

Saints And Relics In Anglo Saxon England

Medievalists demonstrate how a focus on gender can transform an approach to literary texts and genres.

Fresh assessments of Edgar's reign, reappraising key elements using documentary, coin, and pictorial evidence.

New research on aspects of the political, social and religious history of the British Isles from 10c-13c, with related material on western Europe.

Edward the Elder, son and successor of King Alfred, was one of the greatest architects of the English state and yet is one of the most neglected kings of English history. During his 24-year reign, Edward led a series of successful campaigns against the Vikings and by the time of his death controlled most of southern and midland England, with his influence also felt in Wales and the north. Edward the Elder is a timely reassessment of his reign and helps to restore this ruler to his rightful place in English history. The period of Edward's reign is notably lacking in primary materials for historians. But by drawing upon sources as diverse as literature, archaeology, coins and textiles, this book brings together a rich variety of scholarship to offer new insight into the world of Edward the Elder. With this wealth of perspectives, Edward the Elder offers a broad picture of Edward's reign and his relation to the politics and culture of the Anglo-Saxon period.

Edward the Elder

Issues in the Making and Meaning of Reliquaries, 400-circa 1204

Saints and Saints' Lives from Late Antiquity and the Early Middle Ages

Kingship in Anglo-Saxon England. A Comparison of Oswald and Edmund as Royal Saints

The Use of Hereford

Female Sanctity and Society, ca. 500-1100

Hierurgia, Or, Transubstantiation, Invocation of Saints, Relics, and Purgatory, Besides Those Other Articles of Doctrine Set Forth in the Holy Sacrifice of the Mass, Expounded ...

New edition with facing-page translation of a highly significant and influential Old English text.

Seminar paper from the year 2013 in the subject English Language and Literature Studies - Culture and Applied Geography, University of Münster (Anglistik), language: English, abstract: The basic form of society in Anglo-Saxon England was a kingdom. Over the centuries the movement was away from many small units to larger kingdoms controlling greater populations. The first kings were pagan and when Christianity became established the Christian kings kept many of the characteristics of their pagan forebears. The Christian kings continued to be primarily military leaders. A cult of martyrs arose in Anglo-Saxon England which included Christian kings who had died either in battle or in defence of Christianity. Other royal saints followed a different path to sainthood by leading exemplary Christian lives. Many saints' lives composed in Latin circulated in Anglo-Saxon England but it was the monk and author Ælfric of Eynsham who translated a collection of saints' lives into Old English. In particular this paper will deal with the lives of St Edmund and St Oswald. After a brief introduction to the lives of these two saints an analysis of the two concepts of vita and passio follows. Then the general and syntactic linguistic structure of both texts is examined. Finally a comparison of the deaths of St Oswald and St Edmund illustrates the difference in approach of these writings.

This represents the first study devoted to the life and after-life of St John of Beverley. The hagiographic works on John extend over nearly six hundred years from the 8th to the 15th centuries. Wilson uses these sources as a unique opportunity to examine the ways in which an Anglo-Saxon saint was promoted over a long period of time and was continually re-created in the image which the hagiographers or community required, depending on their current needs and perceptions. The volume also includes the first English translations of the Life and the miracle stories.

A study of medieval Hungarian and central European royal saints.

Essays on Medieval Europe in Honor of Daniel F. Callahan

Forgetful of Their Sex

The Life and After-life of St. John of Beverley

Old English Literature

Church And Society In England 1000-1500

How Relics Shaped the History of Medieval Europe

Why Can the Dead Do Such Great Things?

A thorough investigation of the saint and animal topos: its origins, growth and development.

To obtain sacred relics, medieval monks plundered tombs, avaricious merchants raided churches, and relic-mongers scoured the Roman catacombs. In a revised edition of Furta Sacra, Patrick Geary considers the social and cultural context for these acts, asking how the relics were perceived and why the thefts met with the approval of medieval Christians.

St Katherine of Alexandria was one of the most popular saints in both the Orthodox and Latin Churches in the later Middle Ages, yet there has been little study into the way in which her cult developed before c. 1200. This new book redresses the balance, providing a thorough examination of the way the cult spread from the Greek-speaking lands of the Eastern Mediterranean and into Western Europe.

Survey of the growth and development of the magnificent shrines which reached their apogee during the middle ages.

Death Scripted and Death Choreographed

Vita S. Birini, Vita Et Miracula S. Kenelmi and Vita S. Rumwoldi

St. Oswald of Worcester

The Cambridge Companion to Old English Literature

Transactions of the Royal Historical Society: Volume 6

Holy Rulers and Blessed Princesses

A Study of West Saxon and East Anglian Cults

The twelve essays in this collection advance the contemporary study of the women saints of Anglo-Saxon England by challenging received wisdom and offering alternative methodologies. The work embraces a number of different scholarly approaches, from codicological study to feminist theory. While some contributions are dedicated to the description and reconstruction of female lives of saints and their cults, others explore the broader ideological and cultural investments of the literature. The volume concentrates on four major areas: the female saint in the Old English Martyrology, genre including hagiography and homelitic writing, motherhood and chastity, and differing perspectives on lives of virgin martyrs. The essays reveal how saints' lives that exist on the apparent margins of orthodoxy actually demonstrate a successful literary challenge extending the idea of a holy life.

