

## IRELAND

RESEARCH ON HIBERNO-LATIN:  
PROGRAMMATIC WORK ONGOING IN IRELAND

Since Ireland's last report, in *ALMA* 61 (2003), pp. 322–325, concerning *Scriptores Celtigenae*, a further major work has appeared in that series of previously unpublished (or hitherto inadequately edited) Medieval Latin texts. The series is issued by Brepols as a subdivision of their famous *Corpus Christianorum*, and is distributed between the *Series Latina* (CCSL) and the *Continuatio Mediaevalis* (CCCM) sections of that library. The new volume (the fifth) came out in 2003, and is Jean Rittmueller's edition of the *Liber Questionum in Euangeliis* (CCSL 108F); in Michael Lapidge and Richard Sharpe's definitive *Bibliography of Celtic-Latin Literature 400–1200* (Dublin, 1985) this is text no. 764. *LQE* is a comprehensive reference commentary on St Matthew's Gospel, intended for ecclesiastics in the writing, teaching, and preaching professions. Its anonymous Irish redactor gathered together all the relevant patristic and native material available, adding to and adapting much of a still largely unpublished commentary on Matthew by the Hiberno-Latin writer Frigulus (*fl. ca. 700*; Anthony Forte's full edition of the latter work – *Bibliography* no. 645 – is due to appear as the next volume in the *Scriptores Celtigenae* series). Although *LQE*'s origins are in Ireland (and one Irish fragment still survives), its manuscript families also include witnesses from England and the Continent. Not only is *LQE* a typical product of the early Irish church, but its considerable length, the variety of its sources, and its influence on later writers reveal the work to be arguably central to the entire early medieval Gospel commentary tradition. In addition to exegetes in England, the Carolingian writers Haimo of Auxerre (*ob. 853*), Rhabanus Maurus of Fulda (780–865), and especially Paschasius Radbertus of Corbie (*ob. ca. 865*) adapted it for their own works on Matthew. Rittmueller's edition contains a long introduction that traces the compilation of *LQE* itself back to about the year 725, and very likely to the stellar monastic establishment of Bangor in the north-east of Ireland.

The *Scriptores Celtigenae* series is conducted, in collaboration with the Irish Biblical Association, under the auspices of the Royal Irish Academy's Dictionary of Medieval Latin from Celtic Sources (DMLCS) project. That project's main role, however, is to play its part as one of the family of over a dozen territorially-defined enterprises that, together, are attempting in mosaic-like fashion to provide lexicographical coverage of the Latin of the whole of Western Europe in the Middle Ages, and so constitute "a new Du Cange". (Other well-known projects in this family include, of course, the *Mittellateinisches Wörterbuch*, the *Glossarium til Medeltidslatinet i Sverige*, the *Latinitatis Medii Aevi Lexicon Bohemorum*, and so on.) In *ALMA* 59 (2001), pp. 316–321, the programme of work of DMLCS was spelled out in a semi-schematic fashion; attention was drawn to the fact that the compilation of an authoritative, documented dictionary of the Latin written in Celtic-speaking areas (as well as by Celts abroad) was only one of the Dublin

venture's principal objectives. The other principal objective, underpinning the first, was the construction and maintenance of a marked-up (and therefore searchable) electronic library of the full texts in question. (It is planned that this library will ultimately be combined with an electronic version of the Dictionary, for publication as an "Intelligent Compendium" of Celtic Latinity.)

Since the 2001 report, significant progress has been made towards both objectives. On the lexicographical front, 2005 saw the publication by Brepols of the first constituent element of the DMLCS Dictionary itself: *The Non-Classical Lexicon of Celtic Latinity* (NCLCL; first volume, letters A to H), by Jane Power and the present writer, offered a detailed description, in standard lexicographical form, of the etymology, meaning and usage of thousands of words found in the project's electronic text-library that were absent altogether from the *Oxford Latin Dictionary*, having been coined after the Classical period covered by that great work. NCLCL also embodied a comprehensive register of words that were found in standard Latin but that appeared, in texts of Celtic provenance, in orthographies or forms that could not be accounted for by mainstream European developments in Medieval Latin. This non-Classical module of the Dictionary will be completed with a second volume, covering the letters I to Z; the pair of us responsible for compiling it expect it to take about another six team-years, and it will contain a CD-based enhancement for the whole alphabet, letters A to Z, quoting examples *in extenso*.

