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THREE MIDDLE-IRISH HOMILIES

ON

THE LIVES OF SAINTS

PATRICK, BRIGIT AND COLUMBA.

EDITED BY

WHITLEY STOKES.

[One hundred copies privately printed.]

CALCUTTA: 1877.



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DEDICATED

TO

PROFESSOR ERNST WINDISCH,

FROM WHOM I HAVE ALREADY LEARNT MUCH AND HOPE TO LEARN MORE.



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PREFACE.

THIS volume contains three Middle Irish homilies, hitherto unprinted, transcribed from the lithographic facsimile of the Lebar Brecc, a manuscript of the fifteenth century preserved in the library of the Royal Irish Academy.

The first of these homilies, on the text Isaiah IX, 2, deals with the life of Patrick. It supplies some defects found in each of the two manuscripts (Egerton 93 and Rawl. B. 512) of the so-called Tripartite Life of that saint: it sets forth with distinctness the prior mission of Palladius: it gives (p. 18) a remarkable instance of self-cremation: it refers (p. 26) to an ordeal by water: it exemplifies (p. 34) the practice of shewing reverence by walking round persons or things keeping the right hand towards them (the Indian *dakshinam kri*): it contains (pp. 20, 30) two or three old proverbs: it illustrates (*passim*) the incredible credulity of the mediæval Irish; and it furnishes examples of some rare words and verbal forms. But I cannot say that in other respects it is of much, or indeed of any, value.

The second homily, on the text Apoc. XIV, 4, deals with the life of Brigit, and furnishes a good example of the way in which heathen mythological legends become annexed to historical Christian Saints.* Thus from the story of Brigit one may, without much rashness, pick out the following incidents as having originally belonged to the myth or the ritual of some goddess of fire. Brigit (cf. Skr. *bhargas* 'glanz' Grassmann, *φλέγω*, *Φλέγυς*, *φλόξ*, *fulgur*?) was born at sunrise (infra p. 56), neither within nor without a house (ibid.): bathed in milk (ibid.): her breath revives the dead (ibid.): a house in which she is staying flames up to heaven: cowdung blazes before her (ibid.): oil is poured on her head (p. 58): she is fed with the milk of a white, red-eared cow (ibid.): a fiery pillar rises from her head (p. 66): sun-rays support her wet cloak (p. 82): she remains a virgin (p. 64): and she was one of the two mothers† of Christ the Anointed. So far the homi-

* See Jacob Grimm's *Deutsche Mythologie*, 2te aufl. 5.

† The other, of course, was Mary. That Agni the butterbacked (*ghṛita-prishtha*), the son of Bhrigu, is called *dvimātri* 'having two mothers' ('so wird das feuer als aus den zwei reibhölzern entsprossen genannt,' Grassmann) is doubtless only an accidental coincidence. The Irish texts bearing on this curious subject are: Ba óenmathair maic rí g máir .i. ba hoen de matribus Christi Brigit, Broccán's hymn, l. 63. in mathair Ísu, Ultán's hymn to Brigit, 6. isc a mac Ísu Crist, infra, p. 84. See Todd, *Liber Hymnorum*, p. 64.

ly. She had a perpetual ashless fire (Giraldus Cambrensis, *Topogr. Hib.* c. 34), watched by twenty nuns, of whom herself was one (*ibid.* c. 35), blown by fans or bellows only, and surrounded by a hedge within which no male could enter (*ibid.* c. 36).

Besides these mythological matters, the homily here and there gives glimpses of the institutions of ancient Ireland, such as concubinage (p. 52): dowry (*ibid.*): purchase and sale of slaves (pp. 52, 54, 64): wizardry (p. 54): mulcts (p. 58).

The existence of leprosy in Ireland (pp. 68, 72, 74, 80): the practice of ale-brewing (p. 67): the use of jewelry (pp. 72, 78): the employment of wattling for buildings (p. 78), are also illustrated by this homily. And the conversation between Brigit and King Dunlaing (p. 72) seems to preserve an authentic utterance of an Irish heathen warrior.

The two proverbs *gníad cách a aimsir* p. 70, and *is rí cech slán* p. 72, are also noteworthy.

The third homily is on the text Gen. XII, 1, and deals with the life of St. Columba. A few passages from it have been printed with translations in Dean Reeves' edition of Adamnán's biography of that heroic *athleta Christi*. The pathetic account of the saint's death, pp. 120—124, is a good specimen of Middle Irish prose, and some Irish superstitions are illustrated: thus, the spaeman scanning the sky, p. 102, which seems some kind of divination by means of clouds or stars: the strange account of Odran's self-sacrifice, p. 119, an example of the universal belief in the efficacy of a victim to secure the stability of a building; and the common superstition of the watersnake, p. 119.

As to the text of these homilies, the language is Middle Irish—with all the corruptions* found in compositions of the twelfth to the fifteenth centuries. But the author has obviously often drawn from older and purer sources. This is clear from his frequent use of the infixed pronouns, and from the many Old and

* Of these, the chief are, confusion of *a* and *u* in inlaut; confusion of *e* and *i*, of *a* and *u* in auslaut; final *a* for *ae*, *ai* and *e* in auslaut, *ae* for *oe*; confusion of infected *d* and *g*; assimilation of the dental in the groups *ld*, *ln*; sinking of *c* and *t* to *g* and *d* (tancadar 58); prosthesis of *f* (ro f-ucc 16): metathesis of *cs* and *ts*. In the article, use of *na* for the nom. pl. masc. (na lestair 6) and disuse of the neuter forms in the singular. In the adjective, use of the fem. form in the nom. pl. m. In the verb, encroachment of *s*-forms on reduplicated preterites (rucsat 10) and *t*-preterites (atbertsat 16): the consuetudinal forms in -ann: the pret. pass. in -at, -et, (roscribat 42, romcráidet), -it (robaitsit 42): the use of absolute instead of subjoined forms: the disuse of infixed pronouns and of infixed verbal particles.

Early Middle Irish verbal forms which he employs. It may be well to collect some of these—

Infixed Pronouns.

Sg. 1: *ni-m-tha* 12, *ru-m-cráidet* 36, *co-r-um-digtider* 36, *no-m-tadbanar* 80.

Sg. 2: *ro-t-icc* 12, *no-t-leicc* 24, *ro-t-bia* 28, 44, *ni-t-gétsa* 64, *no-t-airmitnigfe*, *no-t-carfa*, *no-t-aighthife* 76. In *do-t-berar* 'thou art borne' 64, we have an example of the passive impersonal flexion, in the 2d singular, of which Zeuss, G. C.² 482 gives no examples.*

Sg. 3: *con-as-ebi* 8, *co-r-as-ebatar* 8, *cu-r-as-toraind* 34, *co-r-as-naisc* 12, *con-as-tall* 64, *con-us-bennach* 40, *con-us-freccrad* 72, *ro-s-esreid* 4, *ní-s-baithed* 112, *do-s-rat* 6, *ro-s-icc* 6, *ro-s-airig* 6, *ro-s-bennach* 8, *do-s-gni* 8, *ro-s-glan* 10, *ro-s-maith* 10, *co-ro-s-aicilled* 16, *do-m-bert* 64, *ro-t-cairig* 6, *ro-t-guidestar* 38, *no-tm-benand* 118. Probably *friscerut* 18, stands for *fris-d-gérat*.

Pl. 1. *ro-n-fáid* 22, *ro-n-bé* 63.

Pl. 3. *con-us-leic* 6, *no-s-baist* 32, *ro-s-bennach* 32, *ro-n-baist* 32, *no-s-báidet* 36, *ro-s-icc* 74.

Pronouns suffixed to Verbs.

tet-e 34, *dochuaid-si* 63, *dober-si* 63, *atbert-si* 70.

Verbal Forms.

Preterite 3d sg. in *-ai*, *-a*: *dernai* 44 = *derna* 36, 56, 72, 76, 108, *rolabra* 84, *robennachai* (?) 30.

These forms, like *nat-labrai* Féil. Dec. 22, (*W. llafarodd*), *frism-bruchtai*, Féil. Nov. 30, *ropritchai*, Egerton 93, p. 3 a 1, *rolassai*, Corm. B. s. v. *gaire*, *rothinai*, Rawl. B. 512, p. 7 b 1, *ro-d-scribai*, Goid. 106 (*W. ysgrifodd*), *adcobra*, Fiacc 28, 45, agree with Welsh forms in *-awd* Z. 925 now *-odd*;† and I take them to have been originally imperfects in *-áyat* corresponding with Lithuanian forms in *-ájó*, Sanskrit in *-ayat*, Bopp Vergl. Gram. II, 396. The abnormal forms in *-tai*, *-ta*, of which some are cited by Zeuss, G. C.² 456, were likewise probably imperfects.

Reduplicated Preterite. Sg. 1: *atconnarc* 68, *itconnarc* 68, *itchonnarc-sa* 60 (root dark, Skr. *dare*), *bá-sa* 12 (root bu, Skr.

* Other examples are *con-dat-oseaigther* (gl. commonere) Ml. 23d, *mad no-t-fergaither fria gilla*, LB. 10b.

† Here *d*, as often, has arisen from *y*. See Rhys, *Revue Celtique*, II, 109; III, 87.

bhu): duthracur-sa 27, if miswritten for duthracar-sa, is an example of the deponential form. Sg. 2: dorochair 22 (root kar, Skr. çar), ro-m-ba 32. Sg. 3: acca 14, 58 (root kas), conacca 14, 20, atconnaire, itconnaire 2, 60, atacomnaic 4, ro-s-cuala 18, atchuala 14, itchuala 12 (root klu Skr. çru), dochúaid 14 (root kud, Skr. cud), dor[o]ega 106 (root gus), dorochair 74, dor[o]chuir 8, torchair 20, 24, 74, at-ro-chair 24, cor-rí-muid 6 = cor-re-muid 36, 108 (root mat, Skr. math), t-anic 14 (root ank), ro-iarfaig 68 (root vak), do-attaig 72 (root tak), bóí, ro-boí, 4, bai 74, ro-fo-dail 62, ro-s-cum-taig 34 (root stag), att-ib 24 (root pa). Deponential: génair, génir 4, 56 (root gan), coemnacair 68 (root nank), forcoemnacair 34. Plural 1: t-ancumar 64 Pl. 3: acutar 62, itchoncatar 62, itconcatar 56, 122 (O. Ir. at-chonacatar), cualatar 38, 102, ebatar 8, docótar 34, dochuatar 78, 80, atchótar 34 = itchuatar 60, fo-rai-langatar 82, r-ancatar 6, 22, t-ancotar 8, bátar 112, ro-batar 2.

Reduplicated Future. Sg. 1: ní géb-sa 14, atbér-sa 22, dingén 26, dogén 40, 68, dogén-sa 62, ní rág 36, ní-t-gét-sa 64. Absolute form: bérut-sa 100, regut 52. Sg. 2: raga 12, atbéra 62, do-s-bérai 64, com-béra-su 100, gétaí 64. Sg. 3: dobéra 22, 62, 66, do-s-béra 12, atbéra 22, ebérai 40, no-s-faicéba 120 (root gab), doraga 62, 98, 100. Absolute form: béraid 54, gébid 94. Relative form: gébus *qui capiet* 32, gébus *qui cantabit* 38, gignes 32. Plural 1: dogénum-ne 26, taircébum-ne 70. Pl. 2: fogébthai 80 (where an absolute is wrongly used for a subjoined form). Pl. 3: friscérut (= fris-d-gérat?) 18. Passive: dobérthar 28, dobértar 38, tibérthar 118.

Reduplicated Secondary Future. Sg. 1: rofogénaind* 70. Sg. 3: noragad 18, tomélad 70. 3d sg. passive: no-tusémtha 56.

T-preterite. Sg. 1: do-r-arngert-sa 38. Sg. 3: 40. roiarfacht 54, r-iarfacht 52, 56, eracht, erracht 24, atracht 8, déracht 118, toracht 16, 20, roacht 70, daruacht 14, dorocht 34, ro-siacht 22, 32, arroet 84 (= ar-ro-fo-em-t), roforcongart 16, dorogart 56, do-r-arngert 40, 98, róedbairt 104, epert 2, atbert 8, atrubairt 20, 28, erbairt 94, 98, erbairt 16, epilt 92, doromailt 102, atbath 6, luid 30, 108, dolluid 98, doluid 122. Pl. 3: lotar 58.

T-futures are apparently canta 110, bidat 54, 80. But these forms are very obscure. In scerdait (leg. scérdait), 110, we seem to have a mixture of reduplicated and t- forms: in genfedit 28, a mixture of b- and t- forms.

* Here and elsewhere in this page I have supplied the mark of length which, owing to the scribe's carelessness, is wanting in the manuscript.

S-future. Sg. 1 : atfessar (leg. adfésur?*) 42. Sg. 2 : dechais 44 (3d sg. pret. dechaid 16, root KAD, Skr. çad, Lat. cadere). Sg. 3 : forbia 18 (= farfia Ml. 55c), tii 28, tí 38, 62, tair 8, 66. Pl. 1 : roissam 46, rísam 124, fessamar 24. Passive sg. 3 : essair 120.

Reduplicated S-future. Sg. 1 : do-bibus-sa 52.

Secondary S-future. Sg. 2 : tista-su 14. Sg. 3 : tised 58, tisad, roissed 74.

Forms which appear to be corruptions are fortachtfuidea 42, foillsigfides 100, ropsam 120.

In printing the text I have extended the contractions, always representing the extensions by italics. In a very few instances, I have corrected an obvious blunder of the scribe, giving, however, in a footnote the reading of the manuscript. The proclitics (the article, possessive and relative pronouns, verbal particles, verb substantive when used as a copula, prepositions, certain conjunctions, negative particles, and the interjection *a*) have been printed as they are written in the manuscript, *viz.*, as part of the word to which they respectively belong. The same course has been followed as regards the pronominal enclitics -sa, -su, -sin, -side, -som, (-sium), -so, (-seo). The dotted f and the digraph fh represent not only infected or (as native grammarians say) aspirated, f, but also f changed in pronunciation to v, owing to the influence of a preceding nasal.

Lastly, I have to say a few words as to the translations. That of the homily on Patrick is founded on a manuscript version by the late Dr. O'Donovan, lent me, many years ago, either by Dr. Todd or Dr. Reeves. It obviously never received O'Donovan's final revision. Thus *dorchataid*, p. 4, is misrendered by 'servitude': *clárenech*, p. 6, by 'cripple,' *buan bann*, p. 18, by 'for ever,' *berrtha*, p. 20, by 'fat,' *aes gradai*, p. 22, by 'servants of trust,' *abrat*, p. 24, by 'I will say,' *erlund*, p. 32, by 'top,' *ancride*, p. 34, by 'enmity,' *7 rocumtaigtea ocpatraic ifoss*, p. 36, by 'and Patrick erected here in Ireland,' *Hilagar dul*, p. 36, by 'There went,' *deoraid*, p. 40, by 'kingship,' *atfessar duib inmo*, p. 42, by 'ye know the man,' *fri fomtin*, p. 42, 'to evade.' I cite these errors, not with any base delight in picking holes in the unfinished work of a great scholar,

* Perhaps from *adfiadaimm refero*, not *atfetar* as I have said in the Index of Words, p. 142 *infra*.

but simply to excuse myself for not printing O'Donovan's version precisely as it left his hands.

The translation of the homily on Brigit is wholly by myself, and those who have (what I have not) access to Cogitosus' life of that saint* will doubtless find much to correct therein.

The translation of the homily on St. Columba is founded on a manuscript version, either by O'Donovan or the late Mr. Curry. I suspect it was made by the latter, as it contains a note with his initials ('E. C.') on the expression *coer comraicc*, p. 96. This version required much amendment. For instance, *arracht*, p. 92, is misrendered by 'monsters': *an ben imtha sin*, p. 100, by 'a woman that envied her': *fria muir anair*, p. 102, by 'by the sea on the east,' *iarmergi*, pp. 106, 124, by 'matins': *clere fila for a lar canta molta maic thigirnd*, p. 110, by 'clerics and poets within its centre shall sing laudations to noble chiefs': *brodirne*, p. 114, by 'shred': *dia rechullsom*, p. 120, by 'of his episcopal vestments': *methil*, p. 120, by 'workmen': *no cosmad*, 124, by 'he blessed.'

Of all three homilies it may be said that the fragments of verse which they contain are often corrupt, and that the translation of those fragments is, therefore, to some extent conjectural. Compare, for instance, the verses in p. 18 *infra* with the reading in Egerton 93, p. 2 b. 2:

Bendacht dé for díchuin dorat damsa in saball.
rombi esum dar héissi. nemthech ngleisi nglanóll.
Bendacht dé for dichuin dichu co lin cró.
ni baisfer nach buan bann clann na ciniud dó.

And the verses in p. 36 *infra* with the reading in Rawl. B. 512, p. 13 b. 2:

Attágar techt hi cruaiach cruind druing cēn crabud armocinn.
romgab ecla fri sét sell deich céit cenn ic tacra frim.

Several errors which I discovered after the sheets had been worked off, are set right in the Corrections and Additions, pp. 138—140, *infra*, to which I beg the particular attention of the few scholars who will care to read this book.

February 28th, 1877.

W. S.

* Printed in the *Acta Sanctorum* at Febr. 1, in Colgan's *Triadis Thaumaturgae* ... *Acta*, Lovanii, 1647, and probably elsewhere.

I.
BETHA PHATRAIC.

ON THE LIFE OF SAINT PATRICK.

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I.

BETHA PHATRAIC.

ON THE LIFE OF SAINT PATRICK.

[BETHA PHATRAIC INCIPIT.]

Lebar Brecc p. 24,^b ll. 1—29.

[P]opulus qui sedebat in tenebris uidit lucem magnam. INpopul deisid indorchuib atconnaircc sollsi moir. Et sedentibus in regione et in umbra mortis lux orta est eis. INfoirenn robatar hiferund 7 ifhoscad bais. fuaratar sollsi diatanic aninorchugud.

INspirut noem inspirut isuaisliu inas cech spirut. inspirut dorin-fid indeclas cechtarda fetarlacthi 7 nuafiadnaise o rath ecna 7 fatsine. ise inspirut sin roraid na briathrasin triagin inprímfatha ysaias mic amois. De cuius laude dicitur quod non tam dicendus esset propheta quam euangelista. IS diamoladside atbert cirine noem. comid córu suiscealaig dorada fríss andas faith. arafollsi 7 araimchuidhe frianufiadnaise roindis scela críst. ITa enim uniuersa christi ecclesieque misteria ad lucidum prosecutus est ut non eum putes de futuro uaticinari sed de [prae]terito historiam texere. Arroboi dia follsi roindis uli ruine críst 7 naheclasi noime. connabud doig lanech combad taircetul raet todochaide itir dogneth. acht aisnes raet reimtechtach chena iarforpithiugud angníma.

Oen tra diathairceffaib fóllsib aní atfiadar sund tria aisnes sech-madatai.

Populus qui sedebat in tenebris uidit l. m. INpopul dessid indorchuib itconnairc sollsi mair. ise immurro leth atoibe indaisneisea lasinfáith codú indepert remi isinsceol céna. Primo tempore alleuata zabulon et terra neptalim. Tanic lahathnfugud namsire. gloir mor 7 inocbail dothreb zabuloin 7 dothreb neptalim. inde dicitur. comid forslicht nambriatharsinatberar. Populus qui sedebat in tenebris. INpopul deisid indorchuib, mad iarstair cipinnas. popul israel [isé]

ON THE LIFE OF SAINT PATRICK.

Populus qui sedebat in tenebris vidit lucem magnam. The people that sat in darkness beheld a great light. *Et sedentibus in regione et in umbra mortis lux orta eis.* They that were in the land and in the shadow of death found a light whence came their illumination.

The Holy Spirit, the spirit which is nobler than every spirit, the spirit which inspired both churches of the Old Law and of the New Testament with the grace of wisdom and prophecy, it was that spirit which spake those words through the mouth of the chief prophet Isaiah son of Amoz; *de cujus laude dicitur quod non tam dicendus esset propheta quam evangelista.* To praise him, St. Jerome said that it were meet to call him an evangelist than a prophet, because of the clearness and the fitness for the New Testament wherewith he told the tidings of Christ. *Ita enim universa Christi ecclesiaeque mysteria ad lucidum prosecutus est ut non eum putes de futuro vaticinari sed de praeterito historiam texere.* For such was the clearness wherewith he told all the mysteries of Christ and the Holy Church that one would not think that it was a prophecy of things to come he was making, but a declaration of things already foregone after they had been done completely.

Now one of his manifest prophecies is what is here set forth through a narrative of what is past.

Populus qui sedebat in tenebris vidit lucem magnam. The people that sat in darkness beheld a great light. Now the prophet has a parallel passage as far as the place where previously in the same story he said *primo tempore allevata terra Zabulon et terra Naphtalim*, there came with . . . of time, great glory and renown to the tribe of Zabulon and to the tribe of Naphtali. *Inde dicitur*, after these words he said, *Populus qui sedebat in tenebris.* The people who sat in darkness if [we go] according to history, this was the people

sin robói indorchataid nadaire lahasardu. *atcomnairc* sóllsi athaith-
creca dondaire sin .i. hestras 7 nemfas iosuæ 7 zorobel. mad iarsians
tra ise sin *popul* atberar sund. *popul* nangenti roboi indorchataid
aneolais ocádrad hidal 7 *arracht*. céin coroartraig infírsóllsi .i. isu
crist *con[a]spalu*. Nox enim erat in mundo usque dum christus qui
sol iustitie est radios suos aspersit in mundum. Uair bóí dorchotu
mór 7 temel darchroidib nangénti. céin coroscáil *grían* nafirinde. *fsu*
crist. aruthni fó cetharaid indomain diainórchugud.

Oen *tra* donaruthnib rosesreid *grían* nafirinde isindomun .i.
inruithen 7 inlassar 7 inlia lógmar 7 inlocharnd loinderdai roin-
sorchaisg iarthar in betha¹ .i. sanctus patricius episcopus .i. Noem-
pátraic ardepscop iarthair betha.¹ athair baitsi 7 cretmi fer *nerenn*.

ISand *tra* innister 7 atfiadar ní dá fétaib 7 diamírbulib *ocus*
donatusmidib² ongenir. 7 diabunad thalmanda intíí noempatraic
ineclasib na *cristaide*³ .i. x. ui. kl. apreil arai lathi mís *gréne* insin
7 rl.

Patraic din. do bretnaib ailcluaide⁴ acenél. Calpruind ainmm
aathar. uasalšacart esside. O'tid ainm asenathar. deochain ata-
cómnaçside. *Conchess immurro* ainm amáthar. ingen ochbais do
francuib acenél .i. síur do martain⁵ hí.

Patraic *tra mac* calpruind *míc* otide *míc* ódissi *míc* gorníuth
míc lubeniuth *míc* mercuit *míc* otta *míc* muric *míc* oricc *míc* leo
míc maxim *míc* ecreti *míc* eresi *míc* felesti *míc* ferine *míc* britti.
diatatt bretnaig.

Batar .u. sèthracha acca .i. lupait. 7 tigris. 7 darercca *ocus*
liamain. 7 richell.

INnemthür *tra* rogenir. 7 inlecc *forsangenair* .i. cech oen
dogní luga neithig fothi dofuissim usce amal bid occáined ingu-
fhórcill dobeth. Madfír aluga tairisid inchloch in[a]iaiciud choir.

¹ Ms. bethad.² Ms. tusmigib.³ Ms. cristaige.⁴ Ail Cluaide lit. 'rock of Cluad' (now Clyde) = clôda, hlûtr, lauter.⁵ S. Martin of Tours is meant.

of Israel who were brought into the gloom of slavery by the Assyrians. They beheld the light of their redemption from that captivity, to wit, Hesdras and Nehemias, Jeshua and Zerubbabel. But if [we go] according to the spiritual sense, the people mentioned here are the people of the gentiles who were in the darkness of ignorance, adoring idols and images until the true Light arose, to wit, Jesus Christ with his apostles. *Nox enim erat in mundo usque dum Christus, qui sol justitiæ est, radios suos aspersit in mundum.* For there was great darkness and dimness over the hearts of the heathen until the Sun of righteousness, Jesus Christ, scattered his splendors throughout the four quarters of the world to enlighten it.

Now one of the splendors which the Sun of righteousness shed upon the world was the splendor, and the flame, the precious stone and shining lamp which enlightened the west of the world, *Sanctus Patricius Episcopus*, to wit, holy Patrick, high bishop of the west of the world, father of the baptism and belief of the men of Ireland.

Now the day whereon they tell and set forth, in the churches of the Christians, somewhat of his miracles and marvels, and of the parents of whom he was born, and of the earthly stock of the holy Patrick, is the sixteenth of the Kalends of April as to the day of the solar month.

Now Patrick's race was of the Britons of Dumbarton. Calpurn was his father's name, a high priest was he. Otid (Potitus) was the name of his grandfather: he was a deacon. But Conchess was his mother's name: daughter was she of Ochbas: of France was her race, that is, she was a sister of Martin's.

Patrick, then, (was) son of Calpurn, son of Otid, son of Odisse, son of Gorniuth, son of Lubeniuth, son of Mercut, son of Otta, son of Muric, son of Oricc, son of Leo, son of Maximus, son of Ecretus, son of Eresus, son of Felestus, son of Ferinus, son of Brittons, from whom are the Britons.¹

He had five sisters, namely, Lupait and Tigris and Darerca and Liamain and Richell.

At Nemthur, now, was he born, and (as to) the flagstone on which he was born, when any one commits perjury thereunder, it sheds water as if it were bewailing the false declaration. If the oath is true the stone abides in its proper nature.

¹ See Flann Manistrech's version of this legendary pedigree in the Four Masters, A. D. 432.

Orogenir *immurro* intíí noem *patraic*. ise leth *ruccad* diabaitsed *cusinmac* dall *clarenech*. gorníás aainmsium. *acht* nirabi *usce* acca *asandérnad* inbathis. Cotarut airdhi na *crochi* doláim na nóiden *darsintalmáin*. corrímaid *topur usci* ass. Dosrat gorníás in*usce* foagnúis [p.25^a] feisin. 7 roícc *fochétoir*. 7 rothuicestar *nalittri* céin co *facca* iat remi riam. Dorigné dia *tra* firt trédai sund *fochétoir* arpátraic .i. intopur *usci* asintalmáin 7 arosc donmac dáll. 7 eolas arléigind do urd na baiste cenaichne na *litter* remi riam. Robaitsed din. *patraic* iarsin.

Roalt *tra* intíí noempatraic innemtur combagilla. 7 islia turim 7 aiséis aranderna incoimdiu fair dofertaib 7 mirbulib ina noiden-*dacht* 7 inagilla(cht). árboi rath dé inachomaitech in*cecháis*. *ocus* in*cechní* dogní. *acht* aiséidfinne uati dohilib díb.

Fecht and dolluid tóla *usci* isintech ambói *patraic* corusbáid intenid uli. 7 combatar nalestair *forsnám*. Luid *patraic* iarsin coport tirimm boi isintig. corthúmm a .u. méra isin *usce*. 7 roptar óible tened na .u. banni silset estib. corohádannad inteni sin isintig. 7 nirosarraig int*usce* *fochétoir*. Romorad ainm de 7 nóem-*patraic* and tríasinfhirtsin.

Fect aile dosbert *patraic* utlach dobissib óigrid *conusléic* forlár ifiadnaise amuime. Bamou rancumar aless brošna crínaig dún *fortenid* ol amumi. *conid* andsin tuc *pátraic* inóigriud *forsintenid*. 7 dosrat aanáil fói. 7 lassais amal crínach. Romórad *tra*. ainm dé 7 *patraic* desin.

Fecht aile dolluid cú allaid corruc chairig leis opatraic don tréot. diamboi oc ingaire choerech. 7 rotcairig amumi hé comór foressbuid nacoerech. Diambói *immurro* *patraic* is[in]inud *cétna* iarnabaruch tanic incú allaid. corothaisseib incáirig sláin inafiadnaise. ár nirbo gnáth aissec uad *conicesin*. Romorad ainm de *ocus* *patraic* insin.

Fecht *ele* dolluid *pátraic* immaille fríaaide indáil mbretan. Orancatar *cusindáil* atbath in[t]aide dodianbás. orosairig *tra* *patraic*

Now when the holy Patrick was born, he was brought to be baptized to the blind flat-faced youth named Gornias. But Gornias had not water wherewith the baptism could be performed, so with the infant's hand he made the sign of the cross over the earth, and a wellspring of water brake therefrom. Gornias put the water on his own face, and it healed him at once, and he understood the letters (of the alphabet), though he had never seen them before. Now here at one time God wrought a threefold miracle for Patrick, the wellspring of water from the earth, and his eyesight to a blind youth, and skill in reading aloud the order of baptism without knowing the letters beforehand. Thereafter Patrick was baptized.

The holy Patrick was reared at Nemthur until he was a lad; and it were overmuch to recount and declare what the Lord wrought for him of miracles and marvels in his childhood and in his boyhood, for the grace of God accompanied him at every age and in every thing that he did. But we will relate a few of the many of them.

Once upon a time came a flood of water into the house wherein was Patrick, and quenched all the fire, and the vessels were afloat. Patrick then went to a dry place which was in the house and dipt his five fingers into the water, and the five drops which trickled from them became sparks of fire, and that fire was kindled in the house, and the water at once ceased to rise, and God's name and Saint Patrick's were magnified through that miracle.

At another time Patrick brought a lapful of pieces of ice and left them on the floor in the presence of his fostermother. "We rather need a faggot of withered sticks for fire," said his fostermother. Then Patrick put the ice upon the fire, and breathed under it, and it blazed like withered sticks. So God's name and Patrick's were magnified thereby.

At another time a wolf went and carried off a sheep of the flock from Patrick when he was shepherding; and his fostermother rebuked him much for the loss of the sheep. But as Patrick was at the same place the next day, the wolf came and shewed the sheep safe before him, [which thing was a marvel] for up to that time restitution from him was not usual. God's name and Patrick's were magnified therein.

At another time Patrick went along with his fosterfather to a meeting of the Britons. When they came to the meeting the

bás aaide. atbert fríss. Erig 7 tiagum diartig. Atrácht fochétoir intaide abás labrethir *patraic*.

Fecht ba dímdach amumi desium. arnatabrad mil dá miltenaib amal dobertís meic becca inbaile diamáthrechuib. Línaid pátraic lestar asinsruth banessu dó. 7 rosbennach inusce corosoud immil. 7 tucc diamumi comboi dochretraib aicci coníccad cechtéidm *ocus* *cech*galar.

Fecht ann atbath mac aroli mná nochungnad fríamumisium ocblegun abó. Atbert tra mummi pátraic tuc latt domac isinairge indíu *fein*. [leg. feib] doberthea *cech* láí 7 dorónad amlaid. Diamatar tra namná ocblegun 7 inmac marb forlár nabuailed. dobert amummi lemnacht do pátraic. 7 atbert frís gair chucat thfer cúmtha *conasebi* cumaid aræn frítt. Atbert pátraic tair afhir chumtha *conusebem* cumaid. 7 atracht fochéltóir inmac abás frígairm pátraic corasebatar cumaid iarum andís.

Fecht ele dopátraic 7 diashiair .i. lupait ocingaire choerech. cotancotar nahuain cohopund dochumm amáthar amal babés dóib. Otcomainre pátraic 7 ašíur innísín. rorithset codian diaterpúd nan-úan. dorchuir iningen corasben acend fochloich *cumbacomfocus* bás di. Tanic *patraic* chucci cen fuirech. 7 dorat ardhe nacrochi darsincrét coroslánaig¹ cennach galar de.

Fecht and luid amummi pátraic doblegan bó. luidsium do hól dige lemnacht. Dastar imon mboin isinbuale .i. demun tanic innte corusmarb .u. bú aile. Bói torsi mor *foramummi* domandar nambó. *condepert* frísium toduscad nambó. Rodusaig iarsin nabú 7 hiccaid inmboin dasachtaig.

Fecht ele fororcongair rechteaire inríg formummi *patraic* glanad tellaig inrígthige inailccluade. Tanic tra *patraic* *conamummi* forsét doglanad intellaig. Isannsin tanic intaingel copatraic *condepert* fríss. Dena airnaigthe. 7 nibahécen duitt ingnímsa. Dosgní tra *patraic*

¹ Ms. coroslánaid.

fosterfather died of a sudden death. But when Patrick perceived his fosterer's death, he said to him, "Arise and let us go to our home." Straightway at Patrick's word the fosterfather arose from death.

On a time his fostermother was *unthankful* to him because he brought no honey from the combs as the little boys of the hamlet were wont to bring to their mothers. Patrick fills a vessel out of the stream that was nearest to him, and he blessed the water, and it was turned into honey, and he gave it to his fostermother, so that she had it for relics, and it used to cure every disease and every illness.

Once upon a time there died the son of a certain woman, who used to help his (Patrick's) fostermother in milking her kine. So the fosteress said to her 'Bring with thee thy (dead) son into the cowshed this day, as thou wert used to bring him every day,' and thus was it done. Now as the women were milking, and the dead child on the floor of the byre, his fosteress gave new milk to Patrick, and said to him "Call to thee thy comrade that he as well as thou may drink it." Patrick said "Come, my comrade, that we may drink it together," and at Patrick's call the boy arose at once from death, and then they both drank it equally together.

At another time as Patrick and his sister Lupait were herding sheep, the lambs came, as was their wont, suddenly to their mothers. When Patrick and his sister saw that, they ran swiftly to separate the lambs, and the girl fell down, and her head struck against a stone, so that death was near her. Patrick came to her without delay, and made the sign of the cross over the wound so that he healed it without any disease therefrom.

Once upon a time Patrick's fostermother went to milk a cow, and he went to drink a draught of new milk. The cow goes mad in the byre. A devil entered into her so that she killed five other kine. Great sadness was upon his fostermother for the destruction of the kine, and she told him to bring them to life. Thereafter he brought the (dead) kine to life and the mad cow he cures.

At another time the king's steward ordered Patrick's fostermother to cleanse the hearth of the palace at Dumbarton. So Patrick came with his fostermother on the way to cleanse the hearth. Then the angel came to Patrick and said to him "make prayer, and this work will not be needed of thee." So Patrick prayed, and the

airnaigthe 7 rosglan intaingel intellach inóidchesin. Atbert *pátraic* iarnabáarach cianoloiscthe *connud* brettan uli forsin tellach nabud écen aglanad cobráth. amal comailter sin beos.

[p. 25 b.] Fecht *ele* dolluid *rechtaire* inríg dochunchid *grotha* 7 imme *comummi pátraic*. 7 niroibe *ecci* ní doberad isincís. *conid* annsin dorigne *patraic* ingruth 7 innimm donshnechta corructha uad donrig. Orotaiselbad *tra* donrig sin roscáig¹ inanaicned fén. Rosmaith iarsin inrig incís do *pátraic* dogrés. romorad *tra* ainm dé 7 *patraic* triasinfhirtsin.

Andorigne *tra* *patraic* dofertaib 7 dadamruib inanoidendacht. isnatfrib sin. nihetir *fríanech* atuirem *nách* anaisnés.

Isheseo din. tuirthfud tidechta *patraic* docum *nerenn*. uii. *meic* sechtmaid .i. uii. *meic* rig *bretan* *batar forlongais*. Doronsat orcuin itir mbretan. 7 *batar* ulaid *immalle fríu*. cotucsat *patraic* leo himbroit dochumm *nerenn*. 7 adí siair .i. *tigris* 7 *lupait* *conusrensat pátraic* friamliucc *mac hui* buain .i. *frírig* dal araide. 7 *fríathriar mbráthar*. 7 *rensat adíshiair iconaille múirthemni*. 7 *nimaftir* doib. 7 *niconfitir* nech díb *ciatír inroreccad aroile*.

Dofhognad *tra* *patraic* donrig 7 *diatríur bráthar*. *conid* airesin *tuccad* fair innainm iscothraige .i. mog cethrair. *Batar* din^e *íííí*. hanmand fair .i. *succait aainmm othustidib*.³ *cothraige* diamboi ocfognum doncethrur. *magonius* (.i. *magis agens*) *aainm icgerman*. *patricius* (.i. *pater ciuium* .i. *athair nacatharda*) *aainm ic[c]omorba petair* (.i. *celis[tinus]*)).

Otconnairc *tra* mliucc corbamog iresach *pátraic* rochennaig ontríur aile corofhognad dó aoenur. 7 rofhogain dó cocend *secht mbliadan* fobés nanebraide. 7 *ised* roherbad do ingaire mucc indith-rebu⁴ slebi miss.

Ticced *immurro* uictor aingel dia acallaim 7 diaforcetul imchra-bud dodénum .i. *cét* slechtain *cech láithi* 7 *cét* *cech* noidche dognid.

¹ Ms. roscáid.

² The facsimile has *di*.

³ Ms. othustigib.

⁴ Over the d is a dot.

angel cleansed the hearth that night. Patrick said on the morrow that if all the firewood of Britain were burnt on the hearth, it need not be cleansed till Doom. So it is still fulfilled.

At another time the king's steward went to demand curds and butter of Patrick's fostermother, and naught had she which she could give for the tribute. Then of the snow Patrick made the curds and the butter, and they were taken from him to the king. Now when those things were shewn to the king, they changed into their own nature. After that, the king always forgave the tribute to Patrick, so God's name and Patrick's were magnified through that miracle.

But the number of miracles and of wonders which Patrick in his childhood wrought in those lands, it is not possible for any one to enumerate or relate them.

Now this was the cause of Patrick's coming to Ireland. Seven sons of Sechtmad, to wit, seven sons of the King of Britain, were in exile. They wrought rapine in the land of Britain, and Ulstermen were along with them, and so they brought Patrick in captivity to Ireland, and his two sisters Tigris and Lupait, and they sold Patrick to Míliucc maccu Buain, that is, to the King of Dalaraide¹, and to his three brothers, and they sold his two sisters in Conaille Muirthemne,² and nothing was well known of them, (that is) and no one of them knew into what land another was sold.

Now Patrick served the king and his three brothers, wherefore there was given unto him the name of Cothraige, that is, the slave of four persons. Now four names had he, to wit, Succet, his name from his parents: Cothraige, when he served the four persons: Magonius (i. e. *magis agens*), his name with Germanus: Patricius (that is, 'father of the citizens') his name with Peter's successor, Celestinus.

