

Sixty Saxon Saints



Adam Smith

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L Cohen



Sixty Saxon Saints:

Sixty Saxon Saints Alan Smith,1996 **The Saxon Cathedral at Canterbury and the Saxon Saints Buried Therein** Charles Cotton,1929 *Legends of the Saxon Saints* Aubrey De Vere,1879 **Anglo-Saxon Saints Lives as History Writing in Late Medieval England** Cynthia Turner Camp,2015 A groundbreaking assessment of the use medieval English history writers made of saints lives The past was ever present in later medieval England as secular and religious institutions worked to recover or create originary narratives that could guarantee they hoped their political and spiritual legitimacy Anglo Saxon England in particular was imagined as a spiritual golden age and a rich source of precedent for kings and for the monasteries that housed early English saints remains This book examines the vernacular hagiography produced in a monastic context demonstrating how writers illuminators and policy makers used English saints including St Edmund to re envision the bonds between ancient spiritual purity and contemporary conditions Treating history and ethical practice as inseparable poets such as Osbern Bokenham Henry Bradshaw and John Lydgate reconfigured England s history through its saints engaging with contemporary concerns about institutional identity authority and ethics Cynthia Turner Camp is an Assistant Professor of English at the University of Georgia [The Long Twelfth-Century View of the Anglo-Saxon Past](#) Martin Brett,David A. Woodman,2016-03-03 Scholars have long been interested in the extent to which the Anglo Saxon past can be understood using material written and produced in the twelfth century and simultaneously in the continued importance or otherwise of the Anglo Saxon past in the generations following the Norman Conquest of England In order to better understand these issues this volume provides a series of essays that moves scholarship forward in two significant ways Firstly it scrutinises how the Anglo Saxon past continued to be reused and recycled throughout the longue dur e of the twelfth century as opposed to the early decades that are usually covered Secondly by bringing together scholars who are experts in various different scholarly disciplines the volume deals with a much broader range of historical linguistic legal artistic palaeographical and cultic evidence than has hitherto been the case Divided into four main parts The Anglo Saxon Saints Anglo Saxon England in the Narrative of Britain Anglo Saxon Law and Charter and Art history and the French Vernacular it scrutinises the majority of different genres of source material that are vital in any study of early medieval British history In so doing the resultant volume will become a standard reference point for students and scholars alike interested in the ways in which the Anglo Saxon past continued to be of importance and interest throughout the twelfth century *Pagan Portals - Blacksmith Gods* Pete Jennings,2014-07-25 Blacksmith Gods is a unique compendium of fascinating facts fantasy and mystery relating to that universal archetype the blacksmith Covering many countries and cultures the book explores charming folk tales and customs alongside the often cruel myths of the metal working Gods Discover the mysterious magic associated with them and their craft from pre history to the modern age [Runic Lore and Legend](#) Nigel Pennick,2019-01-15 A practical guide to the Anglo Saxon Futhark and how runes were used in Old England

Examines the 33 Northumbrian runes of the Anglo Saxon Futhorc providing the meanings historical uses symbolism and related tree and plant spirits for each Explores geomancy divination practices the role of sacred numbers and the power of the eight airts or directions Provides a magical history of Northumbria as well as a look at the otherworldly beings who call these lands home including boggarts brownies and dragons Shows how traditional spirituality is intimately tied to the landscape and the cycle of the seasons In the early Anglo Saxon period the region of Great Britain known as Northumbria was a kingdom in its own right These lands in what is now northern England and southeast Scotland were the targets of the first Viking raids on Britain This violent influx followed by the establishment of trade routes with the Norse brought the runes to the region where they intermingled with local magical traditions and legends resulting in the development of a practical runic wisdom entirely unique to Northumbria In this guide to the Wyrdstaves or runic practices of Old Northumbria Nigel Pennick examines the thirty three runes of the Anglo Saxon Futhorc and how they were used in Old England for weaving the web of Wyrd Sharing runic lore and legends from the area he explains how the Northumbrian runes are unique because they contain elements from all the cultures of the region including the Picts Britons Romans Angles Scots and Norse He illustrates how each rune in this tradition is a storehouse of ancient knowledge detailing the meanings historical uses symbolism and related tree and plant spirits for each of the thirty three runes The author describes the Northumbrian use of runes in magic and encryption and explores geomancy divination practices the role of sacred numbers and the power of the eight airts or directions He also shows how the Northumbrian runes have a close relationship with Ogam the tree alphabet of the ancient Celts Providing a magical history of Northumbria as well as a look at the otherworldly beings who call these lands home including boggarts brownies and dragons Pennick explains how traditional spirituality is intimately tied to the landscape and the cycle of the seasons He reveals how the runic tradition is still vibrantly alive in this area and ready for us to reawaken to it

Writing Women Saints in Anglo-Saxon England Paul Szarmach, 2013-12-11 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

