

“Perceptions of language and learned tradition in the Middle Ages”

Bibliography

Michael Clarke’s Seminar:

Part One

Our opening discussion will be on the reception of medieval Irish literature in the modern period (i.e. from the mid-nineteenth century till the present day). I would like to use this meeting to orient ourselves with the help of plenty of contributions from the students, so I would ask people to prepare three readings in advance:

1. Pádraig Pearse’s article on *Some Aspects of Irish Literature* (1913): a window on how medieval Irish literature was used in the national revival.
2. A chapter from Rees and Rees’s *Celtic Mysteries* of 1961: one of the most influential studies of medieval Ireland written in the past fifty years.
3. A recent scholarly translation of *Lebor Gabála: The Book of Invasions*, the text on which the Reeses’ chapter is based. This is a long and complex text: I recommend that people just read it through lightly but take a closer look at paragraphs 1-30, 99-136. The big question here is what the text tells us about how the medieval Irish understood their own identity.

Part Two

Here we will look at the shaping of the medieval literature in terms of ‘native’ traditions and ‘classical’ influences – difficult terms to define. Here are the texts we will examine (numbers will be ringed in handwriting on the sheets):

1. An extract from *Saltair na Rann* (c. 980 AD) from manuscript Rawlinson B502 (manuscript date c. 1140 AD)
2. The contents of our earliest surviving Irish vernacular manuscript, *Lebor na hUidre* (manuscript date 1102 AD)
3. Gilla Cóemáin’s poem on Irish and world history, from the edition by Peter Smith.
4. The *riastrad* or ‘warp-spasm’ of Cú Chulainn from *Táin Bó Cúailnge* in the Book of Leinster (manuscript date c.1180 AD; text (re-)composed not long beforehand on the basis of probably 9th-10th century original materials)
5. An extract from *Togail Troí*, the Irish narrative of the Trojan Wars (manuscript date c. 1350-1450 AD, text substantially composed in the 11th century (we think!))

6. The short text *Fingal Rónáin*, from the Book of Leinster (manuscript date c.1180 AD, text probably composed in the late tenth or eleventh century)

7. *Merugud Uilix*, a narrative about Ulysses/Odysseus (from the Book of Ballymote and other manuscripts of similar date; text probably composed before 1200 or so)

Part Three

Finally, we will examine a full-length short text together, *Cath Maige Tuired*, the battle of Moytura, in the translation by Elizabeth Gray, which will be circulated in advance. We will ask ourselves whether the narrator of this text is transmitting an inherited pagan tradition, or constructing something new – or both.

Looking forward to the seminars!

Michael Clarke, Galway

Julia Verkholtantsev's seminar:

Perceptions of Language and Learned Tradition in the Middle Ages among the Slavs

(Julia Verkholtantsev, juliaver@sas.upenn.edu)

Our seminar will be divided in two parts. Part One will look at the linguistic and literary tradition of the Slavs in the Eastern, Orthodox Church. Specifically, we'll look at the beginnings of literacy, the invention of Slavic letters and their justification. Part Two will focus on the linguistic and literary tradition of the Slavic-speaking communities in the Latin West. We will read fragments from two 12th century chronicles and examine the use of etymology as epistemological device and narrative motivator. Finally, we will look at primary sources that tell the story of the medieval theory that St. Jerome invented the Slavic Glagolitic letters and translated the Bible into Slavonic.

Part I. Church Slavonic and the Orthodox Tradition: Literary Beginnings

--- Julia Verkholtantsev, “Origins: Enigmatic Apostolate,” in *The Slavic Letters of St. Jerome: The History of the Legend and Its Legacy, or, How the Translator of the Vulgate Became an Apostle to the Slavs* (NIUP, 2014), 11–32, +notes.

The Life of St. Constantine the Philosopher in Marvin Kantor, ed. *Medieval Slavic Lives of Saints and Princes* (Ann Arbor, 1983), 25–96, especially chapters 1-4, 7-8, 13-18.

--- Roman Jakobson, “St. Constantine’s Prologue to the Gospels,” in *Selected Writings*. Vol. 6. Part 1. *Early Slavic Paths and Crossroads*. New York: Mouton De Gruyter, 1985. 191–206.

--- “*The Monk Hrabor’s Treatise on Letters*,” in *Monumenta Bulgarica. A Bilingual Anthology of Bulgarian Texts from the 9th to the 19th Centuries*, ed. by Thomas Butler (Ann Arbor, 1996), 143–153.

Part II. The Slavs of the Latinity

A. History, Origins, Letters, and Etymology

Chapters 1-12 from Cosmas of Prague, *Chronica Bohemorum* (and “Introduction”)

Chapters 1-5 from Anonymous, *Gesta Hungarorum* (and “Introduction”)

Fragments from the Rus *Primary Chronicle (Laurentian Text)* (and “Introduction”)

B. The Slavic Letters of St. Jerome

The following fragments from primary sources tell a story of one of the most exciting legends about Slavic letters – the theory that the Slavic letters have been invented by St. Jerome

--- *Conversio Bagoariorum et Carantanorum* (870)

--- Council of Split (1060) in *Historia Salonitana* by Archdeacon Thomas on *Methodii doctrina*

--- *Excerptum de Karentanis* (late 12th - early 13th c)

--- “Alphabet of Aethicus.” Rabanus Maurus, *De inventione linguarum*

--- Fourth Lateran Council (1215) *De diversis ritibus in eadem fide*

--- Pope Innocent IV, to Bishop Philip of Senj (Croatia) (1248)

--- Pope Innocent IV to Father Fructuosus (1252)

--- Pope Clement VI to Archbishop of Prague Ernst (1346)

--- Charles IV to Stefan Dušan (1355)

--- Charles IV, charter to the Slavonic Monastery of St. Jerome (1347)

--- Innocent VI to Charles IV (1359)

--- Přebík Pulkava of Radení, *Chronica Bohemorum* (1370s)

--- Colophon, The “Gospel” of Reims (1395)

--- *Prayer to Holy Trinity* in Glagolitic (1450)

Mikael Males’ seminar: Nativizing and Latinizing Strands in Old Icelandic Literature

Part 1: The rise of the vernacular

The First Grammatical Treatise, ed. And trans. Haugen. Hreinn Benediktsson’s edition pp. XXXX

Part 2: Nativizing *grammatica*: Snorri’s *Edda*

Snorri Sturluson, *Edda*, trans. Anthony Faulkes (London: Everyman, 1987) (Old Icelandic text edited by Anthony Faulkes found on <http://www.vsnrweb-publications.org.uk/Edda-1.pdf>)

Part 3: Latinizing *grammatica* and the learned reception of nativizing and latinizing *grammatica*

Mikael Males, ‘Applied *grammatica*: Conjuring up the Native *poetae*’

Text by the Wormianus redactor, to be distributed