

Henri Pirenne

亨利·皮雷納（Henri Pirenne，1862 年 12 月 23 日－1935 年 10 月 24 日）比利時歷史學家。

曾用法語寫作了多卷本的比利時歷史，因此成為比利時的民族英雄。第一次世界大戰期間參與反對德國的非暴力抵抗運動。1935 年，亨利·皮雷納病逝於比利時布魯塞爾地區的于克勒。

Henri Pirenne (French: [pʁɛn]; 23 December 1862 – 24 October 1935) was a Belgian historian. A medievalist of Walloon descent, he wrote a multivolume history of Belgium in French and became a prominent public intellectual. Pirenne made lasting contribution to the study of cities that was a controversial interpretation of the end of Roman civilization and the rebirth of medieval urban culture. He also became prominent in the nonviolent resistance to the Germans who occupied Belgium in World War I.

Henri Pirenne's reputation today rests on three contributions to European history: for what has become known as the Pirenne Thesis, concerning origins of the Middle Ages in reactive state formation and shifts in trade; for a distinctive view of Belgium's medieval history; and for his model of the development of the medieval city.

Pirenne argued that profound social, economic, cultural, and religious movements in the long term resulted from equally profound underlying causes, and this attitude influenced Marc Bloch and the outlook of the French Annales School of social history. Though Pirenne had his opponents, notably Alfons Dopsch who disagreed on essential points, several recent historians of the Middle Ages have taken Pirenne's main theses, however much they are modified, as starting points.

Druid

A druid was a member of the high-ranking class in ancient Celtic cultures. Druids were religious leaders as well as legal authorities, adjudicators, lorekeepers, medical professionals and political advisors. Druids left no written accounts. While they were reported to have been literate, they are believed to have been prevented by doctrine from recording their knowledge in written form. Their beliefs and practices are attested in some detail by their contemporaries from other cultures, such as the Romans and the Greeks.

The earliest known references to the druids date to the fourth century BCE. The oldest detailed description comes from Julius Caesar's *Commentarii de Bello Gallico* (50s BCE). They were described by other Roman writers such as Cicero, Tacitus, and Pliny the Elder. Following the Roman invasion of Gaul, the druid orders were suppressed by the Roman government under the 1st-century CE emperors Tiberius and Claudius, and had disappeared from the written record by the 2nd century.

In about 750 CE, the word druid appears in a poem by Blathmac, who wrote about Jesus, saying that he was "better than a prophet, more knowledgeable than every druid, a king who was a bishop and a complete sage." The druids appear in some of the medieval tales from Christianized Ireland like the "*Táin Bó Cúailnge*", where they are largely portrayed as sorcerers who opposed the coming of Christianity. In the wake of the Celtic revival during the 18th and 19th centuries, fraternal and neopagan groups were founded based on ideas about the ancient druids, a movement known as Neo-Druidism. Many popular notions about druids, based on misconceptions of 18th-century scholars, have been largely superseded by more recent study.

德魯伊（又譯督伊德，或意譯為橡木賢者）包含兩種意思，分別是德魯伊（英語：Druid）以及德魯伊教（英語：Druidism）。

現代英語中「德魯伊」一詞（druid）起源於拉丁語複數形式「druidēs」。古羅馬作家認為「druidēs」來自古凱爾特語中對該職務的稱呼。一些其他的古羅馬文獻中也有「druidae」的拼寫方式。古希臘的民族誌研究者將其轉寫為希臘語「δρῦιδης」。德魯伊與古愛爾蘭語中的「druí」、古康沃爾語中的「druw」和中古威爾斯語中的「dryw」同源。

根據這些不同的拼寫方法，學者判斷在原始凱爾特語中該詞拼為「*dru-wid-s」（複數形式*druwides），意味「橡木知曉者」。其詞根可以對應原始印歐語言中的「*deru-」和「*weid-」。老普林尼認為「知橡樹者」符合德魯伊的原意。他在書中指出該詞來自古希臘語中的「δρῦς」（橡樹）和希臘語名詞後綴「-ιδης」。古愛爾蘭語和中古威爾斯語對應的單詞均表示鷄。在愛爾蘭和威爾斯傳統中，鷄有預言的能力。