Now when Míliucc saw that Patrick was a faithful slave, he bought him from the other three that he might serve him alone. And he served him to the end of seven years after the custom of the Hebrews, and what was committed unto him was the herding of swine in the wildernesses of Sliab Mis.³

Howbeit, Victor an angel, used to come to speak unto him, and to teach him as to performing devotion, that is, one hun-

¹ A territory in the east of Ulster.

² A level country in the present county of Louth, extending from the river Boyne to the mountains of Cuailgne, or Carlingford, O'D.

³ Now Slemmish in the county of Antrim.

Oroboi *tra pátraic* .ufí. mbliadna oc fognum fobés nanébraide. atbert intaingel friss hifhís. Bene oras 7 bene ieiunas cito iturus eris ad patriam tuam .i. ismaith dogní ernaigthe. ismaith dogní aine. raga coluath cotathardai fodein.

Rochomfocsig *tra* aimser thuaslaicthe *patraic* adóire arno-chlechtatis nagenti særad amogad isin *sechtmad bliadain*. Onáim-raided immurro¹ miliucc indus noastfad intíi *patraic* rochendaig cumail corusnaisc dopatraic hi. Orocuirtha hitech folet haidche nabaindsi. isandsin pritchais *patraic* donchumail corothochathitis innuli naidche oceruagthe. ISinmatain iarnabaruch atconnairc *patraic* ingelchrecht hindreich nacumaile. 7 roiarfaig² di fochann inchrechtai. Atbert inchumal. intan basa innemthur imbretnaib. darochar corusben mochend frícloich cumba focus bas dam. Ot-connairc mobráthair .i. succet increcht. dorat ardhe crochi crist tairis combahógshlan fochétoir. ISed atbert *patraic* messi fén dobrathair. 7 isme rotícc. gníset insin atlugud dodia 7 tiagait isindithreb.

Orobói *tra patraic* isindithrub. itchuala guth indaingil atbered friss. ISfairithe inlong condecasu innte cohetáil dofogluim nascrepttra. Atbert *patraic* nimtha lóg do ór domthigernai. 7 nichom-arlecfi chena dam. Atbert intaingel frissium. feith intret indiu 7 atcierasu torcc icclaide intalman. 7 dosbera maiss noir ass ocus tabair dotchind dottigerna. 7 imthig asintírsea do fogluim ecnai. 7 crabuid. roscometsum intorcc 7 fuair inmaiss do or. 7 dosrat darachend dathigerna 7 roscomairlec alécud uad arbafailid frisinór.

Luid *patraic* iarsin forfecht. 7 fuair luing conafoirind dogentib. 7 fuair fáilte accu. 7 rucsat leo hé darmuir. Bahaithrech *tra* fria athigerna .i. fri miliuc alecud ass. Dochuaid inadiaid 7 nitharraid he 7 niroscair intór iarsin.

Roergabad din hieich intíi *patraic* fora sét coraba accu fríre damis. dosgní *patraic* ernaigthe 7 roshær dia he corocht slan coathustidib.³ Roatachsathustide⁴ he corothairis accu osin amach

¹ Ms. hautem.² Ms. roiarfaid.³ Ms. thustigib.⁴ Ms. athustige.

dred genuflexions every day and a hundred every night he used to make.

Now when Patrick had been serving seven years, after the custom of the Hebrews, the angel said to him in a vision "*Bene oras et bene jejunas, cito ilurus eris ad patriam tuam,*" that is, 'well thou prayest, well thou fastest, quickly shalt thou go to thine own fatherland.'

Now the time of Patrick's release from bondage drew nigh, for the heathen were wont to free their slaves in the seventh year. As Miliucc could not think how (else) he could detain Patrick, he bought a bondmaid and wedded her to Patrick. On the bridal-night, when they were put into a house apart, then Patrick preached to the bondmaid, and they spent the whole night in prayer. On the next morning Patrick beheld the white scar on the bondmaid's face, and he asked of her the cause of the scar. Said the bondmaid, "when I was in Nemtur in Britain, I fell, and my head struck against a stone, so that death was near me. When my brother Succet beheld the wound, he made the sign of Christ's cross over it, so that I was well at once." Patrick said this—"I myself am thy brother, and I am he that healed thee." They then gave thanks to God, and go into the wilderness,

Now when Patrick was in the wilderness, he heard the voice of the angel, saying to him, "Ready is the ship wherein thou mayest fare to Italy to learn the scriptures." Said Patrick, "I have not the price (of my ransom) in gold for my lord, and without that he will not allow me (to leave him)." The angel said to him, "Mind thou the herd to-day, and thou wilt see a boar uprooting the earth, and he will bring a mass of gold thereout, and give thou that gold to thy lord for thy head, and fare forth from this land to learn wisdom and piety." He watched the boar and found the mass of gold, and gave it for his head to his lord, who consented to let him go, for he was glad at the gold.

Patrick then went on (his) way, and found a ship with her crew of heathen. And he had welcome of them, and they took him with them oversea. His master Miliucc was sorry for letting him leave. He went after him; but Patrick tarried not, and Miliucc loved not the gold thereafter.

Then Patrick on his road was captured in a foray, and he was with them (the reavers) for two months. Patrick made prayer, and God delivered him, so that he came safe to his parents. His parents

dogrés. sed tamen tanic intaingel chuice inachotlud *conepistlib* immdaib leis *triagoedeilg*. 7 intan bóisium occanairlegend atchuala gair mor donóidenu ambronnaib amaithrech hicríchaib *connacht*. INmacradsin [p. 26a.] *acaille* fochlad. conidedso atbertis. ueni sancte patrici saluos nos facere.

ISandsin dochuaid *patraic* dofogluim ecna 7 *crabuid* inoir-the-descirt etaille cogerman *escop*. 7 tarrustar accu .xxx. bliadan. ocfogluimm nascreptra nóibe. 7 icacomallad cohumal inisel. *ocus* .xxx. aile aes intan tanic cogerman .xxx. bliadan do icafoglaím .lx. icprocept ineirinn.

Celebrais dogerman. 7 dosber german bendachtu lais. 7 teit uasalácart leis diafórcill cucomorba petair imcechngrad .i. signetiús cruimther aainmside.

Luid *patraic* iarsin *formuir* thorren. isann sin doralá aninis do. *conacca* intech nua 7 lanomain ócc ann. 7 itconnaírc senchaillig crín indoras¹ intige. Cid das inchaillech ol *patraic*. INgen ingine damsá sin arintoclach 7 ismarb amálthair do chríne. Cid fodera sin ol*patraic*. Crist doralá chucaínd diambói itír dóinib arintóclach. conernsumarni fleid dó. Bennachais artégdais 7 sind fén. *ocus* nitharaill inbennachtu arclannu 7 rotharngir duin cotistasu chucáínd 7 foracaib abachaill accaínd diatabairt detsiu. Nigebsa ol*patraic* cotarda fén dam.

Taraill iarsin coaraile nuasal[*epscop*] cotarut grad nescurp fair. Dochuaidsium iarsin doroim 7 fuair onoir 7 oirmitin icrómanchaib 7 iconabbaid .i. celestinus aainmsium.

Isesside rofhaid fer diamuntir docum nerenn doshilad cretmi 7 irse do feraib erenn .i. palladius aainm. condíb feraib .x. doprocept do goedelaib. arislacomorba petair lesugud naheorpa uli 7 acendus. Odaruacht palladius hi crích laigen frithorissair do nahíi mac garrchon meic fothaid meic echach laimderg meic mesincorb 7 roindarb uadae. Araide robaist uati ann. 7 rofhothaig tri

¹ The *d* is dotted.

besought him to abide thenceforward always with them. *Sed tamen*, the angel came to him in his sleep, having many letters in Gaelic, and when he was reading them out he heard a great cry from infants in their mothers' wombs in the regions of Connaught. Those children were of Caille Fochlad,¹ and this is what they were saying, "*Veni Sancte Patrici salvos nos facere.*"

Then went Patrick to learn wisdom and piety in the south-east of Italy, unto bishop German, and he tarried with him for thirty years, learning the holy scripture, and fulfilling it in humble and lowly wise. And another thirty years was his age when he went to German. Thirty years was he learning, sixty preaching in Ireland.

He bade farewell to German, and German gave him his blessing, and a chief priest went with him to testify of him to Peter's successor as to every grade, to wit, Segetius the priest was his name.

Thereafter Patrick went upon the Tyrrhene sea: it was there he met with the island. He saw the new house and a young married couple therein, and in the door of the house he beheld a withered old hag. "Who may the hag be?" said Patrick, "She is a daughter's daughter of mine," replied the young man, "and her mother is dead of decay." "What caused that?" said Patrick. "Christ came to us when he was among men," said the youth, "and we made a feast for him. He blessed our dwelling and ourselves. Now the blessing did not visit our children, and unto us he foretold that thou wouldst come to us, and he left his staff with us to be given to thee." "I will not take it," said Patrick, "until he himself gives it to me."

Thereafter he went to a certain chief bishop, who conferred episcopal rank upon him. He afterwards fared to Rome, and found honour and reverence from the Romans and from the Abbot, whose name was Celestinus.

He it was who had sent a man of his family to Ireland to sow belief and faith among the men of Ireland—Palladius was his name,—with twelve men, to preach to the Gael, for unto Peter's successor belong the bettering of the whole of Europe, and the headship thereof. When Palladius arrived in the province of Leinster, Nathí, son of Garrchu, son of Fothad, son of Echaid Redhand, son of Mesincorb, withstood him and expelled him from thence.

¹ Near Killala in the county of Mayo.

cella ann .i. cell fine hifarcaib aliubra cotaissib poil 7 petair [*ocus* tech na róman 7 domnach airte].¹ 7 conerbailtium aninis bretan ocdul sair. conidandsin roordaigset *patraic* uadib inaapstal docúm nerenn. 7 atbertsat aingil frissium tidecht cosolam docúm nerenn. Atbertsum naticfad corosaicilled fén incoimdiu. iarsin rofucc intaingel inarboric letha *cusin* cathraig dianad ainm capua isléib armóin. super ripam² maris tyrreni. corosacaill incoimdid isin lucsin. amal rosacaill m[o]ysi isleib sína. 7 condepert³ friss techt doprocept do goedelu. 7 cotarut bachaill ísu dó ind. Conid doreir shenaid naróma 7 inaingil 7 inchoimded tanic *patraic* docúm nerenn.

Tanic iarsin for conair .xx. iiii. fer alín. 7 fuair noei forachind inerlaime hitrácht mara bretan. intan tra tanic *patraic* isincurach. isann bóí clam occuinchid inaid fair. 7 nirobi inad fás itir ann. corolasum remi amach inimaltoir clochi forsandenad oifrend cech læi. sed tamen dorigine dia firt mor and .i. nidechaid incloch anich-tar. 7 nitharasar dianessi. acht rosnai imoncurach bacuairt cuto-racht ineirinn.

ISandsin itconnaire *patraic* circull trom dodémnaib timchell erenn .i. uide .uf. laa uathi forcechleth.

Odharuacht *patraic* cohinber ndea hicrích laigen. 7 coaroile fích comfocus. nífuair failte inntib. 7 mallachais *patraic* aninbersin. conid etoirthech osin ille he. 7 cotanic muir darsintírsin. Nathúi mac garrchon tra ise rodiult fri *patraic*.

Teit *patraic iarum* tar muir cohulltu. dosaigid mílice rig dala-raide doprecept anma dé. arisaccu rosboi andóire artús comad dó tóisech nopríthead. comad chomlan infognam diachurp 7 daan-main. sed tamen tanic miliuc inaagaid cuslogu moraib dogéntib. conároléced he fothír. uair roforcongart loegaire for firu erenn. cona-roselectis *patraic* fothír. uair rothirchansatar adruíde doloegaire

¹ These churches were situated in the territory of Ui-Garrchon, which was washed by the river Inbher-Dea in the east of the present county of Wicklow. O'Don. Four Masters A. D. 430.

² Facs. risam.

³ The *d* dotted.

However, he baptized a few there, and founded three churches there, namely, Cellfine, where he left his books, with relics of Paul and Peter, [and 'the House of the Romans' and Domnach Arte] and, going eastward, he died in the island of Britain: wherefore then they ordered Patrick as an apostle from them to Ireland, and angels told him to go to Ireland promptly. He said that he would not go, until the Lord should speak unto himself. Thereafter the angel brought him into Armoric Letha, to the city named Capua, in Mount Hermon, on the shore of the Tyrrhene sea, and the Lord spake to him at that place, as He had spoken to Moses on Mount Sinai, and told him to come to preach to the Gael, and He gave him the staff of Jesus: wherefore it was according to the will of the synod of Rome and of the angel and of the Lord that Patrick came to Ireland.

He then fared forth on his road, four and twenty men were his number, and he found a ship in readiness before him on the strand of the sea of Britain. When Patrick came into the boat, a leper was asking him for a place, and there was no empty place therein. So he put out before him (to swim in the sea) the stone altar whereon he used to make offering every day. *Sed tamen*, God wrought a great miracle here, to wit, the stone went not to the bottom, nor did it stay behind. But it swam round about the boat [with the leper on it] until it arrived in Ireland.

Then Patrick saw a dense ring of demons around Ireland, to wit, a six days' journey from it on every side.

When Patrick came to Inver Dea¹ in the territory of Leinster, and to a certain hamlet hard by, he found no welcome in them, and Patrick cursed that rivermouth, wherefore it is barren (of fish) from that to this, and the sea hath come over that land. Nathi, the son of Garrchu, was he who denied Patrick.

Patrick afterwards passed over sea to Ulster to seek Míliuc, King of Dalaraide, to preach the name of God, as it was with him he was in servitude at first, that it might be to him he should first preach, and the service to Míliuc's body and to his soul might thus be complete. Howbeit Míliuc came against him with great hosts of heathens, and would not let him land, since Loegaire² had ordered the men of Ireland that they should not let Patrick on land: for his soothsayers had foretold to Loegaire, five years before, that Patrick would arrive in Ireland, to wit, Lochra and Lothrach and Luchat-

¹ 'The mouth of the Vartry river in the County of Wicklow,' O'Don.

² Overking of Ireland, A. D. 438.

tidecht *patraic* docum *nerenn* .u. *bliadna* remi feisin .i. lochra *ocus*
lothrach 7 *lucatmoel* 7 *renell* *ananmunna*. 7 *bahedso* *atbertis*

Ticfai *taillcend* *tarmuir* *meircend*
*abratt*¹ *toillcend*. a *crand*² *cromcend*
*amias*³ *anairthiur* *athige*
friscerut *amunter* *uli* *amen* *amen*.

Ocus *traigfid* *cech* *flaithius* 7 *cech* *adrad* 7 *cech* *cumachta*
naba *humal* *dó*. 7 *isasaflaithius* *fén* *forbia* *cobráth*.

Dochuaid *patraic* *iarum* *inachurach* *cohinber* *sláni*. 7 *tanic*
inaagaid *díchú* *mac* *trechim*. *corogreis* *inaaghaid* *coin* *rógéir* *bói*
occa, *sed* *tamen* *dorát* *patraic* *ardhe* *nacrochi* *coimdetá* *inahagaid*.
7 *rogab* *infern* *fthathacda*. *Ne* *tradás* *domine* *b. a. con. f. t. t. ocus*
tarrusar *incú* *isin* *inadsin* 7 *forfémid* *cor* *de*. *ISannsin* *ronochtus-*
tar *díchu* *acloidem*. 7 *teit* *domarbad* *patraic*. *Dosber* *patraic* *arde*
crochi *crist* *inaagaid* *corfémid* *cor* *dochois* *no* *do* *laim* *de*. *Iarsin*
dosgní *díchu* *aithrige* 7 *slechtas* *ifiadnaise* *patraic* *cotarut* *aógreir*
do. 7 *rocreit* *innoendia*. 7 *robaitsed* *coslogu* *mora* *immaille* *friss*.
7 *dorát* *inferonnsin* *dodia* 7 *dopatraic*. *Rochumtaig* *patraic* *eclas*
isininudsin. *dianid* *ainm* *saball* *patraic* *indíu* 7 *rotharngir* *do*
díchoin. *isann* *noragad* *dochum* *nime*. 7 *dorat* *bennachtain* *moir*
dodíchoin 7 *diacannaib* *ut* *dixit* *patraic* *insin*.

Bendacht *dé* *do* *díchoin* *romfóir* *imon* *saball*
ronbiasum *diaéssi* *innoemtech* *nglesed* *nglanoll*.
Bendacht *dé* *for* *díchoin* *díchu* *dilcend* *cró*
nibahifornach *buan* *bann* *cland* *nacined* *dó*.

Luid *patraic* *iarum* *doforcetul* *míliuc* *amal* *rotriállustar*.
Orosuala *míliuc* *patraic* *forsét* *chuca*. *iadais* *atech* *fair* *fén* *ocus*
fora *uli* *indmas*. 7 *dosber* *tenid* *fair* *índ*. *coroloiscdsum* *conauli*
árilliud. *arnarochreted* *do* *patraic*. *Roairis* *patraic* *ocfégad* *natein-*
ed. 7 *issed* *atbert*.

IN *fer* *asaerbaid* *airi* *siut*
narocrete *damsa* 7 *donchoimdiu*

¹.i. cochall.².i. bachall.³.i. aaltoir.

mael and Renell were their names, and this is what they used to say—

“ An Adzehead shall come across stormy (?) sea :
His mantle¹ hole-headed, his staff² crook-headed :
His dish³ in the east of his house :
All his people shall answer Amen, Amen ;

And every principedom and every worship and every might that will not be humble to him shall ebb away, and his own principedom shall abide for ever.”

Patrick went afterwards in his boat to Inverslany,⁴ and there came against him Díchu, son of Trechem, and he set against him a fierce hound which he had. *Sed tamen* Patrick made the sign of the cross of the Lord against it, and he chanted the prophetic verse, *ne tradas, Domine, bestiis animas confitentium tibi*, and the hound stopt in that place and was unable to stir. Then Díchu bared his brand, and went to kill Patrick. Patrick made the sign of Christ's cross against him, so that he could not stir either foot or hand. Thereafter Díchu repented and knelt before Patrick and gave him his full will, and Díchu believed in the one God, and he and great hosts along with him were baptized, and he gave that land (whereon he was converted) to God and to Patrick. In that place Patrick built a church which is called Saball Patraic⁵ to-day, and he foretold to Díchu that it would be there he should go to heaven. And he gave a great blessing to Díchu and to his children, *ut dixit Patricius* then—

God's blessing on Díchu who granted me the Barn.
It shall remain after him the holy beautiful fine great house,
God's blessing on Díchu, who forgives (?) blood :
No children or race of his shall be for ever in hell.

Patrick afterwards went to teach Miliuc as he had (before) proceeded. When Miliuc heard that Patrick was on his way to him, he closed his house upon himself and upon all his wealth, and he set fire to himself in it so that he was burnt with all his goods, in order that he might not believe in Patrick. Patrick, seeing the fire, stopt and he said—

“ The man who had resolved (?) upon this
That he might not believe in me and in the Lord,

¹ cowl.

² crozier.

³ his altar.

⁴ The estuary of the Slany ‘ a small river at the S. W. extremity of Strangford Lough,’ Todd.

⁵ ‘ Patrick's Barn.’ Now Saul in the County Down.

nibia rige na oirechus uad cobráth
7 aanimm aniffrind triabithu.

7 otrubairt *patraic* nabriathrasa roimpó dessel ina frithlorg doridaí itir nula. cotoracht mag ninis¹ codíchoin *mac* trechim. *ocus* roan and friré cian.

Teit iarum *patraic* cosaball fodess copríthad do rús *mac* trechim. isisede bóí inderlus fridún leth glasi² indess. Ata cathair becc and indfu. 7 brectain ahainmsium. dú hitá escop loairnd.

Diamboi *patraic* tra iarnašét *conacca* inmoethoclach ocingaire mucc. Mochoa aainmsium. pritchais *patraic* dó 7 robaist. 7 roberr 7 dorat soscéla. 7 menistir dó. 7 dorat dó tra tan aile bachaill tucad doib odia. acend inucht *patraic* 7 aross inucht mochoe. isisin tra indeittech mochoe noendromæ. 7 doordaig muicc mberrtha cecha bliadna do *patraic* 7 doberar fous.

Celebrais *patraic* dodíchoin. 7 triállaid do acallam loegaire cotémraig iarfairgi comag mbreg. 7 fuair failte moir isininad sin oc aroli fir uasal. 7 rochreit *conamuntir* dó. 7 róbaitesd *conid* acca foracaib achurach.

Mac becc boi isintig dorat seircc do *patraic* 7 gebis achois ocdul dó isincarpat. 7 dilsigit amúnter do *patraic* he. 7 nosbeir *patraic* leis *conid* hesin binén gilla *patraic*.

ISandsin roéчнаig aroli drui éccraibtech .i. mántais aainm do *patraic*. Fergaither *patraic* fris. 7 dobeir amus do bachaill ísu fair. cotorchair ifiadnaise naslóg. 7 corosluic talum he. *conid* desin ata. noconuil amáin mántais.

Teit *patraic* iarsin cuferta fer féicc. Adhanntar tenid occa isininudsin ifescor nacásc. Fergaither loegaire otchí intenid. arbahi sin geis temrach ocgoedeluib. 7 nilamad nech tenid dífhatód ineirinn isindlousin. nócunadantá hitemraig artús isinsollamain. *ocus*

¹ Now Lecale in the County Down, O'Don., Four Masters A. M. 3529.

² Generally called *Dún-dá-lethglas*, the fort of the two broken locks or fetters, now Downpatrick.

Nor kingdom or chieftainship shall be from him till Doom,
And his soul shall be in hell for ever."

And when Patrick had uttered these words he returned right-handwise by the same road again into the land of Ulster until he reached Mag Inis (and came) to Díchu, son of Trichem, and there he staid for a long time.

Patrick went afterwards to Saball southward, and preached to Ross, son of Trichem. It was he that dwelt at Derlus to the south of Dún Lethglasse. A small town is there to-day whose name is Brechtain, the place wherein is Bishop Loairn.

As Patrick was (going) along his way he saw the tender youth herding swine, Mochoa was his name. Patrick preached to him, and baptized and tonsured him and gave him a gospel and a reliquary, and at another time he gave him a crozier which had been sent to them from God, its head falling in Patrick's bosom and its foot in Mochoa's bosom. This is the *Eittech* of Mochoa of Noendruim¹; and he ordered a shaven pig (to be given) every year to Patrick, and it is still given.

Patrick bade farewell to Díchu, and proceeds to Tara to speak unto Loegaire. [He sailed] along the sea to Mag Breg, [and stopped at Inver Colptha,²] and he found great welcome in that place from a certain gentleman who both believed in him with all his people and was baptized, wherefore with him he (Patrick) left his boat.

A little boy that was in the house gave love to Patrick, and took hold of his leg as he was going into the chariot, and his family bestow him on Patrick, and Patrick takes him with him, and this is Benén, Patrick's gillie.

It was then a certain impious wizard named Mantais reviled Patrick. Patrick is enraged with him, and he makes a thrust of Jesus' crozier at him, and he fell before the hosts, and the earth swallowed him, whence is [the saying] *nozonuill amáin Mántais*.

Patrick went thereafter to Ferta Fer Feicc.³ Fire is kindled by him at that place on the eve of Easter. Loegaire is enraged when he sees the fire. For that was a prohibition of Tara which the Gael had, and no one durst kindle a fire in Ireland on that day until

¹ Mahee Island. The *Eittech* ('winged' crozier) of Mochoa was so called from the belief that it was *coelitus missus*, Reeves' *Columba* 46o.

² The mouth of the Boyne.

³ Fiacc's (or Feccol's) men's graves.' Now Slane in Meath.

atbertsatar [27a] nadruide. mine báiter rianoidche anocht intene ut. bid laisintí isatene sít flaithe erenn coibréth.

Tunc dixit rex. nibamlaid bess *acht* bid sinde nosricfasum *ocus* nósmuirbfe. *Atraig* inrig *conaslogu* došaigid *patraic* dia marbad. Nirancatar *immurro* riañderiud óidche. Orosiacht *tra* inrig com-focus. atbert adruíd fríss. naheircsiu chuicesium oleat narup comartha onora dó. *acht* corapeisium tí cucatsu. 7 naherced nech remi. Daronad amlaid. *Otconnairc* *patraic* naheich 7 *nacarpait* isandsin rochan infersasa. híí in curribus 7 hii in equis. nos hautem in nomine domini dei nostri magni. *acht* nama óthanic *patraic* isin-oirecht. atracht remi mac dega .i. *epscop* ercc fil icslani.

Isandsin tanic cohesamain 7 cofergach inagaíð *patraic* oen donadraidib .i. lochrú. 7 rosécnai¹ don iris crístaide. Tunc sanctus patricius dixit. Amochaimdiu istú *connice* inuli. isatchumachtu attát. istú ronfáid illethsa. malartar nunc intécraibdechsa fil océcnach thanmasu ifiadnaise cháich.

Déniurad labréthir *patraic* tuarcaibset démnu isindæor indruíd 7 roslécset uadib frílár coroben achend frícloich 7 *conderna* men *ocus* luaith de ifiadnaise cháich. corusgab críth 7 uamun dofulachta nasluaig batar and.

Rofergaiged *tra* loegaire frí *patraic* 7 toet diamarbad. *Otconnairc* *patraic* tiduapairt nangénti inaagaíð. isandsin atbert oguth mór. Exurgat deus et disipinitur ini[mici] eius. Tanic talamchum-scugud mór 7 torand and. 7 goeth coroscáil nacairphiu 7 nagregu cofata forcechleth. corrancatar coibrig graide. 7 co sliab moenuirnd. 7 combói cách dib anár achele triamallachtain *patraic*. conarfachad ifail inrig *acht* oenchethrur isininudsin .i. he fén 7 ásetig 7 dias dia æs gradai.

Orusgab uamun inrigan dodechaid copatraic. 7 atbert fríss. Aduine fireoin 7 aduine cumachtaig. nirosmarba inrig. vair sléchtfaid duitt 7 dobera doriar fén duit. Tánic inrig 7 doratsom aréir dopatraic obeolu 7 nitharut ochridiu. 7 atbert frí *patraic* dul inadhiaid cotémraig cotartad ariar do hi fiadnaise fer nerenn. Nihedsin tra

¹ Ms. rosécnaid.

it had been kindled first at Tara at the solemnity. And the wizards said "unless that fire be quenched before this night, he whose fire it is shall have the kingdom of Ireland for ever."

Tunc dixit rex "it shall not be so, but we will go to him and kill him." The king arises with his host to seek Patrick and kill him; but they did not arrive before the end of night. When the king drew nigh his wizards said to him "go not thou to him," said they, "that it may not be a token of honour to him. But let him come to thee and let none rise up before him." Thus was it done. When Patrick saw the horses and the chariots, he then sang this verse: "*Hi in curribus et hi in equis, nos autem in nomine domini Dei nostri magni.*" But, when Patrick came in to the assembly, only the son of Deg rose up before him, that is, Bishop Erc, who is (venerated) at Slane.

Then came one of the wizards, to wit, Lochru, fiercely and angrily against Patrick, and reviled the Christian faith. *Tunc sanctus Patricius dixit*—"O my Lord, it is Thou that canst do all things: in Thy power they are: it is Thou that sentest us hither. Let this impious one, who is blaspheming Thy name, be destroyed in the presence of all."

Swifter than speech, at Patrick's word, demons raised the wizard into the air, and they let him go (down) against the earth, and his head struck against a stone, and dust and ashes were made of him in the presence of all, and trembling and intolerable dread seized the hosts that were there.

Loegaire was enraged with Patrick, and went to kill him. When Patrick perceived the attack of the heathen upon him, he then said, with a mighty voice, "*Exsurgat Deus et dissipentur inimici ejus.*" Came a great earthquake and thunder there, and a wind, and scattered the chariots and the horses afar on every side, so that they came even to Bríg Graide and Sliab Moenuirnn,¹ and they were all slaughtering each other through Patrick's curse, and there were left along with the king but four persons only in that place, to wit, himself and his wife and two of his priests.

When terror seized the queen she went to Patrick and said to him, "O righteous one and O mighty one, kill not the king, for he shall submit to thee, and give thee thine own will." The king came and gave his will to Patrick by word of mouth, but gave it not from his heart; and he told Patrick to go after him to Tara that he might give him his will before the men of Ireland. That,

¹ 'ad montem Monduirn,' Lib. Armach. 4 a 2.

boi inamenmain. *acht* marbad *patraic* vair *foráccaib* etarnaide¹ *cech* belaig *forachind* otá sin cotemraig.

Dochuaid *patraic* iarsin *ochtur* mor la gilla .i. binén sech inuli etarnaide.¹ hirricht *ocht* noige nalltai. 7 enloeg allaid inandiaid. *ocus* én find *foragualaind* .i. binen sin 7 polire *patraic* *foramuin*. *condechaid*² iarsin doirrsib *foriattaib* isintémraig. collár inrigthaigi. isandsin boi inrig ocledugud corigraid erenn imi ar insollamaíne .i. vair ba hí sin feis temra.

Ní erracht nech ria *patraic* itemraig *acht* fili inrig .i. dubthach mac hui lugair. 7 rochreit 7 robaist. 7 dosbeir *patraic* bemachtu dó.

Gairmther insin *patraic* docum leptha inrig. corosthoimled biad. nirohobb *immurro* *patraic* innísín. Dorat tra indrúid lucatmæl banni doneim inérdig *patraic*. 7 dosrat illaim *patraic*. roben-naig *immurro* *patraic* inérdig 7 rosimpoi inlestar. 7 atrochair ass indneim. 7 nitorchair abecc donlind. 7 attib (*patraic* inlind iarum.

ISandsin atbert inrig *friagilla* .i. *fri* crundmæl. eirg immach *for* clochán natemrach 7 notléic féin fair. 7 coimlet toes *cum*[asc]tha fuil imotchend. 7 abrat istutim dorochar *forsnaclochaib* *conerbaltais*. 7 atbérsa *frisinclerech* techt dot todúscad. 7 ciatbérasom *frtsa* ergi naherig. Dorónad ámlaid. Otconmaire tra *patraic* incorp. rofollsig dia dó corobréc *tuccad* imme. con[id]airesin atbertsom.

A mo chrundmæl. A mo gillmæl. A mo gerat.
gerothiacht ní. cen corosiacht. nírotéracht
gedorochar. cencotorchar *forsnaclocha* comul *crícha*
gerotsiacht ní cencotiacht. nírotichthar.

ISderb din. nochorhíccad labrethir *patraic* crundmæl 7 nier-*acht* itir osin ille,

Dochotar iarsin našloig asintemraig immach. isandsin atbert indruid Denumm comferta cofessamar cia uaind *bus* calma.

¹ Ms. etarnaige.

² Dot over first *d*.

however, was not what he had in his mind, but to kill Patrick, for he left ambushes before him on every road from that to Tara.

Thereafter went Patrick (and his train of) eight, together with a gillie Benén, past all the ambushes, in the shape of eight deer and behind them one fawn with a white bird on its shoulder, that is, Benén with Patrick's book-satchel on his back; and thereafter he went into Tara, the doors being shut, to the middle of the palace. The king was then feasting with the kings of Ireland around him at this festival, for that was the Feast of Tara.

No one rose up before Patrick at Tara except the king's poet, Dubthach Macculugair, and he believed and was baptized, and Patrick gave him a blessing.

Patrick is then called to the king's couch that he might eat food, and Patrick refused not that. The wizard Lucatmael put a drop of poison into Patrick's cruse, and gave it into Patrick's hand: but Patrick blessed the cruse and inverted the vessel, and the poison fell thereout, and not even a little of the ale fell. And Patrick afterwards drank the ale.

Then said the king to his gillie Crunnmael, "Go out on the causeway of Tara, and lay thee down thereon and let them rub dough mixed with blood about thy head, and let them say that thou fellest¹ upon the stones and that thou diedst, and I will tell the cleric to come to bring thee to life, and though he tell thee to rise, arise not." Thus was it done. When Patrick saw the body, God made manifest to him that guile was practised on him, wherefore he said—

O my Crunnmael, O my bald youth, O my hero,
Though thou attainedst one thing, though thou hast not
attained, thou hast not arisen,
Though thou hast fallen, though thou hast not fallen
upon the stones—a final deed,
Thou thou attainedst one thing, though thou hast not
attained, thou art not healed.

It is certain that Crunnmael was not healed by Patrick's word, and from that time forth he arose not.

Thereafter the hosts fared forth out of Tara. Then said the wizards, "Let us work miracles together that we may know which of us is the stronger." "So be it done," said Patrick. Then

¹ lit. 'that it is a fall thou fellest.'

Dentar amlaid *olpatraic*, isandsin dorat indrui [p. 27^b] snechta darsinmag corocht *formna* fer. dixit *patricius* fris Díchuir fodechta. si potes. dixit magus. Nichumcaim cusintrath *céna* imbárach. Dar-modébroth .i. darmodia mbrátha *olpatraic* isinulcc attá documachtu 7 nífil itir amaith. Sénaís *patraic* inmag. coroleag insnechta fochétoir.

Dorogart indraí demnu cotuc dorchai sholamachtaige darsinmag. corosgab *críth* 7 uamun cach. dixit *patricius*. Beir ass indorchatu. si potes. Atbert indraí níchumcaim cusintrath *céna* imbarach. Senaís *patraic* inmag. 7 tiagat ass nadorchatu fochétoir corolass ingrián ataiblebech (?). Rosgniset inuli batar and atlugud dodia 7 *patraic*.

Tunc dixit rex. curid bar libra inusce. 7 cibe uaib isalibair élaít dogenumne adrad dó. isamerlumsa dó sin *olpatraic*. Atbert indraí. dia usce ádras infersa. 7 niragsa imoenfui gell fris.² Rath nabaitisí sin roairigsium oc *patraic*.

Atbert in rig. curid bar libra itenid. isamerlumsa dó sin *olpatraic*. Nídingen amlaid olindraí. vair dia tened adras infersa *cechdabliadain* .i. rath inspirta nóib rorathaig oc *patraic* indsin. conid andsin fríth aroli comarli ann .i. tech dodénum isinvairsin-aileth úr. 7 aroli crín. 7 indraí dochur isin[leth]úr 7 étach *patraic* imme. gilla *patraic* .i. binén dothabairt isinleth *crín* 7 tonach indrvad imme.

58 ISandsin tancatar *copatraic* teora maccoemu batar aneterius ocloegaire. Cíit fri *patraic*. roiarfaig¹ *patraic* cid sin amacu. fir flatha areat dobrissed hiprímcathraig na ngoedel indíu. Cáit ón *olpatraic*. Intech gníther dondraí 7 dotgillasu isamlaid gníther .i. leth de úr. 7 leth *crín* .i. inleth úr dondraí. 7 incrín dotgillasa.

Tuc *patraic* amér forgruad ndeis *cech* meic dib. 7 *tuc* dér targruaid deis *cech* meic forádernaínd clíí. *tuc* aanail fothib *conderna teora gemma* díb. Slucid *olpatraic* nagemma. Slucfemit areat.

¹ Ms. roiarfaid.

² nolo ego ad iudicium aquæ uenire cum isto, aquam enim deum habet, Lib. Armach. 5 a 1.

the wizard brought snow over the plain till it reached men's shoulders. *Dixit Patricius* to him, "Put it away now if thou canst." *Dixit magus*, "I cannot till the same time to-morrow." "By my *debroth*" (that is, "by my God of judgment,") saith Patrick, "it is in evil thy power lieth, and nowise in good." Patrick blessed the plain, and the snow melted at once.

The wizard invoked demons, and over the plain he brought darkness¹ that could be felt, and trembling and terror seized every one. *Dixit Patricius*, "Take away the darkness *si potes*." The wizard replied, "I cannot till the same time to-morrow." Patrick blessed the plain and the darknesses at once depart, and the sun shone forth All who were there gave thanks to God and to Patrick.

Tunc dixit rex, "Put your books into water, and him of you whose books escape we will adore." "I am ready for that," saith Patrick. Said the wizard, "a god of water this man adores, and I will not submit to the ordeal of water." That was the grace of Baptism which he had perceived with Patrick.

Said the king, "Put your books into fire." "I am ready for that," saith Patrick. "I will not do thus," saith the wizard, "for this man adores a god of fire every two years," that is, it was the grace of the Holy Ghost he perceived with Patrick. Then another counsel was taken, that is, to build a house in that hour--the half thereof fresh and the other withered, and to put the wizard into the fresh half with Patrick's raiment about him, (and) to place Patrick's gillie, Benén, into the withered half, with the wizard's tunic about him.

Then came to Patrick three striplings, who were kept in host-ageship with Loegaire. They weep unto Patrick. Patrick asked, "What is that, my sons?" "In the chief city of the Gael a prince's truth," say they, "hath to-day been broken." "Where is this?" saith Patrick. "The house which is abuilding for the wizard and thy gillie, in this wise is it abuilding: half thereof fresh and half withered; the fresh half for the wizard and the withered for thy gillie."

Patrick put his finger on the right cheek of each of those boys, and on his left palm he put a tear (which had trickled) over the right cheek of each boy; and he breathed on the tears, and made thereof three gems. "Swallow," saith Patrick, "the gems." "We will swallow (them)," say they. "Good, now," saith Patrick:

¹ Tenebrae . . . tam densae, ut palpari queant. *Exod.* x, 21.

Maith tra olpatraic genfedit *teora* gemma uaisle oirmitnecha vaib .i. colom̃ cille 7 comgall bennchuir 7 finden maige bile.

Doronad tra amal atbertsat namaccóim 7 tucad teni isin tech. 7 loiscther inleth úr 7 indrái ind. 7 nirolaisced etach patraic boi imme. Nirolaisced tra inleth crín nach ingilla. 7 roloisced tonach indruad boi immi.

Oclaichther inrig domarbad indruad. 7 triállaid marbad patraic. Tanic din ferg dé frísínpopul nécraibdech conepil sochaide díb. xii. millia.

Rogab uaman iarum loegaire coroslecht do patraic 7 rocreit dodia obeolu namá. 7 ní ocríde glan. Cretit inuli archena oculus robaisit.

Atbert patraic fri loegaire vair rocretisiu dodia doberthar fot sægail duit hirrigi. illóg immurro tanumla anallana. 7 vair narogabais inmbathis odúthracht. ciarocretis óbeolu. rotbia iffernd. 7 nisbia rigi no airechus otchiniud cobráth.

