
Abstracts of Papers

ICM 2018

Matty Adams (University College Cork)

Monkey See, Monkey Do: Female Violence, the Gaze, and Social Discipline in *Beowulf* and *Judith*

This paper explores how the narrative manipulation of the gaze influences the representation of female physical superiority within the heroic poems *Beowulf* and *Judith*. In Old English literature, male violence against women is often publicly portrayed, with the female body coercively displayed as a spectacle for pleasurable consumption and as patriarchal affirmation. Conversely, these texts portray female violence against men as occurring in the shadows: it is hearsay, a narrative passed on but never directly witnessed. This common lack of visual access tacitly eclipses female physical dominance as an ontological possibility within certain domains of cultural intelligibility. I argue that this distancing between female physical dominance and the authenticity and imitative potential of visual access perpetuates gendered hierarchies. Gendered behaviour is imitative, and by obscuring representations of female physical superiority over men, the possibility of female dominance being publicly repeated or accepted is reduced within these texts.

Grzegorz Bartusik (University of Silesia in Katowice, Poland; Silesian University of Technology in Gliwice, Poland)

***Himna smiðr* — The Ancient Hebrew Conceptual Metaphor GOD IS THE MAKER OF HEAVEN in the Old Norse-Icelandic Language and Literature as a Marker of Christianization in Iceland**

According to the cognitive theory of language, language is isomorphic to mentality. A conceptual metaphor may be perceived as the smallest element in a conceptual world, the smallest meaningful unit of mentality inherent in language. When mentality in a given society shifts, it is expressed in its cognitive composition — that is, by the presence of cognitive structures typical of foreign culture and their dissemination in the indigenous conceptual system. In the case of mediaeval Scandinavia undergoing Christianization and Europeanization in the 11th and 12th centuries, we can observe this phenomenon in the colliding and coexisting languages and literatures, Old Norse-Icelandic and Latin, which were percolating, mixing, and combining. Christian and Latin metaphors and more complex cognitive structures were gradually assimilated and integrated into Old Norse-Icelandic. In my paper, I analyse the adaptation, integration and dissemination of the ancient Hebrew conceptual metaphor GOD IS THE MAKER OF HEAVEN in the Old Norse-Icelandic language and literature, exploring the civilizing process of Christianization on a linguistic micro-scale.

Jaqueline Bemmer (University of Vienna)

Concealed Defects in Cattle as Consideration of a Contract

This paper takes a look at cattle given as consideration of a contract; and at concealed defects in the animal, inherent or contagious, that reduce its value and give rise to an action for damages, to be brought during the limitation period of nine months. The subject matter is discussed in MS Rawl. B. 506: *CIH* i 154.11-155.5, *CIH* i 166.19-21 (referring to diseases and the “cattle-pen of sickness”), MS H. 3.18: *CIH* iii 674.37-675.17 (detailing cow-defects, ed./trans. Kelly), and *CIH* 796.13-21 considering the issue of a cow claimed to be in calf, but later found not to be, with further commentary on this issue at *CIH* iii 838.4-22, 839.8-842.5 and 853.5-24.

Alexandra Bergholm (University of Helsinki)

Thou Shalt Not Weep? Reconsidering Ritual Lamentation in the Penitentials

It has often been noted that some of the earliest references to ritual lamentation in Irish sources are found in the penitentials. In previous scholarship, these texts have commonly been interpreted as evidence of the active attempts of the Church to censor 'pagan' practices among the laity, thus assuming that such regulations were primarily used as a means of social control. This paper examines the wider theological and intellectual context of these texts, focusing in particular on the influence of the Old Testament on early Irish ecclesiastical writing. It will be argued that the demonstrable preoccupation of these sources with issues such as ritual purity and proper religious observance suggests that the stipulations pertaining to lamentation were not solely intended to regulate lay behaviour. In this connection, a closer analysis of one of the texts, *Canones hibernenses*, will also be offered.

Tom Birkett (University College Cork)

Map Norse: The Role of Community Collection in Mapping Norse and Viking Cultures

The Viking Age saw Norse peoples raid, trade and settle across a vast area stretching from Greenland to the Caspian Sea. To chart the legacy of the Norse expansion, and the way that different cultures and traditions respond to this shared history, requires new methods of data collection and collaboration. This paper draws on the findings of the World-Tree Project at UCC to discuss the role that community collection — a form of public engagement in which individuals and organisations collaborate in the creation of resources — can play in attempts to map the activities of the Vikings, and understand the continued impact of Norse and Viking cultures on identity formation, tourism and popular culture.

Gill Boazman (University College Cork)

Faughart Lower and Cabinteely: Kin-group Cemeteries and Christianisation in Early Medieval Ireland

A loose grouping of recent excavations challenges the previous perception of a dichotomy of ringforts and ecclesiastical sites dominating Irish early medieval settlement evidence. These multiple-burial enclosed cemeteries had minimal settlement evidence but no Christian material culture. Radiocarbon dating of the two cemeteries that are the focus of this paper indicates that the abandonment of ancestral cemeteries for churchyard burial was not a chronologically uniform process and that familial and church burial areas may have been in use contemporaneously. This suggests that these burial places may have played a considerable role in mediating Christianity at both individual and group levels.

Myra Booth-Cockcroft (University of Glasgow)

Considering the Manuscript Context of 'Myrddin' Poetry in Llyfr Coch Hergest

The ordering of texts in Llyfr Coch Hergest is almost perfectly split into prose and poetry, with the exception of the two prophetic poems *Cyfoesi Myrddin a Gwenddydd ei Chwaer* and *Gwasgargerdd Myrddin yn ei Fedd*, which appear nestled together amongst the prose texts. This anomaly raises several questions: why were these poems separated from the other poetic material in the manuscript? How do they fit in with the texts surrounding them? Were they intended to be interpreted differently from other prophetic poems in the

manuscript? This paper will explore possible answers to these questions, considering issues of manuscript context, and of patron and scribal agency, in the manuscript's construction.

Rebecca Boyd (Independent Researcher)

Locations and Interactions: Placing Homes within Ireland's Viking Towns

My previous work has examined how Ireland's Viking-Age urban households used their architecture to create a sense of privacy and belonging within the home. Simultaneously, these private spaces engaged with a rapidly evolving urban environment, creating the Hiberno-Scandinavian urban identity. This dynamic new identity encompassed varying scales of belonging and articulated its investments in social networks through its urban environment. Here I explore three points to deepen our understanding of that identity.

1. Where did people interact with each other in the Viking town?
2. Were urban and rural settlements the same or different?
3. The towns replicate an urban infrastructure — but can we also presume that the same cultural values and interactions occurred in Dublin, Waterford and Cork?

Jody Buckley-Coogan (Queen's University Belfast)

The Language of the Glosses and Commentaries Written by Hand I in the TCD 1316 (H.2.15a) Copy of *Cáin Lánamna*.

TCD 1316 (H.2.15a) contains the only complete copy of *Cáin Lánamna* 'The Law of Couples', the seventh tract of the *Senchas Már* (at pp. 53a4-59b14). In her edition, Charlene Eska identifies two scribes and six glossators as having worked on the text. Hand I (referred to as Hand B by Best and Thurneysen) is one of the two scribes of the canonical text. Apart from copying 25 sections of the tract, he also copied a considerable body of later commentary, as well as a small amount of glosses. In this paper I will discuss the language of the glosses and commentary copied by Hand I, and will argue that certain features of this language suggest a composition date in the Late Middle Irish period (c. 1100-1200).