As regards the second principal objective of DMLCS, in the summer of 2007 Brepols placed ACLL-1.1 on line. This was a revised version of the first, preliminary edition of the Royal Irish Academy's *Archive of Celtic-Latin Literature*, which had initially been published on CD-rom as long ago as 1994. As befitted a database designed to encapsulate what was most distinctive in Celtic-Latin literature, the texts in ACLL-1 had been largely chosen for their embodiment of that difference. But it has increasingly become apparent that Celtic authors of Latin in the period from the fourth century to the fourteenth also contributed to mainstream European Latin culture in ways for which they have not hitherto been accorded sufficient credit. Accordingly, Brepols have now begun to issue a second, developed edition of the *Archive* (ACLL-2), compiled by Angela Malthouse and the present writer, to provide searchable access to Celtic-Latin material that went on to make its mark across Western Europe. The additional works will be placed on line cumulatively in three annual phases, of which the first (ACLL-2.1) will have appeared by the time the present report goes to press. Each phase contributes some hundreds of thousands of words of new continuous text while retaining all of the material from the revised first edition. Key theological writings appearing for the first time in this context are the complete Pauline commentaries of the heresiarch Pelagius, Eriugena's weighty contribution to controversies concerning predestination, and much of the influential output of Abelard; while work that profoundly influenced British national historiography is represented by Geoffrey of Monmouth's *Historia regum Britanniae*, and by further books from Gerald of Wales. At the same time, other categories already opened in ACLL-1 are filled out with further Saints' lives, grammatical treatises, annals and legal *acta*, and the remaining two books of Eriugena's *Periphyseon*. As before, the texts' electronic mark-up and interface is designed to enable users to search them in multi-dimensional ways that suit the individual's research requirements, while Brepols' new Cross-Database Search Tool

also allows them to be interrogated in tandem with the CTLO and MGH corpora. As the initiative's advertising publicity states, "methodology and content thus now combine to integrate ACLL fully into the digital portfolio available to scholars of the written heritage of a thousand years of Western European history".

Because of an unhealthy, utilitarian trend affecting the anglophone world in general, the study of Medieval Latin in Ireland, while never strong in the country's universities, has over the past few decades been suppressed almost to nothing. Of the two established teaching posts in the discipline, one in Northern Ireland and one (a Chair) in the South (the Republic), both had seemingly irrevocably disappeared by the turn of the millennium. (Indeed, Queen's University Belfast, the premier institution in the North, has even abolished its department of Classics). This means that any research or publishing that now takes place tends to be conducted either under the auspices of DMLCS, or by individuals whose institutional affiliation is to some other discipline (such as Medieval History or, most notably, Celtic Studies – though aspects of both of these disciplines are themselves under severe threat), or else as part of one of the big, limited-term, inter-institutional, interdisciplinary research programmes that have recently come to the fore in Ireland. (The latter phenomenon is something of a paradox, since State funding for such ventures in the Humanities has, however belatedly, been prompted by a recognition of the glaring disparity with the much more generous provision for applied science, precisely the area in contrast with which Humanities ventures were until very recently scorned, even at semi-official level, as being useless.) One such programme is based in the Galway campus of the National University of Ireland (NUI-G), and is headed up by Professor Dáibhí Ó Cróinín; entitled Foundations of Irish Culture AD 600-850, it embodies several projects of which the one most relevant for our purposes is called Irish Scientific Texts in Latin, AD 600-850. The goal of this enterprise is to "survey the evidence of scientific learning as it was acquired and disseminated by the Irish" during the period in question. Beginning with detailed palaeographical and codicological studies of the available manuscripts, an attempt is being made to establish the textual traditions relevant to the disciplines included in the Quadrivium (arithmetic, geometry, astronomy, and music). Particular emphasis is being placed on texts related to the Computus, since Insular computists were clearly key innovators in the science of reckoning time. It is likely that critical editions of at least some of the corpus of relevant Hiberno-Latin texts will find a home in the *Scriptores Celtigenae* series referred to above. In more general terms, the Foundations programme as a whole is designed to define the range of texts available to Irish scholars in the early Middle Ages, and to appreciate the innovations in written culture developed by Insular scribes. The results, to be published in print and on the Web, are expected to take the form of a *Catalogue* of manuscripts, and a preliminary list of *Books Known to the Irish*. Progress on all the Galway-based operations may be tracked by monitoring the website "[www.foundationsirishculture.ie](http://www.foundationsirishculture.ie)".

At University College Cork (UCC), the southernmost campus of the National University, two longer-term, but still interdisciplinary, projects are afoot. One of these is called Renaissance Latin Texts of Ireland (RLTI), and is operated by the Centre for Neo-Latin Studies; despite the name, however, the work being done there is entirely relevant to scholars of Medieval Latin. The point is that DMLCS, for its part, has always concen-

trated on the period 400-1200 A.D. as the “high Celtic” era (effectively, from when Roman rule ceased in Britain until when Norman control was firmly established over the Insular Celts); but, while academically coherent, the reason for the imposition of these chronological boundaries was really that of manageability – with fewer than two full-time staff equivalents, the project had to set limits to its scope somewhere. However, Latin did not cease to be written in Ireland when the Norman overlordship was established; indeed, in respect of some genres (annals and charters, for example) it only then came into its own. What, then, was to be done concerning this later period?

