RUNAWAY IRISH PRINCESS SAINTS – Clare Downham

(draft not to be circulated outside of the University of Liverpool)

SLIDE ONE

Ireland is famous in the Middle Ages as a land of multiple kings which by extension meant that is had a plethora of princesses, their presence across Europe as saints or otherwise pop up from time to time in literature. Ireland also had a multiplicity of saints and perergrini, and quite often tales are invented to explain the cult of an Irish saint outside Ireland by pious or miraculous journeys. In this presentation I wish to focus on Irish princess saints who travelled out from Ireland by their own volition and often in defiance of their families, thus adding the term 'runaways' to the title of this talk. The often fictional nature of these tales means they have tended to be overlooked or not subject to detailed research.

SLIDE TWO

Indeed, this is a problem that has plagued medieval hagiography in general. As noted by Anna Taylor 'Earlier positivist historians either ignored writings about saints or selectively mined them for factual nuggets, which they claimed to extract from the often fantastic stories'.[1] From the later twentieth century, new methodologies were applied to these writings to understand the contexts in which they were written. In particular studies of hagiography can have a particular value in giving insights into the lives of people who held a marginal place in medieval society.

SLIDE THREE

The study of Irish princess saints offers some corrective to the general invisibility of women in medieval Europe.[2] They are presented as exceptional women, but the issues we see writers dealing with such as female autonomy in the face or parental authority or anxieties over claustration and sin reflect live issues across the Middle Ages. The study of literary *peregrinae* also aids a better understanding of Irish influence across medieval Europe. I do not think these saints have been studied collectively before, so the purpose of the talk is to evaluate case studies to see whether a project on runaway Irish princesses in European hagiography could be a fruitful avenue for research.

A continual theme in the literature of *peregrinae* is to explain female mobility in a way that was morally and culturally acceptable. As Courtney Luckhardt has stated "In general, male saints displayed a greater range of motivations and destinations for travel".[3] Women were often dependent on kinship ties for travel and networks in both real life and in fictional accounts. {SLIDE FOUR} This familial cause appears in stories such as St Brigit of Fiesole. Born to noble parents in Ireland, she was said to be miraculously carried in the arms of an angel at the behest of her brother St Andrew in Tuscany, because he wanted to see her before his death. As Simon Young has pointed out this elaborate explanation probably represents a localisation of the cult of the more famous St Brigit of

[1] Anna Taylor, 'Hagiography and Early Medieval History', *Religion Compass*. 7.1 (2012), 1-14.
[2] Gender and Connectivity: Facilitating Religious Travel in the Sixth and Seventh Centuries Courtney Luckhardt Comitatus: A Journal of Medieval and Renaissance Studies, Volume 44, 2013, pp. 29-53 (Article) p. 31
[3] ibid

Kildare, making another saint of the same name, with the same saint's day, who allegedly lived out her final years in a cave in the Appennines.[4]

Much more interesting to me however are the rebel princesses, these are the ones that defy familial authority. These are the ones who refuse to play ball as high-status marital prizes and take matters into their own hands. The refusal of marriage to embrace a religious life is a well-established trope in European hagiography. Irish historians will be familiar with the "blessed Irish woman of noble birth, a most beautiful adult" in St Patrick's *Confessio*, who embraces a religious life. As Patrick tells us "Their fathers don't like this, of course. These women suffer persecution and false accusations from their parents, and yet their number grows!".[5] In *Bethu Brigte*, St Brigit's brothers are annoyed that Brigit doesn't want to marry, depriving them of her bride price. She is only given her father's permission to follow a religious life after she temporarily blinds herself to reduce her value on the marriage market.[6] Of course rejection of marriage is a common theme in the tales of holy women and a number of holy men too in European hagiography.

What marks out the princesses in this study is that they not only rejected familial authority to place themselves in obedience to Christ but they chose to leave Ireland as well.

[SLIDE FIVE}

One such example is the martyr St Maxentia of Beauvais. Her cult was established in France by the eleventh century. It is in 1016 that the name Pont-Sainte-Maxentiae (*Pons Sancta Maxentiae*) on the River Oise is first recorded which is named after her, although a bridge is recorded here from the ninth century.[7] She is named in late medieval and early modern martyrologies where she is identified as either Irish or Scottish princess (probably reflecting the ambiguity of the early medieval Latin word Scottus). The earliest surviving version of her Life is in BL. Stowe 949 which dates to the early seventeenth century but this must draw on earlier traditions. According to this narrative this beautiful virgin was sought by 'A pagan Prince and a Barbarian who grew vehemently in love with her' and her father agreed to her marriage. She fled to the Beauvais region of France with two servants but her rejected suitor pursued her, murdering her and her companions. Maxentia is said to have carried her own severed head to the place where her church was founded.