Roguid tra inrigan intiú patraic naromallachad ingein boi ina-broind .i. lugaid mac loegairi. Atbert patraic nimaillechub cotfi frium. Rogab immurro lugaid flaith erenn. 7 tanic iarsin cohachad fhorcha 7 isandsin atbert nach hisiut cell inclerig atrubairt nach biad rig no rigdamna diarsilne cobráth. Denífurad. tarlaiced forcha tened fochétoir inachendsum corusmarb coniddesin ata áchad forcha inuíb cremthainde.

Teit patraic insin cohænach taillten¹ comacu neill. Rocreit maine do 7 robaist iarum. Tanic tra inaagaid coirpre mac néill conid he ainm tucc patraic fairsium. inimicus dei. 7 atbert patraic isdoclannaib abrathar fógnifitis achlandsun cobrath. 7 nígenfitís rig no escuip no ecnaide vad. 7 ropad becc aferond. 7 ropad essíth amlaid.

Rocretistar tra conall (.i. cremtan) mac neill. 7 robaisced 7 tuc aninad arobi do patraic. 7 rocumdaiged eclas and dianainm domnach patraic 7 tuc bennachtain do. 7 rothoraind ráith inairthiur

¹ 'uenit ad Taltanam ubi fit agon [ἀγών] regale' Lib. Armach. 10. a. 2.

“three noble venerable gems shall be born of you, that is, Colomb Cille, and Congall of Bennchor,¹ and Finden of Magbile.²

It was done as the striplings had said; and fire was put into the house, and the fresh half is burnt with the wizard therein, and Patrick's raiment which was about him was not burnt. But the withered half was not burnt, nor the gillie, but the wizard's tunic which was about him was burnt.

The king grows terrible (?) at the killing of the wizard, and he proceeds to kill Patrick. But God's anger came against the impious folk, so that a multitude of them (twelve thousand) perished.

Terror then seized Loegaire, and he knelt to Patrick, and believed in God with (his) lips only, and not with a pure heart. All the rest, moreover, believe and were baptized.

Patrick said to Loegaire, “Since thou hast believed in God, length of life shall be given to thee in the kingdom, but in guerdon of thy disobedience aforetime, and because thou hast not received the baptism with desire, though thou believedst with thy lips, Hell shalt thou have, and from thy race till Doom there shall be neither sovranity nor chieftainship.”

But the queen besought Patrick not to curse the child that was in her womb, namely, Lugaid, son of Loegaire. Patrick said: “I will not curse him till he opposes me.” Now Lugaid took the realm of Ireland; and thereafter he came to Achad farcha, and there he said “is not that the church of the cleric who said there would never be king nor crownprince of our seed?” Swifter than speech a bolt of fire was hurled against him and killed him. Wherefore thence is called Achad farcha in Ui Cremthainne.³

Patrick then goes to the Assembly of Telltown, to the sons of Niall. Maine believed in him, and he was afterwards baptized. But Coirpre, son of Niall, opposed him, and the name which Patrick gave him was *Inimicus Dei*, and Patrick said that his children would serve his brother's children for ever; and that neither kings nor bishops nor wise men should spring from him, and that his land would be small, and the issue was so.

But Conall (*i. e.* Cremthann), son of Niall, believed, and was baptized, and gave the place where he was to Patrick, and a church was built there which is named Domnach Patraic, and Patrick gave him a blessing, and measured out a rampart in

¹ Bangor in Ulster.

² Movilla in the county Down.

³ In the parish of Enniskeen, the most northern part of Meath diocese. See Mr. Hennessy's note to his translation of the Tripartite Life, p. 391.

doruis nacille. 7 rotharrngir *congenfitís* ríg immda vad *foreirinn*. *ocus* ordnige læch 7 clerech cumor. conid dašil *clann colmáin* 7 síl æda sláine. 7 *robennachai* ænach taillten. *cona* biad marb fair *cobráth*. 7 *conabiad acht* ænmarb hirraith airrthír. 7 forácaib aimmaltoir hindomnach *patraic* 7 luid *patraic* assin hi *crích hua méith* immendoit tire. 7 nitarail inard macha [p. 28 a] donchursin. 7 *foracaib* sruthi noeba *diamuntir* itig thalan.

ISandsin tallsat *triär* doéb mid *mendoit tíre*. indara bocc nobíd octabairt usci do *patraic*. 7 tancatar dialuga inéthiuch. Béccis asambronnaib *atriur*. Modébroth ol *patraic* nidichlend inbocc sén baile hitá.

Luid *iarum* cofiru breg. 7 *pritchustar bréthir* ndé doib cumór. 7 robaist 7 *robennach*.

Taraill leiss ath cliath. 7 fuair fáilte moir and. 7 atbert *patraic* nosbiad ordan 7 oirechus isini[n]ud sin feib comallfither sin beos.

Rolá *patraic* cuairt laigen. 7 *pritchaid bréthir* ndé doib. *ocus* robaitsi. 7 *rosbennach* 7 rocreitset *meic dúnlaing tra* don chóimdid 7 do *patraic* cuslogaib mora. 7 doratsat ariar dó. conid leo inflaithius ósin *cobráth*.

Drichú barf *hua* ngarrchon *forcind patraic* 7 ingen *loegairi meic* neill domnáí occa. Diultaid *fri patraic* ocaith inbír. armaith *friloegaire*. Doratsam *immurro* cillíne fáilte dó. 7 romarb ænboin dó *patraic*. 7 dorat aird(ig) dó tucad dó atig inrig. Tunc dixit *patricius frisinmnai* fuine.

VT 186
A ben talaig domaccán
dotoet torcc mór do orccan
isdo áibill fásas breo
bid beo bid slan domaccán.
INarbor
asdech do lossa[ib] talman
ismarcan mac cilline
isdech bias do híb garrchon.

front of the door of the church, and foretold that many kings over Ireland would spring from him, and many noble laymen and clerics. And of his seed are the Clann-Colmain, and the seed of Aed Slaine. And Patrick blessed the Assembly of Telltown, so that no one should ever be killed thereat, and that only one should be killed at Rath Airthir,¹ and he left his altar-stone at Domnach Patraic. And Patrick went from thence into the territory of Ui Meith in Mendaít Tire, and he tarried not in Armagh at that season, and he left holy elders of his people at Tech-talain.

Then three of the Ui Meith Mendaít Tire stole (and ate) one of the two goats that used to carry water for Patrick, and came to swear a lie. It bleated from the bellies of the three. "My *debroth*," said Patrick, "the goat himself hides not the stead wherein he is."

He afterwards went to the men of Bregia and mightily preached the word of God unto them, and baptized and blessed them.

He visited the Ford of Hurdles (Dublin), and found great welcome there, and Patrick said that there would be rank and primacy in that place, even as shall be still fulfilled.

Patrick went a round of the Leinstermen, and preached the word of God to them, and baptized and blessed them; and the sons of Dunlaing with mighty hosts believed in the Lord and in Patrick, and they gave him his will, wherefore they have the kingship thence for ever.

Drichú was king of Ui Garrchon before Patrick, and a daughter of Loeguire, son of Niall, was his wife. They rejected Patrick at Rath Inbir² for Loeguire's sake, but Cillíne welcomed him and killed his only cow for Patrick and gave him a cup which had been bestowed upon him in the king's house. Then Patrick said to the cooking woman—

"O woman, cherish thy child!
A great boar cometh of a pigling.
From a spark groweth a flame.
Thy child shall be alive, shall be safe.
The corn
That is best of earth's plants
Is Marcán, son of Cillíne:
He will be the best of the Ui Garrchon."

¹ i. e., The Eastern fort, anglicised Oristown, Four Masters, A. D. 784.

² At Bray, about 10 miles south of Dublin.

Luid iarum *patraic* inosraigib 7 fothaigis cella 7 *congbala* intib. 7 dixit nobetís ordnige læch 7 clerech díf. 7 nibiad furail *nách* có[i]cid *forru* céin nobetís doréir *patraic*.

Celebrais *patraic* iarum do osraigib imbelach gábrán. 7 *forácaib* mártin sruthi occú 7 drém diamúntir dú hita martharthech indú amuig ráigne.

Luid *patraic* iarum *forbelach* ngabran icrích muman. 7 príteais donatuathaib 7 donacellaib corocretset 7 robaitsi 7 *rosbennach. ocus forácaib* oes ngráid occu ocforcetul 7 occrabud.

Orosiacht mag fémin docuirither do ængus mac natfraich .i. ri muman. ferais ængus failte moir friss. 7 nosbeir leis diathig corice caissel. Príteais *patraic* dó. Teit erlund nabachla triana-chois corocrehtnaig comor hi. Asbert *patraic* cid romba centim-diten. Andarlum arængus rope cóir nacretni. Atbert *patraic* nítelcfider fuil isininudsa ondú cobráth. 7 nígonfaither acht oen rí doneoch gebus tinud.

Baistither ængus cuslogu mora immalle friss. *bennachais patraic* ængus forleicc cathraigi foranordnigtea narig iccaissel.

Bennachais patraic doeoganacht 7 teitt hinurmumain. príteais *patraic* doib 7 nosbaist. 7 *forácaib bennachtain* 7 sobarthain occu. Timcellaid mumain uli 7 príteais doib. 7 ronbaist 7 *rosbennach. ocus* facbuid cella 7 clerchiu occu. Celebrais *patraic* 7 dosbeir *bennachtu* dichra dóib ut dixit.

Bennacht dé formumain. feraib macaib mnaib
bennacht forintalmáin dobeir tarad daib.
Bennacht forcech nindbas gignes forambrugaib¹
 cennach fore cobair. *bennacht* dé formumain.
Bennacht fora mbenda. foralecca lomma
bennacht foranglenda. *bennacht* forandromma.

¹ Ms. briguib.

Patrick afterwards went into Ossory and founded churches and church-buildings there, and said that there would be noble laymen and clerics of the men of Ossory, and that no province would prevail against them so long as they should obey Patrick.

Patrick afterwards bade farewell to the men of Ossory at Belach Gabrain,¹ and he left with them Martin, an elder, and a party of his people where Martharthech is at this day in Mag Raigne.²

Patrick passed afterwards by Belach Gabrain into the province of Munster, and preached to the territories and to the churches, so that they believed and were baptized, and he blessed them. And with them he left priests instructing (them) and practising piety. When he reached Mag Femin,³ he was received by Oengus, son of Natfraech, King of Munster. Oengus made him great welcome, and brought him to his house to Cashel. Patrick preached to him. The hinder end of the crozier went through his foot, and wounded it greatly. Patrick said, "Why didst thou not protect thyself?" "Methought," saith Oengus, "that it was a rite of the religion." Said Patrick, "Blood shall not be shed in this place from to-day till Doom, and of all those that shall succeed thee but one king shall be slain."

Oengus was baptized with great hosts along with him. Patrick blessed Oengus upon Lia Cathraige (Cathraige's stone), whereon the kings were appointed to office at Cashel.

Patrick bade farewell to the Eoganacht and went into Ormond. Patrick preached to them and baptized them, and left with them blessing and prosperity. He goes the rounds of all the Munstermen, and preached to them and baptized them and blessed them, and leaves churches and clerics with them. Patrick bade them farewell and gave them a fervent blessing, *ut dixit*—

God's blessing on Munster, men, children, women.

Blessing on the land which gives them fruit,

Blessing on each wealth which is brought forth on their marches

Without any need (?) of help. God's blessing on Munster.

Blessing on their peaks, on their bare flagstones,

Blessing on their glens, blessing on their ridges,

¹ Gowran Pass in the County of Kilkenny.

² A plain in the barony of Kells, County Kilkenny.

³ A plain in Tipperary.

gainem lir folongaib ropat lín atellaig.
ifánaib irredib. islebtib imbendaib. b.d.

Tanic *patraic* iarsin do ard macha labréthir inangil. 7 dorocht coraith dári .i. fer soimm oirmitnech bóí inoirtheraib .i. dáre mac findchada meic eogain meic nfallain. doratsum inad ardeclaíse dó *patraic* bale hita in ferta indíu.

Otharnic inrécles dochumtach. 7 rofhas afér cumor. rucc gilla dáre aech maith isinrecles dóchum indféoir díguind. Rothocraid sin cumor do *patraic* 7 tanic ingilla iarnabarach isinmatain. 7 fuair aech marb isinrecles. Dochuaid *tra* ingilla ass cutoirsech. 7 roindis dodáre aech domarbad don chlerech. dixit dáre. inclerech fen do marbad ind. Atbail dáre fochétoir lasinmbréthirsin. dixit setig dáre. ise fochund inbaissea intancride dorigne frisín clerech. tiagar coluath 7 tabar ariar dó. Docótar natechta copatraic 7 atchotar dó inní forcoemnacair ind. senais *patraic* usce. 7 dosbeir darsin ech 7 darsinfer. 7 atregut díblinib abas.

dixit dáre fri díís [p. 28.^b] díamuntir. berid mo chori humai don clerech. Atbert *patraic* iartorachtu inchori dó. graticum .i. deo gratias ago. Iarfaigis dáre diathimtherib cid atbert inclerech. gratiam olnatimtherig. ismaith inluach cori umai sin ol dáre. ercid *ocus* tabraid vad forcúla. Doberár incori *forcula* o *patraic*. gratiam ol-*patraic*. Iarfaigis dáre donatimtherib. cid atrubairt *patraic* icathabairt vad. ingratiam cétna olsiat. isní maith acasum inbriathar sin oldáre. ingratiam ocabreith vad. ingratiam ocathabairt dó.

Teit dare fén lasincori. 7 dorat arér dopatraic conid andsin tucc dó aninud hitá ard macha indíu. Ard sailech *tra* aainm cósin. 7 téit dáre iarum timchell inferaínd.

isinóidche iarsin atconnaire *patraic* hifhís .i. uictor aingel do-thidecht chuite. cosruthi erenn maroen ris. curastoraínd incathraig inafiadnaíse 7 inad intempuil 7 nacuicni 7 intige aiged. 7 tete dessel naráthai 7 *patraic* inadiaid conabachaill ísu naláim. 7 sruthi erenn occlasscetul imbe.

Roscúmtaig iarum *patraic* incathraig fonindus sin amal tarfas dó. 7 atbert intaingéal ris. bid imda rath dé isininudsa. 7 forcechoen

Sand of sea under ships be their hearths' number,
On slopes, on plains, on mountains, on peaks!

Thereafter Patrick came to Armagh at the angel's word, and he arrived at Rath Daire, the fort of Daire, a wealthy, venerable man, who was in Oriors, to wit, Daire, son of Findchad, son of Eogan, son of Niallan. He gave a site for a high church to Patrick in the stead where the Ferta is to-day. When the building of the close was finished, and its grass grew greatly, Daire's gillie brought his good horse into the close to the grassplot (?) This vexed Patrick greatly, and the gillie came on the morrow in the morning, and found his horse dead in the close. The gillie went away sorrowfully, and told Daire that his horse was killed by the cleric. Daire ordered the cleric himself to be killed for it. Daire died anon at that word. Said Daire's wife, "The cause of this death is the wrong which he wrought against the cleric. Go quickly and give him his will." The messengers went to Patrick, and they told him what had been done. Patrick sained water and puts it over the horse and over the man, and both arise from death.

Said Daire to twain of his people, "Take my caldron of copper to the cleric." Patrick said when the caldron had come to him, "Gratzacham," that is, *Deo gratias ago*. Daire asked of his servants what the cleric had said. "Gratzacham," say the servants. "That is a good price for a copper caldron!" saith Daire, "go ye and bring it back from him." The caldron is brought back from Patrick. "Gratzacham," saith Patrick. Daire asked of the servants what Patrick said at the taking away of the caldron from him. "The same *gratzacham*," say they. "The word is a good one with him," saith Daire, "the gratzacham on taking it from him and the gratzacham in giving it to him."

Daire himself went with his caldron, and gave Patrick his will, bestowing on him the stead wherein Armagh is at this day (now Ard Sailech had been its name till then), and Daire afterwards went round the land.

On the night thereafter Patrick beheld in a vision Victor, an angel, coming to him with Ireland's elders along with him, and they marked out the city in his presence, and the place of the temple and of the kitchen and of the guest-house, and he went right-hand-wise round the rampart, and Patrick behind him with his *bachall Ísu*—Jesu's crozier—in his hand, and Ireland's elders a-chanting around him.

Patrick afterwards built the city in the same wise as it had appeared to him. And the angel said to him: "Abundant

dogéna¹ maith and. Atbert intaingel fri *patraic* hiccfa dia erutsa .xii. *cechasathair*nd sund. 7 morfessiur *cechadardáin*. cein maras ires *forp*thi nandóine.

ISlia tuirem 7 aiséis *cechanderna patraic* dofertaib 7 domirbulib imon macha mácuairt.

Tanic *patraic* iarsín doróim intresfecht cotucc tassi póil *ocus petair*. 7 zepáin 7 laurint 7 martirech immda archena. 7 minda *ocus libra* 7 anart cofuil *críst* fair. 7 rocumtaigtea *ocpatraic* ifoss .i. *iscrín* poil 7 petair.

Luid *patraic* iarsin indithrub .i. hicruachan oigle. foindsamail moysi 7 helii. 7 *críst*. coróain xl. lathi 7 xl. aidche isinluccsin. *ocus* iiii. clocha imbe 7 cloich foi. *amal* roáin moysi isleib sina octidnocul dó inrechta. vair roptar cosmaile hó ilmodaib .i. moysi 7 *patraic*. c. xx. mbliadan anæis diblinib. Toisech *popuil* cehtar de. roainset .xl. naidche islebtib. At indreba. 7 anadnocuil diblinib.

Orosiacht *tra* comfocus [sollamain] nacasc. rolin[ad] insliab fair dodemnaib indelbaib en dub. Canaid *patraic* psalmu escaine *forru*. 7 ciid. 7 benaid achlocc corremuid bernd ind. ut dixit *patricius*.

Hitagar dul icruaich cuirr druing cencrabuid armochind romgab ecla re *sét* sell. .x. c. cend ictaccra frimm.

Techit nademnu *fachétoir* ead radaircc *forsin*fairgi. 7 nosbaidet fen isininudsin. 7 nitarail demun tir *nerenn* osin cocend .uii. lathi. 7 uii. mís 7 uii. mbliadan.

Tanic *iarum* slog mor doainglib *irrechtu* en ngel. corchansat ceol nuasal donchomdid dochomdidnad *patraic*. Atberat fairend comad incomplinsin noberadsom lais docum nime.

ISandsin atbert uictor aingel *frissium*. Erig cotmuntir arsolamain nacásc. dixit *patricius*. Ní rág orumcraidet corumdi[g]tider.

¹ Ms. dodena.

² dot over n.

will God's grace be in this place and upon every one who will do good therein." The angel said to Patrick, "God will heal for thee here twelve persons every Saturday and seven every Thursday, so long as the perfect faith of the people abideth."

Overmuch it is to recount and declare all the wonders and miracles which Patrick wrought round about Armagh.

Thereafter Patrick went to Rome for the third time, and he brought relics of Paul and Peter and Stephen and Lawrence and many martyrs besides, and reliquaries and books and a sheet with Christ's blood thereon, and Patrick set up here in Ireland the shrine of Paul and Peter.

Thereafter Patrick gat him into the wilderness, that is, to Cruachan Oigle,¹ after the manner of Moses and Elias and Christ, and for forty days and forty nights he fasted in that place, having four stones about him and a stone under him, even as Moses fasted on Mount Sinai when the Law was delivered unto him. For they, Moses and Patrick, were alike in many ways. One hundred and twenty years was the age of them both. Each was a leader of people: forty nights on mountains they fasted, and the burial-places of both are uncertain.

Now when [the solemn festival of] Easter was at hand, the mountain was filled against him with devils in the shapes of black birds. Patrick sings psalms of cursing against them, and he weeps and strikes his bell, until a gap broke in it, *ut dixit Patricius*—

I fear to go to the round (?) Rick: bands without piety (are)
against me,

Fear has seized me for a time, ten hundred heads (are).
contending with me.

The devils flee at once upon the sea, as far as eye can reach, and drown themselves in that place, and no devil visited the land of Ireland from that time to the end of seven days and seven months and seven years.

Then there came a great host of angels in the shapes of white birds, and they sang noble music to the Lord to comfort Patrick. Some say that it is an equal number he will take with him to heaven.

Then the angel Victor said to him, "Go to thy people for the solemn festival of Easter." Patrick said, "Since I was tormented,

¹ Erne's Rick, now Croagh Patrick, a mountain in Mayo.

7 cotartar dam .uiii. nidche onchomdid .i. cipe doferaib *erenn* dogne aithrigi rembas. cid *fri* re envaire. narohiatta *iffernd* fair imbrath *ocus conaroaittrebat echtraind* inindsi. 7 coti muir tarsi .uiii. mbliadna riambrath. 7 corasæursa morfessiur *cechadardain*. 7 xii. *cecha sathairnd* arphianuib *iffirnd*. 7 cipe gebus mimund hillou aetsechta corub nemidach. amal dorarngertsa dosechnall. 7 cotucarsa apianaib *iffirnd*. illou bratha morfessiur *cecha* brodhirne domchassul doneoch nodonaidlife 7 corrup me fen bus brithem imbrath doferaib *erenn*. Dobertar duit indsin uli arintaingel. vair rotguidestar munter nime uli erut. *Bennacht forinrig olpatraic*. 7 for inmuntir.

Benais *patraic* achlocc cocualatar fir *erenn* itir biu 7 marbu. Bennachais iarsin firu *erenn* asin cruach. 7 ordaigid morfessiur dia muntir [29a] imbethaid icoimet fer *nerenn* .i. fer icruachan ailge. 7 fer imbeind gulban. 7 fer isliab bethad. 7 fer isliab chua *ocus* inlanomain icluain hiraird. 7 domangort slebi slángai.¹

Dotoet doncruaich iarsin 7 celebrais incháisc ocachad fobair.

Luid *patraic* 7 brigit imaille *friss* do ess ruaid 7 adcobair [eclais] and 7 congail du hita disiurt *patraic* indíu. Diultais carpre mac neill *friss* 7 rofáid dís diamuntir dogabail aláma .i. carbacc 7 cuangus ananmunna. Nimaith andogní olpatraic. dialéicthea damsa congail sund. robad tánaise róma letha *conatibir* tréthi. mocathairsi *conaessruaid* trénalár. 7 robad doclannasu betís comorbada innte. Rohop *immorro* cairpre sin. Forsíth æda tra robemnach *patraic* conall mac néill. isandsin dofutitis láma *patraic*

¹ the g is dotted.

I will not go till I am satisfied, and until seven things are given to me by the Lord, namely, that at Doomsday hell be not shut upon whichsoever of the men of Ireland repenteth before death, were it even for the space of a single hour; that outlanders may not inhabit this island; that the sea may come over it seven years before Doomsday; that seven persons every Thursday and twelve every Saturday I may free from the pains of hell; that whoever shall sing my hymn on the day of his death may be a dweller in heaven, as I promised unto Sechnall; and that on Doomsday I may bring from the pains of hell . . . for every hair of my chasuble, seven of those that shall visit it; and that I myself may be judge over the men of Ireland on Doomsday. "All this shall be granted to thee," said the angel, "for all the family of heaven have prayed for thee." "A blessing upon the King [of heaven]," said Patrick, "and upon the family [of heaven]."

Patrick rang his bell, so that all the men of Ireland, both living and dead, heard it. Thereafter he blessed the men of Ireland from the Rick, and he ordered seven persons of his people in his lifetime to guard the men of Ireland, to wit, a man at Cruachan Aigle, and a man at Benn Gulbain,¹ and a man in Sliab Bethad,² and a man in Sliab Cua,³ and the married pair at Cluain Iraird⁴ and Domangort of Sliab Slangai.⁵

He went from the Rick after this, and celebrated the Easter at Achad Fobair.⁶

Patrick and Brigit along with him went to Essruaid,⁷ and he was minded to erect a church and a manse there at a place wherein to-day is Disert Patraic. Cairbre, son of Niall, rejected him, and he sent two of his people to seize his hand, Carbaic and Cuangus (were) their names. "What thou hast done is not good," said Patrick; "hadst thou permitted me to settle here, my city, with its [river of] Essruaid through the middle thereof, would have been a second Rome of Latium with its Tiber flowing through it, and thy descendants would have been (my) successors therein." But Coirpre refused that. Now Patrick blessed Conall, son

¹ now Binbulbin, a hill in the County of Sligo.

² now Slieve Beagh in Ulster.

³ now Slieve Gua, in the County of Waterford.

⁴ Clonard in Meath.

⁵ now Slieve Donard, in the County of Down.

⁶ now Achagower.

⁷ Assaroe, a cataract on the river Erne.

[forcenn] fergus. 7 ba *mach*tad laconall innisin. ut dixit patricius.

Genfid *mac*[án] dia fine
bidsúi bidfáid bidfile
inmain lespaire glan gle
nadebérai immarbe.

arbrigit—

Maccan ethni toebgile
sech isbal isblathugud
colomb cille can cenon
nirborom aráthugud.

Iarsin *tra robennach patraic conall mac néill*. 7 dora[r]ngert
rigi *for eirinn* vad. 7 ordnige loech 7 clerech. 7 *for*ácaib *bennachtu* *for*adáiniu 7 *for*ainberu. 7 tanic *iarum* hitir neogain. *conid*
annsinn rogeall *patraic* 7 sechnall alog frimui-redach mac eogain
dianairaled *for*aathair cretim dodia. Cialóg armuiredach. Bid
vait rigi cobráth ar sechnall. Dogen *amlaid* armuiredach. Doro-
nad *amlaid*. 7 rocreit eogan dodia 7 *dopatraic*.

Luid *patraic* assin cohailech naríg. conusbennach 7 *for*ácaib
aleicc and. 7 dorarnger rigi 7 ordan *for eirinn* ahailech. 7 dorat
bennachtu gaiscid foreogan *conamaccu*. ut dixit fríu.

Bendacht forsnatuatha dobiur obelach ratha
robet dochiniud eogain deoraid cola mbrátha.
Cein bess macha fothoraib bvaid catha laféraib
cend sluaig fer fáil dia magin saigid daib *forcech tellaig*.
Síl eogain maic neill sin¹ abrigit ban
acht [condernat maith] flaith uadib cobrath.

ut dixit brigit.

Armbennacht arndis foreogan mac néill
forcach geinfess vad *acht* corup vaig [di]arreir.

¹ read sén?

of Niall, on Síth Aeda.¹ Then Patrick's hands were falling on the head of Fergus, and Conall had wonder thereat, *ut dixit Patricius*—

“ A man-child shall be born of his family :
He will be a sage, a prophet, a poet.
Dear the luminary, pure, bright,
Who will never utter falsehood.

Saith Brigit—

Man-child of Ethne, the white-sided,
He is bright, he is a blossoming (?).
Colomb Cille, fair without blemish,
It was not oversoon to perceive him.

Now after that Patrick blessed Conall, son of Niall, and he foretold that sovranty over Ireland (would descend) from him, and also noble laics and clerics, and he left a blessing on his people and on his rivermouths, and he afterwards came into Tyrone, and there Patrick and Sechnall promised a reward to Muiredach, son of Eogan, if he would prevail on his father to believe in God. “What reward?” saith Muiredach. “Kingship shall be from thee for ever,” saith Sechnall. “Thus will I do,” said Muiredach; and thus was it done, and Eogan believed in God and in Patrick.

Patrick fared thence to Ailech of the Kings,² and he blessed it, and left his flagstone there, and foretold that the kingship and supremacy of Ireland would be out of Ailech, and he left blessing of valour upon Eogan and his sons, saying to them—

“ A blessing on the territories I give from Belach Ratha :
There shall be of Eogan's race pilgrims till Doomsday :
So long as plain shall be under crops, victory of battle shall
be with their men :
The head of the host of the men of Fál (be) to their place :
power (?) to them over every hearth :
The race of Eogan, son of Niall, sain, O fair Brigit !
Provided they do good, a king [will be] of them for ever.”

Brigit said—

“ The blessing of us both upon Eogan, son of Niall,
Upon every one who shall be born of him, provided they
be wholly at our will.”

¹ now Mullaghshee, at Ballyshannon.

² Now Elagh in Inishowen.

Luid *patraic* iarsin hicrich ulad co maginis. *comidindsin doral*¹ *dopatraic* duine angbuid nobid oclat 7 ocmabad nacuitechad .i. mac cuill aainm. ut dixit *fríamuntir*. iseseo intailcend. tiagum cotardum amus fair. *dus infurtachtfaidea* adea dó. Tucsat iarum fer diamuntir *forfvát*. amal marb. diatodhuscad *dopatraic*. garbán din ainm infhirsin. icc dúin oliat *fripatraic* infersa diarmuntir ut dixit *patricius*.

Bratt garbán
sed bias *forcolaind* marbán
 acht atfessar duib inmo
 ise garbán bias fó.

Rolaiset amunter indsin inbratt do agaid garbán *conid amlaid* [f]varutar he marb. Rocretset *tra*. nagenti. 7 robaitsit. 7 rotodus-cit garbán abás *triabréthir patraic*.

ITlia *tra tuream* 7 aiséis andorigne dia dofhertaib 7 mirbulib *forintí* noemp*atraic*. vair .uii. libair. lx. roscribat dib 7 cided on nidat uli.

Rosamlad *tra*. *patraic fríhuasalathrachaib* .i. firollithrech *cétus* amal abraham. cendais dilgudach amal moysi. salmcetlaid molta de he amal *dabid* [mac] iese. istud ecnai amal solmuin. lestar togaide *fríocera* firinde amal pol naspal. fer lán dorath 7 dodeol-aidecht inspirta nóib amal eoin mac zepideii. leo arnertmaire 7 calmatus *frítabairt* corad 7 *eccraibdech* intséagail docum nirse 7 cretim.² nathir arthuailechi 7 trebairi *fríomtin* cecha hamuis. colum cendais ailgen oduthracht cride 7 obréthir forpthi 7 ognim firen. mog sathrach donduilemain iar crabud 7 umaloit 7 forcetail *cechamaithius* feib innises sochaide.

Bahiseo *immurro riagol* achrábuid .i. nogebed inuli šalmu *conanimnaib* 7 cantacib 7 abcolips. cc. 7 ernaighthi aile *cech*-lai. Nobaitsed *nophríthad* nochelebrad natratha iarnacorus. No[p. 29^b]-híðbrad corp *crist* 7 afuil. Dobered sigen *nacrochi* daraagaid cobá *cét* ontrath coraile. ISincéna *fríthaire* nahódchi nochanad *cét* salm 7 dogníd .cc. slechtain. isin[f]rithaire

¹ The facsimile has doralala.

² leg. cretmi?

Thereafter Patrick fared into the province of Ulster to Maginis,¹ and there Patrick met a ruthless man who was spoiling and killing the congregation—MacCuill was his name, *ut dixit* to his people: “This is the Adzehead, let us go and make an attack upon him, to see if perchance his god will help him.” They afterwards brought one of their people upon a bier, as though he were dead, to be raised from death by Patrick. Garván was the name of that man. “Heal for us,” they say, “this man of our family.” *Ut dixit* Patricius—

Garván's mantle
Shall be upon a dead man's body,
But this, besides, shall be known to you,
It is Garván that shall be under it.

Then his people put the mantle off Garván's face and thus they found him, dead. So the heathen believed and were baptized, and Garván was raised to life from death by Patrick's word.

What God wrought of wonders and miracles for the holy Patrick are over-many to recount or declare; for there were sixty books and seven written of them, and still they are not all (set forth).

Now Patrick hath been likened to the patriarchs—for first, (he was) a true pilgrim, like Abraham; meek, forgiving, like Moses; a psalmist of God's praise was he like David son of Jesse; a of wisdom, like Solomon; a chosen vessel to proclaim the truth, like apostle Paul; a man full of the grace and loving-kindness of the Holy Ghost, like John son of Zebedee; a lion in strength and courage to bring the impious and wicked of the world to faith and belief; a serpent in cunning and prudence for observing every attack; a dove, mild and gentle in heart's desire and perfect word and righteous deed; a laborious servant to the Creator as to piety, and humility, and instruction in every goodness, as many relate.

Now, this was the rule of his piety, to wit, he used to sing all the psalms with their hymns and canticles and apocalypse, and other prayers every day. He used to baptize, to preach, and to celebrate the hours according to their due order: he used to offer Christ's Body and his Blood. He used to make the sign of the cross over his face a hundred times from one (canonical) hour to another. In the first watch of the night he used to sing a hundred psalms and make two hundred genuflexions. In

¹ Now Lecale in the County Down.

tánaise inusci uar. isintress frithaire iteoír. incethrumad forúir luimm 7 cloch fóchind 7 culchi fliuch imbi. Noordned *nocosmad* *nocoisrecad* *nobennachad* *nohiccad* clamu *ocus* dallu 7 baccachu 7 bodra 7 amlabru 7 áes *cecha* tédma archena. *no* indarbud demnu *notódúscad* marbu.

Othanic *tra* *cusnadedenchu* do *patraic* diamboi ocsabull himaginis hicrich ulad. tic *forconair* do ard macha *combad* ind atbelad. Atchí inmuinní *forlassad* arachínd 7 niloiscad inteni inmuine. *ocus* uictor aingel icaacallainsium ass. ut dixit *friss*.

Nidechais doardmacha vair dorarngertais
do maccu trechim *combad* accu thesergi.

tunc dixit patricius—

Maíd sund bes mesergi ard macha mochell
nilem comus mo *saíre* isi indáire choitchend.

dixit patricius—

Ard macha nocharaindsi inmain treb inmain tulach
dún custathig manimsi bid fás emain nacurad.

dixit angelus—

Uair issunna thesergi rotbia ni *bus* ferr
eriu uli o ind cofond ardmacha dochell.

.i. dorath 7 tordan 7 toirechus inard macha olintaingel cidsúnd
bess tesergi.

Rofáid *patraic* aspirut iarsin 7 rogab comaind 7 sacarbaic dolaim tassaig *escuip*. iarmbreith bvada 7 coscair lais dodomun *ocus* demun 7 dualchib. 7 rofáid aspirut cusincoimdid diandernai fognam 7 mfltnidecht isnatalmantaib.

Toet slóg mór do aingliu nime dia[f]restul cosollsi mair. *con-*
idiatsin rohometsat incorp isinoidche sin. cocualatar sruthi *erenn*
clascetul nanaingel isinoidchesin. Tancatar sruthi *erenn* .xii.
aidchi cosalmu 7 imannaib. 7 nithesta forru intsóllsi *nach* inbolad
angelacda. *acht* bóí isintír uli cocend mbliadne.

Roas cosnam mor etir airgiallu 7 ulltu imoncorp. *coneracht*
gabul fairrge¹ etarru. *conamarba* cach dib acele. Atconnaicset

¹ 'fretum quoddam quod collum bovis vocatur'—Lib. Armach. 8, b. a.

the second watch (he used to be) in cold water : the third watch in contemplation : the fourth watch on the cold clay, with a stone under his head and a wet quilt about him. He used to ordain, anoint, and consecrate. He used to bless and cure lepers, the blind, the lame, the deaf, the dumb, and folk of every disease besides. He used to cast out devils ; he used to raise the dead to life.

Now when Patrick came to the ending days, while he was at Saball in Mag-inis in the province of Ulster, he sets out on the road to Armagh that he might die therein. He sees the brake blazing before him, and the fire was not burning the brake, and Victor an angel (was) speaking to him thereout, *ut dixit* to him—

“ Thou shalt not go to Armagh, for thou promisedst
To Trechem’s sons that with them thy resurrection
would be.”

Then Patrick said—

“ If here be my resurrection, Armagh will be my church :
My freedom is not in my own power, it is the common
bondage.”

Dixit Patricius :

Armagh I used to love : a dear household, a dear hill,
A fort which my soul haunteth. Emmain of the heroes
shall be waste.

Dixit angelus :

Since thy resurrection is here, thou shalt have what
is better—

All Ireland from top to bottom, Armagh thy church.
that is, “ Thy grace, and thy dignity, and thy primacy (will be) in
Armagh,” said the angel, “ though thy resurrection will be here.”

Thereafter Patrick sent (forth) his spirit, and he received communion and sacrifice from Bishop Tassach’s hand, after gaining victory and triumph over the world and the Devil and vices. And he sent his spirit to the Lord, for whom he had done service and warfare in earthly things.

A great host of heaven’s angels came with a great light to attend him, wherefore it was they that waked the body on that night. And Ireland’s elders heard the quiring of the angels on that night. Ireland’s elders came for twelve nights with psalms and hymns, and the light and the angelic odour failed them not, but abode in the whole land to a year’s end.

There grew up a great strife between the men of Oriel and the men of Ulster about the body, and an arm of the sea arose

indsin airrthiur da dam allaid rempu cofhen etarru 7 incorp and.
tancatar rempu coardmachai. 7 roptar budig dodia.

Roadnacht tra patraic conanoir 7 ormitin. cofhertaib 7 mir-
buli cechalathidib¹ hindun lethglassi.

Ocus cidmor aanoir coléicc fiadó[i]nib. bid mou aanoir indail
brátha. du imbia amal cech prímaspol ocbrethemnacht forfiru erenn
diarophrùchustar conid andsin tatnigfess amal gréin. inoentaid
noem 7 noemog indomain. inoentaid uasalathrach 7 fátha. inoentaid
aspol 7 discipul ísu críst meic dé bii. inoentaid .ix. ngrad nime na
tarmdechutar. inoentaid doenachta meic de. isinoentaid isuaisle
andas cechoentu. inoentaid nanoemtrínóti vaisle oirmit[n]igi.
athair 7 mac 7 spirut nóeb.

Alim trócaire ndé triáimpide patraic. roissam uli inoentaid sin.
rosairillem. rosaitreuam. in saecula saeculorum. Amen.

¹ Read cechlathidib.

between them, so that they might not kill each other. They saw before them in the east two stags,¹ with a wain between them and the body therein. They went forward to Armagh and they were thankful to God.

Patrick was buried, with honour and veneration, with daily wonders and miracles, in Dunlethglaisse.