Justin Byrne (Independent Researcher)

Exploring Old Irish Manuscripts for Text Relating to Metalwork and Other Practical Arts: Managing and Evaluating the Evidence from Practical Perspectives.

This paper explores how people with skills and experience in practical arts can potentially be in a position to read and interpret Irish text evidence on practical matters at deeper investigative levels. Any such skilled practitioners would be coming from outside the strict discipline of Old Irish studies. They will need to acquaint themselves with a broad range of matters. The paper covers matters and issues relevant to cultivating a deeper and sensitive awareness of how to handle and manage evidence reliably. With a metalwork focus, topics explored include navigating text, chronology, credibility of evidence, grammar, language and text, and genres.

Kate Colbert (University College Cork)

Resting Place of the Saints: The Relic-Cult of Clonmore, Co. Carlow

The ecclesiastical site of Clonmore, Co. Carlow was founded in the seventh century by a member of the rising Uí Dúnlainge dynasty and was of strategic socio-political importance to this polity throughout the early medieval period. Ninth- to twelfth-century texts indicate that Clonmore housed a major collection of corporeal relics, and

that the site was renowned as 'the resting place of the saints of Ireland'. This paper brings together the archaeological and historical evidence to explore Clonmore's position within the ecclesiastical spheres of Leinster and its status as a revered place of burial, particularly in the eleventh and twelfth centuries.

Claire Collins (University College Dublin)

Stones of Adoration and the Problem of Idolatry in Ireland

Stone veneration is often considered to have been a longstanding Irish tradition. However, that does not necessarily automatically imply that the pre-Christian Irish practiced idolatry as defined by the wider Graeco-Roman world. Accordingly, the portrayal of Irish idolatry within the corresponding early medieval texts should be questioned. This paper will examine aspects of Irish stone veneration and how Irish idolatry came to be viewed by a Christian medieval audience. In doing so, it will investigate several case examples, including alleged idols such as the Cloch Óir and Cenn Cruaich.

Sarah Corrigan (Dictionary of Medieval Latin from Celtic Sources, Royal Irish Academy)

Compiling Authors and Authoring Compilations: Approaches to Exegesis in the Anonymous *In Pentateuchum commentarii*.

This paper investigates the structure and content of the seventh- to eighth-century commentary on the first five books of the Bible, *In Pentateuchum commentarii*. With a core text based principally on the work of Origen and Isidore, the β recension of this work contains many passages introducing material that is the original work of the medieval author/compiler(s). In addition to offering invaluable insight into the cultural context in which it was produced, this compilation falls within the current debate regarding the distinction between Hiberno-Latin and Continental texts produced in the seventh and eighth centuries. This research contributes to an understanding of the text, its compilers, and its readers through an investigation of the commentary on Exodus in particular, including a consideration of this recension's three extant manuscripts.

Laura Creedon (University College Cork)

What Makes a Man? Exploring The Lexicosemantic Construction of Anglo-Saxon Heroic Masculinity

Though it would be a fallacy to pretend that the heroic texts of Anglo-Saxon England do not initially present the reader with a hegemonic warrior masculinity, it would be equally deceptive to omit the fact that these same texts clearly problematize this masculinity. To assume that Anglo-Saxon masculinity was wholly focussed on being a hardened warrior is to ignore the very real emotion displayed by Hrothgar in *Beowulf* for example, or *Judith's* conscious highlighting of the ineffective nature of homosociality and hypertrophied masculinity. There were many different ways of performing one's masculinity in the Anglo-Saxon period and, though the naturally biased heroic texts are going to focus on the warrior class, different, and not necessarily criticised, modes of masculinity slip through the literary cracks. This paper will explore alternative representations of Anglo-Saxon masculinities, questioning the hegemonic perspective of what it meant to be manly in Anglo-Saxon England.

Oksana Dereza (Moscow State University; National Research University 'Higher School of Economics')

Cluster Analysis for Automatic Dating of Medieval Irish Texts

As more and more medieval texts are being digitized, it becomes reasonable to use computational methods, proved reliable for modern languages in various NLP tasks such as morphological analysis, thematic modelling or dating of texts. This paper describes an experiment of using cluster analysis for automatic dating of medieval Irish texts, comparing different algorithms of clusterization and drawing special attention to the correspondence of automatically obtained results to human judgement.

Andrea Di Carlo (University College Cork)

The Exeter Book: When a Medieval Codex Catches Up with Our World

Unemployment, racism, and chauvinism make headlines anywhere in the world on a daily basis. Against all odds, such heartrending news is also to be encountered, though in poetry, in the tenth-century Exeter Book. Two works from this codex, *Deor* and Riddle 12, will help me make a stronger case for an overlapping between the past and the present. *Deor* is a court poet who loses his job and laments his painful circumstances, whilst Riddle 12 features a Welsh servant debased and mocked by her wealthy employers.

Riona Doolan (University College Cork)

Going Up in Flames: Archaeological and Legal Evidence for Arson in Medieval Ireland

The law tract *Bretha Forloisctheo* 'Judgements on Arson' is concerned with the consequences and penalties that must be paid for deliberate, negligent and accidental arson. The text is specifically focused on the impact of fire on domestic houses, farm buildings such as cattle-pens and barns, as well as on industrial structures including kilns and mills. Archaeological evidence for burning often preserves elements of early medieval life that usually would not stand the passage of time. In this paper, I intend to examine the legal evidence for arson and compare it with the surviving archaeological evidence to provide a clearer understanding of how these two separate sources complement each other and enhance our knowledge of the impact of arson on society in early medieval Ireland.

Simon Egan (University College Cork)

Gunpowder Weaponry in the Late Medieval Gaelic World

By the late fifteenth century a number of dynasties within the Gaelic-speaking regions of Ireland and Scotland had come into possession of gunpowder weapons. Referred to simply as 'gunna' in the various Irish annals, these weapons not only underpinned the military and political expansion of dynasties such as the O'Donnells of Tyrconnell and Burkes of Clanrickard, they also highlighted the Gaelic and Gaelicized aristocracy's capacity to adapt to more modern forms of warfare. Drawing upon a rich meld of material from within Ireland and Scotland, this paper considers the important role played by gunpowder weaponry in late medieval Ireland and Scotland.

Beatrix Färber (University College Cork)

From Montpellier to Ireland: Bernard de Gordon and Knowledge Transfer in the Late Medieval Period

Bernard de Gordon (fl. 1283-1308) was professor of medicine at one of the most renowned medieval medical centres, the University of Montpellier in Provence. His tracts were based on Greek and Arab predecessors, widely copied by his alumni and disseminated in other European countries. In Ireland, in the absence of universities, the reception and adaptation of his treatises centred on Irish medical schools. His best known and most important translator was Cormac Mac Duinnshléibhe (fl. 1459-82), who had obtained a bachelor's degree in medicine abroad. This paper will examine the transmission and legacy of some of Bernard's tracts in Irish medical learning.

Lenore Fischer (Independent Researcher)

Viking Settlement in County Limerick

Place-name evidence in County Limerick suggests that the Viking colony founded on King's Island developed alliances with, and acquired property among, the lands of the Uí Fídeinte and Eóganacht Aine, the two leading septs in their vicinity. After the collapse of their kingdom in Limerick some Viking families were able to retain high-status positions in the hinterlands of Co. Limerick. With a shift in settlement patterns reflected in the rise of *baile* names, the Norse family names became enshrined in bilingual place-name forms many of which are still in use today.