[SLIDE SIX]

Another Irish princess who fled an unwanted marriage and faced martyrdom in France was St Grimonia (or Germana) of La Capelle in Picardy. Her cult is attested from the thirteenth century but the saint was said to lived in the fourth century. She was born to pagan parents and she decided to flee Ireland when her father wanted to marry her to one of the most powerful kings of the Island. As the wedding was being prepared, she ran away but was captured and imprisoned. An angel came to

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[4] Franco Bettin, Tre santi irlandesi ai margini del Chianti medievale', in Allessandro Falassi (ed.), / Santi del Chianti: il Chianti, storia arte cultura territorio (Radda in Chianti 1985) 37-48.

Brigid of Kildare in Early Medieval Tuscany Author(s): Simon Young Source: Studia Hibernica , 1998/1999, No. 30 (1998/1999), pp. 251-255

Simon Young, *Donatus, Bishop of Fiesole 829-76, and the Cult of St Brigit in Italy*, Cambrian Medieval Celtic Studies, 35, 1998, pp. 13–26.

[5] Confessio ch 42

[6] Bethu Brigte ch15-16

[7] (Roblin 1978, p. 225-226). **Roblin M. 1978**: Le terroir de l'Oise aux époques *gallo-romaine et franque : peuplement, défrichement, environnement*, Paris, Picard

unlock the doors and tell Grimonia to head to the sea where a ship was waiting to take her to France. Her father dispatched soldiers to track her down and at La Capelle (the site named after her chapel) she was given an ultimatum to obey her father or by martyred. She chose to die and was beheaded. In this instance the wrath of the father not the suitor led to the death of the saint.

SLIDE SEVEN

The tale of St Dymphna of Geel rather oddly combines the role of both father and suitor seeking revenge for the flight of a princess. Her life dates to the mid thirteenth century written by Peter, a canon of St Aubert in Cambrai. According to this story, when Dymphna's mother died, her pagan royal father was said to be so affected by grief that he sought to marry his own daughter who looked like her mother. The princess had already set her heart on a religious life and hearing of his intentions she fled with her confessor and three servants across the sea, arriving at Gheel in Belgium. Here she established a hospice but after some time her father discovered her whereabouts. The king ordered his soldiers to kill the confessor and when Dymphna still refused to do her father's bidding he chopped of her head with his own sword, and sealed her body in a cave.[8] Dymphna's name is Gaelic in origin and thus the cult may have had a genuine link to Ireland.

SLIDE

The martyrdom legends bear similarity to the tale of Sunniva, another Irish princess martyr saint, but one who was venerated in Norway. Her legend dates from the late twelfth century and narrates how Sunniva fled with a number of companions from Ireland to avoid an unwanted marriage with a pagan king. They settled on Selja to live a religious life, but their Norwegian neighbours accused them of stealing sheep. When the local Jarl Hákon came to wreak revenge, the Christians hid in a cave and prayed to God for the roof to collapse on them rather than fall into heathen hands. Sunniva's relics were later discovered and moved to the new cathedral in Bergen in 1170.[9]

SLIDE

The martyrdom tales all highlight the vulnerability of women going into religious exile, with the risk of violence from fathers, suitors, or local landowners, but not all such saints faced a bloody end. An Irish princess who ran away from home but who wasn't martyred was St Bega. Her cult is well attested at St Bees on the coast of Cumbria from the twelfth century and her Life dates from around AD 1200 promoting the interests of that church. Bega's royal father sought to marry her off to a Scandinavian prince, but aided by a miracle working bracelet granted by an angel, she escaped from home the night before the wedding and made it across the Irish Sea. She is said to have lived a solitary religious life in St Bees until the threat of viking attacks caused her to flee east, and then her story is conflated with a Northumbrian saint Begu mentioned by Bede. This saint's life grants the heroine a peaceful ending. Her bracelet continued to work miracles until the Reformation, including the protection of a woman from rape, reflecting the sait's own anxieties which forced her to relocate twice during her lifetime.

SLIDE

Another travelling princess is referred to incidentally in the Life of St Gwinwear, a Cornish saint who was said to originate from Ireland whose Life was written around AD 1300. According to this account

[8] Saints Mary and Martha, Orthodox Monastery, Wagener, SC (saintsmaryandmarthaorthodoxmonastery.org) (PDF) Irish incests and Brabantine apotheoses. A maid between hagiographers and possessed (researchgate.net)

[9] Sanctity in the North: Saints, Lives, and Cults in Medieval Scandinavia - Google Books; Rekdal Vestan um haf Peritia

Hya, a woman of noble birth wished to travel with the saint to Britain but missed the boat. She therefore travelled miraculously on a rock or on an enlarged leaf (depending on which account) to Cornwall where she lived a solitary religious Life. She is the patron of St Ives in Cornwall. Ken Dark and more recently Caitlin Green suggest that Irish origins were wrongly assigned to this saint ,and her cult originally belonged to the Persian martyr saint Ia whose cult could have been brought to Cornwall through post-Roman trade routes with the eastern Mediterranean. The Cornish cult was thus skewed by the popularity of tales of saints traveling across the sea from Ireland. Indeed, Ia's legend is similar to that of another Irish princess called Buriana who is said to have travelled from Ireland to nearby St Buryan help convert the Cornish to Christianity.