As far as text-publication and the establishment of an archive of Latin writings were concerned, RLTI was established in 1999 with the intention of complementing the ACLL and Scriptorum Celtigenae strands of DMLCS by treating Hiberno-Latin texts that were too recent to be included in the domain of the existing project. By now the Cork venture has blossomed into a productive enterprise with publication streams of its own. A parallel relationship with Brepols has been established, and in early 2007 a resulting new international series, *Officina Neolatina: Selected Writings from the Neo-Latin World*, was announced. As the name suggests, for the time being the material being concentrated on derives from a later flowering of Hiberno-Latinity, namely that catalysed by the Counter-Reformation; however, in Ireland the end of the Middle Ages is notoriously difficult to define (indeed, much of the core of thoroughly medieval Hiberno-Latinity – in particular the hagiographical material – has only been transmitted to us in works that were compiled as late as the seventeenth century by exiled Irishmen, precisely because they wished to identify themselves culturally with the past that that material represented and described); and in any case RLTI was planned ultimately to “close the gap” with DMLCS by working backwards towards the latter project’s period, eventually covering such authors as Peter of Ireland (*fl.* 1239-1265), the teacher of Aquinas. In the meantime, Dr Jason Harris has taken responsibility for compiling a *Finding List* of Hiberno-Latin authors from the later florescence, which as of October 2007 identified three hundred and six distinct individuals; this is continuing to be built up, but progress may be tracked, since the *List* is on line at “<http://www.ucc.ie/acad/classics/CNLS/area.html>”. A *Handbook*, combining extensive bibliographical and philological research with historical contextualization of the texts, is being prepared; while text-editions forthcoming include Richard Stanihurst *De rebus in Hibernia gestis* (ed. John Barry), O’Sullivan Beare’s *Zoilomastix* (ed. Dennis O’Sullivan) and *Tenebriomastix* (ed. David Caulfield), Stephen White’s *Apologia pro innocentibus Ibernis* (ed. Jason Harris), and Dermot O’Meara’s *Ormonius* (ed. Keith Sidwell, the project’s Director). Meanwhile, the other Cork-based project mentioned above, namely CELT (for “Corpus of ELectronic Texts”), has captured for presentation on the Web some few medieval Hiberno-Latin works, including important representatives of the Annals genre (see above). A listing may be found at “<http://www.ucc.ie/celt/latpage.html>” (it should be pointed out that CELT’s main interest is in the electronic capturing of texts in the languages of Ireland other than Latin, the latter being effectively covered by ACLL and RLTI; so its holdings in the Irish language are an order of magnitude more significant than what will be found at the URL just cited).

The largest campus in Ireland is University College Dublin (UCD). Here the interdisciplinary research centre relevant to our interests is the Mícheál Ó Cléirigh Institute

for the Study of Irish History and Civilisation. This was founded in 2000 as part of the UCD-OFM (Order of Friars Minor) Partnership, which also initiated the transfer of part of the priceless Irish Franciscan archive to UCD. Developments within the Institute, which is directed by Dr John McCafferty, may be tracked at “<http://www.ucd.ie/mocleirigh/index.htm>”; it supports researchers in their pursuit of major projects and theses, and promotes Irish studies among academics and the public through conferences, seminars and publications. In doing so, it consciously echoes the work of learned Irish Franciscans – the eponymous historian Mícheál Ó Cléirigh among them – who, in the seventeenth century when the majority Irish church was labouring under the Penal Laws, organized while based in exile in Leuven, Prague and Rome the compilation of a full written picture of the island’s history, religion and culture from an Irish Catholic perspective. While pursuing this goal, the famous “Four Masters” operated primarily out of St Anthony’s College in Leuven. (The year 2007 has marked the four-hundredth anniversary of that College’s foundation, and has seen a full programme of academically-based celebrations both in Ireland and in Flanders as a result). If such a centre of interest sounds rather late to engage the attention of modern Medievalists, it should be pointed out that our ability to look further back into Irish history largely depends upon the fact of its having been principally this seventeenth-century band of impassioned, scholarly antiquarians who (as was mentioned above) collected, transcribed, and transmitted the relevant earlier material down to our time. In fact, by preserving and transmitting Irish learning from within a Continental centre, the Franciscans concerned were, in their turn, replicating what Columbanus and the other monastic *peregrini* from their homeland had been doing almost exactly a thousand years earlier.

