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RERUM BRITANNICARUM MEDIÆVIA  
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND

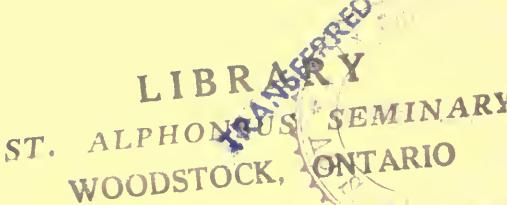
DURING

THE MIDDLE AGES.

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## THE CHRONICLES AND MEMORIALS

OF

# GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.

PUBLISHED BY THE CHRONICLE OF THE MAJESTIC CHURCH OF ENGLAND  
THE CHRONICLES OF THE MASTERS OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.



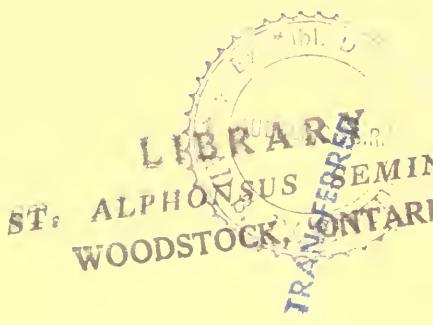
The works to be published in octavo, separately, as they were finished ; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

*Rolls House,*  
*December 1857.*

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THE

## TRIPARTITE LIFE OF PATRICK.





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THE  
TRIPARTITE LIFE OF PATRICK,

WITH

OTHER DOCUMENTS RELATING TO THAT SAINT,

EDITED WITH TRANSLATIONS AND INDEXES

BY

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1887

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eius, Patricius et qui cum eo erant declinauerunt iter ad quendam mirabilem hominem summum aepiscopum, <sup>Book of Armagh, fo. 2, a. 2.</sup> Amatorege<sup>1</sup> nomine in propinquio loco habitantem; ibique sanctus Patricius, sciens quae cunctura essent [s]ibi, episcopalem gradum ab Amatorege<sup>1</sup> sancto episcopo accepit.<sup>2</sup> Etiam Auxilius Iserninusque et caeteri inferioris gradus eodem die quo sanctus Patricius ordinati sunt. Tum acceptis benedictionibus, perfectisque<sup>3</sup> omnibus secundum morem, cantato etiam 10 Patricio quasi specialiter et conuenienter hoc psalmista natus: 'Tu es sacerdos in aeternum secundum ordinem Melchisedec.'<sup>4</sup> nenerabilis uiator paratau nauim in nomine sanctae Trinitatis ascendit et peruenit Britannias; et omissis omnibus ambulandi anfractibus 15 praeter commone uiae officium (nemo enim dissidit<sup>5</sup> quaerit Dominum) cum omni uelocitate illatique prospere mare nostrum contendit.<sup>6</sup>

**De rege gentili habeo in Temoria quando uenierat sanctus Patricius baptizatum portans.**

20 In illis hantem diebus quibus haec gesta sunt, in praedictis regionibus fuit rex quidam magnus, ferox gentilisque imperator barbarorum regnans in Temoria, quae erat caput Scotorum, *Loigaire*<sup>7</sup> nomine, filius *Neill*, origo stirpis regiae huius pene insolae. Hie 25 hantem seinos et magos<sup>8</sup> et aurispices et incantatores et omnis malae artis inuentores habuerat, qui poterant [2 b. 1] omnia seire et prouidere, ex more gentilitatis et idolatriae, antequam essent. E quibus hii duo praeceteris praeferebantur quorum nomina haec sunt: 30 *Lothroch*, qui et *Lochru*, et *Lacetnael*, qui et *Ronal*. Et hii duo ex sua arte magica crebrius profetabant

<sup>1</sup> matho rege, A.

<sup>2</sup> It seems, then, that he was consecrated by a single bishop only, Todd, *St. Patrick*, 318.

<sup>3</sup> perfectis, A.; perfectisque, B.

<sup>4</sup> Psal. cix. 4.

<sup>5</sup> i.e. desidiā; desideria, B.

<sup>6</sup> peruenit, B.

<sup>7</sup> In marg. z.

<sup>8</sup> druide, see Reeves, *Columba*, p. 73, note i.

Book of Armagh, of. 2, b. 1. morem quendam exterum futurum in modum regni

cum ignota quadam doctrina molesta longinquo  
trans maria adiectum,  
a paucis dictatum,  
a multis susceptum, 5  
ab omnibusque honoratum,  
regna subuersurum,  
resistentes turbas seducturum,  
omnes eorum deos distracturum,  
et 10  
iectis omnibus illorum artis operibus  
in saecula regnaturum.

Portantem quoque suadentemque hunc morem signauerunt et profetauerunt hiis uerbis quasi in modum [uersiculi]<sup>2</sup> crebro ab hiisdem dietis, maxime in antecedentibus aduentum Patriciique duobus aut tribus annis.

Haec hautem sunt uersiculi uerba, pro linguae idiomo<sup>3</sup> non tam manifesta:

‘Adueniet ascieiput<sup>4</sup> cum suo ligno euruicipite<sup>5</sup> et<sup>6</sup>  
sua domu<sup>7</sup> capite perforato.<sup>8</sup> Incantabit nefas a sua 20  
mensa ex anteriore parte domus suae: respondebit ei  
sua familia tota fiat, fiat.’

Quod nostris uerbis potest manifestius exprimi:

[*Ticfa tálchenn turmuir merceann,  
abruall tollchenn, achrann crombchenn,* 25  
*amuás inairthiur athige:  
frisgerat amuinter uile*

Amen, amen!<sup>9</sup>]

“Quando ergo haec omnia fient, regnum nostrum, quod est gentile, non stabit.”

<sup>1</sup> This and the three preceding lines are so arranged in the MS. The words “trans . . . susceptum” and ‘iectis . . . regnaturum’ also appear to be metrical, and I have printed them accordingly.

<sup>2</sup> Sie, B., and Secunda Vita, c. 27.

<sup>3</sup> propter linguae idioma, B.

<sup>4</sup> ‘adze-head’ (aseia caput)=*tálchenn*, Reeves, *Columba*, p. 351, note.

<sup>5</sup> euru capite, A.; curvo capite, B.

<sup>6</sup> ex, A.

<sup>7</sup> i.e., casula ‘chasuble,’ which the writer may have supposed (with Isidore of Seville) to be a diminutive of *casa* = *domus*.

<sup>8</sup> perforata, B.

<sup>9</sup> See translation of these lines (which the scribe has omitted), supra, p. 35.

Quod sic postea<sup>1</sup> euenerat. Euersis enim in ad- Book of  
uentu Patricii idolorum culturis, fides Christi catholica Armagh,  
nostra repleuit omnia. fo. 2, b. 1.

De his ista sufficient. [2, b. 2.] Redeamus ad propos-  
5 situm.

**De primo eius itinere in hac insola ut scipsum  
redemeret o*Milucc* priusquam alios a  
Demonte traheret.**

Consummato igitur nauigio sancto perfectoque,  
10 onerata<sup>2</sup> nauis sancti cum transmarinis mirabilibus  
spiritualibusque tessauris quasi in oportum portum  
in regiones Cooleannorum in portum apud nos claram  
qui vocatur hostium *Dee*<sup>3</sup> dilata est. Ubi nissum est  
ei nihil perfectius esse quam ut semetipsum primitus  
15 redemeret, et inde appetens sinistrales fines ad illum  
hominem gentilem *Milcoin*, apud quem quondam in  
captitiate fuerat portansque geminum seruitutis pre-  
mium, terrenum utique et caelestis, ut de captitiate  
liberaret illum cui ante captiuos seruierat, ad anteri-  
20 orem<sup>4</sup> insolam, quae eius nomine usque hodie nomi-  
natur,<sup>5</sup> primum nauis convertit.

Tum deinde *Brega* Conalneosque fines neenon et  
fines Ulathorum in levo dimittens ad extremum fretum  
quod est *Brene* se immisit. Et discenderunt in terram  
25 ad hostium *Slaín* ille et qui eum eo erant in naui, et  
absconderunt nauiculam, et uenierunt aliquantulum in  
regionem ut requiescerent ibi. Et inuenit eos porcinarius  
cuiusdam uiri natura boni, licet gentilis, cui nomen  
erat *Dichu*, habitans ibi ubi nunc est Orreum Patricii<sup>6</sup>  
30 nomine cognominatum. Porcinarius hautem putans eos  
fures ac latrones, exiuit et indicauit domino suo *da*

<sup>1</sup> Sie, B.; potesta, A.

<sup>2</sup> honorata, A.; honerata, B.

<sup>3</sup> Inbher Dea, near Wicklow.

<sup>4</sup> i.e. orientalem, Reeves, *Columba*, p. 82, note h.

<sup>5</sup> Inis-Pátraic.

<sup>6</sup> Saball Pátraic, now Saul.

Book of Armagh, fo. 3, a. 1. *Dichoin*,<sup>1</sup> [3 a. 1] et induxit illum super eos ignorantibus illis. Qui corde propossuerat occidere eos; sed uidens faciem sancti Patricii, conuertit Dominus ad bonum cogitationes eius. Et praedicauit Patricius fidem illi, et ibi erelidit Patricio, et requieuit ibi sanctus apud illum non multis diebus. Sed nolens cito ire ut uissetaret praedictum hominem *Milcoin* et portaret ei pretium suum et uel<sup>2</sup> sic conuerteret ad Christi fidem, relieta ibi nauis<sup>3</sup> apud *Dichoin*, coepit per terras diregere viam in regiones Cruidnenorum<sup>4</sup> donec peruenit ad montem *Miss*.<sup>5</sup> De quo monte multo ante, tempore quo ibi captiuus<sup>6</sup> seruierat, pres[so] uestigio in petra alterius montis, expedito gradu uidit angulum Victorieum in conspectu eius ascendisse in caelum.

### De morte *Milcon*<sup>7</sup> et uerbo Patricii de semine eius.

Audiens hautem *Miliucc* serum summ iturum ad uiuendum eum, ut morem quiem nolebat<sup>8</sup> in fine uitae faceret quasi per vim, ne seruo subiectus fieret et ille sibi dominaret, instinetu Diaboli sponte se igni tradidit et in domu in qua prius habitauerat rex, congregato ad se omni instrumento substantiae suae, ineensus est. Stans hautem sanctus Patricius in praedicto loco a latere dextero montis *Miss*, ubi primum illam regionem in qua seruinit cum tali gratia adueniens uidit, ubi nunc usque<sup>9</sup> crux habetur in signum,<sup>10</sup> ad uiuissimum primum illius regionis ilico sub oculis rogum [3 a. 2] regis ineenum intuitus. Stupefactus igitur ad hoc opus duabus aut tribus fere horis nullum uerbum proferens, suspirans et gemens lacrimansque atque hacce

<sup>1</sup> 'to *Dichuin*'

<sup>2</sup> 'and even thus'; B. omits *uel*.

<sup>3</sup> Sie, A.; navi, B., but the nominative absolute is common in Irish latinity.

<sup>4</sup> Read *Cruidneorum*, *Cruithneorum*, or *rum*? (*Crunneorum*, B.).

<sup>5</sup> *Sliab Miss*, now *Slemish*.

<sup>6</sup> A. inserts erat.

<sup>7</sup> 'of *Milchun*'

<sup>8</sup> Hogan compares 'morem quendam exterrim,' supra, p. 274, l. 1.

<sup>9</sup> B. omits.

<sup>10</sup> See Reeves, *Columba*, p. 88, note d.

uerba promens ait : " Nescio, Deus seit : hic homo rex Book of  
 qui se ipsum igni tradidit ne crederet in fine uitae Aragni,  
 suae et ne seruiret Deo aeterno, nescio, Deus seit,  
 nemo de filiis eius sedebit rex super sedem regni eius  
 5 a generatione in generationem ; insuper et semen eius  
 seruiet in sempiternum." Et his dictis, orans et armans  
 se signo crucis, conuertit cito iter suum ad regiones  
 Ulothorum per eadem nestigia quibus uenerat, et  
 rursum peruenit in campum *Inis*<sup>1</sup> ad *Dichoïn* ;<sup>2</sup> ibique  
 10 mansit diebus multis, et circumuiit totum campum, et  
 elegit et amauit, et coepit fides crescere ibi.

