початки англійської літератури	25
РОЗДІЛ 2. АНАЛІЗ ЛЕГЕНД ПРО КОРОЛЯ АРТУРА	27
2.1 Міфологічне та легендарне в образі Артура.....	27
2.2 Етапи формування артурівських легенд.....	39
2.3 Основні теми легенд про короля Артура.....	32
РОЗДІЛ 3. ЕМПІРИЧНЕ ДОСЛІДЖЕННЯ	35
3.1 Методика	35
3.2 Учасники	36
3.3 Інструменти дослідження.....	37
3.4 Процедура дослідження.....	39
3.5 Обговорення та аналіз результатів анкетування вчителів	39
3.6 . Педагогічні наслідки.....	46
ВИСНОВКИ.....	48
ВИСНОВКИ УКРАЇНСЬКОЮ	49
СПИСОК ВИКОРИСТАНОЇ ЛІТЕРАТУРИ.....	50
ДОДАТКИ.....	53

INTRODUCTION

Legends of King Arthur's Round Table date back to the Celtic period in Northern Europe in the 5th century, according to the thinking, beliefs and culture of the Celts under the influence of historical events, such as attacks by Germanic tribes that necessitated the glorification of one of military leaders. Later they were reflected in the Welsh bards of the XI-XII centuries, and in courtly novels of the XVI century.

King Arthur is one of the greatest figures born of the Western world. He is the hero of thousands of stories, awakens millions of childhood dreams and serves as an image of the nation. Century after century, it is being revived in the world - with the pen, brush and imagination of many writers, artists, poets and politicians. His spirit has lived in history for almost a thousand years, but there is still no exact information about who King Arthur was. And this question still remains unanswered. Did Arthur exist as a historical figure, if so, when and where? Who was he - a king, a general or a leader? Maybe he was just a legendary figure, which, no matter how you look, you will not find? The answers to these questions would be of interest to many of us. Arthurian legends aroused genuine interest not only in the medieval reader, but also in the modern.

King Arthur and his Knights of the Round Table have captivated audiences for centuries, inspiring countless works of literature, art, and film. Yet, how familiar are today's students with these legendary figures and their tales of chivalry, honor, and adventure? This research project delves into the realm of student knowledge regarding Arthurian legends.

Our exploration aims to assess the current understanding of these timeless stories among students. Through surveys or questionnaires, we will gauge their familiarity with key characters, iconic objects like Excalibur, and major plot points within the Arthurian mythos.

This investigation holds significant value for several reasons. Firstly, it provides a snapshot of how Arthurian legends are faring in the face of modern media and educational priorities. Secondly, understanding student knowledge can inform educators on how to effectively introduce or reintroduce these tales into the classroom.

The legend of King Arthur and his Knights of the Round Table has captivated audiences for centuries. Yet, these tales transcend mere entertainment; they act as a window into the soul of medieval England. This course paper delves into the fascinating world of Arthurian legends, not just for their literary merit, but to **uncover the reflection of medieval values** embedded within them.

Our exploration will focus on how these epic stories served as a **moral compass** for medieval society. We will examine how concepts like **chivalry, honor, loyalty, and faith** were woven into the very fabric of Arthurian narratives. By analyzing the actions and motivations of characters like King Arthur, Lancelot, and Guinevere, we will gain a deeper understanding of the **ideals** that shaped medieval England.

This thesis will not only explore the legendary heroes and their quests, but also the **historical context** that gave the birth to these tales. We will examine the social, political, and religious landscape of medieval England, and how it influenced the development of the Arthurian myths.

The *relevance* lies in the fact that for a long time of their existence they have not lost interest and popularity among readers under the influence of various external factors, whether political or social changes in society, reflecting the different historical periods and events they went through.

The object of the research is the legends about King Arthur and the Knights of the Round Table.

The subject of the research is the the values of Medieval England reflected in the legends about King Arthur and the Knights of the Round Table.

The purpose of the thesis is to analyze the main stages of formation of legends about King Arthur and the Knights of the Round Table from V to XVI century.

The tasks of the thesis are:

- 1) to highlight the main stages of formation of legends about King Arthur and the Knights of the Round Table.
- 2) to display the specifics of the formation of "classical" Arturiana.
- 3) to analyse how the the values of Medieval England are reflected in the legends about King Arthur and the Knights of the Round Table.

Methods of the investigation: The solution of the above problems was carried out using cultural-historical, comparative-historical methods of research, analysis of sources and special literature on the topic, including Internet resources.

Theoretical basis: Textbooks that described the history of medieval England and were used in the study. Most of these issues have been studied by scientists such as Geoffrey Ashe, Richard Barber, Henry Bett, Steve Blake, Scott Lloyd, Rodney Castleden and others.

Restating the Hypothesis as a Question: This study aims to answer the central question: Did the legends of King Arthur, though fictional, function as a moral compass, reflecting the core values and societal aspirations of medieval England?

Methodology: To explore this hypothesis, a comprehensive secondary literature review will be conducted. This review will encompass both qualitative and quantitative data sources. Qualitative analysis will involve delving into scholarly works on Arthurian literature, historical accounts of medieval England, and philosophical texts exploring the concept of chivalry. Quantitative analysis may involve examining the frequency of specific themes and keywords within the Arthurian legends themselves, potentially revealing the prevalence of certain values.

Significance of the Research: This study holds significant scientific value by attempting to create a clearer picture of a bygone era. By analyzing the Arthurian legends alongside historical events and social commentary, we aim to:

- Uncover the values that resonated most deeply with medieval English society.
- Examine how these legends functioned as a form of cultural commentary, reflecting the ideals and aspirations of the time.
- Gain a richer understanding of the lives and perspectives of the people who shaped and were shaped by these enduring tales.

By delving into the world of King Arthur, we hope not only to appreciate the timeless allure of these legends but also to gain a deeper understanding of the values that informed a pivotal period in human history.

Structurally the thesis consists of introduction, three parts, conclusions and references.

Introduction includes relevance of the investigation, its aim, tasks, methods of investigation, theoretical basis, subject, subject and practical value. Part 1 gives **historical context** what establishes the social and cultural foundation by examining key periods in medieval English history. This includes the Anglo-Saxon era, the rise of feudalism, the impact of the Norman Conquest, and the prevailing social structures, daily life, and moral code of the time period. Additionally, it explores the development of English literature, focusing on the emergence of the "knightly romance" genre, which provided a fertile ground for the Arthurian legends to flourish. Part 2 focuses on analysis of the legends. **Deconstructing the Legend** dives into the Arthurian narratives themselves. This section analyzes the historical basis of King Arthur, if any, and the influence of Celtic mythology on the legends. It then traces the evolution of the legend cycle, from its early origins to later literary forms. Finally, it examines core themes within the Arthurian narratives, such as chivalry, honor, and the quest for the Holy

Grail, to identify the values and ideals these stories potentially reflect. Part 3 is an empirical research of students' knowledge about these legends. **Modern Reception** transitions from historical and textual analysis to explore contemporary understanding. This section conducts an empirical research study to investigate students' knowledge of the Arthurian legends. By analyzing the collected data, the research aims to reveal the students' level of understanding and familiarity with King Arthur's world. This examination sheds light on how the Arthurian legends are transmitted and received in the modern educational landscape. Conclusions sum up the results of the research.

PART 1. HISTORICAL BACKGROUND OF MEDIEVAL ENGLAND

1.1 The transition of England to the Middle Ages

From the end of the VIII century. to the middle of the X century. the north-east of England was ruled by the Vikings, the Danes, who gradually settled England. Around 886, the Anglo-Saxons signed a treaty with the Danes to divide England. The south-western part remained with the Anglo-Saxons, and the north-eastern part went to the Danes.

King Alfred the Great (871-900) fought vigorously against the Danish conquerors. He saw that the people's militia was not able to successfully resist the invaders, so he created a professional army. To do this, the king ordered every five Anglo-Saxons to arm and equip the sixth for the war. The knight received a plot of land for military service, had to appear at the royal court accompanied by several infantry, with weapons and a war horse. Thus, the attackers were no longer opposed by weak militia peasants, but by professional soldiers who fought no worse than the Danes. (Geoffrey of Monmouth, 1928)

To ward off pirates off the coast of England, a navy was built. The Danes did not know how to storm castles, so the king built border guard fortresses. He introduced a special tax - "Danish money", which went to defend against the Danes.

King Alfred the Great was an educated man, mastered Latin. He opened a school in his palace, obliged literate monks and priests to translate books into the vernacular. Under this monarch began to keep the "Anglo-Saxon Chronicle", which preserved the memory of the most important events in the life of medieval England. In the X - early XI century. England was conquered by the Danish King Knut the Great. He was crowned in London. Knut created a great power, which, in addition to Denmark and England, included Scotland, Norway and Sweden. But it was short-lived. Under Knut's heirs, the Anglo-Saxons revolted and in 1042 overthrew the Danes. (Nennius, 2004)

In the middle of the XI century. England was invaded by the Duchy of Normandy, which was formed in France. It was inhabited mainly by Normans. (Geoffrey of Monmouth, 1928)

In 1066, the Duke of Normandy, William the Conqueror - strong, intelligent, ambitious, cruel, treacherous - led by 15 thousand Norman and French knights landed on the coast of England. He asserted that he wanted to liberate the Anglo-Saxons from the Danes, but in fact sought to conquer England. He was blessed by the pope, who wanted to extend his power to the Church of England. (Nennius, 2004)

William the Conqueror defeated the Anglo-Saxon troops and proclaimed himself King of England. To keep the country in subjection, the king and his Norman barons built it with stone

castles. The local population resisted the foreigners, but was powerless to expel them.

Wilhelm took care of strengthening his power in England. He appropriated many lands of the Anglo-Saxon nobility, turned many forests into reserves, where only the king could hunt.

The king replaced all the Anglo-Saxon bishops with French ones. All barons and knights were proclaimed vassals of the king, they took an oath of allegiance to him. All vassals were in military service. (Nennius, 2004)

The king distributed land to the feudal lords, but so that they were not in one, but in different places. He thus prevented the excessive strengthening of the nobility. He achieved that the royal power in England became stronger than anywhere else in Europe. It was passed from father to son, and the lords could not influence the election or approval of the king.

To organize the collection of "Danish money", Wilhelm ordered to rewrite all the lands in the state. The parchment describing the lands was popularly called the "Book of the Last Judgment" because the accountants demanded that nothing be hidden, as in the Last Judgment. During this census, many free peasants were included in the list of dependents.

Thus, William the Conqueror turned England into a powerful Western European power. However, it became even more powerful during the Plantagenet dynasty. (Geoffrey of Monmouth, 1928)

With the death in 1135 of King Henry I, the youngest son of William the Conqueror, the Norman dynasty ceased. A fierce struggle for power broke out in England. The barons came out of obedience to the king and surrendered to robbery. But the unrest in the state stopped when in 1154 Henry II, the founder of the Plantagenet dynasty (1154-1399), became king. (Nennius, 2004)

1.1.1 The Anglo-Saxon Period (5th -11th centuries)

The Anglo-Saxon Period (5th-11th centuries) represents a crucial era in English history characterized by significant cultural and political developments. Key sources such as inscriptions, charters, and literary texts provide valuable insights into the societal structures and historical events of this period. Scholars like Simon Keynes have played a pivotal role in shaping our understanding of this era through their meticulous examination of primary sources. The influence of figures like Bede and Offa of Mercia is evident in the way they portrayed kingship and interregional relations, shedding light on power dynamics and cultural exchanges during this time. Additionally, the utilization of methodological approaches and primary research, as emphasized by scholarly works, such as those by Sarah Foot and David Dumville, highlights the importance of critically analyzing and interpreting the available evidence to unravel the complexities of the Anglo-Saxon world. This period serves as a rich tapestry for literary exploration, offering glimpses into the nuances of language, society, and political structures that defined early English literature.

Literature from the Anglo-Saxon period serves as a vital tool in comprehending the beliefs, values, and societal structures of the time. The epic poem *Beowulf*, for example, offers valuable insights into the warrior culture and heroic ideals of the Anglo-Saxons. Through the depiction of battles, feasts, and interactions with supernatural beings, readers can glean a deeper understanding of the cultural norms that guided this society. Additionally, religious texts such as *The Dream of the Rood* provide valuable information on the role of Christianity in shaping Anglo-Saxon beliefs and worldviews. By studying these literary works, historians and scholars can reconstruct the complexities of daily life, political structures, and cultural practices that characterized the Anglo-Saxon period. Thus, literature plays a crucial role in shedding light on the intricacies of this fascinating era (Muftihaturrahmah Burhamzah et al.).

