**35th Irish Conference of Medievalists**

Queen’s University Belfast: 30th June – 2nd July



Book of Abstracts

**Keynote Lectures:**

**Prof. Gordon Noble, U. of Aberdeen\* (30th June)**

**Prof. Elva Johnston, UCD (1st July)**

*\*starred abstracts will be online on 30th of June.*

**Early Irish Loanwords into Latin: Shedding some Blaqth**

*Dr Joseph Flahive, RIA*

Words with Celtic etymologies feature surprisingly infrequently in Celtic Latinities. Most neologisms in them arise from within the tools and vocabulary of Latin itself, or are borrowed from Greek: in the first half of the alphabet only fifty-six lexemes with Celtic etymologies were identified from a corpus of hundreds of works written from 400-1200+ A.D. As work on the present phase of the Non-Classical lexicon of Celtic Latinity approaches completion, it is possible to examine the items of vocabulary – almost exclusively nouns – borrowed from mediaeval Irish, and to examine their contexts for reasons why writers imported these terms into Latin, as it is clear that many borrowings are not prompted by the lack of an adequate and accessible Latin word.

**The Earliest Urban Gaelic Text?: A New Provenance for Lambeth MS Sion L40.2/L4**

*Conor McDonough, Dominican Studium*

Lambeth MS Sion L40.2/L4 is a thirteenth-century Bible, typical in many ways of the Bibles emanating from Paris, Oxford, and other centres in this period. It is unusual, however, in that it contains two short texts in the Irish language, in a hand roughly contemporary with the composition of the Bible. In this presentation I will make use of internal evidence to date the manuscript - or at least the section containing the Irish material - to 1235-1245, and I will, again on the basis of internal evidence, argue that the Dominican priories in Dublin, Waterford, and Limerick are the likeliest contexts for the earliest use of this manuscript.

**Two heads are better than one" – the types of images of Amphisbaena. Visual and cultural contexts**

*Sonia Kądziołka, Jagiellonian University*

What was the impression of a beast with two heads, one in the right place and the other at the

top of its tail? Amphisbaena is a monster which never fall asleep, because one of heads

is always awake. A beast was portrayed often as a hybrid with a mouth of a mammal, powerful wings and a reptilian tail. It is known that the animal can be interpreted as a dragon or as a serpent. Despite its absence in the Physiologus, Amphisbaena was appearing quite often in medieval art from twelfth century. Even if an image of Amphisbaena was not as popular as lions, elephants or unicorns, there are lots of images in bestiaries, on kapitels, keystones etc. The aim of this paper is to present ambivalency in relations of heads, characteristic features and describe types of representations of Amphisbaena in medieval art. The comparison will include, among others, the monster from Strońsko (Poland), the beast from Limerick and animals from bestiaries.

**An peist ba gránna coluinn: Hagiographical Legends of the Loch Ness Monster**

*Courtney Selvage, Ulster University*

Perhaps one of the most famous passages of Adomnán’s Vita Columbae is in Book II.27, in which Columba and his followers come across the Loch Ness monster. Columba’s encounter with the beast in that text has been critically studied by Jacqueline Borsje and Duncan Sneddon, however her role in the later hagiography of the Columban tradition has been largely ignored. This paper will therefore discuss the considerably different account of Columba’s interaction with the Loch Ness monster in Beatha Cholaim Cille by Maghnus Ó Domhnaill, as well as the similar tale of the creature as preserved in Betha Naile.

**Hermitscapes: Visualizing Ascetic Spaces in Egyptian Desert Cells and on Insular Monuments**

*Dr Coleen Thomas, UCD*

One of the most significant collections of early medieval hermit images is found on Insular monumental stone sculpture carved between the eighth and tenth centuries. All are depictions of the first hermits of the Egyptian desert, Paul and Antony. The fullest rendering of eremitic space occurs on two monuments: Paul’s cave on the Nigg Cross-slab, Easter Ross, Scotland and a reliquary chapel on Muiredach’s Cross, Monasterboice. Apt comparison can be made between Insular hermit images and the early medieval hermit culture manifested in the early Byzantine art and architecture of Egypt, first and foremost as the monastic past to which the later Insular hermit images reference. Through the visual discourses of architecture and landscape, the hermit images articulated the social and spiritual constructs of the anchoritic ideal.

