1.) DATE:  
2.) COMMUNITY COLLEGE: Maricopa Co. Comm. College District

3.) COURSE PROPOSED: Prefix: REL Number: 250 Title: History of Religion in Ireland Credits: 3

   CROSS LISTED WITH: Prefix: ; Number: ; Prefix: Number: ; Prefix: Number: ;

4.) COMMUNITY COLLEGE INITIATOR: DR. BARRY F. VAUGHAN PHONE: 480.461.7620

ELIGIBILITY: Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable) are not eligible for the General Studies Program.

MANDATORY REVIEW:

☐ The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area).

POLICY: The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.

AREA(S) PROPOSED COURSE WILL SERVE: A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.

5.) PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA:
Core Areas: Humanities and Fine Arts (HU)  Awareness Areas: Select awareness area...

6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

7.) DOCUMENTATION REQUIRED
☐ Course Description
☐ Course Syllabus
☐ Criteria Checklist for the area
☐ Table of Contents from the textbook required and/or list of required readings/books
☐ Description of how course meets criteria as stated in item 6.

8.) THIS COURSE CURRENTLY TRANSFERS TO ASU AS:
☐ DEC prefix
☐ Elective

Current General Studies designation(s): HU, H

Effective date: 2010 Spring  Course Equivalency Guide

Is this a multi-section course? ☒ yes  ☐ no
Is it governed by a common syllabus? ☒ yes  ☐ no

Chair/Director: Elizabeth Ursic  Chair/Director Signature: by email

AGSC Action: Date action taken: ☐ Approved  ☐ Disapproved

Effective Date:
Proposer: Please complete the following section and attach appropriate documentation.

**ASU - [HU] CRITERIA**

HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet *either* 1, 2, or 3 *and* at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria **A CENTRAL AND SUBSTANTIAL PORTION** of the course content.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
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<tbody>
<tr>
<td>X</td>
<td></td>
<td><strong>1.</strong> Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td><strong>2.</strong> Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td><strong>3.</strong> Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.</td>
</tr>
<tr>
<td></td>
<td>X</td>
<td><strong>4.</strong> In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:</td>
</tr>
<tr>
<td></td>
<td>X</td>
<td><strong>a.</strong> Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.</td>
</tr>
<tr>
<td></td>
<td>X</td>
<td><strong>b.</strong> Concerns aesthetic systems and values, literary and visual arts.</td>
</tr>
<tr>
<td></td>
<td>X</td>
<td><strong>c.</strong> Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td><strong>d.</strong> Deepen awareness of the analysis of literature and the development of literary traditions.</td>
</tr>
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**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses devoted *primarily* to developing a skill in the creative or performing arts, including courses that are *primarily* studio classes in the Herberger College of the Arts and in the College of Design.

- Courses devoted *primarily* to developing skill in the use of a language — **However, language courses that emphasize cultural study and the study of literature can be allowed.**

- Courses which emphasize the acquisition of quantitative or experimental methods.

- Courses devoted *primarily* to teaching skills.
### Course Prefix | Number | Title | Designation
--- | --- | --- | ---
REL | 250 | History of Religion in Ireland | HU, H

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
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</thead>
<tbody>
<tr>
<td>1. Emphasize the study of values, religions, ethics, or belief systems, and/or aesthetic experiences.</td>
<td>Students focus on the development of three distinct religious traditions in Ireland: the Neolithic religion of the indigenous Irish, the insular Celtic religion of Ireland, and early Medieval Christianity in Ireland. Students learn the primary deities, ritual practice, theological controversies as well as synchronization of these diverse religious systems.</td>
<td>Course Competencies: 3, 4, 5, 7, 8, 10. Course Outline: I, II, III, IV, V. Syllabus: Unit 1, Unit 2, Unit 3, Unit 4.</td>
</tr>
<tr>
<td>2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.</td>
<td>Students engage in reading primary and secondary texts associated with the religious traditions of Ireland. Students are required to read the entire text of the <em>Tain</em>—the epic myth of Hyberno-Celtic culture as well as numerous ancillary myths of the tradition. Students analyze these texts by comparing/contrasting them with surviving material culture from the period, as well as contemporary historical analysis of the period.</td>
<td>Course Competencies: 3, 4, 5, 7. Course Outline: I, II, IV, V. Syllabus: Unit 1, Unit 2, Unit 3.</td>
</tr>
<tr>
<td>3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.</td>
<td>Students study the megalithic burial sites of the Neolithic Irish, Druidic “natural” sanctuaries, early Medieval Christian churches and monasteries, ritual/sacrificial objects from all three periods, Bronze age defensive fortifications or “fairy forts”, Anglo/Norman castles.</td>
<td>Course Competencies: 1, 2, 5, 9, 10. Course Outline: I, II, III, V. Syllabus: Unit 1, Unit 2, Unit 3, Unit 4.</td>
</tr>
<tr>
<td>4.a Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.</td>
<td>REL 250 is primarily a comparative historical analysis of three distinct, but interwoven, religious systems: the Neolithic religion of the indigenous Irish population, the insular Celtic religion of Ireland, and Celtic Christianity from the early Medieval period. It also</td>
<td>Course Competencies: 1, 2, 3, 4, 5, 6, 8, 10. Course Outline: I, II, III, IV, V. Syllabus: Unit 1, Unit 2, Unit 3, Unit 4.</td>
</tr>
</tbody>
</table>
focuses on how these three distinct religious traditions were blended over time creating a distinct folklore tradition which survives to the present.