### De consilio sancti Patricii, ubi hessitum<sup>3</sup> est de celebratione primi pascae.

Adpropinquauit haunem pasca in diebus illis quod  
 15 pasca primum Deo in nostra Aegipto huius insolae  
 uelut quondam in *Gesseon*<sup>4</sup> celebratum est. E in-  
 uenierunt consilium ubi hoc primum pasca in genti-  
 bus ad quas missit illum Deus celebrarent, multisque  
 super hac re consiliis iectis, postremo inspirato diu-  
 20 nitus sancto Patricio missum est hanc magnam Domini  
 sollempnitatem quasi caput omnium sollempnitatum in  
 campo maximo,<sup>5</sup> ubi erat regnum maximum nationum  
 harum, quod erat omnis gentilitatis et idolatriae,<sup>6</sup> cele-  
 brari,<sup>7</sup> uti hic inuictus eunes in caput totius idolatriae,  
 25 ne possit ulterius aduersus Christi fidem insurgere,  
 sub malleo fortis operis cum fide [B b. 1] iuncti sancti  
 Patricii et suorum manibus spiritualibus primus<sup>8</sup>  
 inlideretur. Et sic factum est.

<sup>1</sup> *May-Inis* 'island-plain,' the district being very nearly surrounded by the sea, Todd, *St. Patrick*, p. 108, note 3. From A.D. 850 called Leth-Cathail (Lecale), Reeves, *Ecclesiastical Antiquities*, 201, 365, note x.

<sup>2</sup> 'to Díchu.'

<sup>3</sup> i.e. haesitatum.

<sup>4</sup> *Genesseon*, A.; *Genesim*, B.;

a corruption of the *Gessen* of the Vulgate; our *Geshen*.

<sup>5</sup> *May-Breg*.

<sup>6</sup> Here in A. occur the words "ne possit ulterius," which re-occur in the next line.

<sup>7</sup> liberari, A.

<sup>8</sup> Sic, A. (agreeing with eunes) ; primum, B.

**De oblatione primo pasca in hac insola facta.**

Book of  
Armagh,  
fo. 3, b. 1.

Elevata igitur nauis<sup>1</sup> ad mare, et dimisso in fide plena et pace bono illo viro *Dichu*, migrantes de campo *Iniss*<sup>2</sup> dexteraque manu demittentes omnia ad plenitudinem ministerii quae erant ante, non incongrue leua in portum hostii *Colpuli*<sup>3</sup> bene et prospere delati sunt. Relictaque ibi nauis, pedestri itenere uenierunt in praedictum maximum campum, donec postremo ad uesperum peruenierunt ad *Ferti virorum Fee[i]c*,<sup>4</sup> quam ut fabulae ferunt, foderunt<sup>5</sup> viri, id est serui, *Fee col 10 Ferchertni*, qui fuerat unus e nouim magis profetis *Bregg*.<sup>6</sup> Fixoque ibi tentorio, debeta pascae uota sacrificiumque laudis cum omni deuotione sanctus<sup>7</sup> Patricius cum suis Deo altissimo secundum profetae uocem reddidit. 15

**De festiuitate gentili in Temoria eadem nocte  
qua sanctus Patricius pasca adorauit.**

Contigit uero in illo anno idolatriae sollempnitatem quam gentiles incantationibus multis et magicis inuentionibus, nonnullis aliis idolatriae superstitionibus, congregatis etiam regibus, satrapis, ducibus, principibus et optimatibus populi, insuper et magis, incantatoribus, auruspiciis et omnis artis omissisque donis<sup>8</sup> inuentoriis doctoribus uocatis ad Loigaireum, uelut quondam ad Nabecodonossor regem, in Temoria, istorum Babylone, exercere consuerant, eadem nocte qua sanctus Patri[3 b. 2]cius pasca, illi illam adorarent exerceentesque festiuitatem gentilem. Erat quoque quidam mos

<sup>1</sup> Sic, A.; nauis, B. But see supra, p. 276, note 3.

<sup>5</sup> fodorunt, A.

<sup>6</sup> *Breg*, B.

<sup>2</sup> *Mag-Inis*, supra, p. 277, note 1.

<sup>7</sup> MS. sps. (*i.e.*, spiritus), A.

<sup>3</sup> Inber-Colpthi, the mouth of the Boyne.

<sup>8</sup> Petrie (*Tara*, p. 59) proposes to read *doli*. But *donum* may here be the equivalent, in Hiberno-Latin, of the Irish *dán*, art, science.

<sup>4</sup> *Ferta-fer-Féice*, ‘the grave of Féac’ men, near or at Slane.

apud illos, per edictum omnibus intimatus, ut quicumque in cunctis regionibus, siue procul siue iuxta, in illa nocte incendisset ignem antequam in domu regia, id est, in palatio Temoriae, succenderetur, periret anima eius de populo suo.<sup>1</sup> Sanctus ergo Patricius sanctum pasca celebrans, incendit diuinum ignem ualde lucidum et benedictum, qui in nocte resplendens a cunctis pene per planitiem<sup>2</sup> campi habitantibus uissus est. Accidit ergo ut a Temoria uideretur, nissoque eo conspexerunt omnes et mirati sunt. Conuocatisque senioribus et maioribus natu regi<sup>3</sup> [et fatentibus se] nesciisse illum qui hoc fecerit, magi responderunt, "Rex, in aeternum uiue!"<sup>4</sup> Hic ignis quem uidemus, quique in hac nocte accensus est antequam succenderetur in domo tua, id est in palacio Temoriae, nisi extinctus fuerit in nocte hac qua accensus est, numquam extinguetur in aeternum; insuper et omnes ignes nostrae consultulnis supergradiebantur. Et ille qui incendit, et regnum superueniens a quo incensus nocte in hac, superabit nos omnes, et te, et omnes homines regni tui seduceat, et eadent ei omnia regna, et ipsum<sup>5</sup> implebit omnia et regnabit in saecula saeculorum."<sup>6</sup>

### De gressu regis Loiguri de Temoria ad Patricium in nocte pascae.

25 [¶ a. 1.] His ergo auditis turbatus est rex *Loiguire* ualde, ut ollim Erodis,<sup>7</sup> et omnis ciuitas Temoria cum eo. Et respondens dixit: "Non sic erit; sed nunc nos

<sup>1</sup> Exod. xii. 15.

<sup>2</sup> plani, A.; planiciem, B.

<sup>3</sup> The scribe here omits some words. B., as cited by Father Hogan, has "Convocatisque omnibus majoribus ad regem et senioribus et magis dixit ei (sic) rex: Quis est qui hoc nefas ausus est facere in regno meo: pereat ille morte. Et respondentibus omnibus." To the same effect is Probus, cited by Petrie, *Tara*, p. 59.

<sup>4</sup> Compare Daniel iii. 9.

<sup>5</sup> Sic A.; ipse, B.

<sup>6</sup> B. adds Amen. Compare Daniel ii. 44. The meaning is: "And he who kindles, and the supervening kingdom (of him) by whom the fire was lit this night, will overcome us all, and will lead astray all the folk of thy realm; and thereto (i.e. to Patrick's kingdom) will fall all kingdoms, and it will fill all things and have dominion for ever and ever."

<sup>7</sup> Matt. ii. 3.

Book of  
Armagh,  
fo. 3, b. 2.

Book of Armagh,  
fo. 4, a. 1. ibimus ut uideamus exitum rei, et retinebimus et occidemus facientes tantum nefas in nostrum regnum." Lunetis .niii. curribus secundum deorum traditionem et assumptis hūs duobus magis ad conflictionem prae omnibus optimis, id est *Lucelmael* et *Lochru*, in fine noctis 5 illius perexit *Loigaire* de Temoria ad *Ferti* uirorum *Fee*,<sup>1</sup> hominum et equorum facies secundum congruum illis sensum ad leuam uertentes.

Euntibus hautem illis, dixerunt magi regi: "Rex, nec tu ibis ad locum in quo ignis est, ne forte tu postea 10 adoraueris illum qui incendit; sed eris foris iuxta, et uocabitur ad te ille ut te adorauerit et tu ipse<sup>2</sup> dominatus fueris,<sup>3</sup> et sermocinabimur ad inuicem nos et ille in conspectu tuo, rex, et probabis nos sic." Et respondens rex ait: "Bonum consilium inuenistis. Sic 15 faciam ut locuti fuistis."

Et peruenierunt ad praefinitum locum; discendentibusque illis de curribus suis et equis, non intrauerunt in circuitum loci incensi, sed sederant iuxta.

### **De uocatione Patricii ad regem, et fide Eire filii 20 Dego<sup>4</sup> [et de] morte magi in illa nocte.**

Et uocatus est sanctus Patricius ad regem extra [4 a. 2] locum incensi. Dixeruntque magi ad suos: "Nee surgemus nos in aduentu istius: nam quicumque surrexerit a[d] aduentum istius eredet ei postea et adorabit eum." Surgens denique sanctus Patricius et uidens multos currus et equos eorum, huncque psalmistae uersiculum non incongrue in labiis et in corde deuantans, "Hii in curribus et hii in equis, nos autem in nomine Dei nostri ambulabimus,"<sup>5</sup> uenit ad illos. 30 Huius non surrexerunt in aduentu eius; sed unus tantum a Domino adiutus, qui noluit oboediire dictis magorum,

<sup>1</sup> "to the grave of Fiace's men;" see p. 278, note 4.

<sup>2</sup> ipsius, B.

<sup>3</sup> "and thou thyself shalt be acknowledged as lord." See the Tripartite Life, supra p. 42, line 22.

<sup>4</sup> "of Erc son of Deg."

<sup>5</sup> Ps. xix. 8, where for 'ambulabimus' the Vulgate has 'recordabimus,' the Galliean Psalter 'invocabimus,' the Roman Psalter 'magnificabimus.'

hoc est *Erec* filius *Dego*,<sup>1</sup> cuius nunc reliquiae adorantur in illa ciuitate quae vocatur *Slane*,<sup>2</sup> surrexit; et benedixit eum *Patricius*, et credidit Deo aeterno.  
 Book of Armagh, fo. 4, a. 2.

Incipientibusque illis sermocinari ad inuicem alter magus, nomine *Lochru*, procax erat in conspectu sancti, audens detrachere fidei Catholicae tumulentis uerbis. Hunc autem intuens turuo oculo talia promentem sanctus Patricius, ut quondam Petrus de Simone, cum quadam potentia et magno clamore confidenter ad Dominum dixit: "Domine, qui omnia potes et in tua potestate consistunt [omnia,] qui que me missisti huc, hic impius, qui blasphemat nomen tuum, eleuctur nunc foras et cito moriatur." Et his dictis, eliuatus est in aethera magus et iterum dimissus foras desuper, uerso 15 ad lapidem cerebro, comminutus et mortuus fuerat coram eis; et timuerunt gentiles.

### **De ira regis et suorum ad Patricium, et plaga Dei super eos, et transfixione Patricii coram gentibus.**

20 [4 b. l.] Iratusque cum suis rex Patricio super hoc, uoluit eum occidere, et dixit: "Iniecite manus in istum perdentem nos." Tunc uidens gentiles impios inruiuturos in eum, sanctus Patricius surrexit, claraque uoce dixit: "Exsurgat Deus et dissipentur inimici eius, et fugiant 25 qui oderunt eum a facie eius."<sup>3</sup> Et statim inruerunt tenebrae et commotio quaedam horribilis, et expugnauerunt impii semetipsos alter aduersus alterum insurgens; et terrae motus magnus factus est, et collocauit axes curruum eorum, et agebat eos cum ui, et praecipitauerunt se currus et equi per planitatem campi, donec ad extrellum pauci ex eis semiuiri euasserunt ad montem *Mounduirn*, et prostrati sunt ab hac plaga coram rege ex suis senioribus<sup>1</sup> ad maledictum Patricii

<sup>1</sup> of Deg.<sup>2</sup>

<sup>2</sup> Compare infra, p. 283, line 5.