The thesis statement for this research on the Anglo-Saxon Period in literature aims to explore the evolution of language and storytelling during this historical era. The focus will be on how the interplay between oral tradition and written literature impacted the development of English literature. Through the analysis of key literary works such as *Beowulf* and *The Dream of the Rood*, this study will demonstrate the cultural significance of storytelling in shaping the literary landscape of the time. By examining the complex relationship between language, culture, and society, this research seeks to shed light on the ways in which literature reflects and influences the values and beliefs of a society. Ultimately, this thesis statement will guide the exploration of the unique characteristics and contributions of Anglo-Saxon literature to the broader historical and literary discourse (Mark Hatala, 2020-03-10).

The migration of Germanic tribes to Britain during the Anglo-Saxon period significantly impacted the socio-political landscape and cultural development of the region. As the Roman Empire began to weaken in the 5th century, various Germanic tribes such as the Angles, Saxons, and Jutes crossed the North Sea and settled in different parts of Britain, eventually establishing their own kingdoms. This influx of Germanic peoples not only reshaped the demographic composition of the island but also brought about linguistic changes, with Old English gradually replacing Latin as the dominant language. The fusion of Germanic and Celtic traditions gave rise to a distinctive Anglo-Saxon culture that would later influence the literary works of the period. The migration of these tribes laid the foundation for the development of early English literature, marking the beginning of a new literary era in Britain. The incorporation of Germanic elements into British society during this period has had a lasting impact on the cultural identity of the region, shaping the course of literature and art for centuries to come. (John Hines, 2003)

The establishment of Anglo-Saxon kingdoms played a crucial role in shaping the political landscape of the early medieval period. Following the withdrawal of Roman forces from

Britain in the 5th century, various Germanic tribes, including the Angles, Saxons, and Jutes, migrated to the region and gradually formed their own independent kingdoms. These kingdoms, such as Wessex, Mercia, and Northumbria, were characterized by their own unique cultures, laws, and languages, contributing to the diverse tapestry of Anglo-Saxon society. The rivalry and alliances between these kingdoms were central to the political dynamics of the era, with power shifting between them as kings vied for supremacy and control. These developments not only laid the foundations for the future unification of England but also influenced the literary production of the period, as royal courts became centers of patronage for poets and scribes. The establishment of Anglo-Saxon kingdoms thus marked a pivotal period in the development of both political and literary traditions in early medieval Britain (Marc Morris, 2021-05-25).

The Viking invasions during the Anglo-Saxon period had a profound impact on both the society and literature of the time. These raids, which began in the late 8th century, disrupted the stability of the Anglo-Saxon kingdoms and led to a period of political turmoil and warfare. The Vikings brought with them a different culture, language, and beliefs, which influenced the development of Anglo-Saxon literature. The interactions between the two cultures resulted in the borrowing of themes, motifs, and even language, as seen in works like *Beowulf*. The violent and chaotic nature of the Viking invasions also shaped the literary themes of heroism, loyalty, and the struggle against external threats. Overall, the Viking invasions significantly impacted the literary landscape of the Anglo-Saxon period, allowing for a rich and complex tapestry of storytelling to emerge (Henry Loyn, 1995-02-17).

Oral tradition and storytelling played a crucial role during the Anglo-Saxon period (5th - 11th centuries) in shaping the literary landscape of the time. The transmission of stories through oral means allowed for the preservation and dissemination of cultural beliefs, values, and histories within the community. These stories, often passed down from generation to generation, were performed in various settings such as mead halls or around the hearth, creating a sense of collective identity and communal memory. Through the use of poetic devices and mnemonic techniques, bards and scop were able to captivate their audience and evoke emotional responses. Notable works such as *Beowulf* exemplify the power of oral storytelling in capturing the ethos of the Anglo-Saxon society. The reliance on oral tradition not only enriched the literary heritage of the period but also established a foundation for future literary works to come.

Themes and values in Anglo-Saxon literature reflect the society's beliefs and ideals of the time. One recurring theme in these works is the importance of loyalty and allegiance, particularly evident in texts like *Beowulf* and *The Battle of Maldon*. These literary works emphasize the bonds of kinship and the warrior's duty to protect and defend their lord at all costs. Additionally, the concept of fate, or *wyrd*, plays a significant role in Anglo-Saxon literature, as

seen in the epic poem *Beowulf* where the hero ultimately accepts his fate and faces his demise with courage. Furthermore, the portrayal of heroism and bravery in the face of adversity showcases the values of honor and courage that were highly esteemed in Anglo-Saxon society. Overall, themes and values in Anglo-Saxon literature offer insight into the cultural and moral ideals of the time. (Courier Corporation, 2012-03-01)

Poetry and epics played a crucial role in the cultural and literary landscape of the Anglo-Saxon period. These forms of literature served not only as entertainment but also as a means of preserving and transmitting historical and cultural knowledge. *Beowulf*, one of the most renowned epics of the period, reflects the values and ideals of the society, such as loyalty, bravery, and the importance of kinship. The intricate poetic forms and rich language used in works like *Beowulf* also showcase the skill and artistry of the poets of the time. Through the oral tradition, these poems and epics were passed down through generations, shaping the collective identity of the Anglo-Saxon people. The use of poetry and epics in this period demonstrates their significance as both artistic endeavors and as vital tools for communal storytelling and education. In essence, these literary works served as a mirror reflecting the beliefs and ethos of the Anglo-Saxon society (Courier Corporation, 2012-03-01).

A seminal work of Anglo-Saxon literature, *Beowulf* is an epic poem that follows the heroic deeds of the protagonist, Beowulf, as he battles monsters and dragons to protect his kingdom. The poem is set in Scandinavia and showcases the values and beliefs of the Anglo-Saxon society, including bravery, loyalty, and the importance of reputation. Beowulf's victories over Grendel, Grendel's mother, and the dragon demonstrate his strength and courage, highlighting the theme of heroism prevalent in the text. Additionally, the poem explores the struggle between good and evil, as Beowulf faces formidable foes who threaten the safety of his people. Through vivid descriptions and engaging storytelling, *Beowulf* remains a timeless classic that provides insight into the culture and values of the Anglo-Saxon period. Its enduring popularity and influence on subsequent literature underscore its significance as a foundational text in the literary canon (Zénaïde Alexeïevna Ragozin, 1898).

Beowulf, the protagonist of the epic poem bearing his name, exemplifies the quintessential characteristics of an epic hero in Anglo-Saxon literature. His strength, bravery, and selflessness are evident throughout the narrative, as he embarks on heroic quests to defeat monstrous foes and protect his people. Beowulf's status as a hero is solidified by his larger-than-life deeds, such as slaying the terrifying Grendel, his mother, and the mighty dragon. These victories not only demonstrate his physical prowess but also his unwavering loyalty and moral integrity. Beowulf's heroic journey mirrors the values and ideals of the Anglo-Saxon period, where courage, loyalty, and honor were highly prized. Through his actions, Beowulf embodies

the essence of the epic hero, serving as a timeless symbol of heroism and virtue in Anglo-Saxon literature (Francis Gummere, 2013-05-16).

Themes and symbolism in *Beowulf* play a crucial role in understanding the values and beliefs of the Anglo-Saxon society. The hero's journey, as depicted in *Beowulf*, reflects the overarching theme of loyalty, bravery, and honor, which were highly revered qualities during this period. The symbolism of the dragon, Grendel, and the mead-hall further reinforces these values, with the dragon representing the ultimate test of *Beowulf*'s courage and the mead-hall symbolizing the communal spirit and importance of feasting in Anglo-Saxon culture. Additionally, the motif of the sword, such as *Hrunting* and the ancient sword that finally slays the dragon, illustrates the significance of weaponry and warfare in this society. Overall, the themes and symbolism in *Beowulf* serve as a window into the cultural and social norms of the Anglo-Saxon period, shedding light on the values that were paramount in this time. (Margaret E. Goldsmith, 2014-01-13)

The Christianization of Anglo-Saxon England marked a pivotal moment in the island's history, transforming its cultural and religious landscape. The process of conversion, beginning in the 6th century with the missions of Augustine of Canterbury, brought new belief systems, practices, and institutions to the Anglo-Saxon people. This shift towards Christianity had a profound impact on literature of the time, influencing the themes, values, and narratives portrayed in manuscripts such as the Venerable Bede's "Ecclesiastical History of the English People" and the epic poem "Beowulf." The fusion of Christian and pagan elements in these works reflects the complex and evolving nature of Anglo-Saxon society during this period. Ultimately, the Christianization of Anglo-Saxon England not only transformed religious practices but also left a lasting imprint on the literary tradition of the time, shaping the cultural identity of the region for centuries to come (Paul Cavill, 2004).

During the Anglo-Saxon period, pagan influences played a significant role in shaping literature. The belief in pagan gods and goddesses, as well as the acceptance of fate and *wyrd*, permeated the writing of this time. *Beowulf*, a cornerstone of Anglo-Saxon literature, showcases the blending of Christian and pagan elements, highlighting the cultural and religious complexities of the era. The heroic themes of courage, loyalty, and fate presented in *Beowulf* reflect the influence of Germanic pagan traditions. Additionally, the use of kennings and alliteration in Anglo-Saxon poetry can be traced back to pagan oral traditions, emphasizing the continuity of pagan influences in literary expression. Overall, the incorporation of pagan beliefs and practices in Anglo-Saxon literature serves as a testament to the enduring impact of pre-Christian culture on the literary landscape of the time.

Throughout the Anglo-Saxon Period, literary works served as a platform for the interplay of various belief systems. Pagan traditions intertwined with Christian ideologies, resulting in a complex tapestry of conflicting and complementary narratives. *Beowulf*, for example, showcases this fusion with its portrayal of heroic feats within a Christian moral framework. The juxtaposition of pagan warrior culture and Christian virtues offers insight into the evolving mindset of the time. Similarly, *The Dream of the Rood* exemplifies the blending of pagan Germanic symbolism and Christian themes, symbolizing the transition from old to new beliefs. The interplay of these belief systems in literary works reflects the cultural and religious tensions of the period, providing a rich tapestry for scholars to analyze and interpret. This nuanced exploration of conflicting ideologies enhances our understanding of the diverse literary landscape of the Anglo-Saxon era (Martin Van Buren Knox, 2009-04-01).

The influence of the Anglo-Saxon period on later English literature is profound and far-reaching. The epic poem *Beowulf*, with its themes of heroism, loyalty, and fate, continues to inspire modern writers and remains a staple in the study of English literature. Other works from this period, such as *The Wanderer* and *The Seafarer*, have also left a lasting impact on the literary landscape, influencing later poets with their stark imagery and existential themes. Additionally, the Old English language itself has influenced the development of modern English, with many words and phrases from this era still in use today. The Anglo-Saxon period laid the foundation for the rich literary tradition that followed, providing a source of inspiration for generations of writers. Its legacy continues to be felt in English literature, showcasing the enduring power of these ancient texts (WILLIAM J. LONG, 1909).

The preservation of Anglo-Saxon texts is crucial for understanding the cultural and literary achievements of the period spanning from the 5th to the 11th centuries. Despite the challenges of time and changing languages, efforts have been made to safeguard these valuable texts. Manuscripts such as the *Beowulf* manuscript, the *Exeter Book*, and the *Vercelli Book* have survived through various means of preservation, including monastic libraries, private collections, and academic institutions. Moreover, the transcription and translation of these texts have allowed modern scholars to delve deeper into the themes, language, and historical context of Anglo-Saxon literature. The careful preservation of these texts not only enriches our knowledge of the past but also ensures that future generations can continue to explore and appreciate the literary treasures of the Anglo-Saxon period. (International Society of Anglo-Saxonists. Meeting, 1997)

Modern interpretations of Anglo-Saxon literature have evolved significantly in recent years, reflecting a growing interest in the complexity and richness of this period. Scholars such as J.R.R. Tolkien and Seamus Heaney have played a significant role in popularizing Anglo-Saxon texts like "*Beowulf*" and shifting the focus towards themes of heroism, fate, and the

human condition. These interpretations have highlighted the enduring relevance of Anglo-Saxon literature to contemporary audiences, emphasizing its timeless themes and universal truths. Furthermore, modern scholars have begun to explore the intersection between Anglo-Saxon literature and other cultural traditions, such as Celtic mythology and Norse sagas, shedding new light on the interconnectedness of medieval literatures. Overall, the modern interpretation of Anglo-Saxon literature reflects a deep appreciation for its literary merit and historical significance, ensuring its continued relevance and influence in the field of literary studies. (Courier Corporation, 2012-03-01)

During the Anglo-Saxon period, significant changes in language and writing styles can be observed. At the beginning of this era, Old English was the dominant language used in literature, characterized by its complex inflectional system and Germanic roots. As the period progressed, the language evolved, incorporating elements from Latin and other languages, leading to the development of Middle English. This linguistic shift influenced writing styles as well, with the emergence of new literary forms such as epic poetry, religious texts, and historical chronicles. The transition from oral tradition to written texts also impacted the way stories were told and preserved. Overall, the changes in language and writing styles during the Anglo-Saxon period reflect the dynamic cultural and literary landscape of this transformative historical era. Moving forward, a deeper analysis of specific texts and linguistic features will provide a more nuanced understanding of these developments (James F. Morgan, 2008-06-01).