Joseph J. Flahive (Dictionary of Medieval Latin from Celtic Sources, Royal Irish Academy)

***Venialia et Ventositas*: Using Late-Latin Vocabulary in Early-Mediaeval Ireland**

Previous research has established that the number of Irish borrowings into Hiberno-Latin is small indeed, standing in contrast to the frequency of vernacular borrowings elsewhere in Europe; instead, gaps in the received Latin lexicon were largely filled by creative use of the word-building tools inherent within it, or sometimes by means of learned loans from patristic Greek, occasionally Hebrew. Even in cases where established Latin words were available, the semantic uses to which Hiberno-Latin authors put them can demonstrate additional flexibility and creativity. In the light of work on the DMLCS project, this paper will examine the Irish reception of the Late-Latin portion of this inherited vocabulary; that is, of items acquired in the context of Christian conversion originally drawn from the literary language of late-Antique Europe of the third to sixth centuries.

Morven French (Historic Environment Scotland)

Women and the Scottish Wars of Independence

Medieval conflict is traditionally seen as a strictly male sphere, with this one dominated by such legendary figures as William Wallace and Robert the Bruce. It is known that aristocratic women at times played a role in the defence of Scottish castles, particularly Black Agnes at Dunbar and Christina Bruce at Kildrummy. However, archaeological research at Stirling Castle has uncovered a female skeleton — dated to the period of the Wars — exhibiting severe head injuries consistent with battle trauma. This paper will consider the historical and archaeological evidence to challenge the view of the Wars as an entirely male conflict.

Ellen Ganly (Maynooth University)

From a Family of Saints: A Genealogical Perspective on St Abbán

The medieval Irish genealogies of saints are important sources for understanding the political, dynastic and ecclesiastical affiliations of holy men and women in early medieval Ireland. In this paper, I will focus on how these sources depict St. Abbán, a saint associated with counties Laois and Wexford, in an attempt to show how the genealogies shed light on his status and identity. I will also show how the saint may have been misrepresented by the genealogists, to reflect the contemporary political issues of the medieval period.

Dmitrii Glass (Mary Immaculate College, Limerick)

'Regis Gothorum': A Continental Source of the Martyrology of Tallaght.

The *Martyrology of Tallaght* is known, among other things, as furnishing the first mention of St. Kilian of Würzburg in Irish sources. That report, although short, is interesting for a researcher, since it differs drastically from the commonly accepted, traditional version of St. Kilian's martyrdom. First of all, the names of St. Kilian's followers are different; secondly, the martyrdom takes place in the land of the Goths. In my paper, I will discuss the second difference. I will demonstrate the source of the 'Gothic' version of the story of Kilian's martyrdom, and, therefore, one of the Continental sources of the Martyrology of Tallaght.

Neil Gordon (National University of Ireland Galway)

"How did the Uí Néill Identity Benefit Septs and Incentivize them to Remain within their Dynastic Framework"

The Uí Néill dynasty was the most enduring and most powerful political group in early medieval Ireland. Uí Néill septs were united by a common ancestry which afforded them many political benefits like protection and prestige. The Uí Néill endured for centuries as an identity which encompassed numerous septs. However, even though certain septs were formed through segmentation from the main branch of the Uí Néill e.g. Clann Cholmáin and Síol nÁedo Sláine, they did not become distinct from the Uí Néill. This paper will examine and evaluate the benefits that would have incentivised groups to remain within the Uí Néill.

Carolina Gual Silva (University of Campinas, Brazil)

The 'Invention' of the Diocese and the Definition of Episcopal Authority: The Case of Tithes (11th-12th centuries)

At the end of the 12th century, we observe greater delimitation of the bishop's authority and a reinforcement of his government at the level of the diocese through the redefinition of the episcopal office. The bishop's territorial power (*iurisdictio*) began to be imposed with vigor and was inserted into a rigorous hierarchy culminating with the pope's supreme jurisdiction. This paper analyzes how the juridical discussions regarding tithes contributed to transform the dioceses into spaces of administrative practices that were territorialized, making them a key element of the Church conceived as a global territorial whole dominated by the episcopate and the papacy.

Aoife Haberlin (University of Glasgow)

Jerusalem Pilgrimage: The 'Spiritual' Path to Medieval Divorce?

Divorce in twelfth- and thirteenth-century Europe was difficult to obtain. The twelfth-century jurist Gratian noted that women were not at fault for remarrying after their husbands went missing in combat or otherwise. Although not lawful, husbands and wives could take advantage of this idea by mutually agreeing to self-divorce. Pilgrimage to the Holy Land provided the perfect opportunity to achieve this. The journey was long and difficult and death was highly probable, meaning that a person could claim they had been abandoned and remarry if their spouse failed to return. Indeed, images in manuscript art and testaments made by embarking pilgrims give a brief glimpse into this, though it is best highlighted in the story of the pilgrim Raymond of Le Bousquet, from the *Book of Sainte Foy*, whose wife quickly moved on with her life after it was believed Raymond had drowned en route to the Holy Land.

Maria Hallinan (National University of Ireland Galway)

Exploring the Social and Historical Background of Early Irish Law: The Importance of Contextualisation

The early Irish laws are preserved in a vast manuscript corpus ranging from the 12th to the 17th century, having been originally compiled between c. 650-750. Considering the significant interval between original composition and later transmission, the question of historical contextualisation becomes a pertinent one. In what context were these sources written? How can an appraisal of this particular question advance our current understanding of them? This paper seeks to investigate the social and historical milieu in which the laws were initially composed and later transcribed — with a particular focus on the latter corpus of material — so as to draw attention to the significance of contextualisation in our understanding of these sources.

Philip Robert Healy (University College Cork)

Royal Power and Legal Procedure in Early Irish Hagiography

In early Irish hagiography, saints routinely help people accused of offences (many of whom are detained). Most episodes portray a simple situation in which a king is the sole arbiter of law and is convinced by a saint's miracle to release a prisoner. However, some episodes show legalistic demands and hints of complex procedures. I propose to show that in situations of the former type, the nature of the miracle reflects the character and behaviour of the king; while in the latter, descriptions of procedures around those accused of offences are perfectly consistent with early Irish law. Thus by examining a range of episodes involving offences, we can discern early hagiographers' viewpoints concerning royal authority, legal procedure, the fate of captives, and kingly mercy.

Ann Hurley (National University of Ireland Galway)

An Introduction to the *Excidium Troiae*

The anonymous *Excidium Troiae* is a late antique/early medieval account of the Troy story, largely based on the *Aeneid* of Vergil. This text, alongside the better known versions attributed to Dares Phrygius and Dictys Cretensis, was a source for later tales on the fall of Troy. A recently discovered eighth- or ninth-century introduction to the *Excidium Troiae*, in MS Torino, Biblioteca Reale, Varia 105, teaches us much about the

reception of the *Excidium Troiae* close to its own time. This paper will explore the relationships between the *Aeneid*, the *Excidium Troiae* and the introduction in the Turin manuscript.

Katy Jack (University of Stirling)

It's a Question of Perception: The Castle of Kildrummy and the Earldom of Mar

This paper will explore why the late medieval earls of Mar sought to pursue an expensive building project just ten miles north-east of an already well-established administrative and ecclesiastical centre: the Doune of Invernochty, the caput of Mar's most lucrative lordship of Strathdon, and possibly the caput of Mar itself before its supersession in the thirteenth century. The paper will then discuss Kildrummy's centrality to perceptions of comital authority in Mar between 1402 and 1513. By focussing on three central events in the earldom's history — the murder of Malcolm Drummond lord of Mar; the seizure of the castle in 1442 by Sir Robert Erskine; and the creation of the barony of Kildrummy (née Invernochty) between 1507-1513 — this paper will draw particular attention to Kildrummy's political and geographical significance, whilst exploring the notion that control of the earldom's caput was seen as equivalent to control of the earldom itself.