<sup>3</sup> Ps. Ixvii. 1.

<sup>4</sup> Sie, B.; sermonibus, A. See

supra, p. 279, l. 11, and infra, p. 285, line 24.

Book of Armagh,  
fo. 4, b. 1. septem septies uiri donec ipse remanserat [quatuor]<sup>1</sup>  
tantum hominibus, ipse et uxor eius, et alii ex Scotis  
duo; et timuerunt ualde.

Veniensque regina ad Patricium, dixit ei, "Homo iuste et potens, ne perdas regem. Veniens enim rex genua flectet et adorabit Dominum tuum." Et uenit rex timore coactus, et flexit genua coram sancto, et finxit se adorare quem solebat. Et postquam separauerunt ad<sup>2</sup> inuicem, paululum gradiens uocauit rex sanctum Patricium simulato uerbo, nolens interficere eum quomodo. Sciens autem Patricius cogitationes regis pessimi [4, b. 2] benedictis in nomine Iesu Christi sociis suis octo uiris cum puero uenit ad regem. Enumerat eos rex uenientes, statimque insequenti compa-ruerunt ab oculis regis;<sup>3</sup> sed uiderunt gentiles octo tantum cernos cum hynulo euntes quasi ad dissertationem. Et rex *Loiguire* mestus, timidus et ignominiosus cum paucis euadentibus ad Temoriam [re]uersus est deluculo.

### De aduentu Patricii in die pascae ad Temoriam,<sup>20</sup> et fide Dubthaich maccu-Lugir.<sup>4</sup>

Sequenti uero die, hoc est in die pascae, recumbentibus regibus et principibus et magis apud *Loiguire*, festus enim dies maximus apud eos erat, manducantibus illis et bibentibus uinum in palatio Temoriae, sermocinantibusque<sup>5</sup> aliis et aliis cogitantibus de his quae facta fuerant, sanctus Patricius quinque tantum uiris, ut contenderet et uerbum faceret de fide sancta in Temoria coram omnibus nationibus, hostiis clauissis, secundum id quod de Christo legitur,<sup>6</sup> uenit. Adueniente ergo eo in caenaculum Temoriae nemo de om-

<sup>1</sup> IIII<sup>or</sup>, B.

<sup>2</sup> ab, B.

<sup>3</sup> B. inserts dempti. The meaning is: 'they disappeared from the eyes of the King.'

<sup>4</sup> of Dubthaich descendant of Lugar.<sup>2</sup>

<sup>5</sup> A. inserts et.

<sup>6</sup> John xx. 19.

nibus ad aduentum suis surrexit, praeter unum tantum, id est *Dubthoch maccu-Lugil*, poetam optimum, apud <sup>Book of Armagh, fo. 4, b. 2.</sup> quem tunc temporis ibi erat quidam adoliseens poeta nomine *Fee*, qui postea mirabilis episcopus fuit, cuius reliquiae adorantur *hiSleibti*.<sup>1</sup> Hie, ut dixi, *Dubthach* solus ex gentibus in honorem sancti Patricii surrexit; et benedixit ei sanctus, crediditque primus in illa die Deo, et reputatum est ei ad iustitiam.<sup>2</sup>

Visso itaque Patricio, noceatus est a gentibus ad 10 uestendum, ut probarent eum in uenturis rebus. Ille hautem, sciens quae uentura essent, non refellit uesti.

### **De conflictu Patricii aduersus magum in illa [die] et mirabilibus uirtutibus.**

Caenantibus hautem omnibus, ille magus *Lucet-mail*, 15 qui fuerat in nocturna confictione, etiam in illa die solicitus est, extincto consocio suo, confligere aduersus sanctum Patricium; et ut initium causae haberet, intentibus aliis, immissit aliquid ex uasse suo in poculum Patricii, ut probaret quid faceret. Videusque 20 sanctus Patricius hoc probationis genus, uidentibus cunctis benedixit poculum suum; et uersus est liquor in modum gelu, et conuerso nasse cecidit gutta illa tantum quam inmisserat magus. Et iterum benedixit poculum: conuersus est liquor in naturam;<sup>3</sup> et mirati 25 sunt omnes.<sup>4</sup>

Et post paululum ait magus: "Faciamus signa super hunc campum maximum in hoc campo maximo."  
[5. a. 2.] Respondensque Patricius ait: "Quae?" Et dixit magus: "Inducamus niuem super terram." Et 30 ait pater:<sup>5</sup> "Nolo contraria uoluntati Dei inducere." Et dixit magus: "Ego inducam uidentibus

<sup>1</sup> That is, 'in Sleibte,' now Sletty, near Carlow.

<sup>2</sup> Gen. xv. 6.

<sup>3</sup> 'into the state of nature.' B. inserts suam.

<sup>4</sup> Compare the legend of St. John and the poisoned cup, Liber Hymnorum (T.C.D.) fo. 14a, cited

*Goidelica*, p. 105.

<sup>5</sup> Sic, A.; Patricius, B.

Book of  
Armagh,  
fo. 5, a. 2.

cumetis." Tunc incantationes magicas exorsus induxit niuem super totum campum pertinguentem *ferenn*,<sup>1</sup> et uiderunt omnes et mirati sunt. Et ait sanctus: "Ecce uidemus hoc: depone nunc." Et dixit [magus]: "Ante istam horam eras non possum deponere." Et ait<sup>5</sup> sanctus: "Potes malum et non bonum facere. Non sic hautem<sup>2</sup> ego." Tunc benedicens per totum circuitum campum, dicto citius absque ulla pluia aut nebulis aut uento euauuit nix. Et clamauerunt turbae et miratae<sup>3</sup> sunt corde.

10

Et paulo post, inuocatis demonibus, induxit magus densissimas tenebras super terram in signum, et mormurauerunt omnes. Et ait sanctus: "Expelle tenebras." At ille similiter non poterat. Sanctus hautem orans benedixit, et reppente expulsae sunt tenebrae et<sup>15</sup> refulsi sol. Et exclamauerunt omnes et gratias egerunt.

His hautem omnibus gestis<sup>4</sup> in conspectu regis inter magum Patriciumque, ait rex ad illos: "Libros uestros in aquam mittite, et illum cuius libri inlessi<sup>20</sup> euasseren<sup>5</sup> adorabimus." Respondit Patricius: "Faciam ego." Et dixit magus: "Nolo ego ad indicium aquae uenire cum isto: aquam enim deum habet." Certe audiuit baptisma per aquam a Patricio datum. Et respondens rex ait: "Permitte per ignem"<sup>6</sup> [5 b. 1]. Et<sup>25</sup> ait Patricius: "Prumptus sum." At magus nolens dixit: "Hie homo uersa nice in alternos annos nunc aquam, nunc ignem deum ueneratur." Et ait sanctus: "Non sic: sed tu ipse ibis, et unus ex meis pueris ibit<sup>7</sup> tecum, in separatam<sup>8</sup> et conclaussam domum, et meum<sup>30</sup> erga te et tuum erga me erit uestimentum, et sic simul incendemini." Et hoc consilium insedit, et aedificata est eis domus cuius dimidium ex materia uiridi et alterum dimidium ex arida facta est. Et

<sup>1</sup> i.e., zonam.

<sup>2</sup> B. autem; A. omits.

<sup>3</sup> mirati, A.; mirate, B.

<sup>4</sup> Sic, B.; A. omits.

<sup>5</sup> euasseren, A.; euaserint, B.

<sup>6</sup> Mittite in ignem, B.

<sup>7</sup> Sie B.; ibi, A.

<sup>8</sup> separatam, A.

missus est magus in illam domum in partem eius Book of uiridem, et missus ex pueris saneti Patricii, B[en]Jineus Armagh,<sup>1</sup>  
nomine, cum ueste magica in partem domus aridam.<sup>2</sup> fo. 5, b. 1.

Conclusa itaque extrinseca domus eoram omni turba  
5 incensa est. Et factum est in illa hora, orante Patricio, ut consumeret flamma ignis magum cum demedia domu uiridi, permanente cassula saneti Patricii tantum intacta, quam ignis non tetigit. Felix autem Benineus e contrario cum demedia domu arida, secum-  
10 dum quod de tribus pueris dictum est,<sup>3</sup> non tetigit eum ignis, neque contristatus est, nec quicquam molesti[ac]<sup>4</sup> intulit; cassula tantum magi, quae erga eum fuerat, non sine Dei mutu exusta [est].<sup>5</sup> Et iratus est nulde rex aduersus Patricium de morte magi sui, et innuit  
15 poene in eum uolens occidere: sed prohibuit illum Deus. Ad precem enim Patricii et ad uocem eius, descendit ira Dei [in populum] inpium et perierunt multi ex eis. Et ait sanetus Patricius regi: "Nisi nunc credideris, cito morieris, quia descendet ira Dei"<sup>6</sup>  
20 in uerticem tuum."<sup>7</sup> Et timuit rex uobimenter, et commotum est eorū eius, et omnis [5 b. 2] ciuitas eum eo

### De conversione *Loigaire*<sup>8</sup> regis et de uerbo Patricii de regno eius post sc.

Congregatis igitur senioribus et omni senatu suo,  
25 dixit eis rex *Loignire*: "Melius est credere me<sup>9</sup> quam mori." Initoque consilio, ex suorum praeeptio eredit in illa die et conuertit ad Dominum Deum Hisrael aeternum; et ibi crediderunt multi alii. Et ait sanctus Patricius ad regem: "Quia resististi doe-  
30 trinae meae et fuisti scandalum mihi, licet pro-

<sup>1</sup> om., A.; aridae, B.

<sup>2</sup> Daniel (Vulg.), iii. 50, and see Franciscan Liber Hymnorum, cited *Revue Celtique*, vi. 264.

<sup>3</sup> Sie, B.

<sup>4</sup> Sie, B.; snum, A.; the absence from A. of the words in brackets,

shows that the Tripartite Life cannot have been taken from the Book of Armagh. See supra, p. 58, lines 30-32.

<sup>5</sup> <sup>6</sup> of *Loignire*.<sup>2</sup>

<sup>6</sup> Sie, A.; mihi credere, B.

Book of Armagh, fo. 5, b. 2. longuentur dies regni tui, nullus tamen erit ex semine tuo rex in aeternum.

### **De doctrina et baptismate signisque sancti Patricii secundum exemplum Christi.**

Sanctus hautem Patricius secundum praeceptum Domini Iesu [iens et docens omnes<sup>1]</sup>] gentes baptizansque eas in nomine Patris et Fili et Spiritus Sancti,<sup>2</sup> profectus a Temoria praedicanit, Domino cooperante et sermonem confirmante sequentibus signis.

### **De Maceuil et conversione eius ad uerbum Patricii.** 10

Erat quidam homo in regionibus Ulothorum Patricii tempore, *Maceuil Macu-Grecce*, et erat hie homo ualde impius, saeuus tyranus, ut Cyclops nominaretur, 15

|                               |    |
|-------------------------------|----|
| cogitationibus prauis,        | 20 |
| uerbis intemperatus,          |    |
| factis malignus,              |    |
| spiritu amarus,               |    |
| animo <sup>3</sup> iraeondus, |    |
| corpore scelestus,            |    |
| mente crudelis,               |    |
| uita gentilis,                |    |

conscientia immanis,<sup>4</sup>

in tantum uergens impietatis in profundum ita ut die quadam, in montosso, aspero altoque sedens loco, *himDruim moccu-Echach*,<sup>5</sup> ubi ille tyrrnidem cotidie [6 a. 1] exercebat, signa<sup>6</sup> sumens<sup>7</sup> nequissima crude-

<sup>1</sup> Sie B.; om. A.