During the Anglo-Saxon period, the suppression of Anglo-Saxon culture was a significant aspect that shaped the literary landscape of the time. Following the Norman Conquest in 1066, the Anglo-Saxon way of life, language, and traditions were systematically marginalized by the Norman rulers. This suppression led to a decline in the production of Anglo-Saxon literature and a shift towards Norman-influenced works. The imposition of French as the official language of the court further deepened the divide between the ruling class and the Anglo-Saxon populace, limiting the opportunities for the expression of traditional Anglo-Saxon culture in literature. While some aspects of Anglo-Saxon culture persisted in vernacular texts, the overall dominance of Norman influence stifled the flourishing of a purely Anglo-Saxon literary tradition (Stopford Augustus Brooke, 1898). This cultural suppression has had lasting effects on the development of literature in England.

In the continuation of Anglo-Saxon literary traditions beyond the 11th century, there is a noticeable shift towards Christian themes and influences, reflecting the conversion of the Anglo-Saxon people to Christianity during this period. The traditional heroic poetry of the earlier centuries gives way to religious narratives and moralistic tales, such as in the works of Cynewulf and the Vercelli Book. This transition is evident in the incorporation of biblical stories and

Christian values into the poetry and prose of the time. Despite this shift, elements of the old pagan beliefs and oral storytelling techniques are still apparent in the texts, demonstrating a blending of old and new literary traditions. The evolution of Anglo-Saxon literature in the post-11th century period reflects the changing cultural and religious landscape of England during this time, as well as the resilience of traditional storytelling practices in the face of evolving literary trends (Stopford Augustus Brooke, 1898).

The Anglo-Saxon period in literature, spanning from the 5th to the 11th centuries, was characterized by the production of epic poems, religious texts, and chronicles. Beginning with oral traditions, the literature of this era evolved to include written works such as "Beowulf," a hallmark of Old English poetry. The merging of pagan and Christian beliefs is evident in many texts, reflecting the cultural transition of the time. Notable authors like Bede and Cynewulf contributed to the preservation of history and religious teachings through their writings. The manuscripts from this period provide valuable insights into the language, beliefs, and societal norms of the Anglo-Saxons, shaping the literary landscape for centuries to come. Overall, the Anglo-Saxon period left a lasting impact on English literature, laying the foundation for future developments in storytelling and language (Robert D. Fulk et al., 2013-03-06).

The significance of Anglo-Saxon literature in understanding English literary history cannot be overstated. This period, spanning from the 5th to the 11th centuries, marks a crucial juncture in the development of the English language and literary tradition. The rich body of works produced during this time, such as *Beowulf*, *The Wanderer*, and *The Seafarer*, provide valuable insights into the cultural, social, and linguistic landscape of early medieval England. These texts not only showcase the distinctive poetic forms and themes of the era, but also offer glimpses into the values, beliefs, and experiences of the Anglo-Saxon people. By studying Anglo-Saxon literature, scholars can trace the evolution of English literature, from its roots in oral tradition to the sophisticated literary traditions of later periods. Moreover, Anglo-Saxon literature serves as a testament to the resilience and creativity of a society grappling with the challenges of political upheaval, religious change, and cultural transformation. In essence, understanding Anglo-Saxon literature is essential for gaining a comprehensive understanding of the broader contours of English literary history as a whole. (Robert D. Fulk et al., 2013-03-06)

Despite the vast changes in society and literature over the centuries, the themes and values of the Anglo-Saxon period have shown remarkable endurance and influence in contemporary literature. The strong emphasis on loyalty, bravery, and fate that characterize Anglo-Saxon works such as "Beowulf" continue to resonate with modern audiences, reflecting universal truths about the human experience. Furthermore, the focus on heroism and the struggle between good and evil in Anglo-Saxon literature has remained relevant in various genres, from

fantasy to historical fiction. The enduring popularity of adaptations and retellings of Anglo-Saxon stories demonstrates their enduring appeal and the continued relevance of their themes and values in shaping our understanding of human nature and morality . As such, the legacy of the Anglo-Saxon period continues to thrive in modern literature, showcasing its lasting impact on literary traditions (Ida L. Gordon, 1979).

Suggestions for further research in the field of Anglo-Saxon literature could explore the impact of the oral tradition on the written works of the period. Investigating how stories and poems were passed down orally before being recorded in written form could provide valuable insights into the evolution of literary techniques and themes. Additionally, a comparative analysis of Anglo-Saxon literature with other medieval European literary traditions, such as Old Norse or Celtic, could shed light on cross-cultural influences and exchanges during this time. Furthermore, a study focusing on the role of women in Anglo-Saxon literature, both as writers and as characters in the texts, could offer a fresh perspective on gender dynamics in the early medieval period. By delving deeper into these avenues of research, scholars can enrich our understanding of the diverse and complex literary landscape of the Anglo-Saxon era.

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medieval period. By delving deeper into these avenues of research, scholars can enrich our understanding of the diverse and complex literary landscape of the Anglo-Saxon era.

1.1.2 Feudalism and the Norman Conquest (11th-12th centuries)

The Norman Conquest of England in the 11th century marked a significant shift in the social, political, and economic structure of the country. Feudalism, a system of land ownership and governance, played a crucial role in shaping the relationships between the ruling elite and the general population during this period. This essay will explore the impact of the Norman Conquest on the development of feudalism in England, focusing on the ways in which William the Conqueror and his successors utilized the system to consolidate power and maintain control over the newly conquered territories. By examining the key events and mechanisms through which feudalism was implemented and enforced in the aftermath of the Norman Conquest, we can gain a deeper understanding of the complex dynamics that shaped medieval England during the 11th and 12th centuries.

The origins and development of feudalism during the 11th and 12th centuries, particularly in relation to the Norman Conquest, are intricate and multifaceted. The feudal system emerged from a complex interplay of political privileges, power structures, and hierarchies, as seen in late feudal societies like France (Georgi L. Manolov, 2021). The evolution of feudal relationships between lords, vassals, and lesser princes mirrored similar dynamics in Western and Eastern Europe, illustrating shared concepts of authority and inheritance (T. Dennison, 2019). The absence of primogeniture in Rus further shaped the distribution of power among princely offspring, leading to nuanced variations in feudal structures. Amidst debates on the uniqueness of Russian feudalism, the focus on specific political values and structures clarifies similarities with Western models. By exploring feudalism's origins through the lens of political privilege and power dynamics, a comprehensive understanding of its development in the context of the Norman Conquest can be achieved.

The Norman Conquest of England in 1066 marked a pivotal moment in English history, leading to significant changes in the social, political, and economic structures of the country. Following the Battle of Hastings, William the Conqueror established Norman rule over England, bringing a new feudal system to the country. The Norman nobility, who were granted lands by William, introduced a centralized system of government, replacing the Anglo-Saxon ruling class. This restructuring of power led to the imposition of feudal obligations on the English population, further solidifying the feudal system in England. The Norman Conquest also influenced the development of feudalism in other parts of Europe, as Norman nobles spread their influence beyond England. The lasting impact of the Norman Conquest on feudalism and English society

cannot be overstated, shaping the course of history for centuries to come. (R. Allen Brown, 1984) (Hugh M. Thomas, 2008)

The Norman Conquest of England in 1066 had a profound impact on the feudal system in place during the 11th and 12th centuries. Prior to the Conquest, England operated under a decentralized feudal system where local lords held significant power over their territories. However, after William the Conqueror's victory at the Battle of Hastings, he redistributed land to Norman nobles, consolidating power under a centralized monarchy. This shift led to the establishment of a more structured feudal hierarchy, with the king at the top, followed by barons, knights, and peasants. The Normans introduced feudal institutions such as the Domesday Book, which helped organize and regulate land ownership and taxation. Additionally, the Norman Conquest brought about changes in legal systems and military organization, further solidifying the feudal structure in England (Charles Warren Hollister, 1982).

The 11th and 12th centuries were characterized by significant cultural and social transformations in Europe. The Norman Conquest in 1066 brought about a blending of Anglo-Saxon and Norman cultures, leading to changes in language, law, and governance. The feudal system established during this period also played a crucial role in shaping societal structures, with the redistribution of land and power creating a hierarchical system that impacted all levels of society. Cultural exchange flourished through the interactions between different social classes, as seen in the development of new architectural styles like Romanesque and Gothic. The rise of universities and cathedrals fostered intellectual and artistic endeavors, while the Crusades opened up new trade routes and brought diverse cultures into contact (A. P. Kazhdan et al., 1990-02). These cultural and social changes set the stage for the transformation of Europe in the centuries to come.

In conclusion, the Norman Conquest of England in the 11th century marked a pivotal moment in the development of feudalism in Europe. The conquest led to a restructuring of land ownership and power dynamics, as William the Conqueror distributed land to his loyal followers in exchange for military service. This system of feudalism allowed for a strong centralized government to emerge, while also decentralizing power to local lords and knights. The Norman Conquest also introduced new cultural influences and practices to England, blending Norman and Anglo-Saxon traditions to create a unique societal fabric. Overall, the Norman Conquest was a transformational event that laid the foundation for the medieval feudal system in England, shaping the course of English history for centuries to come.

1.2 Family, life, morals in medieval English society

Views on the institution of marriage and the relationship between the sexes underwent a long evolution in the Middle Ages. In the early Middle Ages, the prevailing view was that any sexual intercourse was a sin, so marriage was also seen as a sinful affair. Decent Christians were considered only those people who lead an ascetic life, which involves the rejection of marriage.

Therefore, non-Christian forms of family have been preserved for a long time - various options for temporary cohabitation or just sexual intercourse. At the beginning of the IX century. in the doctrine of the church, the idea of Augustine the Blessed prevailed that cohabitation in marriage is a sin that can be forgiven, and since then Christian marriage has spread, which presupposed monogamy (having one wife / husband) and non-divorce. The only reason for divorce was considered to be the inability to have a child. From the XII century. established the idea of marriage as one of the church sacraments, there is a wedding ceremony. The paradox of medieval consciousness is the strict attitude to adultery, unequal marriages and the simultaneous legal existence of brothels, the mass of such phenomena as illegitimate children and the violation of the vow of celibacy by monks and priests.

The way of life of the family also did not correspond to modern ideas. People lived in household groups, which included, in addition to spouses and children, their parents and relatives, cohabitants or mistresses of the head of the family with children. Often several married couples living in the same house lived together. The idea of the need for some emotional basis of marriage in the early Middle Ages did not exist, and its basis was considered carnal relations, which, however, were not considered an intimate sphere of life (marital responsibilities were often performed in public). The priority of blood ties over matrimonial ones in the aristocracy was especially noticeable. In the castles owned by the nobility, the couple lived with numerous post offices, which included primarily blood relatives. The church took part in the marriage procedure, usually only when it came to royal families. But in royal families until the VIII century. the word "wife" could refer not only to the official wife, but also to other cohabitants of the king. Marriages of commoners, and many nobles were concluded mostly without the participation of the priest. (Nennius, 2004)

Marital life often began outside and before church marriage and in any case not later than 20 years. This ensured a high marriage, which was significantly higher than that of the share of official church marriages. The real number of unmarried people of marriageable age, even among men, had its upper limit of 15-20% among peasants and, apparently, was even lower in the nobility. Marital age was determined from about 14-16 years, many children were born, but due to poor hygiene, disease, weakened immunity and malnutrition, 80% died before the age of one. The reason was not only the financial difficulties in the lives of the majority of the population or the underdevelopment of medical knowledge. No less (if not more) important was

the lack in the mass picture of the world of the attitude to the careful care of children. Negligence towards them, paradoxically getting along with maternal love, had a particularly detrimental effect on the fate of newborns. The typical modern idea of children as the "epicenters" of family life is then completely absent, as well as the new European concept of the family as a whole. The average life expectancy was 45 for men and 35 for women. The Christian concept of monogamous indivisible marriage was recognized in France (as in other Western European countries) only in the XII-XIII centuries. Only at this time is marriage included in the basic Christian sacraments. The church blessing is included in the marriage procedure. However, for most contemporaries, the church's interpretation of the concepts of "marriage" and "wife" remains quite foreign for a long time. The inability to combine church marriage with other forms of marital union, or even more so the inseparability of church marriage seemed not only unusual but also unjustified. The social status and rights of women were poorly secured. The reasons for this were the generally patriarchal nature of society, in which the leading role was played by men. The family in England was patriarchal, but the peasant woman in England was freer than the wife of a feudal lord. She could manage her own property, enter into contracts and engage in trade. (Geoffrey of Monmouth, 1958)

A certain change in the attitude towards women took place in the XII-XIII centuries, when the French tradition of courtesy (politeness) spread among the ruling class of England. It was based on the idea that the way of life and communication of noble people should be different from the customs of the common people. The most famous manifestation of courtesy was courtly (spiritual) love and the cult of the Lady, which was promoted in the songs of troubadours and troubadours and knightly novels.

