



SAINT PATRICK

A.D. 493 - 1993

DAVID N. DUMVILLE

with T.M. CHARLES-EDWARDS · K.R. DARK · K.L. MAUND
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Saint Patrick A D 493 1993

Thomas O'Loughlin



Saint Patrick A D 493 1993:

A Saint Patrick D. N. Dumville, 1993-01-01 Commemorating the 1500th anniversary of his death this work discusses and reassesses sources on St Patrick illuminating the history of Ireland the end of Roman Britain and the missions of the early Church

Saint Patrick David N. Dumville, D. N. Dumville, 1999-04-29 Extremely scholarly and contains many important studies impossible to do justice to the depth of scholarship which is on display here BRITANNIA Anyone working on Britain and Ireland in the fifth century should pay close attention MEDIEVAL ARCHAEOLOGY A fascinating work which sheds light on a number of dark corners EARLY MEDIEVAL EUROPE St Patrick's place in Irish history is celebrated but is also the subject of intense controversy even as to his death Although the 1500th anniversary of that event was originally celebrated in 1961 there is every reason to think the death date of 461 unsustainable This collection of essays commemorates a different date 17 March 493 and takes stock of other difficult issues which require reassessment These include Patrick's own account of his career his impassioned apology *pro uita sua* and the later Irish sources which may not reveal much about Patrick but possibly contain material about Palladius sent from Rome in AD 431 as first bishop for Irish Christians the invention of two Patricks seems to belong at the latest to the 8th century and may be a reflex of a 7th century conflation of the careers of Palladius and Patrick The continuing mediaeval development of the legend and cult of St Patrick and a wide variety of other associated historical and literary historical issues are also explored

DAVID DUMVILLE is Professor of Palaeography and Cultural History University of Cambridge and Fellow of Girton College Slavery in the Late Antique World, 150 - 700 CE Chris L. de Wet, Maijastina Kahlos, Ville Vuolanto, 2022-02-17 Slavery in the Late Antique World 150 700 CE investigates the ideological moral cultural and symbolic aspects of slavery as well the living conditions of slaves in the Mediterranean basin and Europe during a period of profound transformation It focuses on socially marginal areas and individuals on an unprecedented scale Written by an international team of scholars the volume establishes that late ancient slavery is a complex and polymorphous phenomenon one that was conditioned by culture and geography Rejecting preconceived ideas about slavery as static and without regional variation it offers focused case studies spanning the late ancient period They provide in depth analyses of authors and works and consider a range of factors relevant to the practice of slavery in specific geographical locations Using comparative and methodologically innovative approaches this book revisits and questions established assumptions about late ancient slavery It also enables fresh insights into one of humanity's most tragic institutions Evidence of Arthur Flint F. Johnson, 2014-02-07 Making use of the methodology developed in his *Origins of*

Arthurian Romances McFarland 2012 the author explores the question of King Arthur's existence in several original approaches to the subject Examining the extant literature and other evidence the author searches for the truth of the who when and where of King Arthur These explorations are grouped into historicity geography and the years in which he flourished The conclusion is that Arthur was indeed an historical entity and the author places him in a specific area and