And though great is his honour still among men, his honour will be still greater at the meeting of Doom, where he will be like every chief apostle, passing judgment on the men of Ireland unto whom he preached. It is there he will shine forth like the sun in the union of the saints and holy virgins of the world; in union of patriarchs and prophets; in the union of apostles and disciples of Jesus Christ, Son of living God; in union of nine orders of heaven that have not transgressed; in the union of the Manhood of Jesus Christ son of God; in the union which is nobler than every (other) union; in the union of the holy, noble, venerable Trinity, Father and Son and Holy Ghost.

I implore God's mercy through Patrick's intercession! May we all attain to that union, may we deserve it, may we dwell there *in saecula saeculorum!* Amen!

¹ Or perhaps 'two wild oxen,' 'ii. boves indomiti,' as in Lib. Arm. 8. b. a.

II.

BETHA BRIGTE.

ON THE LIFE OF SAINT BRIGIT.

BETHA BRIGTE INCIPIT.

Lebar Brecc, p. 61^b.

Híi sunt qui sequuntur agnum quocunque ierit. .i. isiat so inlucht lenait innuan nemhelnide cipé *conair* dech.

IOhain mac zepedei brundalta ísu. comorba nahógi. ise roscríb nabriathrasa. 7 forácaib icúimne iat isineclais cristaide donfhocraic 7 donlóg dothídnaic dia dontresgrad naheclasi .i. dolucht nahóige .i. tochoscem innuain nemhelnide.

INde iohannes hic ait. hii sunt qui sequuntur agnum etc. ISe *immurro* leth atóibe inaisnéis laheoin codu indepert remi inashoscéla. Nemo potest dicere canticum nisi illa .c. xl. iiiim. milia qui emperti (leg. redempti?) sunt de terra .i. fortitudinem uirtutum acipiunt pro terrenis. Nithic doneoch *fordomun* ádmolad dingmála *no* class-cetul comadais do dénum donchoimdid, *acht* nech écin dochom-lantius naheclasi cechtarda rocongbad ingenus 7 inóige. 7 rocend-gad doluag fola *crist*.

Uirgines enim sunt. Uair isiatsin nahoga codemin. *conid* forslicht nambriatharsin atbeir iohannes. híf sunt qui sequuntur agnum quocunque ierit id est uirgines tertius gradus ecclesiae. Nam sunt gradus ecclesiae quibus xxx.mus 7 .lx.mus 7 .c.mus fructus datur testante iohanne *dicente*. Ecce agnus dei. ecce qui tollet peccata mundi. Agnus hautem propter innocentiam dictus est. Sequuntur agnum, quid enim est sequi christum nisi imitari eum. ut petrus ait. Sequimini uestigia eius .i. sequimini eum uirginitate cordis et carnis. quia caro utique agni uirgo est. Nihil enim prodest carnem habere uirginem si mente quis nupserit .i. Nitharmnaig doneoch techtasin colla óigi. mad trualnide *omen-main*. Uirginitas enim carnis corpus intactum libidine. uirginitas anime fides incorrupta. Iactantia hautem uirginitatem perdit. uirgines enim de suis meritis gloriantes hipocritis comparantur. hoc enim est euangelio non habere uirgines oleum in uassis suis. non seruare intra concientiam boni operis testimonium. sed in facie gloriam (?) apud homines Arised fil isintshoscéla *conidiat*

ON THE LIFE OF SAINT BRIGIT.

Hi sunt, etc. These are the folk that follow the unpolluted Lamb, whatsoever way He may wend.

John, son of Zebedee, Jesus' bosom-fosterling, heir of the Virgin, he it is that wrote these words, and that left them in the Church Christian in memory of the reward and guerdon which God hath given to the third grade of the Church, namely, to the Virgins, that is, the following of the unpolluted Lamb.

Inde Johannes, etc. Now this is the parallel part of the declaration by John, as far as where he previously said in his Gospel (*sic*) *Nemo potest, etc.* There cometh not to any one on earth to make unto the Lord meet praise or fitting quire-song, save only of a surety one of the all-fullness of either Church, who hath been brought up in chastity and in virginity, and hath been redeemed with the price of Christ's blood.

Virgines enim sunt. For those are the virgins assuredly. So on the track of these words John saith *Hi sunt, etc.*

Nihil enim prodest, etc. It profiteth not any one to have the flesh a virgin if he be corrupt in mind. *Virginitas enim, etc.*

Hoc est enim in Evangelio, etc. For this is in the Gospel, that these are the virgins that have not oil in their vessels, namely,

nahoga natechtand ola inalestraib .i. nahóga nach *forcoimeta deminque* (?) inchoimded. *acht* máidmige fiad chach.

Haec est falsa castitas (.i. uirginitas). quocunque ierit. hunc (.i. agnum) in eo quisque sequitur in quo imitatur. non quoniam ille filius dei est sed in quoniam filiis hominum se praebuit imitandum. quibus apostolus ait. Obsecro uos fratres ut exhibeatis corpora uestra hostiam uiuam sanctam ueteris et noui testamenti placentem deo. Rochomailset din uas(al)athraig intfma nahóigi iremfu-gra(d) crist. rochomailset din. apstail 7 descipuil ísu crist meic dé bíí hi beos Martire 7 ánccharait inchoimded. Nóib 7 noebóga indomain archena. amal rochomaill innóg uasal oirmitnech diata líth 7 foraitmet inecmong nareesea [p. 62^a] 7 innahaimsire .i. sancta uirgo dei brigida .i. isann iarum celebrait nacristaide féil 7 lithlathi nahí noembrigte .i. kl. ebrai arái lathi mís gréne. isinund ón 7 arái lathi sechtmaine isinbliadain itaum dobeith fair.

INDister din sund ní diafertaib 7 diamírbulib 7 diagein chollaide inecclasib nacristaide.

Brigit ingen dubthaig meic demri (no dreimne) meic bre-sail meic dein meic conla meic artrach meic artchirp meic coirpri níad meic cormaic meic oengusa mínd meic echach find fuathnairt meic fédlimthe rechtuda 7 rl.

INDubthachsín tra mac démri. rochendachside cumail. broic-sech ahainm. ingen dallbrónaig dodál conchobair adeiscert breag. Rosentaig dubthach ico[m]mámus di combahalachtu uad. IARSin édaigis sétig dubthaig. immoncumail .i. brechnat blaithebec-ainm mná dubthaig. coneptert inrigan. mina renasu inchumailsa itirib. cianaib dobibussa (.i. doibegait) mothindscra dhít 7 regut uait.

Nirbotol dodubthach recc nacumaile etir.

Dolluid dubthach 7 acumal icarput immalle fris sech thegdais araile druad. Oruscló indrúi fogur incharpait ised roatbert. fég agille ciafil isincarpút. arisfogur charpait fórig indso. Atbert ingilla dubthach-fil and. luid indraí iarsin forcínd incharpait. córiar-facht cóich inben bóí isincarpút. Atbert dubthach cumal lemsa sin olse. Maithgen ainm indruad isuad ainmnigther ross maithgen. IMchomarcis indraí cia orbohalachta inchumal. Odhubthach orinchumal. Atbert indraí bid amra ingein. nibia asamail isnatalmandaib.

the virgins that do not keep (to themselves) the approbation of the Lord, but (make) boasting before every one.

Haec est falsa castitas, etc.

Now Patriarchs fulfilled the testament of virginity in prefiguration of Christ. And apostles and disciples of Jesus Christ son of the living God, fulfilled it also, the martyrs and anchorites of the Lord, the saints and holy virgins of the world besides, even as the holy, venerable virgin fulfilled it, she that hath a festival and a commemoration on the occasion of this season and this time, to wit, *sancta virgo Dei Brigida*, for then it is that the Christians celebrate the feast and festal day of this holy Brigit, to wit, the Kalends of February as to the day of the solar month.¹

Here then is related in the churches of the Christians somewhat of her miracles and marvels, and of her birth according to flesh.

Brigit (was the) daughter of Dubthach, son of Demre (or Dreimne), son of Bresal, son of Den, son of Conla, son of Artair (?), son of Art Corb, son of Cairpre the Champion, son of Cormac, son of Oengus the Dumb, son of Eochaid Find Fuathnart, son of Fedlimid the Lawgiver, etc.

Now, that Dubthach son of Demre bought a bondmaid, named Broicsech, daughter of Dallbrónach of Dál Conchobair in the south of Bregia. Dubthach united himself in wedlock to her, and she became pregnant by him. Thereafter Dubthach's consort grew jealous of the bondmaid (Brechtinat Blaithbec was the name of Dubthach's wife), and the queen said "unless thou sellest this bondmaid in far-off lands, I will demand my dowry of thee, and I will go from thee."

Dubthach did not at all desire to sell the bondmaid.

Dubthach went, and his bondmaid along with him, in a chariot, past the house of a certain wizard. When the wizard heard the noise of the chariot, this he said: "See, O gillie, who is in the chariot, for this is the noise of a chariot under a king." Said the gillie, "Dubthach is therein." Then the wizard went to meet the chariot, and he asked whose (was) the woman who was biding in the chariot. Said Dubthach, "That is a bondmaid of mine," quoth he, Maithgen was the wizard's name, and from him Ross Maithgen is named. The wizard asked by whom the bondmaid was pregnant. "By Dubthach," says the bondmaid. Said the wizard, "Marvellous will be the offspring, the like of her will not be in (all) the lands."

¹ I cannot translate the rest of this sentence.

Atbert *dubthach* niléic dam moséitig cenacreicc *nacumaile*si.

Atbert *indrai* triarath fáitsine fognífe síl domnásu dosíl *nacumaile*si. árbéraid *inchumal* ingen uasal oirmitnech fiadáinib *intalman*. *amal* taitnes grían etir rendaib. taitnigfet gnimruda *ocus* árilte nahingene.

Rofailtnig *dubthach* 7 *inchumal* desin. Atbert *dubthach* uair techtaimsea macu. ropad maith leamm din *combeth* ingen *occum*.

Dochoid *dubthach* iarsin diathig 7 *achumal* lais. Bahetaid *immurro* beos inben *frisincumail*.

Bamor *tra* airmitiu nahinginisi ocdia. ardodechutar dí *epscop* dobretnaib otá elpa (*no alba*) diataircetul 7 dianoebud .i. *epscop* mel 7 melchu (*nomina eorum*). Dorat *immurro dubthach* fáilte doib. 7 dorigne *inchumal* anumaloit 7 atimthirecht. Brónach *tra* sétig *dubthaig* desú. IMcomaircis *epscop* mel di fochund atorsi. Atbert inben árdoroisce *dubthach* *achumail* dímm. Atbert *epscop* mel isamlaid bias *amal* asberi. uair fognífe dosílsa dosíl *nacumaile*. *acht* tarmnaigfid asílse dotsílso. Bafergachsi deside. Roiarfach *tra* *intepscop* di ciamet mac techtaisiu orse. Atbert inben se meic olsi. Dixit *epscop* mel. bérasu insechtmad mac. 7 bid hé bus mesa díb. 7 bidatolca nameic aile *acht* mine sára síl *nacumaile* iat. *ocus* bidatmallachdasu féin *forinancride* dogní donchumail.

Iarsna briathrasin *tra* tanic araile drái *acrích* hua maccuais othochur maine dothig *dubthaig*. Orafitir *immurro* indrái *combahí* *inchumal* fochund fergi mná *dubthaig* atbert *indrai*. increcfa *inchumail*. crecfat *ordubthach*. Atbertsat náhepscuip. crecc *incumail* *ocus* nácrecc inngéin fil inabróind. Doroine *dubthach* amlaid.

Dochuaid ass *indrai* 7 *inchumal* lais. Dodechaid *indrai* *conachumail* diathaig.¹

Tanic araile filid *acrích* *chonaille* dothaig indruad remráti doluag² mogad *no chumaile*. Ròcrecc *indrai* fris *inchumal* *ocus*

¹ This sentence comes in the MS. after the next two.

² MS. *doluad*.

Said Dubthach, "My consort did not allow me not to sell this bondmaid."

Said the wizard through his gift of prophecy, "Thy wife's seed shall serve this bondmaid's seed, for the bondmaid will bring forth a daughter, noble, revered, before the men of the earth. As sun shineth among stars, (so) will shine the maiden's deeds and merits."

Dubthach and the bondmaid rejoiced thereat, (and) Dubthach said, "Since I have (already) sons, I should like to have a daughter."

Then Dubthach went (back) to his house and his bondmaid with him. The wife however was still jealous of the bondmaid.

Great was the honour in which God held this girl. For two bishops of the Britons came to her from Alba to prophesy of her and to sanctify her, to wit, Bishop Mel and Melchu *nomina eorum*. So Dubthach gave them a welcome and the bondmaid served them and tended them. Now Dubthach's consort was mournful thereat, and Bishop Mel asked her the cause of her sadness. Said the wife, "Because Dubthach hath distinguished his bondmaid from me." Said Bishop Mel, "Thus shall it be as thou sayest, for thy seed shall serve the seed of the bondmaid, but her seed shall be profitable unto thy seed." She was angry with him. So the bishop asked her, "How many sons hast thou?" Said the wife, "Six sons." *Dixit* Bishop Mel, "Thou shalt bear the seventh son, and he will be the worst of them, and the other sons will be bad unless the bondmaid's seed ennobles them, and thou thyself shalt be accursed, because of the cruelty which thou shewest to the bondmaid."

After these words there came to Dubthach's house, out of the border of Hui-Maiccuais,¹ another wizard who had been gathering treasures. Now when the wizard knew that the bondmaid was the cause of the anger of Dubthach's wife, he said, "Wilt thou sell the bondmaid?" "I will sell," saith Dubthach. Quoth the bishops, "Sell the bondmaid, but sell not the child that is in her womb." Thus did Dubthach.

The wizard went forth and the bondmaid with him. The wizard with his bondmaid arrived at his house.

A certain poet came out of the province of Conaille² to the house of the wizard aforesaid in order to buy a slave or a bondmaid.

¹ Four districts so called are mentioned by the Four Masters : Ui-Mic-Uais (now Moygish) in Westmeath, Ui-Mic-Uais Airghiall, Ui-Mic-Uais-an-Fhachla, Ui-Mic-Uais Breagh.

² Probably Conaille-Murthemne in the County of Louth.

nirochrecc inchoimpert. isand doralá dondraí fled mor dodenum
 7 dorogart rig *conaille* chuide donfleid. isand *tra* ropámm *tusmeda*
 domnai inrig. Boi fáith icoimtech inrig coriarfacht de cara donrig.
 Ciahuaí bid maith donrigain¹ *tusmiud* intsíl rigdai. dixit propheta.
 in gein notusémtha imbarach la turgbail ngréne noforuaisligfed
cech tusmed ineirinn. Remdechaid *dana tusmed* na ríгна inuarsin
 corruc mac marb. iarfacht din infile donfáith dús cia huair bud
 maith donchumail *tusmed*. Atbert infáith ingein notusemtha im-
 barach laturcbail ngréne. 7 nabud itaig nach [p. 62^b] amuig
 doroiscfed *cech* ngein ineirinn.

INTan dodechaid incumal iarnabarach laturcabail ngréne *ocus*
 lestar lán dolémnacht inaláim. intan tuc acois dartairsech intaige
 istech. 7 in choss aile amuig. isandsin ruc iníngin .i. noembrigit.

Nigset nabantimthirid iningen donlémnacht bóí illáim amá-
 thar. Bacubaid *tra* sin frihariltne noembrigte .i. friadellrud *ocus*
 friataitnem ahógi.

Hicetain din 7 inochtmad uathad rogenair brigít ifochart
 murthémni. Ata beos *frisineclais* anairdess inlecc forsangenair
 brigít. 7 rucad iningen fochétoir iarnabreith *cusinmac* marb narigna.
 7 orosiacht anáil mbrigte chucca atracht abás coluath.

Luid iarum indraí 7 (in) chumal conahingin icrích chopnacht.
amáthair dochonnachtaib. ahathair amumain. aaittreb la *connacht*-
 aib.

INaraile ló- luid inchumal dia hiniis. 7 dofalaig ahingen ina-
 taig. itconncatar araile comaicse intégdais ambóí iningen forlassad
 conderna breo thened di othalmáin coneam. intan tancatar docho-
 bair intaige niroartraigset² intene 7 ised atbertsat combalan dorath
 inspirta nóib iningen.

Laa naile dochuaid indraí conacumail dochuairt inacethri.
 incannadas bóí forcind nahingine itcess forlassad. orósinset aláma
 chuci. indraí 7 inchumal niroartraig intene.

¹ Facs. rigam.

² Read niroartraig.

The wizard sold him the bondmaid, but sold him not the offspring. Then it came to pass that the wizard made a great feast, and bade the king of Conaille to the feast, and it was then the time for the king's wife to bear a child. There was a prophet along with the king, and a friend of the king's asked him what hour would be lucky for the queen to bring forth the royal offspring. *Dixit propheta*, "The child that shall be brought forth to-morrow at sunrise shall overtop every birth in Ireland." Now the queen's travail came on before that hour, and she brought forth a dead son. Then the poet asked the prophet what hour would be lucky for the bondmaid to bring forth? Said the poet, "The child that shall be brought forth to-morrow at sunrise, and neither within the house nor without, shall surpass every child in Ireland."

Now on the morrow, at sunrise, when the bondmaid was going with a vessel full of milk in her hand, and when she put one foot over the threshold of the house inside and the other foot outside, then did she bring forth the girl, to wit, Brigit.

The maid-servants washed the girl with the milk that was in her mother's hand. Now that was in accord with the merits of Saint Brigit, to wit, with the brightness and sheen of her chastity.

On a Wednesday and in the eighth moon was Brigit born in Fothart Murthemni.¹ Still, to the south-east of the church is the flagstone whereon Brigit was born, and the girl was taken straight-way after her birth to the queen's dead son, and when Brigit's breath came to him he swiftly arose out of death.

Then the wizard and the bondmaid with her daughter went into the province of Connaught: her mother (was) of Connaught, her father out of Munster, her abode with the Connaughtmen.

On a certain day the bondmaid went to her island, and covered up her daughter in her house. Certain neighbours saw the house wherein was the girl all ablaze, so that a flame of fire was made of it from earth to heaven. But when they went to rescue² the house, the fire appeared not, and this they said, that the girl was full of the Holy Spirit.

One day the wizard went with his bondmaid to visit the cattle. The cow-dung (?) that lay before the girl was seen ablaze. But when the wizard and the bondmaid stretched down their hands to it, the fire appeared not.

¹ Fochaird Muirthemhne occurs in the Four Masters, A. D. 248. O'Donovan says it is Foughard in the County of Louth, about two miles to the north of Dundalk.

² lit. to help.

Tan and roscotail indraí *conusacca triar* clerech inétaigib gelaib .i. *trihaingil* donim. 7 roimbretar ola *forcend* noembrigte *curaforbachsat* ord nabatsi. 7 atbert intres clerech *frisindrai* Bidhè ahainm nanoemingnese sancta brigita. Atracht indraí 7 roráid inní *atchonnaire*.

Roalt *tra* innóebingensa .i. brigít ochomairbirt bith 7 samail friacombessaib archena 7 nofrithbruitiud (.i. noobad) tecosc indruad 7 noásced. Roimraid indraí iningen. dóig lais *combad* aringlaine 7 arcoirpthecht abíid. corerb iarsin bó find hóderg diablegun do brigít 7 erbais bannscál niressaig diablegun. domeil iningen insásad sin.

Roalt innoemingensin *combatimthirid* 7 *cechní frisácomraiced* alám noforbred 7 noairmitniged dia. Nosforbred cechuccán atchíd 7 dathimthired. nolesaiged nacærchu. nothimtired dodhall-aib. nobiathad bochtu.

Accobair do brigít techt dothórruma ahathardu. 7 rofhóid indraí techta *codubthach* cotísed *forcend* aingine. roindiset natechta *dodubthach* ferta 7 mirbuli hile inahingine. Teit *dubthach iarum* 7 feraid indraí fáilte *fris*. 7 dorat dó aingein sácir.

Lotar iarsin dochumm atíre .i. *dubthach* 7 aingen .i. brigít hicrích hua failge. *conid* andsin dosgní *brigít* firt namra .i. amummi bóí anindlubra galair. 7 fóidis innummi intíí noembrigít 7 araile ingin immalle *fria*. dothig araile fir. Boethcú aainmside. dochuinchid dige dochormaimm fair. érais *brigít*. Rolín *brigít* iarsin lestar asaraile topur. 7 *rosbeinnach* corasoud imblass chorma. 7 dosbeir damummi *combahógslan* de fochétóir. INTan *tra* docoas diahól naflede nifrith banna di.

Ba dofertaib *brigte* diamboi ocingaire mucc *dubthaig*. tanca-dar damerlech cutallsat dáthorcc dontreot. dochotar darsinmag cocomránic *dubthach friu* 7 corosnaisc eraicc amucc forru. Atbert *dubthach fribrigít* inmaith ingaire namucc aingen olse. dixit *brigít fri dubthach* airimse namucca. roáirim *dubthach* namucca 7 nícon-testa ní díb.

Once upon a time when the wizard was sleeping, he saw three clerics in white garments, to wit, three angels of heaven, and they poured oil on St. Brigit's head, and they completed the order of baptism. And the third cleric said to the wizard "This shall be the name of this holy maiden: *Sancta Brigita*." The wizard arose, and told what he had beheld.

Now this holy virgin, namely, Brigit, was nourished with food and like to her compeers (?) besides, and she rejected the guidance of the wizard and used to give it (the food) away. The wizard meditated on the girl, and it seemed to him that it was because of the impurity and the corruption of his food. Then he enjoined a white red-eared cow to give milk to Brigit, and he enjoined a faithful woman to milk the cow. The virgin took her fill of that.

That holy virgin was reared till she was a handmaiden, and everything to which her hand was set used to increase and reverence God. Every store of food which she saw and served used to grow. She bettered the sheep: she tended the blind: she fed the poor.

Brigit was minded to go and watch over her fatherland. And the wizard sent messengers to Dubthach, that he might come for his daughter. The messengers declared unto Dubthach the maiden's miracles and many wonders. Then Dubthach came, and the wizard bade him welcome, and gave him his daughter free.

Then they went to their country, Dubthach and his daughter Brigit, in the province of Offaly;¹ and there did Brigit work a wondrous miracle, to wit, her fostermother was in weakness of disease, and the fostermother sent the holy Brigit and another maiden with her to the house of a certain man named Boethchú, to ask him for a draught of ale. He refused Brigit. Then Brigit filled a vessel out of a certain well, and blessed it, and (the water) was turned into the taste of ale, and she gave it to her foster-mother, who straightway became whole thereby. Now when they went to drink the banquet not a drop thereof was found.

This (was another) of Brigit's miracles: while she was herding Dubthach's swine, there came two robbers and carried off two boars of the flock. They fared over the plain, and Dubthach met them and bound on them the eric (mulct) of his swine. Said Dubthach to Brigit, "Is the herding of the swine good, my girl?" saith he. *Dixit* Brigit to Dubthach, "Count thou the swine." Dubthach counted the swine, and not one of them was wanting.

¹ in Leinster.

Luidset din áigid codubthach. rannais dubthach assil tsalli hi cóic tóchtaib. 7 forácaib ocbrigít diambraith. doluid cú goirt elscothach isintech cobrigít. dorat brigít di incóiced tócht arthrocaire. Oruscaith incú intóchtsin dorat brigít tócht aile dó. Tanic dubthach iarsin 7 atbert fría brigít inroberbais insaill 7 inmarait uli naherranda. airimsea iat olbrigít. roairim dubthach 7 nithesta ní dib. itchuatar nahaigid dó dubthach inní dorigne brigít. Atimdai ordubthach ferta nahinginesin. níroscaithset iarum na haigid inbiad. uair roptar esindraice. acht rofódlad [p. 63a] dobochtaib 7 doaidelcnechaib inchoimded.

Fecht and dorotheaig araile bannscal iressach codubthach condigsead brigít lea amuig life. arbói comthinól senaid laigen and. Rofoillsiged hifhís diaraile fir noeb bóí isindáil .i. muire ingen dothidecht dochumm nadála. 7 atbert fríss conatrifer isindáil. Teit inbannscal iarnabarach 7 brigít immalle fría docum nadála. 7 intí itchonnaire infís ised atbert. issi seo inmuire itchonnarcsa orse fríbrigít. Ronbennachsath inuli slógu intí noembrigít foanmaimm¹ 7 onóir muire. conidhi brigít muire nangædel ósin ille.

Fecht and tanic formenmain brigte. triarath inspirto noib. techt² dofíss scel amáthar bóí indaire corochuindig ceat aathar. 7 nitharut dí. araide dochuaidisi cenchetugud dó dubthach. Baheim donmáthair intan doriacht. basæthrach bagallrach inmáthair 7 ro daressi amáthar. 7 rogab forlesugud nahairge. INcetna maistred tra dosgni brigít rosodail athorud indíbrendaib déc inonoir da apstal .x. induileman. 7 roíuidig intres cuibrend déc corba mou he indás cech cúibrend inonóir ísu crist. 7 dosrat³ uli iarum dobochtaib inchoimded. Romachtnaig immurro buachail indruad innordugud tuc brigít forsin immum. ISand sin atbert brigít. Crist conadib apstalu .x. dorigne precept do dáinib indomain. isnaaim sasaimsea bochtu. ár bid crist ípersaínd cech bocht iressach.

Luid intara (.i. inbu(a)chail) dothaig indruad. 7 ro iarfachth de indraí 7 aben inmaith lesaiges innóg ináirge. ut dixit intara

¹ Facs. foanmainm.

² Facs. decht.

³ In the facsimile there is a dot over the t.

Guests, then, came to Dubthach. Dubthach sundered a gammon of bacon into five pieces, and left them with Brigit to be boiled. And a miserable, greedy hound came into the house to Brigit. Brigit out of pity gave him the fifth piece. When the hound had eaten that piece Brigit gave another piece to him. Then Dubthach came and said to Brigit: "Hast thou boiled the bacon, and do all the portions remain?" "Count them," saith Brigit. Dubthach counted them, and none of them was wanting. The guests declared unto Dubthach what Brigit had done. "Abundant," saith Dubthach, "are the miracles of that maiden." Now the guests ate not the food, for they were unworthy (thereof), but it was dealt out to the poor and to the needy of the LORD.

Once upon a time a certain faithful woman asked Dubthach that Brigit might go with her into the plain of the Liffey, for a congregation of the synod of Leinster was held there. And it was revealed in a vision to a certain holy man who was in the assembly, that Mary the Virgin was coming thereto, and it was told him that she would not be (accompanied) by a man in the assembly.¹ On the morrow came the woman to the assembly, and Brigit along with her. And he that had seen the vision said "This is the Mary that I beheld!" saith he to Brigit. The holy Brigit blessed all the hosts under the name and honour of Mary. Wherefore Brigit was (called) 'the Mary of the Gael' thenceforward.

On a time it came into Brigit's mind, through the grace of the Holy Ghost, to go and see her mother who was in bondage. So she asked her father's leave, and he gave it not. Nevertheless, she went without permission from Dubthach. Glad was her mother when she arrived. Toil-worn and sickly was the mother and she (Brigit) for her mother, and took to bettering the dairy. The first churning that Brigit had she divided the fruit thereof into twelve shares in honour of the twelve apostles of the Creator, and she set the thirteenth portion so that it was greater than every (other) portion in honour of Jesus Christ, and she gave them all then to the poor of the Lord. Now the wizard's herdsman marvelled at the ordering that Brigit gave the butter. Then said Brigit: "Christ with his twelve apostles preached to the men of the world. In His name it is that I feed the poor, for Christ is in the person of every faithful poor man."

The charioteer (that is the herdsman) went to the wizard's house, and the wizard and his wife asked him "hath the virgin well

¹ Very doubtful. Should we read *con-nátrí fer* 'ne exsurgat vir'?

(.i. inbuachail) Ambuidechsa cipindus 7 atremra nalóig. uair nirolam écnach mbrigte inahecmáis. Dobert intara rusc lais ochtndúird ina ardi. dixit intara fría brigit doraga indraí conamnái dolínad inrúiscsea do immim natogorta (.i. nahairge). Mochen doib olbrigit. Tanic indraí 7 asétig don airge conacutar nalóig remra. ferais brigit failte friu 7 tuc biad doib. IS andsin atbert ben indruad fri brigit. ised tancumar dafis dús inrosgab greim inní roherbad duit. Cid fil dimmim ocut. Niboi aicesium inerlaime acht torud ænmhaisterda coleith. 7 dosbert inleth hísín fortús. Rofáitbestar lasodain ben indruad 7 ised atbert. ismaith orsí dolínad rúisc móir accum inméit nimmesea. Línaid bar rúsc ol brigit 7 dobéra dia imm ind. Nothegedsi beus inaculid 7 doberead leth toraid cechafecaís esti. uair nirbail dodia ahenechsi dobreith coralínad inrúsc fonindussin. 7 ised nogebedsi octecht inaculid.

Adé amorurisea

conic inahuilisea

bennach adé nuall cengeis

cotlaim deis inculidsea.

Tí mac muire mochara

dobennachad mochuile

flaith indomain cóhimbel

ronbé imbed lasuide.

Ro ermitnig indraí 7 asétig incoimdid triasinfirt atchonncatar conid annsin atbert indraí fría brigit. INtimm 7 nabú robligis ídpraimsea duit iat. nisbia indaire damsá acht fogain donchoimdid. Rosfrecair brigit dó 7 atbert fris. bersiu nabú 7 tabair damsá sairse momáthar. atbert indrúi. acht særfaither domáthair. dobérthar duit nabú. 7 secipní atbéra dogénsa. rofodail brigit nabú dobochtaib 7 doaidilcnechaib dé. robaitsed indraí 7 bahiressach 7 bóí icomitecht brigte osin immach.

Tanic brigit iarsin 7 amáthair lea cotech ahathar. Accobair iarsin dubthach 7 asétig creicc intí noem brigte indaire. uair baholcc la dubthach aindile 7 aindmas dofodail dobochtaib. 7 ised sin dognid brigit. Luid tra dubthach icarput 7 brigit immalle

cared for the dairy?" And the charioteer (*i. e.*, the herdsman) said "I am thankful anyhow, and the calves are fat"—for he durst not carp at Brigit in her absence. The charioteer took with him a firkin (?), eight fists in height. Said the charioteer to Brigit: "The wizard will come with his wife to fill this firkin with the butter of the dairy." "They are welcome," saith Brigit. The wizard and his consort came to the dairy, and beheld the calves fat. And Brigit made them welcome and brought them food. Then said the wizard's wife to Brigit: "We have come to know whether that which hath been entrusted to thee hath profited. Of butter what hast thou?" She had none in readiness, except the making of one churning and a half making, and she first brought the half. The wizard's wife mocked thereat and said: "*This* quantity of butter," says she, "is good to fill the big firkin that I have!" "Fill your firkin" saith Brigit, "and God will put butter into it." So she kept going still into her kitchen and carrying out of it a half making at every journey, for God did not wish to deprive her of honour, so in that wise the firkin was filled. And this is what she repeated on going into her kitchen—

O God, O my Prince
Who canst do all these things,
Bless, O God (a cry unforbidden),
With thy right hand this kitchen!
May Mary's Son, my Friend, come
To bless my kitchen!
The Prince of the world to the border,
May we have abundance with Him!

The wizard and his consort venerated the Lord because of the miracle which they beheld; wherefore then said the wizard to Brigit: "The butter and the kine that thou hast milked, I offer them to thee. Thou shalt not abide in bondage to me, but serve thou the Lord." Brigit answered him and said: "Take thou the kine and give me my mother's freedom." Said the wizard: "Not only shall thy mother be freed, (but) the kine shall be given to thee, and whatsoever thou shalt say (that) will I do." Then Brigit dealt out the kine unto the poor and the needy of God. The wizard was baptized and was faithful, and accompanied Brigit from that time forth.

Then came Brigit, and her mother with her, to her father's house. Thereafter Dubthach and his consort were minded to sell the holy Brigit into bondage; for Dubthach liked not his cattle and his wealth to be dealt out to the poor, and that is what Brigit

fris. ised atbert dubthach fri brigit niforonoir na forairmitin duit dotberar icarput. acht dotbreith dotchreicc 7 dobleith bróan do dúnlang mac enda dorig laigen. Orancatar dún inrig luid dubthach isindún cusindrig. boi brigit inacarpud indorus indúine. foracaib dubthach aclaideb isincarpud ifail mbrigte. Dothæt [p. 63^b] clam co brigit dochuinchid almsaine. dobersi claideb dubthaig do. Dixit dubthach frisinrig incendgaid cumail .i. mingensa orse. dixit dúnlaing cid foracrecca tingen fén. dixit dubthach ní anand ocreicc mindmais 7 icathabairt dobochtaib. dixit inrig. toet inog isindún. Toet dubthach arcend brigte. 7 fergaigis¹ fría foraclaideb dotabairt donbocht.² Otanic brigit ifiadnaise inrig. atbert fría inrí. intan ise indmas tathar aingen gatai. ismór mó diacendgorsa gétaí mindmas 7 mindile. 7 dosbérai dobochtaib. dixit brigit rofitir mac nahingine damad lemsa dochumungsa colágnib 7 cótuli indmas dobéraínd donchoimdid na ndúla. dixit inrí fridubthach Nidat comadais diblinaib dochunnrad nahinginesea. arisuasli ahairilliud fiadia oldáini. 7 dombert inrí claideb déit dodhubthach daracend. et sic liberata est sancta uirgo brigita captiuitate.

Garit iarsin cotanic araile fer sochenéorl codubthach dochuinchid aingine. batol dodhubthach 7 diamacaib innisin. rosopustar tra brigit. Atbert bráthair diabráthrib friasi .i. beccan aainmsium. isespach insúil cáeim fil atchindsa cenabeith foradart hifail fir. Rofitir mac nahingine olbrigit nibeoda dúnni masahi dosbeir púdar forinn. Dorat brigit indsin amér fósúil conastall asacind combóí foragruad. 7 atbert acso duit dosúil nalaind abeccain. Moidis tra asúilside fochétóir. Otchonnaire dubthach 7 abráthirsi sin. gellsat nachepertha fría dul cofer dogrés dorat iarsin adernaind friarosc combahógslan fochétóir. nirboslan tra súil béccain cóabás.

Atbert dubthach fría brigit A ingen olse geib kaille fortchend. mad rochindis tógi dodia nitgetsá aire. deo gratias ol brigit.

¹ Ms. fergaidis.

² Facs. donbcht.

used to do. So Dubthach fared in his chariot, and Brigit along with him. Said Dubthach to Brigit: "Not for honour or reverence to thee art thou carried in a chariot, but to take thee to sell thee, and to grind the quern for Dunlang MacEnda, King of Leinster."¹ When they came to the King's fortress, Dubthach went in to the King and Brigit remained in her chariot at the fortress door. Dubthach had left his sword in the chariot near Brigit. A leper came to Brigit to ask an alms. She gave him Dubthach's sword. *Dixit* Dubthach to the King: "Wilt thou buy a bondmaid, namely, my daughter?" says he. *Dixit* Dunlang: "Why sellest thou thine own daughter?" *Dixit* Dubthach: "She stayeth not from selling my wealth and giving it to the poor." *Dixit* the King: "Let the maiden come into the fortress." Dubthach went for Brigit and was enraged against her, because she had given his sword to the poor man. When Brigit came into the King's presence, the King said to her: "Since it is thy father's wealth that thou takest, much more, if I buy thee, wilt thou take *my* wealth and *my* cattle and give them to the poor?" *Dixit* Brigit: "The Son of the Virgin knoweth if I had thy might with (all) Leinster, and with all thy wealth I would give (them) to the Lord of the Elements." Said the King to Dubthach: "Thou art not fit on either hand to bargain about this maiden, for her merit is higher before God than before men." And the King gave Dubthach for her an ivory-hilted sword, *et sic liberata est sancta virgo Brigila captivitate.*

—Shortly after that came a certain nobleman unto Dubthach to ask for his daughter (in marriage). Dubthach and his sons were willing, but Brigit refused. Said a brother of her brethren named Beccán unto her: "Idle is the fair eye that is in thy head not to be on a pillow near a husband." "The Son of the Virgin knoweth," says Brigit, "it is not lively for us if it brings harm upon us." Then Brigit put her finger under her eye, and drew it out of her head till it was on her cheek; and she said: "Lo, here for thee is thy delightful eye, O Beccán!" Then *his* eye burst forthwith. When Dubthach and her brethren beheld that, they promised that she should never be told to go unto a husband. Then she put her palm to her eye and it was quite whole at once. But Beccán's eye was not whole till his death.

Said Dubthach to Brigit: "O daughter, says he, "put a veil on thy head. If thou hast dedicated thy virginity to God, I will not snatch it from Him." '*Deo gratias,*' says Brigit.

¹ A Dunlang mac Enna Niadh, rí Laigen occurs in the Four Masters, A. D. 241. As Brigit is said to have died A. D. 523, there is probably some error here.

Luid *brigit* 7 araile óga immalle *fria* dogab[áil] challe cohepscop mel itelcha mide. Bafáilid side *früu*. Anais *brigit* aru-maloit *combadiside* dédinach *forsatibertha* calle. Atracht columu tenntide diacind cocleithe *naheclaisi*. Roiarfaig¹ epscop mel. ciahóg suut. Rofreair mac caille *brigit* sin orse. Tair anoembrigit coroséntar caille *fortchend* rasnahogu aile orescop mél.

ISed doralá ann *tría* rath inspirta nóib. grad epscuip derlegend for *brigit*. Atherbert mac caille *conarba* hord grad nepscuip forbannscáil. dixit epscop mél. Nocolemm achomus. uair is o dia doratad inremiadsin sech cech mbannscáil di. Conid onoir epscuip doberat fir *erenn* dochomorbú brig(t)e.

INochtmaid uathaid rogenair. inochtmad déc rogab caille foracend. inochtmaid *fichet* dochoid dochumm nime. Conocht nógaib rocoisecrad *brigit* folín ocht mbiaiti intósocéla rocho-maillstar. Maraíd beus coss nahaltóri bóí illáim *brigte*. cia roloiscthea natri cossa aile.