SLIDE

A confusion over cults may also explain divergent stories of another princess St Osmanna. A chapel is dedicated to the saint at the Basilica of St Denis in Paris referred to by Suger, suggesting her cult was well established by the early twelfth century. Her relics lay at St Denis until the fifteenth century. She is also mentioned in a twelfth century lectionary from St Denis and Saint-Corneille de Compiègne. There is a thirteenth or fourteenth century cenotaph dedicated to the saint in the abbey of Notre-Dame at Jouarre (Seine-et-Marne). The Bollandists published her Life in the Acta Sanctorum, copied from *Ms. abbatiæ S. Dionysii prope Parisios.*[10]There are three surviving manuscripts of fourteenth century date that mention her. These identify Osmanna as the daughter of an Irish king who fled to the France to avoid an unwanted marriage. Here she lived her life devoted to God (either as a hermit or a nun depending on which Life one reads). A version of this life is included in Capgrave's fifteenth century compendium of saints. However, a perception arose in the seventeenth century that Osmanna was really a Northumbrian saint Osana, sister of King Osred of Northumbria whose body lies at Howden in Yorkshire. A miracle of the Northumbrian saint is related by Gerald of Wales in the journey through Wales, where the concubine of a rector sits on Osana's tomb but is welded to it until she sincerely repents.[11] The Northumbrian origins of Osana is a dominant theme in recent commentary (for example if one looks up Osana online). As her relics and legends were well established in France at an early date and the stories seem entirely independent from the Northumbrian saint with a similar name. I think the attempt to re-identify the Irish Osana with the English saint is mistaken.

SLIDE

The process of convergence and assimilation between England and her neighbours from the eleventh century favoured the construction of new hagiographic tales. One example is Modwenna of Burton on Trent whose cult is combined in eleventh century with the Irish saint Monenna of Killevy in the Life written by Conchubranus.[12] Modwenna although a princess, did not flee Ireland in spite of her

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[10] (**Further research suggests the sources is the 'Breviary of St Denis' dated to circa 1350 which contains twelve lessons about the saint, although the manuscript is undigitized and unedited so I haven't had chance to check it yet. There are also two other manuscripts from St Denis that mention her}.**

[11] The Itenerary of Archbishop Baldwin through Wales - Geraldus Cambrensis - Google Books

[12] Robert Bartlett, Bartlett R. Cults of Irish, Scottish and Welsh saints in twelfth-century England. In: Smith B, ed. *Britain and Ireland, 900–1300: Insular Responses to Medieval European Change*. Cambridge: Cambridge University Press; 1999:67-86.pp. 68-70; PRICE, JOCELYN. "LA VIE DE SAINTE MODWENNE: A NEGLECTED ANGLO-NORMAN HAGIOGRAPHIC TEXT, AND SOME IMPLICATIONS FOR ENGLISH SECULAR LITERATURE." *Medium Ævum* 57, no. 2 (1988): 172–89; M. ESPOSITO, The Sources of Conchubranus' Life of St. Monenna, *The English Historical Review*, Volume XXXV, Issue CXXXVII, January 1920, Pages 71–78

parents, rather she was already a well-established religious leader, and her motive for first leaving the island was to retrieve possessions from her church which had been raided by an English prince.[13] Lest the reader be concerned that such daringly autonomy behaviour was not God's will, we are told an angel of God provided the transport.

"When they had prayed, behold an angel of the Lord descended from heaven into their presence and encircled a little piece of land around those holy virgins. And the sea went around that land which had been marked off and took it away from its position. It served them as a ship all the way to Britain"[14]

In later versions of Modwenna's tale her female autonomy is played down.[15] It is the king of Wessex who sends servants to plea for Modwenna to come to England, although the angel and the making of a little island to carry Modwenna and her companions remains.

The anxiety surrounding uncloistered holy women traveling by their own volition means that stories could be re-written and miraculous transport sometimes appears in lives of travelling female saints (perhaps more than their male counterparts) as if to demonstrate to the reader that such movement was divinely sanctioned and therefore okay.[16]

SLIDE

The antithesis of the virtuous Irish princess fleeing an unwanted suitor to embrace a religious life, is the Irish princess who runs away to become an unmarried mother. This example occurs in the Life of St Bertelin of Stafford. The only extant copy of his Life was printed by Wynkyn de Worde in the *Nova Legenda Anglie* in 1516. However, as Lindy Brady has argued, the story if probably much earlier.[17] She suggests it comes from a common legend as the Old English poem Wulf and Eadwacer.

