Navigatio Sancti Brendani Abbatis | 933c3fe5fc3041ece3aa00ddfaddd0cc


A detailed work of reference and scholarship, this one volume Encyclopedia includes discussions of all the fundamental issues in Tolkien scholarship written by the leading scholars in the field. Coverage not only presents the most recent scholarship on J.R.R. Tolkien, but also introduces and explores the author and scholar's life and work within their historical and cultural contexts. Tolkien's fiction and his sources of influence are examined along with his artistic and academic achievements - including his translations of medieval texts - teaching posts, linguistic works, and the languages he created. The 550 alphabetically arranged entries fall within the following categories of topics: adaptations art and illustrations characters in Tolkien's work critical history and scholarship influence of Tolkien languages biography literary sources literature creatures and peoples of Middle-earth objects in Tolkien's work places in Tolkien's work reception of Tolkien medieval scholars scholarship by Tolkien medieval literature stylistic elements themes in Tolkien's works theological/philosophical concepts and philosophers Tolkien's contemporary history and culture works of literature

Pre-Columbian Trans-Oceanic Contact examines the discovery and settlement of The New World hundreds and even thousands of years before Christopher Columbus was born.

The Navigatio Sancti Brendani Abbatis, written in Latin around AD 800, describes how the 6th-century Irish saint Brendan set sail for an island paradise on the other side of the ocean. Three and a half centuries later, around 1150, another story about St. Brendan was written in the vernacular of
the area around Trier, Germany. In this story, The Voyage of Saint Brendan, Brendan is said to have thrown a book into the fire in utter disbelief of the veracity of the marvelous phenomena which the book describes. As a punishment he is sent out into the world to see for himself that which he would not credit. The relationship between the Latin Navigatio and vernacular Voyage has long been one of the most baffling problems of Brendan scholarship. In The Voyage of Saint Brendan Clara Strijbosch reconstructs the contents of the original Voyage, now lost, comparing it with the Navigatio, 12th-century texts about the marvels of the East (among them Herzog Ernst) and the wonders of creation, as well as with a host of older Irish immrama, among them Mael D&iacute;in and Ua Corra. She argues convincingly that the Voyage has its roots in an agglomerate of stories of Irish origin, which also gave rise to the Navigatio. The Voyage author can be seen to have made an original use of his source material, conflating elements from various sources and adapting the story to his own ideas.

The question of the extent of Gaelic influence on medieval Icelandic literature and culture has fascinated scholars for many years, especially the possible relationship between Irish voyage literature and Icelandic narratives concerning journeys to the Otherworld. This book provides a fresh examination and reappraisal of the topic. It compares the Irish [i]immrama[/i] ‘voyages’, including the greatly influential Hiberno-Latin text [i]Navigatio Sancti Brendani[/i] ‘The Voyage of Saint Brendan’, and [i]echtri[/i] ‘otherworld adventures’ with the Icelandic [i]fornaldars&ograve;gur[/i] and related material, such as the voyages of Torkillus in Saxo’s [i]Gesta Danorum[/i]. It also assesses stories about Hyttsmannaðaland, touches on similarities in folk narratives and examines the influence of Classical and Christian literature on the tales. In conclusion, the book makes proposals to account for the parallels and differences between the two traditions and is accompanied by an extensive bibliography and several indices.

Prayer and Thought in Monastic Tradition presents a chronological picture of the development of monastic thought and prayer from the early English Church (Bede, Adomnan) through to the 17th Century and William Law’s religious community at King’s Cliffe. Essays interact with different facets of monastic life, assessing the development and contribution of figures such as Boniface, the Venerable Bede, Aelred of Canterbury and Bernard of Clairvaux. The varying modes and outputs of the monastic life of prayer are considered, with focus on the use of different literary techniques in the creation of monastic documents, the interaction between monks and the laity, the creation of prayers and the purpose and structure of prayer in different contexts. The volume also discusses the nature of translation of classic monastic works, and the difficulties the translator faces. The highly distinguished contributors include; G.R. Evans, Sarah Foot, Henry Mayr-Harting, Brian McGuire, Henry Wansbrough and Rowan Williams.

