Saints And Relics In Anglo Saxon England

Death in Medieval Europe
Transactions of the Royal Historical Society: Volume 6
The Royal Saints of Anglo-Saxon England
St. Oswald of Worcester
The history and antiquities of the Anglo-Saxon Church
Holy Rulers and Blessed Princesses
Historical Writing in England: c. 500 to c. 1307
Furta Sacra
Anglo-Norman Studies XIX
The Cambridge Companion to Old English Literature
Edgar, King of the English, 959-975
Viking and Medieval Scandinavia
Anglo-Norman Studies XVII
Writing Women Saints in Anglo-Saxon England
Relics and Writing in Late Medieval England
Romanesque Saints, Shrines, and Pilgrimage
Church And Society In England 1000-1500
Kingship in Anglo-Saxon England
A Comparison of Oswald and Edmund as Royal Saints
The Use of Hereford A Treatise on Relics
Saints and Their Communities
Saints and Relics in Anglo-Saxon England
Forgetful of Their Sex
Strange Beauty
Monster Relics in Medieval English Literature
Three Eleventh-century Anglo-Latin Saints' Lives
Legends, Tradition and History in Medieval England
The Uses of the Past in the Early Middle Ages
The Cult of St Swithun
Relics, Politics, Churches, and the Faithful in Anglo-Saxon England
Holy Bones, Holy Dust
Writing Gender and Genre in Medieval Literature
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
The Architectural Setting of the Cult of Saints in the Early Christian West c.300-c.1200
The Cult of St Katherine of Alexandria in Early Medieval Europe
The Saints
Pastoral Care in Late Anglo-Saxon England
Saints and Animals in the Middle Ages
English Medieval Shrines
Why Can the Dead Do Such Great Things?

Death in Medieval Europe

Annual volume of recent research on all aspects of the Norman World.

Transactions of the Royal Historical Society: Volume 6

First published in 1974. Routledge is an imprint of Taylor & Francis, an informa company.

The Royal Saints of Anglo-Saxon England
‘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 of Worcester**

The author argues that miracle narratives were the product of and helped to foster lay notions of Christian practice and identity centred on the spiritual patronage of certain enshrined saints."--BOOK JACKET.

**The history and antiquities of the Anglo-Saxon Church**

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

**Holy Rulers and Blessed Princesses**

Relics were everywhere in medieval society. Saintly 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.

**Historical Writing in England: c. 500 to c. 1307**

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.

**Furta Sacra**

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.

**Anglo-Norman Studies XIX**

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.

**The Cambridge Companion to Old English Literature**

Relics and Writing in Late Medieval England uncovers a wide-ranging medieval discourse that had an expansive influence on English literary traditions. Drawing from Latin and vernacular hagiography, miracle stories, relic lists, and architectural history, this study demonstrates that, as the shrines of England's major saints underwent dramatic changes from c. 1100 to c. 1538, relic discourse became important not only in constructing the meaning of objects that were often hidden, but also for canonical authors like Chaucer and Malory in exploring the function of metaphor and of dissembling language. Robyn Malo argues that relic discourse was employed in order to critique
mainstream religious practice, explore the consequences of rhetorical dissimulation, and consider the effect on the socially disadvantaged of lavish expenditure on shrines. The work thus uses the literary study of relics to address issues of clerical and lay cultures, orthodoxy and heterodoxy, and writing and reform.

**Edgar, King of the English, 959-975**

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.

**Viking and Medieval Scandinavia**

A study of medieval Hungarian and central European royal saints.

**Anglo-Norman Studies XVII**

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

**Writing Women Saints in Anglo-Saxon England**

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.

Relics and Writing in Late Medieval England

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.

Romanesque Saints, Shrines, and Pilgrimage

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

Church And Society In England 1000-1500

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

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 essay examines the mechanisms by which ideas about the past were - sometimes - subtly reshaped for present purposes.

A Treatise on Relics

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

Saints and Their Communities

St Swithun was an obscure 9th-century bishop of Winchester who became a popular and important English saint with a cult widespread throughout Europe. This volume presents new and full editions of the texts which illuminate his cult. The unprecedented wealth of this volume sheds new light not only on St Swithun himself, but also on the times during which his cult was at the height of its popularity.

Saints and Relics in Anglo-Saxon England

The saints form a huge part of our world's history, on both a religious and secular level. Their shrines have attracted millions of pilgrims throughout the centuries, and their relics continue to be venerated today. In North America even atheists and non-Christians know to bury a statue of St Joseph in their yards for a quick sale of their property. In England there is a tradition that the weather on St Swithun's feast day (the 15th July) will continue for forty more days. On the 14th of February the love-struck and lonely-hearted of the world declare their crushes with a card or gift to the object of their affections, signing in the name of St Valentine. But how did people become saints? What role does sainthood continue to play in our institutional beliefs and traditions? And how does their significance in the Christian ideology translate into other cultures and belief systems? Simon Yarrow introduces the origins of sainthood and sanctity, and examines the part the saints have played in our society and culture, from the ancient world to the modern day. Exploring the treatment of saints in literature and art, and the way they have been used in politics, he analyses them as examples of idealised male and female heroism. He concludes by...
considering the similarities between Christian Saints and holy figures in other religious cultures, including Islam, Buddhism and Hinduism.