Aelfric and the Cult of Saints in Late Anglo-Saxon England Mechthild Gretsch, 2006-01-19 The cult of saints was one of the most important aspects of life in the Middle Ages and it often formed the nucleus of developing group identities in a town a province or a country The literature of Anglo Saxon England is unique among contemporary European literatures in that it features a vast amount of

saints Lives in the vernacular Of these Lives Ifric is the most important author and his saints Lives have never previously been explored in their contemporary setting In this study Gretsches analyses Ifrics Lives of five important saints in the light of their cults in Anglo Saxon England This gives the reader fascinating glimpses of Ifric at work he adapts the cults and rewrites the received Latin hagiography of the five saints with the result that each of their English Lives conveys a distinct message to the contemporary political elite and to a lay audience at large *Origins of the Medieval World* William Carroll Bark, 1958 A Stanford University Press classic

Rudiments of Runelore Stephen Pollington, 1995 This little volume provides a useful introduction and guide to the ancient runes of the Germanic peoples It discusses the origins and meaning of all the known runes and includes text and translations of rune poems and riddles from England Norway and Iceland as well as two short essays on The Norfolk TIW runes and The Brandon runes Lives of the English Saints: Family of St. Richard, the Saxon: St. Richard, King; St. Willibald, Bishop; St. Walburga, Virgin, Abbers; St. Winibald, Abbott (2nd. ed., 1844) John Henry Newman, 1844

The Oxford Encyclopedia of British Literature David Scott Kastan, 2006-03-03 From folk ballads to film scripts this new five volume encyclopedia covers the entire history of British literature from the seventh century to the present focusing on the writers and the major texts of what are now the United Kingdom and the Republic of Ireland In five hundred substantial essays written by major scholars the Encyclopedia of British Literature includes biographies of nearly four hundred individual authors and a hundred topical essays with detailed analyses of particular themes movements genres and institutions whose impact upon the writing or the reading of literature was significant An ideal companion to The Oxford Encyclopedia of American Literature this set will prove invaluable for students scholars and general readers For more information including a complete table of contents and list of contributors please visit www.oup.com/us/eb1

The Mead Hall Stephen Pollington, 2003 Pollington has written and spoken widely on Anglo Saxon language literature society and culture Here he describes feasting and society the mead hall as living and ritual space food and feasting equipment positions of power and entertainment He includes a glossary with pronunciations and sa

The Cult of St Swithun Michael Lapidge, 2025-04-03 Following the translation of his relics from a conspicuous tomb into the Old Minster Winchester the massive rebuilding of the cathedral and a vigorous publicity campaign by Bishop Aethelwold 963-84 St Swithun became one of the most popular and important English saints whose cult was widespread in England Ireland Scandinavia and France

The Wiley Blackwell Encyclopedia of Anglo-Saxon England Michael Lapidge, John Blair, Simon Keynes, Donald Scragg, 2013-10-02 Widely acknowledged as the essential reference work for this period this volume brings together more than 700 articles written by 150 top scholars that cover the people places activities and creations of the Anglo Saxons The only reference work to cover the history archaeology arts architecture literatures and languages of England from the Roman withdrawal to the Norman Conquest c 450-1066 AD Includes over 700 alphabetical entries written by 150 top scholars covering the people places activities and creations of the Anglo Saxons Updated and expanded with 40 brand new entries and

a new appendix detailing English Archbishops and Bishops c 450 1066 Accompanied by maps line drawings photos a table of English Rulers c 450 1066 and a headword index to facilitate searching An essential reference tool both for specialists in the field and for students looking for a thorough grounding in key topics of the period **Early Worcester Mss** Worcester Cathedral. Library, 1916 *Catholic World* , 1880 The Lives of the Saints Sabine Baring-Gould, 1914 **The Life and After-Life of St John of Beverley** Susan E. Wilson, 2017-07-28 This represents the first study devoted to the life and after life of St John of Beverley John was bishop of Hexham and then York after which he retired to his own monastery in Beverley and was buried there in 721 His cult was quickly established and spread to attract pilgrims from all over the British Isles and even Europe It was also established in Brittany by the tenth century especially in the town of Saint Jean Br velay which is named after him The great economic wealth of Beverley in the Middle Ages was largely due to it being a major ecclesiastical centre focused around John s relics His reputation as a powerful saint was harnessed not only to protect Beverley and the surrounding areas and to give succour to pilgrims to his shrine but also to further the ambitions of successive kings of England to the extent that Henry V raised him to the status of a patron saint of England following the battle of Agincourt which was fought on the feast day of St John s translation The hagiographic works on John extend over nearly six hundred years from that written by Bede c 731 the *Vita Sancti Johannis* composed by a monk called Folcard c 1066 then four separate collections of post mortem miracle stories of the eleventh thirteenth centuries and a number of miracles recorded in the fourteenth and fifteenth centuries This span is greater even than the hagiography relating to St Benedict which had been believed to cover more years than any other collection in Europe Dr 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 by different hagiographers and how the saint was continually re created in the image which the hagiographers or his community required depending on their current needs and perceptions The volume also includes the first English translations of the Life and the miracle stories

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