Interdisciplinary studies on medieval mystics and their cultural background.

Celebrating the Living Witness of People and Places of the Christian Faith Saints and sanctuaries are critical parts of the Christian experience. We learn from those who have gone before or walk alongside us. When the mission
becomes exhausting, we search for havens where we can recover and find the encouragement we need to continue. This issue seeks to celebrate the Christian journey; it considers many people who have traveled in ways we can learn from and the places that supported them as they carried on.


In an extraordinary attempt to recreate St Brendan's journey to America, Tim Severin and his crew embarked on an epic voyage across the vast North Atlantic. Brilliantly written, this is their story.

Recounts the harrowing voyage of Timothy Severin and his crew across the North Atlantic in a thirty-six-foot leather boat, to prove the legend that a sixth-century Irish monk, St. Brendan, could have reached North America.

The essays in this book examine various manifestations of monstrosity in the early literatures of England, Ireland and Scandinavia. The dates of the texts discussed range from the eighth to the thirteenth centuries and were written either in Latin or in one of the vernaculars. The present contributions shed light on the physical, mental and metaphysical qualities that characterize medieval monsters in general. How do such creatures relate to accepted physical norms? How do their behaviours deviate from established cultural practices? How can their presence in both fictional and non-fictional texts be explained either in terms of a textual tradition or as a response to actual events? Such issues are examined from literary, philological, theological, and historical points of view in order to provide a thorough, multifaceted depiction of the sub- and supernatural monsters of
medieval Northwest Europe.

The Voyage of St. Brendan is a translation from the Latin of one of the most famous and enduring stories of western Christendom, the "Navigatio Sancti Brendani Abbatis." Written in Ireland perhaps as early as the year 800, "The Voyage of St. Brendan" chronicles the seafaring journey of St. Brendan, a prominent Irish Saint, who set sail to find the "Promised Land of the West" (which many believe to have been America) nearly 1,000 years before Columbus. St. Brendan believed that God had promised this land to the saints as their eternal inheritance, forever. Some accounts of this classic tale of martyrdom, fasted for forty days and forty nights, seeking God's will. It is said that an angel then came to him in a dream and promised to guide him to the Promised Land. Other accounts, most notably the Navigatio itself, say that Brendan learned of the mysterious Promised Land from Barinthus, who had sailed there himself. There Barinthus had found a great land of peace and plenty where the sun never set. This land was divided by a great river that ran east and west, and was guarded by an angel of the Lord. Yearning to see this "Promised Land of the Saints," Brendan purposed in his heart to sail there and see it for himself. While the routes of St. Brendan's journeys remain a subject of controversy, the tale of "The Voyage of St. Brendan" is of great interest, a strongly integrated text which derives from several centuries of Irish literary tradition.

First published in 2001, Medieval Germany: An Encyclopedia provides a comprehensive guide to the German and Dutch-speaking world in the Middle Ages, from approximately C.E. 500 to 1500. It offers detailed accounts of a wide variety of aspects of medieval Germany, including language, literature, architecture, politics, warfare, medicine, philosophy and religion. In addition, this reference work includes bibliographies and citations to aid further study. This A-Z encyclopedia, featuring over 500 entries written by expert contributors, will be of key interest to students and scholars, as well as general readers.

Ireland’s Immortals tells the story of one of the world’s great mythologies. The first account of the gods of Irish myth to take in the whole sweep of Irish literature in both the nation’s languages, the book describes how Ireland’s pagan divinities were transformed into literary characters in the medieval Christian era—and how they were recast again during the Celtic Revival of the late nineteenth and early twentieth centuries. A lively narrative of supernatural beings and their fascinating and sometimes bizarre stories, Mark Williams’s comprehensive history traces how these gods—known as the Túatha Dé Danann—have shifted shape across the centuries. We meet the Morrigan, crow goddess of battle; the fire goddess Brigit, who moonlights as a Christian saint; the fairies who inspired J.R.R. Tolkien’s elves; and many others. Ireland’s Immortals illuminates why these mythical beings have loomed so large in the world’s imagination for so long.