Ba dofertaib *brigte* orachomacsig sollamain nacásc gabais *brigit* inaraile locc icomfacraib doepsop mél gar ria caplait. ropail do*brigit* *tría* déircc cóirm dodénúm dona heclasib immdaib robatar imme 7 nirbognáth [p. 64^b] coirmm dodenum isinaimsirsin. acht nirothecht *brigit* acht ænmiach bracha. Nirabatar lestair lá muntir *brigte* acht dalothar. doronsat dabaig dondaralothar. ocus rolinsat indlestar aile donchormaimm. 7 dobertís nahóga beus obrigit inchoirm dona heclasib. 7 balán beus oc *brigit* foracind inlestar corourthastar torad inænmeích bracha *tríasobarthain* mbrigte *secht* neclasi fer telach arincaplait 7 arocht lathib nacásc.

[p. 63^b. l. 28] Oraforbad sollamain nacásc roiarfaig¹ *brigit* dahingenaib inrabai fuigell occu dolind nacásc. Atbertsat nahóga. dobéra dia biad olsiat. isandsin tancatar daingin istech 7 drolmach lán do usci leo. Rofitir mac nahingine olbrigit ata maith and. doig leesi *combacoirmm*. isdeniu² ráid amal atbertsi sin rosoud intusce hicoirmm togaide focetoir.

¹ MS. Roiarfaid² Facs seems deniti.

Brigit, and certain virgins with her, went to Bishop Mél, in Telcha Mide, to take the veil. Glad was he thereat. For humbleness Brigit staid, so that she might be the last to whom the veil should be given. A fiery pillar arose from her head to the ridgepole of the church. Bishop Mél asked: "What virgin is there?" Answered MacCaille: "That is Brigit," saith he. "Come thou, O holy Brigit," saith Bishop Mél, "that the veil may be sained on thy head before the other virgins."

It came to pass then, through the grace of the Holy Ghost, that the form of ordaining a bishop was read over Brigit. Mac Caille said that the order of a bishop should not be (conferred) on a woman." *Dixit* Bishop Mél: "No power have I in this matter, inasmuch as by God hath been given unto her this honour beyond every woman." Hence; it is that the men of Ireland give the honour of a bishop to Brigit's successor.

In the eighth (day) of the lunar month (?) was she born. On the eighteenth did she take the veil on her head. On the twenty-eighth did she go to heaven. Together with eight virgins was Brigit consecrated. According to the number of the eight beatitudes of the gospel did she fulfil (her course).

This was one of Brigit's miracles. When the solemnity of Easter drew nigh, Brigit set up, shortly before Maunday-Thursday, in a certain place near unto Bishop Mél. Brigit desired, through (her) charity, to brew ale for the many churches that were around her, and it was not usual to brew ale at that time. Brigit possessed only one measure of malt, and Brigit's family had no vessels save two troughs. They made a tub of one of the two vessels, and they filled the other vessel with the ale, and the virgins kept taking the ale from Brigit to the churches, and still the vessel before Brigit remained full. And thus the produce of one measure of malt, through Brigit's blessing, supplied (?) seven churches of Fir Telach¹ for Maunday-Thursday and for the eight days of Easter.

When the solemnity of Easter was fulfilled, Brigit asked her maidens whether they had the leavings of the Easter ale. Replied the virgins: "God will give food," say they. Then two maidens came in with a tub full of water. "The Virgin's Son knoweth," says Brigit, "that there is good (ale) there." She thought that it was ale. Quicker than speech, as she said that, the water was turned into choice ale forthwith.

¹ Now Fartullagh, a barony in the County Westmeath.

Dochuaid *brigit* coaraile eclais itír thethba dochelebrad nacásc. oragab *brigit* forósaic diadardain cendla donasenorib 7 donadainib fannaib batar isindeclais. Cethrar dodhainib galair robátar and .i duine abrachtach 7 dásachtach 7 dáll 7 clam. Dorigne *brigit* anosaie acethrar. 7 rohiccha fochétóir oech^h théidm boi forru.

Fecht bóí *brigit* itaig foraignidecht condechsat¹ uli immach *acht* maccaem .iiii. bliadan .x. boi cenlabra riam. 7 cenlúd icois *no* iláim dó. 7 nisfitir *brigit* abeth amlaid. conid annsin tancatar oegid istech cobrigit. Atbert *brigit* frisinmaccaem frithoil nahoegedu. Dogen arinmaccaem. Atracht fochétóir 7 dogní timthrecht nanoiged. *ocus* ropogslánsom ósin immach.

ISandsin doralá comdál f^{er} nerenn itailltin inairmm amboi pátraic. 7 senad clerech nerenn imbi. Dochuatar din docum nadála .i. *brigit* 7 epscop méil. Tainic araile bannscál docum nadála 7 lenabb ina láim. 7 ised atbert conid lahepscop mbrón inlenabb. Rodfult tra intepscop anásin. Roiarfaig² *brigit* donbánnscail cia orochoimprestar ingein. 7 roraid frí^a conahebred bréic. 7 rofrecair inben. iso epscop brón olsi. rolín tra att atengaid fochétóir conacoemnacair labra. dorat *brigit* arrdhe na crochi darabél nanóiden. 7 roiarfaig³ cia thathairsiu. rorecair innóidíu 7 ised atbert. Duine deroil fil animul inairectha ise sin mathair olse. corosærad epscop brón amlaidsin triarath mbrigte.

Luid *brigit* doacallaim pátraic immuig lemne. diamboi ocprecept soscéla.⁴ conidrochotail *brigit* frisin precept. dixit pátraic cid forarchotlais. Rofill *brigit* aglúni fothrí 7 ised atbert. fí^s itconnarc olsi. dixit pátraic indis dún infis. Atconnarc olsi .iiii. arathru anairdheas 7 roarsatar [p. 64^a] innuli nindsi 7 riasiu rosiacht asflad rofhás inbuain. Tancatar topair gela 7 srotha taitnemacha asnahe-trigib 7 étaige gela imnasiltaidib⁵ 7 innahairemnu. Atconnarc⁶ .iiii. harathru aile atuaid. 7 roarsetar aninnsi fortharsnu. 7 resiasiu⁷ rosiacht inbuain doridise roás incorca. rosílsat fochétóir corbóabaid.⁸ *ocus*

¹ dot over d.² Facs. Roiafaid.³ Ms. roiarfaid.⁴ Facs. sosa.⁵ Ms. siltaigib.⁶ Facs. Atconnairc.⁷ Read riasiu?⁸ Ms. abaig.

Brigit went to a certain church in the land of Teffia¹ to celebrate Easter, when Brigit took to washing the feet of the old men and the feeble folk who were in the church. Four of the sick people there, were a maimed man, a madman, a blind man, and a leper. Brigit washed the feet of the four, and they were straightway healed from every disease that was on them.

Once Brigit was in a house as a guest, and all went out, save a stripling of fourteen years. He had never spoken, nor moved foot or hand, and Brigit knew not that he was thus. So then came guests into the house to Brigit. Said Brigit to the stripling: "Attend on the guests." "I will do so," saith the stripling. He got up at once and did service to the guests, and he was quite whole thenceforward.

Then there came to pass a meeting of the men of Ireland in Tailtin,² in the place where Patrick abode, with a synod of Ireland's clerics around him. Now Brigit and Bishop Mél went to the meeting, and a certain woman (also) went thither with a babe on her arm, and she said that the babe was by Bishop Brón. The Bishop, however, denied that. Brigit asked the woman by whom the child had been conceived, and told her not to utter a lie. And the woman answered: 'It is by Bishop Brón.' Then a swelling straightway filled her tongue, so that she was unable to speak. Brigit made the sign of the cross over the infant's mouth and asked it: "Who is thy father?" The infant answered and said: "A wretched man who is in the outskirts of the assembly, that is my father," saith he. So in that wise Bishop Brón was saved through the grace of Brigit.

Brigit went to converse with Patrick in Mag Lemne³ while he was preaching the gospel. And Brigit fell asleep at the preaching. *Dixit* Patrick: "Wherefore hast thou slept?" Brigit bent her knees thrice and said: "I saw a vision," quoth she. *Dixit* Patrick: "Tell us the vision." "I saw," quoth she, "four ploughs in the south-east, and they ploughed the whole island, and before the sowing was finished the harvest grew up, and clear well-springs and shining streams came out of the furrows, and white garments were round the sowers and the ploughmen. I beheld four other ploughs in the north, and they ploughed the island athwart, and before the harvest came again, the oats which they had sown grew up at once and ripened, and black streams came

¹ A territory in Westmeath.

² Now Teltown in Meath.

³ *Semle* Magh-Leamhna of the Four Masters, "now the territory of Closach in Tyrone," O'Don.

tancatar srotha duba asnahetrigib 7 étaige duba imnasíltaidib¹ 7 imnahairemnu. 7 bamtoirsech desin olbrigít.

Dixit pátraic nabí itorsi uair ismaith inní atchonnarcais. Nacethrí harathru toisechu atchonnarcais. mise sin 7 tussu sílmait .iiii. libair intósocéla cosíl irse 7 foisiten. INbuain tarfás duit inaires forphe innádoine sin. Nacethrí harathair aile. nasæbforcetlaide 7 na bréaire sin. cuirfit darcend naforcetla sílmait. ocus noco taircebumne sin. Bemítne messe 7 tussu argnúis indúileman annsin.

Luid brigít iarum codunlaing doguide dílsigthe dahathair inchlaideb dobert dó diambóí indorus indúine. Tanic din mog domogadaib inrig do acallaim brigte 7 ised atbert fríà. danamsærthasu donfognum hitú ropadam crístaide. 7 rofogenaind duitsiu fén. Roráid brigít condiugsa² sin forsínrig. Luid brigít iarum isindun 7 conataig daascaid forsínrig. dílsiugud inclaideb dodubthach 7 áaire don mogaid. atbert brigít frísínrig madail duit cland tsáinemail 7 rige dotmacaib 7 nem duit fén. tabair damsá nadá itghe connaigimm. Atbert inrig frí brigít flaith nime orse uair nach facimm 7 náchfetar ciaret nichunchimm. Rige tra domomacu nichunchimm. uair níbeo fen foráird. 7 gniad cach aaimsir. Tabair dam fot sægail irrige 7 cach buaid fríhu néill. uair ismenicc coccad etraind. 7 tabair dam coscar isin céthath corbamcreitmech isna-cathaib aileib. 7 ised on rocomailled hi cath lochair fríà hu neill.

Fecht ann tanic rí laigen doestecht fríprecept. 7 celebrad dia cásc docum brigte. iarforba uird inchelebartha. luid ass inrig for sét. dochoíd brigít dopraind. Asbert lomman clam brigte nato-melad ní cotuctha do armgaísced rig laigen etír góei 7 claideb ocus sciath. corumbertaiged fói. Luid techtaire obrigít indegaid inrig. Omedon láí cunóna donrig forimmachor. 7 niroacht cid mfe cemend cotucad intarmgaísced uad. 7 cotardad donchlam.

Fecht and do epscop ercc 7 do brigít itír laigen. Atbertsi frí hepscop ercc. ata cath etír dothuaithsiu innossa 7 acomaitghiu. dixit macclerech domuntir epscuip ercc. Ni doig leind orse armad fírsin. Senais brigít aroisc inmacclerig. Asbert in macclerech

¹ Facs. imnasíltagib 7 imnasíltagib.

² dot over d.

out of the furrows, and black garments were on the sowers and on the ploughmen. And I am sorrowful thereat," quoth Brigit.

Dixit Patrick: "Be not in sadness, for good is that which thou beheldest. The first four ploughs which thou beheldest, those are I and thou. We sow the four books of the gospel with seed of faith and confession. The harvest which appeared to thee, that is the perfect faith of those men-folk. The four other ploughs, those are the false teachers and the liars, and they will overturn the teachings that we sow, and those we shall not uplift. But we, I and thou, shall then be in the presence of the Creator."

Then Brigit went to Dunlaing to ask him to forfeit to her father the sword which he had given to him while he was in the door-way of the fortress. Then a slave of the slaves of the King came to speak with Brigit and said to her: "If thou wouldst save me from the servitude wherein I am, I would become a christian, and I would serve thee thyself." Brigit said: "I will ask that of the King." So Brigit went into the fortress and asked her two boons of the King—the forfeiture of the sword to Dubthach, and his freedom for the slave. Said Brigit to the King: "If thou desirest excellent children and a kingdom for thy sons and Heaven for thyself, give me the two boons that I ask." Said the King to Brigit: "The kingdom of Heaven, as I see it not, and as no one knows what thing it is, I seek not, and a kingdom for my sons I seek not, for I shall not myself be extant, and let each one serve his time. But give me length of life in my kingdom and victory always over the Húi Néill, for there is often warfare between us. And give me victory in the first battle, so that I may be trustful in the other fights." And this was fulfilled in the battle of Lochar, (which he fought) against the Húi Néill.

Once upon a time the King of Leinster came unto Brigit to listen to preaching and celebration at Easter-day. After the ending of the form of celebration, the King fared forth on his way and Brigit went to refecton. Lommán, Brigit's leper, said he would eat nothing until the weapons of the King of Leinster were given to him—both spears and sword and shield A messenger went from Brigit after the King. From mid-day to evening a thousand paces until the weapons were given by him, and bestowed on the leper.

Once upon a time Bishop Ercc and Brigit were in the land of Leinster. She said to Bishop Ercc: "There is at present a battle between thy tribe and its neighbours." *Dixit* a student of Bishop Ercc's family: "We think not," saith he, "that that is true." Brigit

atciusa mobráthre icommarbad innossa. Dorigne athrige moir iarum inmacclerech.

[p. 64^b line 7] Fecht and tanic araile clam cobrigið dochunchid bó. Dixit brigið frís. Cia de isferr lett. bó dobreith no thícc donchlaime. Atbert inclam baferr lais afcc diachlaime oltás rigi induli domain dó. Arisrig cech slán olse. Dorigne tra brigið ernaighi fridia corohíctha inclam 7 corfhógain do brigið iarsin.

Odachuaid tra clú brigte foeirinn uli ifertaib 7 imírbuilib. tancatar dadháll dobretnaib. 7 mac bec clam leo dianícc cobrigið. 7 dochuatar amunigin epscuiþ mel immanícc. Atbert brigið biat amuig coléic coroise (?) incelebrad. Atbertsat nabretnaig aris deimmetach innadóinesin. rohíccais dóine dotchenél fén indé. cenconícca sinde indiu. Dorigne brigið ernaighi 7 rohietha atríur fochétoir.

Ised dochuaid brigit iarsin conahógaib do ardachad epscuiþ mél. Bói rig tethba icomfocús dóib icfleid. Bói lestar cúmdachta ó ilgemaib illáim inríg. gabais araile fer anfaitech asaláim condorchair 7 conderna bloga de. rohergabad infersin lasinrig. dochuaid epscóp mél dia chunchid 7 ní étas onrig. acht abás. doattaig immurro epscóp mel cotuctha dó inlestar briste onrig. 7 techtais iarsin 7 ruc lais cusintech amboi brigit. Dorigne brigit ernaigthe frísincoidid coroathnuged inlestar icruth budféarr. Rucad iarsin donrig 7 rotuaslaiced incimbid. dixit epscóp mél. níformsa dosgní dia infirtsa. acht isforbrigið.

Fechtus dochuaid brigið dothorruma araile óige .i. brigit ingen conghaile dognid ferta hile. 7 intan batar icpraind .i. brigit conahógaib rothairis brigið immedon naprainde. 7 dixit friáraile nóig. tabair croiss crist tar hagaib 7 tar dhoshúilib cofhaiceraso. anatcúsa, conidannsin itchonnaire inóg insattan itoeb namési ocus achend síis 7 achossa suas. adé 7 alassar asacraess 7 asašronaib sechtair. dixit brigið frísindemon conus freccrad dí.

sained the student's eyes. Said the student: "I see my brothers a-slaughtering now." Then the student repented greatly.

Once upon a time a certain leper came to Brigit to ask for a cow. *Dixit* Brigit to him: "Which wouldst thou prefer, to carry off a cow or to be healed of the leprosy?" The leper said, that he would rather be healed of his leprosy than have the kingdom of all the world, for 'every sound man is a king,' saith he. Then Brigit made prayer to God and the leper was healed and served Brigit afterwards.

Now, when Brigit's fame in miracles and marvels had travelled throughout all Ireland, there came unto Brigit for their healing two blind men from Britain, and a little leper boy with them, and they put trust in Bishop Mél to get them healed. Said Brigit: "Let them stay outside just now till mass is over." Said the Britons (for those people are impatient), "Thou healedest folk of thy own race yesterday, though thou healest not us to-day." Brigit made prayer and the three were healed at once.

Brigit went afterwards with her virgins to Ardachad¹ of Bishop Mél. The king of Teffia was at a feast near them. There was a vessel covered with many gems in the king's hand. And a certain careless man took it out of his hand, and it fell and broke into pieces. That man was seized by the king. Bishop Mél went to ask for him, but nothing could be got from the king save his death. However, Bishop Mél asked that the broken vessel might be given to him by the king, and then he had it and took it with him to the house wherein was Brigit. And Brigit made prayer to the Lord, and the vessel was restored in a form that was better than before, and then it was taken to the king, and the captive was loosed. And Bishop Mél said: "Not for *me* hath God wrought this miracle, but for Brigit."

Once upon a time Brigit went to watch over a certain virgin, namely, Brigit, the daughter of Congaile, who used to work many miracles. And when Brigit and her virgins were at dinner, Brigit paused in the middle of the meal, and she said to a certain virgin: "Make thou Christ's cross over thy face and over thine eyes that thou mayest see what I see." So then the virgin beheld Satan beside the table with his head down and his feet up, his smoke and his flame out of his gullet and out of his nostrils. Said Brigit to the demon that he should answer her:

¹ Now Ardagh in Teathbha.

Nichúmcaim achaillech centacallaim. uair coimetai tímna dé.
7 atogaillse¹ friabochtaib 7 fria muntir ndé.

INdis dúinn ol *brigít* cid arnercotige inbarndénmaib don-
chiniud doenna.

dixit demon. *conaroissed* inchíniud orse dochum parduis.

dixit *brigít* *fria* demon. cid diatanacaise chucainde inar-
caillechu.

araile óg *craibdech* fil sund ordemon. 7 isnacomitecht atúsa.

dixit *brigít* *frisínóig*. tabair *cross* críst dar do súilib. 7 itcon-
nairc inóg fochétoir intorathor grana hisin. 7 rogab oman mor
inóg otchonnairc indemon.

Cid *foranimgaibe* ol*brigít* indalta ocatai lessugud *friré* ciana.

dorígne inóg athrige iarsin. 7 rohictha dondemon *craís* *ocus*
etraid bóí inacomitecht.

Fecht and doluid *brigít* dartethba 7 sloig mora innacomit-
techt. Batar dáchlam inandiaid. dorigenset debaid *forsin* sét.
INTí tuarcaib díb aláim artús. seccaid inláim. roshecc din lám
inchlaim aile. Dorigenset iarsin athrige. 7 rosícc *brigít* iatsin
diacleime.

Fecht do *brigít* *cona* hógaib inard macha. dolluid dias secca
7 drolmach usce forru. Tancatar dobennachad do*brigít*. dorochair
indrolmach dianéisi. 7 dochuaid druimm dar drúim otha dorus
rátha co loch lapán 7 nirobrís 7 ni torchair banda esti. Basuach-
nid lecách ba bennachtu *brigte* foruair iarsin. patricius dixit. fodlaid
in usce foard macha. 7 foairtheru. rofódlad iarum 7 rohícc *cech*
ngalar 7 *cech* nánces bóí isintír.

Luid *brigít* icrich fer ross dothuaslucud chimmeda bai [p. 65^a]
illáim ocrig fer ross. Dixit *brigít* insaerfá damsa incimmid út.
Atbert inrig. Cia doberthasu damsa orse ríge fer mbreg. nithibrind
duit he. *acht* nadigsiu foéra orinrig doberthar aanimmcométus
oenóidche *fortsu* dó. Roartraig din *brigít* díulái donchimmid.

¹ Read at togaillse?

"I cannot, O nun, be without conversing with thee, for thou keepest God's commandments and thou art to God's poor and to His family."

"Tell us," saith Brigit, "why thou art hurtful in thy deeds to the human race?"

Said the demon: "That the race may not attain unto Paradise."

Said Brigit to the demon: "Wherefore hast thou come to us among our nuns?"

"A certain pious virgin is here," saith the demon, "and in her company am I."

Said Brigit to the virgin: "Put Christ's cross over thine eyes." And the virgin beheld at once the hideous monster there, and great fear seized the virgin when she beheld the demon.

"Wherefore shunnest thou," saith Brigit, "the fosterling whom thou hast been cherishing (?) for long seasons?"

Then the virgin repented, and she was healed of the devil of gluttony and lust that had dwelt in her company.

Once upon a time Brigit went over Teffia, and there were great hosts along with her. There were two lepers behind them, who quarrelled on the road. The hand of him that first raised his hand withers, and then the hand of the other leper withered. Thereafter they repented and Brigit cured them of their leprosy.

Once upon a time Brigit, with her virgins, was at Armagh, and two went by her bearing a tub of water. They came to Brigit to be blessed, and the tub fell behind them and went back over back from the door of the Rath as far as Loch Lapán. And it brake not, and not a drop fell thereout. It was well known to every one that Brigit's blessing had caused this, and Patrick said: "Deal ye the water throughout Armagh and Airthir." So it was dealt, and it cured every disease and every anguish that was in the land.

Brigit went into the province of Fir Ross¹ to loosen a captive who was *in manu* with the King of Fir Ross. Said Brigit: "Wilt thou set that captive free for me?" The King replied: "Though thou shouldst give me the realm of the men of Breg, I would not give him to thee. But go not with a refusal," saith the King. "For one night thou shalt have the right to guard his life for him." Then Brigit appeared at the close of day to the captive

¹ in the south of Oirghialla in Ulster.

7 atbert *fris* intan tuaslaicfither inslabrad dítt. geib indimunnsa nunc populus¹ 7 éla *fortlaim* ndeiss. Dognither amlaid. 7 élaid incimbid labréthir mbrigte.

Fecht tanic *brigít* tarsliab breg inaraile laithe. Boi dásachtach isintsléib. noaircead nacuitechta. Rosgab uamun mor nahóga batar ifail *brigte* otconnatar indásachtach. dixit *brigít frisindém*-nach. uair doratla and *prícha* bréthir ndé dún. Nichumcaim orse cenumaloit duit. arisitrócair *frimúntir* inchoimded .i. *fría* bochtaib 7 *frítrógaib*. isandsin atbert indásachtach. airmnitnigid incoimdid achaillech² 7 notairmitnigfe cách. car incoimdid 7 notcarfa cách. aighi incoimdid 7 notaighife cách. Luid iarum indásachtach uadib 7 níderna nách nerchoit doib.

Fecht *dobrigít* ocimdécht amuig laigen cofacca mac léging inarith secci .i. ninnid scolaige.

Cid dogni áforusta olbrigít 7 cid thégi colluath.

dochum nime arinscolaige.

rofitir mac nahingeni olbrigít duthracursa dul lett.

dixit inscolaige. A chaillech orse nachumtoirmisc domshet. *no máscumthoirmes* duit guid incoimdid lem corupsoraid damsa techt dochum nime. 7 guidfetsu dia letsu corub reid duit. 7 coruca hilmíle let dócum nime.

gabais *brigít pater* leis. 7 *bacraibthech* ósin immach. 7 atbert *brigít* nabiad riag no pian fair. 7 ise dorat comaind 7 *sacrapaic* iartain *dobrigít*.

Luid *brigít* cohepscop hfbair. corothoirmed acathraig di *con*-dechsat³ iarsin co dú hitá cell dara indú. Bahi sin ré 7 inbuid doralá ailill mac dúnlange 7 *cét* marclach do findchaelach leis *trialár* chille dara. Tancatar dáingin óbrigít amach dochunchid neich donaslataib. 7 tucad éra forru. Rofailgide fochétoir innahuli

¹ in the MS. these two words occur at the beginning of line 5, immediately before Roartraig.

² MS. achaillechu.

³ dot over d.

and said to him: "When the chain shall be opened for thee repeat this hymn, *Nunc populus*, and turn to thy right hand and flee." Thus it is done, and the captive flees at the word of Brigit.

Brigit one day came over Sliab Breg.¹ There was a madman on the mountain who used to be destroying the companies. Great fear seized the virgins who were near Brigit, when they saw the madman. Said Brigit to the demoniac: "Since thou hast gone there, preach the word of God to us." "I cannot," he saith, "be ungentle to thee, for thou art merciful to the Lord's family, to wit, to the poor and to the wretched." So then said the madman: "Reverence the LORD, O nun, and every one will reverence thee; love the LORD, and every one will love thee; fear the LORD, and every one will fear thee!" Then the madman went from them and did no hurt to them.

Brigit was once journeying in Mag Laigen,² and she saw running past her a student,³ namely, Ninnid the scholar.

"What art thou doing, O Sage!" saith Brigit, "and whither art thou wending (so) quickly?"

"To heaven," saith the scholar.

"The Son of the Virgin knoweth," saith Brigit, "that I would fain fare with thee!"

Dixit the scholar: "O nun," saith he, "hinder me not from my road; or, if thou hinderest, beseech the Lord with me that the journey to heaven may be happy, and I will beseech God with thee that it may be easy for thee, and that thou mayst bring many thousands with thee to heaven."

Brigit repeated a Paternoster with him, and he was pious thenceforward; and Brigit said that neither gallows nor punishment would be for him; and he it is that afterwards administered communion and sacrifice to Brigit.⁴

Brigit went to Bishop Ibaire that he might mark out her city for her. So they came thereafter to the place where Kildare is to-day. That was the season and the time that Ailill son of Dunlaing,⁵ with a hundred horse-loads of peeled rods, chanced to be going through the ground of Kildare. Two girls came from Brigit to ask for some of the rods, and they got a refusal. Forthwith all the horses were struck down under their loads against

¹ in the County of Louth.

² the plain of Leinster.

³ lit. a son of reading.

⁴ Ninnid Láim-idan, Todd Lib. Hymn, 1.

⁵ Four Masters, A. D. 489.

ech foamarclaigib *fríalar*. Rogabtha súind 7 slipre doib. 7 ní er-rachtatar corosídpair ailill *mac dúnlaing incétmarclach sin dobrigit conid* desin dorigned tech sancbrigte hicill dara.

ISandsin atbert *brigit*—

Odur eccur mothech
marroferthar adúlguine
ropé flaith laigen *cobráth*
oailll *mac dunlainge*.

Tan and tancatar dachlam dochuinchid almsaine *cobrigit*. N(i)bói araill isincoitchend *acht* oenbó. Dorat *tra brigit* donac-lamu inoenboin. Dorigne indaraclam atlugud búdi dodia arinm-boin. Dimmdach *immurro* inclam aile. uair badfumsach.

Dochuaid orse cid mairesi moenar imm boin. *Conice* indúu din orsé achaillecha nirocomairemsa riam *etir* chélib dé 7 *etir* bochtaib 7 lobraib 7 nibeomm din icummaid immoenboin.

dixit *brigit frísinclam* numal. ansu ifoss *dús* intibre dia ní isincoitchend 7 teit ass inclam díumsach út *conaboin*. isandsin tanic araile tuata *comboin* leis *dobrigit*. Dorat *immurro brigit* inmboinsin donchlam umal. Odochuaid *for sét* inclam diumsach. *foremdid* immáin abó aoenur. cotanic iterum *forcúla cobrigit* 7 dochumm afir chummtha combói i[c]glámud 7 icimmdergud mbrigte. Ní ardia orse doratais tídpairt. *acht* isarlisdatus 7 tromdatus rotgab *frimsa*.

Tiagait díblínaib nadáchlam dochumm naberba iarsin. *atraig* inabaind *fríu*. élaíd inclam umal *conaboin triabennachtain* mbrigte. Dofuit *immurro* isinsruth inclam díumsach 7 abó foathairr coros-báided.

Fecht ann tanic rigan crémthain *meic enna cheindselaig* [p. 65^b.] .i. rigan laigen. 7 slabrad argait lea dobrigit anídpairt. Fuath delbi duine isindar[a]cúnd de. 7 uball argait *forsin* cind aile. Dorat *brigit* donahógaib. corothaisciset he cenfis *dobrigit*. uair bamor nogatá *brigit* acrod 7 dosbered dobochtaib. Aráide tanic clam *cobrigit* corotriall *brigit* inslabrad cenfis donahógaib 7 cotarut dó. Orusfetatar nahóga *ised* atbertsat cofergluinde móir 7 cofuasnaid. Becc domaith dún dothrócairesiu *fríach* olsiat. 7 sínd fén ic rích-

the ground. Stakes and wattles were taken from them, and they arose not until Ailill son of Dunlaing had offered unto Brigit those hundred horse-loads; and thereout was built Brigit's house in Kildare.

Then said Brigit—

. my house

.

Let the kingship of Leinster for ever be
From Ailill son of Dunlaing.

On a time came two lepers unto Brigit to ask an alms. Nought else was in the kitchen save a single cow. So Brigit gave the single cow to the lepers. One of the two lepers gave thanks unto God for the cow. But the other leper was displeased, for he was haughty. "I alone," saith he, "have been set at nought with a cow! Till to-day," saith he, "O ye nuns, I have never been counted among Culdees and amongst the poor and feeble, and I am not to be slighted with a single cow." Said Brigit to the lowly leper: "Stay thou here to see whether God will put anything into the kitchen, and let that haughty leper fare forth with his cow." Then came a certain heathen having a cow for Brigit. So Brigit gave that cow to the lowly leper. And when the haughty leper went on his way he was unable to drive his cow alone, so he came back again to Brigit and to his comrade, and was reviling and blaming Brigit. "Not for God's sake," saith he, "bestowedst thou thine offering, but for mischief and oppressiveness thou gavest to me."

Thereafter the two lepers come to the Barrow. The river riseth against them. Through Brigit's blessing the lowly leper escapes with his cow. But the haughty leper and his cow fell into the stream, and went to the bottom, and were drowned.

Once upon a time the Queen of Cremthan,¹ son of Ennae Cennselach, came and brought a chain of silver to Brigit as an offering. The semblance of a human shape was at one of its ends, and an apple of silver on the other end. Brigit gave it to her virgins; they stored it up without her knowledge, for greatly used Brigit to take her wealth and give it to the poor. Nevertheless, a leper came to Brigit, and without her virgins' knowledge, she went to the chain and gave it unto him. When the virgins knew this, they said, with much angry bitterness and wrath, "Little good have we from thy compassion to every one," say they, "and we ourselves in need of food and raiment." "Ye are sinning," saith

¹ Slain A. D. 465, Four Masters.

tain lessa bíd 7 etaig. Atathái forandagud arbrigít ercid isineclais. baili indenaím ernaigthe. fogéibthai and barslabrad. Dochuatar labréthir mbrigte. acht cia doratad donbo[c]ht fuaratar nahóga andsin aslabrad.

Fecht ann itchonnaire brigít fer cosalond foramuin. cid fil fordamuin olbrigít. Clocha orinfer. Bidatclocha din olbrigít. ocus darónait clocha dontsalond. Tic' doridise infer cétna co (no sech) brigít. Cid fil fordamuin olbrigít. salond arinfer. Bid salond din olbrigít. dorigne[d] salond de doridisi tria bréthir mbrigte.

Fecht ann tancatar dáchlam diansec cobrigít. dixit brigít frisindaraclam. nige araile. dorigned amlaid. 7 bahogslan fochétoir. dixit brigít frisinclám slán. dena frisinclam naile ósaic 7 nige thfir chumtha. amal dorignesium umaloit duitsiu. Acht inned corancumar orse nichomricfem. uair incoir letsu achaillech orse. misse slán comballaib núib. 7 cométach nuaglan donige inchlaim granai u[c]ut. 7 abaill dubglása icuitimm de. Ronig immurro brigít fén inclam numall tróg. INclam diumsach roniged ann fortás. ised atbert ann darliumm orse isáible tened moidit trémchroicend. déniu ráid immurro robenadsum fochétoir óchlami omullach achind conice abonnaigib foraanumaloit dobrigít.

Fecht naill dobrigít ictecht doláim in epscuip cotárfas di cend buicc isincailech affrind. Rooipdestar brigít incailech affrind. Cid orinfer gráid aranoipdi. ninse isaire opdím olbrigít. Cend buicc olsi nomtádbanar isincailech affrind. Dorogart intepscop ingilla tuc animaltoir. tabair dochoibsená agilla orintepscop. isinmatain indíu oringilla dochuadus iteach nangabur cotallus boc méath ass. ocus conduadus afeoil. rophend ingilla 7 dorigne athrige. Dochuaid brigít iarsin doláim. 7 níacca infuath.

Fecht ann tancatar .uíí. nepscuip cobrigít 7 ní bóí aiccesi ní doberad doib. iarmblegan nambó fathrí. robliged tra doridise. naba intresfecht. 7 bahuilli inas cech blegun.

Fecht ann din rogab mian araile caillech domúntir brigte immsalond. dorigne brigít ernaigthe coroshai incloich boi inna-
fhiadnaise isalond 7 corohíccad inchaillech iarsin.

Brigit: "Go ye into the church: the place wherein I make prayer, there will ye find your chain." They went at Brigit's word. But, though it had been given to the poor man, the virgins found their chain therein.

Once upon a time Brigit beheld a man with salt on his back. "What is that on thy back?" saith Brigit: "Stones," saith the man. "Let them be stones then," saith Brigit, and of the salt stones were made. The same man again cometh to (or past) Brigit. "What is that on thy back?" saith Brigit: "Salt," saith the man. "It shall be salt then," saith Brigit. Salt was made again thereof through Brigit's word.

On a time came two lepers unto Brigit to be healed. Said Brigit to one of the two lepers: "Wash thou the other." Thus was it done, and he was quite sound forthwith. Said Brigit to the sound leper: "Bathe and wash thy comrade even as he did service unto thee." "Besides the time that we have [already] come together," says he, "we will never come together, for it is not fair for thee, O nun, (to expect) me, a sound man with fresh limbs and fresh clean raiment, to wash that loathsome leper there, with his livid limbs falling out of him." However, Brigit herself washed the poor, lowly leper. The haughty leper who had been washen first, then spake, "Meseems," saith he, "that sparks of fire are breaking through my skin." Swifter than speech he was straightway smitten with leprosy from the crown of his head to his soles, because of his disobedience to Brigit.

Another time as Brigit was going to confess to the bishop there was shewn to her a he-goat's head in the mass-chalice. Brigit refused the chalice. "Why," saith the ecclesiastic, "dost thou refuse it?" "Not hard to say," saith Brigit, "this is why I refuse: the head of a he-goat is shewn unto me in the chalice." The bishop called the gillie who brought the *imallóir* (credence-table?) "Make thy confessions, O gillie," saith the bishop. "This very morning," saith the gillie, "I went to the goat-house, and took thereout a fat he-goat, and his flesh I ate." The gillie did penance and repented. Brigit thereafter went to confession, and saw not the semblance.

Once upon a time came seven bishops to Brigit, and she had nought to give them after milking the cows thrice. So the cows were milked again the third time, and it was greater than any milking.

Once upon a time a certain nun of Brigit's family took a longing for salt. Brigit made prayer, and the stone before her she turned into salt, and then the nun was cured.

Fecht ann din bóí *bachlach* domuntir *brigte* ocbéin chonnaid. Dorala dó coromarb petta sindaig larig laigen. róhergab*ad* inbachlach lasinrig. roforcongart *brigit* forsinnach nallaid taidecht asincaillid. tanic din combóí occlesrad 7 ocespai donaslogaib 7 donrig laforcongra mbrigte. Oraforba *immurro* insindach agnimirad dolluid slán foncaillid 7 sloig laigen etir chois 7 ech 7 choin innadegaid.

Bado fertaib *brigte* .i. methel mor bóí aicce ocbuain. snigis fleochad amuig life. 7 nocorfer banne inagortsi *tria* ernaighi mbrigte.

Ba do fertaib *brigte*. bennachais inclarenech *comba* slána adastuil.

Ba do fertaib *brigte*. tallsat merlig adamu. tuarcaib abann liphe friu. tancatar nadoim itech iarnabarach 7 etaige namerlech foranadarcaib.

Ba do fertaib *brigte*. diatarla sí *cusínmbandtrebthaig* .i. co [p. 66^a] lassair amuig chail. corusmarb loeg abó *dobrigit* 7 coroloisc agarmain fói. Dorigne dia *forbrigit* combahogslan inngarmain iarnabarach. 7 boi inloeg immalle *rá máthair*.

Fecht and tanic brenaind ahiarthar *erenn* dosaighthin *brigte* comag liphfe. uair bamachtad lais inclú bóí *forbrigit* ifertaib *ocus* immírbulib. Teit *brigit* onacærchuib dofáilte fri brenaind. Amal tanic *brigit* isintech. fócerd acochall fliuch *forbunnsachaib* nagrène. 7 *forailangatar* amal drolu. dixit brénaind *friagilla* achocholl dochor *forsnabunnsachaib cétna*. 7 fócerd ingilla *forru* cotorchair díb fadó. Fócerd brénaind fén intres fecht lafeirg 7 londus cotarrasair inchocholl *forru*.

Cotarut cách díb achobas diaraile. Dixit brenaind nirbognáth modul tar *secht* nimarib cen mo *menmain* india. Dixit *brigit* O doratus mo *menmain* oenfecht inndia. nithucus ass etir.

Diambóí *brigit* ocingaire chærech. tanic gataige chuicce. *ocus* tall *secht* multu uathi. iarnahatuch *fortús*. araide orohairmed intrét. foritha doridisi namuilt *tria* ernaighi mbrigte.

Once upon a time a bondsman of Brigit's family was cutting firewood. It came to pass that he killed a pet fox of the King of Leinster's. The bondsman was seized by the King. Brigit ordered a wild fox to come out of the wood. So he came and was playing and sporting for the hosts and the King at Brigit's order. But when the fox had finished his feats he went safe back through the wood, with the hosts of Leinster behind him, both foot and horse and hound.

(This) was (one) of Brigit's miracles. She had a great band of reapers a-reaping. A rain-storm poured on the plain of Liffey, but, through Brigit's prayer, not a drop fell on her field.

(This) was (one) of Brigit's miracles. She blessed the table-faced man, so that his two eyes were whole.

(This) was (one) of Brigit's miracles. Robbers stole her oxen. The river Liffey rose against them. The oxen came home on the morrow with the robbers' clothes on their horns.

