



# HAGIOGRAPHY SOCIETY

## HS Election Results and Business Meeting

The Hagiography Society’s March election resulted in the addition of the following new officers:

- Maeve CALLAN, Program Chair
- Rachel ANDERSON, Communications Chair
- Hannah JONES, Outreach Chair

Many thanks again to our hardworking Nominating Committee (Lisa Marie Bitel, Kate Gerry, Carmen Florea, and Christine Rauer), to all our candidates, and to all who voted.

Please join us this May as we welcome our new officers and thank our outgoing officers, Anna Harrison, Stephanie Grace-Petinos, and Lydia Walker, at this year’s business lunch meeting held at the International Congress on Medieval Studies.

- Friday, May 10, 12:00 PM - 1:00 PM in 1104 (Pub) (Student Center)

The annual meeting provides an opportunity to chat with folks working on similar topics in hagiography. It will also feature the presentation of awards, and we will brainstorm possible sessions for the 2025 ICMS conference.

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## Hagiography Society at ICMS 2024

The Hagiography Society is sponsoring and co-sponsoring a number of exciting sessions in Kalamazoo. Thank you to our session organizers and co-sponsors!

Thursday, May 9, 10:00 AM - 11:30 AM, 1720 (Sangren Hall)

### **4, Saints and Crisis: Saints and the End of Days**

Organizers: Hannah Jones and Laura Ackerman Smoller, Univ. of Rochester; Co-Organizer: Anna Harrison, Loyola Marymount Univ.

Saints' Relics as Signs of Eternity: The Case of St. Eric of Uppsala

- Prof. Lena Liepe, PhD, Linnéuniv.

St. Clare of Assisi as an Apocalyptic Intercessor in Sermons from the Later Middle Ages

- Hannah L. Jones, Binghamton Univ.

Foundations of Trauma: Plague, Relics, and the Creation of the Igreja de São Roque

- Emily Heimerman, Univ. of New Mexico

A Mahdi at the End of Time: Marrying Krishna and Muhammad in Early Modern South Asia

- Kartik Maini, Univ. of Chicago --**Sherry L. Reames Graduate Student Travel Award Winner**

Thursday, May 9, 1:30 PM - 3:00 PM, 3110 (Sangren Hall)

### **70, Holy Iberians: Holy People and Hagiography in Medieval Iberia, Sponsored by the American Academy of Research Historians of Medieval Spain (AARHMS)**

Organizer: Kyle Lincoln, Southeastern Oklahoma State Univ.; Presider: Alexandra Montero Peters, Texas State Univ.–San Marcos

Eulogius and the Power of Hagiographies: Exploring Beyond the Conversos' Problem

- Augusto Machado Rocha, Colorado Univ.–Boulder

Saints and Their Successors in Late Twelfth Century Castile: Three Case Studies of Putative Saints and Their Pragmatic Successors, c. 1180-1210

- Kyle Lincoln

Episcopal Promotion of Saints' Cults as a Response to Crisis in Castile c. 1275-1325

- Burton Westermeier, Yale Univ.

Cringing for Another: Shame and Confession in *Vida de Santa Pelágia*

- Roberto Andrés Talavera-Pagán, Harvard Univ.

Thursday, May 9, 1:30 PM - 3:00 PM, 4560 (Sangren Hall)

### **84, Publishing New Work in Medieval Religion and Hagiography (A Roundtable), Co-Sponsored by Journal of Medieval Religious Cultures (JMRC)**

Presider: Barbara Zimbalist, Univ. of Texas–El Paso; Organizer: Jessica Barr, Univ. of Massachusetts–Amherst; Co-Organizer: Anna Harrison, Loyola Marymount Univ.

Participants: Catherine M. Mooney, Boston College, Julian Yolles, Brepols Publishers, Dr. Jennifer C. Edwards, PhD, Manhattan College, Prof. Jessica Barr, PhD, Laura Saetveit Miles, Univ. of Bergen



## Hagiography Society at ICMS 2024

Thursday, May 9, 3:30 PM - 5:00 PM, 2720 (hybrid)  
(Sangren Hall)

### **124, Broken Bodies: Relic-Making and Embodiment in Hagiographic Sources**

Organizer and Presider: Lydia M. Walker,  
Barton College; Co-Organizer: Anna Harrison,  
Loyola Marymount Univ.