In a brief account, the Life narrates that Bertelin travelled to Ireland. There he fell in love with the daughter of an Irish king and in sin he impregnated her and took her back to England (the name of the princess and whether she was a willing partner is not stated, these things did not seem to matter!).[18] The couple hid in the forest and as the princess was suffering with the pains of childbirth, Bertelin left to seek a midwife, leaving his lover and their child to be devoured by a wolf. This princess paid a heavy price for Bertelin's sin (and incompetence). She suffered a painful death and the death of her baby alone in the wilderness. As the event was God's intention, presumably she was

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[13] "The Life of Saint Monenna by Conchubranus: Part I." *Seanchas Ardmhacha: Journal of the Armagh Diocesan Historical Society* 9, no. 2 (1979): 250–73. Chapter 14, 15 pp. 268-72

[14] Chapter 15 pp. 272-73 Cum uero orassent, ecce angelus Domini descendit de celo coram eis et circumcinxit paruam partem de terra in circuitu illarum sanctarum uirginum, et mare circumiuit illam signatam terram et abstulit earn de loco suo, et erat eis pro naui usque in Brittanniam

[15] printed in Nova Legenda Anglie (and check Geoff Burton) angelus domini descendit de celo et partem terre in circuitu illarum circumcinxit atque signauit, et quasi insulam paruam constituens ac marinis aquis vndique cir-

cumluens virtute admirabili a terris ceteris separauit, eandemque

insulam stupenda fortitudine de loco proprio leuauit, et velut in naui,

[16] male st Maedoc flagstone female st brigid Fiesole travels from Ireland to sick brother by angels

[17] Lindy Brady 'An analogue to Wulf and Eadwacer in the Life of St Bertellin of Stafford', *The Review of English Studies* 67, no. 278 (2016): 1–20, at p. 6

[18] Carl Horstmann ed. Nova Legenda Anglie as collected by John of Tynemouth, John Capgrave, and others, and first printed with new Lives by Wynkyn de Worde (Oxford: Clarendon, 1901), 2 vols, I.162.

thought to deserve this, but the narrative focus is on Bertelin's grief and redemption. The story provides an incidental cautionary tale of a migratory princess. It becomes clear that the only culturally acceptable way for a princess to reject male authority was to follow God's commands instead.

These scattered cults emerged at different times in the Middle Ages demonstrating ecclesiastical links between Ireland and other parts of Europe. Their value continued after the Reformation when awareness of these far-flung cults was promoted by Irish writers. This process of compilation can be seen in work such as Henry Fitzsimon, *Catalogus Praecipuorum Sanctorum Hiberniae*, written before 1604. Fitzsimon was a Jesuit who travelled extensively on the Continent before dying in Kilkenny is 1643. The brief catalogue includes references to our runaway princesses, Bega, Buriana, Dymphna, Ia, Modwenna and Osmanna.[19] Various princesses also found their way into other Counter Reformation works such as the Thomas Messingham's *Florigelium Insulae Sanctorum* (published in Paris in 1624, which includes a life of St Dymphna) and the *Acta Sanctorum* of the Bollandists. These stories had contemporary value in highlighting Ireland's early modern reputation as an island of Saints and Scholars. Placing Ireland centre stage in the Catholic history of Europe was a strategy which helped win support and patronage for Irish exiles. The early medieval Irish saints could be presented as legendary trailblazers for a new generation of religious men and women fleeing from Ireland to the Continent to pursue a religious life. Thus earlier narratives of Irish princesses may have been re-invigorated by contemporary events.

It is also interesting to note that before the Reformation that Irish princesses were well commemorated in Britain. Fitsimons source of information for Modwenna and Osmanna was Capgrave's fifteenth century *Nova Legenda Angliae*, a compendium of English saints. The cults of Bega and Ia are referred to in Camden's sixteenth century *Britannia* which is an antiquarian work and the relevant quotes are shown here. Abbreviated versions of the Lives of Bega and Modwenna also feature in the Breviary of Aberdeen of 1510. While Irish writers could show their cults had a central place in Continental history, the same was true of Britain as well.

SLIDE

To summarise - it is striking how much agency these travelling Irish princesses are given in European hagiography and their stories spread widely from Norway to Italy, with an understandable cluster in Britain- Ireland's closest neighbour. Their value endured beyond the Middle Ages in Counter Reformation Literature and Antiquarian writings. Sometimes the stories of errant princesses reconcile traditions of Irish and non-Irish saints conflating more than one individual or creating a new cult from an existing saint. There are more examples than there was space to discuss here, which suggests this topic is a fruitful avenue of research.