| 4.b | Concerns aesthetic systems and values, literary and visual arts. | Fortunately, all three religious traditions studied in this class leave a rich trail of material culture which can be studied. The megalithic portal tombs of the Neolithic Irish are substantial monuments in their own right and many are rich in petroglyphic art. There are also significant, though often enigmatic, burial goods found at these sites. While the insular Celtic religion of the Bronze Age did not have monumental religious architecture, their ritual practice of sacrificing material wealth as votive objects in bogs, lakes and rivers provides an even greater supply of objects, both mundane and sacred, utilitarian and artistic, to be analyzed. Finally, the early Medieval Christian tradition blended native Celtic artistic styles with the Christian religion. The “Celtic Christian” style which emerged gives us illuminated manuscripts like the Book of Kells as well as unparalleled examples of Hybemo-Romanesque architecture, and a rich tradition of votive objects associated with worship. | Course Competencies: 1, 2, 5, 6, 9, 10. Course Outline: I, II, III, V. Syllabus: Unit 1, Unit 2, Unit 3, Unit 4. |

| 4.d | Deepen awareness of the analysis of literature and the development of literary traditions. | One of the principal activities of REL 250 is to analyze the mythological tradition of Bronze Age and early Medieval Ireland. While the narratives which form the pre-Christian Irish mythology are prehistorical, they are committed to text in the early Medieval period. Thus, much like the Homeric tradition records Mycenaean myth through the lens of Archaic Greek culture, the Hybemo-Celtic mythology is recorded and interpreted through the lens of early Medieval Christianity. This requires the student to read and understand the text itself and also analyze the ways recording and transmission of text. | Course Competencies: 1, 2, 4, 9. Course Outline: I, II, III. Syllabus: Unit 1, Unit 2, Unit 3, Unit 4. |
affects the narrative and its meaning. Further, in the Irish tradition the Celtic myths affect the later Christian mythology as well. For example, the Irish hagiography of the early mythological period strongly resembles the hero stories of the earlier Celtic period demonstrating a synchronization of the two traditions.
Official Course Description: MCCCD Approval: 10/28/03

REL250 20042-99999

LEC  3 Credit(s)  3 Period(s)

History of Religion in Ireland

Survey of the religious traditions of Ireland in their socio-political context from the Neolithic to the Modern period.

Prerequisites: None

MCCCD Official Course Competencies:

1. Identify the major developmental periods of Celtic culture. (I)
2. Explain the difficulties associated with identifying the Celtic Culture. (I, II)
3. Identify the major deities and ritual practices of pre-Christian Celtic religion in Ireland. (I, II)
4. Identify the five major mythological cycles of pre-Christian Ireland. (I, II)
5. Describe and critically evaluate the role of Irish Christianity in early Medieval Europe. (III)
6. Explain the relationship between the Anglo/Norman invasion of Britton and Ireland and the development of Medieval Christianity in Ireland. (III)
7. Explain the causes of the Protestant Reformation. (IV)
8. Describe the impact of the Protestant Reformation on Irish Religion and Culture. (IV)
10. Explain the causes of religious transformation and syncretism in Ireland. (II, III, IV, V)

MCCCD Official Course Outline:

REL250 20042-99999  History of Religion in Ireland

I. The Ancient Celts and their Religion
   A. Who were the Celts?
   B. Ancient sources on Celtic religion
   C. The gods and ritual practice in ancient Celtic religion

II. Celtic Religion in the Greco-Roman World
   A. Expansion of the Roman Empire (58 BCE – 410 CE)
   B. Continental syncretism
   C. Insular syncretism and the Irish exception