Ksenia Kudenko (Ulster University)

Manuscript Context and Possible Transmission of *Tochmarc Moméra*

The Middle Irish tale *Tochmarc Moméra* (*TM*), one of the origin legends of the Eóganachta, has only one extant manuscript witness, Yellow Book of Lecan (TCD MS 1318, cols. 341-343.30). The segment of the manuscript containing *TM* (cols. 281-344) was penned by Murchadh Ó Cuindlis, student of Giolla Íosa Mac Fir Bhisigh, in east Ormond (Co. Tipperary) in the years 1398–99. The aim of this paper is to analyse the context in which *TM* is found in Murchadh's manuscript, and to describe the thematic cluster to which the tale belongs. I will also argue that *TM* might once have been part of the Book of Leinster, based on the reference to this tale in one of the genealogical lists of this codex.

Anne-Julie Lafaye (University College Cork)

Spiritual Infrastructure, Space and Society: The Augustinian Friars in Late Medieval Ireland

In this paper I would like to present the research questions, case-studies, and data gathered during the first few months of an IRC-funded project which proposes to investigate the social and spiritual infrastructure in late medieval Ireland by exploring the physical, religious and social impact of the Augustinian friars — one of four mendicant orders that settled in medieval Ireland from the 13th century onward — through an in-depth historical and architectural survey of all twelve sites where remains survive.

Mary Leenane (Maynooth University)

Beauty and the Beast: The Portrayal of Cú Chulainn

This is an innovative re-examination of the representation of appearances in early Irish literature, with particular emphasis on Cú Chulainn's physical attributes and his depiction as a beautiful young man. Physical beauty is not just a female attribute: for Cú Chulainn, and indeed for other figures, it seems embedded as an essential component of the ideal hero. While the immediate circumstances for such descriptions will be acknowledged, some emphasis will also be placed on the broader context, namely as the products of a male-dominated religious environment, including reference to contemporary imagery in religious texts.

Mark Louth (Maynooth University)

'But the heart was stirred in his breast, and much he debated in mind and heart': Early Medieval Irish Perceptions on the Place of the Soul in the Human Body.

The aim of this paper is to examine the 'doors of the soul' in *Bretha Déin Chécht (BDC)* in the context of early Irish perceptions of the relationship between the corporeal and the metaphysical, the role of the soul in early concepts of human anatomy, and finally the consequences of damage to both body and soul. In 1966, Daniel Binchy published his edition and translation of *BDC*, an Old Irish law text found amongst a corpus of legal material in National Library of Ireland MS G11. This text is invaluable for the study of medical knowledge in early medieval Ireland, dealing with such issues as the role of the physician, his payment, the entitlements of the victim of violent crime and vulnerable parts of the human body. One section of this text gives a list of the 'twelve doors of the soul', or vulnerable areas of the body which, when wounded, would place an individual in danger of death. The phrase 'doors of the soul' is somewhat confusing, as Binchy never supplied a concrete hypothesis for the meaning of this term. In this paper I propose a comparative study of the 'doors of the soul' in *BDC* alongside Irish religious and eschatological material pertaining to the soul's place in, and its relationship to, the body.

Craig Lyons (Cornell University)

Strange Sea Kings: The Role of the Seafaring Foreigner in Medieval Irish Society

This paper will ask why early medieval Irish society did not develop significant trading ports, as the Norse later did, despite evidence of earlier overseas trade, and why they did not appear to make any dedicated effort to develop harbors in competition with the emerging Norse trade centers once their value was recognized by Irish kings. Negative attitudes found in Irish society towards those coming from overseas, and the near-invisibility of seafaring merchants, will be explored together with the ways in which the Irish adapted to a foreign presence which was willing to fill undesirable societal roles. For their part, the Norse by doing so were able to carve out a distinct role in Irish society.

Paul MacCotter (University College Cork)

Pastoral Care and the Parish in Medieval Ireland

This short paper seeks to present the key findings of a study as described in the title. It looks at the delivery of pastoral care from the seventh century onwards from historical, geographical and archaeological perspectives in Ireland, and from historical perspectives in Western Europe. The extensive literature on the subject is surveyed. The emergence of proto-parish structures is traced and the relationship between these and the Gregorian Reform parish is explored. All of this serves to place in context the Irish parish as it emerges late in the twelfth century.

Donncha MacGabhann (Independent Researcher)

The Identification of Hands in Insular Manuscripts: Scribes, Masters, Mentoring and the Curious Case of the Mac Regol Gospels

Spotting key diagnostic features is critical in identifying the contributions of different scribes in a manuscript. However, it is important to exercise caution as the identification of differences may not necessarily mean a change of hands. Scribes may be trained to write several scripts; and the Insular predilection for variation is

another caveat to bear in mind. Efforts to blend the writing of different contributors within a single book can also be problematic. Recent examinations of original manuscripts have also been revealing with regard to mentoring practices and these are particularly interesting in the case of the Mac Regol Gospels.

Martina Maher (Uppsala University)

Filling in some Lacunae in Egerton 1782's History

The sixteenth-century manuscript Egerton 1782 is an important resource for studies of Medieval Irish, not least because some of the texts it contains are unique witnesses, e.g. *Aislinge Óengusso* and 'The Chase of Síd na mBan Finn and the Death of Finn'. The fullest history of the manuscript to date is to be found in its catalogue entry, written by Robin Flower in 1926. New evidence, particularly from eighteenth-century sources, has however subsequently come to light. This paper will use this evidence to give a fuller account of Egerton 1782's codicology and history.

Ariana Malthaner (Trinity College Dublin)

Phenomena with No Other Explanation: A Collection of Variations in the Old Irish Glosses

In his *Grammar of Old Irish*, Rudolf Thurneysen off-handedly mentions the possibility that dialectical variation in Old Irish may be reflected in differences in the language of the Würzburg and Milan Glosses. Though his comments have been criticised by Anders Ahlqvist as a 'pis-aller, to describe phenomena for which he had no other explanations', Ahlqvist himself expresses the view that further investigation into potential dialects of Old Irish is needed. In this paper, I will provide a collection of the features Thurneysen considered to be dialectical variation, and will discuss further the potential implications of these findings.

Conor McCarthy (Independent Researcher)

Outside the Law: Legal Exclusion in Medieval England

The characterisation of the outlaw as an excluded figure in medieval English law has parallels with Giorgio Agamben's portrayal of the *homo sacer*. The representation of the outlaw in the literature of the period, however, offers us a very different picture. Here, the outlaw is not so much a solitary and abject figure as a figure of resistance, often part of a community of outlaws who uphold a belief in justice at odds with the corruption of the official system of law and order. This is a representation of the outlaw akin to Eric Hobsbawm's construction of the 'social bandit'. Different again from the representations in both legal and literary texts are the actions of the real outlaw gangs of medieval England, whose behaviour is perhaps more complex than either Agamben or Hobsbawm's archetypal constructions may allow for. But there is more to legal exclusion in later medieval English law than outlawry alone, for there are additional forms of exclusion from law within the 'palimpsest of jurisdictions' found in later medieval England. Furthermore, if legal exclusion is sometimes emblematic of resistance, it also serves as a long-standing tactic of state power, and specifically a tactic linked to England's territorial expansion into later medieval Wales, Scotland, and Ireland.