Relics, Prosthetics, and Inherited Sainthood

- Jessica C. Brown, Adams State Univ.

Holy Heads: Re-Membering John the Baptist and  
Husayn and Early Christian and Islamic Pilgrimage

- Mary F. Thurlkill, Univ. of Mississippi

From Head to Toe: Thomas Becket, Sixteenth-  
Century Martyrdom Reenactments, and Early Special  
Effects

- Ryan A. M. Randle, Cornell Univ.

Thursday, May 9, 3:30 PM - 5:00 PM, 3110 (Sangren  
Hall)

### **127, Holy Bishops: Bishops, the Cult of the Saints, and Holiness in the Medieval World**

#### **Sponsored by Episcopus: Society for the Study of Bishops and Secular Clergy in the Middle Ages**

Organizer and Presider: Kyle Lincoln,  
Southeastern Oklahoma State Univ.

The Eternal Reward: Carolingian *correctio*, Love, and  
Holiness

- Cole Taylor, Fordham Univ.

Sanctifying Clerical Marriage in the Sagas of Bishop  
Guðmundr Arason

- Joel D. Anderson, Univ. of Maine

St. Peter Damian as Bishop

- John M. Howe, Texas Tech Univ.

When a Crusade Needs a Martyr-Bishop: The Case of  
Engelbert, Archbishop of Cologne

- Jessalynn L. Bird, Saint Mary's College, Notre  
Dame

Friday, May 10, 10:00 AM - 11:30 AM, 4560 (Sangren  
Hall)

### **196, Women Writing and Written About (1): Mary of Egypt, Sponsored By: Magistra: A Journal of Women's Spirituality in History**

Organizer: Thelma Trujillo, Univ. of Iowa;

Presider: Judith Sutera, Magistra Publications

Shades of Sanctity: Mary of Egypt in the English  
Imagination

- Thelma Trujillo

Editing and Translating Version T of *La Vie de sainte  
Marie l'Égyptienne*: Opportunities and Challenges  
Afforded by Digital Methods

- Loren Easterday Lee, MA, Univ. of Virginia

Mary of Egypt's Salutation to the Virgin: a Benedictine  
Rhymed Office in the Breviary of Jacques le Tourrier

- Eleonora Celora, Medieval Institute, Univ. of  
Notre Dame

Saturday, May 11, 10:00 AM - 11:30 AM (online)

### **383, Saintry Voices, Worldly Noise: Sounding Nature and the Supernatural in Medieval Hagiography (1)**

Organizer: Catherine Saucier, Arizona State Univ.;  
Presider: Mary C. Caldwell, Univ. of Pennsylvania  
Co-Organizer, Anna Harrison, Loyola Marymount  
Univ.

The Sounds of Holiness: The Auditory Aspect of St.  
Isarn's Cult in Eleventh-Century Provence

- Orsolya Varró, Eötvös Loránd Univ.

"Ycy crie l'enfant": Resuscitated Children's Voices and  
the Proof of Sanctity

- Julie Singer, Washington Univ. in St. Louis

The Voice of Thunder in the Medieval Liturgy of St.  
John the Evangelist

- Catherine Saucier



## HAGIOGRAPHY SOCIETY AT ICMS 2024

Saturday, May 11, 1:30 PM - 3:00 PM

### **431, Sainly Voices, Worldly Noise: Sounding Nature and the Supernatural in Medieval Hagiography (2)**

Organizer and Presider: Catherine Saucier, Arizona State Univ.; Co-Organizer: Anna Harrison, Loyola Marymount Univ.

Chant, Relics, Healing, and Punishment in the Miracles of St. Nicholas of Myra

- Mary C. Caldwell, Univ. of Pennsylvania

Hildegard von Bingen: A Saint of Music?