III. The Introduction of Christianity to Ireland
   A. Monastic Christianity in Ireland
   B. The Viking invasion and the decline of monasticism
   C. The Anglo-Norman invasion and the ascendancy of the cathedral

IV. The Protestant Reformation and Ireland
   A. From Henry VIII to Charles I: Plantations and Anglicanism
   B. The War of the Kings and the religious division of Ireland
C. The Period of the penal laws
V. The Revival of Celticism in Ireland
   A. The Hunger and the Diaspora
   B. The revival of folklore and tradition
   C. Saints, gods, and faeries: Religious syncretism in contemporary Irish culture
RELIGION 250

HISTORY OF RELIGION IN IRELAND

PROFESSOR – DR. BARRY L. VAUGHAN

SUMMER 2009

REQUIRED TEXTS:

**Title:** A History of the Irish Church: 400-700ad. (Dublin: The Columba Press, 1991)
**Author:** John R. Walsh, and Thomas Bradley

**Title:** Celtic Gods and heroes. (New York: Dover Press, 2000)
**Author:** Marie-Louise Sjoestedt

**Title:** The Tain: From the Irish Epic “Tain Bo Cuailgne. (New York: Oxford University Press, 2000)
**Author/Translator:** Thomas Kinsella

RECOMMENDED TEXTS:

**Author:** Thomas Cahill

COURSE GOALS:

This course is designed as a survey of the history of religion in Ireland. Besides learning about the divinities and ritual practices of the Irish people from the Neolithic to the early Modern Period, we will focus on the historical and cultural development that provides the necessary background to understanding the complex religious history of Ireland. At the end of the course students should be able to:

1) Identify the major religious themes of Neolithic Irish culture;
2) Explain the difficulties associated with identifying the Celtic Culture;
3) Identify the major deities and ritual practices of Celtic religion in Ireland;
4) Identify the origins of Christianity in Ireland
5) Explain the role of monasticism in the conversion Ireland to Christianity
6) Describe and critically evaluate the role of Irish Christianity in early Medieval Europe;
7) Explain the role of mythology in the “Celtic Revival”;
8) Identify examples of religious transformation and syncretism in Ireland.

COURSE REQUIREMENTS:

**Attendance** - students are required to attend class as scheduled. Absences are excused in the case of illness (standard proof of illness is required) or other College sanctioned activities (see student handbook for details). If you know you will be absent on an exam day please make arrangements to take the exam early. There will be no make-up exams for unexcused absences. If you miss an exam for any reason, please contact me immediately!

**Tardiness** – I am not particularly offended by tardiness (after all, you are paying for this course). I understand that sometimes factors beyond our control conspire to make us late. If you are late to class, come on in and find a place to sit. However, please be courteous to your classmates and do not make a disturbance if you are late. Finally, please do not allow tardiness to become a habit.

**Grades** - will be figured on the following basis:

1. Exams: Midterm and Final, each worth 100 points.
2. Reading Responses: One response to each assigned reading, 10 points each
**Grade scale and symbols:** based on five hundred total points, below is the percentage scale used to determine your final course grade and an explanation of the grade symbols used.

<table>
<thead>
<tr>
<th>Score Range</th>
<th>Percentage</th>
<th>Grade Symbol</th>
<th>Grade Description</th>
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<tbody>
<tr>
<td>270-300</td>
<td>90%-100%</td>
<td>A</td>
<td>Excellent</td>
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<tr>
<td>240-269</td>
<td>80%-89%</td>
<td>B</td>
<td>Above Average</td>
</tr>
<tr>
<td>210-239</td>
<td>70%-79%</td>
<td>C</td>
<td>Average</td>
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<tr>
<td>180-209</td>
<td>60%-69%</td>
<td>D</td>
<td>Minimal Passing</td>
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<td>F</td>
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**Statement on plagiarism/academic misconduct:** Due to the proliferation of academic material available on the internet, plagiarism is on the rise in American academic institutions. Plagiarism is the use of two or more consecutive words from someone else’s written work without proper citation, or passing off someone else’s words as your own. Plagiarism includes paraphrasing someone else’s work without giving proper citation of the source material. Plagiarism is theft of intellectual property and WILL NOT BE TOLERATED.

Academic misconduct is a more general term for cheating of any variety. Obviously, the assignments you turn in should reflect YOUR OWN work, and any attempt to circumvent this process is harmful. Therefore, any plagiarized, or otherwise academically inappropriate assignment will receive an automatic 0 (or F), and the assignment cannot be made up or replaced. If two or more assignments are plagiarized or the product of academic misconduct in the course of a semester, the offending student may receive an automatic F for the course.