(This) was (one) of Brigit's miracles. When she came to the widow Lassair on Mag Coel, and Lassair killed her cow's calf for Brigit and burnt the beam of her loom thereunder, God so wrought for Brigit that the beam was whole on the morrow and the calf was along with its mother.

Once upon a time Brenainn¹ came from the west of Ireland to Brigit, to the plain of Liffey. For he wondered at the fame that Brigit had in miracles and marvels. Brigit came from her sheep to welcome Brenainn. As Brigit entered the house she put her wet cloak on the rays of the sun, and they supported it like pot-hooks. Brenainn told his gillie to put his cloak on the same rays, and the gillie put it on them, but it fell from them twice. Brenainn himself put it, the third time, with anger and wrath, and the cloak staid upon them.

Each of them confessed to the other. Said Brenainn: "Not usual is it for me to go over seven ridges without (giving) my mind to God." Said Brigit: "Since I first gave my mind to God, I never took it from Him at all."²

While Brigit was herding sheep, there came a thief unto her and stole seven wethers from her, after having first besought her (for them). Nevertheless, when the flock was counted the wethers were found again (therein) through Brigit's prayer.

¹ Abbot and Bishop of Clonfert, died 576.

² So in Lib. Hymn, 16 b., Goidelica, 2nd edition, p. 134.

Tan and dorígne araile fer domuntir brigte mid doríg laigen. intan *toracht* inríg diachaithem. nifríth bande de. uair tuc *brigit* dob[o]chtaib inmid uli. *Atracht brigít fochétoir* dothesorcain intsóig. corobennach innalestra 7 roptar lána fochétoir domid thogaide. Ar cech ní *conaitched brigít forsín* coimdid doberthea di fochétoir. uair bahe asaint. sassad bocht. dichor *cecha* doccumla. airchisecht *cecha* trógi.

Mor *tra* dofertaib 7 domírbulib fonindussin dorinde incoimdiu fornoembrigit. isé aairet *conachcumaing* nech anindise. *acht* mine thisad *aspirut* fadessin. *no* aingel dé donim dianindisi.

Nirolbe *tra* nech ba nairiu. nabaféli indas innoemógsin. Ni-ronigestar riam alama nach acossa *nachacend eter* feraib. Nirod-féch din riam innguis¹ ferscali. Nirolabra *etir* cenlossi di. Bahaintech. bahendac. bahérnedach. bafoitnech. bafálid itimnaib dé. bacobsaid. bahumal. badilgedach deshercach. bacomra coise-cartha coimeta chuirp *crist*. batempol de. barigsuide tairisme dospirut *noem acride* 7 *amenma*. badfuit *fridia*. batorsech dothrógaib. bahétrocht hifertaib. ISairesin isé *asamail etir dúlib*. colum *etir énaib*. finemain *etir fedaib*. *grian* uasremnaib.

IShé ahathair nanoemóigesi. intathair nemda. ise amac ísu *crist*. ise ahaite inspirut *noem*. conidairesin dogní innoemógsa na mirbuli mora diairmidesi.

IShi *fortachtaigess dacechoen* bis *hicumca* 7 inguasacht. isi *traethus* natedmanna. isi thoimes tonngar 7 *ferg* inmara móir. isi seo bantairngertaig *crist*. isi rigan indeiscirt. isi muire nan-goedel.

Othanic *tra cusnadédénchu dobrigít* iarfothugud chell *ocus* chon[g]bal nimda. iarfertaib 7 adamraib atta lín gainem mara. *no* rendai nime. iarndeirc 7 iartrocaire. Arroet commaind 7 sacarbaicc oninded lámidan. iartiachtain do ho roim lethá. 7 roíói

¹ leg. ingnúis.

A certain man of Brigit's family once made (some) mead for the King of Leinster. When the King came to consume it, not a drop thereof was found, for Brigit had given all the mead to the poor. Brigit at once rose up to protect the host, and blessed the vessels, and they were at once full of choice mead. For everything which Brigit used to ask of the Lord used to be given to her at once. For this was her desire : to feed the poor, to repel every hardship, to be gentle to every misery.

Many miracles and marvels in that wise the Lord wrought for Saint Brigit. Such is their number that no one could relate them unless her own spirit, or an angel of God, should come from heaven to relate them.

Now there never hath been any one more bashful or more modest than that holy virgin. She never washed her hands, or her feet, or her head, amongst men. She never looked into a male person's face. She never spoke without blushing. She was abstinent, innocent, liberal, patient. She was joyous in God's commandments, steadfast, lowly, forgiving, charitable. She was a consecrated vessel for keeping Christ's Body. She was a temple of God. Her heart and her mind were a throne of rest for the Holy Ghost. Towards God she was simple : towards the wretched she was compassionate : in miracles she was splendid. Therefore her type among created things is the Dove among birds, the Vine among trees, the Sun above stars.

This is the father of this holy virgin—the Heavenly Father. This is her son—Jesus Christ. This is her fosterer—the Holy Ghost : and thence it is that this holy virgin wrought these great innumerable marvels.

She it is that helpeth every one who is in straits and in danger. She it is that abateth the pestilences. She it is that quelleth the wave-voice and the wrath of the great sea. This is the prophesied woman of Christ. She is the Queen of the South.¹ She is the Mary of the Gael.

Now when Brigit came to the ending-days, after founding churches and churchbuildings in plenty, after miracles and wondrous deeds in number (like) sand of sea or stars of heaven, after charity and mercy, she received communion and sacrifice from Ninnid the Pure-handed,² when he had returned from Rome of

¹ Matthew, xii. 42. Luke, xi. 31.

² Son of Echaid, Abbot of Inis-maige-sam (now Inismacsaint), an island in Lough Erne. Hearing Brigit prophesy that from his hand she should receive the viaticum on the day of her death, he enclosed it in a case of brass and kept the case continually locked, lest the hand should ever be defiled. Hence the name *Lám-glan* or *Lám-idan*.—Todd, *Book of Hymns*, 60, 61.

aspirat dochumm nime iarsin. Atát *immurro* atassi 7 arelgi isna-
talmendaib cocádus mor. *conordán* 7 conairechus. cofertaib *ocus*
comírbulib. Ata ahanimm amal gréin isinchathraig nemda etir
classaib aingel 7 archaingel inoentaid iruphin 7 saraphin inoentaid¹
mēic muire .i. inæntaid nanæmtrinoite uaisle uile athar 7 mic *ocus*
spirat noib.

Ailim troccaire inchoimdead tria impide noembrigde coris-
sam innæntaidsin insæcula sæculorum. Amen.,.

¹ MS. inæntaig.

Latium, and sent her spirit thereafter to heaven. But her remains and her relics are on earth with great honour and with primacy and pre-eminence, with miracles and marvels. Her soul is like the sun in the heavenly City among quires of angels and arch-angels, in union with cherubim and seraphim, in union with Mary's Son, to wit, in the union with all the Holy Trinity, Father and Son and Holy Ghost.

I beseech the Lord's mercy, through Saint Brigit's intercession. May we all attain that union *in sæcula sæculorum*. Amen.

III.

BETHA CHOLUIM CHILLE.

ON THE LIFE OF SAINT COLUMBA.

BETHA COLUIM CHILLE INCIPIT.

Lebar Brecc, pp. 29,^b 30.^a

[E]xii de terra tua et de cognatione tua et de domo patris tui et vade in terram quam tibi monstravero. Facaib dothír 7 dothalmáin. dochoibne¹ collaíde. 7 tathardu ndíles erumsa. 7 eirg isintír faillsigfetsa duit.

INcoimdid fen dorat incomairle cairdemailsea dochind nahírsi forpthi 7 nacretmi comłani .i. do abraam mac tara corofacbad athir 7 atalmáin fén .i. tír chaldeá. 7 cotísad diaoilithre isintír rofaillsig dia dó .i. tír tairngire.

Moysi immurro mac amra tóisech tuathi dé infer rolinad órath 7 deolaidacht inspirta nóeb íse roscrib incoibige coisecarthasa thall hingenesís rechta. coromarad dogrés iconecłais inchomairle cairdemail dorat incoimdiu fodessin do abraam doerail ælithre fair. conepert friss. exi de terra. Facaib dothír. 7 dothalmáin e. s.

Haec quidem istoria nota est. abraham a domino praeceptum fuisse. ut terram caldeorum desereret. et terram repromissionis adiret. [p. 30^a]. ISscel airdirc isinscriptuir. incoimdiu fén diaerail for abraam facbail tíre caldeá ropathardu díles dó 7 tidecht dia oilithre itir thairngeri.² ardaig inmaithiusa nobiad dó fén de ocus diacłoinđ 7 diaciniud taranessi.

Iste hautem abraham caput fidei est et pater omnium fidelium sicut dicit apostolus. infer immurro diatarut dia inchomairlisea .i. abram isesside airmither isinscriptuir arathair donahuli iresechaib amal demniges intaspol conapair. Omnes qui sunt ex fide híf sunt

¹ Read dochoibnes?

² perhaps tairngeri.

ON THE LIFE OF SAINT COLUMBA.

Exi de terra tua et de cognatione tua et de domo patris tui et vade in terram quam tibi monstravero. ‘Leave thy country and thy land, thy kindred in the flesh, and thine own home, for My sake, and get thee into the country that I will shew thee.’

The Lord God himself gave this friendly counsel unto the head of the perfect Faith and of the complete Belief, to wit, unto Abraham son of Terah, that he should leave his own country and land, to wit, the country of Chaldea, and that he should go in pilgrimage into the country which God shewed him, to wit, the Land of Promise.

Now Moses son of Amram, chief of God’s people, the man who was filled with the grace and the favour of the Holy Ghost, it was he that wrote this consecrated text there in Genesis of the Law that it might abide perpetually with the Church, this friendly counsel which the Lord himself gave to Abraham to enjoin pilgrimage on him, when He said unto him : *Exi de terra.* ‘Leave thy country and thy land for My sake.’

Haec quidem historia nota est. Abraham a Domino praeceptum fuisse ut terram Chaldeorum desereret et terram repromissionis adiret. It is an conspicuous tale in the scripture : the Lord himself enjoining Abraham to leave the country of Chaldea, which was his own fatherland, and to go on a pilgrimage into the Land of Promise, because of the good which was to accrue thereof to himself and to his children, and to their descendants after them.

Iste autem Abraham caput fidei est et pater omnium fidelium, sicut dicunt apostoli. The man, therefore, to whom God gave this counsel, to wit, Abraham, it is he that is accounted in the scripture as the father of all the faithful ; as the apostle certifieth and saith : *Omnes qui sunt ex fide hi sunt filii Abraham.* “The sons of Abra-

fílii abrahæ. ISiat meic abraham iarfir arintaspól nahuli nósinntam-laigend oiris forphti.

Quod hautem patri fidelium praecipitur.¹ hoc omnibus filiis eius implendum relinquitur. ut terram suam deserant et carnalem patriam derelinquant. INmaith din roerail dia sund for athair naniresech .i. forabram. dlegar dia macu inadiaid. .i. donahuli iressachu acomalliud .i. atír 7 atalmáin. anindmas 7 anairfited sægulta. dofhabail arincoimdid nandúla. 7 dul anæletir forphti iarnainnsamailsium.

Tres hautem sunt modi uocationum. Otri modaib *immurro* thocuirither nadóine cohaichentus 7 comunterus inchoimded.

primus ex deo. ise cétus incétna mod .i. angresacht 7 anadan-nad nandóine onrath diada cotecat doihógnam donchoimdid iarn-desmirecht póil 7 anntóin manaig 7 namanach niresach archena rofógnatar dodia tall isinegipt.

secundus per hominem. Tocuirther din nadaine onmod thah-aise triaduine .i. trésnaproceptorib noemu pritchat inscriptuir ndiada donadóinib iarn-desmirechtsin póil aspuil ropritchan dogen-tib conustuc tria line intósceála dochumm puirt befhad.

tertius ex necessitate. Tocurither din nadóine ontresmod triaaceutaid .i. intan chomécnigther frifognum dodia triathreblatib 7 tria gvassachtu bais. no tria deliugud frisnamaithib aimserda imbit. iarn-desmberechtsin popuil israel. rochomthoi comenicc cosin-comdid hoadrad hídal 7 arracht iarnacomécnugud onatréblatib ocus onadocomla fuaratar onacinedaib echtrandai amal indister isin-scriptuir noem. Hinc dabit dicit. conid diaforcellsín atbeir infaith dabit. Clamauerunt ad dominum cum tribulabantur et de neces-satibus eorum liberauit eos. Ofogebed popul israel tréblati ocus guassachtu móra. noguided 7 noaitched incomdid corosærad iat donadocomlaibsin.

Abraam ergo diuina gratia instinctus mandatum quod fuerat ei imperatum a domino impleuit. et exit in carrán in qua mort[us] est pater eius et inde transmigravit in terram repromissionis. Abram din cend nahirsi forphti 7 nacetmi comlani. orogreised onrath diada rochomaill intimna roforcongrad onchomdid fair .i. dochuaid hitir chaldeia cocarrán airm inepilt aathair. 7 tanic asside cotír thairngire.

Tribus hautem modis patria deseritur. uno inutili et duobus utilibus. Atút *immurro* tríhernaile ófácaib nech aathardai intan

¹ Facs. praecipitum.

ham, in truth; saith the apostle, are all who resemble him in perfect faith."

Quod haute[m] patri fidelium praeceptum hoc omnibus filiis ejus implendum relinquitur, ut terram suam deserant et carnalem patriam derelinquant. The good, then, which God enjoined here on the father of the faithful, to wit, on Abraham, it is incumbent on his sons after him, namely, on all the faithful, to fulfil it, to wit, to leave their country and their land, their wealth and worldly delight, for the sake of the Lord of the Elements, and to go into perfect pilgrimage in imitation of him.

Tres autem sunt modi vocationis. Now, in three ways are men-folk cited to the knowledge and to the friendship of the Lord.

Primus ex deo. The first way is the urging and the kindling of men by the Divine Grace till they come to serve the Lord, after the example of Paul, and Antony the monk, and of the other faithful monks who served God there in Egypt.

Secundus per hominem. Men-folk, again, are cited in the second way, through a human being, to wit, through the holy preachers who preach the divine scripture to the men-folk after that example of Apostle Paul, who preached to the Gentiles until he brought them by the line of the Gospel to the harbour of Life.

Tertius ex necessitate. Men-folk, then, are cited in the third way through necessity, that is, when they are constrained to serve God through tribulations and through dangers of death, or by separation from the temporal good wherein they sojourn, after that example of the people of Israel, who often returned to the Lord from the worship of idols and images after being constrained by the tribulations and hardships which they met with from the outland tribes; as is told in the Holy Scripture: *Hinc David dicit.* Wherefore to proclaim that, the Prophet David declareth: *Clamaverunt ad dominum cum tribulabantur et de necessitatibus eorum liberavit eos.* Whenever the people of Israel underwent tribulations and great dangers, they used to beseech and pray the Lord to free them from those hardships.

Abraham, ergo, &c. Abraham, therefore, the head of the perfect Faith and of the complete Belief, when he was urged by the Divine Grace, fulfilled the command which was enjoined on him by the Lord, to wit, he went into the country of Chaldea as far as Harán, where his father died, and he came thereout to the Land of Promise.

Tribus autem modis patria deseritur uno inutili, et duobus utilis. Now, three ways there are in which one leaveth his father-

teit inælethir. 7 ata oen díbside arna fagabar fochraicc odia 7 ado arafagabar. Aliquando enim patria corpore tantum relinquitur. nec mens a cárnalibus studiis alienátur. nec bona opera appetuntur .i. tan and fácbaid nech aathardai ochurp namá 7 nietarscarann amenma fripecdaib 7 dualchib. 7 níantaig sualchi nasogním dodé-nam. IN tali ergo perigrinatione nihil nisi afflictio corporis fit.¹ nullus uero anime perfectus. INælithre iarum dognither amlaid sin nifhásand ditorad *no* tarbai donanmain. *acht* sæthar 7 imlvad cuirp codímain. arissvail atharbai doneoch ergi aatharda mine dernai maith nahecmais. Nam et postquam abraham corpore patria exivit² tunc et dominus dixit. Uair cid abraham fen isiarfacaib do athíre dílis 7 isiarnetarscarad fríss iarcurp dorat incoimdiu incomarlise dó. *conepert*. exi de terra tua. ben docheill budesta dotír 7 dotalmáin. 7 nábid domenma rahimpod ris doridise. Acsi aperte [p. 30^b] diceret. Carnalia uitia patriæ in qua fueras corpore. mente simul et corpore deuita. amal bided atberad dia fein cufollus rehabraam. ingaib ochurp 7 oanmain osúnd amach itailithri pecdai 7 dualchi intíre inroatrebais inallana iarcurp. vair isinann doneoch 7 noaittrebad innaatharda dianinntamlaiged besa aatharda inaaithri. Non enim in uia pedum sed in uia morum proximatur ad dominum. Uair nocon oset choss *no* oimluad cuirp chomfocsiges nech dodia. *acht* ístria denam sobes 7 sualach.

Aliquando mente tantum patria relinquitur. et non corpore. sicut sunt quidam qui quamuis in patria peragunt uitam regione. patriam tamen uiuendo carnaliter non norunt. sed iustis causis quibusdam cogentibus in suis locis manent habitantés quasi non habitantés. Fecht aile *immurro* fácaib nech aathardai óduthracht críde 7 menman cencofácaib ochurp. amal docuirither donahord-nigib tóchathit ambetha inatírib fen cobás. árnosfastat tuatha *ocus* eclasi isnaferannaib imbit *formét* atarba dochách. 7 vair *nách* archol-laidecht tairisit inanathardai gebid acainduthracht gréim noilithir dóib *iconchomdid*.

Aliquando mente 7 corpore. ut sunt hii quibus dicitur. Fecht aile tra fáccaib nech a athardai cocomlán ochurp 7 oanmain amal forácsat indapstail. 7 lucht nahailithri forpthi diarothonngir incoimdiu mormaith isinsoscéla. dianerbairt. Uos qui dereliquistis omnia

¹ Facs. sit.² Facs. exisit.

land when he goeth into pilgrimage, and there is one of these for which no reward is gotten from God, and two for which (reward) is gotten. *Aliquando enim patria corpore tantum relinquatur, nec mens a carnalibus studiis alienatur, nec bonâ opera appetuntur.* Sometimes a person leaveth his fatherland in the body only, and his mind severeth not from sins and vices, and he desireth not to practise virtues or good deeds. *In tali ergo peregrinatione nihil nisi afflictio corporis fit, nullus vero animæ perfectus.* The pilgrimage, therefore, that is made in that wise, there groweth thereof neither fruit nor profit to the soul; but it is a labour and disturbance of the body in idleness, for it little profiteth a man to abandon his fatherland if he doeth not good away from it. *Nam et postquam Abraham corpore patria exiit tunc et Dominus dixit.* For even unto Abraham himself, on leaving his own country and on separating from it in the body, the Lord gave this counsel, when He said: *Exi de terra tua.* 'Take thy heed henceforth off country and land, and let not thy mind be for turning thereto again.' *Acsi aperte diceret carnalia vitia patriæ in qua fueras corpore, mente simul et corpore devita,* as if what God himself had manifestly said to Abraham was—'Shun both in body and soul henceforth, in thy pilgrimage, the sins and vices of the land wherein thou hast hitherto dwelt in the body; for it is the same to anyone as if he still dwelt in his home should he copy in his pilgrimage the customs of his home.' *Non enim in via pedum sed in via morum proximitur ad Dominum.* For it is not by path of feet, nor by motion of body, that one draws nigh to God, but it is through practice of good customs and virtues.

Aliquando mente tantum patria relinquitur. Another time, a person leaveth his home in desire of heart and of mind, though he leaveth not in the body, as it happens to the ordained, who spend their lives in their own countries till death, for laymen and clergy¹ detain them in the lands wherein they dwell, because of their great profitableness to all; and since it is not for the sake of the body they abide in their fatherland, their good will availeth them with the Lord as a pilgrimage.

Aliquando mente et corpore, ut sunt hi quibus dicitur. At another time, then, a man leaveth his fatherland completely in body and in soul, even as the twelve Apostles left, and those of the perfect pilgrimage for whom the Lord foretold great good in the gospel,

¹ Lit. 'territories and churches.'

propter me. patrem et matrem uxorem filios et filias agrum et omnia quae habere potuistis centuplum accipietis in hoc seculo. et uitam eternam in futuro. Denaid airithe de seo olísu. uathad sochaide rothrécsib *formsa bartir 7 bar coibnes collaide. barselb 7 barnoib-nius sægulla cofuidbi¹ acét coibes domaith vaimsea ifus isintsægul 7 isin bethaid suthain tall iarfuigell bratha.*

Híf sunt ueri perigrini qui cum psalmista possunt dicere. ISiatso lucht nahoilithri cómláni iarfir. isanapersaind atbert infaith iccomaidem 7 icatlugud dodia. Aduena sum apud te domine et perigrinus sicut omnes *per mundum.* Berim abuide ritt adé arin-faith isailithri 7 isdeoraidecht dam isintsægul iarninntsamail nasruthi remtechtach.

Sochaide *tra* domogadaib dilsí inchoimded etir petarlaicc *ocus* nufiadnaise rochomaillset coforpthi incomairle cháintarbachsa .i. foracsat atir 7 atalmáin. anathardai 7 acoibnes collaide. arincoimdid nandúla. 7 dochotar inoilithri toltanaig² itírib ciana coman-chuib. feib rochomaill 7 foracaib aduchustalmáin. argrad 7 vaman inchoimded. intardnoem 7 intardechnaid 7 inmac toga dodia diata líth 7 forraithmet inecmong innareesea 7 na haimsire. id est sanctus prespiter columba .i. vasalsacart innse goedel. inchoer comraicc roheccrad othallnib 7 odánaib examlu inspirta noem .i. intíí noemcholum cille mac fédlimthe.

isann *immurro* celebrat nacristaide líth 7 sollamain aetsechta coluim cille hiquintid iuin arái lathi mis gréne cechabliadne isinlathise indiu 7 rl.

INdisit *immurro* echnaide nangoedel indinbuidsin cechabliadne becan cumbair donfoilsigud³ socheneoil 7 sarchlandachta noimcholuim cille. 7 din donafertaib 7 donamirbulib díairmide doroine incoimdíu aire ifus isintsægul. 7 donforbai 7 donforciund tsáine-mail dorat fadeoid forarith mbvadaí .i. rochtain coafirathardai *ocus* coafirduchus fen .i. cohattreb parrduis ifrecnarcus de cosír.

¹ Read cofuigbthí?

² MS. toltanaid.

³ Facs. donforoilsigud.

when he said: *Vos qui dereliquistis omnia propter me*, &c. "Take heed of this," saith Jesus, ["ye] few of many who have forsaken for me your land and your fleshly kindred, your wealth and your worldly happiness, that ye shall receive an hundred-fold of good from me here in the world and in the life everlasting yonder after the sentence of Doom."

Hi sunt veri peregrini qui cum psalmista possunt dicere: These are they of the perfect pilgrimage in truth, it is in their person that the prophet spake in praise and in thanks to God. *Advena sum apud te, domine, et peregrinus sicut omnes per mundum*. "I give thee thanks for it, O God," saith the prophet, "I have pilgrimage and exile in the world even as the elders who went before."

Many of the faithful servants of the Lord, both in the Old Law and the New Testament, fulfilled perfectly this kindly profitable counsel, to wit, they left their country and their land, their home and their kindred in the flesh, for sake of the Lord of the Elements, and they went into willing pilgrimage in far-off lands with monks, even as he fulfilled it and left his native country for the love and fear of the Lord, he the high saint and the high sage and the son chosen of God, for whom there is a festival and commemoration at the occurrence of this season and of this time, to wit, *sanctus presbyter Columba*, to wit, the noble priest of the Island of the Gael, the focal ball¹ which was inlaid with the diverse talents and gifts of the Holy Ghost, to wit, the holy Colomb Cille son of Fedilmith.

The time at which the Christians celebrate the festival and hightide of Colombcille's death is on the fifth of the ides of June, as to the day of the solar month, every year on this very day.

Now, the wise men of the Gael relate at that season every year a small abridgment of the setting-forth of the noble kin and noble descent of holy Colombcille, and of the marvels and miracles innumerable which the Lord wrought for him here in the world, and of the completion and special end which he gave at last to his victorious career, namely, the attaining to his true home and his own true native country, to the abode of Paradise in the presence of God forever.

¹ *Caer comraic* was a ball, or something in which various colours met at a common centre.—E. C.

Uasal *tra acenél coluim cille illeth int̃scegail .i. dochenél conaill meic néill atacomnaic.* Toich do rige *nerenn* iarcenél 7 *tarcus* do minasleced fén vada ardia.

Follus din *cumbad mac toga* dodia he. vair *batar sruthi erenn* ocathaircetul renagenemain.

Dorarnkert *cétus* sinnser sacart *nerenn .i. seanmochtai* lugbaid inti[p. 31^a] *colum cille két mbliadan* renagenemain. vair *fechtus* dolluid achoic mochta. *mac* rith aainm. 7 coad cno inalaim do. *conerbairt* mochta friss. nilemsa olse inferann *asatuctha* nacnoi sin. taisig iat coti inti isaferann. Cuin doraga sin ol incoicc. ICind *két mbliadan* armochta.

Nognathaiged din. mochta aaiged fothuaid acairnaigthe. nafiaraigitis amunter de cid arandenad sin ut dixit *frü.*

Macán gignither atuaid
laturcbail nambitho.
torthigeid eriu án breo
ocus alba dóinech dó.

Dorarnkert *tra athair* baitse 7 *forcetail* nangoedel .i. *patraic.* diamboi ocbennachad *conaill* isith æda. intan rofurim adfláim *for conall* 7 *foramac for fergus mac conaill .i. alám* dess *for cend fergusa* 7 *alám chle for [cend] conaill.* Romachtnaig *conall* sin. 7 roiarfaig¹ de cid ararsámaig² *alámu amal* siut. ut dixit *patricius* inrannsa

Genfid *maccán* diafine
bid sui bid *fáith* bid file 7 rl.
Bid súi 7 bid *craibdech*
bid abb larig narigrath
bid bvan 7 bid bithmaith
rombia imbithlaith diadídnad

Dorinchan *tra brigít* conept
Maccan eithne toebfotai
sech isbal isblathugud
colum cille can cenon
nirbo rom arathugud.

¹ MS. roiarfaid.

² MS. ararsámaid.

Noble, in sooth, was the kin of Colombcille as regards the world, to wit, of the kin of Conall son of Niall, is he. He had in right of kin, a choice of the sovranty of Ireland, and it would have been given to him had he himself not put it from him for sake of God.

It is manifest, moreover, that he was a chosen son of God, because Ireland's elders had been prophesying of him before his birth.

Firstly, the eldest of the priests of Ireland, namely, old Mochtai¹ of Louth, foretold Colombcille an hundred years before his birth; for once upon a time Mochta's cook (Macrith was his name)² came to him with a dish of nuts in his hand for him, whereupon Mochta said to him: "To me belongeth not the land whence those nuts have been brought. Keep them until he whose land it is shall come." "When will he come?" saith the cook. "At the end of a hundred years," saith Mochta.

Mochta, again, was wont to turn his face to the north when praying. His household would ask him why he did so, and he said to them,—

"A manchild will be born in the north
At the uprising of the
Ireland grows fruitful, (a splendid flame)
And Scotland his."

The father of the baptism and teaching of the Gael, namely Patrick, when he was blessing Conall at Síth Aeda, then he placed his two hands on Conall and on his son Fergus son of Conall, to wit, his right hand on the head of Fergus and his left on the head of Conall. Conall wondered thereat, and he asked him why he placed his hands in that wise, so Patrick sang this stave:—

"A manchild shall be born of his family,
He will be a sage, a prophet and a poet, &c.³
He will be a sage, and he will be pious,
He will be an abbot with the King of the royal ramparts,
He will be steadfast and he will be ever good,
He will be in the eternal kingdom for his consolation.

Brigit foretold him and said:—

"Manchild of longsided Ethne,
He is bright, he is a blossoming,
Colombcille, clear without blemish,
It was not over soon to perceive him."

¹ Adamnan's Maucteus, a Briton.

² See Vita S. Maccratii, ad 11 Aug. Colg. Tr. Th. 449 a. a. 14.

³ Vide supra, p. 41.

Dora[r]ngir tra espoc eogain arda sratha dianepert.

Mac bérthar dofédlimid bid mfn̄d forcechcleir
fedlimid mac fergus[a] maic conaill maic néill

Dorarngir tra bóite mac brónaig invair aetsechtaí intíí coluim
cille conept friamuntir.¹

Rogenair isinóidchese anocht mac án oirmitnech fiadia ocus
dáinib 7 doraga sund icind .xxx. bliadan onocht. dafer .x. din
bid he alín. 7 ise foillsigfides moligisea. 7 tóirindfess morelicc ocus
biaid arnoentu² hinim 7 italm̄in.

Amal roterchanad iarum osruthib erenn gein coluim cille.
isámlaid rofiugrad ifísib 7 inaislingib feib rofiugrad isintáidbsin
tarfás diamáthair .i. andarlea bratt mor dothabairt di corocht
oindsib mod cocær nambrocc. 7 niboi dodhathaib dath nabói and.
conacca óclach in etach taitnemach corruc uathi inbrat isinær ocus
batoirsech ethne desin. 7 andarlee tanic intóclach cétna addóchum
dorídise conept friasi. A ben maith arintóclach nirice aless
toirse dodénam. acht iscórú duit suba 7 forbáilti. uair inmbratsa
issed doforne comberasu mac 7 bid lán éri 7 albu diaforcetul.

ITconnarc tra anben imtha sin aislingthe .i. ethaite inæoir ocus
intalman andarlea dobreith inathir ethne focríchaib erenn 7 alban.
Ruc tra ethne fén breith forinaisli[n]ge sin. 7 ised atbert iarum.
Bérutsa orsi mac, 7 rosia aforcetul focríchaib erenn 7 alban.

Amal roterchanad tra osruthib erenn 7 amal itcess ifísib róge-
nir colum cille ámlaid. gortán din ainm inluicc inrógénir. iseptid
decimbir tra. arai lathi m̄s gréne rógénir. dárdain din arai lathi
sechtmaine.

Amrá tra inmac rogenir and mac rig nime 7 talman .i. colum
cille mac fedlimid meic fergus, meic conaill gulfain meic néill

¹ Facs. friamuntir.

² Facs. arnoentu.

Bishop Eogan of Ardstraw foretold him, when he said,—

“A son will be born unto Fedilmith, he will be a diadem over every train.

Fedilmith son of Fergus, son of Conall, son of Niall.”

At the hour of his death, Boite son of Bronach foretold Colombcille, when he said to his household: “There hath been born this very night a son, splendid, venerable before God and men, and he will come here in thirty years from to-night. Twelve men, moreover, will be his company, and it is he that will make manifest my grave and mark out my cemetery, and in heaven and on earth our union shall abide.”

Even as Colombcille's birth was foretold by Ireland's elders, so was it figured in visions and in dreams. Even so it was figured in the vision which appeared to his mother, namely, her-seemed that a great cloak was given her which reached from the Isles of Mod¹ to Caer nam-Brocc,² and of hues there was not a hue that was not therein. And a youth perceived the radiant vesture and took away from her the cloak into the air, and Ethne was sorrowful thereat, and her-seemed that the same youth came again unto her and said unto her: “O good woman,” said the youth, “thou hast no need to grieve, but meeter for thee were joyance and delight, for what this cloak portendeth is that thou wilt bear a son, and Ireland and Scotland will be full of his teaching.”

In like wise the woman saw a vision, namely, the birds of the air and of the land, as her-seemed, bore Ethne's bowels throughout the borders of Ireland and Scotland. Ethne herself gave judgment on this vision, and thus said she then: “I shall bear a son,” she saith, “and his teaching shall reach throughout the borders of Ireland and Scotland.”

As was foretold by Ireland's elders, and as was seen in visions, so was Colombcille born. Now Gortán³ is the name of the place wherein he was born. On the seventh of the ides of December, as regards the day of the solar month, he was born. On Thursday, of the days of the week.

Wonderful, in sooth, was the son that was born there,—a son of the King of heaven and earth, to wit, Colombcille, son of Fedilmith, son of Fergus, son of Conall Gulban, son of Niall, of

¹ The Clew Bay islands on the coast of Mayo, Reeves' *Columba*, 91.

² Supposed to be some place in the north-east coast of Scotland, Reeves' *Columba*, pp. 191, 460.

³ A wild district in the county of Donegal, ib. lxviii.

nóigiallaig. Amáthair tra dochorprígiu laigen .i. ethne ólmár ingen díma meic noe.

Rucad *immurro* iarnabreith *fochétoir* corobaitsed cruithnechan mac cellachain intuasalsacart. 7 rosail iarsin iarnarad do aingel dé ris.

Otanic *tra* aimser légind dó. luid inclérech coaraile fáith bóí isintír dia iarfaigid dó cuin bud chóir tndscetul donmac. Orafég infáith nem. ised atbert. scríb dó innossa aapgiter. Roscríbad iarsin imbairgin. 7 isamlaid doromailt colum cille inbairgen .i. aleth friusce anair 7 aleth friusce aniar. Atbert infáith triarath faitsine. isamlaid bias ferand inmeic seo .i. aleth fria muir anair (.i. inal-bain) 7 aleth aile frimuir aniar .i. aneirinn.

Nirbocian iarsin. luid 7 aaite cobrugach mac ndega cusinep-scop doráthaib [p. 31^b] muige enaig itír énda. Roherbad fria-[a]itisium frisinclérech ord sacairt dodénam isinmendutsin arinsol-lamain. Rogab *tra* innári essium corofhemid insalm ranic dó dogabail. Misericordias dei insalmsin. gabais *tra* mac inraith colum cille insalm doraith aaite. acht chena nirolégsom. acht aapgiter namá remisín. coromórad ainm dé 7 coluim cille. triásin-mírbuil móirsin.

Fectus aile luidsium dothórruma duine galair. ocdul doib triachollid tuslid coss inclerig forsinconair conepil de cohopund. tucsom achochall fochend inclerig. Andarleis isinachotlad boi. 7 gabaid formébrugud aaicechta cucualatar aroli caillecha aairlegend cóareclés. ised dorímet eolaig míle colleith eturru. 7 nócluntf comenicc fogar agothasum inoiretsin. ut dixit—

Son agotha coluim cille
mor abinde vas cechcléir
cocend cóic cét déc cémend
aidble réimend ead ba réill.

Tancutar nacaillecha iarum 7 fuaratar inclérech marb foracind 7 atbertsat frisium dúscad inclérig dóib. Teitsium fochétoir doduscad inclerig. Atracht din inclerech abás labréthir coluim

the nine hostages. His mother was of the Corprige of Leinster, to wit, Ethne the Great, daughter of Dimma mac Noe.¹

After his birth he was straightway taken to be baptized by Cruithnechán, son of Cellachán, the noble priest, and he fostered him afterwards, being so bidden by an angel of God.

Now, when came the time for him to read, the cleric went to a certain spaeman who was biding in the country, to ask him when the boy ought to begin. When the spaeman had scanned the sky, he said, "Write for him his alphabet now." It was thereafter written on a cake, and in this wise Colombcille ate the cake, to wit, half thereof to the east of the water and the other half to the west of the water. The spaeman said, through the gift of spaedom, "So shall the territory of this son be, to wit, half thereof to the east of the sea, that is in Scotland, and the other half to the west of the sea, that is in Ireland."

Not long thereafter he and his fosterer went at Christmas to Brugach son of Deg, the bishop, to the Ramparts of Mag Enaig in Tir Enda.² It was entrusted to his fosterer the cleric to perform a priest's duties in that place during the hightide. But bashfulness seized him so that he could not (chant) the psalm that came to him to chant: *Misericordias Dei* was that psalm. Howbeit the gifted son Colombcille sang the psalm in his fosterer's behoof. And yet theretofore he had read his alphabet only. And God's name and Colombcille's were magnified through that great miracle.

At another time he (Cruithnechán) went to watch by a sick person. As they were going through a wood, the cleric's foot slipt on the path and thereof he suddenly died. Colombcille put his cowl under the cleric's head, thinking that he was asleep, and began to rehearse his lesson, so that certain nuns heard him as far as their cell. The learned compute that there was a mile and a half between them, and the sound of his voice was often heard at that distance, *ut dixit (poeta)* :—

The sound of Colombcille's voice—
Great (was) its sweetness above every train,
To the end of fifteen hundred paces,
Though great the distance, it was clear.

Then came the nuns and found the cleric dead before them, and they told Colombcille to bring the cleric back to life for them. Straightway went he to bring the cleric to life. The cleric

¹ 'latine filius naus dici potest,' Adamnán.

² now Raymochy in the barony of Raphoe, Reeves' *Columba*, 192, in the county of Donegal.

cille amal bid inachotlad nobeth. Iarsin róedbairt *colum cille* donchoimdid nandúla. 7 *conattaig* teora itge vad .i. óge 7 *ecna ocus* oilithri. dorata dó atriur cocomlán.

Celebrais *iarum* dia aite. 7 dorat intaite cet 7 *bennachtain* dó codíchra.

Luid *iarum* dofógluimm *ecnai cusinuasalepscop* .i. cofindén muigi bile.

Fechtus and testa fin [7] baergen olfindén onaiiffriund. *bennachais colum cille* inusce corsoad hifín cotartad isin coilech naiffriund. Romorad ainm dé 7 *coluim cille* desin.

Celebrais *iarum* dofinden. 7 luid cogemmán mági s . . .

Fectus dosum icdenam aaicechta icgemán *conacutar* ingen andochumm *forteichiud rianaroli duniornid cotorchair inafiadnaise* 7 *corusmarb* inuidlid. rofurim *colum cille* bréthir nescaine fair *conepil fochétoir*.

Celebrais *iarum* dogemmán 7 luid cofindén cluana eraird. roiarfachsum dofinden ciahairm andingned aboith. atbert findén. denad indorus nacille. Dorignesium *tra*. aboith 7 nirbo indorus nacille induairsin. Atbertsum chena robad he dorus nacathrach iartain. 7 rocomallad *tra* annísin.

Feis aidche *nomeled* abroin *cechfer* arnuair donahapstálaib. aingel de nime *tra* nomeled doraith *coluim cille*. ba hisin onoir dobered incoimdfu dosom *arašoche nélchi* sech cách.