1. 德魯伊，在凱爾特神話中，具有穿梭各個神域的能力。
2. 凱撒大帝在征服高盧地區的凱爾特部落後曾述：『凱爾特人只有兩種重要階級：戰士與德魯伊。』德魯伊不僅是僧侶，也是醫生、教師、先知與法官。他們以魔術教導年輕人民，在罪案發生時或者有土地爭執時又成為了法官。他們擁有權力而備受尊敬，是君王的顧問及百姓的統治者。
3. 德魯伊向人們傳揚靈魂不滅以及輪迴轉世的教義。在凱爾特社會中地位崇高，階級僅次於諸王或族長。他們可以免除兵役及納貢義務。雖然很多人想成為德魯伊，大多數人卻因為無法背誦其所需的知識歷史詩歌等等而被淘汰。德魯伊在凱爾特社會中，可以與王權匹敵，甚至凌駕於王權之上。通常會以指導者或參謀身份參與政治事務。他們不僅掌管祭祀，同時也是醫者、魔法師、占卜者、詩人、以及其所屬部族的歷史記錄者。Druid 意謂著「橡樹的賢者」，即「透徹樹的道理之人」。在許多印歐語系的語言中，dr 這個字根都代表「樹木」的意思，而且特別是指橡樹。德魯伊將橡樹奉為聖木。據說他們擁有把人變成動物以及與神明精靈及動物對話的魔力。他們可以透過鳥飛行方式、祭品內臟的外觀預言未來。
4. 肩負各種角色的德魯伊享有免服兵役以及免課稅金的特權。因為他們是特權階級。提到特權階級，不免會聯想到世襲制，不過，德魯伊採用能力主義制，換句話說，有能力的人才能當上德魯伊，才可以享有這些特權。完全符合能力主義的想法。志願當德魯伊的人很多，可是要得到這個頭銜並非易事。而神祕的教義也以口傳的形式加以傳承，不留任何文字資料，所有的知識都必須強記在腦袋裏。凱撒曾在高盧戰記中感嘆：成為合格的德魯伊教徒之前，恐怕最少要修行二十年！
5. 現代的德魯伊教徒很早就恢復了他們的儀式成為新德魯伊信仰，他們在 1880 年代末期，於史前巨石陣重新恢復夏至慶典。（然而根據新的考古學證據顯示，史前巨石陣並非由凱爾特民族所建造，年代在更早之前，在新石器時代已經開始建造。）他們儘可能遵循文學中記載的德魯伊傳統，包括切割樹寄生的儀式，以及在夏至、冬至和春分、秋分時的慶典。德魯伊團體在生態學、重建森林以及保護聖地等事務上特別活躍。儀式服裝包括白色長袍、貴金屬項鍊以及用橡木或其他樹葉製成的冠冕。威爾斯國家音樂節（威爾斯每年定期舉行的音樂及詩歌競賽）就被營造使用德魯伊象徵的儀式。

Patricius

聖博德（約 386 年－461 年），音譯「聖柏德歷」（英語：St. Patrick；愛爾蘭語：Naomh Pádraig；威爾斯語：Sant Patrig），天主教通稱「聖巴德利爵」（拉丁語：Sanctus Patricius），是西元 5 世紀愛爾蘭的基督教傳教士與主教，他將基督教信仰帶到愛爾蘭島，使愛爾蘭走出了蠻荒時代，被後世稱作「愛爾蘭使徒」，並受譽為「愛爾蘭的主保聖人」。

柏德歷於公元 386 年左右出生於英格蘭（亦可能在蘇格蘭或威爾斯地區）。當時基督教在 380 年剛剛被立為羅馬帝國國教，英格蘭屬於羅馬帝國的一部分，愛爾蘭則不屬於羅馬帝國，還處於蠻荒時代，也不信基督教。他的祖父是一位神父，而他的父親則是一位教會執事。他從小叛逆，既不信天主，也不認真讀書。

柏德歷 16 歲的時候被愛爾蘭海盜所擄，帶到愛爾蘭島，成為奴隸，在西海岸地區牧羊，歷盡艱辛。但這時候他從小接觸到的天主教信仰卻在他心裏成長，他向天主悔改他的罪，開始熱切地敬拜天主。他在自傳中寫道：「我到了愛爾蘭以後，我曾經每天放羊，那時我每天禱告許多次，天主的愛、我對祂的敬畏和信心與日俱增，我的靈被感動，白天禱告上百次，晚上也是如此。我也曾到樹林裏和山上去，在天亮以前起來禱告，在雪地裏，在冰寒中，在雨中，我卻不生病，也不懈怠，我現在知道，那是因為聖靈在我裏面燃燒。」