- Klaus Pietschmann, Johannes Gutenberg-Univ. Mainz

The Silenced Voices of Sanctity: Muteness as a Catalyst for Revelation in the Hagiographies of St. Mechthild and St. Gertrude

- Margaret McCurry, New York Univ.-- **Sherry L. Reames Graduate Student Travel Award Winner**

### **Other sessions of interest:**

- Sessions 90 and 146: Belligerent Saints: Violence in Eastern Christian Hagiography: Byzantium and Beyond
- Session 144: 87 and 144: Saints from East and West: Case Studies in Hagiography across Cultures and Languages
- Session 211: Global Hagiography

## **Sponsored and Co-Sponsored Sessions at IMC, University of Leeds**

The Hagiography Society is also sponsoring sessions in July at the International Medieval Conference. The theme this years is: Crisis. Thank you to our session organizers!

TUESDAY 02 JULY: 11.15 -12.45

### **Session: 642, A MARTYR, A MOTHER, AND A FRIAR: WRITING AND REMEMBERING SAINTS IN LATE MEDIEVAL ITALY**

Organizer: Jane Maschue, Catholic University of America, Washington, DC; Moderator: Michael Hahn, Sarum College, Salisbury

- 642-a: A Saint on the Margins: The Cult of Boethius in the Later Middle Ages (Language: English), Jane Maschue
- 642-b: The Miracles and Cult of St Anne in Medieval Tuscany (Language: English), Carol Anderson, *Speculum: A Journal of Medieval Studies*
- 642-c: Observant Hagiography and the Franciscan Friars (Language: English), Lezlie Knox, Department of History, Marquette University, Wisconsin



THURSDAY 04 JULY: 09.00-10.30

**1509, SAINTS, SANCTITY, HAGIOGRAPHY, AND CRISIS, I: PROMOTING SAINTS' CULTS AS A RESPONSE TO SOCIO-ECONOMIC CRISIS**

Organizers: Nikolas O. Hoel, Northeastern Illinois University and Silvio Lorenzo Ruberto, Utrecht Centre for Medieval Studies, Universiteit Utrecht; Moderator: Nikolas O. Hoel

- 1509-a: Narratives on Crises in Texts about Inventiones Reliquiarum (Language: English), Monika Gerundt, Historisches Institut, Justus-Liebig-Universität Gießen
- 1509-b: 'Run daughter, quickly run to prayer': Prophecy, Prayer, and Martial Crisis in the Lives of Holy Women (Language: English), Lydia Walker, Barton College
- 1509-c: The Hagiography and Pilgrimage of St Silvester of Troina as a Response to the Baronial Scramble for the Val Demone (Language: English), Silvio Lorenzo Ruberto, Utrecht Centre for Medieval Studies, Universiteit Utrecht

THURSDAY 04 JULY 2024: 11.15-12.45

**1609: SAINTS, SANCTITY, HAGIOGRAPHY, AND CRISIS, II: THE ENGLISH CASE**

Organizers: Nikolas O. Hoel, Northeastern Illinois University and Silvio Lorenzo Ruberto, Utrecht Centre for Medieval Studies, Universiteit Utrecht; Moderator: Nikolas O. Hoel

- 1609-a: Reinterpreting St Augustine of Canterbury's 'Crisis': Anxiety, Politics, or Money: Why Did the Anglo-Saxon Mission Stall in 596? (Language: English), Mark David Laynesmith, Chaplaincy, University of Reading
- 1609-b: Creating a Cult amidst Crisis: Ithamar, Bishop of Rochester, the Saint of Western Kent (Language: English), Harry Gilbert, School of History, University of Kent
- 1609-c: Calamity, Challenge, and Change: Revising and Rewriting Saints' Lives in 12th-Century English House History Chronicles (Language: English), Stephanie Skenyon, Manchester Community College, Connecticut
- 1609-d: John Shakespeare's Patron Saint: The Crisis of St Winifred in 17th-Century England (Language: English), Gina Di Salvo, The Marco Institute, University of Tennessee, Knoxville

THURSDAY 04 JULY 2024: 14.15-15.45

**1709: SAINTS, SANCTITY, HAGIOGRAPHY, AND CRISIS, III: THE HOLY CRISES OF INDIVIDUALS IN THE LONG 12TH CENTURY**

Organizers: Nikolas O. Hoel, Northeastern Illinois University and Silvio Lorenzo Ruberto, Utrecht Centre for Medieval Studies, Universiteit Utrecht; Moderator: Silvio Lorenzo Ruberto