Within Anglo-Saxon England there was a strong and enduring tradition of royal sanctity - of men and women of royal birth who, in an age before the development of papal canonisation, came to be venerated as saints by the regional church. This study, which focuses on some of the best-documented cults of the ancient kingdoms of Wessex and East Anglia, is a contribution towards understanding the growth and continuing importance of England's royal cults. The author examines contemporary and near-contemporary theoretical interpretations of the relationship between royal birth and sanctity, analyses in depth the historical process of cult-creation, and addresses the problem of continuity of cult in the aftermath of the Norman Conquest of 1066. An understanding therefore emerges of the place of the English royal saint not only in Anglo-Saxon society but also in that of the Anglo-Norman realm.

Where Heaven and Earth Meet is an interdisciplinary collection that focuses on the writings of Ademar of Chabannes, Western religious history and early Islamic Jerusalem.

Relics were everywhere in medieval society. Sainly morsels such as bones, hair, teeth, blood, milk, and clothes, and items like the Crown of Thorns, coveted by Louis IX of France, were thought to bring the believer closer to the saint, who might intercede with God on his or her behalf. In the first comprehensive history in English of the rise of relic cults, Charles Freeman takes readers on a vivid, fast-paced journey from Constantinople to the northern Isles of Scotland over the course of a millennium. In "Holy Bones, Holy Dust," Freeman illustrates that the pervasiveness and variety of relics answered very specific needs of ordinary people across a darkened Europe under threat of political upheavals, disease, and hellfire. But relics were not only venerated--they were traded, collected, lost, stolen, duplicated, and destroyed. They were bargaining chips, good business and good propaganda, politically appropriated across Europe, and even used to wield military power. Freeman examines an expansive array of relics, showing how the mania for these objects deepens our understanding of the medieval world and why these relics continue to capture our imagination.

The Old English Martyrology

Furta Sacra

The Royal Saints of Anglo-Saxon England

Sixth Series

Edition, Translation and Commentary

Proceedings of the Battle Conference, 1996

The Evolution of the Cult of an Anglo-Saxon Saint

Draws on historical, ethnographical and anthropological studies to create a fresh understanding of Christianization in medieval Europe.

'No single recent enterprise has done more to enlarge and deepen our understanding of one of the most critical periods in English history'. Antiquaries Journal

St Oswald was the youngest of the three great monastic reformers of tenth-century England, whose work transformed English religious, intellectual and political life. Certainly a more attractive and perhaps a more effective figure than either St Dunstan or St Ethelwold, Oswald's impact upon his cathedrals at Worcester and York and upon his West Midland and East Anglian monasteries was radical and lasting. In this volume, researchers throw light on St Oswald's background, career, influence and cult and on the society that he helped to shape. His cathedral at Worcester and his monastery at Ramsey were among the richest and best documented Anglo-Saxon churches. The volume provides a window onto the realities of tenth-century English politics, religion and economics in the light of contemporary continental developments.

The Use of Hereford, a local variation of the Roman rite, was one of the diocesan liturgies of medieval England before their abolition and replacement by the Book of Common Prayer in 1549. Unlike the widespread Use of Sarum, the Use of Hereford was confined principally to its diocese, which helped to maintain its individuality until the Reformation. This study seeks to catalogue and evaluate all the

known surviving sources of the Use of Hereford, with particular reference to the missals and gradual, which so far have received little attention. In addition to these a variety of other material has been examined, including a number of little-known or unknown important fragments of early Hereford service-books dismembered at the Reformation and now hidden away as binding or other scrap in libraries and record offices.

The Cult of Relics in Early Medieval Ireland

Relics, Politics, Churches, and the Faithful in Anglo-Saxon England

The Architectural Setting of the Cult of Saints in the Early Christian West c.300-c.1200

Saints and Worshippers from the Martyrs to the Reformation

New Interpretations

Edgar, King of the English, 959-975

Approaches to Old and Middle English Texts

What impact did the Church have on society? How did social change affect religious practice? Within the context of these wide-ranging questions, this study offers a fresh interpretation of the relationship between Church, society and religion in England across five centuries of change. Andrew Brown examines how the teachings of an increasingly 'universal' Church decisively affected the religious life of the laity in medieval England. However, by exploring a broad range of religious phenomena, both orthodox and heretical (including corporate religion and the devotional practices surrounding cults and saints) Brown shows how far lay people continued to shape the Church at a local level. In the hands of the laity, religious practices proved malleable. Their expression was affected by social context, status and gender, and even influenced by those in authority. Yet, as Brown argues, religion did not function simply as an expression of social power – hierarchy, patriarchy and authority could be both served and undermined by religion. In an age in which social mobility and upheaval, particularly in the wake of the Black Death, had profound effects on religious attitudes and practices, Brown demonstrates that our understanding of late medieval religion should be firmly placed within this context of social change.