**Did Pre-Norman Ireland have a feudal Revolution?\***

*Claudia Rosillo, U. of St Andrews\**

This paper will focus on the significance of Irish churches in the transformation of tenurial practice and governance in the early medieval period. This will help us understand why the economy and therefore, the politics drastically transformed in the ninth and tenth centuries. Unlike the Frankish world, feudalism in Ireland was unique; decentralization and centralization coexisted. I will explore the way in which ecclesiastical authority directed the hierarchy of the peasantry and royals. To do so, I will investigate how the church agenda for the eventual reform in the tweflth century was behind this. And with that being said, it could be that it was the collective effort of the Irish churches which perhaps triggered the hold of feudalism in Ireland before the Normans. I will be utilizing the Irish annals and archaeological studies for my analysis.

**Excavations at Cathedral Hill, Downpatrick 2018-2019: Zooarchaeological results**

*Ryan Montgomery, QUB*

Excavations undertaken during 2018 and 2019 at Cathedral Hill, Downpatrick, by the Centre for Community Archaeology, Queen’s University Belfast, recovered a substantial quantity of animal bones. This paper will provide an overview of the findings of the zooarchaeological examination of the assemblage. The results have enabled an interesting insight to be gained about the role animals played, through both primary and secondary products, in the socioeconomic aspects of this important ecclesiastical site. Much of the assemblage is medieval in date and it offers a glimpse into daily life in a Benedictine monastery during this period.

**Constructing Hagiography through Landscape: The Force of Place in the Cult of St Cuthbert**

*Prof. John Black, Moravian University*

Representations of landscape are pervasive - but often somewhat inconspicuous - elements in medieval hagiographic narrative. Details of topography are routinely incorporated seamlessly and unobtrusively into texts that may otherwise seem to be unconcerned with such representations of the factual mundane or with verisimilitude. What functions do these spaces serve in hagiography? A study of the representations and construction of place in the lives of early medieval saints such as Cuthbert elucidates something of the significance and the dynamism of place in the saints’ cults. From providing a physical, identifiable locale as foundational ‘grounding’ element in the narrative of the saint, to reflecting the spiritual state and growth of the saint, to crafting the life of the saint as imitatio Christi, the multivalent contributions of landscape invigorate hagiographic narratives not only by augmenting them with enriching detail, but also by evoking resonances of deeper symbolic spiritual value.

**Ar fhoghluim, ar fhinneolas: Keating and the ‘ACC Complex’**

*Dr Christina Cleary, DIAS*

As was once observed by Robin Flower (1926: 266) and echoed much later by Bernadette Cunningham (2000: 78–9), Geoffrey Keating used the scholia to Amrae Coluimb Chille (ACC) in BL MS Egerton 1782 as a source for his Foras Feasa ar Éirinn. Indeed, in his díonbhrollach, Keating makes specific reference to an leabhar d’á ngairthear Amhra Choluimchille ‘the book called which is called the “Amhra” of Columcille’ (Comyn 1902: 80), presumably referring to the ‘ACC Complex’ (Bisagni 2019: 22), which includes the preface and scholia. This paper will attempt to summarise the extent to which Keating drew on the ‘ACC Complex’ and highlight its persisting significance as a reference text through the ages.

**Patterns of polygyny in Medieval Ireland\***

*Dr Nina Zhivlova, Moscow State University\**

This presentation deals with the problems of marriage and inheritance in medieval Ireland. I am reviewing some recent suggestions regarding the purported absence of polygyny in medieval Ireland. Comparing data from Irish sources (especially the annals) with medieval annals and chronicles from other European countries I argue that this suggestion is in fact icompatible with the annalistic information. The Irish data regarding the patterns of royal inheritance are also looked upon in this connection (with special reference to Uí Néill and Ua Conchobair dynasties).Dr

**Use, Reuse, Disuse: Afterlives of Monastic Sites in Plantation Munster\***

*Prof. Margaret Smith, Southern Illinois University\**

The sixteenth century witnessed repeated waves of destruction of the spiritual sites that had proliferated and expanded during the Gaelic Resurgence. The responses to this destruction and the circumstances in which such sites were rebuilt, repurposed, or abandoned were coded by confessional, political, and economic concerns, as the cases of Tracton Abbey, Inisherkin Friary, and Timoleague Friary elucidate. The sites’ pasts as centers of piety produced in a Gaelic, Catholic milieu shaped its future within the Protestant, plantation society of early modern Munster. This paper explores the relationship between medieval and early modern use, reuse, and disuse of religious sites.