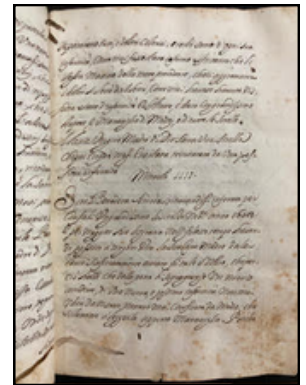
- 1709-a: Like a Sailor in the Storm: Anselm of Lucca's Spiritual Crisis in Rangerius' Vita Anselmi (Language: English), Sarah Schnödewind, Fachbereich Geschichte, Universität Hamburg
- 1709-b: The Two Vitae of St Norbert of Xanten, and His Two Lives in a Time of Crisis (Language: English), Marco Figliola, Dipartimento di Storia della Chiesa, Pontificia Università della Santa Croce, Roma
- 1709-c: Between Simony and Schism: Atto of Pistoia's Hagiographic Programme (Language: English), Filippo Forlani, Dipartimento di Storia della Chiesa, Pontificia Università della Santa Croce, Roma

## The Mysteries Embedded in a Manuscript Miracle Collection

*This newsletter's guest columnist is Laura Ackerman Smoller, Professor of History at the University of Rochester, NY. Widely known for her explorations on medieval and Renaissance European astronomy and prophecy (History, Prophecy, and the Stars: The Christian Astrology of Pierre d'Ailly, 1350-1420) and her award-winning investigation of Vincent Ferrer (The Saint and the Chopped-Up Baby: The Cult of Vincent Ferrer in Medieval and Early Modern Europe), Laura is now working on a new book project, tentatively titled "Astrology and the Sibyls."*

As students of hagiography, we know that our sources can illuminate a wide range of topics. That simple point was brought home to me when I spent time with a manuscript recently acquired by the institution where I teach (uncatalogued manuscript, Department of Rare Books, Special Collections, and Preservation, University of Rochester). The manuscript in question was compiled in the Dominican nunnery of Santa Maria della Pietà in Palermo, Sicily, in the early seventeenth century, and it records forty-one miracles worked through the intercession of a small carved ivory image of the Virgin Mary housed in the nunnery.

The manuscript begins by telling the story of the wonder-working image: how a nun named Sister Maria d'Amari had been cured through the merits of a statue known as Our Lady of Trapani; how she decided as a consequence to have a small ivory copy of the Trapani Madonna made for herself, which she wore around her neck; how the pendant itself was miraculously restored after its clasp broke when she washed it; and how Sorella Maria herself was named "custodatrice" of the sacred image. The Madonna of Trapani is a life-size alabaster sculpture of the Virgin and infant Jesus housed the Santuario dell'Annunziata (Sanctuary of Our Lady of the Annunciation) in Trapani, some forty-five miles west of Palermo.



MADONNADITRAPANI.IT



## The Mysteries Embedded in a Manuscript Miracle Collection

It is possible that Sister Maria had not traveled to Trapani itself in search of her cure, although the shrine had been, since at least the fifteenth century, one of the major pilgrimage sites in Sicily. The statue from Trapani itself spurred numerous copies, and at the time of Sister Maria's cure—sometime around the year 1600—, she could have visited one of the several reproductions of the image in Palermo: in the cathedral, in the church of St. Francis of Assisi (home to at least two copies), or in the church of Santa Maria del Carmine.

The manuscript itself tells a story apart from the miracle tales inscribed within. It is clear that the sisters of the Monastero della Pietà intended for their ivory reproduction to be the source of supernatural succor, just as the original in Trapani was, for the manuscript book in which they began recording miracles associated with their image contains scores of blank leaves following those on which the forty-one miracles are inscribed. The volume's lovely binding is embossed with a depiction of the Virgin and child, clearly modeled on Our Lady of Trapani (and presumably on Sister Maria's pendant copy). A leaf has been cut out following the tale of the image's origin that begins the manuscript, and the text picks up partway through the story of the first miracle recorded in the manuscript. I suspect that the missing leaf contained another depiction of the wonder-working Madonna on its recto side, commencing the first miracle narration on the verso. That image must at some point have been excised, either for its artistic value, or—more likely—as another locus for divine assistance.