These stories can reveal plenty about Irish religious influence in Europe. However, they are also important to consider as women's history. These female saints are shown to do great things and to wield great power without their stereotypically feminine qualities being compromised in the narratives. Their freedom is often threatened with acts of violence from fathers, suitors and other powerful men. We also see a desire by hagiographers to rationalise their life stories within patriarchal cultural norms, through miraculous interventions or the re-writing of legends. Despite all

[19]Fitsimons source of information for Modwenna and Osmanna was Capgrave's fifteenth century *Nova Legenda Angliae*, a compendium of English saints. The cults of Bega and Ia are referred to in Camden's sixteenth century *Britannia* which is an antiquarian work and the relevant quotes are shown here. Bega and Modwenna also feature in the Breviary of Aberdeen of 1510. This suggests that these Irish saints were well known in Britain.

this they provided role models for both a medieval and modern audience for what great women could achieve with strong will and divine approval.

RESOURCES – nb THIS IS MATERIAL WHICH WILL BE INCORPORATED INTO FOOTNOTES IT IS NOT PART OF THE PAPER

Henri Rochais - Thirteenth century martyrology of Saint Ouen (northern suburb of Paris) 251 folios

1. Coens (Maurice) et Van d er Straten (Joseph), Un martyrologe du X II e siècle à l'usage de Saint-Bavon de Gand (Brit. Mus. Egerton 2796), in Analecta Bollandiana 84, 1966, 129-160. 2. Jacques Dubois, Le Martyrologe de l'abbaye du Mont-Saint-Michel, in : Millénaire du Mont-Saint-Michel : I. Histoire et vie monastique, Paris 1967, pp. 489-499
   xil ke DEC = 20 novembre ^ . — Us 1, 2, 3, 4 A In territorio Belloacensi natalis sancte Maxentie v. et m. B In Brittannia passio beatissimi Eadmundi Orientalium Anglorum regis, qui sub piratarum diris iaculorum ictibus passus, demum martyrii bravium adeptus, coronam perpetuitatis nactas est. A : Maxence, Ve siècle, BHL 5797-99. VSB XI, 677-678. B : Edmond, roi d'Bst-Anglie au ixe siècle. BHL 2393-98. VSB XI, 689

The ancient port facilities of Pont-Sainte-Maxence (Oise): first assessment (openedition.org)

The town of Pont-Sainte-Maxence takes its name from the Scottish martyr Saint Maxentius who is said to have lived at the end of the 5TH century. Legend has it that, unable to use the bridge, she wanted to cross the river on foot on "big" boulders (i.e. ford). In this "legendary" foundation – with divine help – the city's position both on the banks of a river to be crossed and as a crossroads of an important road axis seems to be paramount (Roblin 1978, p. 53-54).

- **1** The latter is often considered by regional authors to be ancient...

4Michel Roblin specifies that the first titulature of the church is a dedication to Saint Peter, which reflects a certain antiquity (Roblin 1966). The first mention of a bridge in 673 remains doubtful. In 779 there is mention of a "*portus* . . . *in pago belvacence* ", which reflects the attachment to Beauvaisis. The first definite mentions of the bridge are reported in 843 and 861, but it is in 1016 that the name Pont-Sainte-Maxentiae (*Pons Sancta Maxentiae*) appears (Roblin 1978, p. 225-226). The road to Flanders was under royal control, perhaps as early as the Carolingians, certainly at the end of the TWELFTH century, when the city was fortified by Philippe Auguste (Carolus-Barré 1954; Thuillot 1983). It was in 1753 that Daniel-Charles Trudaine proposed the project that would transform the city by planning a new bridge, built between 1774 and 1785, linked to the royal road and still in use today**1**. The indication of a port is linked to the oldest surviving map of the city, dated 1635. It was then located 250 m further upstream than the current one.

Roblin M. 1966: L'habitat ancien dans la région de Pont-Sainte-Maxence, *in* Chevalier R. (dir.), *Mélanges d'archéologie et d'histoire offert à André Piganiol*, Paris, École pratique des hautes études, p. 1087-1110.

Roblin M. 1978: Le terroir de l'Oise aux époques *gallo-romaine et franque : peuplement, défrichement, environnement*, Paris, Picard, 346 p. p. 53-54

Wilson's English Martyrologe, 1608, 1640, B.L. MS Stowe 949=53, edited in EETS os 86 (1886)

AASS 16 April pt 2 p. 399 Acta Sanctorum : Free Download, Borrow, and Streaming : Internet Archive

Carl Horstmann reproduced a *life* of the saint from MS. Stowe 949, written about 1615.