他被擄後過了六年，有一天他在睡夢中聽見聲音說「你很快就要回到你的祖國了。看啊，你的船已經準備好了」。他於是逃跑了。在兩百英里外的海邊，果然有一隻船要往英格蘭去！但回家的路非常坎坷。一開始船員拒絕帶他，後來才又突然改變主意。渡海上岸後，他經歷了更多的艱險，飢餓、疾病、囚禁、危機四伏、險象環生，幾個月後才終於回到了家。家人喜出望外，熱切地迎接這位失而復得的兒子，慶幸從此可以家人團聚，再也不要分開。

但是他卻聽到天主呼召要他回愛爾蘭去，他在自傳中寫道：「有一天晚上，我在異像中看見一個名叫維多利格的人走過來，帶來許多從愛爾蘭來的信，他遞給我其中一封，信的開頭寫着『愛爾蘭的聲音』。我讀到這裏的時候，彷彿聽見愛爾蘭西海岸的樹林中有一些聲音，同聲向我呼求：『我們懇求你，聖潔的青年，請你來，與我們同行。』我心中刺痛，不能再讀，醒了過來。感謝神，許多年後，神按着他們所呼求賜予了他們。」

但是他沒有立刻回到愛爾蘭，而是在教會服事中經歷了很多磨練，更加成熟以後才去。他在自傳中寫道：「我沒有按着自己的意願馬上去愛爾蘭，而是直到我都幾乎要放棄了。在這個過程中，神讓我改正，也預備了我，以致今天我與過去判若兩人，讓我在別人的得救上有分，而在那時候我只是想着自己。」

後來他毅然再次離家，與親人分離，回到愛爾蘭，走遍了愛爾蘭各個角落，一生傳揚天主教信仰。他經受了許多的磨難。他在自傳中寫道：「每一天我都有可能被殺、被圍、被奴、或有其他的什麼事情發生，但因為有天國的應許，我就坦然無懼」。不僅如此，他效法耶穌，為那些逼迫他的人禱告。有一次許多基督徒被一位克羅提克屬下的士兵殺害，他寫了一封公開信斥責這些人的殘酷，信是這樣結尾的：「讓這封信在所有人面前宣讀，特別是在克羅提克面前。假如能這樣，願神感動他們歸回認識天主，願他們能悔改殺害我主的弟兄們的大罪，願他們能釋放被他們囚禁的婦女們，這樣他們可以在上帝那裏得生命，成為完全，直到永遠。願平安歸於父、及子、及聖神。阿門」。

柏德歷是一位很有恩賜的傳道人。他自己給幾千人施過洗，上到貴族，下到奴隸。他很有策略。他積極建立教會，栽培傳道人。他非常謙卑，他說「是神的恩典使我能夠一生以真理和謙卑服事各族的人，直到末了」。他沒有什麼文化，稱自己是「簡單的鄉下人、逃犯、無知的人」。他的自傳是用粗糙的拉丁文寫的，但卻非常自如地引用聖經，顯然他對聖經非常熟悉，也非常推崇別人對法律和聖經的研究。他成為愛爾蘭區主教，奠定了愛爾蘭的天主教信仰基礎。

Uí Néill

The Uí Néill (Irish pronunciation: [iː ˈn̪ˠeːlʲ]; meaning 'descendants of Niall') are Irish dynasties who claim descent from Niall Noígiállach (Niall of the Nine Hostages), a historical King of Tara who died c. 405. They are generally divided into the Northern and Southern Uí Néill. 建立於 5 世紀。

Tuath

Túath (plural túatha) is the Old Irish term for the basic political and jurisdictional unit of Gaelic Ireland. Túath can refer to both a geographical territory as well the people who lived in that territory.

In ancient Irish terms, a household was reckoned at about 30 people per dwelling. A trícha cét ("thirty hundreds"), was an area comprising 100 dwellings or, roughly, 3,000 people. A túath consisted of a number of allied trícha céta, and therefore referred to no fewer than 6,000 people. Probably a more accurate number for a túath would be no fewer than 9,000 people.

Each túath was a self-contained unit, with its own executive, assembly, courts system and defence force. Túatha were grouped together into confederations for mutual defence. There was a hierarchy of túatha statuses, depending on geographical position and connection to the ruling dynasties of the region. The organisation of túatha is covered to a great extent within the Brehon laws, Irish laws written down in the 7th century, also known as the Fénechas.