Laura McCloskey (George Mason University)

Visual Exegesis in Early Medieval Ireland: The *Book of Durrow* and the *Book of Kells* as Sacred Objects

My paper explores the possible theological function of folio decorations in the *Book of Durrow* and the *Book of Kells*. The unification of text and image as an exegetical literary device reflected mnemonic and allegoric conventions stemming from literary traditions that proliferated in Ireland via the Columban monastic network. Through an analysis of theological instruction in Ireland via monastic library networks, I integrate works such as those by Cassian, Gregory the Great, Augustine and Isidore of Seville into a theoretical foundation for Irish artist-scribes. This understanding informed illumination practices and transformed manuscripts into sacred objects that facilitated biblical exegesis.

Patrick R. McCoy (Harvard University)

The Non-Geographic Use of Place within the Book of Leinster

When looking at medieval Irish literature, a text (e.g., *dindshenchas* literature) may set a story in a specific location, described in specific geographic detail. Other tales may be set in otherworldly locations. In addition to these, however, one also finds what I term a 'non-geographic' use of place: employing a place-name as a conceptual rather than concrete location. Authors likely chose specific place-names for certain preconceived ideas surrounding those places, hoping to coopt those ideas to give an extra layer of meaning to the story. In my paper I will examine the various uses of place in the Book of Leinster, focusing on non-geographic uses, and I will also suggest possible reasons why an author might have chosen one particular non-geographic location over another.

Martin McNamara (Milltown Institute of Theology and Philosophy)

De initiis: An Léann Eaglasta in Éirinn A.D. 550-850

Aidhm den togra *De initiis* ná teacht ar an léann eaglasta is luaithe in Éirinn, an Bíobla san áireamh. Sa pháipéar seo beidh cur síos ar na 137 gluaiseanna in *Usserianus Primus* (7ú céad) le léann an Bhíobla; ar thráchtairéacht Apponius ar *Laoi na Laoithe* agus Columbanus (6ú céad), an giorrúchán in Éirinn de sin (7ú céad); an *Cathach* (Vulgáid), 7ú céad agus an Saltair Dhúbailte Vulgáid-Hebraicum taobh thiar de (6ú céad); an nath *Legendus ad* de Tituli an Chathaigh (cumtha in Éirinn) mar fhianaise de luath-eisigéis na hÉireann. Maidir leis na Soiscéil Éireannacha de tá 28 díobh ann, 3 den seachtú haois Usserianus Sean-Laidin, Darú Vulgáid, Blúirí Durham Measctha; cinn eile ochtú haois. Tréithe suntasacha ag an Téacs Bíobla Éireannach; stair an taighde san ábhar ó 1863 (B. F. Westcott) i leith; togra comhaimsire san ábhar ná colláid (collation) iomlán de na Isí a dhéanamh le tras-scríobh (transcription) proifisiúnta. Cuid mhaith déanta cheana. *Conclúid ón fhianaise theorainte seo:* Is léir go raibh léann an Bhíobla in Éirinn beo, aibí gníomhach ina thús-re, 6ú-8ú haois, le boradh a thabhairt leis an scríbhinní iomadúla níos déanaí a léirigh saothar Bernhard Bischoff. Breis eolais sa Suíomh Idirlín *insulargospels.net*. (200 focail)

Brent Miles (University of Toronto)

A Middle Irish *Tecosc Ríгда* as a Vehicle for Reform in the Irish Church

This paper examines the Middle Irish *Tecosc rigda Solam meic Dauith* 'The Royal Teaching of Solomon son of David'. The *Tecosc* rewrites the *Sermo ad reges* from the Leabhar Breac, a tract on biblical models for kingship,

but greatly condenses that text's commentary while retaining the biblical proof texts; the result is a text that is nearly a *cento* of passages from the letters of Paul pertaining to kingship. In these passages, the *Teagusc* maintains the character of the native *teosc rígdá* 'instruction to kings', but in structure more closely resembles a specifically biblical Christian catechism for kings. Yet the author has added commentary on the relationship of the king to his spiritual supervisor (*anamchara*) and digressions on the danger of 'deceivers' of the king, that is, false religious teachers, drawn from 2 Peter. Both these additions can be viewed as clarifications of the king's relationship to the Irish Church specific to the reforming milieu of the twelfth century.

Deborah Moore (University of Victoria, Canada)

Medieval *Convivium*, Anglo-Irish Style

Much has been written concerning Gaelic Irish customs of hospitality over the years, but to date there has been a lack of interest in medieval Anglo-Irish guesting and feasting. Scholars have only noted that evidence was either lacking, or that the Anglo-Irish generally adopted Gaelic Irish customs; however, there is one medieval Anglo-Irish manuscript that quite specifically targets issues about *convivium*, the art of social feasting: British Library MS Harley 913. This paper will examine the particular interest of the manuscript's compiler in hospitality and convivial etiquette, and will relate that interest to specific sociopolitical events of the 14th century.

Griffin Murray (University College Cork)

The Melhus Shrine and the Significance of Insular Ecclesiastical Material in Early Viking-Age Norway

This lecture presents and discusses a unique Insular reliquary shrine discovered in an early 9th-century woman's grave at Melhus, central Norway, over a century ago. In addition to a detailed re-evaluation of the shrine and its use in its original ecclesiastical context, the lecture also proposes an alternative interpretation as to how the local pagan population may have conceptualised this Christian object after it arrived in Norse hands. While most of the Insular ecclesiastical items in Scandinavia were broken up and transformed into personal ornaments, the Melhus shrine was kept complete, suggesting it was considered to be of special value. It is argued that this status should be seen in association with the shrine's involvement in local narratives and ritual aspects connected with the earliest voyages across the North Sea.

Máirín Ní Dhonnchadha (National University of Ireland Galway)

Beheading in *Cath Almaine* and Early Medieval Irish Society

The 10th-century tale *Cath Almaine* was described by Nora Chadwick as 'the last heroic saga'. Its editor, Pádraig Ó Riain, noted its 'unusual lack of concern with the action of the battle itself as against its preliminaries and aftermath' (*Cath Almaine*, p. xi). Morgan T. Davies has argued that its emphasis on 'the decisive involvement of the saints and clerics of Leinster in defending their province' was key ('Kings and Clerics in Some Leinster Sagas', *Ériu* 47 (1996) 45-66: 65), while Tomás Ó Cathasaigh has read it as pointing up 'the absolute futility of warfare as an instrument of social order' ('Sound and Sense in *Cath Almaine*', *Ériu* 54 (2004) 41-47: 41). My paper aims to contribute to the discussion through exploring the theme of beheading.

Lars Nooij (Maynooth University)

Scribes at Work: Tracing the Development of the Irish Tract on the Mass by Studying its Language

The (Old) Irish Tract on the Mass is attested in only two manuscripts: the early 9th-century Stowe Missal and the early 15th-century *Leabhar Breac*. While the two versions are similar in structure, the younger version is about twice as long and it has been suggested that the Stowe Missal may contain an abbreviated version of the text. In this paper, I would like to explore the opposite view: namely, that the *Leabhar Breac* contains an expanded version. A close linguistic study of both versions, which I have undertaken as part of the *Chronologicon Hibernicum* project, supports this hypothesis and sheds new light on the development of this curious, theological tract through time.

Hanna Nüllen (University of Constance)

The Transformation of Insular Spaces in Early Anglo-Saxon Historio- and Hagiography

Controlling the 'islands at the end of the world' is an essential element for salvation history as well as the idea of the universal dominion of Christianity. Depicting the transformation of islands from hostile and barbaric spaces into beacons of Christianity becomes a crucial aspect of many early texts produced by Anglo-Saxon authors. By analysing the differences and similarities in the portrayals of insular spaces and their transformations, new insights into concepts of space, salvation history and conversion could be gained. The prominent placement of these narratives in hagiographical texts is also indicative of a negotiation of sanctity and asceticism.