The life of St. Maxentia Virgin and Martyr

Maxentia was daughter to the king of Scots named MARCOLANE. By nature's gift she was of rare beauty, and by gods grace, as comely for the love of all virtue and zeal of virginity. A pagan Prince and a Barbarian by grew vehemently in love of her, and for satisfying his suit and desire, had obtained of her father a promise of her in marriage. The chaste virgin hearing that, and fearing least she might be barred from keeping her self pure and undefiled unto Christ only: After that she had earnestly commended her case unto god by many prayers, taking an old man named BARBANCIUS, and a maid attendant on her called ROSOBEA for companions, she flies thence and gets her into France: where in a village of BEAUVAISE she lay secretly with her two fellows, serving god in all duty and devotion. The promised husband and lover, understanding that she was fled pursued after with all speed and diligence, directing every way messengers, to harken and espy her out: who did their endeavor so effectually, that at length they found her. The enamored Prince came to her, and labored all he could to provoke her like carnal affection and assent unto him, as he bore unto her, and to return home with him to temporal joy and glory. But she had so fixed her love and heart on the glorious king Christ Jesus, that all those labors were lost on her: all carnal worth seeming to her vile and so base as unworthy wholly to be balanced or weighed with so supreme a Prince, and so stable and perfect glory. The earthly lord disdaining that his hot flame should be dashed with so cold regard, his love turned into such fury, that he slew with his own hands both her and her companions, and so away he went. It is written that when he was gone, the virgin took up her head in her own arms out of the place where it was cut of, and carried it to the place where it now lies: where afterward there was a Church erected, and God glorified his loving spouse with miraculous wonders. Charles that was then king is said to have much affected that holy Virgin, and thereupon honored her sacred corps with sundry royal gifts.

The Vita of the Saints Maure et Brigide is unfortunately much more difficult usable. Firstly because the manuscript is not known to us only by copies and translations of the 17th century and that, in any case, its writing cannot be prior to the Crusades. In its latest form, the Vita, still giving Saint Moor following Saint Brigide, was certainly influenced by the cult rendered in Touraine, from the time of Gregory of Tours, to Saints Maure and Britte, honored in particular at Sainte-Maure, a hypothesis all the more plausible since the two virgins of Beauvaisis have a brother, Saint Epain, eponym of a hamlet near Balagny, presumed place of martyrdom, but also from a neighboring village of Sainte-Maure-de-Touraine. The mention the reference from Angers, and not from Tours, in the journey which led the saints from Rome to Balagny, disconcerted for a moment, but, at the moment presumed by the editorial staff, the counts of Anjou were precisely taking possession of Touraine and settled precisely in Sainte Maure itself. Finally the unusual reason for an influence Angevin hagiography in Beauvaisis appears clearly if we knows that Adèle de Vermandois, wife of Geoffroy Grise-Gonelle and mother of Foulques Nerra, owned the neighboring villages in fief de Balagny and undoubtedly this place itself, that she enjoyed to endow the churches, and that Saint-Aubin d'Angers owed him the possession of Hondainville-en-Beauvaisis. We are wondering However, why does the Vita seem mainly influenced by a homonymy with Saint Brigid of Ireland, making the Virgins the girls of a king of the Scots,

while the queen mentioned in connection with the distribution of relics is not Adèle de Vermandois, but Queen Bathilde, abbess of Chelles. However, the church of Balagny is precisely dedicated to Saint Léger, who was the advisor of Bathilde and stayed at the monastery of Luxeuil, founded shortly time previously by the Scot Saint Colomban. Unlike in Saint Maxentius, whose cella had already, at that time, imposed her name in the neighboring settlement, Saint Brigide de Beauvaisis, does not appear that very late and Saint Médard, in Nogent, is also superior in the veneration of the faithful, we can therefore only add it to the numerous hagiographical creations, based on a contribution from the relics of Saint Brigid of Ireland, on the initiative of Bathilde, who is honored precisely in Senlis trndidis that, very close to Chelles, his protégé, the Irish saint Fursy founded the abbey of Lagny. The complexity and implausibility of the Vita would therefore be the result of the conjunction, around the 12th century at the earliest, of two hagiographical cycles, that of Brigide of Ireland and that of Maure and Britte of Touraine, as a result of the religious zeal of two noble ladies. However, despite its historical interest, the problem does not help us in our research on the origins of habitat, since it is ultimately fables, of which it was nevertheless useful to prove inconsistency, to avoid their thoughtless use.

PL 123, 224-225,

The blessed virgin Osmanna, of illustrious and royal descent from the Irish, believed in the commandments of the Lord from her childhood with a silent heart, and
as if chosen gold, proved to their parents, when they were Gentiles
He reproachfully opposed those who urged him not to believe in Christ, saying:

Why, mad people, do you obey your mute idols, and do not obey those who are able to help you? *

When his parents heard this, they were astonished.
and the one said to the other: 'What shall we say of that of our faith?
in spite of everything? * But when at last they saw the blessed virgin a
do not be separated from the path of truth, earn a noble woman in marriage
They wanted him to be happy and to hate Christians. That I
understanding, he left his parents and his country, and took with him a handmaid
by the name of Aclitenis, crossing the sea into a forest by the Ligerian river, ab
remote from human habitation, a little house made of leaves and branches
he did, and took the roots of herbs and leaves for food, clothes from rushes *
and he made for himself the longer herbs. After this, however, while a certain hunter
the pontiff was attacked by a boar with a multitude of dogs, that boar ad
Blessed Osmanne reached the dwelling, before his feet, as it were

begging for mercy, he prostrated himself. Quern coming with the Hunter
he wanted to kill with a knife, but the edge of a sword could not penetrate his skin
Having seen this, going to the bishop, he was deceived by the magic art of the maiden asserting that he had been, he endeavored to narrate all that he had seen. He went on