Taidbsiu tarfas tan ele dofinden .i. da esca doturcabail ocluin eraird .i. escai ordaige 7 escai aile airgide. Luid intescai ordai ituaiscert nahindsi corolas heri 7 alba desium. luid intescai airgide corogab imonsinaid corolas eri armedon de. *Colum cille conór* asocheneoil 7 aecnai. et ciaran *mac* intshair indairged. cotaitnem ashualach 7 asogním.

arose out of death at Colombcille's word even as if he had been asleep. Thereafter Colombcille offered (himself) to the Lord of the Elements, and begged three boons of Him, to wit, chastity and wisdom and pilgrimage. The three were fully granted him.

He then bade farewell to his fosterer, and the fosterer gave him leave and a fervent blessing.

Then he went to learn wisdom to the high bishop, namely, to Findén of Movilla.

At a certain time wine and bread were lacking unto Findén for the mass. Colombcille blessed the water and it turned to wine, and was put into the offertory-chalice. God's name and Colombcille's were magnified through that miracle.

He then bade farewell to Findén and went to Gemmán¹ of Mag S. . . . Once while he was reading his lesson to Gemmán, they saw a girl fleeing towards them before a certain manslayer, and she fell down in their presence and the . . . killed her. Colombcille set a word of banning upon him, and he died forthwith.

He then bade farewell to Gemmán and went to Findén of Clonard. He asked Findén where he should build his booth. Said Findén: "Make it in the door of the church." He then built his booth, and it was not in the door of the church at that time. He said, however, that it would afterwards be the door of the city, which thing was also fulfilled.

Each of the apostles² used in turn to grind a night's meal in a quern. An angel of God of heaven used to grind on behalf of Colombcille. That was the honour which the Lord rendered him, because of the nobleness of his kin beyond the others.

At another time there appeared unto Findén a vision, to wit, two moons arose from Clonard, a golden moon and the other a silvery moon. The golden moon fared into the north of the island, and Ireland and Scotland glistened thereby. The silvery moon fared on till it stayed by the Shannon,³ and Ireland at her centre glistened thereby. Colombcille (was the golden), with the gold of his noble kin and his wisdom, and Ciaran the Wright's son (was) the silver moon, with the refulgence of his virtues and his righteous deeds.

¹ Adamnán's Gemmanus, Reeves' *Columba*, 137.

² Twelve celebrated Irish Saints, of whom Colombcille was one—Todd, *St. Patrick*, 99.

³ *i. e.*, at Clonmacnois.

Celebrais *iarum colum cille* dofinnén. 7 luid¹ coglais noiden. vair boi .i. icfógluimm isindúsin icmobíí. imchainteche 7 imchomgall 7 imchiaran. Ambotha *immurro friusce* aniar. Adaig and *ocus* robenad incloc imiarmergi. Luid *colum cille* doneclais. Lia mor isinoidche sin isinabaind. Luid araide *colum cille conaetach* trethi. iscalma tecaír annsin anocht aua neill ol mobíí. istualngi dia *arcolum cille* insæthar dodigbail dinne. Octidecht doib asindeclais *conaccutar* nabotha *frihusce* anair. icomfochruib naheclasi.

Fectus² ann doronad eclas mor lamobíí. 7 batar naclerig icaimrad. cia lan bud mian lacach dís dobeth occai isineclais. Ropadmaith lemsa olcieran allán domacu eclasi doathigid natrath. ropadmaith lemsa olcainteche allan dolebrair diafognam domacaib bethad. ropad maith lemsa olcomgall allan dosæth 7 galar. dobeth amchurp uodessin domtræthad 7 domtimorcuin. Dor[o]ega tra *colum cille* allan de or 7 argut docúmtach mind 7 manistrech dé. Atbert mobíí nabad samail. *acht ropad* saidbriu [p. 32^a] samad *coluim cille* oltás cech samad etir eirinn 7 albain.

Atbert mobíí *friaadaltaib* dérgi indinaid imbatar. ar donicfad téidm anaichnid ann .i. inbuide *chonaill*. 7 atbert beos *fri colum cille* narogabad *ferand* corodeonaiged desium. Luid cach dib alethi iarsin. Luid *colum cille* icené¹ *conaill ed* docuaid darinabaind dianad ainm biur. Annsin atbertsom bir *frifochainne*. 7 nithoracht tra intéidm seca sin. 7 isfirt bitbeo beos sin. vair cechteidm berthair taris. nilen secha sin iarmbrethir *coluim cille*.

Luid *colum cille iarum* dodaire .i. rigdún æda meic ainmirech. barí erenn esside intansin. Hidprais inri indúnsin do *colum cille* 7 opaidsium fobíth timmna mobíí. ICTidecht tra dosum asindún imach *condricc* friadiis domunntir mobii 7 criss mobíí occai dosam 7 deonugud feraind do gabail iarnéc mobíí. ut dixit *colum cille*.

Criss mobíí
niptar simne immloa

¹ Facs. something like biid.

² accent over t.

Colombcille then bade farewell to Findén and went to Glasnevin,¹ for there were fifty studying in that place with Mobii, together with Cainnech, and with Comgall, and with Ciaran. Now their huts were to the *west* of the water. One night the bell for nocturns was rung. Colombcille fared to the church. There was a great flood in the river² that night. Nevertheless, Colombcille fared through it with his raiment. "Bravely comest thou there to-night, O descendant of Niall!" said Mobii: "God is able (?)" said Colombcille, "to take the labour from us." When they were coming out of the church, they saw the booths to the *east* of the water near to the church.

Once upon a time a great church was built by Mobii, and the clerics were a-thinking what full (thereof) each of them would wish to have with him in the church. "I should like," said Ciaran: "its full of church-students to attend at the (canonical) hours." "I should like," said Cainnech, "its full of books for the service of the Sons of Life." "I should like," said Comgall, "its full of affliction and disease to be in my own body, to subdue and to repress me." Colombcille chose its full of gold and silver to cover God's relics and shrines. Mobii said that it should not be so (?), but that Colombcille's congregation should be wealthier than any congregation, both in Ireland and Scotland.

Mobii told his fosterlings to leave the stead wherein they were, for that there would come an unknown pestilence, to wit, the Buide Chonaill³, and he said, besides, to Colombcille, that he should not take territory until he permitted him. They fared forth, thereafter, each of them his own way. Colombcille fared into Tirconnell some distance. He went over the river the name whereof is Biur. There he said: "Biur against pestilence!" And the pestilence did not go past that, and it is an ever-living miracle still, because any pestilence that is carried over it follows no farther than that, according to Colombcille's word.

Then fared Colombcille to Derry, to the chief stronghold of Aed son of Ainmire, who was King of Ireland at that time. The King offered that stronghold to Colombcille, and he refuseth it, because of Mobii's command. Howbeit, on his coming forth out of the stronghold he met with two of Mobii's household, having Mobii's girdle for him and consent to take territory, Mobii having died. So Colombcille said:—

"Mobii's girdle

Rushes were not round . . . (?)"

¹ North of the Liffey, near Dublin. ² The Tolka. ³ Reeves' *Columba*, 182, 183.

sech niroslaiced *frísáith*
nirohiadad immgoa.

Ga[ba]is *colum cille* iarsin hindhún æda 7 fothaigis eclais and cofirtaib hile dodénam innte.

Fecht and foididsium amanchu isincoillid dobuain choelaig docúmtach eclasi accai indaire. isand roboinged incoelach iferund aroile óclaig. boi ifochraib donreclés. Badócrád tra dosum infin-dach dobuain inaferond cendeonugud do fodén. Otchuala tra *colum cille* innsin. atbert *fríámuntir* berid olse lóg afeda dó dográn eorna 7 curid isintalmain. Dochuaid *immurro* tarmedón samraid intansin. Rucad iarum ingrán donóclach. Rolaside isintalmain. *ocus* rofás combahabaid immlugnasad iarsin.

Fect dosum indoire. dobert lenam bec chuice diabaitsed. niboi tra usce ifochraib do. cotarutsum sigin nacrochi darsincarraic bóí inafiadnaise. corremuid topar usci esti 7 corbaitsed inlenam ass iarum.

Tan aile dósam indoire iarum. 7 nosimraid dula doraim *ocus* doierusalem.

Luidsium *fectus* aile odoire cutorinis martain conustuc inso-scéla boi forbroinnib mártain célt mblíadan italmáin conusfacaib indoire.

Mor tra dofertaib 7 mírbulib dorigne dia for *colum cille* indoire. Rocarsum *immurro* comor incathraig sin conept.

ISaire charaimm doire
araredi aragloine
arislomnan aingel fínd
onchind conice aroile.

Fothaigis iarsin *colum cille* rath mboth. innsin rothóduscastar insær abas. iarnabathud illind inmulind.

Hiraith both beous *testa* socc forámuntirsium. corosbennachsum lama inmeic bicc boi inafail. fergna [a]ainmsium conder naside insocc. 7 baheolach goibnechta he osin imach trianabennachadsom.

Luid iarum forcuairt procepta corig tethba .i. æd mac brenaind aainmsium. cotarutsede do ininud hita dermach indíu. conder nad

“ It never was opened against surfeit :
It never was closed on lies.”

Colombcille thereafter settled in Aed's stronghold and founded a church there and wrought many miracles therein.

Once upon a time he sends his monks into the wood to cut wattling for building a church for him in Derry. Where the wattling was cut was in a certain warrior's land which lay near the cell. Now he was vexed that the timber was cut in his land without his own consent. So when Colombcille heard of that he said to his household : “ Take him,” saith he, “ the price of his wood in barley-grain, and put it into the earth.” Now at that time it had passed midsummer. The grain, however, was brought to the warrior. He cast it into the ground, and it grew and was ripe on Lammas-day¹ thereafter.

Once when he was in Derry, a little child was brought to him to be baptized. There was no water near to him. He made the sign of the cross over the rock that lay before him, and a wellspring of water brake therefrom, and therewith the child was then baptized.

Another time afterwards he was in Derry, and he thought of going to Rome and to Jerusalem.

He went at another time from Derry to Tours of Martin, and brought away the gospel that had lain on Martin's breasts an hundred years in the ground, and he left it in Derry.

Many were the marvels and miracles which God wrought for Colombcille in Derry. He loved that city greatly and said,—

“ For this do I love Derry,
For its stillness, for its purity,
For it is quite full of white angels
From one end to the other.”

Thereafter Colombcille founded Raphoe.² It was there he brought back from death to life the wright who had been drowned in the millpond.

In Raphoe, moreover, his household lacked a ploughshare, whereupon he blessed the hands of the little boy that was with him (Fergna was his name), and Fergna made the share, and he was skilful in smithwork thenceforth through Colomb's blessing.

He went afterwards on a preaching round to the King of Tefia.³ Aed son of Brenann was his name, and Aed gave him

¹ in principiis Augusti mensis, Adamnan.

² In Tirconnell.

³ A large territory in Westmeath.

recles aicesium indsin. INdermuig din tuctha ubla serua dosam
corusbennach iat comtar milli. 7 isdodermuig rucad uadsum
cloidem sénta do cholman mor mac diarmuta. ise rath boi forin-
cloidem conahaplad nech inafrecnarcus. conaitchess iarum óraile
duine bóí ingalur. 7 tucad do inclaidem combóí occa. bliadan tra
donclaidem acca. sech nírba beo nírba marb inoiretsin coruccaā
inclaidem vad iarum 7 conepil fochétoir. Arsin tra robennachsum
dermach 7 forácaib cométaid diamuntir ann. .i. cormac ua liathan.

Luidsium iarum cohæd slani mac ndiarmata. Taraill cusin-
magin hita cenandas indiú .i. dún rig erenn hesede intansin. dun
diarmata meic cerbaill. Orofuirged tra colum cille indoras induine
rosgab fortairchetul inneich nobiad donbaile iartain. conepert fri
becc mac dead .i. rigfaith diarmata meic cerbaill.

A bicc indissiu damsai
cenandus lethan férglan
[p. 32^b] citne clerig notrefet
citne oic notndeirget.

ut dixit bec—

Clere fila foralar. canta molta maic thigirnd

Scerdait aóicc friatairsech. biaid aimser basinill.

Torinnis iarum incathraigsin inmod ofil. 7 bennachais hi
doléir. 7 atbert ropad hi congbaill budardi nobiad accai isnatal-
mantaib cencobad innte nobeth aesergi. 7 ocdenam dosom nafat-
sine sin dorat aaiged siardess. 7 rofáitfestar comor. Roiarfaig
boithín fath nafáilte .L. mac bethad ar colum cille geinfess inoen
oidche don cóimdid isindimorachsa thiar .i. grafann chille scire-
rothirchansum and sin. feib rocomailled iartain.

the site whereon is Durrow¹ this day, and a cell was built by him there. In Durrow, moreover, bitter apples were brought to him, and he blessed them, and they became sweet. And it was from Durrow that a sained sword was taken from him to Colmán the Great, son of Diarmait.² The virtue that lay in that sword was that none could die in its presence. And it was afterwards begged by a certain man who was in sickness, and the sword was given to him, and he had it. A year was that sword with him, and during that time he was not alive, and he was not dead. Wherefore the sword was afterwards taken away from him, and he died at once. So, therefore, Colombcille blessed Durrow, and left therein a warden (one) of his household, namely, Cormac descendant of Liathan.

Then he went to Aed Slaine son of Diarmait. He came to the place where Cenannus³ stands at this day; it was the King of Ireland's stronghold at that time, the stronghold of Diarmait son of Cervall. When Colombcille was delaying at the door of the stronghold, he began to foretell what should befall the place afterwards, and he said to Becc son of Dé, Diarmait son of Cervall's chief-spaeman:—

“O Becc, tell thou to me,
Cenannus the wide, pure-grassed,
Whether clerics dwell in it,
Whether warriors abandon it?”

Ut dixit Becc—

“The trains who are amidst it shall sing praises of the
Lord's Son,
Its warriors shall depart from its threshold, there will be
a time when it will be secure.”

He then marked out that city in the manner in which it is, and blessed it vehemently, and said that it would be the noblest church-building he should have on earth, although his resurrection would not be therein. And when he was making that prophecy he set his face to the south-west, and laughed greatly. Boethín asked the cause of the gladness. “Fifty sons of Life,” said Colombcille, “will be born in one night to the Lord in this border (?) to the west.” It was Grafann of Cellscire⁴ he foretold then, as was afterwards fulfilled.

¹ Dair-mag ‘campus roborum,’ in the north of King's County.

² See Reeves' *Columba*, 249, 252.

³ Now Kells in Meath.

⁴ Now Killiskeery in Meath.

Dair mor *tra* foraba *colum cille* cein bóí isinmaiginsin. romar-
ustar indairsin cocian daimseru cotorchair triadeilm ngáithe mori.
conusruc aroli fer ní darúsc dochoirtged achuaran. orogab *tra* uime
achuarana iarnacoirtged. rolen claime obúnd coabathis.

Luid iarum *colum cille* cohæd slane *conderna* fátsine dó. *conepert* fris ropad sírsæglach. *acht* minbad fíngalach. diandernat
immurro fíngal nibiad *acht cethri* bliadna diaşægul.

Rosénustar *tra* cochall dó. 7 atbert nigonfaide céin nobeth
incochall sin imme. Daróne *immurro* æd sláne fíngal darbrethir
coluim chille forsuibne mac colmain. ICind .íííí. mblíadan iarum
luidsium forfecht. dermatis achochull. marbthar isindlósin.

Fothaigis *colum cille* iarsin cella immda immbregaib. fácbais
tra sruthi 7 minda hile inntib. Fácbais ossine mac cellaig icluain
mor fer narda. Luid iarsin do manistir. isandsin rosben abachall-
som frisinnarrad ngloine frisro[*f*]resgab búite dócum nime. coclos
afogur fóncill uli. 7 rofóillsig lige mbúite. 7 dororaind achill amal
dorarnkert búite fodessin illo aetsechta. arismor do chellaib doro-
raindsium 7 dolebraib roscrib. ut dixit infile.

Tri *cét* doróraind cenmannair. dochellaib cainib isfir.

is *tri hét* buadach trebon. lebor solas sær roscrib.

Cipe lebor *tra* noscribad alám. cidfota nobeth fousci nísbaithed
cid enlitter and.

Fothaigis eclais irrachraind oirthir breg. 7 facbais cólman
deochain innte. Fectus bátar isineclaissin .i. *colum cille* 7 cómgall
7 caindech. Asbert cómgall *condernad colum cille* hidpairt chuirp
crist 7 afola inafiadnaise. . Doróine *colum cille* umaloit dóib imme
sin. conidannsin atconnairc caindech columna tentide¹ oscind *coluim*
cille ceinboi iconedpairt. Roindis caindech dochomgall sin. 7 itconn-
cator diblinaib iarum incolamain.

¹ Ms. tentige.

There was a great oak under which Colombcille rested, while he abode in that place. This oak lived for a very many ages, until it fell through the crash of a mighty wind; and a certain man took somewhat of its bark to tan his shoes withal. Now when he did on his shoes after they had been tanned, leprosy clave to him from sole to crown.

Colombcille then went to Aed Slane, and made prophecy for him, and said that he would be long-lived, unless he were parricidal. If, however, he should commit parricide he was to live but four years after. So Colombcille hallowed a cowl for him and said that he would not be wounded while that cowl was on him. Howbeit, Aed Slane wrought parricide, against the word of Colombcille, on Suibne son of Colmán. At the end of four years after, he went upon a foray: he forgot his cowl: he is killed on that day.

Thereafter Colombcille founded many churches in Bregia. He left two elders and many relics therein. He left Osséne son of Cellach in Clonmore.¹ He went thereafter to Manister-Bóiti.² It was there that his staff touched the ladder of glass, whereby Bóite had ascended to heaven, so that its sound was heard throughout the whole church, and he shewed Bóite's grave, and he marked out his church, as Bóite himself had foretold on the day of his death. For many were the churches he marked out and the books he wrote, to wit, three hundred cells and three hundred books; as said the poet—

He marked out, without loosening, three hundred fair churches, it is true;

And three hundred gifted, lasting (?), bright, noble books he wrote.

Though any book that his hand would write were ever so long under water, not a single letter therein would be drowned.

He founded a church in Rachra³ in the east of Bregia, and left deacon Colmán therein. Once on a time that they were in that church, namely, Colombcille and Comgall and Cainnech, Comgall said that Colombcille should make an offering of Christ's Body and His Blood in their presence. Colombcille did service for them as to that. Then it was that Cainnech beheld a pillar of fire over Colombcille's head while at the offertory. Cainnech told that to Comgall, and then they both beheld the pillar.

¹ 'A parish in the diocese of Armagh,' situate in the county of Louth and barony of Ferrard [= *Fir Arda*], Reeves, *Columba*, 281.

² now Monasterboice, in the county of Louth.

³ Now Lambay, Adamnan's *Rechrea insula*.

Fothaigis eclais isininad hitá sord indíú. Fácbaís fer sruith diámuntir and .i. finan lobur. 7 facbaís insoscéla roscríb alám fodessin. Tóirnis tra ann tipra dianainm sord¹ .i. glan. 7 senaís croiss. vair babés dosum crossa 7 polaire 7 tiaga lebor 7 aídme eclastacda dodénum. ut dixit.

Senaís *trí cét crossa* buadach²

trí cét tiprat doba dian

cét polaire an anathach

la *cét* bachall la cet tiag.

La noen boi *colum cille* 7 coindech forur inmara. Boi anfud mor forsindfhairgi. Atbert caindech cid chanus intond. Asbert *colum cille* do muntersiu bóí ingabud anallana forsindfairgi conepilt oen dib. 7 dosbera incoimdiu chucainde isinmatainse imbaruch cusinpurtsa hitáum.

Fechtus dobrigit ocimdecht churrig liffe. 7 otconnaire innog inmag nalaind scothsemrach inafiadnaise. ised atbertsi inamenmain diamad lee comus inmuigi conidberad don choimdid nandula. Foillsigther sin tra do *colum cille* 7 se inarecles isurd. conepert óguth mor. ismaith³ inatarla donnoebóig. arisinand di onchoimdid 7 combad lee fein dodiles inferund roidpair.

[p. 33^a]. Luid iarsin colaighnib conusfácaib cella immdai iarnaf(o)thugud leo imdrúm monach 7 immoen. 7 imaroli cella imdai aile.

Luid iarsin *colum cille* dochluain macnóis cusinymmúnd dorígne dochiarán leis. vair dorígnesium molta immdai domuntir dé. ut dixit.

Soer .lll. uasail⁴ nácach apstal (?) itlín ferta fér

aráill *trialatin* dóba soebail. araill *triagoedilg* cáin inscéil.

ISacluain tra dol(lu)id inmac bec adóchummsom cotáll brodirne bec diaétach cenairiugud dó. Rofollsig tra dia dosum ansin. dorarngert don mac combadsuí 7 comba craibdech. isesin

¹ Facs. soid.

² Here in MS. noidpred 'offerebat.'

³ Facs. isaith.

⁴ Read uasliu ?

He founded a church in the stead where Swords¹ is at this day. He left an ancient man of his people there, namely, Finán Lobur,² and he left the gospel which his own hand wrote. There, too, he marked out a well named Sord, that is, pure, and sained a cross; for it was his wont to make crosses and satchels and wallets for books and all church gear; *ut dixit [poeta]*—

“He sained three hundred victorious crosses,
Three hundred wellsprings that were swift,
An hundred booksatchels,
With an hundred croziers, with an hundred wallets.”

One day Colombcille and Cainnech were biding on the brink of the sea, when a great tempest was on the main. Said Cainnech, “What singeth the wave?” Said Colombcille: “Thy household were in peril yonder on the sea, and one of them hath perished, and the Lord will bring them unto us to-morrow morning to this bank whereon we are.”

Brigit was one time wending through the Currach of Liffe, and when the virgin saw the delightful shamrock-flowering plain before her, she said in her mind that if she had power over the plain, she would offer it to the Lord of the Elements. That is manifested unto Colombcille in his cell at Swords, whereupon he said with a loud voice: “Well is what hath happened to the holy Virgin! for it is the same to her with the Lord as if the land she hath offered were her own of right.”

Thereafter he fared to the Leinstermen and left many churches which he founded with them, together with Druim Monach and with Moen³ and with other churches in plenty.

Thereafter Colombcille fared to Clonmacnois, with the hymn which he had made for Ciaran: for he made many praises for God's household, *ut dixit [poeta]*—

Noble thrice fifty, the number of
miracles are the grass-blades,
Some in Latin which was eloquent (?), others in Gaelic,
fair the tale.

Now, it was in Clonmacnois that the little boy came unto him and stole a small shred from his raiment without being perceived by him. Howbeit, God manifested that matter to him. He pro-

¹ About seven miles north of Dublin.

² ‘Finan laindrech lobur,’ *Féilire*, March 16, ‘of the race of Tadg, son of Cian,’ Reeves’ *Columba*, 279.

³ Now Moone in Kildare, in the barony of Kilkea and Moone.

ernan cluana deochra¹ indíu.

Luid *colum cille* iarsin icrícha *connacht* forcuairt aprocepta. croíthaig cella 7 conguala immda isincóicedsin imess míc eircc *ocus* indruimm cliab.

Fácbais mothoria indruimm cliab 7 fácbais occa bachaill dorigne fessin.

Luid *colum cille iarum* daress *rúaid* 7 fothaigis cella hile laconall 7 eogan.² fothaigís toraig 7 fácbais fer sruith diamuntir innti .i. ernaine.

ORolá din *colum cille* cuairt nérenn uli. 7 oroshilustar ires *ocus* cretem. orobaitsed lesium slóig immdai. orofóthaig cella 7 conguala. orofácaib sruthi 7 minda 7 martire intib. tanic *tra* foramenmain ancinded rochind othós abethad .i. tidecht inoilithri. Roimráid *iarum* dula darmuir do³ procept bréthri de dalbanchuib 7 dobretnaib 7 saxaib.

Teit *tra* forfecht .xlii. aáeis intan dochuaid .xxxiii. do inal-bain .lxxviii. mbliadan aáes chómlan. 7 bahe *immurro* lín docuaid .i. xx. epscop. xl. sacart .xxx. deochaine .i. mac légind. ut dixit.

Cethrachai sacart alín
fíche epscop uasal bríg
frísinsalmcetul cenacht
trícha deochain. coeca mac.

Luid *iarum* fosómenmain corocht ininud dianad ainm híí coluim cille indíu. Adaig chengcísí *tra* rosiacht. Tancutar dí epscop bátar isintír dogabail aláma ass. rofollsig *tra* dia do *colum cille* naptar epscuip iarffr. conidaire sin forfacsat aninnsi lais oroin-dis forru atuirtehta 7 atindrium ndíles.

¹ in Meath.

² i. e., in Tirconnell and Tyrone,

³ Facs. to.

phesied for the boy that he would be a sage and pious. He is Ernán of Cluain Deochra at this day.

Thereafter Colombcille fared into the borders of Connaught on his preaching round, and he founded many churches and holy dwellings in that province, together with Ess mic Eirc¹ and Druim Cliab.²

He left Mothoria in Druimcliab and left with him a crozier which himself had made.

Colombcille then fared over Assaroe and founded many churches with Conall and Eogan. He founded Torach³ and left an elder of his household therein, to wit, Erneine.

Now when Colombcille had made a round of all Ireland, and when he had sown faith and belief, and when numerous hosts had been baptized by him, and when he had founded churches and holy dwellings, when he had left elders and reliquaries and relics therein, the determination which he had resolved on from the beginning of his life came to his mind, namely, to go into pilgrimage. He then was minded to go over sea to preach God's word to Highlanders and to Britons and Saxons.

So he fared forth on the expedition. Forty-two years was his age when he went. Thirty-four he lived in Scotland. Seventy-seven was his full age. And the number that went (with him) was twenty bishops, forty priests, thirty deacons, fifty students; *ut dixit*—

Forty priests was their number,
Twenty bishops, a noble strength!
For the psalmody without neglect.
Thirty deacons, fifty boys.

He fared then in happy mood till he came to the stead which to-day is named Hii of Colombcille. On the night of Pentecost he reached it. Two bishops who were bidding in the island came to cast him out of it. But God revealed to Colombcille that in truth they were not bishops, whereupon they left the island to him when he told of them their story and what they ought to perform.⁴

¹ Now Assylyn [= ess ui Fhloinn], a spot on the river Boyle, about a mile west of the town. The 'son of Erc' was Dachonna or Mochonna, Reeves' *Columba*, 281.

² Now Drumcliff, a little to the north of Sligo, Reeves, *Columba*, 279.

³ Now Tory island, off the north coast of Donegal, called *torach* 'towers' from the *tors* or pinnacles of rock by which the island is characterized, Reeves' *Columba*, 279.

⁴ lit. 'their proper accomplishing.'

Atbert *colum cille* indsin rámntir ismaith dún árfréma dodul fóthalmáin súnd. 7 atbert friu. iscet díb nech écin uaib dodul fóir nahinnsise diacoisecrad. Atracht suas ódran erlattad. 7 ised atbert. Dianamgabtha olse iserlom lem sin. A ódráin ol *colum cille* rotbia alóg sin .i. nitiberthar aitghe doneoch icomligese mina *fortsa* shirfes artús. Luid iarum *odran* docum nime.

Fothaigisium eclais híia iarum. *tri* .i. riteoir immanchaine acasom innti. 7 lx. *fri* hactail. ut dixit.

Amra ócbad bóí inhí
tri coecait immanchuní
 immacurchaib iarsinler
 ocimram *tri fichit* fer.

Oroihothaig *colum cille* hí luid forcuairet aprocepta foalbain 7 bretnu 7 saxanchu. *conustuc* docum nirsi 7 cretmi iarfertaib ilib dodénúm do. iartodúscad marb abás.

Bóí *tra* isintir aroli duine diaroprúcastar *colum cille* corochreit *conamúntir* uli donchoimdid. Baformat lademun innisin. corobensed mac induine ut ogalar thromm. *conepil* de. Batar iarum nagéntlide océcnach *crist* 7 *coluim cille condernasum* ernaigti ndichra codia corothódhuisc inmac marb abás.

Diambóí *tra colum cille* inaroli lathi icprocept donaslogaib. luid aroli duine uadib darsinabaind bóí icomfocus doib. nabeth ocestecht *fri* bréthir ndé. notmbenand innathir he isinusci corusmarb fochétoir. Tuccad achorp ifiadaise *coluim cille*. 7 dosbeirsede croiss diabachaill darabruinde *condéracht* fochétoir.

Galar tromm tanic da thimthiridsium. diarmait aainmm *conepil*. *condernasum* ernaigti leis 7 corotóduscad abás he. 7 ní namá *acht* rochuindigsium sægul *secht* mbliadan dó diaéis budéin.

Tan and tanic caindech uadsom ahí. Dermatis abachall tair. intan doriacht ille fvair abachall forachind ifus 7 léne *coluim*

Then said Colombcille to his household, "It is well for us that our roots should go under earth here;" and he said to them, "It is permitted to you that some one of you go under the mould of this island to consecrate it." Odran rose up readily, and this he said: "If thou wouldst accept me," saith he, "I am ready for that." "O Odran," saith Colombcille, "thereof shalt thou have the reward, namely, to none shall his request be granted at my grave, unless he shall seek it first of thee." Odran then fared to heaven.

Colomb then founded the church of Hii. Thrice fifty monks had he therein for meditation and sixty for active life, as said (the poet)—

Wondrous the warriors who abode in Hii,
Thrice fifty in monastic rule,
With their boats along the sea,
Three score men a-rowing.

When Colombcille had founded Hii, he fared on his preaching round throughout Scotland and Britons and Saxons; and he brought them to faith and belief after many miracles had been wrought by him, after bringing the dead to life out of death.

Now there was biding in the country a certain man to whom Colombcille had preached, and he, with all his household, believed in the Lord. The devil was envious of that thing, so he smote the son of this man with a sore disease, whereof he died. Then the heathen were reviling Christ and Colombcille, whereupon he made fervent prayer to God, and awoke the dead son out of death.

As Colombcille was on a certain day preaching to the hosts, a certain man fared from them over the river which was near them, so that he should not be listening to the word of God. The snake strikes him in the water and killed him forthwith. His body was brought into Colombcille's presence, and he makes a cross with his crozier over his (the dead man's) breast, whereupon he at once arose.

A sore disease came to his servant (Diarmait was his name), and he died; and Colombcille made prayer for him, and awoke him out of death; and not that alone, but he asked for a life of seven years for Diarmait after himself.

On a time Cainnech came away from him out of Hii. He forgot his crozier in the east. When he had reached hither,¹ he

¹ *i. e.*, Ireland.

cille imalle fria .i. cuit chaindig sin diarechullsom. 7 isaire dorígnesium sin, uair rofítir comba fochraib diaetsecht.

Laisse mor tanic dosum fechtus inhíi. fiarfacht desium fath nalaissi. Tene [p. 33^b] de donim olesium tanic innossa forteora cathracha isinetáil corosmarb trí mile fer cen motá mná 7 maic 7 ingena.

Gairm rochualasum tan aile ipurt híia. annsin atbertsom.

Bachlach fil isinpurt conabachaill inachrub
toadlibi madircín 7 doirtfe modub.

Toirnfidsium sis dindsaigid mopax
isbenfaid frimadaircín nosfaiceba fás.

Fect naill do colum cille forfacaib boithín he icfuni mairt donmethil. Bói athläch dferaib erenn accu .i. moeluma mac boetáin esium. Roiarfaig¹ colum cille de ciamet aloingthi intan ba hocläch. Atbert moeluma, nochaithind mart meth imsáith intan ropsam oclach. forcongair colum cille fairsium corostóimled asháith. Daroine moeluma airsium sin conduaid² inmart uli. Tanic boithin iarsin coriarfaig inbaherlam inessair. Roforcongair tra colum cille formoeluma uli chnáma inmairt dothinol inoenbaile. 7 daronad amlaid. Bennachais column cille iarum nactámu. 7 bói afheoil fen impu iarsin corructha donmethil.

Laa noen do colum cille immís mái. teit dofísscél nanaiemun itúaiscert nahíndsi. Boi cácomdidnad 7 caforcetul. maith tra olse foncáisc dochuaid immís apréil isannsin ropáil damsá techt dócum nime. acht nirbail dam brón natorsi dibse iarbarsæthar conidairesin roanus ocaibsi dabarcomdidnad ochaisc cocengcídís.

Orachualatar namanaig nabriathrasa roptar torsig comor. Roshái tra iarsin aagad siar corobennach [] nahíndsi conahaittrebthaib. 7 rosindarb loscaind 7 nathracha esti.

Orobennach tra aníndsi tanic iarum darecles. 7 nician iarsin tancatar crícha nasabóti 7 tossach indomnaig. 7 orothocaib insin

¹ MS. Roiarfaid.

² dot over first d.

found his crozier before him here, and a shirt of Colombcille's along with it, to wit, Cainnech's quota for his windingsheet; and Colombcille did that because he knew that Cainnech was near unto his death.

A great flash came to him once in Hii. They asked him the cause of the flash. "The fire of God from heaven," saith he, "hath even now come on three cities in Italy, and hath killed three thousand men, besides women and boys and girls."

At another time he heard a call in the port of Hii. Then he said—

"A shepherd is in the port with his crook in his claw.
He will come to my little horn and spill my ink.
He will stoop down to my pax,
And will knock against my little horn, will leave it empty.

As to Colombcille at another time, Boethin left him cooking a cow for the reapers. They had an old whilom-hero of the men of Ireland, Maeluma son of Boethin was he. Colombcille asked him, how much was his meal when he was a young warrior? Said Maeluma, "When I was a young warrior I used to eat a fat cow to my full meal." Colombcille commanded him to eat his fill. Maeluma did that for him, and ate the whole cow. Thereafter Boethin came and asked if what should be eaten were ready. So Colombcille ordered Maeluma to gather all the bones of the cow into one place, and so it was done. Colombcille then blessed the bones, and their own flesh was upon them after that, and they were given to the reapers.

One day in the month of May, Colombcille went to see the plowmen in the north of the island. He was comforting and teaching them. "Well now," saith he, "at the Easter that went into the month of April, then was I fain to have gone to heaven, but I did not wish you to have grief or sorrow after your toil, wherefore I have staid with you to comfort you from Easter to Pentecost."

When the monks heard these words they were sorrowful exceedingly. He then turned his face westwards, and blessed the . . . of the island with its indwellers, and banished toads and snakes out of it.

When he had blessed the island he then came to his cell and not long after came the ends of the sabbath and the begin-

arusca anárdi tanic laisse mor dagnúis 7 diaagaid. 7 itconnatar nabraithri sin. aingel dé din. tarrasar osachind annsin.

Luid iarsin dobennachad intshabaill. 7 atbert friáfoss .i. diarmait condescomlaifed adaig dómnaig docúm nime. Rošuid iarsin insenoir oirmitnech .i. *colum cille* for ur naconaire uair tanic scés dó ciarbogar auide .i. lxx. uí. mbliadan aēs ininbuidsin. Doluid annsin adochum ingerrán nobid ocnamanchaib isindinis 7 cífd inucht inclerig corofliuch aetach. Rotríall infos .i. diarmait indarpud ingerrain vad. Leic dó adiarmait ol*colum cille* conderna adoethin dér 7 toirse iconchoinedsa.

ISlia tra tuirem 7 aisnés andorigne dia dofertaib 7 mirbuli isnatalmantaib for *colum cille*. árnifil nech conicse aturim coleir. *acht* mine tisedd aaingel fén *no* aingel dé nime dianaisnés. conidlor dun so dothabairt dib fordesmbírecht.

Nirogenir tra dogoedelu gein buduaisle naba ecnaide nabad shocenelchiu oltas *colum cille*. Nitanic dib aroli bud becda nabudumla nabud inisle. Mor tra aninisle do *colum cille* conid he fen nobenad aniallachranda diamanchaib 7 noinnlad doib. he nobered comenicc acuit arbai foramuin donmuilend 7 nomeled 7 nosbered lais diathig. he nísgebed lín naoland friachness. he nacotlad nococomraiced athoeb frihúir noicht. isfochind nabid *acht* corthi clochi do[f]rithadurt 7 nídhénad dochotlad itir *acht* oiret nobid diarmait adalta icgabail trícaibtel donbiait. Atraiged suas iarsin 7 dogníd gol 7 bascaire amal máthair baid occained ahenmeic. Nogebed na .l. iarsin comatain ingainem natragai. ut dixit.

Na trí coicait tromm intaire isinoidche bamor pian isinliur frutoeb alban risiu doarcbad ingrían.

Glé frisleged uaisliu sæthu isingainem bamorsæth slicht aasna trianetach baréill conidséted gæth.

ning of the Sunday. And when he raised his eyes on high there came a great glow to his countenance and to his face, and the brethren beheld that. An angel of God, moreover, tarried above him then.

Thereafter he went to bless the barn, and he said to his servant Diarmait that on Sunday night he would depart unto heaven. After that the venerable old man, Colombcille, sat down on the edge of the path, for weariness had come to him, though his wayfaring had been but short; seventy-seven years was his age at that time. Then came unto him the nag which the monks had in the island, and weeps in the breast of the cleric, so that his raiment became wet. The servant, Diarmait, sought to drive the nag away from him. "Let him be, O Diarmait," saith Colombcille, "until he sufficeth himself with tears and sorrow in lamenting me."

Overmany to recount and declare are the marvels and miracles which God wrought on earth for Colombcille; for there is no one who could recount them fully unless his own angel or an angel of God of heaven came to declare them; but we think these enough of them to give for a sample.

Now there never was born to the Gael offspring nobler, not wiser, nor of better kin, than Colombcille. There hath not come of them another who was more retiring (?), or humbler, or lowlier. Surely it was great lowliness in Colombcille that he himself used to take off his monks' sandals and wash their feet for them. He it was that often carried his quota of corn on his back to the mill, and ground and brought it home to his house. He it was that never put flax nor wool against his skin. He it was that slept not until his side came against the bare mould: nought was under his head save a pillar-stone for a bolster. And he slept only so long as Diarmait his fosterling used to be chanting three chapters of the *Beatus*. He would rise up after that, and would cry and beat his hands together like a loving mother lamenting her only son. He would chant the thrice fifty (psalms) after that, till morning in the sand of the strand, *ut dixit* [*poeta*].—

The three fifties—sore the watching—in the night—great was the pain.