Following this introductory material, the manuscript lists forty-one miracles, recorded in at least three different hands. Of those tales, forty are records of miraculous healings. The scribes who wrote down these miracles kept a careful record of the miraculéés' symptoms, also dutifully noting the fruitless efforts of physicians to cure their ailing patients. The sisters of Santa Maria della Pietà witnessed cures from fevers, pains, apostemes, loss of voice, stomach troubles, grave illnesses, loss of sight, flows of blood, sore throats, inflammations of the chest, gas, coughs, and psychological woes (especially sadness, including the cure of one sister suffering from "amor malancolico"—perhaps a form of love-sickness?). There were a lot of fevers, including cases of fevers specifically described as "tertian fevers."

Most interestingly, there are three tales from 1603-04 of nuns who suffered from a "maravigliosa infirmità" (a marvelous illness), one never seen before and unknown to physicians. The nuns' disturbing symptoms, described in great detail, included periods in which they appeared dead for upwards of a half an hour, followed by a sudden phase in which the affected sister would jump up in the air (three or four palms high). The afflicted at times turned about like a millstone, made sucking motions and noises, and were overcome by such great tremors that neither their fellow nuns nor the physicians attending them were able to restrain them.



## The Mysteries Embedded in a Manuscript Miracle Collection

One sister would fall to the ground and slither about like a snake. In each case, after months in which the symptoms went on day and night, and in which physicians' remedies were of no avail, contact with the miraculous image of the Blessed Virgin at last brought the suffering nun back to full health. In one of these cases (Miracle 4), Sister Benedetta Amodei's physical sufferings came on top of the intense emotional pain of losing her beloved mother. In a fourth, possibly related case, the sister's terrible trembling began after a large painting fell from the wall just beside her in the chapel.

What was going on here? Historians of medicine typically caution against a desire to jump from textual description to retrospective diagnosis, and, based on my reading of many medieval miracle stories, I tend to concur with their reticence. So what is interesting to me is what remains unsaid in these tales. In not one of these cases is there a hint that the "marvelous disease" could possibly be a sign of demonic possession. This absence is striking because, as Brian Levack and others have shown, epidemics of possessions were becoming increasingly frequent in nunneries in sixteenth and seventeenth-century Europe—one thinks of the spectacular possessions of the nuns of Loudon in 1634, for example. Here, with a cluster of four seemingly intractable cases within a span of less than two years, the nuns of Santa Maria della Pietà—and the physicians they summoned—breathed not a word that the spectacular behaviors exhibited by these nuns might look not like a "marvelous disease," but rather like demonic possession. The reasons for their resolute insistence on a medical interpretation of the sickness that preceded these miraculous cures remain as mysterious to me as do other questions raised by this intriguing manuscript.

If the manuscript begins with the tale of the nunnery's acquisition of the wonder-working copy of Our Lady of Trapani, it clearly was also intended to document a burgeoning cult surrounding the ivory pendant. The multiple scribes who noted miracles owing to the Blessed Virgin's intercession traced a widening circle of awareness of the power of the sacred image. The first eleven miracles (all recorded by scribe number one), were cures of sisters in the convent (or in one case a "sorella conversa" or lay sister). With miracles eleven through twenty-two, recorded in the same hand between 1604 or 1605 and 1608, we see the extension of the cult, whose fame perhaps spread through the nuns' family and spiritual networks, beginning with the cure of a noble woman who was the niece of one of the sisters in the convent, and including healings of a priest and a Dominican friar, as well as other local laypersons, many of whom were children. A second scribe recorded four miracles between 1608 and 1611 in a truly beautiful hand: cures of a priest, two nuns, and a certain Vincent, whose poem of thanksgiving and praise the scribe also included in the manuscript. A third hand begins a list stretching from 1611 through 1619, predominantly detailing cures of local laypersons of high social standing: persons designated as "gentlemen" or by their titles ("baron" and "baroness"), to whom the pendant was brought in their sickbeds (presumably in Palermo). Seventeenth-century convents were much more permeable than implied by the word "cloister."