**Alternate succession in the early medieval kingdoms of Dál Riata and Pictish Scotland\***

*Hannah MacAuliffe, TCD\**

Kingships in early medieval Ireland often appear to have followed a pattern of alternate succession, where two or more branches of a dynastic group rotated the kingship among themselves. This phenomenon has been discussed in scholarship in the past in relation to the kingship of Tara, which alternated between the kings of the Northern and Southern Uí Néill between 734 and 944 CE, but other scholarship on the topic is scarce. This paper aims to introduce a new perspective on the topic by examining the alternate successions that seem to have existed in both the kingdoms of Dál Riata and Pictish Scotland. In examining the seventh and eighth-century alternation of the kingship of Dál Riata, as well as the later ninth century alternation of the kingship of the Picts, this paper will consider the phenomenon of alternate succession outside of Tara. I will consider the genealogical relationship between Dál Riata and the kings of the Picts to better understand the ways in which the two kingdoms interacted, and will consider the potential roles and benefits of an alternate succession in the north eastern region of Ireland, and Scotland.

**A New View of the Manor of Old Ross; mapping agricultural development on the lands of Roger Bigod (5th Earl of Norfolk)**

*Holly Shipton, QUB*

This paper will outline a new methodology to ascertain whether the topography and ecology of a region were prime determinants in medieval agricultural development. It will examine the impact of factors such as landscape, soil type, and climate in influencing land management using a case study of the manor of Old Ross (Co. Wexford), held by Roger Bigod (5th Earl of Norfolk) in the late 13th century. To what extent can the agricultural landscape be mapped using documentary sources such as account rolls, alongside soil surveys, OSI maps, GIS, field systems and archaeological remains, and what can this tell us about medieval approaches to the environment and sustainability?

**Reconciling the ‘Poems’ of Blathmac**

*Dr Brian Lambkin, Mellon Centre*

Conflicting views have emerged recently about the relationship between the two parts of the eighth-century poetic composition entitled by its editor as the Poems of Blathmac (Carney 1964). While it is generally agreed that the first ‘poem’ is in the form of a ‘keen’ (coíne, caoineadh), there is no such agreement about the form of the second. One the one hand it has been proposed that the two parts should be regarded as forming one keen (Lambkin 2015, 141­–155); on the other it has been argued that  the second poem, which is ‘more laudatory in nature’, is not a keen (Stifter 2015, 69 n.83), and that it should be regarded as belonging to a different genre, for which the term célmaine (‘message’, ‘revelation’) has been proposed (Barrett 2019, 29). This paper will review these conflicting viewpoints and make a further proposal as to how they might be reconciled.

**Unseen beauty: the persistence of the medieval in contemporary aesthetics\***

*Prof. Vítor Guerreiro, U. of Porto\**

St Augustine’s De Musica (especially Book VI) not only presents us with a picture of musical perception and the moral value or music, but also with a defence of an aesthetics of proportion and number.  This was a fundamental conception of form whose usefulness for contemporary aesthetics is shadowed by the dominance of form as essentially consisting of ‘surface appearance properties’. I draw comparisons between concepts that pervade medieval aesthetic thought - e.g. visible beauty as a representation of invisible beauty - and recent developments in aesthetics, attempting to vindicate the view of form found in De Musica.

**Re-thinking the chronological apparatus of the Annals of Tigernach and the Chronicon Scotorum AD 1 – AD 656\***

*Henry Gough-Cooper, Independent Scholar\**

The chronicle known as the Annals of Tigernach survives as several fragments, the chronological apparatus of the first three of which will be considered, the lacuna from AD 359 to 487 being overlapped by the closely related Chronicon Scotorum. For their first five and a half centuries of the Christian era, these chronicles have a complex chronological apparatus. The principal component of this is a system of kalends+ferials (the number of the day of the week for the first of January in the year) denoting a new year. In addition, there are a series of annus mundi and AD synchronisms, as well as some other subsidiary chronological markers. Although the first two fragments of the Annals of Tigernach commence at AD 1 with the correct ferials, the system breaks down after AD 63. This paper examines the breakdown, and the evidence for the subsequent attempts by the compiler or compilers to effect a coherant chronological apparatus. Dr D. P. Mc Carthy’s ‘Chronological Synchronisation of the Irish Annals’ (2011) is used as a template for analysing the chronological apparatus of the chronicles. A table and appendices are available at: https://www.academia.edu/s/e5c5f47fa1