The old Irish political system was altered during and after the Elizabethan conquest, being gradually replaced by a system of baronies and counties under the new colonial system. Due to a loss of knowledge, there has been some confusion regarding old territorial units in Ireland, mainly between trícha céta and túatha, which in some cases seem to be overlapping units, and in others, different measurements altogether. The trícha céta were primarily for reckoning military units; specifically, the number of fighting forces a particular population could rally. Some scholars equate the túath with the modern parish, whereas others equate it with the barony. This partly depends on how the territory was first incorporated into the county system. In cases where surrender and regrant was the method, the match between the old túath and the modern barony is reasonably equivalent. Whereas in cases like Ulster, which involved large scale colonisation and confiscation of land, the shape of the original divisions is not always clear or recoverable.

It has been suggested that the baronies are, for the most part, divided along the boundaries of the ancient túatha, as many bog bodies and offerings, such as bog butter, are primarily found along present-day baronial boundaries. This implies that the territorial divisions of the petty kingdoms of Ireland have been more or less the same since at least the Iron Age.

Pastoral

A pastoral lifestyle is that of shepherds herding livestock around open areas of land according to seasons and the changing availability of water and pasture. It lends its name to a genre of literature, art, and music (pastorale) that depicts such life in an idealized manner, typically for urban audiences. A pastoral is a work of this genre, also known as bucolic, from the Greek βουκολικόν, from βουκόλος, meaning a cowherd.

Áes dána

The Tuath(a) Dé Danann (Irish: [ˈt̪ˠuə(hə) d̪ˠeː ˈd̪ˠaŋˠəŋˠ], meaning "the folk of the goddess Danu"), also known by the earlier name Tuath Dé ("tribe of the gods"), are a supernatural race in Irish mythology. They are thought to represent the main deities of pre-Christian Gaelic Ireland. The Tuatha Dé Danann constitute a pantheon whose attributes appeared in a number of forms throughout the Celtic world.

The Tuath Dé dwell in the Otherworld but interact with humans and the human world. They are associated with ancient passage tombs, such as Brú na Bóinne, which were seen as portals to the Otherworld. Their traditional rivals are the Fomorians (Fomoirie), who seem to represent the harmful or destructive powers of nature, and who the Tuath Dé defeat in the Battle of Mag Tuired. Each member of the Tuath Dé has associations with a particular feature of life or nature, but many appear to have more than one association. Many also have bynames, some representing different aspects of the deity and others being regional names or epithets.

Much of Irish mythology was recorded by Christian monks, who modified it to an extent. They often depicted the Tuath Dé as kings, queens and heroes of the distant past who had supernatural powers. Other times they were explained as fallen angels who were neither good nor evil. However, some medieval writers acknowledged that they were gods. They also appear in tales set centuries apart, showing them to be immortal. Prominent members of the Tuath Dé include The Dagda, who seems to have been a chief god; The Morrígan; Lugh; Nuada; Aengus; Brigid; Manannán, a god of the sea; Dian Cecht, a god of healing; and Goibniu, a god of metalworking and blacksmithing as well as one of the Trí Dé Dána ("three gods of craftsmanship"). They have parallels in the pantheons of other Celtic peoples: for example Lugh is cognate with the pan-Celtic god Lugus, Nuada with the British god Nodens, Brigid with Brigantia; Tuirenn with Taranis; Ogma with Ogmios; and the Badb with Cathubodua.The Tuath Dé eventually became the Aos Sí or "fairies" of later folklore.

圖哈德達南（Tuatha Dé Danann；現代愛爾蘭語：[t̪ˠuːəhə d̪ˠeː d̪ˠaŋˠəŋˠ]；古代愛爾蘭語:[tuːaθa d̪ˠeː d̪ˠaNaN]）亦可稱作「達南神族」，也譯「達努神族」「達奴神族」「達納神族」，在凱爾特神話中表示他們是神族的一支。

圖哈德達南是登陸愛爾蘭島上的第四支種族，是以女神達奴（Danu，或稱_達南 Danann）作為母神為主的神族。有一種說法，據說 Nemed 族驅逐了弗摩爾族以後皆被納為了達南神族的一支。不久以後與第五支登陸愛爾蘭的種族「米列家族(米列希安)」展開戰爭，最後戰敗；而圖哈德達南神族則被驅逐至他們來世的王國—堤爾納諾「Tir nan Og」（永生樂園），成為了小精靈或妖精。

另一種說法是，至今算起約 6000 年左右有比凱爾特人還要更早來到凱爾特之地的人們，凱爾特的人們有着許多不同的異文化，擁有靠石造的天體觀測設施來觀測運行曆法，有着以自己的方式展示自己的科學文明。伊尼什莫爾島（Inishmore）的遺跡、紐格萊奇墓（Newgrange）、命運之石（Lia Fail）之類的，現在愛爾蘭島被認為還矗立着這些還殘留的遺跡。

Penitential

A penitential is a book or set of church rules concerning the Christian sacrament of penance, a "new manner of reconciliation with God" that was first developed by Celtic monks in Ireland in the sixth century AD. It consisted of a list of sins and the appropriate penances prescribed for them, and served as a type of manual for confessors.