In the sea beside Scotland before the sun had risen,

Clear in the sand, it was great labour,

The trace of his ribs through his raiment was manifest when the wind blew.

Amonar afdche insin. isinlo *immurro iarum* noathaiged natra-
tha: nohidprad corp crist 7 aful. *nopritchad* soscéla. nobaitsed. no
coisecrad. *nocosmad*. noiccad clamu 7 dalla 7 bacachu 7 æs cecha
tedmma archena. noduisced marbu.

[p. 34^a]. Othanic tra *cusnadedenchu* do *colum cille* 7 oroben-
ad clocc iairmergi aidche domnaig chengcedais. luidsium ria cách
dócum naheclasi. 7 dorigne slechtain 7 ernaigthi ndíchra *iconaltoir*.
rólín intansin sollsi aingelta indeclais imme dacechleth. 7 rofháid
indsin insruith airmitnech aspírut dochumm nime. isuba 7 ifáilte
muntire nime cucoitchend.

Ata *immurro* achorp *italmain* hífus *conanoir* 7 oirmitin odia
7 dáinib. cofertaib 7 mírbulib *cechlathidib*. 7 cidmor aanoir col-
léicc. bidmo indail bratha. intan taitnigfes amal gréin nemthrua-
nide [. . . .] achuirp 7 aanma.

(Isann) tra bess inmorgloirsin 7 ininócbail *dosum*. inoentaid
nói ngrad nime natairmdechatar. inoentaid *apstal* 7 *discipul* isu
crist. inoentaid deachta 7 *doenachta* meic dé. isinoentaid isuaisli
cech oentaid inoentaid nanoemtrínóti uaisle oirmitnige uilecum-
achtaigi. athair 7 mac 7 *spirut* noem.

Ailimm trocaire ndé ulicumachtaig triaimpide noem *coluim*
cille. corísam uli inoentaid sin. *rosairillem* *rosaitrebam* in *sæcula*.
Amen.

That was his nightwork. In the daytime he attended to the canonical hours: he offered Christ's Body and his Blood: he preached the gospel: he baptized: he consecrated: he anointed; he healed lepers and the blind and lame and folk of every disease besides: he raised the dead to life.

Now when Colombcille drew nigh to his ending days, and when the bell for nocturn was struck on the night of Pentecost Sunday, he fared before the rest to the church, and knelt and made fervent prayer at the altar. At that moment an angelic radiance filled the church around him from every side, and then the venerable elder sent forth his spirit to heaven in delight and in joyance of heaven's household altogether.

His body is here on earth in honour and veneration from God and menfolk, with daily marvels and miracles; and, though great is his honour at present, greater will it be at the Assembly of Doom, when like an unsullied sun shall shine the . . . of his body and his soul.

There shall he have that great glory and elevation: in union with nine orders of heaven that have not transgressed; in union with apostles and disciples of Jesus Christ; in union with the Godhead and Manhood of God's Son; in union that is noblest of all unions, union with the Holy Trinity, noble, venerable, almighty, Father, Son and Holy Ghost.

I implore the mercy of Almighty God, through holy Colombcille's intercession, that we may all reach that union, that we may deserve it, that we may dwell therein, *in sæcula sæculorum*. Amen!

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- acht s. = Lat. *actus* 116 : ácht *i.* gním, Lebar Lecain Vocab. 280.
actail s. (vita) *actualis*, 118.
adaircín, adircín s. *inkhorn* 120, a dimin. of *adarc horn*, dat. pl. *adarcaib* 82.
aibell s.f. *spark*, dat. áibill 30, n.pl. óible 6 = áible 80.
aicera v. atcín.
airchisecht s. *indulgence, clemency*, 84, 7.
aire s. *care, heed* : dochuaid cid m'aire-si m'oenar lit. 'even heed of me alone has departed,' 78.
airet s. 84 = oiret *space of time* 110.
airge s. *a place for milking cows*, 8; *a dairy*, 60, 62. Hence airgech s.f. *dairywoman*, Broce. h. 11.
aissec s. *restitution*, 6; O'R.'s *aiseae*.
ámm s. *time*, 56.
anaichnid adj. *unknown*, 106.
anallana adv., v. inallana.
anbrachtach adj. *consumptive*, 68; gen. sg.f. *ánbrachtaige*, LB. 60b; from the negative prefix *an-* and the adj. *brachtach* 'fat.'
ances, s.? 74. Here and in LU. 53a (ní noicad a ances) and in Rawl. B. 512, p. 6 b. 1 (roic cech ngalar *ocus* cech n-ances) this word seems to mean *aching* or *ailment*. Cormac's *ainces* 'doubt' is prob. a different word.
ancride s.m. *wrong*, 34, 54.
andagud s. *sinning* 80; from *andach* 'sin,' dat. *anduch* ML. 134d, whence *andgaid* 'nequam' Z. 608.
andarleis *it seemed to him* 102; *andarlee it seemed to her*, 100, *andarlium it seemed to me*, 32; *darlium* 80 *meseems* : cf. *dalim*, *indalim* Z. 952.
angbuid adj. *hard, cruel* 42.
arad s. *ladder* 112.
arilliud s. *meritum*, acc. pl. *ariltne* 56; but in 18, *goods*.

* Words such as *athniugud*, *duidlid*, as to which I am not sure whether they are blunders of the scribe or the facsimilist, are here omitted.

armgaisced s.m. *armour*, both offensive and defensive, 70. dá aingel fón armgaisced LB. 60b. rohadnacht con-armgasciud LU. 118b.

áscimm 3d sg. 2dy. pret. act. no-ásced 58, 8.. Seems the verb cognate with *aissec* supra.

atágur (ms. hitagar!) *I dread*, 36.

atciu *video*, 72; atciera *videbis*, 12; (f)aicera-so *videres*, 72; itcess *visus est* 100.

att s. *a swelling* 68.

atfessar 42, 1st sg. s-fut. pass. of atfetar.

bachlach s. *baculatus*, hence *shepherd*, 82, 120; W. *baglog*, Br. *belec*.

baid adj. *fond* 122.

bann s. *law* 18.

bascaire s. *beating the hands together in lamentation* 122; basgaire gl. lamchomairt, O'Dav. 103; bron ocus basgaire LU. 33a.

béccimm *I bleat*, 3d sg. s-pret. absolute form béccis, 30.

becda adj. *lowly, meek* ? 122; compar. used for superl. *becdu* LU. 91b.

13.

beo 1st sg. conj. of *bíu*, 70, beo-mm 78.

biss s. *bit*, dat. pl. bissib 6.

bró s. (= Skr. *grāvan*), *quern*, gen. bróan 64; acc. broin, 104.

brodirne s. *a hair* 38, 114; O'Clery's *brothairne*.

brug s. (W. *bro*) *district*, dat. pl. brugaib 32. As the O.Ir. form was *mrug* (di Moisten míne mrugaib, Cqd. St. Paul) or *mruig* (immrug thuaithe, Lib. Armach. 10b 1), this word is prob. cognate with Lat. *margo*, Zend *merezu*, O. Norse *mörk*, Goth. *marka*.

can adj. *fair, clear* 40, 98.

cannadas s. 56; apparently another form of *cannabar* i. *cae*.

caplait s. *Maunday Thursday* 66. From Med. Lat. *capillatio* 'capillorum evulsio,' DuCange, W. *cablyd*, Corn. *hamtos*, Br. *hamblit*.

cechlathide adj. *daily*, 124.

céle dé s.m. *servus dei*, *Culdee*, 78.

cendlá s. *dia dardain cendla Maunday Thursday* 68. Written cenlá LB.

10a 29, dat. sg. cendló Corm. s.v. Caplat.

cimmid s. (O.Ir. cimbith, cimbid), *captive* 74.

clechtaimm *I am wont*, 3d. pl. 2dy. pres. act. no-chlechtatis 12.

cleithe s. *ridgepole*, 66.

clesrad s. *playing* 82.

clochán s. *causeway*, a road paven with stones (*clocha*) 24.

coad s.m. *a mess* 98; n.pl. *coaid* siirthroscho (gl. panibus qui efficiuntur de tertia parte). Cognate with *coth* 'food.'

coelach s. *wattling* 108, from coel *slender*.

coemnacair *potuit* 68, a reduplicated deponential pret. (= *coimnucuir* Z. 871), probably from *cumcu* 'possum' Ml. 18b. root NANK.

coer comraicc s. 96.

coimprimm *I conceive*, 3d sg. pret. act. coimprestar 68.

cointged s. *tanning* with bark 110, deriv. from *coirtech = *corticem*.

coitchend s. *kitchen* 78, seems a blunder for *cucenn* 'coquina' gen. sg. cuieni 54.

colléicc, colcíc adv. 124, 12, 72, 11, *just now, for the present*, O. Ir. *col-léicc*, Z. 610.

comaicse s. *neighbours* 56.

- comairbert bith s.f. *food* 58.
 comairmimm *I reckon, I count* : ro comairemsa, 78, seems a corruption of *ro-m-comairemad-sa*.
 comaithech s.m. *neighbour*, acc. pl. comaithgiu 70.
 combessaib 58, a corruption of *comáessaib* 'coetaneis': cf. *sech mo chomáessa* Z. 338.
 commáinus s. *wedlock* 52, gen. sg. *commamsa*, O'Dav. 70, s. v. *comaim*.
 cosmad *ungebat* 44. The gen. sg. (*cosmata*) of a cognate substantive occurs in Corm. s. v. *Caplait*.
 cretar s. *relic* (W. *crair*), dat. pl. cretraib 8.
 cumma s. *the same, an equal quantity* : ni beomm i cummaid, &c., 78, means either "I should not be (treated) alike as to the cow with the Culdees," etc., or "I should not be offered the cow in common with the other leper."
 cuccán s. *penus* 58.
 cuirimm dar-cend *I overturn*, 3d pl. b-fut. act. cuirfit dar-cend 70.
 cumtaigimm *condo*, in its two senses of *I build* and *I lay up*, 3d sg. pret. act. ro-s-cúmtaig 34; 3d sg. pret. pass. ro-cumdaiged 28; 3d pl. pret. pass. ro-cumtaigtea, 36.
 dástar *insanitur* 8, presumably from *dásaimm. The cognate substantive is dásacht, adj. subst. dásachtach 76.
 debroth s. 26, an oath of Patrick's, prob. a corruption of *debrad*, *derbad*.
 deinmmnetach adj. *hasty, impatient* 72 : cf. *co dían deinm[ne]tach* LU. 24a, *deinmmnitach*, H. 2. 16, col. 373.
 déniú-rad 28; deniú ráid 66; 'dicto (*raid*) citius' (*déniú*, compar. of *dían*).
 demince s. 52. *approbation, confirmation*, leg. deminche, demniche? from *demnech*.
 deolaidecht s. *favor?* 42, 90, cf. *deolid gratia* Z. *deolaidh* .i. *grása* O'Cl.
 dessel adv. *dextrorsum, righthandwise* 20, 34.
 dét s. *tooth, ivory*, claideb dét an *ivory-hilted sword* 64.
 dimdach, dimmdach adj. *unthankful* 8, 78.
 díulái adv. *at the end of the day*, from *tiug láí*.
 dobegaimm *I demand*, 1 sg. redupl. s.-fut. dobibussa 52, from an Indo-European root BHAGH, whence the Skr. desiderative root *bhiksh* and perhaps the obscure Eng. *beg* and Gr. $\pi\text{-}\tau\text{-}\omega\chi\acute{o}\varsigma$.
 doethin s. *sufficiency* 122 = doethain LU. 25b.
 dofuissmimm *I pour forth*, 3d sg. pres. indic. act. dofuissim, 4.
 doraith *on behalf of* 102.
 drol s. *pothook*, acc. pl. drolu 82.
 drolmach s. *tub* 66, 74 : sometimes spelt drolbach.
 druimm dar druim adv. 74, lit. *back over back*.
 duaid 3d sg. pret. act. *ate* 120, sometimes dóid. The 3d pl. is duatar.
 dub s. *ink* 120.
 duchus (in *fir-uchus*) s. 96, for duthchas, *heritage*, a deriv. from duthaig, duthoig (*dian-duthoig* Liphe ligda, Goidel. 176) and cognate apparently with the redupl. pret. do-ru-thethaig 'possedit?' Tur. 17, duchustalam (*duthchus-talam*) s. *native land*, acc. sg. duchustalmain 96.
 dúird s. *fists*, for duirnd 62.
 duthracur *I desire* 76.
 eccrimm *I arrange*, ecarthar 1 Senchas Mór 152; 3d sg. pret. pass. ro-heccrad 96.

- écaimais *absence*: ina hecmais 62 = 'n-a hecmais 94.
 ed s. *a space*, 106, inn-ed corancumar 80; ed radairec s. *space of sight*,
as far as eye can reach 36.
 eittech adj. *winged* 20.
 elsciothach adj. *greedy* 60.
 enech s. f. *face, honour* 62.
 erlattad adv. *readily* 118; for *erlamtad, erlam *paratus* Z. 5; erlom 118;
 erlum 26; erlaime 17.
 escaine s. *banning* 36, 104, O'Reilly's easgaine.
 essair 3d sg. s-fut. passive of *ithim* 'I eat' 120.
 éssi s. used in nominal prepositions; dar-essi 60; taran-essi 92; dian-
 essi *behind them* 16; dia-éssi *for it* 18; cf. tara-éssi, tar-an-essi Z. 658. The
 shorter form és occurs in dia-éis 118.
 essith s. *issue* 28, borrowed from *exitus*.
 eterius s. *hostageship* 26; from aitare (Corm.) or eitere *hostage*.
 fáitbimm *I laugh*, 3d sg. pret. rofáitbestar 62; rofáitfestar 110 =
 foraitbi, Tur. 62.
 fer cummtha s. *comrade* 78.
 fér díguind s. *grassplot*? 34.
 feraimm *I pour*, 3d sg. pret. act. noco-r-fer banna *not a drop poured*
 82.
 ferg-luinde s.f. *angry bitterness* 78.
 findchaelach s. *white or peeled rods or willow-wands*, 76.
 fine s. *family* 41, 98.
 fingal s. *parricidium* 112; fingalach *parricidalis* ib. from *fin* cogn. with
 A.S. *wine* 'amicus' and *gal*, cogn. with Lith. *gelu*.
 fochainne s. 106, seems to mean *tribulation*. It occurs in the plural
 L.B. 143a, line 20; cersat mora na fochainne-sin 'though great were those
 tribulations.'
 fodechta adv. *now*, 26.
 foitnech adj. *patient*, 84; from the n-stem foditiu.
 folangimm, *I support*, foloing *sustinet* Z. 431; 3d pl. redupl. pret. act.
 fo-rai-langatar 82.
 forbachaimm *I finish, end*, 3d pl. s-pret. act. forbachsat 58; cf. forba mo
 bethad Gild. 91.
 forbenimm *perficio*, 3d sg. s-fut. act. forbia 18.
 forémdimm (for-é-madimm) *I am unable*, 3d sg. pres. indic. act. forem-
 did 78. 3d sg. pret. act. forfemid, 18.
 formna s. *shoulder*, 26.
 fortharsnu adv. *athwart*, 68; fortarsnu LU. 76b, forstarsnu 70b.
 forusta s. *a sage*, from *forus* 'knowledge.'
 foss s. *servant* 122.
 frisgaur *I answer*, 3d pl. redupl. fut. act. friscerut (= fris-d-gérat) 18.
 frithbruithimm *I deny, refuse*, 3d sg. 2dy pres. act. nofrithbruithiud (leg-
 bruithed) 58, 7.
 frithorissair *he withstood* 14.
 fuasnad s.f. *disturbance, anger*, dat. fuasnaid 78.
 furail s. *prevalence*, 32, i. imurcra, O'Dav. 94.
 gabail láma *to cast forth, to drive back*, do gabail a láma *to cast him*
forth, to drive him back, 38, 116; see lám.
 gabimm gréim *prosum*, ro-s-gab greim *profuit* 62; gebid (leg. gébid)
 gréim *proderit* 94.

garmain s. *a weaver's beam* 82.

geis s. *ban, interdict, tabu*, 20, acc. geis 62.

glámud s. 78, *scolding*, from glám, Corm. Trans. 87.

iarmerge, iairmerge s. *nocturns* 106, 124, also called *medónaidche*, one of the eight canonical hours. The others were *prím* (prime), *teirt* (terce), *medón-lái* or *etsruth* (sext), *nóin* (none), *fescor* (vespers), *coimpléit* (compline) and *tingnair* (matins).

iallachrann s. *sandal* 122 i. broga, O'Cl.

ibimm = *bibo*, 3d pl. redupl. pret. eatar 8. 3d sg. conj. ebi 8, 1st pl. conj. ebem 8, 3d sg. pret. att-ib 24.

imbrimm = *infero*, 3d pl. pret. ro-imbretar *intulerunt* 58, 2.

imluad s. *motion, disturbance*, 94, root (p)lu.

immaltoir 30; imaltoir clochi 16; some kind of portable altar.

immarbe s. *falsehood* 11, 40; imarbe i. breg., H. 3. 18, p. 525; seems cognate with *immarbus* 'sin.'

immarchor s. *erring, straying*, 70. iomarchur i. nearughadh, O'Cl.

innáre s. *great shamefastness, bashfulness* 102, from *im* intensive and *náre* 'shame.'

imtha sin adv. *likewise* 100; imtha i. amlhlaidh, nimtha i. ní hinand lim. O'Don. Supp.

inallana adv. *aforetime* 94 = anallana 28, 114.

inderb adj. *uncertain*, pl. indreba 36.

indlubra s. *weakness* 58.

isa *whose*, lit. *it is his (hers)* 26, 98.

i-siut pron. demonstr. fem. *that*, 28.

istud s. 42 (= etsud Rawl. B. 512, p. 29a, 2) seems a loan from Lat. *studens* or *studiosus*. For the prosthetic vowel cf. *e-scop fína*.

lám s. f. (= *palma*) *hand*, in the phrases il-láim *in manu* 74, i. e. in potestate, techt do láim, dochuaid do láim 80, where it means the sacrifice of the mass (cor lamha aire i. dul do sacarbhaic H. 3. 18, p. 521).

lám s. gen. láma, (an u-stem ?) occurs in the phrase, gabail láma *to drive back*, and seems cognate with Ir. lámach 'missile (?) weapons,' Gr. πελεμίζω, πόλεμος, πάλλω, Lat. *pello*.

lebrar s. f. *books*, dat. lebrair 106; cf. O.W. plurals like *poulloraur* pugillares.'

ler s. *sea*, gen. lir 34, dat. liur 122, acc. ler 118.

lespaire s. *lamp* 40.

lessugud s. *bettering* 74, lesugud 60. Examples of the cognate verb are no-lesaiged 58, lesaiges 60.

leth a-tóibe 1, 50; lit. *half of its side*, seems to mean 'parallel passage.'

lia s. *flood* 106 i. fleachadh i. tuile, O'Cl. Welsh *lli*.

líne s. = *línea* 92; but whether it here means *fishingline*, or a *line made with pen*, i. e. *writing*, I cannot say. tre line i. tre sgelaib H. 3. 18, p. 522. adfiadat lini, Fiace 12.

lisdatud s. *mischief?* 78, liss i. ole, O'Cl.

losse s. *flame*, but in 84 *blush*: loisi i. lasair, O'Cl.

lúd, better lúth, s. *motion* 68; root (p)lu.

macha s. *a plain?* 40.

mafitir (math-fitir) *is well known* 10.

maidimm *I break*, 3d pl. pres. moidit 80, 3d sg. redupl. pret. cor-rí-maid 6 = cor-re-muid 36, 108.

- maídmíge s.f. *boastfulness* 52.
maístred s. *churning* 60; gen. maísterda 62.
malartaimm *destruo, disperdo*, malartar *destruatur* 22; ní malartae-siu (gl. ne disperdas) Ml. 74d.
manchune s. *monastic rule* 118.
mandar s. *demolition, destruction* 8; .i. sgaoileadh, O'Cl.
martir s. *martyrium, relic* 116; martra .i. taisi, H. 3. 18, p. 525.
meircend adj. 18. meaning doubtful.
milten s. *honeycomb*, dat. pl. miltenaib 8.
míltuidecht s. f. *warfare* 44.
mind s. I. *diadem* 100 = O. W. minn *sertum*, II. *skrine* 106, acc. pl. minda 112.
mochén s. *welcome* 62, *my welcome* (mo-fochen?)
munigin s. *confidence, trust* 72, 10.
munterus s. *familiaritas* 92.
nemidach s. *a dweller in heaven* 38, opposed to ifornach (leg. ifernach?) 18.
ócbad s. *youths, warriors* 118, from óc = O. W. iouene and -vad = O. W.-gued.
oclaigimm *I become terrible*, 3d sg. pres. indic. pass. oclaichtber 28. from adj. ocal = ogal 'fearful' O'Don. Supp.
oíret *a space* 102. see aíret.
osaic s. *washing?* 68, rogab iarsin for ósaic 7 indlat dia apstalu (gl. cepit lauare pedes discipulorum) LB. 51a, line 22.
pax s. 120, instrumentum quod inter Missarum solemnía populo osculandum praebetur, DuCange.
petta s. *pet*, 82.
pólaire, pólire s. *booksatchel* 114, 24, a folaire .i. ainm do teig liubair, H. 3. 18, p. 522.
recholl s. *winding-sheet*, (O'Clery's racholl .i. brat mairbh), dat. rechull 120.
récles s. 34, here it obviously means *a close*; but it generally means (as in 114) *a recluse's cell*: reclusum idem quod reclusorium, DuCange.
réim s. *a course*: aídble réimend, lit. *vastness of courses* 102.
róim adj. *early* 40 .i. moch no luath, H. 3. 18, p. 525.
ruse s., *hamper?* 62: possibly O'R.'s ruisc 'a vessel made of the bark of trees.' Br. rusken, Fr. ruche.
saiged s. 40, seems to mean 'power:' and to be cognate with Skr. *śahas*, Goth. *sigis*, Nhg. *sig*.
sairse s. *freedom* 62.
sámaigimm *I please*, 3d sg. pret. act. r-sámaig, 98.
sásad s. *a satisfying* 59.
seothsemrach adj. *full of clover-blossom* 114.
síltaid s. m. *sower* 68.
slipre s. *rods* for making wickerwork buildings 78: slipre ocus echlusca LB. 214a.
sobarthan s. f. *prosperity, good luck, blessing*: acc. sobarthain 32, 66.
soimm adj. *wealthy* 34.
solámachtaige adj. (part.?) *easily handled, palpable* 26.
sord adj. *clear, pure*, 114.
suail, better suail (i. beag, O'Cl.) *little*, 96.

sunna adv. *here* 44.

tailcend s. m. *asciput*, *adzehead*, a nickname for Patrick.

tarcus a 3d sg. pret. pass. meaning *was offered*: *tarcuid* (*targuid*, 2 *Senchas Mór*, 146) is the corresponding active form.

tarmnaigimm *prosum*, *tarmnaig prodest* 50, *tarmnaigfid proderit* 54.

tarr, tairr? s. *belly*, *tail*: fo-a-thairr 78, should, I suspect, be *for-a-thairr on his rear*, i. e. *after him*: cf. LU. 63b—64a: IS *nephnár an-dogniat Ulaíd masaté file sund tall ol Cú cein file in slog for-a-tairr* “shameless is what the Ulstermen are doing if it be they who are there,” saith Cúchulainn, “while the host is behind them.”

tarraigim *I overtake, seize*, 3d sg. pret. act. *tarraig* (misprinted *tarraid*) 12, *tarraighther* ‘is caught, overtaken, arrested,’ O’Don. Supp. 2 pl. imperative *tarrgid*, Vis. Ad.

tarrasair, *staid* 82, *tarrasar* 122. *ni tharasar* 16, *tarrusar* 18, *tarrustar* 14.

teoir s. *theoria*, (*vita*) *theoretica*, 118.

terpúd s. *severance*, 8 = *tearbhadh* i. *dealugbadh*, O’Cl.

tiduapairt s. *onfall*, *attack*, 22 = *tidnabairt* (gl. *impetus*) LB. 54b. line 36.

tindrium s. *exsecutio* 116, *trisin-tindrim* (gl. *per executionem*) Ml. *tiunriomh* i. *criochnughadh*, O’Cl.

tindsera s. *dover* 52.

toadlimm *I visit*, 3d sg. b-fut. act. *toadlibi* 120: cf. *do-sn-aidlibea visitabit eos* Z. 459.

tochoscem s. *following* 50. in *carraic dia tochoscem the (spiritual) rock to follow them*, LB. 56b (1 *Corinthians* x. 4).

tocht s. *piece* i. *spolla*, O’Cl. dat. pl. *tochtaib* 60.

toes s. *dough* 24, W. *toes*, ex **stoit-ta*: cf. *στρίς* gen. *σταιρός*.

togaillse adj. *pitiful*, *compassionate*? 74; cf. *ro-togáilsigestar cohadbul he greatly pitied (?) her*, Egerton 93, 1b 1.

togairt s. f. *dairy*? gen. *togorta* 62: *cétua-thogairt dia foided the first dairy (buttermaking?) to which she was sent*, Broccan’s hymn, 25.

tóla s. *flood*, 6.

tonach s. borrowed from *tunica*, 28.

tonngar s. *wave-voice* 84, *tongdar* in *mormara* LB., p. 100. W. *tonnawr*. Hence *tongdarach* LU. 11b.

torathor s. *monster* 74 = *torothor* LU. 2a, 2b: cogn. with *τέρας*, *τέρας*. *tromdatus* s. *oppressiveness* 78.

tuailche s. (= *tuaithe* i. *glicus* H. 3. 18, p. 528), acc. *tuailchi*, better *tuaichle*, from *tuachil* (gl. *astutus*) Z. 768.

tuirthecta s. *story*? 116.

tuirthiud s. *cause*, *occasion* 10 = *tuirthed* i. *adbar*, H. 3. 18, col. 521.

tusnim *parturio*, 3d sg. 2dy redupl. fut. pass. *notusémtha* 56. The cogn. noun is *tusmiud*, *tusmed parturitio* 56.

nathad s. *moon*, *lunar month* 66, *hi coicid huathid* (gl. *in quinta luna*) Z. 310. Root *pû*? cf. Skr. *pavamāna*.

nide s. *wayfaring*, *journey* 122.

utlach s. *lapful* 6, *lán a utlaig the full of his lap*, Egerton 93, 1b. 1.

CORRECTIONS AND ADDITIONS.

p. 5, line 1, *for* 'brought into' *read* 'biding in': l. 18, *for* 'they tell' *read* 'there is told'; l. 37, *for* 'If the' *read* 'If his.'

p. 7, l. 3, *for* 'the baptism could be performed' *read* 'he could perform the baptism.' l. 10, *for* 'a' *read* 'the.'

l. 14, *read* 'and overmany to recount and declare are the miracles and marvels that the Lord wrought for him in his childhood,' &c.

p. 9, l. 32, *for* 'he healed it' *read* 'it healed.'

p. 12, l. 28, *for* 'nitharraid' *read* 'nitharraig.'

p. 13, l. 36, *for* 'but Patrick tarried' *read* 'and overtook him.'

l. 39, *after* 'for' *insert* 'the time of.'

p. 14, l. 7, *for* 'thedesclrt' *read* 'therdescirt.'

p. 17, l. 22, *after* 'behind' *insert* 'them.' l. 23, *omit* the words in brackets.

p. 19, l. 6, *after* 'answer' *insert* 'him.' ll. 8, 9, *for* 'and his own,' &c. *read* 'and out of his own principdom he shall perfect [his followers] for ever.'

l. 27, *read* 'He shall have therefor the holy, all pure . . . habitation.'

l. 29, *for* 'for ever' *read* '—a lasting law—.'

p. 21, last line, *for* 'durst' *read* 'would dare.'

p. 23, l. 19, *after* 'be' *insert* 'now.'

p. 25, l. 39, *for* 'wizards' *read* 'wizard.'

p. 29, l. 2, *for* 'Congall' *read* 'Comgall.'

p. 31, l. 6, *for* 'altar-stone' *read* 'altar.' l. 20, *for* 'preached' *read* 'preacheth.'

l. 27, *for* 'was his wife. They rejected' *read* 'he had to wife. He rejecteth.'

p. 33, l. 22, *for* 'was' *read* 'is.' l. 25, *for* 'bade farewell to' *read* 'blessed.'

p. 35, l. 17, *for* 'been done' *read* 'happened therein.'

p. 37, l. 5, *read* 'Overmany to recount and declare are,' &c.

l. 10, *read* 'and they were laid up here by Patrick in Paul and Peter's shrine.'

p. 39, l. 10, *dele* . . . l. 13, *for* 'prayed' *read* 'besought Him.'

l. 16, *for* 'rang' *read* 'struck.'

l. 18, *read* 'and he orders seven of his household.'

l. 19, *for* 'in his lifetime' *read* '(who are still) alive.'

l. 23, *for* 'after this' *read* 'thereafter.'

l. 26, *for* 'manse' *read* 'holy dwelling.'

l. 28, *for* 'seize his hand' *read* 'cast him forth.'

p. 43, l. 12, *for* 'shall be' *read* 'I will make.' l. 24, *for* 'a . . . of wisdom' *read* 'studious of wisdom.'

p. 44, last line, *for* Atconnaicset *read* Atconaicset.

p. 45, l. 2, *for* 'cold' *read* 'bare.' l. 20, *for* 'household' *read* 'thorpe.'

l. 33, *for* 'in earthly things' *read* 'on earth.'

p. 55, l. 19, *for* 'hath distinguished' *read* 'distinguisheth.' l. 27, *for* 'cruelty which thou shewest' *read* 'wrong which thou doest.' l. 28, *for* 'these' *read* 'those.'

- p. 56, l. 25, for *itconncatar* read *itconcatar*.
- p. 57, l. 7, for 'The child that shall,' &c., read 'that the child that would be brought forth on the morrow at sunrise would overtop,' &c.
- l. 11, for 'Said the poet. 'The,' &c., read 'The prophet said that the child that would be brought forth on the morrow,' &c.
- l. 13, for 'shall' read 'should.' l. 17, before 'Brigit' insert 'Saint.'
- l. 21, for 'in the eighth moon' read 'on the eighth of the lunar month.' l. 34, before 'the' insert 'the grace of.'
- p. 59, l. 8, for 'her compeers' read 'those of her age.'
- l. 9, for '(the food) away' read 'back.'
- ll. 12, 13, for 'enjoined' read 'entrusted.'
- l. 24, for 'bade' read 'makes.'
- l. 37, for 'flock' read 'herd.'
- p. 61, l. 37, after 'feed' insert 'full:' dele the foot-note.
- p. 62, l. 11, for 'rúsc' read 'rúsc.'
- p. 63, ll. 4, 6, 15, 16, 19, for 'firkin' read 'hamper.' l. 13, for 'mock-ed' read 'laughed.'
- p. 65, l. 27, for 'nobleman' read 'man of good kin:' last line, *fo*, 'snatch it' read 'snatch thee.'
- p. 67, l. 20, add 'Still remaineth the altar's leg that lay in Brigit's hand though the three other legs were burnt.' The miracle here referred to is told more fully in a note to the Féilire, Feb. 2. "And while he [Bishop Moel] was reading orders upon her, Brigit was bidding thus—the leg of the altar in her hand; and seven churches were burnt, and that leg was in them, and it was not burnt, *sed servata est per gratiam Brigittae*."
- p. 68, l. 4, for 'abrachtach' read 'a[n]brachtach' and for 'brigi,' read 'brigit.'
- l. 5, for 'anosaié' read 'anosaic.'
- p. 69, l. 2, after 'when' insert 'on Maunday Thursday.'
- l. 4, for 'maimed' read 'consumptive.'
- ll. 19, 20, for 'the child had been conceived' read 'had she conceived the child.'
- p. 70, l. 29, for 'immachor' read 'imma[r]chor.
- p. 71, l. 2, for 'am' read 'was.' l. 24, for 'shall' read 'should' and for 'one serve' read 'work in.' l. 34, for 'weapons' read 'armour.' l. 35, for read 'that he might move to and fro thereunder.' l. 37, for read 'was the King astray and he attained not even a thousand paces, so the armour was given,' &c.
- p. 73, l. 15, for 'impatient' read 'hasty.'
- p. 75, l. 2, for read 'compassionate.'
- l. 31, for 'anguish' read 'ailment.'
- p. 77, l. 5, for 'destroying' read 'harrying.'
- p. 79, l. 32, after 'Cennselach' insert 'that is, the queen of Leinster.'
- l. 43, after 'built' insert 'saint.' l. 13, for 'displeased' read 'unthankful.'
- l. 17, for 'am not to be slighted' read 'should not be (treated) like them.'
- l. 29, read 'But the haughty leper fell in the stream, and his cow after him, and was drowned.'
- p. 80, l. 20, for *achínd* read *achínd*.

p. 81, l. 7, *for* 'Let them' *read* 'They shall.' l. 25, *for* 'confess to' *read* 'receive the sacrament from.'

l. 30, *for* '(credence table?)' *read* 'portable altar.'

l. 34, *for* 'confession' *read* 'to the sacrament.'

p. 83, lines 1 and 3, *for* 'bondsmen' *read* 'shepherd.' l. 21, *after* 'was' *insert* 'biding.'

p. 91, l. 5, *omit* 'God.'

p. 93, l. 15, *before* 'Antony' *insert* 'of.'

p. 95, l. 22, *for* 'hitherto' *read* 'aforetime.' l. 35, *for* 'availeth' *read* 'shall avail.'

p. 97, l. 21, *for* 'inlaid' *read* 'set forth.' l. 35, *for* 'native country' *read* 'heritage.'

p. 99, l. 11, *for* 'dish' *read* 'mess.'

p. 103, l. 29, *for* 'began to rehearse' *read* 'takes to rehearsing.'

p. 107, l. 28, *for* 'some distance. He went' *read* 'as far as.'

l. 291, *for* 'pestilence!' *read* 'tribulation!'

p. 113, l. 2, *for* 'This' *read* 'That.' l. 16, *for* 'Osséne' *read* 'Ossíne.' l. 37, *for* 'offertory' *read* 'offering.'

p. 115, l. 14, *for* 'yonder' *read* 'some time ago.' l. 36, *for* 'shred' *read* 'hair.'

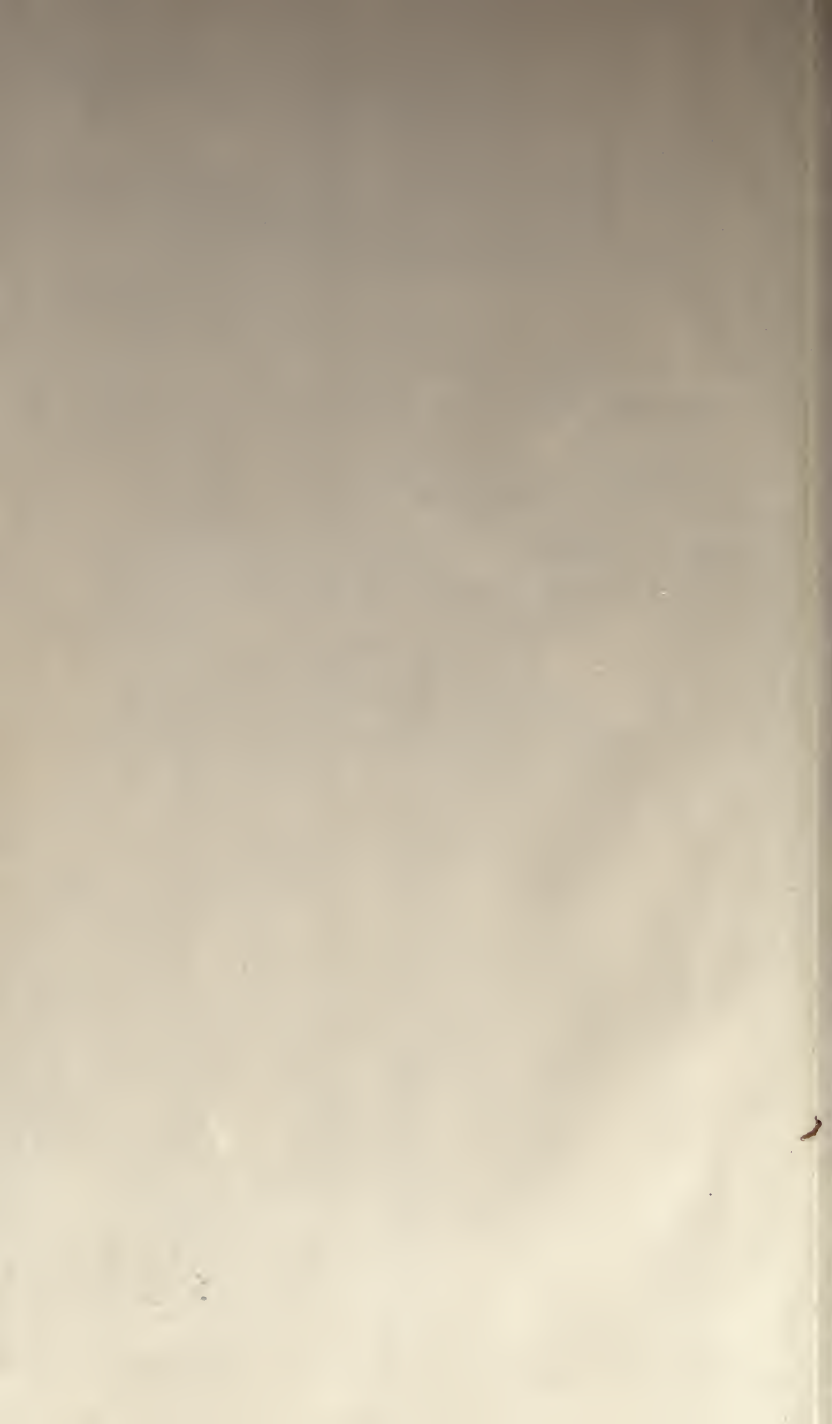
p. 116, l. 3, *for* 'cro' *read* 'cor.'

p. 117, l. 25, *for* 'neglect' *read* 'work.'

p. 119, l. 11, *for* 'meditation' *read* 'contemplation.'

p. 122, l. 1, *for* itconneatar *read* itconecatar.

p. 123, l. 23, *for* 'niore retiring' *read* 'meeker.'



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on the lives of saints Patri

