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Sacred kingship, religious and political concept by which a ruler is seen as an incarnation, manifestation, mediator, or agent of the sacred or holy (the transcendent or supernatural realm). The concept originated in prehistoric times, but it continues to exert a recognizable influence in the modern world.

Sacred kingship | religious and political concept | Britannica

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<p>King Edgar ruled England for a short but significant period in the middle of the tenth century. Two of his four children succeeded him as king and two were to become canonized. He was known to later generations as "the Pacific" or "the Peaceable" because his reign was free from external attack and without internal dissention, and he presided over a period of major social and economic change: early in his rule the growth of monastic power and wealth involved redistribution of much of the country's assets, while the end of his reign saw the creation of England's first national coinage, with firm fiscal control from the centre. He fulfilled King Alfred's dream of the West Saxon royal house ruling the whole of England, and, like his uncle King Æthelstan, he maintained overlordship of the whole of Britain. Despite his considerable achievements, however, Edgar has been neglected by scholars, partly because his reign has been thought to have passed with little incident. A time for a full reassessment of his achievement is therefore long overdue, which the essays in this volume provide. CONTRIBUTORS: SIMON KEYNES, SHASHI JAYAKUMAR, C.P. LEWIS, FREDERICK M. BIGGS, BARBARA YORKE, JULIA CRICK, LESLEY ABRAMS, HUGH PAGAN, JULIA BARROW, CATHERINE KARKOV, ALEXANDER R. RUMBLE, MERCEDES SALVADOR-BELLO.</p>
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In this work, J.A. Chandler explains how local government in Britain has evolved from a structure that appeared to be relatively free from central government interference to, as John Prescott observes, 'one of the most centralised systems of government in the Western world'.

The extraordinary history of Mercia and its rulers from the seventh century to 1066. Once the supreme Anglo-Saxon kingdom, it was pivotal in the story of England.

Joseph Kitagawa, one of the founders of the field of history of religions and an eminent scholar of the religions of Japan, published his classic book Religion in Japanese History in 1966. Since then, he has written a number of extremely influential essays that illustrate approaches to the study of Japanese religious phenomena. To date, these essays have remained scattered in various scholarly journals. This book makes available nineteen of these articles, important contributions to our understanding of Japan's intricate combination of indigenous Shinto, Confucianism, Taoism, the Yin-Yang School, Buddhism, and folk religion. In sections on prehistory, the historic development of Japanese religion, the Shinto tradition, the Buddhist tradition, and the modern phase of the Japanese religious tradition, the author develops a number of valuable methodological approaches. The volume also includes an appendix on Buddhism in America. Asserting that the study of Japanese religion is more than an umbrella term covering investigations of separate traditions, Professor Kitagawa approaches the subject from an interdisciplinary standpoint. Skillfully combining political, cultural, and social history, he depicts a Japan that seems a microcosm of the religious experience of humankind.

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New light is shed on the motives and objectives for the compiling of the still-mysterious Domesday Book, revolutionising our understanding of the period.

Revisiting the history of the Ankole Kingship - a Ugandan Monarchy abolished in 1967 - has been inspired by recent political controversy and violent discourse in Uganda. This centres around the possible restoration of kingship in the southern and western parts of the country and the associated wider social and political implications - in particular in Ankole. This new revised edition sets out to shed light on what has become an insoluble stalemate. The author, and historian, interprets the role and evolution of the institution from the pre-colonial era, to its abolition after independence, and its present day status. He is concerned to understand the kingship on its own terms, and the conflict as part of a wider mesh of geographical, ethnic and administrative loyalties, which were realigned in the wake of social and political change, especially under the colonial administration.

Shows how monasteries provided crucial economic and political support to itinerant monarchs in medieval Germany.

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