

Ireland's History: Prehistory to the Present

Suggestions for Further Reading

Chapter 3 Irish Christianity and Early Medieval Ireland

For general works on the period see Daibhi Ó Cróinín (ed), (2005), *A New History of Ireland: Volume I: Prehistoric and Early Ireland* (Oxford: Oxford University Press); Daibhi Ó Cróinín, (2000), *Early Medieval Ireland 400—1200* (London: Longman); and Thomas Cahill, (1995), *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe* (New York: Doubleday); and Kathleen Hughes, (1966), *The Church in Early Irish Society* (Ithaca, NY: Cornell University Press).

For St. Patrick, see also A.B.E. Hood, (ed. and trans.) (1978), *St. Patrick: His Writings and Muirchu's Life* (London: Phillimore); Philip Freeman, (2004), *St. Patrick of Ireland: A Biography* (New York: Simon and Schuster). The main source for the life of St. Columba is Adomnán, (1991), *Life of Columba*, ed. by Alan Orr Anderson and Marjorie Ogilvie Anderson (Oxford: Clarendon Press). The letters of Columbanus are available online. See Columbanus. Letters, translated by G.S.M. Walker, electronic edition compiled by Ruth Murphy. <http://143.239.128.67/celt/published/T201054/index.html>. For the life of Columbanus, see Jonas, (1975), 'Life of St. Columbanus' in W.C. McDermott (ed), *Monks, Bishops and Pagans: Christian Culture in Gaul and Italy, 500—700* (Philadelphia: University of Pennsylvania Press), pp. 75—113 and the modern biography by Kate Tristram, (2010), *Columbanus: The Earliest Voice of Christian Ireland* (Dublin: The Columba Press).

On Irish monasticism, see Geoffrey Moorhouse, (1997), *Sun Dancing: A Vision of Medieval Ireland* (San Diego: Harcourt Brace and Company). For Celtic theology and religion,

see Thomas O’Loughlin, (2000), *Celtic Theology: Humanity, World and God in Early Irish Writings* (London and New York: Continuum); Michael Herren and Shirley Ann Brown, (2002), *Christ in Celtic Christianity: Britain and Ireland from the Fifth to the Tenth Century* (Woodbridge, UK: Boydell); and Brewster; Ian Bradley, (1999), *Celtic Christianity: Making Myths and Chasing Dreams* (New York: St. Martin’s); and Maria Buckley, (2001), *Celtic Spirituality* (Cork: Mercier Press); and John T. McNeill, (1974), *The Celtic Churches: A History A.D. 200 to 1200* (Chicago: University of Chicago Press). See also M. Bryant-Quinn, (2002), review of *Celtic Spirituality*, by Oliver Davies, with the collaboration of Thomas O’Loughlin, *Mystics Quarterly*, 28, 37—40. On the role of women in the early Irish church, see Christina Harrington, (2002), *Women in a Celtic Church: Ireland 450—1150* (Oxford: Oxford University Press).

On the spread of Irish Christianity to Britain and the Synod of Whitby, see especially Bede, (1994), *Ecclesiastical History of the English People*, ed. by Edith McClure and Roger Collins (Oxford: Oxford University Press). Bede’s work is available in other editions as well. See also Michael Richter, (1999), *Ireland and Her Neighbours in the Seventh Century* (New York: St. Martin’s Press).

On early Irish literature, see Muireann Ní Bhrolcháin, (2009), *An Introduction to Early Irish Literature* (Dublin: Four Courts); David H. Greene, (1954), *An Anthology of Irish Literature*, Volume I (New York: New York University Press); and Eleanor Knott and Gerard Murphy, (1966), *Early Irish Literature* (New York: Barnes and Noble).

On the recreation of St. Brendan’s voyage across the Atlantic, see Timothy Severin, (2000), *The Brendan Voyage* (New York: Modern Library).