Despite the inclusion of marriage in the number of major Christian sacraments, it has not yet become an organic element of the accepted picture of the world, has not become a layman in an indisputable internal imperative. About the middle of the XIV century. a new period of medieval history began. Disasters associated with plague, frequent crop failures and wars have killed 30-40% of the population and exacerbated the internal crisis of society. It is at this time that there is a change in views on marriage. Monogamous Christian marriage is becoming the only form of marriage recognized in the public consciousness. All its other forms, although not disappearing, are considered reprehensible deviations. (Nennius, 2004)

Attitudes toward human life are changing dramatically. At a time when death from disease or war was waiting for everyone, one of the main values is health. Preserving one's own health, caring for children, and fighting diseases are increasingly taking place in the minds of people of different social and property status.

One of the reasons for respecting noble women was that there were fewer women than men, and only women of noble status were the object of courtesy. However, this attitude was still

a rare phenomenon, and in the XIV - XV centuries. pragmatic and "prosaic" views on the role and purpose of women, married life, which in many respects contradict both the common at the time the official church-mystical attitude to marriage, and modern ideas. (Geoffrey of Monmouth, 1958)

1.3 Literature. Knightly novel. The beginnings of English literature

The Norman Conquest led to certain specific features of language development. Chief among them was the spread of three languages in the Kingdom of England: French among the ruling class, English among the general population, and Latin in church affairs and administration. This affected the linguistic and genre nature of English medieval literature.

Among the feudal lords, the most popular genre was knightly poetry, which was brought from France by singer-songwriters. The most common manifestation of chivalric poetry was a rhyming knightly novel, which reflected the customs of the highest feudal class, promoted heroic deeds, the code of chivalric morality, examples of human virtues. The most widespread novels are about King Arthur and the Knights of the Round Table. The roots of this cycle are historical and legendary legends of the Celtic epic, which were first recorded in France, in French, and in the XIII-XIV centuries appeared in English translation. The following novels of the Arthurian cycle have survived in English: "Arthur", "Arthur and Merlin", "Ewaine and Gawain", "Lancelot Lake", "Death of Arthur", "Perseval of Wales", "Sir Tristrem". Their literary level is slightly lower than that of the French-language originals. In knightly novels, for the first time in literature, a deep image of individuality, psychology, intimate and romantic experiences appeared. Knightly novels differ from the epic works of the early Middle Ages in that they are already entirely the product of human imagination, creative fiction. (Brenge, Richard L., 1964)

Monuments of folk poetry of the Norman era are fablio - short poetic stories of anecdotal nature. This genre, like the knightly novel, also came from France. The fablio depicted the daily life of the era, the ordinary life of burghers, merchants, monks, without any idealization and decoration. The people were popular funny stories about animals - bestiaries. (Castleden, Rodney, 2000)

In the second half of the XIV century, there is a formation on the basis of synthesis, merging of multilingual literary tendencies of national English literature. In the works of writers of this era, medieval literary genres have acquired the highest artistic embodiment.

Unknown author approximately in 1390 created the culmination of the English knightly novel "Sir Gawain and the Green Knight". The novel, which is thematically close to the Arthurian cycle, describes the conflict between the duty of honor and self-preservation, deeply reveals the character of the hero, the knight Gawain, who is portrayed quite realistically, not as an abstract set of positive qualities. (Castleden, Rodney, 2000)

Close to popular preferences is the poem "Vision of Peter the Plowman" by William Langland (Langland, 1332-1400). The poem is a passionate allegorical sermon against social inequality, in defense of the interests and rights of the common people. Researchers suggest that the work was written under the influence of the uprising of Wat Tyler. In the "Vision" Peter the Plowman attains extraordinary greatness, close to holiness, to God. The opposite attitude to the lower classes is presented in the works of the poet John Gower (Gower, 1325-1408). His poem "The Voice of the Crying" predicts all sorts of troubles for the country's order from social explosions, Gauer's ideal is the "good old days", when every state knew its place, and life was nobler. (Castleden, Rodney, 2000)

The most prominent figure in medieval English literature is Jeffrey Chaucer (1340-1400), the "father of English poetry." Chaucer's way of life was such that he was acquainted with the life of all strata of English society, traveled extensively in Europe, became an extremely erudite man, familiar with the cultural and literary trends of England, Italy and France. His work was influenced by the ideological tendencies of Italy in the XIV century, where humanistic concepts already emerged, there was greater spiritual freedom, which later led to the Renaissance. Chaucer's works depict a broad panorama of life in medieval England, chivalry, merchants, burghers, peasants, clergy, customs of the era. (Brengele, Richard L., 1964)

Chaucer's work is divided into three periods. In the first period (1360-1372) he laid the formal foundations of new English literature: he developed literary language and forms of poetry. Chaucer wrote in the London dialect, which later became the basis of English literary language. His creative achievement was the translation of the most important monument of French medieval literature - "The Novel of the Rose" and the works of the Latin philosopher Boethius. In the second period (1372-1385) Chaucer became acquainted with the works of Dante, Petrarch and Boccaccio, created such poetic works as "Parliament of the Birds", "House of Glory", "Troilus and Cressida", "Legend of Glorious Women". The third period (1385-1400) was occupied by Chaucer's "Canterbury Tales" - the final work of medieval English literature, which combines all common genres at the time - knightly novel, fablio, church legend, instructive story, bestiary, allegory. (Castleden, Rodney, 2000)

An important monument of English literature of the Proto-Renaissance was the work of Thomas Mallory (Malory, 1395-1471) "Death of Arthur". After 20 years in prison during the War of the Roses, Mallory skillfully combined all the previously known Arthurian legends in one work.

In the XV century there was a flourishing of folk poetry and song. It was at this time that most ballads were created - epic songs that glorify an event of a legendary, historical or everyday nature. The most popular hero of the ballads was the free shooter Robin Hood. To date, approx. 300 ballad plots, and there are more than a thousand ballads on these plots.

PART 2. ANALYSIS OF THE LEGENDS OF KING ARTHUR

2.1 Mythological and legendary in the image of Arthur

Mythological roots of the image of Arthur Myth - an ancient folk tale about legendary heroes, gods, natural phenomena; mythology - the science of myths. (Ожегов С. И., Шведова Н. Ю., 1999, p.359) Myth is the most important part of our lives, worldview. Mythological thinking has accompanied mankind throughout its history. Mythology covers all spheres of public life, but the most active mythologizing of mass consciousness is used in the political sphere of society. Myths shape values and behavior, create a certain idea of the past and affect the perception of the surrounding reality. Most often, the myth has a religious origin, because faith involves the suppression of critical thinking. Mythologizing simplifies the world, deprives it of contrasts, presenting the universe as a struggle between Good and Evil. Celtic mythology is only partially known at this time. Mainly information about it is contained in Irish and Welsh epics, which began to be recorded in the Christian era, so in most cases, the functions of the ancient gods can be imagined only approximately.

The "phenomenon" of King Arthur, his sudden invasion of mythological history, is one of the many mysteries of Celtic mythology. Arthur is not mentioned in the Welsh work "Four Branches of Mabinogion" (recorded in the late XI century.), Narrating the gods of the ancient Britons. However, soon after, we see Arthur exalted to an unprecedented height, as he is called the king of the gods. In the story called "The Dream of Ronabvi", part of the Red Book of Gergest, Arthur's vassals are considered to be many characters who were considered gods in ancient times - the sons of Nouadou, Llira, Bran, Gofanon and Aranrod. In another story from the same Red Book, entitled "Kulloch and Olven", his vassals appear even higher deities. Thus, the sons of the ancestor of the gods Dan (Don) work for him: Amaeton plows the land, and Gofannon forges iron; the two sons of the sun-god Belenus, Ninniau and Peibou, "turned by them into bulls for the atonement of sins," harnessed to one team and engaged in leveling the mountain to the ground so that the harvest could ripen in one day. It was Arthur who summoned the gods in search of the "treasures of Britain", and at his urging the deity of the afterlife Manavidan, son of Llira, Gwyn, son of Nouad, and Prideri, son of Puila. It is believed that Arthur can also be compared to Hercules, because the legends of Arthur were created in a society that was influenced by Rome, especially in the south of the island. The Romans themselves took the image of Hercules from Greek mythology, so the British could also borrow this image and attribute to Arthur the boundaries of Hercules (Hercules). In this regard, quite a comparison of 12 famous battles of Arthur and 12 feats of Hercules. Usually the name Arthur is derived from the Roman family name Artorius, but at the level of Celtic mythology there are several different etymologies. According to one of them Arthur comes from the Celtic Artos, "bear", on the other

Arthur's name stands for "black crow", and "raven", in turn in Welsh sounds like bran, which confirms the connection of King Arthur with god Bran. "Blessed Bran" was considered the son of Lear and the ruler of Britain. Explaining the epithet "blessed", a later tradition attributed to Bran the assertion of Christianity in Britain. Bran became the holy Brendan of medieval legends; he is considered one of the ancestors of King Arthur. In late Celtic mythology, a huge role is given to Christianity. The most striking example of this is the search for the Holy Grail. Reminiscent of the Celtic magnificent cauldrons (the inexhaustible cauldron of the supreme god Dagda; cauldrons that bring warriors back to life; cauldrons of wisdom), this sacred vessel served as a chalice on the day of the Last Supper, then the blood of the crucified Christ gushed from his wound. The Grail was brought to Britain by Joseph of Arimathea, later the relic disappeared and many heroes of the famous cycle of myths about the knights of King Arthur dedicated their lives to its search: Lancelot, Percival, Gawain, Bors, Galahad and others. Mighty Arthur, lord of the kingdom of Logres, owner of the sword of Excalibur, "cutting iron and stone", ruled his people for many years, but the king's battle with his treacherous nephew Sir Mordred put an end to British chivalry and the Round Table Brotherhood. Almost no one was left alive, and the king, who was mortally wounded, sailed on a mysterious ship to the island of Avallon, the mysterious afterlife of the Celts. Thus, Arthur is at the center of a widespread cycle of myths about the ruler of the world, the decline and imminent demise of his kingdom, despite attempts at spiritual purification, in this case the Grail. The death and disappearance of the ruler are still temporary, and the world is waiting for his new appearance.

Legends are poetic legends about a historical event. Arthur was a hero of the Celtic epic, and later became a character in European medieval tales of the Knights of the Round Table, the search for the Grail and others.

The emergence of legends about King Arthur contributed to the British war with the Scots, English and Saxons in the V-VI centuries. The Britons wanted to inspire their fellow tribesmen with hope of victory over their enemies. As a result, many songs and poems about King Arthur were composed, in which it is difficult to separate fiction from reality.

In later centuries, the image of Arthur exists mainly in the Welsh tradition, acquiring (in Nennia, in the Welsh story "Culloch and Oluen", in the works of Geoffrey of Monmouth) a significantly new look: from a Celtic military leader he becomes a wise king, finally establishing the number of his exploits and battles he endured, etc.

Arthur is depicted as a warrior of extraordinary strength and valor, Nenius, for example, writes that in the twelfth of the famous battles Arthur at his hands "grazed in one day nine hundred and sixty enemy soldiers, and struck them none other than Arthur alone" (Неній, 1994, p. .187).

In the image of Geoffrey of Monmouth, Arthur is on a par with such ideal rulers

(according to medieval ideas) as Alexander the Great or Charlemagne. The king "is imbued with a passionate desire to subjugate the whole of Europe" [5, p.102]. First he conquered Norway and Denmark, took Gaul from the Romans, and then in a fierce battle defeated the army led by the Roman emperor. Thus, in legend, Arthur fulfills a long-held dream of the Celts: to crush not only the conquerors of the English and Saxons, but also to take revenge on the Romans: "... (Гальфрід Монмутський, 1984, p.121)

The empire created by Arthur perishes not because of the luck or courage of its enemies, but because of nobility and trust, on the one hand, and treachery, on the other.

Not later than the XI century. Arthur's legends spread widely on the continent among the Celtic population of Brittany, and then perceived and largely reinterpreted by medieval knightly literature. Arthur's historical reality recedes into the background, the legends of Arthur are markedly influenced by the courtly chivalrous environment and the world of Christian ideas, especially about the Grail.