<sup>2</sup> A. inserts et.

<sup>3</sup> Sie, B.; anima, A.

<sup>4</sup> Sie, B.; inanis, A.

<sup>5</sup> i.e., 'in the ridge of Echaid's descendant.'

<sup>6</sup> Over this word is written *di-*

*berca.* So in Tertia Vita, c. 73 (Collgan, *Tr. Th.*, p. 27), it is said of Maguil "sumpsitque eum sociis suis signa diabolica super capita, id est Diberch."

<sup>7</sup> Sie. Read 'primum,' i.e. pro-

mens ?

litatis et transeuntes hospites crudeli scelere inter- Book of  
ficiens, sanctum quoque Patricium claro fidei lumine Armagh,  
radiantem et miro quodam<sup>1</sup> caelestis gloriae deade- fo. 6, n. 1.  
mate fulgentem, uidens eum inconcussa doctrinae  
5 fiducia per congruum uiae iter ambulantem, inter-  
fieere cogitaret, dicens satilitibus suis: "Eece seductor  
ille et pernisor hominum uenit, cui mos facere praes-  
tigias ut decipiat homines multosque sedueat. Eamus  
ergo et temptemus eum, et sciemus si habet poten-  
10 tiam aliquam ille Deus in quo se gloriat."<sup>2</sup> Tempt-  
tauerunt itaque<sup>3</sup> uirum sanctum in hoc modo: posuerunt<sup>4</sup> unum ex semet ipsis sanum in medio  
corum sub sago iacentem infirmitatemque mortis  
simulantem, ut probarent sanctum in huiusquemodi  
15 fallaci ré, sanctum seductorem, uirtutes praestigias,<sup>5</sup>  
et orationes ueneficia uel ineantiones nominantes.  
Adueniente [ergo]<sup>6</sup> sancto Patricio cum discipulis suis,  
gentiles dixerunt ei: "Eece unus ex nobis nunc infir-  
matus est. Accede itaque et canta super eum alias  
20 ineantiones sectae tuae, si forte sanari possit."  
Sanetus [autem]<sup>6</sup> Patricius sciens omnes dolos et falla-  
cias corum, constanter et intripide ait: "Nee mirum si  
infirmus fuisset." Et reuelantes socii eiusfaciem in-  
simulantis infirmitatem, uiderunt eum iam [6 a. 2]  
25 mortuum. At illi obstupescentes ammirantesque tale  
miraculum, dixerunt intra se gementes<sup>6</sup>: "Vere hic  
homo Dei est. Malefecinus temptantes eum."

Sanetus uero Patricius connuersus ad *Maccuil* ait:  
"Quare temptare me uolnistis?" Respondensque ille  
30 tyrannus erudelis ait: "Poenitet<sup>7</sup> me facti huius, et  
quodecumque praeciperis mihi faciam, et trado me nunc

<sup>1</sup> Sie, B.; quondam, A.

<sup>5</sup> uirtutis praestigias, A.

<sup>2</sup> Sie, B.; gloriatur, A.

<sup>6</sup> Sie, B.; gentes, A.

<sup>3</sup> Sie, B.; Temptaueruntque, A.

<sup>7</sup> Penitet, B.; Poeniteat, A.

<sup>4</sup> Before posuerunt A. inserts  
temptauerunt et.

Book of Armagh,  
fo. 6, a. 2.  
in potentiam Dei tui exensi quem praedicas." Et ait sanetus: "Crede ergo in Deo meo Domino Iesu, et confitere peccata tua et habitzare in nomine Patris et Filii et Spiritus Sancti." Et conuersus in illa hora credidit Deo aeterno. Babitzatusque est insuper; 5 et nunc addidit *Maccwill* dicens: "Confiteor tibi, sancte domine mi Patrici, quod proposui te interficere. Indica ergo quantum debuerit pro tanto et tali eremine." Et ait Patricius: "Non possum indicare, sed Deus iudicabit. Tu tamen egredire nunc inermis 10 ad mare, et transi uelociter de regione hae Hibernensi, nihil tollens tecum de tua substantia praeter uile et parvum indumentum quo possit corpus tuum contagi, nihil gustans nihilque bibens de fructu insolae huius, habens[que hoc<sup>1</sup>] insigne peccati tui in capite tuo<sup>2</sup>; 15 et postquam peruenias ad mare, conliga pedes tuos conpede ferreo, et proice clauim eius in mare<sup>3</sup>, et mitte te in nauim unius pellis<sup>4</sup> absque gubernaculo et absque remo, et quocumque te duxerit uentus et mare esto paratus, et terram in quameumque deflerat te diuina 20 prouidentia, inhabita et exerce ibi<sup>5</sup> diuina mandata.' [6 b. 1] Dixitque *Maccwill*: "Sic faciam ut dixisti. De uiro autem mortuo quid faciemus?" Et ait Patricius: "Vivet et exsurget sine dolore." Et suscitauit eum Patricius in illa hora, et renuixit sanus. 25

Et migravit inde *Maccuil* tam cito ad mare dexterum campi *Inis*,<sup>6</sup> habeta fiducia inconeussa fidei, collegauitque se in litore ieciens clauim in mare secundum quod praeceptum est ei, et ascendit mare in nauicula. Et inspirauit illi uentus aquilo, 30 et sustulit eum ad meridiem icetique eum in insolam, Euoniā nomine. Inuenitque ibi duos uiros ualde mirabiles, in fide et doctrina fulgentes, qui

<sup>1</sup> Sic, B.

<sup>2</sup> See Genesis iv. 15

<sup>3</sup> Sic, B.; mari, A.

<sup>4</sup> See *Calendar of Oenans*, Glos-

sarial Index, s.v. *Codail*, and Reeves, *Columba*, p. 169, note k.

<sup>5</sup> Sic, B.; tibi, A.

<sup>6</sup> 'of Mag Inis,' now Lecale.

primi docuerunt uerbum Dei et baptismum in Book of Euonia, et conuersi sunt homines insolae [huius<sup>1</sup>] in doctrina eorum ad fidem catholicam, quorum nomina sunt *Conindri* et *Rumili*.<sup>2</sup> Hii uero uidentes uirum huius<sup>3</sup> habitus mirati sunt et miserti sunt illius, eliuaueruntque [eum<sup>4</sup>] de mari suscipientes eum gaudio. Ille igitur, ubi inuenti sunt spiritales patres in regione a Deo sibi credita, ad regulam eorum corpus et animam exercuit, et totum uitae tempus 10 ibi exegit apud istos duos sanatos episcopos, usque dum successor eorum in episcopatu effectus est. Hie est, ‘*Maceuil di Mane*,’<sup>5</sup> episcopus et antestes *Ardudue Huimnonn*.<sup>6</sup>

### De gentibus laborantibus die dominica trans praeceptum Patricii.

Alia uero nice sanctus requiescens Patricius in die dominica supra mare iuxta salsuginem, quae est ad aquilonalem plagam a Collo Bouis<sup>7</sup> distans non magno niae<sup>8</sup> spatio, audiuist sonum intemperatum 20 gentilium in die dominica laborantium, facientium *rathi*,<sup>9</sup> uocatisque illis prohibuit eos Patricius ne laborarent in die dominica.<sup>10</sup> At illi non consentiebant uerbis sancti: quin immo inuidentes deludebant eum. Et ait sanctus Patricius: “*Madebroth!*<sup>11</sup> quamuis laboraueritis, nec tamen proficiat.” Quod tamen completum est. In sequenti enim nocte nentus magnus adueniens turbauit mare, et omne opus gentilium destruxit tempestas, iuxta uerbum sancti.

<sup>1</sup> Sic, B.

<sup>2</sup> Conhindri et Romuli, B.

<sup>3</sup> Sic, B.; unius, A.

<sup>4</sup> Sic, B.

<sup>5</sup> de mare, B.; compare infra, p. 303, line 7. But *Mane* is perhaps the abl. sg. of an Irish name for the Isle of Man, and *di* the Ir. prep. = Lat. *de*.

<sup>6</sup> B. adds: *eujus nos suffragia adjuvent sancta.*

<sup>7</sup> *Muin-Daim*, probably the Inner Bay of Dundrum, Reeves, *Eccel. Antiqu.* 236.

<sup>8</sup> Sic, B.; nice, A.

<sup>9</sup> fossam castelli, B., whence it would seem that *rathi* is an acc. singular.

<sup>10</sup> Sic, B.; dominico die, A.

<sup>11</sup> *i.e.*, Dei mei indicium!

**De fabula Dairi et equo, et oblatione Aird  
mache ad Patricium.**

Book of  
Armagh,  
fo. 6, b. 2.

[6.b.2.] Fuit quidam homo diues et honorabilis in regionibus Orientalium,<sup>1</sup> cui nomen erat *Daire*. Hunc autem rogauit Patricius ut aliquem locum ad exercendam relegionem daret ei. Dixitque diues ad sanctum: "Quem locum petis?" "Peto," inquit sanctus, "ut illam altitudinem terrae quae nominatur *Dorsum Salieis*,<sup>2</sup> dones mihi, et construam ibi locum." At ille noluit saneto terram illam dare altam; sed dedit illi locum alium in inferiori terra, ubi nunc est *Fertae Martyrum*,<sup>3</sup> iuxta *Airdd-machae*, et habitauit ibi sanctus Patricius cum suis. Post uero aliquod tempus uenit eques *Dairi*,<sup>4</sup> ducens equum suum<sup>5</sup> ut pasceretur in herbosso loco Christianorum. Et offendit Patricium talis dilatio equi in locum suum, et ait: "Stulte fecit *Daire*, bruta mittens animalia turbare locum paruum<sup>6</sup> quem dedit Deo." At uero eques tanquam sordus non audiebat, et sicut mutus non aperiens os suum nihil loquebatur, sed dimisso ibi equo nocte illa exiit. Crastino hautem die mane ueniens eques uissitare equum suum, inuenit eum iam mortuum. Domique reuersus, tristis ait ad dominum suum: "Ecce Christianus ille occidit equum tuum. Offendit enim illum turbatio loci sui." Et dixit *Daire*: "Occidiatur et ille: nunc ite et interficite eum." Euntibus hautem illis foras, dictu citius inruit mors super *Daire*. Et ait uxor eius: "Caussa Christiani est haec. Eat quis cito, et portentur nobis beneficia eius, et saluus eris; et prohibe[antur] et reuocentur qui exierunt occi-

<sup>1</sup> *Airthar*.

<sup>2</sup> *Druimm Sailech*.

<sup>3</sup> *Fertae Martre* 'sepulcrum reliquiarum.'

<sup>4</sup> eques *doiri Dairi*, A., where *doiri* is an unaneclled scribal error for *Dáiri*.

<sup>5</sup> Here the word 'miraculum' (obviously a gloss referring to the miraculous death of Dáire and his horse) has been incorporated with the text.

<sup>6</sup> So in the margin: in the text 'sanctum.'

dere eum." Exieruntque duo uiri ad Christianum qui Book of dixerunt ei, celantes quod factum est: "Et ecce infir- Arnagh,  
matus est *Daire*: portetur illi aliquid a te, si forte fo. 6, b. 2.  
sanari possit." [7 a. 1] Sanetus hautem Patricius, sciens 5 quae facta sunt, dixit: "Nimirum." Benedixitque aquam et dedit eis dicens: "Ite, aspergite equum uestrum ex aqua ista, et portate illam uobiscum."<sup>1</sup> Et fecerunt sic, et reuixit equus; et portauerunt secum, sanatusque est *Daire* aspersione aquae sanctae.<sup>2</sup>

10 Et uenit *Daire* post haec ut honoraret sanctum Patricium, portans secum aeneum mirabilem transmarinum metritas termas capientem; dixitque *Daire* ad sanctum: "Ecce hic aeneus sit tecum." Et ait sanctus Patricius "*Grazacham*".<sup>3</sup> Reuersusque *Daire* 15 ad domum suam dixit: "Stultus homo est qui nihil boni dixit praeter *gratzacham* pro aeneo mirabili metritarum trium." Additque *Daire*, dicens seruis suis: "Ite, reportate nobis aeneum nostrum." Exierunt et dixerunt Patricio: "Portabimus aeneum." Nihilo- 20 minus et illa uice sanctus Patricius dixit: "*Gratzacham*, portate;" et portauerunt. Interrogauitque *Daire* socios suos dicens: "Quid dixit Christianus quando reportasti[s] aeneum?" At illi responderunt: "Gratzacham dixit." Et ille *Daire* respondens dixit: 25 "*Grazacham* in dato, *grazacham* in ablato; eius dictum tam bonum est eum *grazacham* illis portabitur illi rursu aeneus suus."<sup>4</sup> Et uenit *Daire* ipsemet<sup>5</sup> illa uice et portauit aeneum ad Patricium, dicens ei: "Fiat tecum aeneus tuus. Constans enim et incom- 30 motabilis homo es. Insuper et partem illam agri quam ollim petisti dō tibi nunc quantum habeo, et

<sup>1</sup> Hie jam deficit codex Bruxellensis, Hogan.