**Student responsibilities:**

**Students with disabilities:** It is the policy of Mesa Community College, in compliance with the Americans with Disabilities Act, to offer reasonable accommodations to students with disabilities. If you are disabled and need accommodation you should contact the MCC Student Disabilities Office in the Student Services Village before any assignments are due. It is the student’s responsibility to contact the Student Disabilities Office with any request for special services.

**Dropping/withdrawal:** It is part of a student’s academic responsibility to decide whether or not to drop or withdraw from a course once enrolled. If you find this course does not meet your needs or that you need to withdraw for other reasons you must secure a Drop/Add slip from the Registrar’s Office, fill out the appropriate information, and bring it to the professor. If you need to withdraw but are unable to come to campus please contact me via telephone or email. I will assume that all students who enroll in the course intend to finish. I will not automatically withdraw you from this course if you simply stop coming to class!

**Cell phones/pagers:** All phones should be placed in the “off” or “standby” position, or your ringer should be silenced in class.

**Responsibility for information:** Students are responsible for knowing and understanding all information contained in this syllabus. If you do not understand some portion of this document, please contact the professor for clarification. All student rights and responsibilities are governed through the MCC Student Handbook; students should be aware of all policies contained therein.

**Contact information:**

Phone: 078.254.0570
email: bfvaughan@mesacc.edu (the most reliable and fastest way to get in touch with me)

website: http://www.mc.maricopa.edu/~bfvaughan/. On the course website you will find a large amount of useful information including a complete set of course notes, study guides, an electronic library of classic texts in Philosophy, an interactive dictionary, syllabi (just in case you lose this one), a forum area for your class, as well as links to other philosophy web sites. We will discuss and demonstrate how to access this material in class for those of you not already familiar with the World Wide Web.

Alteration of syllabus information:
The information contained in this syllabus is subject to change. Students will be notified in class of any alteration of schedule, assignment, or grading policy.
# Tentative Course Outline

## Unit 1 - Ancient Irish Religion
- **Monday (6/1)** Bank Holiday
- **Tuesday (6/2)** Basic Concepts in Religious Studies
- **Wednesday (6/3)** Pre-Celtic Religion in Ireland
- **Thursday (6/4)** The Coming of the Celts, Pre-Tain myths
- **Friday (6/5)** Field Trip – Neolithic burial mounds

### Assignment
- S. xiii-xxi, 1-37
- S. 38-95, K. 1-50
- Loughcrew

## Unit 2 - Hiberno-Celtic Religion: Tain Bo Cuailnge
- **Monday (6/8)** Cause of the raid, War deeds of Cuchulain
- **Tuesday (6/9)** Combat: The Rising of the Ulstermen
- **Wednesday (6/10)** The Final Conflict
- **Thursday (6/11)** Dublin City
- **Friday (6/12)** Dublin City
- **Saturday (6/13)** Dublin City

### Midterm

## Unit 3 - Early Christianity and Ireland:
- **Monday (6/15)** Early Christianity, Theological Diversity
- **Tuesday (6/16)** Christianity in Ireland: St. Patrick
- **Wednesday (6/17)** Irish Monasticism and the Conversion of Ireland
- **Thursday (6/18)** Colum Cille, Brendan, and Irish Missionaries
- **Friday (6/19)** Field Trip – Early Medieval Monastery

### Assignment
- W 9-53
- W 69-93
- W. 94-105
- W. 118-138
- Clonmacnoise

## Unit 4 - Early Medieval Christian Ireland:
- **Monday (6/22)** The end of the Irish Church
- **Tuesday (6/23)** The end of the Irish Church
- **Wednesday (6/24)** Irish Folklore/Religious syncretism
- **Thursday (6/25)** Irish Folklore/Religious syncretism
- **Friday (6/26)** Field Trip – Anglo/Norman Castle

### Assignment
- W. 156-179
- cont.
- “The Secret of Roan Inis”
- “The Fairy Faith”
- Trim Castle
covenant on class decorum

1. I shall refrain from making personal attacks upon fellow interlocutors; likewise, I will not mistake an attack upon an argument I present as a personal attack.

2. I reserve the right to disagree with any argument on any subject regardless of whether or not it reflects my own, or the majority opinion. In like manner, I will not assume that an argument presented by a classmate or the professor necessarily represents their personal opinion.

3. I hereby agree to disagree agreeably so as to avoid personal injury or vendettas.

4. I reserve the right to participate in class discussions and arguments, and I shall endeavor to engage ideas and opinions that differ from my own thus enhancing my academic pilgrimage.