## The Mysteries Embedded in a Manuscript Miracle Collection

It's tempting to read a certain perfunctory attitude in the jagged, careless handwriting and truncated narrations in this third set of cures, especially when compared to the earlier tales, indicative perhaps of waning interest in the little pendant. But the truth is, we don't really know why, after 1619, the nuns of Santa Maria della Pietà stopped recording miracles worked by their replica of Our Lady of Trapani. Perhaps the plague that, according to the eighteenth-century Palermitan historian Antonio Mongitore, swept through the city in 1624 and drove its citizens to a vow to the actual statue in Trapani wiped out the memory of the nuns' own simulacrum. Or, perhaps, the sisters' receipt of a new, much larger and more magnificent statue of the Virgin in 1626—itsself credited with its own spate of miracles—led to the little ivory image's falling into oblivion. Whatever the answer, the manuscript itself remains a physical embodiment of this intriguing mystery.



# CFPs and Conferences

## HAGIOGRAPHY SOCIETY CFP

The Hagiography Society typically sponsors paper and/or roundtable sessions at several conferences each year, and our membership generally writes the proposals for the sessions the Society submits to conference organizers. For the next round of conferences, please keep in mind the following dates by which you will need to submit to the Society the proposals to be sponsored by the Society. Be in touch with, our Program Coordinator, Maeve Callan ([maeve.callan@simpson.edu](mailto:maeve.callan@simpson.edu)) to submit proposals or to ask any questions on the process.

- American Academy of Religion: Proposals due to HS APRIL 15, 2024 (Due to AAR early May, 2024)
- International Congress of Medieval Studies (Kalamazoo): Proposals due to HS on MAY 15, 2023 (Due to ICMS June 1, 2024)
- Renaissance Society of America: Proposals due to HS on JULY 15, 2024. (Due to RSA around August 15, 2024)
- International Medieval Congress—University of Leeds: Proposals due to HS on SEPTEMBER 1, 2024 (Due to IMC September 30, 2024)

### **SEMA 2024: Climate, Augusta, Georgia, October 10-12, 2024 – hosted by Augusta University**

Climate change and the human impact on the global environment have become urgent concerns in the twenty-first century, driving deforestation, famine, depleted water supplies, mass migration, and species extinction. In the Middle Ages, changing climactic conditions dramatically influenced everyday life by affecting agriculture and the food supply; trade and commerce; the spread of disease; the health of bodies, human and animal; and other factors from fire to flood to the cold of the Little Ice Age.

Other climates—political, economic, social, cultural—can also change quickly, influencing how people behave and interact both within human communities and in surrounding environments, whether physical, symbolic, or imagined. Considered broadly, climactic transformations can be found in all contexts, from the pages of sermon collections to farmers' fields and changing fashion. This conference seeks proposals for papers on any medieval subject, including papers addressing the diverse elements that produce, for good or ill, changes in climate or other related topics. Potential areas of focus include:

- Climate change and its effects on human, animal, and plant populations
- The intersection of physical, political, economic, cultural climates
- Climate history
- Human interaction with other creatures and the physical environment
- The significance of space and place
- Cultural climates (changing values, aesthetics, etc.)
- The intersection between climate and material culture
- The influence of climate on memory
- The influence of climate on disease and its spread
- The relationship between climate and the health of bodies, human and animal
- The Little Ice Age
- Natural disasters and their impacts
- Defining nature and the 'natural' environment

Please submit 250-word abstracts to [checkman@augusta.edu](mailto:checkman@augusta.edu) by Monday, July 8, 2024.



## CFPs and Conferences

### **Saints and martyrs between Italy and the Mediterranean in Late Antiquity: Movements, connections, and influences, 22-23 November 2024 Ludwig-Maximilians-Universität Munich**

The aim of the workshop is to investigate and deepen the dynamics and the questions involved in the circulation of the cults of saints and martyrs from Italy to other areas of the Mediterranean and vice versa. Additionally, the objective is to analyze which exchanges and mutual influences these movements entailed and in which sources they can be found. In conclusion, the interest is directed towards the reasons why certain non-local cults became important in specific geographical areas and, in addition to the martyrs, if the cults of sanctified bishops or rather confessors around whom a cult developed and spread to areas far from their origins were also spread and assimilated.