<sup>2</sup> A. adds, aperarsione aquae sanetae.

<sup>3</sup> i.e., gratias agamus.

<sup>4</sup> Dr. Todd, *S. Patrick*, p. 474, renders thus, "His saying is so good

with those *gratzachams* that his cauldron shall be brought back to him." But for 'illis' we should perhaps read 'illius': cf. 'equos illius,' infra, p. 319, l. 29.

<sup>5</sup> insemet, A.

Book of Armagh, fo. 7, a. 2. inhabita ibi." Et illa est ciuitas quae nunc *Ardl Machae* [7 a. 2] nominatur.

Et exierunt ambo, sanctus Patricius et *Daire*, ut considerarent mirabile oblationis et beneplacitum munus, et ascenderunt illam altitudinem terrae, inueniens eruntque ceruam cum uitulo suo paruo iacente<sup>1</sup> in loco in quo nunc altare est sinistralis<sup>2</sup> a clessiae in *Ardl Machae*, et noluerunt comites Patricii tenere uitulum et occidere; sed noluit sanctus neque permisit: quin potius ipse met sanctus tenuit uitulum, 10 portans eum in humeris suis, et secuta illum ceruam uelut [mansuetissima] amantissima que ouis usquediu dimisserat uitulum in altero saltu situm ad aquilonalem plagam *Airdl Machae*; ubi usque hodie signa quae-dam uirtutis<sup>3</sup> esse manentia periti dicunt. 15

### De fructifera terra in salsuginem uersa ad uerbum Patricii.

Virum aliquem ualde durum et tam auarum in campo *Inis*<sup>4</sup> habitantem in tantum stultitiae auaritiae incurrisse cremen periti ferunt, ut duos boues 20 carrum<sup>5</sup> sancti Patricii uechentes, alio die post sanctum laborem in pastu agi[li]li<sup>6</sup> sui requiescentibus pasecentibusque se bobus, uiolenter inconstanter[que], praesente sancto Patricio uanus ille homo per uini coegit. Cui irascens sanctus Patricius cum maledictione dixit, 25 "Mudebrod!<sup>7</sup> male fecisti: nusquam proficiat tibi ager hic tuus neque semini tuo in aeternum. Iam inutilis erit." Et factum est sic. Inundatio etenim maris tam habunda eodem ueniens die circumluit et operuit totum agrum, et possitus est, iuxta profetae uerbum, terra 30 fructifera in salsuginem a malitia inhabitantis in ea.

<sup>1</sup> iacentæ, A.

<sup>3</sup> "some signs of the miracle," Dr. Todd, *St. Patrick*, p. 474.

<sup>2</sup> So called from its position, north and south, Reeves, *Ancient Churches of Armagh*, p. 12; Todd, *St. Patrick*, p. 480.

<sup>4</sup> Mag-inis.

<sup>5</sup> carrarm, A.

<sup>6</sup> i.e. agelli.

<sup>7</sup> See above, p. 289, note 12.

Arenossa ergo et infructuossa haec a die qua maledixit Book of  
cam sanctus Patricius usque in hodiernum diem. Armagh,  
fo. 7, a. 2.

## FINIT PRIMUS, INCIPIT SECUNDUS LIBER.

- [7 b. 1.] De Patricii diligentia orationis.  
 5 De mortuo ad se loquente.  
 De illuminata dominica nocte ut equi imuenti sunt.  
 De eo quod anguelus eum prohibuit né *iMachi*<sup>1</sup> moriretur.  
 De rubro ardente in qua erat angelus.  
 10 De quatuor Patricii petitionibus.  
 De die mortis eius et de tempore uitae cxx.<sup>2</sup> annorum.  
 De termino contra noctem possito.  
 De caligine xii. noctium abstersa.  
 15 De uigilis primae noctis iuxta corpus Patricii quas angeli fecerunt.  
 De consilio sepulturae eius ab angelo.  
 De igne de sepulchro eius erumpente.  
 De freto sussum surgente ut non bellum de corpore  
 20 fieret.  
 De felici seductione populorum.<sup>3</sup>

**De diligentia orationis.**

Omnes psalmos et ymmos et apocalipsim Iohannis et  
 omnia kantica spiritalia scripturarum cotidie decan-  
 25 tans, siue manens aut in itinere pergens, trop[aj]eo  
 etiam crueis in omni hora diei noctisque centies se  
 signans, et ad omnes eruces quascumque uidisset ora-  
 tionis gratia de curru discendens declinabat.<sup>4</sup>

<sup>1</sup> *i.e.*, in Armagh : innichi, A. The emendation is due to Mr. Hogan.

<sup>2</sup> .xxv., A.

<sup>3</sup> Here in the codex follows the

sentence, *Si quis autem . . . rl.*, which will be found infra p. 297, line 4.

<sup>4</sup> Compare Reeves, *Columba*, p. 125, note d.

***De mortuo ad se loquente.***

Book of  
Armagh,  
fo. 7, b. 2.

Inde [7. b. 2] etiam in die quadam ingrediens, crucem quae erat iuxta uiam sita<sup>1</sup> non uidens praetergressus est. Hanc tamen auriga uidit; et ille dixit eum ad hospitium quoddam quo tenderat peruenissent et orare<sup>5</sup> ante prandium coepissent, dixit, inquam, auriga: "Vidi crucem iuxta uiam per quam uenius possitam." At ille Patricius, dimisso hospitio, per uiam quam uenerat,<sup>2</sup> ad crueum pergens orauit; et sepulcrum ibi uiderat, et mortuum in illo busto sepultum. 10 Interrogavit qua morte obierat<sup>3</sup> et sub fide uixerat. Respondit mortuus: "Gentilis nixi, et hic sepultus fui." Quaedam etiam mulier in alia prouincia degens mortuum filium, qui se longue separatus erat, habuit, et illa absente sepultus est. At post aliquot dies<sup>15</sup> lugens mater amissum<sup>4</sup> filium planxit, et in deereto errore sepulchrum gentilis hominis sui filii bustum esse putans, crucem<sup>5</sup> iuxta gentilem possuit. Et ob hanc caussam, ut Patricius dixit, crucem non uiderat, quia sepulturae gentilis locus fuit; et uirtus maior<sup>20</sup> inde surrexerat ut mortuus loqueretur, et qui sub fide defunctus erat Christi scieretur, et iuxta illum almae crucis fieret meritum, signo in uero termino possito.

***De inluminata dominica nocte ut equi inuenti sunt.***

25

Consitudo autem illi erat ut a uespera dominicæ noctis usque ad mane secundæ feriae Patricius non ambularet. Inde in quadam dominica die honore sacri temporis in campo pernoctans, grauis pluia cum tempestate accederat. Sed cum grauis pluia in tota<sup>30</sup>

<sup>1</sup> sitam, A.

<sup>2</sup> ueneratur, A.

<sup>3</sup> abierat, A.

<sup>4</sup> omissum, A.

<sup>5</sup> A. inserts non.

patria populata est, [8 a. 1] in loco ubi sanctus epis- Book of  
copus pernoctabat, siccitás erat sicut in conca et in Armagh,  
uellere Gedeon. Accederat auriga, memorat equos amis- fo. 8, a. 1.  
sos quasi amicos caros planguit, quia illos quaerere,  
5 tenebris arcentibus nissum, non poterat. Inde pietas  
Patricii patris pii mota est, et flebili aurigae dixit:  
“Deus, in angustis, in oportunitatibus adiutor primum-  
tus, adiutorium praestabit, et equos quos ploras inuenies.” Exhinc manum spoliens manica extensam ele-  
10 uavit, et quinque digiti sicut luminaria ita proxima  
quaeque inluxera[n]t, et per lucem extensae manus  
equos quos amisserat<sup>1</sup> auriga soluto<sup>2</sup> gemitu inuenit.  
Sed hoc miraculum auriga comes<sup>3</sup> usque ad Patricii  
obitum abseconderat.

**15 De eo quod anguelus cum prohibuit ne iMachi  
moriretur. De rubro ardente in qua erat angulus.**

Post nero miracula tanta quae alibi scripta sunt et  
quac ore fidelis mundus celebrat, adpropinquante die  
mortis eius, uenit ad eum anguelus et dixit illi de  
20 morte sua. Ideo ad *Ardmachate* missit, quam prae-  
omnibus terris dilexit. Ideo mandauit ut uenirent ad  
eum uiri multi ad eundem deducendum quo uoluit.  
Inde cum comitibus suis iter carpere coepit ad *Machi*  
uoluntarie<sup>4</sup> tellurem cupitam satis. Sed iuxta uiam  
25 rubus quaedam arserat et non combure[ba]tur;<sup>5</sup> sicut  
antea Moysi<sup>6</sup> prouenerat in rubo. Victor erat anguelus,  
qui Patricium saepe uissitare solebat, et Victor  
alterum anguelum ad Patricium prohibendum ne per-  
30 get quo pergere cupit<sup>7</sup> missit, et dixit illi: “Quare  
proficisceris sine Victoris consilio? Quanobrem Victor

<sup>1</sup> commisserat, A. Mr. Hogan  
conjectures *amiserat*.

<sup>2</sup> solito, A. Mr. Hogan con-  
jectures *soluto*, ‘the lamentation  
ended’: cf. ‘jejunio soluto.’

<sup>3</sup> ‘the charioteer who always  
accompanied him.’

<sup>4</sup> uoluntarie, A.

<sup>5</sup> This emendation is due to  
Mr. Hogan.

<sup>6</sup> a conjecture of Mr. Hogan’s.  
The MS. has *Moyses*.

<sup>7</sup> Read *cupiret*?

Book of Armagh, fo. 8, a. 1. te uocat, et ad eum declina." Et ut ei iussum est declinauit, et quid facere deberet interrogauit. Et respondens anguelus dixerat: "Reuertere ad locum unde uenis, hoc est *Sabul*, et datae sunt quatuor petitiones tibi quás petisti. 5

" Prima petitio, ut in *Arddimachae* fiat ordinatio tua.

" Secunda petitio, ut quicunque ymnum qui de té compoſſitus est,<sup>1</sup> in die exitus de corpore cantauerit, [8. a. 2] tu iudicabis poenitentiam eius de suis peccatis.

" Tertia petitio, ut nepotes *Dichon*,<sup>2</sup> qui te benigne 10 suscepserunt, misericordiam mereantur et non pereant.

" Quarta petitio, ut Hibernenses omnes in die iudicii a te iudicentur, ut [uidelicet] eos quibus apostolus fuisti iudices, sicut dicitur [a Domino] ad apostolos, 'Et uós sedentes [super sedes duodecim] iudicabitis 15 duodecim tribus<sup>3</sup> Israel.'

" Reuertere igitur, sicut tibi dico, et moriens ingredieris uiam patrum tuorum." Quod in die .xvi. kal. Aprilis, peractis<sup>4</sup> totius eius uitae annis .cxx.,<sup>5</sup> prouenerat, sicut [in] omnibus totius Hyberniae finibus<sup>6</sup> 20 celebratur.