OSANNA

AASS September III, 417-425 also in Capgrave and Wilson, Wnglish Martyrology

Description of the Breviary of Saint-Denis (Oxford, Bodleian Library, Ms. Canon. Liturg. 192 f. 438 r
Osmanna 12 lessons – circa 1350 AD

Illuminating liturgy and legend: The Missal of Saint -Denis (London, Victoria and Albert Museum Ms. L. 1346–1891) and the Royal Abbey in the fourteenth century - ProQuest

Capgrave

Thomas de Cantimpre, Life of Lutgard AASS June vol 4, p. 202

Osanna virgo, filia quondam Regis Scotiae, et per miraculum Domini ad partes Galliae adducta, sancte vixi : defunctaque ibidem ac sepulta solenniter, mei tandem per negligentiam temporis incolae sunt obliti. Haec itaque, cum pia Lutgardis dicto viro referret, subjunxit: Vellem ut haec eadem tibi Dominus in testimonium veritatis ostenderet: et ille. Non sum, inquit, dignus ut mihi talia demonstrentur. Cui illa Etsi forte minus dignus sis, tamen illa digna est, cuius digne praeconia revelentur. Nec mora super hoc pia Lutgarde orante Dominum eadem nocte dicto viro per somnum tribus vicibus Virgo apparuit, et quod Osanna vocata sit indicavit. Qui vidit, testimonium perhibuit, et scimus quia verum est testimonium ejus.

Osanna the virgin, the daughter of the former King of Scotland, and brought by a miracle of the Lord to the parts of Gaul, lived a holy life: and having died there and been solemnly buried, my inhabitants were at length forgotten through the negligence of time. When he related these things to the pious Lutgardus, he added: I would that the Lord would show you these same things as a testimony of the truth: and he. I am not worthy, he said, to have such things shown to me. Although you may be less worthy of her, yet she is worthy, in whose dignity the announcements will be revealed. Nor did the pious Lutgarde dwell on this, while praying to the Lord. That same night the Virgin appeared to the said man three times in a dream, and told him that Osanna had been called. He who saw it bore witness, and we know that his testimony is true.

p. 918-9 Bibliotheca hagiographica latina : antiquae et mediae aetatis

Osmanna v. — Sept. 9. Vita. a. Inc. Carissima v. Osmanna, clara stirpe ac regali proge- nita — Des. tam reginae quam filio. His igitur et aliis multis coruscans miraculis... migravit ad Dnm...

Pi.aine (Fr.), in Revue de Champagne et de Brve, 2" ser. IV (1892), 186-89; inde seorsim : Sainte Osmanne, 26-29.

In codice Carilefano, de quo Act. 55. Sept. III. 418, n. 9, legebatur idem libellus, hoc initio : " Beatissima v. Osmanna ex clara et regali stirpe progenita...

b. Inc. Beata v. Osmanna clara stirpe et regali Hiberniensium pro-genita — Des. ut a.

Gapgravius, f. 246v-47v. Exc. Act. SS. t. c. 424-25.

c. Inc. Osmanna ex regia stirpe progenita — Des. sanguinolentum exivit. His igitur etc. ut Act. SS. t. c. 422-23.

Osmanna (d. 8th cent. ?). O. (also Osmana; in French, Osmane) is a very poorly attested saint of west France and of the region around Paris, where she occurs under this day in a fourteenth-century breviary for the Use of Paris and in a fourteenth-century missal for the Use of Saint-Denis, where she had a chapel (Paris, BnF, mss. Latin 1023 and 1007, respectively). She may also be the O. celebrated on 16. August in a twelfth-century missal for the Use of Tours (Paris, BnF, ms. Latin 9436). Legendarily (Vitae: BHL 6354, etc.), she is said to have been an Irish princess who, preferring virginity to an arranged marriage, fled to today's Saint-Brieuc in Brittany, where she lived out her life as an hermit.

A similar story (but with Brie rather than Saint-Brieuc and with O. becoming a nun, not a hermit) is told by Thomas of Cantimpré, in his _Vita sanctae Lutgardis_, of the saint Osanna of the abbey of Notre-Dame at Jouarre (Seine-et-Marne), who is honored in the crypt of its church with a thirteenth- or early fourteenth-century cenotaph topped by a gisant depicting her as a royal:
http://www.superstock.com/stock-photos-images/1606-10922
Whether she (in French, Osanne and Ozanne) is the same saint as the O. venerated in Paris and at Saint-Denis (as her location in the Île de France would suggest) or else an originally different one with much the same legend is not clear.