2.2 Stages of formation of Arthurian legends

Arthurian legends are lyric-epic legends, stories of the Celtic people, describing the heroic deeds, brutal battles of King Arthur, his vast kingdom, the lives of his entourage, such as his wife Guinevere, the valiant knight Lancelot, and no less valiant Gawain and, of course, Gawain, the magician Merlin. As Samarin writes: "In the Celtic environment of Britain and Wales there was a series of stories, which was associated with the memory of the hero of the struggle against the English and Saxons - the leader of one of the British tribes Arthorius, who later became Arthur." (Самарин Р. М., Михайлов А. Д., 1984, p.550)

According to legend, Arthur asserted his power over Britain, being able to draw a magic sword from the stone lying on the altar or with the help of the magician Merlin, the sword of the lord of the lake, held over the waters by a mysterious hand (sword name "Excalibur") . In the palace of Arthur (Camelot) was created the famous Round Table (information about him first appears in the authors at the turn of 12 and 13 centuries.), Around which sit the bravest knights of the king. The center of the banquet hall was won by Arthur during a trip to Annon (the afterlife) magic cauldron. The culmination of the numerous exploits of the knight of the king - the search for the Grail, whose heroes were primarily Perseval and Galahad (Knights of the Round Table). The west of the kingdom and the death of the bravest knights are marked by the battle of Camlan, where Arthur enters the battle with his nephew Mordred, who in the absence of the king encroached on his wife Guinevere. Mordred was killed, and Arthur, who was mortally wounded, was transferred by his sister, the fairy Morgana, to the island of Avallon, where he lay down in a magnificent palace on top of the mountain. (Bett, Henry, 1991, p.90)

In the development of Arthurian legends can be divided into several stages of their formation. The first stage is the stage of the very beginning of the formation of legends in Celtic literature. As noted by Mikhailov "... the first stage is like Arthur to Arthur. There is no name, no heroic deeds, no familiar environment. There are only" motives "that will soon find a response in the early memories. cellars of Celtic (Welsh) literature and folklore, which will feature Arthur. (Михайлов А. Д., 1974, p.70)

The figure of Arthur is formed on the general models that can be found in the Celtic, Welsh and Irish eras. At the heart of Arthurian legends are Celtic epic legends, which are known for the Irish variation. Therefore, the Irish sagas are not the source of Arthur's legends, but a parallel, to some extent even a model of legends about King Arthur. Of the early Welsh sagas, nothing has been included in the plot. Epic motifs reflect the general model on which legends are built. But still the Welsh epic responded in stories about Arthur with his style. (Михайлов А. Д., 1974, p.34)

The second stage is the formation of Arthurian legends in the period of Christianization of the Celtic peoples. Christianity among the Celts of the British Isles appears in the IV century. [16, p.34] The process of Christianization took place peacefully without much resistance. It is thanks to the pagan beliefs of Arthur, the surviving legends were so rich in fantastic, beautiful images and elements. (Ладигина О. М., 2000, p. 19)

Monasteries became the center of secular and spiritual life. They were also attracted to bards, with their oral work based on the Celtic tradition, which developed in parallel with the Latin written tradition of the church. Therefore, the influence of biblical motives was palpable. The new religion, which came from the continent, did not destroy the paganism of the Celts, but only made it rich, bringing new traditions of Roman and Greek texts. Due to Christianization, not only monasticism but also hermitage was popular in the British Isles. The poetry of Welsh bards, such as Aneirin, is also full of hermit spirit. In his poem "Goddodin" Arthur appears as a sinister figure. Black crows flock to the places where his sword worked, because there is prey for these birds - Arthur's conquered enemies. At this stage, Arthur is still a narrow tribal hero. The ideological content, which is the essence of the Arthurian legends known to us, has not yet been traced. (Михайлов А. Д., 1974, p.47)

The third stage of formation of Arthurian legends is the stage of compiling Arthurian legends in the period of resistance of Celtic peoples to Anglo-Saxon troops. From the middle of the V century. Saxon detachments began to take control of eastern and central England. (Філіп Ян, 1961, p.58) With the advance of Anglo-Saxon warriors on the territory of the Celts, in the Arthurian legends Arthur himself becomes a valiant knight, defender, legends acquire patriotic significance. (Михайлов А. Д., 1974, p.28) At this stage, Arthur, as the leader of the northern Britons, the hero of local battles, acquires the traits of a hero, his image begins to have a patriotic

character, which aims to raise the fighting spirit of the Celtic people. Nennius was the first to mention Arthur as a valiant hero. Nenny, a Welsh priest, compiled the Latin chronicle "History of the Britons" around 800 (Олексія М. П, 1984, p.35), where Arthur is depicted as the famous British military leader, who won 12 victories over the Anglo-Saxons. (Олексія М. П, 1943, p.52)

According to Nenni, Arthur was not a king; he was not as noble as other British leaders, but was nevertheless elected leader for his military talents. Just as AD Mikhailov notes, "Nenny's work is evidence of a turning point in the development of the legend: a private episode, a private minor hero (as already mentioned) due to his appearance at a time of extreme effort and personal luck is at the heart of national legend, which is created by accumulating all the most significant events in national history. " (Михайлов А. Д., 1974, p.68)

The fourth stage - the formation of Arthurian legends on the eve of the Norman Conquest. The patriotic mood fades into the background with an adventurous and fantastic element, and Arthur is now not so much a successful military leader as a wise ruler with gray hair, sitting on a throne, surrounded by his faithful knights. (Михайлов А. Д., 1974, p.71) This reincarnation of Arthur can be seen in the Welsh saga "Culloch and Oluen", created in the XI century. In all the exploits and obstacles of the young Kulloh help not only Arthur with his wise counsel, but also his valiant knights. (Томас Роллестон, 2004, p.54)

The fifth stage of formation - is the stage of formation of Arthurian legends during the Norman invasion in 1066. At this stage, Arthurian legends get a new look under the pen of Geoffrey of Monmouth in "History of the British", which will later bypass all European literature. Geoffrey of Monmouth was probably a Welshman and knew Welsh. He was an archdeacon in Monmouth, whence his nickname Monmouth. His "History of the British" was written between 1132-1137. The appearance of this kind of book among other historical works of the Norman Conquest, devoted to Anglo-Saxon and Norman history, can not be called a coincidence. The Welsh considered the Norman conquerors the victors of their ancient historical enemies, the Anglo-Saxons. They dreamed of national and political union with the Bretons, descendants of those Welsh who emigrated to the continent in the V-VI centuries. This may explain the revival of Celtic historical traditions and legends, because at the court of the English kings of the Norman and Anjou dynasties there are Welsh, who revive the Celtic tradition. (Олексія М. П, 1943, p.47) In the "History of the British" the image of Arthur is transformed into a powerful ruler not only of Britain but also of most of Europe - Gaul, Scandinavia; he defeats even the Roman emperor himself. (Олексія М. П, 1943, p.59) In "History of the British" before the reader is the whole life of the hero. The greatest attention is paid to his numerous victorious campaigns, because he diligently and wisely "gathers the earth" and creates the most extensive and most powerful empire. And this empire is dying not because of the luck or courage

of its enemies, but because of human credulity, on the one hand, and treachery - on the other. For the first time, along with Arthur's military achievements, Geoffrey describes the main features of his character, thus laying the foundation for the myth of the "fairest of kings." (Ладигина О. М., 2000, p.22) As Meletinsky writes: "Geoffrey extremely exaggerated the image of King Arthur, making him a central figure in" British "history, the supreme king of Britain, the conqueror of much of Europe, presenting his court as the center of the bravest warriors, the highest valor and courtesy ". (Мелетинский Е. М., 1984, p.466) Similarly, Geoffrey is credited with creating the magician Merlin. It is in the "History of the British" that this hero first appears in the image of a soothsayer and a wise adviser to King Arthur. Thus, after five stages of formation, the image of Arthur is transformed from a tribal leader to the ruler of Britain. At all stages, the image of Arthur is epic, and is designed to evoke patriotic feelings in the reader. As a result, after the end of the formation of legends, the beginning of literary adaptations of Arthurian legends was established. Fantastic legends of the Celts, who glorified the works of Arthur, became the center of creativity of French poets.

2.3 The main themes of the legends of King Arthur

The name of King Arthur resounds with images of knightly romance, courtly love, and mystical magic. Arthur, Lancelot, Guinevere, Galahad, and Merlin all carry meanings reflecting the enduring themes of adultery, saintliness, and mysterious wisdom from the Arthurian legend, which can truly be described as a living legend. The popularity of the tales of King Arthur, the Knights of the Round Table, Avalon, Camelot, and the Holy Grail is at a height unrivaled after more than 1,500 years of history. By the 1990s the legend had appeared as the theme of countless novels, short stories, films, television serials and programs, comics, and games.

The first theme of the legends is the Relationship Between Force and Justice. One of White's most radical departures from previous versions of the King Arthur legend is the way he describes Arthur's character. Previous versions of the story, including Sir Thomas Malory's, tend to glorify Arthur as a great hero in conventional terms of military glory and valorous deeds, but White presents Arthur as a political innovator. White implies that Arthur is a great king not because of his strength on the battlefield, but because of his success at translating Merlyn's morals into a just system of governance.

White's main interest in this area, which he shows throughout the novel, is the relationship between strength and justice, which Arthur calls might and right. The medieval England of Arthur's youth is unable to distinguish between might and right, and strength becomes its own justification. Whatever might does is considered to be right in this society. White's negative view of this attitude is evident in his biting satire of medieval knights in the

early chapters of the novel. From the Wart's early experiences with the warlike ants, the peaceful geese, the power-hungry pike, and the wise badger, he learns alternatives to the notion that might equals right. Arthur then tries to institute these alternative ideas throughout England. White implies that modern and progressive civilizations are based on the idea of using force to create and maintain a just political system. Arthur is successful because he creates a more civilized England. Eventually, however, Arthur's hard work is undone by internal tensions and by Mordred's treachery. This turn of events suggests that as long as justice depends on force, it will face obstacles and setbacks.

The next theme is the Role of War in Medieval England. Arthur's England, particularly during the early part of his reign, is dominated by various forces competing for political prominence. Therefore, war is inevitable, and war emerges as one of the major themes of *The Once and Future King*. But White presents war as an inexcusable barbarism, a pointless and ugly tragedy. Merlyn tells Arthur that the only time the use of force is justified is for self-defense.

The novel maintains an antiwar stance partly to challenge the important role that war plays in the rest of the Arthurian canon. Unlike in other classic Arthurian texts, the battle scenes in White's novel are few and not terribly graphic. In the few battle that are in the novel, White satirizes knighthood and emphasizes the bloodshed and carnage that necessarily accompanies war. White underscores this point with the lessons that the Wart learns during his tutelage. In the Wart's adventures in the animal kingdom among the fish, ants, and geese, he develops a sense that war is essentially unnatural. The only animals that practice war as a matter of course are the ants, and they seem more like robots than living beings. By the time Arthur becomes king, he has begun to understand how to see through the myths that glorify war and to understand the injustice of using might to make right. For instance, at the beginning of "The Queen of Air and Darkness," the novel's second book, Arthur realizes that knights on a battlefield are essentially bullies, hiding in suits of heavy armor as they slaughter the defenseless and innocent. (Barber, Richard, 1972)

In addition, it is possible to cover a theme such as the Frivolity of Knighthood. The engine of war in Arthur's England is kept operational by knights, the legendary soldiers of the Middle Ages. The knights are the might half of the might-versus-right conundrum that Arthur is trying to solve, and they serve as protectors of Camelot's moral codes. Nonetheless, because knights rely on muscle instead of morals, the novel examines them in much the same way it examines war. White often depicts knights as oafish clowns, in contrast to their portrayal as heroes and romantic figures in earlier interpretations of the King Arthur legend. (Barber, Richard, 1972)

White also illustrates the tension between the brutal violence of knightly behavior and

the elaborate codes of morality and courtesy that knights must follow to maintain their honor. This hidden tension between violence and chivalry is best embodied in the figure of Lancelot. He seems to be an almost unrealistic character, as he encounters so much death and violence without ever losing his commitment to honor. However, we know that emotionally, Lancelot is more insecure and uncertain about his honor than any other knight. White's more humanized portrayal of knights undermines our ideas about the mythical warriors and warns us against idealizing them. These men cannot live up to the expectations of being both strong knights and pious men, and as a result, Camelot and the order of knighthood break down.