" Et contra noctem terminum pones." Quia in illa die mortis eius nox non erat, et per duodecimas dies in illa prouincia in qua mortis eius exequiae peractae sunt, nox non inruit et fuseis tellurem non amplexerat 25 alis, et pallor non tantus erat noctis, et astriferas non induxerat Hesperus<sup>7</sup> umbras. Et plebs *Ulod* dixit

<sup>1</sup> i.e., the hymn composed by S. Secundinus or Sechnall, and printed infra.

<sup>2</sup> 'of Dichu.'

<sup>3</sup> tribubus, A.

<sup>4</sup> For "ut . . . Israel," A. has the nonsensical "sicut dicitur ad apostolos. Et uós sedentes iudicabitis .xii. tribubus Israel ut eos quibus apostolis fuerunt iudices fuistis." See Vita V., lib. ii. c. 32.

<sup>5</sup> Sie Vita V., peractus. A.

<sup>6</sup> A. inserts "et."

<sup>7</sup> annis, A.; finibus, Vita V., l. 2, e. 34.

<sup>8</sup> bosferus, A. The latter half of this sentence is founded on three hexameters, of which one is Verg. Aen. viii. 369 (Nox ruit, et fuseis tellurem amplectitur alis) and another is Val. Flacc. Argonauticon, vi. 752 (Nox simul astriferas profert optabilis umbras). The 'induxerat' may be due to Hor. Sat. i. v. 9.

quod usque in finem anni totius in quo obierat<sup>1</sup> num-  
quam noctium tales tenebrae erant quales antea fue-  
runt. Quod ad tanti uiri meritum declarandum acci-  
disse non dubium est.<sup>2</sup> Si quis autem terminum  
contra noctem et noctem non uiissam esse in tota pro-  
uincia breui tempore in quo luctus Patricii peractus  
est abnegare infidiliter noluit, audiat et diligenter  
attendat qualiter Ezechiae languenti<sup>3</sup> in horologio<sup>4</sup>  
Áeáz demonstrato sanitatis indieo, [et] reliqua.<sup>5</sup>

10 ui. Adpropinquante autem hora obitús sui sacrificium  
ab episcopo *Tussach*, sicut illi Victor anguelus dixit,  
ad niaticum beatae uitae acceperat.<sup>6</sup>

Book of  
Armagh,  
fo. 8, a. 2.

### De uigilis primae noctis iuxta corpus Patricii quas angeli fecerunt.

15 In prima nocte exequiarum eius, angeli uigilias  
saneti<sup>7</sup> corporis fecerunt in uigiliarum et psalmorum  
moribus, omnibus quicunque ad uigilias in illa prima  
nocte ueniebant dormientibus. [In caeteris autem no-  
tibus]<sup>8</sup> homines orantes et psalmos cantantes corpus  
20 custodierunt. Postquam autem in caelum profecti  
sunt angeli odorem suauissimum quasi mellis et fra-  
grantiam dulcidinis quasi uini dimisserunt; ut imple-  
retur quod in benedictionibus patriarchae Iacob dictum  
est: "Eece odor filii mei tamquam odor agri pleni  
25 quem benedixit Dominus" .u.iii.

<sup>1</sup> Sie Vita V.; abierat, A.

<sup>2</sup> Sie Vita V.; esse dubium est.  
vi, A.

<sup>3</sup> Sie Vita V.; languente, A.

<sup>4</sup> Sie Vita V.; horalogiae, A.

<sup>5</sup> In A. this sentence occurs in  
fo. 7. b. 1, immediately after the  
title De felici seduacione populo-  
rum, supra, p. 293. For 'et reli-  
qua' Vita V. has, 'sol per decem  
lineas recurrens oslensus est sit,

pene duplice die. Recenseat  
etiam quod sol contrà Gabaon, et  
luna contra nalem Achilon stetit  
duplice die sine nocte, quando  
Iesu Naue pugnans contrà ini-  
micos Israel, deleuit eos.'

<sup>6</sup> acciperat, A.

<sup>7</sup> psalmi, A. Compare 'saneto  
corpo,' infra, p. 298, line 8.

<sup>8</sup> Sie, Vita V.

### De consilio sepulturae eius ab angelo.

Book of  
Armagh,  
fo. 8, a. 2.

Quando hautem anguelus ad eum uenit, consilium sepulturae dedit illi: "Elegantur duo boues indomiti et pergent quocumque uoluerint, et ubicumque requiescent, aeclessia in honorem corpuseuli tui aedificetur." <sup>5</sup> Et sicut anguelus dixit, instabiles electi sunt iuuenci et stabili plastrum gestamine humeris impossitum cum saneto corpore uechunt. [8. b. 1.] Et a loco qui Clocher uocatur, ab oriente *Findubrec[h]*,<sup>1</sup> de peoribus *Conail* electio clarificauit bones. Et exierunt, 10 Dei nutu regente, ad *Dún Lethgluisse*, ubi sepultus est Patricius.

### De igne de sepulchro eius trumperente.

Et dixit [anguelus] ei: "Ne reliquiae a terra reducantur <sup>2</sup> corporis tui, et cubitus de terra super corpus 15 fiat." Quod iussu Dei factum in nouissimis demonstratum est temporibus; quia quando aeclessia super corpus facta est, fodientes humum antropi<sup>3</sup> ignem a sepulchro intrumpere uiderunt, et recedentes flammigerum timuerunt <sup>4</sup> ignem. 20

### De fredo sussum surgente ut non bellum de corpore fieret.

De reliquiis sancti Patricii in tempore obitūs sui dira contensio<sup>5</sup> ad bellum usque perueniens inter nepotes *Neill* et *Orientales* ex una parte [et *Ultu* ex altera parte] inter aliquando propinquales et propinquos, nunc inter dirissimos hostes, irarum intrat certamen secundum (?) fretum quoddam quod *Collum Bouis*<sup>6</sup> uocatur. Merito Patricii, [ne]<sup>7</sup> sanguis effunderetur

<sup>1</sup> Gen. sg. of *Findubair* = *Findubair*, supra.

<sup>2</sup> reduenntur, A.

<sup>3</sup> i.e., ἄνθρωποι.

<sup>4</sup> A. inserts flammae.

<sup>5</sup> i.e., contentio.

<sup>6</sup> *Muin-Daim* = the *Muindam* of the Tertia Vita, c. 91 (Colgan, *Tr. Th.*, p. 29.) See supra p. 289, note 8.

<sup>7</sup> Sic, Vita V.

[Christianorum]<sup>1</sup> et misericordia Dei, [maria] altis crispanibusque intumesebant fluctibus, et undarum uertices concava rumpebant aera, et dorsa in fluctibus tremula aliquando crispani rissu<sup>2</sup> et aliquando flauis <sup>Book of Armagh, fo. 8, b. 1.</sup> 5 (sic) uallibus in certamine ruebant; quasi ad cohibendam animosseitatem gentium dirarum, tales enim populi sunt, surrexit freti feritas et plebem pugnare prohibuit.

### *De felici seductione populorum.*

10 Postea autem, sepulto Patricio et freti tumore sedato,<sup>3</sup> Orientales et nepotes *Néill* contra *Ultu*<sup>4</sup> acriter ad certamen ruunt, et certatim praeparati et armati ad bellum, ad locum beati corporis prorumpunt.<sup>5</sup> Sed felici seducti sunt fallacia, putantes se duos boues et 15 plaustrum inuenire et corpus sanctum rapere aestimabant, et cum corpore et tali praeparatu et armatura usque ad fluuium *Cabeenne* peruenierunt, et corpus tune illis non comparuit. Impossibile enim [erat]<sup>6</sup> ut de tanto ae de beato corpore pax fieret, nisi Dei nutu 20 taliter uideretur uiissio ad tempus ostensa: ne quod animarum salus innumerabilium in exitum et mortem uerteretur, feliei fallacia ostensum est. Sieut Siri ante excaceati [8 b. 2] ne sanctum profetam Helesseum occiderent ab Heliseo<sup>7</sup> diuina prouissione ad Samariam 25 usque dueti sunt, haec etiam seductio ad concordiam populorum facta est.

Ad omissa<sup>8</sup> iterum recurrat oratio. Anguelus in omni septima die septimanae semper uenire consuerat;

<sup>1</sup> Sie, Vita V.

<sup>2</sup> For risu.

<sup>3</sup> sepulto, A. Mr. Hogan proposes *repulso*; but *sedare tumorem* is the proper phrase for reducing a swelling.

<sup>4</sup> The Ulstermen. <sup>5</sup> Orientales contra *Ultu* et nepotes *Neill*, A.

<sup>5</sup> prorumperat, A.; Mr. Hogan proposes *prorumpunt* or *proruperant*. The former is preferable as being in the same tense as *ruunt*.

<sup>6</sup> Sie, Hogan

<sup>7</sup> Sie, Hogan; ad Helesseum, A.

<sup>8</sup> Sie, B.; om. A.

Book of  
Armagh,  
fo. 8, b. 2.

et sicut homo cum homine loquitur, ita conloquio angueli fruebatur Patricius. Etiam in sexto decimo anno aetatis captus et sex annis seruiuit et per triginta uices conductionum anguelus ad eum uenerat, et consiliis atque conloquiis fruebatur anguelicis. Ante 5 quam de Scotia ad Latinos pergeret, centies in dies et centies in nocte orabat. Aliquando sues custodiens perdidit eas, et anguelus ueniens ad eum sues indicauit illi.<sup>1</sup> Aliquando etiam anguelus illi loquens multa illi dixit; et postquam illi locutus est, pedem super 10 petram ponens in *Seirit* iuxta<sup>2</sup> montem *Mis*<sup>3</sup> coram se ascendit, [et]<sup>4</sup> uestigia pedis angueli in petra huc usque manentia cernuntur. Et in illo loco triginta uicibus ad eum locutus est, et ille locus [orandi locus est,]<sup>5</sup> et ibi fidelium preces fructum felicissimum ob- 15 tinent.

FINIT. AMEN.

Portauit Patricius per *Sininn*<sup>5</sup> secum L. elocos, L. patinos, L. calices, altaria, libros legis, aeuanguelii libros, et reliquit eos in locis nouis. 20

Patricius vi. anno babtizatus est, xx. captus est, xv. seruiuit, xl. legit, lxi. docuit. Tota uero actas eius exi.

Haec Constans in Gallis<sup>6</sup> inuenit.

[9 a. 1.] Patricius uenit de campo *Arthicc* ad *Drum-* 25 *mut Cerigi* et ad *Nairniu Toisciurt* [et] ad *Ailich Esrachtae*. Et [euum] uiderunt illum cum uiris .viii. aut .viii. cum tabulis in manibus scriptis more Moy-saico, exclamauerunt gentiles super illos ut sanctos occiderent, et dixerunt: "Gladios in manibus habent 30 ad occidendos homines. Videntur lignei in die apud illos, sed ferreos gladios aestimamus ad effundendum

<sup>1</sup> B. adds ubi essent.

<sup>2</sup> in, A.; but cf. 'in eauminibus *Seirte* iuxta montem *Miss*,' infra p. 302, l. 13.

<sup>3</sup> *Sliab Mis*, now Slemish.

<sup>4</sup> Sie, B.

<sup>5</sup> The Shannon.

<sup>6</sup> for in Gallis 'in the Gauls'?

sanguinem.”<sup>1</sup> Voluit multitudo nimia malefacere in Book of sanatos. Sed fuit uir misericors apud illos, *Hercraith* Armagh, fo. 9, a. 1. nomine, de genere Nothi, pater Feradachi. Credidit Deo Patricii, et babitzauit illum Patricius et Ferada-5 chum filium eius, et immolauit filium Patricio. Et exiuit eum Patricio ad legendum triginta annis, et ordinauit illum in urbe Roma, et dedit illi nomen nouum Sachellum, et scripsit illi librum psalmorum quem uidi, et portauit ab illo partem de reliquiis 10 Petri et Pauli, Laurentii et Stefani quae sunt in *Machi*. Caetiacus et Sachellus ordinabant episcopos, prespite-ros, diaconos, clericos sine consilio Patricii in campo *Aii*.<sup>2</sup> Et accusauit illos Patricius, et mittens aepistolas illis exierunt ad poenitentiam ducti ad *Arddmache* 15 ad Patricium, et fecerunt poenitentiam monachorum duo pueri Patricii prumpti. Et dixit eis; “ Non magnae erunt acelessiae nestrae.”