In the early fifteenth century relics of O. were translated from Saint-Denis to an originally thirteenth-century church at Féricy (Seine-et-Marne) since known as the église Sainte-Osmane. The latter's proximity to Fontainebleau facilitated O.'s veneration by the queens Anne of Austria and Maria Theresa of Austria. Here's a view of the church, whose transept, choir, and porch are sixteenth-century and whose belltower is modern:
http://tinyurl.com/njh237
A view of this church's fourteenth- or fifteenth-century statue of O. is here:
http://tinyurl.com/mkxnkz
I've been unable to find on the free Web any images of this church's twelfth(?)-century holy water font or of its earlier sixteenth-century (second quarter) historiated windows with scenes from O.'s legend.

O. is the patron saint of Sainte-Osmane (Sarthe), whose originally eleventh-century church of the Holy Savior was re-dedicated to her after a translation of relics in 1662. She has also had a modern cult at Saint-Brieuc (Côtes-d'Armor).

Best,
John Dillon

Volumes of the Acta Sanctorum online – Roger Pearse (roger-pearse.com)

History of the Grimonie relics edit In 1215-1238, Anselme de Mauny, bishop-duke of Laon, wanted to verify for himself the numerous miracles wrought by the invocation of Saint Grimonie and Saint Proof. So he went to Lesquielles and raised the bodies of the two saints from the ground. (see the minutes countersigned by Jean Lequeux, local alderman) In 1389, a new recognition of the relics took place on Pentecost Tuesday by Philippe de Grummelly, dean of Christianity in Guise and parish priest of Lesquielles. In 1535, the abbot of the monastery of Bohéries, with the agreement of the bishop of Laon, Louis de Bourbon-Vendôme, transferred the relics of Saint Grimonie and Saint Proof into new shrines. In 1538, during the war between Francis I and the imperialists, the priory of Lesquielles was burned to the ground by the Count of Nassau and by Adrien de Croï, Count of Rœux, governor of Flanders and Artois. The latter seized the relics and had them certified by Baudouin de Mol, abbot of Bohéries. In 1540, the Abbot of Bohéries donated the relics to the canons regular of Saint-Augustin of the abbey of Notre-Dame de Hénin-Liétard in the diocese of Arras. In 1638, Robert de Mallebranche, abbot of the monastery, recognized it and noted the authenticity of the relics. In 1639, the holy relics were placed in four new shrines. In 1748, the abbot of Hénin-Liétard, Dujardin, opened the shrines with the authorization of Mgr Baglion de la Salle, bishop of Arras, and removed a relic of Saint Grimonie and another of Saint Proof and sealed them. in two receptacles. He had the two boxes, sealed and sealed, delivered to the church of Lesquielles. In 1789, at the start of the French Revolution, and in anticipation of possible desecration, the holy relics and the reports authenticating their origins were secretly removed and replaced by other bones. In 1795, the free exercise of all religions was restored by the National Convention. The inhabitants of Lesquielles had two new shrines rebuilt and on April 30 of the same year, the authentic relics of Saint Grimonie and Saint Proof returned to their places. In 1803, Mgr Leblanc de Beaulieu, bishop of Soissons, verified them and recognized their authenticity. Sources edit Lives of the saints by Mgr Guérin (obtained himself by the notice due to Father Henri Congnet, canon of Soissons), Volume IX, 1870 Related articles edit

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grimonie (orthodoxievco.net)

Histoire-de-Sainte-Grimonie.pdf (catholique.fr)

ST IVES

Life of **Gwinear** by **Anselm** (BHL 2988)

Nicholas Orme the Saints of Cornwall p. 136

served in a Life of him written in *c.*1300 by a cleric called Anselm. The Life survives in a unique manuscript (Paris, Bibliothèque nationale, ms. lat 15,005: ff. 68^{r}–71^{v}), formerly belonging to the abbey of St Victor in Paris. This, together with Anselm's name, the form of Gwinear's name that he uses, and his evident influence on Breton hagiography (discussed below), points to his being French, more precisely Breton, writing for an audience in Brittany. Anselm's name was later confused with that of St Anselm of Canterbury, as a result of which the Life was first printed in St Anselm's *Omnia Opera*, ed. J. Picard (Cologne, 1612). This brought it to the attention of 17th-century scholars, including Nicholas Roscarrock in a late addition to his 'Lives of the Saints' (Orme 1992a: 77), and it was reproduced in two collections of Irish saints' lives by Thomas Messingham and John Colgan (Jankulak 'Fingar'), and by the editors of *Acta Sanctorum* (March: iii. 455–9). There is a summary in English by Doble 1926: 1–10.

actually AASS 454-9 with Hya at p. 456

Saint Gwinear, Martyr. Patron of Gwinear, Cornwall, and of Pluvigner, Brittany. With plates and a map Unknown Binding – 1 Jan. 1926

by Gilbert Hunter Doble (Author)