5. I hereby agree not to pout about or refrain from engaging arguments that seem weak or problematic. I accept as part of my academic responsibility the obligation to speak up whether I agree or disagree.

6. I reserve the right to take all classroom grievances to the person with whom I have the grievance, regardless of whether it is a student or the professor (if we cannot work out the problem there is an official grievance process which we can follow — details are in your student handbook).

7. I shall attempt to be open to, and respect all persons in the classroom even when we disagree.

8. I shall, to the best of my ability, respect and incorporate the maxims of this covenant and endeavor to uphold my end of all agreements made herein.

If you do not feel that you can live up to the terms of this agreement, you should drop this course immediately!
THE TAIN
TRANSLATED FROM THE IRISH EPIC
TAIN BO CUAILNGE
BY THOMAS KINSSELLA
WITH BRUSH DRAWINGS
BY LOUIS LE BROQUY

OXFORD
UNIVERSITY PRESS
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BEFORE THE TAIN

Conchobor:

How Conchobor was Begotten and how he took the Kingship of Ulster

The Pang of Ulster

Exile of the Sons of Uisliu

Cúchulainn:

How Cúchulainn was Begotten

Cúchulainn's Courtship of Emer and his Training in Arms with Scathach

The Death of Aife's One Son

The Quarrel of the Two Pig-keepers and how the Bulls were Begotten

THE TAIN

I The Pillow Talk 1
II The Táin Bó Cúailnge begins 3
III The Army Encounters Cúchulainn 6
IV. Cúchulainn's Boyhood Deeds 8
V 'death death' 21
VI From Finnabair Chualinge to Conaille 25
TRANSLATOR'S NOTE AND ACKNOWLEDGEMENTS

The making of this translation has been very much an aside to other things. It is fifteen years since I was first tempted to do it. I had just found the oldest version of the Deirdre story and been struck by its superiority over the usual one, and I thought I would look closer at the rest of the Ulster stories. I was unprepared for the difficulties in the way of this mild curiosity. There were plenty of 'retellings' in the bookshops, but actual translations were scarce, and those I could find were generally dull. I emerged with the conviction that Lady Gregory's 'Cuchulain of Muirthemne', though only a paraphrase, gave the best idea of the Ulster stories. This merely emphasised the dearth, for her book, even as a paraphrase, seemed lacking in some important ways, refining away the coarse elements and rationalising the monstrous and gigantesque; as well as this, the Téidn Bó Cuailnge, the prose epic which is the centre-piece of the Ulster cycle — and the oldest vernacular epic in Western literature — seemed inadequately represented.

The Téidn, or Cattle Raid, is the nearest approach to a great epic that Ireland has produced. For parts of the narrative, and for some of the ancillary stories, achievement at the highest level of saga literature may fairly be claimed. It seemed extraordinary that, for all the romanticised, fairy tale, versified, dramatised and bowdlerised versions of the Ulster cycle, there had never been a readable translation of the older version of the Téidn, tidied a little and completed from other sources — nothing in English to give an idea of the story as we first have it. So I undertook the present translation, and completed it as time offered. It is not intended as a scholarly work (for which I had neither motive nor equipment) but as a living version of the story, leaving as few obstacles as possible between the original and the reader.

Grateful acknowledgement is made to all who in any way helped with this translation, in particular:
- to Bórd Scoláireachtal Cúmalairt for a six-month fellowship in 1963, which enabled the main translation to begin; to the Minister for Finance for permission to take advantage of the fellowship; and to Professors James Carney and David Greene and the late Donagh Mac Donagh for their help in this matter;
- to Southern Illinois University for the time and facilities to finish the translation;
- to Professor John V. Kelleher of Harvard University, Professor Pádraig MacCana of University College Dublin and Mr. Gene C. Haley of Harvard University for the help detailed in the Introduction;
- to Professor David Greene for his help in connection with some amendments to the first edition;
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Dedicated to our pupils, past and present
Would that you might aim at greater and better!
[Confessio, 47]

John R. Walsh and Thomas Bradley

A History of the Irish Church
400–700 AD

the columba press
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ALSO BY THOMAS CAHILL:

Big City Stories by Modern American Writers (with Susan Cahill)

A Literary Guide to Ireland (with Susan Cahill)

Jesus' Little Instruction Book

Looking for Books: How to Find Hard to Find Books

How the Irish Saved Civilization
The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe

Thomas Cahill

Nan A. Talese Doubleday New York London Toronto Sydney Auckland
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**Introduction**

How Real Is History?