### Dicta Patricii.

Timorem Dei habui ducem iteneris mei per Gallias 20 atque Italiam, etiam in insolis quae sunt in mari Terreno. De saeculo requissistis<sup>3</sup> ad paradissum. Deo gratias. Acelessia Seotorum, immo Romanorum, ut Christiani, ita ut Romani sitis, ut decantetur uobis-25 cum oportet omni hora orationis uox illa laudabilis Curie lessón, Christe lessón.<sup>4</sup> Omnis acelessia quae sequitur me cantet “Curie lessón, Christe lessón,<sup>4</sup> Deo gratias.”

<sup>1</sup> The tablets were, therefore, wooden staves, in form not unlike the short straight swords of the Irish, Bishop Graves, *Hermathena*, III. 237.

<sup>2</sup> Mag Ái in Rosecommon.

<sup>3</sup> i.e., recessistis, *qu* being here, as often, written for *c*, cf. the *Epist. ad Corotici subditos*, infra, p. 379. In marg. z.

<sup>4</sup> i.e., Κύριε ἐλέεισον, Χριστὲ ἐλέεισον.

Book of  
Armagh,  
fo. 9, a. 2.

Tirechán episcopus haec scripsit ex ore uel libro Ultani episcopi cuius ipse alumpnus uel discipulus fuit.

Inueni quatuor nomina in libro [ad]scripta Patricio apud Ultanum episcopum Conchuburnensium, Sanctus Magonus, qui est clarus, Succe<sup>tus</sup>, qui est [deus belli]<sup>5</sup> uel fortis belli],<sup>1</sup> Patricius, [qui est pater ciuium],<sup>2</sup> Cothirthiacus, quia seruuit quatuor domibus magorum. Et empsit illum unus ex eis, cui nomen erat *Miliuc macu-Boin* magnus, et seruinit illi septem annis omni seruitute et multiplice<sup>3</sup> labore, et porcarium 10 possuit eum in montanis conuallibus. Deinde hautem uiuissit illum anguelus Domini in somniis in cacuminibus montis *Scirte*<sup>4</sup> iuxta montem *Miss.* Finita hautem angueli sententia: "Ecce nauis tua parata, surge et ambula,"<sup>5</sup> secessit ab illo in caelum. Surrexit et am-15 bulauit,<sup>5</sup> ut dixit illi anguelus Domini, Victor nomine. In xvii. aetatis suae anno captus, ductus, uenditus est in Hiberniam: in xxii. anno laboris magis<sup>6</sup> relinquere potuit: vii. aliis annis ambulauit et nauigauit in fluctibus, in campistribus locis et in conuallibus 20 montanis per Gallias atque Italiam totam atque in insolis, quae sunt in mari Terreno, ut ipse dixit in commemoratione laborum. Erat hautem in una ex insolis, quae dicitur Aralanensis,<sup>7</sup> annis .xxx., mihi testante Ultano episcopo. Omnia hautem quae euenerunt 25 [ei], inueniuntur in plana illius historia scripta. Haec sunt nouissima illius mirabilia in quinto regni anno *Loiguiri maice Neill*<sup>8</sup> finita atque feliciter facta.

A passione hautem Christi colleguntur anni cccxxxvii. usque ad mortem Patricii. Duobus hautem uel v. annis 30 regnauit *Loiguire* post mortem Patricii. Omnis hautem regni illius tempus .xxxvi. [anni,] ut putamus.

<sup>1</sup> So in the notes to Fiacce's hymn contained in the Franciscan Liber Hymnorum. See infra.

<sup>2</sup> So in the Tripartite Life, supra p. 16, l. 25.

<sup>3</sup> dupli, A.; cf. "et in multis laboribus desudabam," Vita IV. c. 16.

<sup>4</sup> "of Scirit."

<sup>5</sup> A. inserts *et*.

<sup>6</sup> Mr. Hogan proposes 'laborem magi'; but this would mean 'work performed by the wizard? ' laboris' may be for acc. pl. labores.

<sup>7</sup> Read Arelatensis? and see infra, p. 420.

<sup>8</sup> 'of Loiguire son of Niall.'

Venit uero Patricius cum Gallis ad insolas *Maccu-*  
*Chor* et insolam orientalem,<sup>1</sup> quae dicitur Insula  
 Patricii,<sup>2</sup> et secum fuit multitudo episcoporum sancto-  
 rum et prespiterorum et diaconorum ac exorcistarum,  
 5 hostiriorum lectorumque [9 b. 1] neenón filiorum quós  
 ordinauit.

Ascendit hautem de mari ad campum *Breg* sole orto  
 cum benedictione Dei, cum uero sole mirae doctrinae  
 densas tenebras ignorantiae inluminans. Ad Hiberniam<sup>3</sup>  
 10 ingens lucifer sanctus episcopus oritur. Et antifana<sup>4</sup>  
 assiduo erat ei de fine ad finem : "in nomine Domini  
 Dei Patris et Filii Iesu Christi benigni" (hoc autem  
 dicitur in Scotica lingua *ochen*) "atque Spiritus Sancti."<sup>5</sup>

Primo uero uenit ad nalem Sesenani, et aedifieauit  
 15 ibi aecessiam primam, et portauit filium, Sesoceneum  
 nomine, episcopum secum, et reliquit ibi duos pueros  
 perigrinos.<sup>6</sup> Vespere uero uenit ad hostium *Ailbne*<sup>7</sup>  
 ad quendam uirum bonum, et babitzauit illum. Et  
 inuenit eum illo filium placitum sibi, et dedit illi  
 20 nomen Benignum, quia collegebat pedes Patricii inter  
 manus suas et pectus, et noluit dormire apud patrem  
 et matrem, sed fleuit nisi eum Patricio dormiret. Mane  
 autem facto eum surgerent, completa benedictione super  
 patrem Benigni, Patricius currum conseendit, et pedes  
 25 illius diuerso<sup>8</sup> alter in currū et alter super terram  
 erat, et Benignus puer pedem Patricii tenuit duobus  
 manibus strictis, et clamauit : "Sinite me apud Patri-  
 cium patrem proprium mihi." Et dixit Patricius :  
 "Babitzate eum et eleuate eum in currum, quia heres  
 30 regni mei est." Ipse est Benignus episcopus, successor  
 Patricii in aecessia *Machae*.<sup>9</sup>

<sup>1</sup> insola orientali, A.

<sup>2</sup> *Inis Pátraic.*

<sup>3</sup> In marg. z, and there is a dot  
over the first *u* of 'ingens.'

<sup>4</sup> i.e., antiphona.

<sup>5</sup> In the MS. the words *atque Spiritus sancti* come immediately after *Fili*. The words in parenthesis seem to refer to *benigni*

rather than (as Father Hogan supposes) to *de fine in finem*.

<sup>6</sup> Here in margin is written, L.

<sup>7</sup> *Inber Ailbne*. See Reeves, *Columba*, p. 108, note 6.

<sup>8</sup> An adverb, like *assiduo*, supra, l. 11.

<sup>9</sup> 'of Armagh.'

Book of Armagh, fo. 9, b. 1. De episcoporum numero quos ordinauit in Hibernia .cccc. De prespiteris non possimus<sup>1</sup> ordinare,<sup>2</sup> quia habitzabat cotidie homines, et illis litteras legebat ac abgatorias [seribebat], et de aliis episcopos ac præspiteros faciebat, quia in actate propria babbismum 5 acciperunt sobria.

[9 b. 2.]  
DE EPISCOPIS.

|                         |                                |    |
|-------------------------|--------------------------------|----|
| Benignus.               | Bressialus.                    |    |
| Bronus.                 | Feeeus.                        | 10 |
| Sachellus.              | Menathus.                      |    |
| Cethiaeus.              | Cennannus.                     |    |
| Carthaeus.              | Nazarus.                       |    |
| Cartenus.               | Melus.                         |    |
| Connanus.               | Maceleus.                      | 15 |
| Fintranus. <sup>3</sup> | Mactaleus.                     |    |
| Siggeus.                | Culeneus.                      |    |
| Aeternus.               | Asacus.                        |    |
| Seneaticus.             | Bitheus.                       |    |
| Oleanus.                | Falertus.                      | 20 |
| Iborus.                 | Seseneus.                      |    |
| Ordius.                 | Muirethachus. <sup>4</sup>     |    |
| Nazarius.               | Temoreris qui funda-           |    |
| Miserneus.              | uit aciesiam sanc-             |    |
| Senachus.               | tam Cairee quam 25             |    |
| Secundinus.             | tenuit familia                 |    |
| Gosach[t]us.            | Clono Auiss.                   |    |
| Camulacus.              | Daigreus.                      |    |
| Auxilius.               | Iustianus mac h̄i <sup>5</sup> |    |
| Victoricus.             | Daiméne.                       | 30 |
|                         | Oleanus. <sup>6</sup>          |    |
|                         | Domnallus, et alii             |    |
|                         | quam plurimi.                  |    |

<sup>1</sup> Read possumus?

<sup>2</sup> Read enumerare?

<sup>3</sup> In marg. z. The MS. seems to have Firtnanus, with a dot over the r.

<sup>4</sup> In the MS. *Muirethachs*, with a curve over the s.

<sup>5</sup> Read h̄áui?

<sup>6</sup> MS. *Oloanus* with l̄e (i.e., uel e) written over o.

## DE PRESPITERIS.

|   |            |                    |                                    |
|---|------------|--------------------|------------------------------------|
|   | Anieius.   | Catus.             |                                    |
|   | Brocidius. | Catanus.           |                                    |
| 5 | Amirgenus. | Broseus.           | Book of<br>Armagh,<br>fo. 9, b. 2. |
|   | Lommanus.  | Ailbeus.           |                                    |
|   | Catideus.  | Trianus episcopus. |                                    |

## DE NOMINIBUS FRANCORUM PATRICH.

Episcopi trés.

|    |   |            |  |
|----|---|------------|--|
|    | Inaepius.   | Bernieius. | Hernicius subdiaconus.   |
| 10 | <i>Semæn.</i>   |            | Brocanus.  |
|    | <i>Semen.</i>   |            | Roddanus.  |
|    | <i>Caneen.</i>  |            | <i>Brigsán.</i>  |
| 15 | Bernieius diaconus et<br>Ernicius Franci, nūri<br>.xii. cum sorore una<br>aut vi. vel iii. <sup>1</sup> |            | et alter Roddanus qui<br>fundauit Acles-<br>siam Senem Nepo-<br>tum <i>Aillelo</i> , <sup>4</sup> quam<br>tenuerunt monachi<br>Patricii <i>Gengen</i> et<br><i>Sannuch</i> . |
|    | Cassanus.   |            |  |
|    | <i>Conlang.</i>   |            |  |
|    | <i>Erlang.</i>  |            |  |

## DE DIACONIS.

|    |  |   |
|----|--|---|
|    | Diaconus Iuostus <sup>2</sup> qui<br>babitzauit Cera-<br>num filium artificis <sup>3</sup><br>ex libro Patricii. | Oleanus monachus<br>qui fuit in cellola<br>magna <i>Muaide</i> <sup>5</sup><br>prespiter. Duos<br>exorcistas scimus<br>apud illum, exor-<br>cista <i>Loset</i> in dor-<br>so <i>Dairi</i> [10, a. 1]<br>in regionibus <i>Tuir-</i><br><i>tri</i> , exorcista alius<br>in campo <i>Liphi</i> . |
| 20 |  |   |
| 25 | Diaconus Coimmanus<br>carus Patricio, qui<br>fuit in aeclesia<br>magná <i>Airdlice</i> .                         |   |
| 30 |  |   |

<sup>1</sup> In marg. z.<sup>2</sup> Read Iustus or Iostus.<sup>3</sup> *Ciarán macc int-sáir.*<sup>4</sup> i.e., *Sewhill Ua n-Aillelo*.<sup>5</sup> *Cell Már Muaide*.

