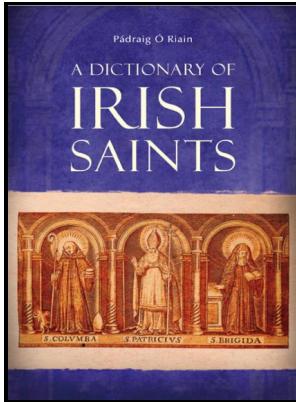


Celtic hagiography and saints cults

University of Wales Press - Celtic Hagiography and Saints' Cults

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Celtic hagiography and saints' cults (Book, 2003) [spaceneb.us.to]

Fraser, Thomas Owen Clancy, Fiona Edmonds, John Reuben Davies, Karen Jankulak, Sally Crumplin, Joanna Huntington, Steve Boardman, Eila Williamson, Jonathan Wooding Table of ContentsEditors' Preface Rochester, Hexham and Cennrigmonaid: the movements of St Andrew in Britain, 604-707 - James E.

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Collectively, they illuminate little-known cults across the geographical area known as the Celtic world, contribute to existing debates about more renowned saints, show how hagiography can be combined with other types of evidence to reveal successive stages of devotion, and place the Celtic world firmly in the context of wider European movements. Many of these lost works probably contained significant details of paganism, now largely lost. Yn yr astudiaeth ryngddisgyblaethol hon cesglir ynghyd ymchwil ddiweddar gan rai or ysgolheigion mwyaf blaenllaw syn gweithio yn y maes ar hyn o bryd.

Hagiography

Black, Moravian College Abstract: Analysis of the variations introduced into the hagiographic corpus, both textual and iconographic, for a saint's cult over the course of the medieval era demonstrates the vitality of that corpus, reveals the cultural significance of the variations introduced, and offers insights into re conceptualizations of sainthood. .

Celtic Hagiography and Saints' Cults by Jane Cartwright

. Although primarily concerned with early and medieval sources, attention is also paid to the continued importance of the cult of relics in post-Reformation Britain and the prominence of saintly figures in popular narrative and folklore in Brittany and Ireland.

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Perhaps the most important hagiographic collection is the Legenda aurea Golden Legend of in the 13th century. Among the topics discussed are the early sources for St Patrick, the development of the cult of St David, stones and shrines in Pictland, miracle stories and wonder-working in

Irish tradition and the Middle Welsh Lives of Mary Magdalene and Martha.

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Contributors and Contents: Jane Cartwright, Introduction University of Wales, Lampeter J. Hagiographies as repositories of Pagan knowledge: When the Viking invaders began their religious war against the Christians centres of Britain, Ireland and northern France in the 8th century, they sought out and destroyed many of the books held by the great Abbeys. Written by leading scholars, these fifteen studies focus on evidence from the mid 4th to early 20th century, ev This group of revised papers, taken from a conference held at the University of Wales in Lampeter in 2000, reflects the diversity of the different forms of saints' cults and hagiography within the Celtic regions of Wales, Scotland, Ireland, Brittany and Cornwall.

Celtic Hagiography and Saints' Cults: Cartwright, Jane: Amazon.sg: Books

Despite the promise of its title, the majority of the contributions to this volume have the much narrower focus of devotional interaction between northern England and southern Scotland. Michel Aaij, Auburn University Montgomery Abstract: For over a millennium, Bonifacian iconography has been dominated by the image of a sword piercing a book. These could either be invented or embellished upon the memories of real persons who acted in the christianising process.

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