Death in Medieval Europe: Death Scripted and Death Choreographed explores new cultural research into death and funeral practices in medieval Europe and demonstrates the important relationship between death and the world of the living in the Middle Ages. Across ten chapters, the articles in this volume survey the cultural effects of death. This volume explores overarching topics such as burials, commemorations, revenants, mourning practices and funerals, capital punishment, suspicious death, and death registrations using case studies from across Europe including England, Iceland, and Spain. Together these chapters discuss how death was ritualised and choreographed, but also how it was expressed in writing throughout various documentary sources including wills and death registries. In each instance, records are analysed through a cultural framework to better understand the importance of the authors of death and their audience. Drawing together and building upon the latest scholarship, this book is essential reading for all students and academics of death in the medieval period.

From its earliest centuries, one of the most notable features of Christianity has been the veneration of the saints -- the holy dead. This ambitious history tells the fascinating story of the cult of the saints from its origins in the second-century days of the Christian martyrs to the Protestant Reformation. Robert Bartlett examines all of the most important aspects of the saints -- including miracles, relics, pilgrimages, shrines, and the saints' role in the calendar, literature, and art. The book explores the central role played by the bodies and body parts of saints, and the special treatment these relics received. From the routes, dangers, and rewards of pilgrimage, to the saints' impact on everyday life, Bartlett's account is an unmatched examination of an important and intriguing part of the religious life of the past--as well as the present.

The 23 chapters in this volume explore the material culture of sanctity in Latin Europe and the Mediterranean between c. 1000 and c. 1220, with a focus on the ways in which saints and relics were enshrined, celebrated, and displayed. Reliquary cults were particularly important during the Romanesque period, both as a means of affirming or promoting identity and as a conduit for the divine. This book covers the geography of sainthood, the development of spaces for reliquary display, the distribution of saints across cities, the use of reliquaries to draw attention to the attributes, and the virtues or miracle-working character of particular saints. Individual essays range from case studies on Verona, Hildesheim, Trondheim and Limoges, the mausoleum of

Lazarus at Autun, and the patronage of Mathilda of Canossa, to reflections on local pilgrimage, the deployment of saints as physical protectors, the use of imagery where possession of a saint was disputed, island sanctuaries, and the role of Templars and Hospitallers in the promotion of relics from the Holy Land. This book will serve historians and archaeologists studying the Romanesque period, and those interested in material culture and religious practice in Latin Europe and the Mediterranean c.1000-c.1220.

Death in Medieval Europe

Dynastic Cults in Medieval Central Europe

Writing Gender and Genre in Medieval Literature

Romanesque Saints, Shrines, and Pilgrimage

Strange Beauty

Saints and Animals in the Middle Ages

Thefts of Relics in the Central Middle Ages - Revised Edition

The Royal Historical Society Transactions offers readers an annual collection of major articles representing some of the best historical research by some of the world's most distinguished historians. Volume six of the sixth series, first published in 1997, includes: 'The Peoples of Ireland, 1110-1400: III. Laws and Customs', the third Presidential Address from Rees Davies; the winner of the Alexander Prize, 'Isabeau of Bavaria, Queen of France (1385-1422)', Rachel Gibbons; and the 1995 Prothero Lecture "An Airier Aristocracy": The Saints of War', Christopher Holdsworth. Also included, contributions from Sarah Foot, Nicholas Orme and John Stevenson, a special collection of papers taking the theme 'Honour and Reputation in Early-Modern England', and the annual Report of Council.

Goscelin, monk of Saint-Bertin, who came to England in the early 1060s, was one of the most prolific hagiographers of the Anglo-Saxon saints. William of Malmesbury described him as 'second to none since Bede in the celebration of the English saints'. Part of his career was spent in wandering exile, and one of the places Goscelin stayed briefly was Ely, who twelfth-century house-history portrays him working late at night on verses commemorating Ely's patroness, St Æthelfryth. By the late tenth century, the cult of Æthelfryth, the seventh-century virgin-queen whose two unconsummated marriages were recounted in Bede's *Historia Ecclesiastica*, had been combined with that of her sister Seaxburh, and of another supposed sister, Wihtburh (whose relics were 'translated' from East Dereham in Norfolk to Ely in 974). To this group were added Seaxburh's daughter Eormenhild, and Eormenhild's daughter Wærburh. A collection of the Lives of these female saints - some probably the work of Goscelin - is preserved in three twelfth-century Ely manuscripts. Taken together these texts offer a fascinating insight into Ely's view of the women venerated by the community and of its own past history.