**Forgetful of Their Sex**

**Strange Beauty**

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.

**Monster Relics in Medieval English Literature**

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.

**Three Eleventh-century Anglo-Latin Saints' Lives**

Monster Relics in Medieval English Literature examines descriptions of the monster trophies used to prove medieval heroes' stories, arguing that these objects can be better understood as relics, on analogy with the medieval cult of relics. This is due not only to their status as numinous and otherworldly material objects, but also to their complicated aesthetic relationship with the text that describes them, as it retells an account these objects originally illustrated or inspired. The "monster relic" is both the sign of the hero's deed and the deed itself, serving as a kind of first draft of story. I examine the rich descriptions of, and reactions to, monster relics in Beowulf, the Alliterative Morte
Arthure and Sir Gawain and the Green Knight, allowing historical relic cults to illuminate how these descriptions trouble the boundary between object and narrative, as well as between sacred and secular. In Chapter 1, I lay out the historical context for my argument. I respond to the objection that monster relics are best understood as trophies by demonstrating that monster relics are not mere symbols of a hero's deed, but wondrous objects in their own right, eliciting veneration from a hero's audience. In addition, I briefly survey records of monster relics in classical, biblical and medieval shrines to demonstrate that the place for monster relics was usually a holy place. Monster relics such as Goliath's sword or Satan's tail allowed observers to access sacred story, just as saints' relics did, and they were often found side-by-side in holy places, relic lists and narratives. Chapter 2 examines monster relics in Beowulf; namely, the head and arm of Grendel, as well as the sword-hilt Beowulf finds in the lair of the Grendel-kin. I highlight how, in Anglo-Saxon England, gifted relics were often used to unite peoples even as they connected the English with the holy stories represented by these relics. I argue that Grendel's body parts, like the parts of saints, are associated with treasure. His relics thus become the poem's central gift, as his beautiful-yet-ugly remains become objects upon which Beowulf, the Danes, and readers project otherwise irreconcilable meanings, allowing them all to be united by his dismemberment. In Chapter 3, I consider the episode of the Giant of Mont-St-Michel as it is retold in the 14th-Century Alliterative Morte Arthure. I argue that in this iteration of the most well-known Arthurian giant-killing, the giant's body becomes a parody of the nonexistent relics of St. Michael. The poet's use of the giant's body and mountain for sacred parody is at once blasphemous and redemptive - a paradox echoed in the giant's mixed body, which corresponds to the troubling polyvalence of both monsters and holy objects. Chapter 4 considers monster relics in Sir Gawain and the Green Knight as gifts of a monster who will not die, involving Gawain in an ongoing relationship with his green enemy. I argue that because he is alive, this monster is able to correctly interpret his own relic as a "token" of Gawain's adventure - an understanding that accommodates both of the flatly symbolic and mutually exclusive interpretations of the girdle (Gawain's shame and Gawain's honor) that are supplied by Gawain and the Round Table. I draw attention to the poet's comparison of the girdle to the Crown of Thorns, demonstrating that the Crown of Thorns, likewise, was a relic that accommodated opposing symbolic meanings. Chapter 5 concludes by arguing that the cult of relics can be used to understand the nature and function of other wondrous or magical objects in medieval literature. Among other things, I suggest that medieval stories themselves are monster relics - that is, verbal fossils of purportedly strange events which in themselves resist - and invite - conflicting interpretations.

Legends, Tradition and History in Medieval England

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 Uses of the Past in the Early Middle Ages**

"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 material and ornament to metaphor and symbolism"--Provided by publisher.

**The Cult of St Swithun**

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.

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

**Holy Bones, Holy Dust**
"The role of pastoral care reconsidered in the context of major changes within the Anglo-Saxon church"--Provided by publisher.

Writing Gender and Genre in Medieval Literature

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

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

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

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

The Cult of St Katherine of Alexandria in Early Medieval Europe

The Saints

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 of how her cult developed before c. 1200. This 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. The author uses the full range of source material available, including liturgical texts, hagiographies, chronicles and iconographical evidence, bringing together these often disparate sources to map the way in which the cult of St Katherine grew from its early stages in the Byzantine Empire up to c.1100, its transmission to Italy, and the introduction and development of the cult in Normandy and England up to c.1200. The book also includes appendices listing early manuscripts containing Katherine's Passio and including key original texts on St Katherine of the period. This study will be welcomed by scholars of medieval history and the history of medieval art, and as a case-study for all those with an interest in the development of medieval saint's cults.

**Pastoral Care in Late Anglo-Saxon England**

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.

**Saints and Animals in the Middle Ages**

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.
English Medieval Shrines

In this collection of essays, Antonia Gransden brings out the virtues of medieval writers and highlights their attitudes and habits of thought. She traces the continuing influence of Bede, the greatest of early medieval English historians, from his death to the 16th century. Bede's clarity and authority were welcomed by generations of monastic historians. At the other end is a humble 14th-century chronicle produced at Lynn with little to add other than a few local references.

Why Can the Dead Do Such Great Things?

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.