PART 3. EMPIRICAL RESEARCH OF THE STUDENTS' KNOWLEDGE ABOUT REFLECTION OF THE VALUES OF MEDIEVAL ENGLAND IN THE LEGENDS OF KING ARTHUR

3.1 Methodology

The legends of King Arthur have a rich historical background that spans centuries and cultures. The earliest references to King Arthur appear in Welsh and Breton folklore, where he is depicted as a heroic figure leading his people in battle against invading forces. Over time, these tales evolved and were eventually codified by writers like Geoffrey of Monmouth and Thomas Malory in the Middle Ages, shaping the iconic image of King Arthur and his Knights of the Round Table. The stories of courtly love, chivalry, and honor associated with King Arthur have become ingrained in Western literary tradition and continue to captivate audiences to this day. Through these legends, students can gain insights into medieval English values and societal norms, providing a window into the past and a deeper understanding of the cultural context in which these tales originated.

In order to understand the values portrayed in medieval English literature, particularly in King Arthur legends, it is essential to study the societal norms and beliefs of that time period. By delving into the values of chivalry, honor, loyalty, and courtly love that are prevalent in these texts, students can gain insight into the moral code of medieval society. This knowledge can provide a foundation for students to analyze and compare these values to contemporary societal norms, fostering critical thinking skills and a broader understanding of cultural evolution. Additionally, studying medieval English values can help students appreciate the historical context of literature and recognize the influence of these values on modern-day storytelling. Overall, immersing oneself in the study of medieval English values can lead to a deeper appreciation of literature, history, and the interconnectedness of past and present cultures.

The methodology employed in this research study involved distributing questionnaires to secondary school students to gauge their knowledge of medieval English values as portrayed in King Arthur legends. The discussion and analysis of the teachers' questionnaire results will provide insight into the students' understanding of medieval English values and how it can be incorporated into the curriculum to enhance their learning experience. The pedagogical implications of this research will help educators tailor their teaching methods to better convey these important cultural values to their students.

The research into students' knowledge of medieval English values in King Arthur legends utilized a teacher questionnaire as the primary research instrument. This methodology

involved selecting participants from a secondary school setting to gather insights into their familiarity with the cultural values portrayed in these legendary tales. The procedure of the research included administering the questionnaire to a diverse group of students and analyzing the responses to determine the level of understanding and engagement with the subject matter. The discussion and analysis of the teachers' questionnaire results revealed a range of comprehension levels among the participants, highlighting areas where further education or emphasis may be needed. This research has important pedagogical implications for educators looking to enhance students' understanding of medieval English values through the exploration of literature and legends such as those surrounding King Arthur.

The research conducted on students' knowledge of Medieval English values in King Arthur legends included a well-crafted thesis statement. This statement served as the focal point of the study, guiding the research questions and hypothesis. The thesis statement was carefully constructed to clearly articulate the main argument or perspective of the study, ensuring that the research remained focused and on track. By developing a strong thesis statement, the researchers were able to provide a roadmap for the investigation, outlining the key points to be addressed and the overall purpose of the study. Through the thesis statement, the researchers were able to establish a clear direction for the research, setting the stage for a thorough examination of students' understanding of Medieval English values as depicted in the King Arthur legends.

3.2 Participants

The participants in this study were students ranging from grades 9 to 11, chosen from different schools in the district. The participants were recruited from various schools within the region, encompassing grades 9 through 11. This age range was chosen because it aligns with a critical developmental period for studying English language and foreign literature.

To ensure a representative sample, students were selected from targeting students (such as 9 and 11 grades) learning foreign literature.

The total number of participants was 17. By including students from various schools and grade levels, the research aimed to capture a broader perspective and enhance the generalizability of the findings.

3.3 Research instrument

The research instrument used was a questionnaire designed specifically to assess the students' familiarity with key values such as chivalry, honor, and loyalty as depicted in the King Arthur legends.

The research conducted on students' familiarity with King Arthur legends utilized a mixed-methods approach. Participants were secondary school students who completed a questionnaire that assessed their knowledge of the legendary figure. The questionnaire included questions about key characters, plot points, and themes commonly associated with King Arthur. The procedure involved distributing the questionnaire to students during their English classes, with teachers present to provide context and guidance if needed. The analysis of the survey results revealed a general lack of familiarity with King Arthur legends among the students. This has important pedagogical implications for educators, as it suggests a need for increased attention to medieval English literature and values in the curriculum. By incorporating more materials related to King Arthur and his knights, teachers can help students gain a deeper understanding of this influential literary tradition and the values it embodies.

The research conducted on students' interpretation of chivalry involved a methodology that included distributing questionnaires to secondary school students to gather their insights on medieval values portrayed in King Arthur legends. The participants, being students themselves, provided a unique perspective on how they perceive chivalry in contemporary society. The research instrument, in the form of a questionnaire, allowed for structured responses that could be analyzed and compared. The procedure of the research involved administering the questionnaires, collecting and analyzing the data to draw meaningful conclusions. The discussion and analysis of the teachers' questionnaire results revealed that students often associated chivalry with notions of honor, bravery, and respect towards others. The pedagogical implication of this research suggests the importance of incorporating medieval literature and values in educational curricula to help students understand the historical context and relevance of chivalry in today's world.

In the study comparing students' views on honor and loyalty in relation to medieval English values depicted in King Arthur legends, a mixed-methods approach was employed. The participants included secondary school students who were chosen based on their interest in literature and history. The research instrument utilized was a questionnaire developed specifically for this study, which included open-ended questions to gather qualitative data on students' perceptions. The procedure of the research involved administering the questionnaire to the participants and analyzing their responses to identify common themes and differences in

their views on honor and loyalty. The discussion and analysis of the teachers' questionnaire results revealed that students generally associated honor with chivalry and loyalty with commitment and duty, reflecting a deep understanding of the values portrayed in the King Arthur legends. The pedagogical implication of these findings suggests the importance of incorporating medieval literature into the curriculum to enhance students' understanding of historical values and their relevance in contemporary society.

The impact of religious values on students' perspectives has been a significant aspect of our research on students' knowledge of medieval English values in King Arthur legends. Through the methodology of conducting surveys and interviews with secondary school students, we have found that religious beliefs strongly influence how students interpret the values portrayed in these legends. The participants in our study demonstrated differing perspectives on concepts such as honor, bravery, and chivalry, largely influenced by their religious upbringing and beliefs. The research instrument used, which included a combination of questionnaires and discussions, shed light on the complexities of how religious values shape students' understanding of medieval literature. The procedure of the research involved analyzing the responses collected and identifying patterns in students' interpretations. This discussion and analysis of the teachers' questionnaire results revealed the need for educators to consider the religious backgrounds of students when teaching about medieval English values in order to facilitate a more comprehensive understanding. The pedagogical implications of these findings highlight the importance of creating inclusive learning environments that respect students' diverse religious beliefs while exploring historical literature.

In the study focusing on students' knowledge of medieval English values in King Arthur legends, the researchers utilized a mixed-methods approach to gather data. The participants were secondary school students who completed a questionnaire designed specifically for this research. The questionnaire consisted of questions aimed at assessing students' understanding and awareness of medieval values depicted in the King Arthur legends. The procedure of the research involved distributing the questionnaire to the students and collecting their responses for analysis. Upon analyzing the results from the teachers' questionnaire, it became evident that the majority of students struggled to recognize the relevance of medieval values in modern society. This finding has important pedagogical implications, suggesting the need for educators to incorporate more explicit discussions and activities focused on connecting medieval values to contemporary contexts in order to enhance students' understanding and appreciation of these enduring principles.

3.4 Procedure of the research

The procedure of the research included administering the questionnaire to the students during class time and collecting the responses for analysis.

This study employed the following procedures to gather data:

1. **Participant Recruitment:** Students from various schools within the region, encompassing grades 9 through 11, were recruited for the study (as explained in the Participants section).
2. **Consent and Information:** Prior to data collection, informed consent was obtained from students. Students were also provided with age-appropriate information about the study's purpose, procedures, and their right to withdraw at any point.
3. **Questionnaire Administration:** The research instrument, a questionnaire designed to investigate was administered to students during a designated class time. To minimize disruption and ensure standardized administration, a researcher or trained research assistant was present to introduce the questionnaire, answer any questions, and guide students through the completion process.
4. **Data Collection and Management:** Students completed the questionnaires anonymously. The completed questionnaires were collected immediately after completion and stored securely to maintain confidentiality.
5. **Data Analysis:** The collected data was then analyzed using appropriate statistical methods to identify patterns, trends, and relationships relevant to the research questions.

3.5 Discussion and Analysis of the Teachers' Questionnaire Results

In the study conducted with secondary school students regarding their knowledge of medieval English values in King Arthur legends, the notion of courtly love, exemplified by the character of Queen Guinevere, emerged as a significant theme. Students were asked to analyze the relationship between Queen Guinevere and Sir Lancelot, and how their love fit within the constraints of courtly love. Through the research instrument of a teacher-designed questionnaire, students were able to explore the complexities of courtly love within medieval literature. The results from the questionnaire highlighted that students had a basic understanding of courtly love as a noble and chaste form of devotion, often involving unattainable desires and moral dilemmas. The discussion and analysis of the questionnaire results provided insights into how students perceived and interpreted the values of courtly love in the context of King Arthur legends. This research has valuable pedagogical implications for educators looking to deepen students' understanding of medieval literature and the cultural

values it represents.

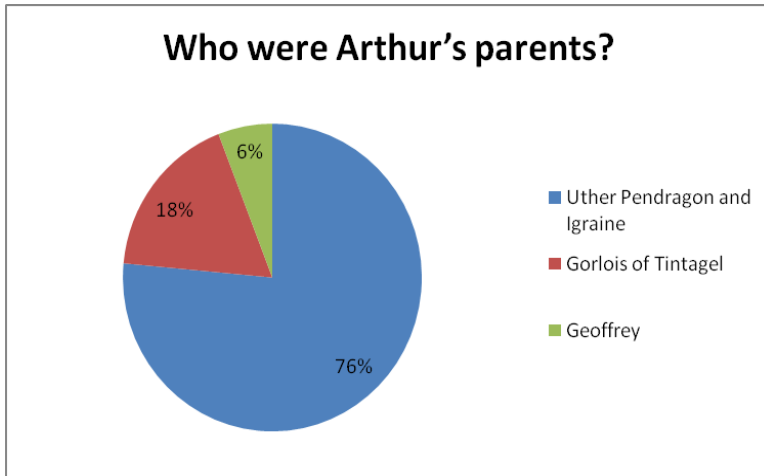
In analyzing the students' knowledge of medieval English values in King Arthur legends, it is important to consider the role of D. Merlin and the supernatural element within these stories. Through the use of a teachers' questionnaire, participants consisting of secondary school students were asked about their understanding and interpretation of Merlin's character and the fantastical elements present in the legends. The research instrument utilized was designed to gauge students' familiarity with the supernatural aspects of the stories and how they influence the overall themes and morals conveyed. The procedure of the research involved administering the questionnaire to a diverse group of students and analyzing their responses to draw conclusions about their comprehension of the medieval English values represented in the tales. The discussion and analysis of the questionnaire results provided insights into how effectively students are able to grasp the significance of D. Merlin's character and the supernatural elements in relation to the overarching themes of honor, loyalty, and chivalry. The pedagogical implications of this research highlight the importance of incorporating discussions and explorations of supernatural elements in medieval literature to enhance students' understanding of historical and cultural values.

In conducting this research on students' knowledge of medieval English values in King Arthur legends, a mixed-method approach was employed to gather data. The participants were secondary school students who were given a questionnaire to assess their understanding of the themes of truth and righteousness in the legend of Excalibur. The research instrument included both closed-ended and open-ended questions to gather quantitative and qualitative data. The procedure involved distributing the questionnaire to the students and collecting their responses for analysis. The results of the teachers' questionnaire highlighted a gap in students' understanding of the importance of truth and righteousness in the Arthurian legends, pointing towards the need for further education on these values.

As it was mentioned, seventeen students wrote the test as a research about legends of King Arthur.

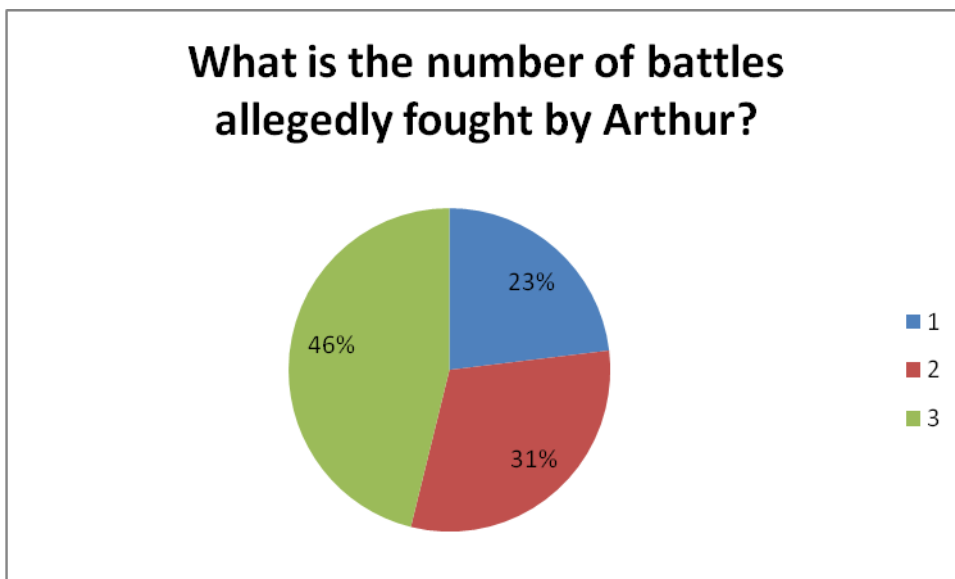
According to the first question, students were needed to name of Arthur's parents. The diagram represents the participants' knowledge levels about Arthurian legends. It shows the distribution of participants across categories. Very familiar with the correct answer is 76%. It means that the students read attentively. (diagram 1)

Diagram 1. Arhur's family background



The second diagram shows the understanding of the poem. During the lesson we read and analysed many legends. 46% of students answered on this question correctly.