This updated edition has been thoroughly revised to take account of recent scholarship and includes five new chapters.

In this remarkable study of over 2,200 female and male saints, Jane Schulenburg explores women's status and experience in early medieval society and in the Church by examining factors such as family wealth and power, patronage, monasticism, virginity, and motherhood. The result is a unique depiction of the lives of these strong, creative, independent-minded women who achieved a visibility in their society that led to recognition of sanctity. "A tremendous piece of scholarship. . . . This journey through more than 2,000 saints is anything but dull. Along the way, Schulenburg informs our ideas regarding the role of saints in the medieval psyche, gender-specific identification, and the heroics of virginity." -Library Journal "[This book] will be a kind of 'roots' experience for some readers. They will hear the voices, haunted and haunting, of their distant ancestors and understand more about themselves." -Christian Science Monitor "This fascinating book reaches far beyond the history of Christianity to recreate the 'herstory' of a whole gender." -Kate Saunders, *The Independent*

Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely

Three Eleventh-century Anglo-Latin Saints' Lives

Discourses of Life, Death and Afterlife

The Haskins Society Journal 6

English Medieval Shrines

Anglo-Norman Studies XIX

Studies in Medieval History

This volume contains comprehensive and scholarly editions of three important Anglo-Saxon saints' lives. Rosalind Love provides the Latin texts, based on all known manuscript versions, with a facing-page English translation, together with full annotation and a historical introduction which sets these works

in the context of the development of hagiographical literature.

This book explores the way in which church architecture from the earliest centuries of Christianity has been shaped by holy bones - the physical remains or 'relics' of those whom the Church venerated as saints. The Church's holy dead continued to exercise an influence on the living from beyond the grave, and their earthly remains provided a focus for prayer. The memoriae, house-churches and crypts of early Christian Rome; the elaborately decorated monuments containing the bodies of the bishops of Merovingian Gaul; the revival of ring crypts in the Carshingian empire; the crypts, 'tomb-shrines', and later high shrines of medieval England, all demonstrate how the presence of a holy body within a church influenced its very architecture. This is the first complete modern study of this hitherto somewhat neglected aspect of medieval church architecture in western Europe.

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As the cult of saints became increasingly important to the Christian religion during the latter centuries of the Roman Empire, so too the veneration of relics became a central element of Christian piety. The relics of holy men and women--the very tangibility of which ensured their lasting appeal--could be used to heal the sick, improve the weather, ensure victory in battle, and represent power and authority. Even today, in an era of declining church attendance, famous relics such as the head of St Catherine of Siena or the tongue of St Anthony of Padua continue to draw hundreds of thousands of pilgrims; the need to preserve and venerate objects associated with the important and the famous is a well-established human trait. This book is the first to explore the historical roots of the cult of relics in early medieval Ireland, deepening our understanding of how the pagan Irish adapted to the new religion. Examining the cult of relics from the earliest Irish sources up to the ninth century, it provides insights into the role of relics and the culture and people to whom they were so significant. The volume investigates how the Christian phenomenon of relic veneration developed in early Ireland and it evaluates the continuity between Irish practice and that on the continent. By offering a new model of how the cult of relics evolved and by exploring the extent to which it helped forge early Irish Christianity, the arguments presented here have the potential to reshape views of the entire period.

Soldiers of Christ

Saints and Relics in Anglo-Saxon England

Writing Women Saints in Anglo-Saxon England

899-924

The Cult of St Katherine of Alexandria in Early Medieval Europe

Viking and Medieval Scandinavia

The Sources of a Medieval English Diocesan Rite

This is the first book to investigate how people in the early middle ages used the past: to legitimate the present, to understand current events, and as a source of identity. Each era which ideas about the past were - sometimes - subtly reshaped for present purposes.

"A study of reliquaries as a form of representation in medieval art. Explores how reliquaries stage the importance and meaning of relics using a wide range of artistic means from metaphor and symbolism"--Provided by publisher.

This review of the critical reception of Old English literature from 1900 to the present moves beyond a focus on individual literary texts so as to survey the different schools, methods, and theories that shaped the discipline. Examines the notable works and authors from the period, including Beowulf, the Venerable Bede, heroic poems, and devotional literature Reinforces key perspectives through ten critical studies Addresses questions of medieval literacy, textuality, and orality, as well as style, gender, genre, and theme Embraces the interdisciplinary nature of the field with literary studies, religious studies, anthropology, art history, and more

The Uses of the Past in the Early Middle Ages

A Guide to Criticism with Selected Readings

Holy Bones, Holy Dust

The Christianization of the Anglo-Saxons C.597-c.700

Where Heaven and Earth Meet