Written in about A.D.800, Navigato Sancti Brendani Abbatis (The Voyage of Saint Brendan) is one of the most famous and enduring stories of western Christendom. While the question whether Saint Brendan reached America remains a subject of controversy, the tale itself is of great interest - a
strongly integrated text which derives from several centuries of Irish literary tradition. The text is illustrated by the relevant woodcuts from a German version of the tale which was printed in Augsburg in 1476. John J. O'Meara has here translated one of the most famous and enduring stories of western Christendom, the Navigatio Sancti Brendani Abbatis, written in Ireland perhaps as early as the year 800. While the routes of Saint Brendan's journeys remain a subject of controversy, the tale itself is of great interest - a strongly integrated text which derives from several centuries of Irish literary tradition. The Voyage of Saint Brendan presents Professor O'Meara's translation of the only scientific edition of the original Latin text, with his introduction, and is illustrated by the relevant woodcuts from a German version of the tale, Sankt Brandans Seefahrt, printed in Augsburg in 1476. When this version was published by the Dolmen Press in 1975 it was acclaimed by critics on both sides of the Atlantic.

Something went terribly wrong at his monastery, and Brendan the Navigator had nowhere to turn. Then a storyteller dropped by his cell at Clonfert Abbey one evening. This fortunate visit changed his life and the lives of seventeen monks who set out with him to brave the unknown Atlantic. Sailing first to the Faroe Islands, they found an Eden-like world, including a guide, a friendly whale, and psalm-loving birds. Eventually they reached the Canary Islands, the Caribbean, the waters off Labrador, and the world's northernmost volcano, Mt. Beerenberg. This was the first European voyage to the Americas, recorded as a story so true it could only become a legend and then a fairy tale to all but a few. What these Irish voyagers found was a pristine world, filled with paradises. The stories they told and songs they sang give us a precious and rare insight into the Dark Ages and a Church scattering through all the world, as commanded. These stories were written down for school children, but they forever sing in the hearts of all who read them.

How did the Anglo-Saxons conceptualize the interim between death and Doomsday? In this 2001 book, Ananya Jahanara Kabir presents an investigation into the Anglo-Saxon belief in the 'interim paradise': paradise as a temporary abode for good souls following death and pending the final decisions of Doomsday. She locates the origins of this distinctive sense of paradise within early Christian polemics, establishes its Anglo-Saxon development as a site of contestation and compromise, and argues for its post-Conquest transformation into the doctrine of purgatory. In ranging across Old English prose and poetry as well as Latin apocrypha, exegesis, liturgy, prayers and visions of the otherworld, and combining literary criticism with recent scholarship in early medieval history, early Christian theology and history of ideas, this book is essential reading for scholars of Anglo-Saxon England, historians of Christianity, and all those interested in the impact of the Anglo-Saxon period on the later Middle Ages.

Marie-Claire Beaulieu unifies the multifarious representations of the sea and sea crossings in Greek myth and imagery by positing the sea as a cosmological boundary between the mortal world, the underworld, and the realms of the immortal. Through six in-depth case studies, she shows how, more than a simple physical boundary, the sea represented the buffer zone between the imaginary and the real, the transitional space between the worlds of the living, the dead, and the gods.
A fresh and invigorating survey of the sea as it appears in medieval English literature, from romance to chronicle, hagiography to autobiography.

In The Voyage of St Brendan, A.B. Jackson tells the tale of the legendary seafaring Irish abbot. After burning a book of fantastical stories, Brendan is compelled to sail the ocean with a crew of six monks in a leather-skinned currach; his task, to prove the existence of wonders in the world and create a new book of marvels. Discoveries include Jasconius the island-whale, a troop of Arctic ghosts, a hellmouth of tortured souls, a rock-bound Judas, and the magical castle of the boar-headed Walserands. Although the roots of this legend lie in early Irish immrama and the Latin Navigatio Sancti Brendani Abbatis of the ninth century, Jackson has taken the fourteenth-century Middle Dutch version of Brendan's voyage as the template for this engaging and spirited interpretation, making it recommended reading for scholars of medieval literature and lovers of fantasy adventure alike. The book includes a series of black and white linocuts by the American artist Kathleen Neeley.