Ken Ó Donnchú (Université de Bretagne Occidentale)

Comthóth Lógairi léirmhíthe

Scéal é *Comthóth Lógairi co Cretim ⁊ a Aided* ('Tionú creidimh Lógairi agus a bhás foréigeach') a fhaightear i bhfoirm 'scéil' in aon lámhscríbhinn amháin, *Lebor na hUidre (LU)*. D'fhéadfaí a mhaíomh gur scéal é a cheileann oiread agus a insíonn sé. Is beag ionadh é seo, ar shlí; ar chuma an naomhsheanchais, ní mórán cur síos a dhéanann sé ar phróiseas athrú an chreidimh, seachas a thabhairt le fios gur trí mhíorúiltí an naoimh a cuireadh an t-athrú seo i gcrích. Deintear tagairt i dtús an scéil, áfach, don rí, Lógair, bheith á shlogadh ag an talamh. Thabharfadh an tagairt fánach seo, mar a chuirtear i láthair sa téacs féin é, le tuiscint go bhfuil comhthéacs níos leithne le fiosrú anseo, comhthéacs ina bhfuil Lógair mar sprioc ag masla coitianta. Deinfidh an páipéar seo eachtra an tslogtha, mar chuid de *pastiche* an scéil ghairid féin, a scrúdú laistigh de chomhthéacs *LU* trí chéile.

Andrew Ó Donnghaile (National University of Ireland Galway)

The Boundaries of Interterritorial Law

Methods for resolving cross-border legal claims between two or more kingdoms appear in various early Irish legal texts. From the fragmentary law texts *Bretha Cairdi* and *Slán naitire cairde*, it would seem that two kings even of the lowest grade, the *rí túaithe*, could enter into a treaty (*cairde*) between themselves to establish legal processes for handling cross-border legal claims. However, the eighth-century *Críth Gablach* describes overkings as taking pledges to bind a *cairde* or various kinds of *rechtgi* (enacted law) upon their client-kingdoms, which implies a slightly different model for interterritorial dispute settlement. Moreover, an early

tenth-century tract on the distribution of *cró* (compensation for murder) and *díbad* (inheritance) envisages a situation where an overking arbitrates disputes between two of his client-kingdoms by means of a *gíall* (hostage). Comparing certain aspects of these kinds of interterritorial law will begin to shed more light on cross-border dispute settlement, royal legal administration, and border politics in early medieval Ireland.

Diarmuid Ó Riain (University of Vienna)

'Excellentissimi sanctorum Hibernie': Charting the Transmission of a Collection of Irish Saints' Lives in High-Medieval Central Europe

It is more than 60 years since Ludwig Bieler first drew attention to 'the sudden appearance in Southern Germany of a group of Irish hagiographical texts' in the late twelfth century. Indeed, traces of this lost collection of Lives are found in various manuscripts of Austrian and Bavarian origin. While the original compilation has long been brought into connection with the Irish Benedictine monasteries or *Schottenklöster* active in the same region, comparison of the textual witnesses and some new discoveries now allow a fuller picture of the process of manuscript transmission to emerge, as well as casting new light on the original content and structure of the collection. The transmission patterns also lay bare the role of the union of *Schottenklöster* as a vehicle for manuscript exchange and provide further evidence of the integration of the Irish monastery in Vienna into regional monastic networks.

Kathryn O'Neill (Harvard University)

The Premonstratensian Order and the Writing of History in Gaelic Ireland

This paper seeks to explore the role the Premonstratensian Order played in the continuation of historical writing in Gaelic Ireland in the thirteenth century and beyond. Typical narratives of the historiography of Ireland suggest that after the Twelfth-Century Reformation, historical writing in Ireland generally moved out of the monastic house to the learned historian family. What this account misses, however, is the large amount of annalistic writing carried out by the Order of Prémontré, specifically at Holy Trinity Abbey in Co. Roscommon, from whence three notable sets of annals were (likely) constructed after the Anglo-Norman invasion: the Annals of Connacht, the Annals of Loch Cé, and the Annals of Boyle. The monastery of Holy Trinity was founded by Clarus MacMailin, member of an important learned family, the Ó Maelconaires of Connacht, and as such, we can see an intermingling of the hereditary historian with earlier monastic chronicling that is unique to this part of Gaelic Connacht—an intriguing combination of historical learning, Gaelic tradition, and new religious mores connecting Gaelic Ireland with the Continent. This paper will thus attempt to highlight the Premonstratensian influence in Irish annalistic writing; more, it will argue that Holy Trinity Abbey demonstrates how Gaelic Ireland was at once connected to the Continent and yet was firmly ensconced in native traditional culture and the proliferation of Irish history.

Jason O'Rourke (National University of Ireland Galway)

Grammar and Science in the Eighth Century: An Examination of the Grammatical Treatise *Quae sunt quae*

This paper will examine the insular grammatical treatise known as *Quae sunt quae* – an eighth-century commentary on Donatus' works. It will demonstrate that the author made entirely novel

observations about the nature of *vox* 'utterance' by introducing ideas derived from late antique and early medieval science into his treatise.

Tomás O'Sullivan (Mary Immaculate College, Limerick)

Isidore in Irish: The *Etymologies* as a Source for the *Litany on the Trinity* attributed to Mug Róin

This paper will provide a detailed examination of the *Litany on the Trinity* attributed to Mug Róin, the tenth-century coarb of Columba, revealing the previously-unrecognised source of much of the text. It will demonstrate that the central (and longest) section of the litany, devoted to praises of God the Son, is very closely modelled on a portion of Isidore of Seville's *Etymologies*: Book VII, chapter 2, *De Filio Dei*. Analysing the relationship between the two texts, the paper will show that the Irish litany is the creation of a learned ecclesiastic, well-versed in the Christian intellectual tradition, who interacts with Isidore's exegesis, and builds upon it, through his own unique contributions and innovative translations. Comparison of the litany with its source will also shed new light on the precise meaning of the Irish terminology it employs, the weaknesses of Plummer's critical edition, and the text's *Überlieferungsgeschichte*. The paper will conclude by considering the repercussions of this study for the creation and function of litanies in medieval Ireland, placing the *Litany on the Trinity* in its proper context, as an advanced piece of clerical craft intended for popular prayer and appropriation.

Andrea Palandri (University College Cork)

Aistir Mharco Polo

Is i Leabhar Leasa Móir, nó Leabhar Mhic Chárthaigh Riabhaigh, a mhaireann an t-aon chóip amháin den aistriúchán Gaeilge ar *Aistir Mharco Polo*. Agus é ag athscríobh agus ag achoimriú scéil Mharco Polo, dhein údar an aistriúcháin Ghaeilge tuairiscí an taistealaí Veinísigh a athshamlú agus a chur in oiriúint dá léightheoirí Gaelacha. Is é a bheidh á áiteamh sa léacht so ná gur chuir údar an Mharco Polo Ghaeilge teachtaireachtaí poiliticiúla lena aistriúchán, mar thagairt d'imeachtaí i saol phátrún Leabhar Leasa Móir, .i. Fínghean Mac Cárthaigh Riabhach (†1505), chomh maith le hathruithe sa díonbhrollach a scríobh Francesco Pipino féin, chun comhthéacs scríte an aistriúcháin Ghaeilge a chur in iúl dá léightheoirí.