We will accept proposals for papers, from a multidisciplinary perspective: scholars of archaeology, art history, iconography, architecture, epigraphy, hagiography, late antique, early Christian literature and ancient history. Additionally, all related disciplines are welcome to submit a paper. The following topics are suggested, but any other topic is accepted:

- The spread of the cult of saints and martyrs between Italy and other areas of the Mediterranean through epigraphic, hagiographic, iconographic sources
- The transport of relics: archaeological and historiographical evidence
- The construction of basilicas or monasteries dedicated to 'imported' saints
- The role of bishops in the spread of the cults of saints and martyrs
- The spread of cults dedicated not only to martyrs, but rather to bishops or confessors

You are invited to submit an abstract (maximum 300 words) accompanied by a short CV by 24 May to [info.saintsandmartyrsworkshop@gmail.com](mailto:info.saintsandmartyrsworkshop@gmail.com). All submissions should include your name, e-mail address and academic affiliation (if applicable). Participants are expected to give a 20–30-minute talk, followed by an extended session for discussion. The workshop will take place in person in English at the Ludwig-Maximilians-Universität Munich on 22-23 November 2024. A publication is planned, for which the contributions may be in English, German or Italian. A contribution will also be made towards travel expenses.

The workshop is organised by the Institut für Byzantinistik, Byzantinische Kunstgeschichte und Neogräzistik, Ludwig-Maximilians-Universität München, with the kind support of the Spätantike Archäologie und Byzantinische Kunstgeschichte e.V. If you have any questions, please do not hesitate to contact: Daniela Coppola, M.A. Ludwig-Maximilian-Universität, Munich [info.saintsandmartyrsworkshop@gmail.com](mailto:info.saintsandmartyrsworkshop@gmail.com)



## New Books

*Animation between Magic, Miracles and Mechanics: Principles of Life in Medieval Imagery*. Eds. Hans Henrik Lohfert Jørgensen, Laura Katrine Skinnebach and Henning Laugerud. Aarhus Universitetsforlag, 2024.

*Apocrypha Hiberniae II, Apocalyptica 3*. Eds. Martin McNamara MSC et al. Brepols, 2024.

Campbell, Emma. *Reinventing Babel in Medieval French: Translation and Untranslatability (c. 1120-c. 1250)*. Oxford University Press, 2023.

Cuffel, Alexandra. *Shared Saints and Festivals among Jews, Christians, and Muslims in the Medieval Mediterranean*. Arc Humanities Press, 2024.

Dalarun, Jacques, Sean L. Field, and Marco Bartoli, *Isabella di Francia, sorella di san Luigi. Fonti e documenti sulla fondatrice delle Sorelle minori*. Editrici Francescane, 2023.

Fritz, Fiona. *The Multifunctionality of a Medieval Hagiography: A Historical Case Study of the "Gesta et Passio" and the Making of the Danish Royal Saint Cnut (c. 1100)*. Franz Steiner Verlag, 2024.

Heß, Cordelia and Strega, Gustavs. *Doing Memory: Medieval Saints and Heroes and Their Afterlives in the Baltic Sea Region (19th–20th centuries)*. De Gruyter, 2024.

Higgins, John. *Hiberno-Latin Saints' 'Lives' in the Seventh Century: Writing Early Ireland*. De Gruyter, Medieval Institute Publications, 2024.

*The Life of St Brendan and His Prayer*. Trans. and intro. Gordon Barthos. Pontifical Institute for Medieval Studies, Brepols, 2024.

McKay, Anna. *Female Devotion and Textile Imagery in Medieval English Literature*. Boydell & Brewer, 2024.

Pichaničová, Veronika. *Precious Stones in Religious Objects: Use and Representation in the Early Medieval Latin West*. Viella Editrice, 2024.



## New Books

*Saints' Lives for Medieval English Nuns, II: An Edition of the 'Lyves and Dethes' in Cambridge University Library, MS Additional 2604.* Eds. Veronica O'Mara, Virginia Blanton. Brepols, 2024.

Sanzo, Joseph E. *Ritual Boundaries: Magic and Differentiation in Late Antique Christianity.* University of California Press, 2024.

Wiśniewski, Robert, Raymond Van Dam, and Bryan Ward-Perkins, eds. *Interacting with Saints in the Late Antique and Medieval Worlds.* Brepols, 2023.

Have a new book, CFP, or other news to share?

Email Rachel Anderson

[communications@hagiographysociety.org](mailto:communications@hagiographysociety.org)