"The Legend of St Brendan" is a study of two accounts of a voyage undertaken by Brendan, a sixth-century Irish saint. The immense popularity of the Latin version encouraged many vernacular translations, including a twelfth-century Anglo-Norman reworking of the narrative which excises much of the devotional material seen in the ninth-century "Navigatio Sancti Brendani abbatis" and changes the emphasis, leaving a recognisably secular narrative. The vernacular version focuses on marvellous imagery and the trials and tribulations of a long sea-voyage. Together the two versions demonstrate a movement away from hagiography towards adventure. Studies of the two versions rarely discuss the elements of the fantastic. Following a summary of authorship, audiences and sources, this comparative study adopts a structural approach to the two versions of the Brendan narrative. It considers what the fantastic imagery achieves and addresses issues raised with respect to theological parallels.

Translation and Geography investigates how translation has radically shaped the way the West has mapped the world. Groundbreaking in its approach and relevant across a range of disciplines from translation studies and comparative literature to geography and history, this book makes a compelling case for a form of cultural translation that reframes the contributions of language-based translation analysis. Focusing on the different yet intertwined translation processes involved in the development of the Western spatial imaginary, Federico Italiano examines a series of literary works and their translations across languages, media, and epochs, encompassing: poems, travel narratives, nautical fictions, colonial discourse, exilic visions. Drawing on case studies and readings ranging from the Latin of the Middle Ages to twentieth-century Latin American poetry, this is key reading for translation theory and comparative/world literature courses.

Why would the thirteenth-century French prose Lancelot-Grail Cycle have been attributed to Walter Map, a twelfth-century writer from the Anglo-Welsh borderlands? Joshua Byron Smith sets out to answer this and other questions and offers a new explanation for how narratives about the pre-Saxon inhabitants of Britain circulated in England.
The study of medieval literature has experienced a revolution in the last two decades, which has reinvigorated many parts of the discipline and changed the shape of the subject in relation to the scholarship of the previous generation. 'New' texts (laws and penitentials, women's writing, drama records), innovative fields and objects of study (the history of the book, the study of space and the body, medieval masculinities), and original ways of studying them (the Sociology of the Text, performance studies) have emerged. This has brought fresh vigour and impetus to medieval studies, and impacted significantly on cognate periods and areas. The Oxford Handbook of Medieval Literature in English brings together the insights of these new fields and approaches with those of more familiar texts and methods of study, to provide a comprehensive overview of the state of medieval literature today. It also returns to first principles in posing fundamental questions about the nature, scope, and significance of the discipline, and the directions that it might take in the next decade. The Handbook contains 44 newly commissioned essays from both world-leading scholars and exciting new scholarly voices. Topics covered range from the canonical genres of Saints’ lives, sermons, romance, lyric poetry, and heroic poetry; major themes including monstrosity and marginality, patronage and literary politics, manuscript studies and vernacularity are investigated; and there are close readings of key texts, such as Beowulf, Wulf and Eadwacer, and Ancrene Wisse and key authors from Ælfric to Geoffrey Chaucer, Langland, and the Gawain Poet.

The Memorial University of Newfoundland provides information about trans-Atlantic voyages undertaken by medieval Irish monks during the fifth and sixth centuries CE, in pursuit of a divine mission. The university highlights a seven-year voyage undertaken by the Irish monk Saint Brendan (c.484 or 486-578) in the North Atlantic. Saint Brendan's voyage was described in the 10th-century document entitled "Navigatio Sancti Brendani Abbatis."

Seeking insight from the real-life development of the earliest expressions of emerging church from their birth, through times of adolescent angst and into the reality of adulthood, this book offers a unique insight into the long-term sustainability of fresh expressions. Presenting the lived practice of the church in mission through a longitudinal lens, and eschewing the rose-tinted approach, it considers the reality of emerging churches - their birth and death, their creativity and conflict, their dreams and despair. A picture of a church that is neither gathered and parish nor independent and networked emerges as the biographies of mission are brought into dialogue with a very ancient expression of mission, the birth of Philippians as a first expression of church in Europe.

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