Elaine Pereira Farrell (University College Dublin; University of Utrecht)

Guiding Confessors: Commutations and Redemptions of Penance

The early medieval literature on penance provides guidance for confessors to judge different cases of sins considering the individual circumstance of the sinner and decide on the appropriate penance. With that concern in mind the compilers of penitential texts suggested alternative penances for mitigating and aggravating circumstances. In addition to that, penance sometimes, but not often, could be exchanged for other forms of compensation. However, some of the penances suggested for serious sins were prolonged and would keep the penitent for too long without taking the Host. With this in mind, texts providing commutations and redemptions of penance were compiled. This paper aims at analysing some of these commutation texts.

Oisín Plumb (Institute for Northern Studies, University of the Highlands and Islands)

Torannán, Palladius and the Outer Hebrides

There is extensive evidence for the cult of Torannán (or Ternan) in both Ireland and Scotland. Evidence from Ireland and the Northeast of Scotland suggests that the 'historical' Torannán may have been associated with the promotion of the patronage of Palladius (and Roman orthodoxy) in both places. However, evidence from the Outer Hebrides is problematic. It has been argued that the Hebridean cult of Torannán is the result of the survival of a pre-Norse cult of the saint here. However, this paper will argue that the cult of Torannán in the Outer Hebrides was instead introduced by Irish Franciscan missionaries in the seventeenth century due to a misidentification of local place names, and that the true identity of any saint lying behind the place names *Taransay*, *Teampull Tharáin* and *Cladh Tharáin* remains a mystery.

Nick Pouls (University of Utrecht)

Reconstructing its Original Bookbinding: A Comparative Codicological Study of Utrecht, Universiteitsbibliotheek, Hs. 86 from the Utrecht Abbey of St. Paul

The Utrecht Abbey of St. Paul is one of the oldest known monastic communities of the Netherlands, founded around the year 1000. It has been argued by the curator of the Utrecht University Library, Bart Jaski, that the abbey had its own bookbinding workshop. However, little is known about the activities and production of the earliest bookbindings at St. Paul's Abbey. Nowadays, most 'original' bookbindings have been lost. Only a few codicological traces provide information on the earliest 'original' bookbindings of St. Paul's Abbey. Although the manuscript has been rebound, the only manuscript which allows us to understand more of the earliest bookbindings of St. Paul's Abbey, is the manuscript Utrecht, Universiteitsbibliotheek, Hs. 86. Through a comparative codicological approach, comparing the bookbinding of this late eleventh-century manuscript with other bookbindings from Western Europe, such as Bavaria, the Anglo-Saxon countries, the Italian Peninsula and northern France, I will attempt to reconstruct the original bookbinding of Utrecht, Universiteitsbibliotheek, Hs. 86. This research, hopefully, will illustrate how bookbindings can be reconstructed, using just a handful of codicological traces of a manuscript. Additionally, it will provide information on the earliest techniques of the workers at the bookbinding workshop of one of the oldest monastic communities of the Netherlands.

Rosemary Power (National University of Ireland Galway)

Dating Iona's Nunnery

The ruins of the Augustinian nunnery on Iona are usually dated to the first decade of the thirteenth century and the foundation considered an adjunct to the re-foundation of the male monastery as Benedictine in 1203-4. However, this view depends on a single seventeenth-century text being treated in terms of the order of events being noted. It is argued here that the nunnery foundation better fits a date of about 1180 in political and architectural terms and should be compared with similar nunneries attached to Columban foundations in Ireland.

Katja Ritari (University of Helsinki)

The Wisdom of the Saint in *Betha Adamnáin*

The 10th-century Irish Life of Adomnán has usually been seen as hagiography with political preoccupations, in which the dynasties of the saint's time stand in for their contemporary counterparts at the time of the writing

of the Life. The episodes dealing with the destinies of the dynasties in the Life give a clear message concerning the right relationship between earthly and ecclesiastical powers. Not all the episodes in the Life, however, deal with political matters and my aim in this paper is to look at it from a theological perspective as a whole. I argue that the wisdom of the saint forms the dominating theme of the Life. I will explore the role of wisdom in the construction of Adomnán's saintly image and the relationship between his wisdom and the supernatural realm.

Courtney Selvage (University of Toronto)

In Colum Cille's Footsteps: Following Lesser Known Irish Saints from Donegal to Iona

There are several relatively lesser known early Irish saints who originated from Donegal and other areas of Ulster who seem to have similar familial backgrounds to Colum Cille and Adomnán. Even more interestingly, some of these saints have later associations with Iona in particular, and their sources may show some parallelism with the lives of the two most well known members of the Columban familia. This paper will examine and discuss some of these saints and their associations with Donegal, as well as Colum Cille and Adomnán's lasting influence on Donegal, Derry, and the surrounding areas. It will also consider the intrinsic and lasting connection between Donegal and Iona due to the migration and lasting memory of these saints and their monastic followers.

Dawn Seymour Klos (Trinity College Dublin)

Brokering Ethnicity: Examining Fosterage in Practice and Local Memory

Isolde Pantulf (1170-1230) survived five husbands, forging her own wealth and property within the strict confines of English Common Law. As the sole heir to her father's estate, Isolde perfected the art of negotiation. She controlled estates in England and Ireland, in addition to securing several high profile wardships. Isolde also secured prosperous marriages for her children and wards. This paper examines the importance of fictive kinship ties in creating identity in frontier societies. Isolde and her children experienced Ireland as newcomers in language, custom, and law. Exploring the movements of Isolde and her family humanise the struggle for frontier identity.

Áine Sheehan (Independent Researcher)

Locating the Brehon Families in Late Medieval and Early Modern Ireland.

This paper will provide an overview of the appearance of the hereditary brehon families in medieval Gaelic and English sources. Much work has been done on the brehon law manuscripts produced by these families. However, fundamental questions regarding the lives of the brehon families have been passed over. This is mainly due to the inherent difficulties of researching Gaelic Ireland. My research aims to humanise the story of these families, using maps to illustrate their distribution throughout Ireland and to reveal a vibrant community dextrously negotiating the changing political and social landscape in late medieval Ireland.

Bridgette Slavin (Medaille College)

Crimes against Children in the Anglo-Norman Courts of Ireland

Scholars of medieval Ireland are fortunate to have Bronagh Ní Chonail's detailed analysis of childhood in traditional Irish law. Further information remains to be analyzed regarding the legal recognition of childhood in areas outside of the purview of the medieval Irish legal system. This paper will analyze crimes against

children presented in the extant justiciary rolls of Ireland, which document criminal justice in the areas under English jurisdiction during the late thirteenth and early fourteenth centuries. These trial records reveal the judicial response to juvenile delinquency, the varying degrees of legal culpability for youthful offenders, and the protection of children in criminal trials. Trial narratives involving crimes against children support the argument that medieval adults recognized childhood as a distinct experience and desired to legally protect it within the cultural constructs of the period. While the justiciary rolls present adult views of childhood, they also reveal aspects of childhood culture, providing information about children's playtime and domestic activities.

James Smith (University of Nottingham)

Diplomatic Recognition in Medieval Anglo-Scottish Diplomacy: 1074-1149

'Diplomatic recognition', or international acknowledgement of a state or government and its rights, receives extensive modern attention. However, how the concept worked in the medieval period, a time of frequent dynastic disputes and rival territorial claims, has rarely been explored. My paper will respond to this deficit by investigating three medieval Anglo-Scottish diplomatic encounters. Using interdisciplinary methods, such as anthropological theories of object exchange, I shall draw from my examples several recognition practices: meeting sites, gifts, knighting and appeals to international organisations. I will compare these with modern recognition customs, to see if general theories of diplomacy can be established.