narrows the time frame of his period of activity **Saint Patrick** Thomas O'Loughlin, 2014-02-20 The only true apostle of Ireland who more or less converted the country the single handed or A Christian bishop from the embattled edge of a crumbling empire All that can really be known of Patrick comes from his authentic writings the Confession and the Epistola Address to the Soldiers of Coroticus Thomas O Loughlin s engaging yet scholarly reflections on these fifth century texts lead us into a greater understanding of the mind of Patrick the man believer and missionary **Clonmacnois - the Church and Lands of St. Ciar'an** Annette Kehnel, 1997 Clonmacnois was one of the main ecclesiastical centres in early Christian Ireland Yet no comprehensive work has hitherto been published which examines its history as an institution of religious social and economic life This book undertakes a detailed analysis of Clonmacnois before and during the age of reform and assesses possible reasons for its subsequent decline as an ecclesiastical centre It traces the history of the former lay ecclesiastical aristocracy down to the later Middle Ages and using previously neglected evidence surviving in seventeenth century transcripts sets out to reconstruct the extent of the former monastic lands **Saints' Cults in the Celtic World** Steven Boardman, John Reuben Davies, Eila Williamson, 2009 Saints cults flourished in the medieval world and the phenomenon is examined here in a series of studies The way in which saints cults operated across and beyond political ethnic and linguistic boundaries in the medieval British Isles and Ireland from the sixth to the sixteenth centuries is the subject of this book In a series of case studies the contributions highlight the factors that allowed particular cults to prosper in or that made them relevant to a variety of cultural contexts The collection has a particular emphasis on northern Britain and the role of devotional interests in connecting or shaping a number of polities and cultural identities Pictish Scottish Northumbrian Irish Welsh and English in a world of fluid political and territorial boundaries Although the bulk of the studies are concerned with the significance of cults in the insular context many of the articles also touch on the development of pan European devotions such as the cults of St Brendan The Three Kings or St George Contributors James E Fraser Thomas Owen Clancy Fiona Edmonds John Reuben Davies Karen Jankulak Sally Crumplin Joanna Huntington Steve Boardman Eila Williamson Jonathan Wooding **Transcending Mission** Michael W Stroope, 2017-03-16 Today the language of mission is in disarray Where do the language and idea of mission come from Do they truly have precedence in the early centuries of the church Michael Stroope investigates these questions and shows how the language of mission is a modern phenomenon that shaped a grand narrative of mission He then offers a way forward Prologue Acknowledgements Introduction the enigma of mission Part 1 Justifying mission 1 Partisans and apologists 2 Reading Scripture as mission 3 Presenting history as mission 4 Rhetoric and trope Part 2 Innovating mission 5 Holy conquest 6 Latin occupation 7 Mission vow 8 Ignatian mission Part 3 Revising mission 9 Protestant reception 10 Missionary problems Epilogue towards pilgrim witness Works cited **Discovering Saint Patrick** Thomas O'Loughlin, 2005 The search for the real Saint Patrick has puzzled and intrigued scholars for centuries This new study asks How much can we really know about the life and times of Patrick Why and how was the Patrick myth built up in

the seventh century and what was its influence on the development of Irish Catholicism Motivation Roma Felix Éamonn Ó Carragáin, Carol L. Neuman de Vegvar, 2007 After the Roman empire fell medieval Europe continued to be fascinated by Rome itself the Chief of Cities once the centre of the empire including its history its buildings and above all its early Christian martyrs and the papacy central to the western Latin church This book explores ways in which the city itself was preserved envisioned and transformed not only by its residents but also by the many pilgrims who flocked to Rome and by northern European cultures in particular the Irish and English who imagined and imitated the city as they understood it The Saints' Lives of Jocelin of Furness Helen Birkett, 2010 First comprehensive study of four important medieval saints lives setting them in their political and ecclesiastical context Jocelin of Furness fl 1175x1214 the Cistercian hagiographer composed four substantial and significant saints lives varying widely in both subject and patron they offer a rich corpus of medieval hagiographical writing Jocelin's Vita S Patricii and Vita S Kentegerni provide updated versions of each saint's legend and are carefully adapted to reflect the interests of their respective patrons in Ireland and Scotland The Vita S Helenae was probably commissioned by a female community in England it represents an idealized narrative mirror of its early thirteenth century context In contrast the Vita S Waldevi was written to promote the formal canonization of a new saint Waltheof d 1159 abbot of the Cistercian house of Melrose in the Scottish borders This is the first full length study of the Lives It combines detailed analyses of the composition of the texts with study of their patronage audiences and contemporary contexts and it provides new insights into Jocelin's works and the writing of hagiography in the period Dr HELEN BIRKETT is Lecturer in Medieval History University of Exeter *Rhetoric in the Rest of the West* Shane Borrowman, Marcia Kmetz, Robert L. Lively, 2010-04-16 While the study of the history of rhetoric has expanded to include an ever growing range of rhetorical traditions lesser known figures and under and un studied texts it has continued to exist in the hermetically sealed binary of West and Rest Rhetorical scholars have begun uncovering the many marginalized rhetorical traditions silenced by the homogenous nature of our histories themselves reading and writing new histories of the rhetorical tradition through frames from gender to geography Despite these substantial challenges to the traditionally received history of rhetoric many voices are still silenced and many spaces are still excluded voices speaking within the spaces of the less than monolithic West itself This silencing and excluding continues perhaps because of assumptions that no texts exist from these marginalized voices or that substantial rhetorical activity was not conducted in these marginalized spaces regardless of already extant evidence of rhetorical activity as diverse as rural civic ethos in Classical Greece and Etruscan influences on Roman rhetoric or long standing passive knowledge of scholarly activity in Medieval Andalusia and Ireland Rhetoric in the Rest of the West attempts to expand the conversation in those gaps in the history of rhetoric by examining the traditions that lost the cultural competition and have been shrouded in the shadow of the rhetorical tradition **Hengest, Gwrtheyrn and the Chronology of Post-Roman Britain** Flint F. Johnson, 2014-02-18 In this book the author makes use of the methodology

he developed in *Origins of Arthurian Romances* McFarland 2012 in order to reevaluate the post Roman history of Britain He begins by delving into the historical contexts of the key traditional players of the fifth century Hengest and Gwrtheyrn A better understanding of these two characters allows for a reexamination of the persons and events of the fifth sixth and seventh centuries The text that follows entirely realigns how those centuries can be seen from a chronological as well as a military and political standpoint The fifth century was not a time of British and Germanic fragmentation as they separated from Rome but one of slow integration and the formation of kingships that were a result of the economic realities of surviving without the dying giant