**Cultures of Play in Sir Gawain and the Green Knight and Lowery’s 2021 Film Adaptation**

*Matthew Bradley, QUB*

The release of a pen-and-paper “Fantasy Roleplaying Game” to promote David Lowery’s The Green Knight (2021) illuminates the ludic underpinnings of both the narrative of the film and that of its late medieval source. Where the “Crystemas gomen” which frames Sir Gawain and the Green Knight borrows from festive games popular during the fourteenth century, the numerous ‘episodes’ invented for Lowery’s adaptation mirror and subvert the conventions of side-quests or ‘encounters’ in modern roleplaying games. This paper examines how both the original poem and Lowery’s adaptation magnify the play experiences of their respective audiences to illustrate Gawain’s test of chivalric identity.

**Re-evaluating the chronologies of Dunadd and Dunollie: A composite kernel density estimate approach\***

*Dr Mark Hall and Dr R. Ó Riagáin, Bureau of Land Management/QUB\**

This presentation re-evaluates the artefactual and radiocarbon dating for the sites of Dunadd and Dunollie. Composite bootstrapped kernel density estimates (KDEs) are calculated by sampling the calibrated radiocarbon dates and artefact date ranges. The 95% Highest Density Interval (HDI) for Dunadd ranges from 284 BC to AD 1194, with a global mode at AD 638. For Dunollie, the 95% HDI ranges from AD 453 to 1243. The significance of these results will be discussed.

**William Marshal’s Gatehouse at Kilkenny Castle Revealed: Excavations 2019**

*Cóilín Ó Drisceoil, National Monuments Service, ROI*

Built by William Marshal in the early 13thcentury as the chief castle of his lordship of Leinster, Kilkenny Castle is one of Ireland’s foremost medieval monuments. Around half of what was originally built as a four-sided castle enclosure stands today, incorporated into later, largely Victorian, accretions. Most of the castle’s north wing was removed in the late seventeenth-century, whilst the entire east wing, with its gatehouse, was demolished around a century later. This has led to uncertainty about the overall plan form of the Marshal castle and its gatehouse. This paper will present the outcome of recent excavations, undertaken on behalf of the Office of Public Works, which revealed the form of its gatehouse, as well as sections of its adjoining curtain wall. The excavations present a radical new view of the development of the Marshal castle and the design of its great gatehouse.

**Digital Epigraphy and early medieval Irish inscriptions**

*Dr Nora White, NUI Maynooth*

In this paper I will present the work of two ongoing digital humanities projects, based in the Department of Early Irish at Maynooth University, which are bringing Irish epigraphy (in both ogham and Latin scripts) into the largely classics-dominated digital epigraphy field: OG(H)AM - Harnessing digital technologies to transform understanding of ogham writing, from the 4th century to the 21st (a collaboration with Glasgow University, co-funded by the IRC and AHRC) and EMILI – A Digital Corpus of Early Medieval Irish Latinate Inscriptions (funded by a RIA Nowlan Digitisation Grant 2021).

**Reading Vita sancti Comgalli abbatis de Bennchor**

*Carolyn McNamara, U. of Glasgow*

This paper will take a close look at the twelfth-century text Vita sancti Comgalli abbatis de Bennchor, discussing the potential context within which the Vita was written and considering the possible influence of the reforms of the twelfth century associated with Malachy. A suggestion for the Vita’s place of composition will be made, and major themes included in the life will be discussed. Particular interest will be paid to the use of a section from the Vita Columbae, which described a visit to King Bridei in Pictland, and the portrayal of the relationship between Comgall and Columba.