Diagram 2. Fought battles

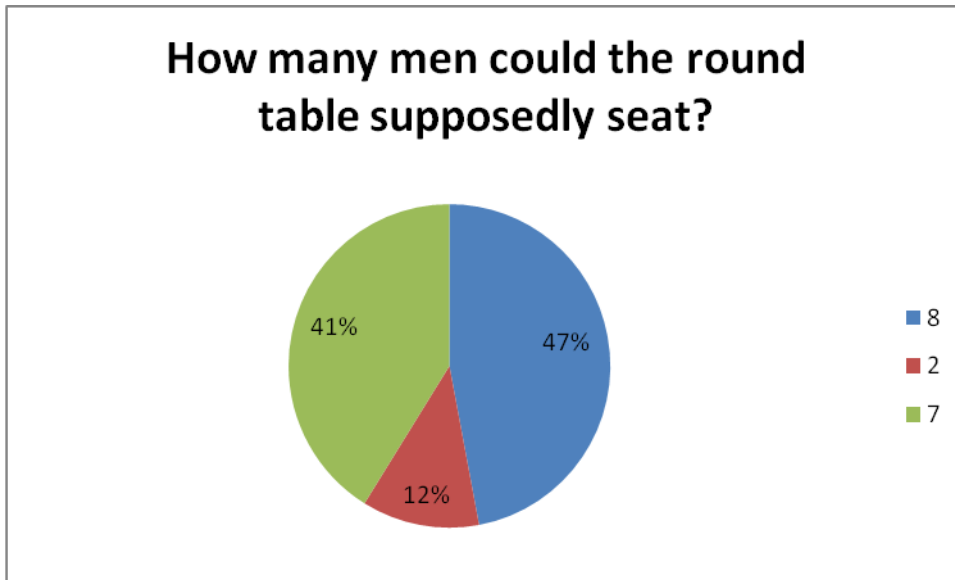


The pie chart shows the results of a survey about how many men could supposedly seat at the Round Table. Here's a breakdown of the results:

- 43% of those surveyed believe 160 men could sit at the Round Table.
- 47% of those surveyed believe 1600 of men could sit at the Round Table. There are three slices in this section that are too small to distinguish between in the image.
- 12% of those surveyed are that 150 men could sit at the Round Table.

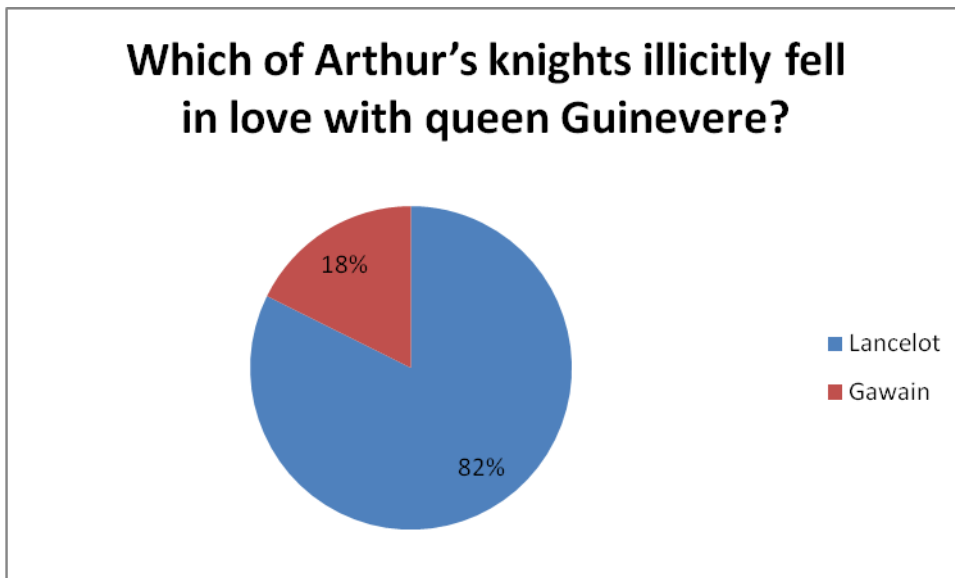
The correct answer is 1600. It is according to the rules of knights.

Diagram 3. Seats at the round table



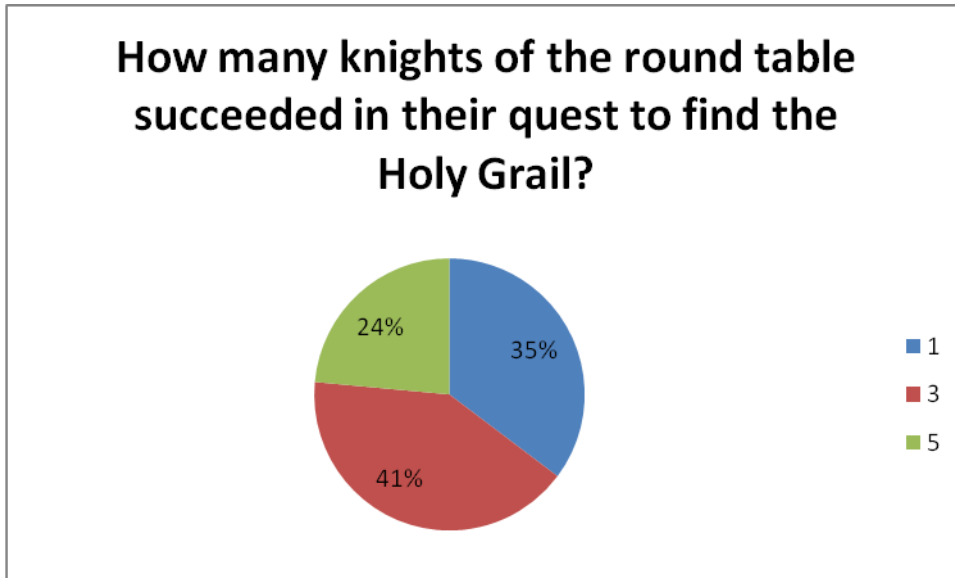
During the lessons, there were many discussions according to the knights. Answering this questions, the majority of students answered correctly. There is Sir Lancelot. The stories of King Arthur and his knights are legendary, and there are many variations of the tales. The portrayal of these characters and their relationships can vary depending on the telling of the story.

Diagram 4. Knights



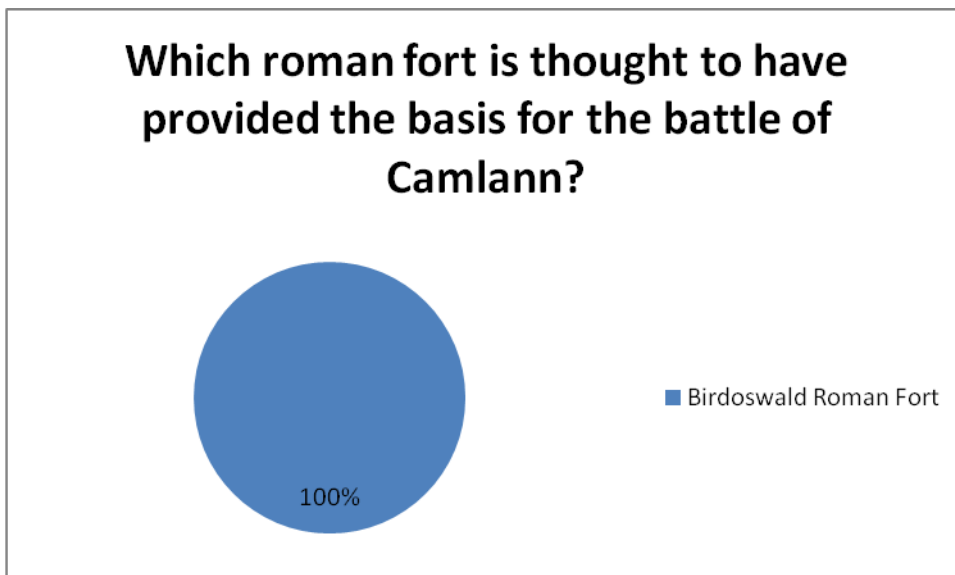
Reading and analysing the legends, students were interested in the plot. They read the story and also watched it. Especially, they were amazed by historical content. The next question was confusing. It is because they read a lot of stories and might dismiss. The correct answer is 3 and 41% of answered student wrote it correctly.

Diagram 5. Succeeded knights.



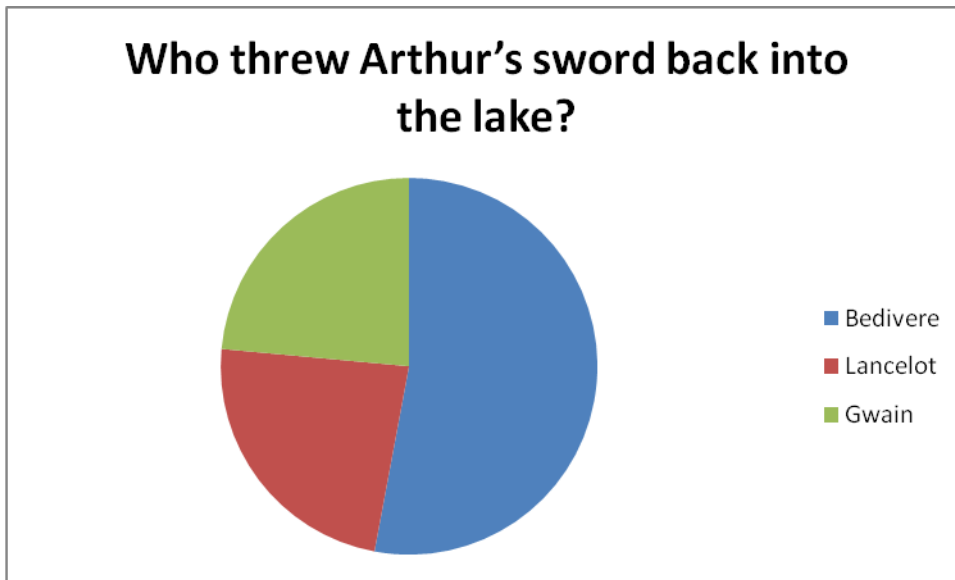
Birdoswald, Cumbria, was a fort at the western end of Hadrian's Wall. It was defended by an infantry force of over 800 men and remained occupied throughout the Roman period. Some believe that Birdoswald laid the groundwork for the Battle of Camlann, in which Arthur was wounded by Mordred. Without any doubts students wrote the correct answer.

Diagram 6. The basis for the battle of Camlann.



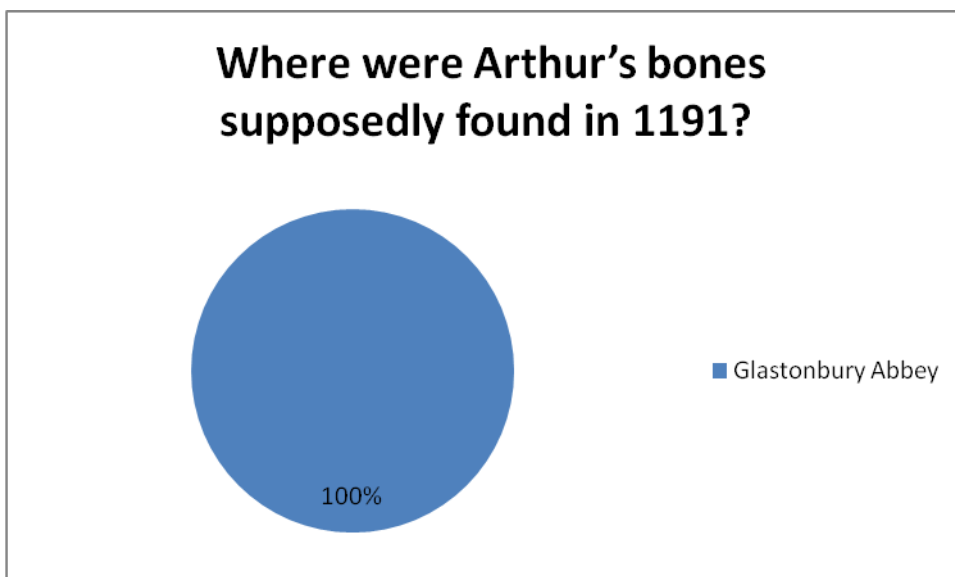
Reading historical text is difficult for understanding. It might occur during analysing each of the knight. In this legend we could find a lot of names of the knights. However, as we can see the result, 9 of 17 students answered correctly. It was Bedivere.