Who was Saint Patrick? E. A. Thompson, 1999 Those who want to know what manner of man Patrick was something about the Roman world in which he originated and the problems he faced among the Irish will find this book helpful and satisfactory Patrick is allowed to emerge from his own accounts And what an impressive figure he was

TABLET Thompson has presented Patrician scholars with some intriguing new hypotheses in a field where hypotheses abound These have the virtue of relying solely on the only reliable source bearing on Patrick namely his own writings

HISTORY Everyone knows of St Patrick but what do we know about him Simply that it was he who converted the Irish to Christianity The strange fact is that for two hundred years or so after his death although his name was remembered with respect everything else about him was forgotten E A Thompson pieces together the story of his life drawing his evidence from the only real clues that exist Patrick's own writings not from the later Lives He reveals him as coming from a well to do nominally Christian family in Britain being captured by Irish raiders and forced into slavery in Co Mayo converting to a most earnest Christianity and eventually escaping from Ireland to the fulfilment of his calling As a bishop he is shown to have been a man of profound originality and his writings his Confession and his Letter to Coroticus further display his character It is no surprise that a host of legends became attached to his name and the biography is completed with a look at some of those early legends

A History of Christianity in Wales David Ceri Jones, Barry J. Lewis, Madeleine Gray, D. Denis Morgan, 2022-02-01 Balanced coverage of whole history of Christianity in Wales paying as much attention to earlier periods as the better known later ones A contemporary view of the subject incorporating the latest scholarly research in an accessible and readable form Guides to further reading specifically aimed at navigating students and others through what they should read after this book

Being Pagan, Being Christian in Late Antiquity and Early Middle Ages Katja Ritari, Jan R. Stenger, William Van Andringa, 2023-12-28 What does it mean to identify oneself as pagan or Christian in Late Antiquity and the Early Middle Ages How are religious identities constructed negotiated and represented in oral and written discourse How is identity performed in rituals how is it visible in material remains Antiquity and the Middle Ages are usually regarded as two separate fields of scholarship However the period between the fourth and tenth centuries remains a time of transformations in which the process of religious change and identity building reached beyond the chronological boundary and the Roman the Christian and the barbarian traditions were merged in multiple ways Being Pagan Being Christian in Late

Antiquity and Early Middle Ages brings together researchers from various fields including archaeology history classical studies and theology to enhance discussion of this period of change as one continuum across the artificial borders of the different scholarly disciplines With new archaeological data and contributions from scholars specializing on both textual and material remains these different fields of study shed light on how religious identities of the people of the past are defined and identified The contributions reassess the interplay of diversity and homogenising tendencies in a shifting religious landscape Beyond the diversity of traditions this book highlights the growing capacity of Christianity to hold together under its control the different dimensions identity cultural ethical and emotional of individual and collective religious experience **The**

Emergence of Monasticism Marilyn Dunn,2008-06-09 The Emergence of Monasticism offers a new approach to the subject placing its development against the dynamic of both social and religious change First study in any language to cover the formative period of medieval monasticism Gives particular attention to the contribution of women to ascetic and monastic life

The New Cambridge Medieval History: Volume 1, C.500-c.700 Paul Fouracre,Rosamond McKitterick,David Abulafia,1995 Sample Text **The Anglo-Saxon World** Nicholas J. Higham,M. J. Ryan,2013-06-25 Presents the Anglo Saxon period of English history from the fifth century up to the late eleventh century covering such events as the spread of Christianity the invasions of the Vikings the composition of Beowulf and the Battle of Hastings **St Samson of Dol and the Earliest History of Brittany, Cornwall and Wales** Lynette Olson,2017 New essays shed light on the mysterious St Samson of Dol and his Vita

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fig 9 5 b with the current source replaced by an open circuit applying ohm's law $i_1 = 5$ a since i_1 and i_1 have the same
defined direction in fig 9 5 a and b the current i_1 is the sum of

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