**Personifying Stonemasons in Ireland 1100 – 1699. – early-stage research using digital heritage methodologies to identifying individual work of stonemasons\***

*Gary Dempsey, ATU, Galway\**

Stonework contains a multiple of narratives from the lives of the occupants to the story of a how a building became a ruin. Deeper still is the story of the builders. They include stonemasons, quarriers, lay workers and those who transported it to sites where it was finished and set in place. A social economy of stonemasons is ingrained in every block. This paper will discuss how digital survey methods can be used to identify the work of individual masons, demonstrating how techniques evolved and schools or stonemason families emerged at the end of the medieval period in Ireland

**The Aggrandisement of Connor**

*Dr Russel Ó Riagáin, QUB*

This paper will explore the ways in which Connor, Co. Antrim, established itself as one of the pre-eminent episcopal ecclesiastic sites in northeast Ireland, deliberately referencing the title of de Paor's study of the same processes at Armagh. Connor is among the best-referenced early-medieval ecclesiastic sites in northern Ireland across the Irish annals, but it is in the Armagh-sponsored hagiographies of Patrick that Connor's rise at the expense of several other episcopal sites (e.g. Coleraine and Armoy) can be charted, as will be demonstrated, a process that occurred in parallel with the establishment of the Uí Chóelbad of Mag Line as the dominant political group in the same area.

**Parish Churches and Patronage in Late-Medieval Connor**

*Louise Moffett, QUB*

This paper will examine the forms of parish church patronage in the late medieval diocese of Connor. Discussions of church patronage in archaeology commonly explore the role of the local manorial lord as church patron, but this paper highlights that religious houses played a prominent role also. Taking Connor as a case-study, this paper considers the different forms of church patronage in the parish churches and chapels, and the involvement of religious houses and the Papacy. This research is part of a PhD investigating late medieval parish churches and their landscapes in the north of Ireland

**Feeding Carrickfergus During the Medieval Period**

*Judith Findlather, QUB*

The paper will discuss the research on livestock husbandry practices during the Medieval period at the urban garrison town of Carrickfergus which is currently being undertaken as part of a PhD at Queen’s University, Belfast.  Detailed in the paper will be the various aspects of research being undertaken which includes zooarchaeology, isotopic analysis on faunal remains and historical record and landscape/map research.  It is envisaged that this multi-proxied approach will shed light on the animal husbandry practices and human-animal interactions in the Medieval garrison town and the surrounding hinterlands.

**To the Ends of the Earth: Continental Pilgrim Itineraries to Saint Patrick’s Purgatory**

*Tara Shields, QUB*

Throughout the middle ages, the remote pilgrim site of Lough Derg in County Donegal drew pilgrims from across Europe. A number of surviving narrative accounts provide insight into the itineraries and experiences of these individuals as they travelled from their port of arrival (often Dublin) to Lough Derg. This paper examines these fascinating accounts, focusing not on visions and spiritual experience of the pilgrims once they arrived in the purgatory, but rather on their journeys there and back. This relatively neglected element of the pilgrim accounts, tracing the Irish towns and placenames pilgrims visited and the people they met will help to place Lough Derg in its wider social and economic context within Ireland. By highlighting variations in these itineraries, primary places of interest, and potential factors influencing each pilgrim’s choice of itinerary, this paper aims to illustrate how an exploration of these themes can inform our understanding of the significance of Saint Patrick’s Purgatory in late medieval Irish society.

**James Joyce's Engrvakon Saga**

*Mary Lawton, UCC*

James Joyce’s most complex work is Finnegans Wake. An initial reading instigates further journeys, exposing new strands to explore. One such strand is Joyce’s use of Old Norse-Icelandic myth in the Wake culminating in a hybrid Celtic/Icelandic saga. This paper moves through the textual environment Joyce generates, pinpointing the Nordic stories and poetry he recycles whilst examining his naming strategy in the text. An onomastic/etymological analysis reveals an autobiographical saga revolving around Stephen Dedalus, Joyce’s literary alter ego and protagonist in his earlier works. Surrounded by Danish and Old Norse terminology, Stephen emerges in his own Engrvakon saga.