In terms of the modern Institute’s primary research output, topics being worked upon that are of relevance from the Medieval Latin point of view include a lexicon of medieval Irish learning (analysing Irish-language and Hiberno-Latin terms relating to writing, the construction of manuscripts, chronology, history, discourse, thought and mnemonic aids, and attempting to relate these terms to the material culture of medieval Ireland); the secular patronage of ecclesiastical sites in Ireland between 1169 and 1230 (concentrating in particular on the impact of the arrival of the Anglo-Normans on the Irish church through altered patterns of patronage and piety and the endowment of new religious houses); and, in UCD’s closely affiliated School of History and Archives, the Eusebian Canon Tables (examining how this schematic Gospel concordance, compiled in the fourth century in Caesarea, was received in Ireland and Britain in the early medieval period, and what part it played in the subsequent tradition of Insular Gospel commentary). However, from the perspective of programmatic publishing relevant to Medieval Latin studies, perhaps the most promising activity of the Mícheál Ó Cléirigh Institute is the series of annual seminars conducted under the title *Lives and Afterlives*. These generally take as their theme one of the saintly figures of early medieval Irish hagiography (which is one of the most distinctive genres within Hiberno-Latin literature of the period, as well as featuring prominently in the contemporary vernacular output), and focus upon that figure from as many angles as possible, leading to a planned series of conference proceedings. The first of these, *Sacred Narrative: Muirchú’s Life of Patrick* (ed. Edel Bhreathnach, Damian Bracken and Elva Johnston) is due to appear shortly from Boydell (Woodbridge); it presents a collaborative analysis of the key Hiberno-Latin text in question,

namely Lapidge and Sharpe *Bibliography* no. 303, a *Vita S. Patricii* written ca. 690 by the clergyman Muirchú moccu Maithéni. This text shows the author artfully harnessing the figure of Ireland's fifth-century national apostle to the – ultimately successful – project of having Armagh recognized as the primatial see of all Ireland, and as the Insular manifestation of Rome.

A striking feature of the original *Sacred Narrative* conference, which took place in April 2004, was the fact that, since all the participants were discussing a single text, everyone present was in possession of a copy of the same green-covered volume. This was *The Patrician Texts in the Book of Armagh*, containing Ludwig Bieler's definitive edition and English translation of Muirchú's work along with the other writings indicated in the title. The publication was issued by the Dublin Institute for Advanced Studies (DIAS) in 1979, and it is mentioned explicitly here because the series in which it appeared, namely *Scriptores Latini Hiberniae*, is still current at the DIAS School of Celtic Studies: editions and translations of the Latin lives of Irish saints in the so-called *Collectio Dublinensis* (Lapidge and Sharpe *Bibliography* nos 470-500, from the fourteenth-century MSS Dublin, Marsh's Library Z3.1.5 and Trinity College 175), of the anonymous late-seventh-century *Liber de ordine creaturarum* (*Bibliography* no. 342), and of the outstanding final part of Eriugena's *Periphyseon* (*Bibliography* no. 700) are all expected to appear in the relatively near future. Progress can be monitored by following the appropriate links from "<http://www.celt.dias.ie/publications/cat/>".

Other institutions in Ireland are likewise doing profoundly valuable work on the Middle Ages in ways that, tangentially at least, will be important to those working on Medieval Latin. Thus Trinity College Dublin (by far the most venerable university in the island, having been founded by Queen Elizabeth I in 1592 to catalyse a hoped-for Protestant Reformation among the Irish) has an interdisciplinary Centre for Medieval and Renaissance Studies, and NUI-M, the Maynooth campus of the National University (originating in the late-eighteenth-century Catholic national seminary but now, like Trinity, a secular establishment), has a Medieval and Renaissance Forum. Furthermore, all of the institutions mentioned (together with others) are beginning, in almost every possible combination – and again on the applied science model – to establish further collaborative enterprises between them. It should be pointed out that many of these have to do with the digitization (for conservation, ease of access, and primary research purposes) of key medieval manuscripts of Irish origin, many of them Latin. But the academic focus there is primarily palaeographical and codicological. The efforts described in the present essay are simply the ones that are already delivering (or are on the point of delivering), in a systematic way, a sustained programme of publication that will be of interest specifically to the world of Medieval Latin philological studies, and thus (it may be hoped) to the readers of *ALMA*.

Anthony HARVEY  
 Royal Irish Academy  
 e-mail DMLCS@ria.ie  
<http://journals.eecs.qub.ac.uk/dmlcs>