Declan Taggart (University College Cork)

Looking Out from Hliðskjálf: Contextualizing Omniscience in Old Norse Mythology

In the prose introduction to the Old Norse poem *Grímnismál*, the divine couple Odin and Frigg sit in Hliðskjálf and from it look out over all the inhabited places in existence. Hliðskjálf, however, has become an obscure literary motif to modern scholars. On occasion, it certainly refers to a chair, yet it might elsewhere be a watchtower or even a mountainside, and its ownership varies from text to text. This paper will disentangle the few references to Hliðskjálf that remain, considering the powers attributed to it, its social context and etymology, to elucidate the place of Hliðskjálf within mythology and as an artefact of a broader but submerged belief in the omniscience of Old Norse gods.

Thomas Talbot (University College Cork)

Domnach Mór Maige Áine: Conversion within a Royal Landscape

This presentation investigates the landscape character and spatial relationships centring on a conversion period church site which seems to have been founded within a royal landscape. It also aims to understand the intricacies of one of these landscapes so as to show the potential extent of the relationship between the incoming religion and governing polities. The core question posed is to understand to what extent the geographical location of a conversion period church may reflect the function of that church and to what extent it may have influenced its development into later periods. In addition this also allows us to consider the extent to which the founding of a conversion period church site within royal land influenced the development of local politics. The landscape presented here is centred on Domnach Mór Maige Áine which is identified with the parish church of Donaghmore, located within the townland of Drombanny, just south of Limerick city. The placename element *domnach* has been shown to have fallen out of popular usage by the seventh century and therefore placenames with this appellative likely represent foundations of the fifth/sixth centuries. Numerous sites of regional and local importance are identified within the landscape context of Domnach Mór Maige Áine,

indicating a royal focus in the area. Of particular import is the site of Knockea, located to the south of the church site which was excavated by Michael O'Kelly in 1960. Using the modern surveying technique of RGB photogrammetry, coupled with a greater array of comparable excavated sites both in Britain and Ireland, it is possible to construct a more detailed chronology of the site and a greater understanding of its potential function as a royal site. This presentation considers the impact of the spatial relationship between Domnach Mór Maige Áine and this potential royal landscape in later periods and considers the foundation of the later, monastic church of Mungret as comparison; asking the question whether the intimate relationship between conversion period church sites and royal sites negatively affected the ability of these early church sites to develop in later periods.

Marie-Luise Theuerkauf (Dublin Institute for Advanced Studies)

Gilla na Náemh úa Duinn's Poem on the *Dindsenchas*

The Book of Uí Mhaine contains a poem of 121 stanzas written in *séadnadh*, and ascribed to the twelfth-century poet Gilla na Náemh úa Duinn. The poet summarises the *Dindsenchas* by dedicating one stanza to each placename. The poem is divided into five sections, the first four of which give the history of famous places in Meath, Ulster, Leinster and Munster respectively. The fifth and final section serves as epilogue and makes reference to contemporary events. This paper will discuss how the poem relates to the corpus of the *Dindsenchas*, as well as to other medieval Irish texts, before discussing the text's date and metrical features.

Iiona Tuomi (University College Cork)

'Rhime 'em to death, as they do rats in Ireland!': Charming Rats – Medieval and Modern

Rats are generally known as opportunistic survivors that are found in nearly all places inhabited by human beings. This cohabitation has led to some very destructive results, such as the Black Death in the 14th century which is thought to have killed an estimated 50 million people. It is thus no wonder that human communities have sought to rid their surrounding of this long-tailed squeaker — in any way possible. Many are familiar with the story of the Pied Piper of Hamelin who was hired to lure the rodents away with his supernatural pipe; and true enough, the tale bears resemblance to the magical way in which rats were charmed in the Middle Ages. With an interdisciplinary approach, and help from the modern material, this paper investigates the tradition and history of conjuring rats in Europe and particularly the different media used in this process. Special attention will be paid to the Irish charms and to the Irish hereditary bards who were said to possess the power of *rhyming rats to death*.

Tonicha Mae Upham (University of Iceland)

If You've Got It, Flaunt It: Insular Loot and Its Viking Reception

Objects identified as having originated in some form of Insular ecclesiastical context found their way to Norway in large numbers during the Viking Age. Found frequently in the assemblages of female graves, and often adapted to form pieces of jewellery, it is interesting that specific types of objects seem to have been targeted and that these precious metals were not consistently melted down for alternative use. My paper will thus examine the extent to which adapted Insular loot and its prominent display served as politicised expressions of the nature of Norway's interactions with the areas targeted by raiders and traders.

Nicole Volmering (Trinity College Dublin)

Where was the *Féilire Óengusso* Written?

It is generally held that the *Féilire Óengusso* was composed by Óengus mac Óengobann and completed at the monastery of Tallaght sometime between 797x808 (Thurneysen), or as late as ca. 830 (Ó Riain). What we know of the place of composition—and by extension of Óengus' career—is largely derived from the Prose Preface and the poem *Aibind suide sund amne*, as well as sparse entries in the Commentary to the *Féilire*, the *Martyrology of Gorman*, and the annals. This short paper reviews what we know concerning the place of composition of the *Féilire* with particular reference to the previously unedited versions of the Prose Preface.

Patrick Wadden (Belmont Abbey College, North Carolina, USA)

Community and Identity in Dublin and the Isles c.1000–c.1200

Medieval Gaelic chroniclers and modern scholars alike distinguish the inhabitants of Dublin and the Hebrides from both the Gaelic population among whom they lived and the inhabitants of Scandinavia whence their ancestors had migrated. But the use of terms such as 'Hiberno-Scandinavian' to describe this community and its culture obscures their sense of their own identity. Though few textual sources from the Hiberno-Scandinavian world have survived, its nature as a hub of international communication has meant that traditions regarding the origins and identity of the Dubliners and the Islesmen have been preserved in texts written in Ireland, Britain and Scandinavia. This paper will argue that these texts allow for the reconstruction of an origin legend formulated by the *Gaill* of Dublin and the Isles as an expression of their communal identity, which linked them with Scandinavia and with other groups with whom they shared their Scandinavian ancestry while carefully distinguishing them from their closest neighbours.

Caoimhe Whelan (Trinity College Dublin)

The Poetic Medic: Reading the Wellcome Historical Medical Ms 406

This study examines the composite medical manuscript whose contents range in date from the fourteenth to the sixteenth century. Comprising a variety of medical texts and practical material in vernacular verse and prose, the manuscript has an interesting and varied history traveling from Ireland to England and recording layers of medical knowledge and notes. This study will examine the early part of the manuscript which was written in Middle Hiberno-English.

Craig Williamson (Swarthmore College)

The Problems and Pleasures of Translating Old English Poetry

This talk will include a discussion of my technique for translating Old English poems into a modern, strong-stress, alliterative mode à la Pound, Auden, and Heaney; and also of my work on difficult passages in *Beowulf*, *Wulf and Eadwacer*, *The Wanderer*, the *Riddles*, etc.

Joe Wolf (Harvard University)

Intellectual Exchange during the Mortalitas Magna/Buide Conaill of the 6th and 7th century

Recent work on the Justinianic Pandemic has revealed many new insights into the history, geographic scope, and societal impact of mass mortality events on early medieval Europe. In this paper, I will present my current

work on the impact of plague in 6th/7th-century Ireland. My presentation will focus on the apparent intellectual isolation of the Insular writers from their contemporaries writing about plague on the Continent. I will argue on the basis of various Irish and Latin terms used to describe the mass mortality events that the Insular writers drew upon a native understanding of disease when writing about the plague they witnessed.