**War, Peoplehood and the Making of England\***

*Prof Clare Downham, U. of Liverpool\**

The story of the English kingdom is often represented as a clash of cultures between Alfred the Great and his descendants against Scandinavian settlers. The case presented here is that integration and negotiation were more important in the making of England than warfare. It was only once the boundaries of the English kingdom were successfully expanded that there was growing intolerance to perceived enemies within, and more rigid use of ethnic labels was applied

**Accounts of the Battle of Clontarf in the Irish Manuscript Sources**

*Lenore Fischer, Independent Scholar*

Vaunted in the Cogadh as at once crowning act and nemesis of Brian's career, twelfth-century versions of the Battle of Clontarf valued it as recording the defeat of invading forces. Later in the Gaelic Resurgence the story lost appeal and is treated as a mere heroic tale or as part of Dál Cassian lore. Late sixteenth-century portrayals use Máel Sechlainn's presence or absence to align themselves politically. A late Munster version treating the story as an adventure tale outdid all others in popularity

**The periphery of the periphery. The meaning and function of the expression "in finibus Gallecie" in medieval chronicles and charters (9th-12th centuries)\***

*Francesco Renzi and Joanna Gomes, UP-IF and UCP-CEHR\**

The areas within today Galicia and Portugal have been considered by traditional historiography as the most peripherical regions of the Iberian Peninsula. The territorial delimitation of such regions was defined in the Middle Ages by expressions such as "in finibus Gallecie". By analyzing the meaning and function of this expression in chronicles and charters written between the 9th and 12th centuries, we will try to explain the contexts and variations in the usage of this expression and how it was connected to the proclamation of authority over a territory. Finally, we will show how "finibus Gallecie", is a multi-layered expression, whose exact meaning is variable through the centuries which does not necessarily coincide with the borders of the Late Antique province of Gallaecia neither with the borders of modern Galicia and northern Portugal.

**Breacadh" mar ghléas ordnáideach i bhfilíocht chlasaiceach na hÉireann**

*Philip Mac a'Ghoill, NUI Maynooth*

Le linn tréimhse na Nua-Ghaeilge Moiche (1200–1650), bhí ar fhilí gairmiúla oibriú thart ar na rialacha dochta a thagann le meadarachtaí na filíochta clasaicí. Is beag solúbthacht a bhí ann le hornáidíocht a dhéanamh, ach bhí breacadh ar na gléasanna ornáideacha ba choitianta - is é sin rím bhreise a bheith ann taobh istigh de rann nach mbeifí ag súil léi de réir na meadarachta. Sa chur i láthair seo, pléifear an t-idirdhealú doiléir idir locht agus ornáid i dtaca le rím bhreise, chomh maith le minicíocht agus cineálacha éagsúla den ghléas ornáideach seo. Díreofar ar shaothar thriúr filí a bhí gníomhach i dtuaisceart na tíre sa 16ú haois; Cú Choigcríche Ó Cléirigh (fl. 1546), Uilliam Óg Mac an Bhaird (†1579); agus Tadhg Dall Ó hUiginn (†1591).

**An Analysis of Authorship in the Würzburg Glosses; Computational Approaches**

*Adrian Doyle, NUI Galway*

Three scribal hands have been identified among the Old Irish Würzburg glosses using traditional linguistic and palaeographic methods. It is generally accepted that the majority of these glosses have been copied from earlier source material, in particular from the commentary of Pelagius. This hypothesised origin does not appear to be supported by modern computational techniques, however, which instead link authorship more closely to the three scribal hands. This paper will detail the textual analysis applied to samples from the Würzburg glosses. Linguistic anomalies particular to Old Irish will be discussed which could affect the application of such techniques to the language. Finally, the results of this author recognition experiment will be discussed in an attempt to understand the apparent divergence from traditional scholarship.

**The margrave, the devil and the Irishman: a new text concerning the Irish incluse Iohannes of Göttweig from a Wolfenbüttel manuscript**

*Dr Diarmuid Ó Riain, Independent Scholar*

My paper concerns a previously unknown text regarding the 11th-century Irish include Iohannes of Göttweig in Austria. It recently came to light during work cataloguing the medieval manuscripts at the Herzog August Library in Wolfenbüttel, Lower Saxony. The short untitled text is contained in the 15th-century Cod. Guelf. 322, a manuscript that once belonged to a nearby Benedictine monastery. It relates a vision said to have been experienced by Iohannes on the night a certain Marchio Engelbertus Carrentinorum died. This can be identified as the Carinthian count Engelbert I. of Spanheim, who died in 1096. The text sees the devil appear to Iohannes to lament how the sinful count’s timely taking of the habit had saved his soul. My paper will examine the transmission, dating and provenance of the text in addition to discussing the events depicted and their historical context. I will also consider how the text adds to our knowledge of Iohannes, an Irishman also known from two 12th-century hagiographical texts written in Austria and Bavaria.