High Cross

見之後

Adomnán of Iona

Adomnán or Adamnán of Iona (Old Irish pronunciation: [ˈaðəv̪ˠnˠaːn], Latin: Adamnanus, Adomnanus; c. 624 – 704), also known as Eunan (/ˈjuːnən/ YOO-nən; from Irish Naomh Ádhamhnán), was an abbot of Iona Abbey (r. 679–704), hagiographer, statesman, canon jurist, and saint. He was the author of the Life of Columba (Latin: Vita Columbae), probably written between 697 and 700. This biography is by far the most important surviving work written in early-medieval Scotland, and is a vital source for our knowledge of the Picts, and an insight into the life of Iona and the early-medieval Gaelic monk.

Adomnán promulgated the Law of Adomnán or "Law of Innocents" (Latin: Lex Innocentium). He also wrote the treatise De Locis Sanctis (i.e. "On Holy Places"), an account of the great Christian holy places and centres of pilgrimage. Adomnán got much of his information from a Frankish bishop called Arculf, who had personally visited Egypt, Rome, Constantinople and the Holy Land, and visited Iona afterwards.

White Martyrdom

The homily outlines three categories of martyrdom, designated by color. This triad is unique, but draws on earlier distinctions between "red" and "white" martyrdom. "Red" martyrdom, or violent death as a result of religious persecution, was rarely obtainable after the establishment of Christian hegemony in the Roman Empire. Blood martyrdom was not a regular feature of early Christian life in Ireland, despite narratives that depict conflict between missionaries and traditional religious authorities such as the druids. Irish saints had to forgo the bloody "crown of martyrdom" until the Viking invasions at the end of the 8th century.

St. Jerome had used the term "white martyrdom" for those such as desert hermits who aspired to the condition of martyrdom through strict asceticism. The Cambrai homilist elaborates also on a distinction made by Gregory between inward and outward martyrdom. White martyrdom (bánmartre), he says, is separation from all that one loves, perhaps on a peregrinatio pro Christo or "pilgrimage on behalf of Christ" that might be extended permanently; blue (or green) martyrdom (glasmartre) involves the denial of desires, as through fasting and penitent labors, without necessarily implying a journey or complete withdrawal from life; red martyrdom (dercmartre) requires torture or death.

(出自 *Cambrai Homily*)

Columba of Iona

聖高隆（愛爾蘭語：Colum、Columkill、Colum Cille、Colm Cille，英語：Saint Columba，521 年 12 月 7 日－597 年 6 月 9 日），又譯為聖高隆巴、聖哥倫巴、聖可倫巴、聖科倫巴，又稱大高隆巴（拉丁語：Columba Maior），生於愛爾蘭多尼戈爾郡，是著名的愛爾蘭蓋爾族天主教僧侶與修道院院長。聖高隆將基督教傳播到皮克特人之中，是將天主教傳入蘇格蘭及愛爾蘭的先驅。他在今日的蘇格蘭愛奧那島建立了修道院並長居於此，使其成為當時的宗教中心，因此也被稱為來自愛奧那的高隆巴（Saint Columba of Iona）。聖高隆在蓋爾族與皮克特人中倍受尊崇，被認為是愛爾蘭十二使徒之一。

聖高隆的名字 Colum Cille 在愛爾蘭蓋爾語中，意思是教會的鴿子，另一個名字 Kolban（原始諾爾斯語的名字 Kolbjørn）意思是住在山洞中的黑熊。

St Columbanus/Colucille

聖高隆邦（英語：Saint Columbanus，愛爾蘭語：Columban，540 年－615 年 11 月 23 日），又譯作聖高隆龐，中世紀著名的天主教愛爾蘭僧侶，在歐洲許多地方建立了修道院，最著名的是在法國的 Luxeuil 及意大利的 Bobbio。

他的名字，在蓋爾語中，是白鴿的意思。他是愛爾蘭的主保聖人。