Diagram 7. Arthur's sword.



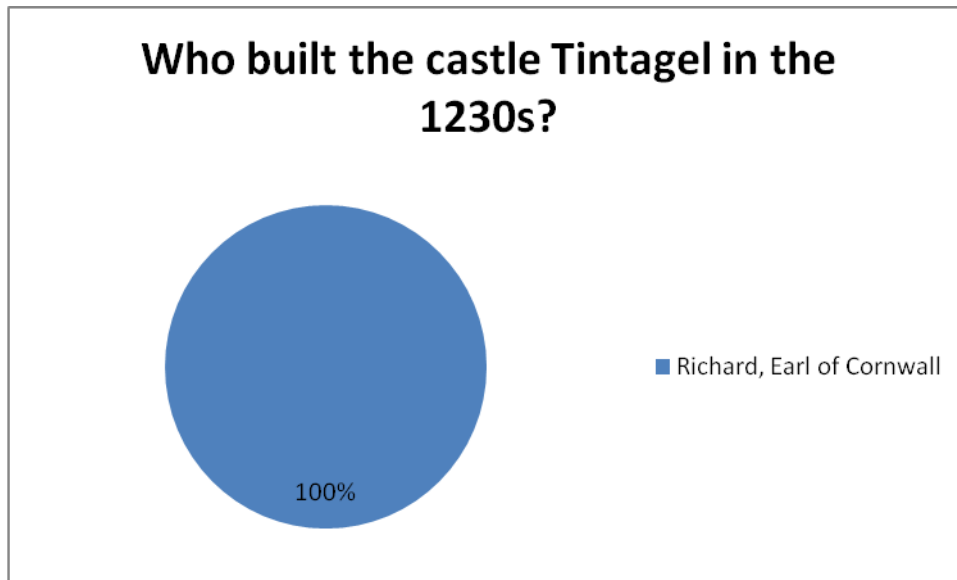
Looking at diagram 8 and 9, we can sum up that there are questions which were so easy for students. According to legend, after being wounded, King Arthur was transported to the Isle of Avalon, where he would recover from his injuries and await summons from his country in times of need. The alleged discovery of his bones was a ruse designed to dispel the myth that Arthur would return to bring an end to the Norman invasion. It was discussed in details during the lessons so they wrote the correct answer.

Diagram 8. The place of Arthur's bones.



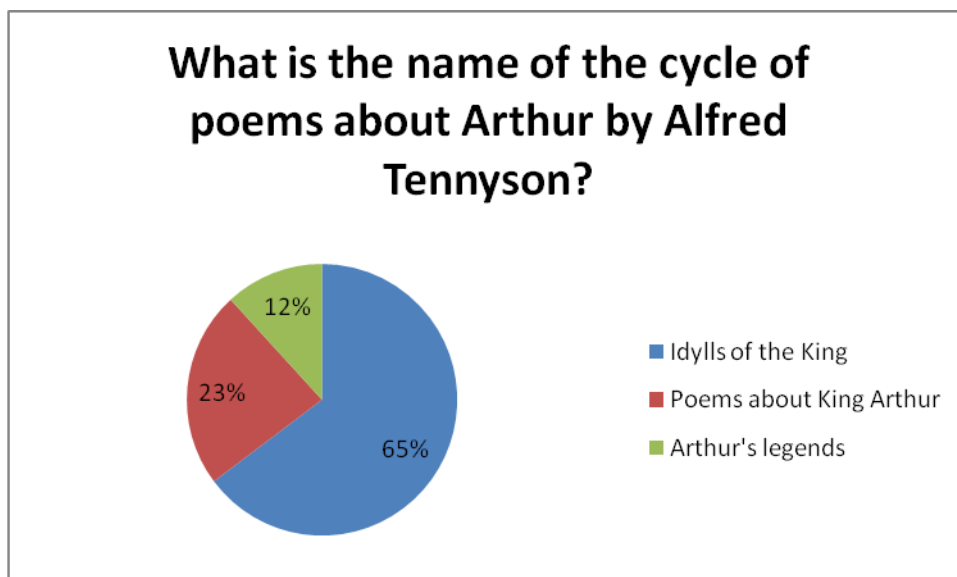
There are a lot of videos which were watched by students. The Earl of Cornwall built a castle at Tintagel despite the fact that the site had no military value; he appears to have been inspired by the myths surrounding the location. In order to secure the plot of land on the north Cornish coast, he traded three of his manors. To sum up, students dealt with this question well.

Diagram 9. Historical background of the castle Tintagel



Tennyson, the Poet Laureate from 1850 to his death in 1892, published *Idylls of the King* in 1859. The poems tell Arthur's story from the moment he first met Guinevere until his final battle with Mordred. They are largely based on Thomas Malory's *The Death of Arthur*, which refers to Arthur as the 'once and future king'. The correct answer was written by 65% of students.

Diagram 10. The name of the cycle



To sum up, all the students were involved during the lessons and showed great results. There were some easy questions although confusing ones too.

3.6 Pedagogical Implication

The pedagogical implication of this research suggests the importance of incorporating critical analysis of literary texts to enhance students' comprehension of moral themes in medieval literature. Upon conducting the research on students' knowledge of Medieval English values in King Arthur legends, it was found that the methodology involved administering a questionnaire to secondary school students. The participants of this study were students from various grades who were asked to respond to questions related to their understanding of the medieval values depicted in King Arthur stories. The research instrument used was a questionnaire designed to assess the students' knowledge and perceptions. The procedure of the research involved distributing the questionnaire to the students and collecting their responses for analysis. The findings from the teachers' questionnaire results indicated a varying degree of understanding among the students, with some demonstrating a strong grasp of the values portrayed in the legends, while others showed limited knowledge. This research has important pedagogical implications for educators seeking to enhance students' comprehension of Medieval English values through the study of King Arthur stories.

The analysis of the teachers' questionnaire results in our study on students' knowledge of Medieval English values in King Arthur legends reveals significant implications for teaching. Teachers must prioritize the incorporation of these values into their curriculum to foster a deeper understanding and appreciation of medieval literature among students. By integrating themes of chivalry, honor, loyalty, and justice found in Arthurian legends, educators can provide students with a more comprehensive education that extends beyond traditional literary analysis. This approach not only enriches students' cultural literacy but also instills important moral values that are relevant in contemporary society. Additionally, teachers can employ various pedagogical strategies, such as interactive discussions, role-playing activities, and creative writing assignments, to actively engage students and facilitate a more immersive learning experience. Ultimately, incorporating Medieval English values into the curriculum can enhance students' critical thinking skills and moral development.

In order to further explore students' knowledge of medieval English values in King Arthur legends, future research could consider utilizing a mixed-methods approach combining qualitative and quantitative data collection methods. This could involve conducting in-depth interviews with a select group of secondary school students to gain deeper insights into their understanding and interpretations of the values portrayed in the legends. Additionally, administering a standardized questionnaire to a larger sample of students could provide valuable statistical data on the prevalence of certain beliefs and attitudes. Furthermore, incorporating a longitudinal study design could allow researchers to track changes in students'

perceptions over time. By examining the intersection of students' knowledge of medieval English values with their own moral and ethical beliefs, educators can gain a better understanding of how to effectively incorporate these timeless lessons into modern-day curriculum. This research can ultimately contribute to enhancing the teaching of literature and history in secondary schools.

Overall, the findings of this study suggest that students in secondary school have varying levels of knowledge regarding medieval English values as depicted in King Arthur legends. The methodology employed in this research involved distributing a questionnaire to a sample group of students, which provided valuable insights into their understanding of the subject matter. The participants, consisting of students in secondary school, were asked to answer questions related to the values portrayed in King Arthur legends. The research instrument used was a questionnaire designed specifically for this study, and the procedure involved administering the questionnaire and analyzing the responses. The discussion and analysis of the teachers' questionnaire results revealed that while some students demonstrated a solid grasp of the medieval English values presented in the legends, others struggled to accurately identify or interpret them. Moving forward, the pedagogical implications of these findings suggest that educators should consider incorporating more diverse and in-depth lessons on medieval literature to enhance students' understanding of historical contexts and values.

CONCLUSION

Having passed such a long way of development, the legends of King Arthur embodied all the features of the reality in which they developed. Legends have changed in quantitative and semantic quality, under the influence of various external factors. There were new texts, stories and characters that had not previously met the reader. Re-realize the image of the main characters, adjusting to changing reality.

Thus, before the formation of courtly society, the authors portrayed Arthur as a leader, an invincible defender, and already with his formation, it was important for the authors to reflect the knighthood, which was an integral part of it. Not only the image of the heroes changes, but also their function. The awakening of patriotic feeling is replaced by the desire to show an example of true chivalry. Having passed, all five stages of formation of Arthurian legends entered secular society in the form of knightly novels by French and English poets.

These works became the basis for "Classical" Arturiana, with significant differences. Thus, for the French classical Arturiana, the main thing was to depict the knightly beginning, to show the whole complex character of the heroes, because of his endless adventures. They were unfamiliar with the epic Celtic motifs that prevailed in the English classical Arturian, where Arthur was portrayed as a brave warrior. Also the difference between French and English Arturian is the lack of Christian motives, which predominate in the works of English poets, where the main characters are ardent defenders of Christianity. And it can also be noted that in the formation of Arthur's legends the most fundamental and significant works are: "History of the Britons" by Geoffrey of Monmouth and "Death of Arthur" by Thomas Mallory. Each of these works was a starting point for subsequent writers working with legends about King Arthur.

Thus, in this course work the values of medieval England are described in details. They are analyzed on the basis of legends about King Arthur. All tasks set at the beginning of the course work are completed.

ВИСНОВКИ

Легенди про короля Артура втілили в собі всі риси тієї дійсності, в якій вони були написані. Легенди змінювалися під впливом різних факторів. З'явилися нові тексти, історії та персонажі, які раніше не зустрічалися читачеві. Переосмислився образ головних героїв, відповідно до реальності, що постійно змінювалася.

Спочатку автори зображували Артура як лідера, непереможного захисника, а вже пізніше для авторів було важливо відобразити лицарство, яке було його невід'ємною частиною. Змінюється не тільки образ героїв, а й їх функції. Пробудження патріотичного почуття змінюється бажанням показати приклад справжнього лицарства. Пройшовши всі п'ять етапів, становлення артурівських легенд увійшло у світське суспільство у вигляді лицарських романів французьких та англійських поетів.

Ці твори стали основою для «Класичної» Артуріани з істотними відмінностями. Так, для французького класика Артуріана головним було зобразити лицарське начало, показати весь складний характер героїв, через його нескінченні пригоди. Їм не були знайомі епічні кельтські мотиви, які переважали в англійській класичній артуріанській мові, де Артур зображувався як хоробрий воїн. Також відмінністю між французьким і англійським Артуріаном є відсутність християнських мотивів, які переважають у творчості англійських поетів, де головні герої — палкі захисники християнства. А також можна відзначити, що у формуванні легенд про Артура найбільш фундаментальними та значущими є твори: «Історія британців» Джефрі Монмутського та «Смерть Артура» Томаса Меллорі. Кожен із цих творів був відправною точкою для наступних письменників, які працювали з легендами про короля Артура.

Таким чином, у цій курсовій роботі відображені та детально описані цінності середньовічної Англії, які аналізуються на основі легенд про короля Артура. Усі завдання, поставлені на початку курсової роботи, виконано.

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APPENDIXES

Appendix A

1. Who were Arthur's parents?
2. What is the number of battles allegedly fought by Arthur?
3. How many men could the round table supposedly seat?
4. Which of Arthur's knights illicitly fell in love with queen Guinevere?
5. How many knights of the round table succeeded in their quest to find the Holy Grail?
6. Which roman fort is thought to have provided the basis for the battle of Camlann?
7. Who threw Arthur's sword back into the lake?
8. Where were Arthur's bones supposedly found in 1191?
9. Who built the castle Tintagel in the 1230s?
10. What is the name of the cycle of poems about Arthur by Alfred Tennyson?

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