Book of Armagh, fo. 10, a. 1. De aeclessiis quas fundauit in campo *Breg*. Primum in Culmine.<sup>1</sup>—II. Aeclessia *Cerne*<sup>2</sup> in qua sepultus est Hereus qui portauit mortalitatem magnam.<sup>3</sup>—III. in caenminibus *Aisse*.—III. *im Blaitiniu*.<sup>4</sup>—V. in *Collumbus* in qua ordinauit Eugenium sanctum episcopum.<sup>5</sup>—VI. Aeclessia filii<sup>6</sup> *Laithphi*.—VII. *im Brí-dam*<sup>7</sup> in qua fuit sanctus Duleis<sup>8</sup> frater Carthaci.—VIII. super *Argelbor* in quā [fuit] Kaunanus episcopus quem ordinauit Patricius in primo pasca *hi Ferti* uirorum *Feice*,<sup>9</sup> qui portauit secum ignem primum benedictum ac ceriales lucernas primas Patricii de manibus portauit domi,<sup>10</sup> ut accenderet fumum benedictum in oculos ac nares hominum gentilium et regis *Loigiri*, et magorum illius, quia contra[i]uerunt illi tres magi fratres ex uno uiro nominibus et genere *Cruth Loch Lethlanu*<sup>11</sup> de genere *Runtir*,<sup>12</sup> qui fecerunt confictionem magnam contra Patricium et Benignum. Cassula autem magi inflammata est circa Benignum et in cinerem finita erat.<sup>13</sup> Sanctus quoque filius sanus effectus est firma fide in conspectu regis et hominum et magorum. Cassula hautem Benigni filii Patricii infixa est circa magnum et inflammatus est magus in medio et consumptus est. Et dixit Patricius: “In hāc hora consumpta est gentilitās Hiberniae tota.” Et eleuauit Patricius manus suas Deo circa magum *Loch-leth[lan]eum* et dixit: “Domine mi, iec a me canem qui oblatrat faciem tuam et me: eat in mor-

<sup>1</sup> A rendering of the Irish word *mullach*. In marg. is z.

<sup>2</sup> i.e., Cell-Cerne or Domnaech-Cerne.

<sup>3</sup> In A.D. 550 or 664, Reeves, *Columba*, p. 183, note a.

<sup>4</sup> i.e., in Blaitine, now (as Dean Reeves thinks) Platin in the parish of Duleek.

<sup>5</sup> filio, A.

<sup>6</sup> i.e., in Brí-dam, ‘collis boum.’

<sup>7</sup> The translation of some Irish name like *milis*.

<sup>8</sup> ‘In the grave of Fíaecc’s men.’

<sup>9</sup> For the corrupt “portauit domi” of the MS., we should perhaps read *oeconomi*.

<sup>10</sup> One name, apparently, has been dropt, as it appears that *Loch-lethlanu* was one of the brothers. See infra, line 26.

<sup>11</sup> Mocu-Runtir, Reeves, *Columba*, p. 47, or Dal-Runtir, supra, p. 266, line 11.

<sup>12</sup> ‘was reduced to ashes,’ the pluperfect being here, as often, used for the perfect.

tem!" Et intenderunt omnes magum eleuatum per tenebras nocturnales poene usque ad caelum, sed reuersus, cadauer illius conglutti-[10 a. 2]-natum grandinibus et niuibus, commixtum scintillis igneis, in terram ante faciem omnium eccecidit. Et est lapis illius in oris australibus orientalibusque [*Temro*]<sup>1</sup> usque in praesentem diem, et conspexi illum oculis meis.

Prima feria uenit ad Taltenam, ubi fit agon<sup>2</sup> regale ad Coirpritienm filium *Neill*, qui uoluit cum occidere, et flagillauit seruos eius in flumine *Sele*, ut indicarent Patricium Coirpritico. Quapropter appellabat illum Patricius "inimicum Dei" et dixit ei: "Semini tuum seruiet seminibus fratrum [tuorum], et non erit de semine tuo rex in aeternum, et non erunt pisees magni in flumine *Sele*"<sup>3</sup> semper."

Deinde hautem uenit ad Conallum filium *Neill*, ad domum illius quam<sup>4</sup> fundauit in loco in quo est hodie aeclessia Patricii magna,<sup>5</sup> et suscepit eum cum gaudio magno et babitzauit illum, et firmauit solium eius in aeternum, et dixit illi: "Semen fratrum tuorum tuo semini seruiet in aeternum. Et tu misericordiam debes facere heredibus meis post me in saeculum, et filii tui et filiorum tuorum filiis meis credulis legitimum sempiternum." Pensabatque aeclessiam Deo Patricius<sup>6</sup> pedibus eius Ix. pedum,<sup>7</sup> et dixit Patricius: "Si diminuatur aeclessia ista, non erit longum regnum tibi et firmum."

Pasca quoque claussa, finita prima feria, exiit ad Vadum Molae,<sup>8</sup> et ibi aeclessiam fundauit, in qua relictum liquit tres fratres eum una sorore. Et haec sunt nomina illorum: Cathaceus, Cathurus, Catneus, et soror illorum Catnea, quae emulgebat lac ab dammulis feris, ut senes mihi indicauerunt.

<sup>1</sup> See Todd, *S. Patrick*, 423.

<sup>2</sup> i.e., ἀγώνια.

<sup>3</sup> See Reeves, *Columba*, p. 128, note b.

<sup>4</sup> 'for ever.'

<sup>5</sup> MS. qui.

<sup>6</sup> i.e., Domnach Mór Pátraic.

<sup>7</sup> MS. Patrieii.

<sup>8</sup> Read, perhaps, Ix pedumi [de] pedibus eius. The meaning is: 'he stopt the space 60 feet long.'

<sup>9</sup> Áth-Brón: in marg. broon.

Book of Armagh, fo. 10, a. 2.  
 Perrexitque ad ciuitatem *Temro* ad Loigairium filium *Neill* iterum, quia apud illum foedus pepigit ut non occideretur in regno illius. Sed non potuit credere, dicens: "Nam *Neel* pater meus non siniuit mihi credere, sed ut sepeliar in cacuminibus *Temro* quasi 5 uiris consistentibus in bello,"—quia utuntur gentiles in sepuleris armati prumptis armis facie ad faciem usque ad diem *erdathe* apud magos, id est iudicii diem Domini.<sup>1</sup> "Ego filius *Neill* [debeo sepeliri ita sicut]<sup>2</sup> [10 b. 1] et filius Dunlinge *imMaistin*<sup>3</sup> in campo *Liphi*, 10 pro duritate odiui,"<sup>4</sup> ut est hoc.

Porro fundauit aeclessiam *iCarrie Dagri*<sup>5</sup> et alteram aeclessiam *im-Mruig Thuaithe*,<sup>6</sup> et scripsit elementa Cerpano. Et intravit in domum regiam, et non surrexerunt ante se nisi unus tantum, hoc est Hercus 15 saerilegus. Et dixit illi: "Cur tu solus surrexisti in honorem Dei mei in mé?" Et dixit ei Hercus: "Nescio quid: uideo scintellas igneas de labiis tuis ascendere in labia mea." Sanctus quoque dixit: "Si baptismum Domini accipies quod mecum est?" Responsum dicit: "Accipiam." Et uenierunt ad fontem *Loigles* in Scotica nobiscum 'Vitulus Ciuitatum.' Cumque apernuisset librum atque babtizasset uirum Hercum, audiuit uires post tergum suum se inridentes ad inuicem de rei illius consideratione, quia nescierunt quid fecerat, et babtizauit tot milia hominum in die illa; et et inter eacteras baptismatis sententias audiuit. Ecce duo namque uiri nobiles confabulabantur post tergum sibi, et dixit alter alteri: "Verum est quod dixisti a circulo anni qui practeriit, ut uenisses huc uel hic in 30 illis diebus. Dic mihi nomen tuum queso, et patris tui et agri tui et campi tui, et ubi est domus tua."

<sup>1</sup> So in *Lebor na hUidle*, p. 118 (*Revue Celtique*, vi. 165), and the *Dinnseanchas* (Petrie, *Tara*, p. 113).

<sup>2</sup> So Dr. Todd conjectures, *St. Patrick*, p. 438.

<sup>3</sup> 'in Maistiu.'

<sup>4</sup> i.e., pro duratione odii = propter perpetuitatem odii nostri, Todd, *St. Patrick*, p. 438. But *odiui* is a

perfect (like *siniuit*, supra, l. 4), and the meaning is 'on account of the hardness with which I have hated.'

<sup>5</sup> 'On Daigre's Rock.'

<sup>6</sup> 'In Mruig [cf. *mark*, *margo*] Thuaithe (Dé Danann).'

<sup>7</sup> As to this well see Petrie, *Tara*, pp. 142, 143.

Respondit: "Endeus filius *Amolngid* sum ego, filii *Fechrach* filii *Echach*, ab occidentalibus plagis de campo *Domnon*<sup>1</sup> et de silua *Fochloth*." Cumque audiisset Patricius nomen siluae Fochlothi, gauissus est ualde, et dixit Endeo *Amolngid* filio: "Et ego tecum exibo, si uiuus fuero, quia dixit mihi Dominus exire." Et dixit Endeus: "Non exhibis mecum ne occidamur ad inuicem."<sup>2</sup> Sanctus quoque dixit: "Verumtamen nunquam uiuus ad tuam regionem peruenies et tú, nisi uenero tecum, et uitam aeternam non habebis: quia propter mē nenisti hūc, [10 b. 2] quasi Ioseph ante filios Israel." Endeus autem dixit Patricio: "Tu filio meo baptismum da, quia tener est. Ego autem et fratres mei non possimus tibi credere usque dum ad 15 nostram plebem peruererimus, ne inrideant nós."<sup>3</sup> Conallus autem baptizatus est, et dedit Patricius benedictionem super illum, et tenuit manum illius, et dedit Cethiaco episcopo. Et nutriuit illum et docuit eum Cethiaeus et Mueneus frater Cethiaci episcopi, cuius sunt 20 reliquiae in Aecessia Magna Patricii<sup>4</sup> in silua Fochlithi. Propter hoc mandauit Conallo insolam<sup>5</sup> suam Cethiaeus, et generis illius est usque in praesentem diem, quia laicus fuit<sup>6</sup> post mortem Cethi[ā]chi sancti.

Venierunt autem filii *Amolngid* sex ad iudicandum ante faciem *Loiguiri*, et Endeus contra eos unus et filius eius tener et Patricius ante illos, et inuestigauerunt causam hereditatis illorum. Et iudicauit illis *Loiguire* et Patricius ut diuidenter inter se hereditatem in septem partes. Et dixit Endeus: "Filium meum 30 et partem hereditatis meae ego immolo Deo Patricii et Patricio." Per hoc dicunt alii quia serui sumus Patricii<sup>7</sup> usque in praesentem diem.

<sup>1</sup> See Reeves, *Columba*, p. 31, noted.

<sup>2</sup> i.e., 'together': cf. infra, p. 314, l. 23.

<sup>3</sup> 'lest the people amongst whom we now are should mock us,' Todd, *St. Patrick*, p. 443, note 2.

<sup>4</sup> Domnach Mór Pátraic.

<sup>5</sup> Seems to mean 'monastery': cf.

the use of *insulani* for *monachi* in southern Gaul, Smith's *Dict. of Chr. Antiqu.* i. 863.

<sup>6</sup> i.e., he ceased to be a celibate.

<sup>7</sup> i.e., Tírechán and the tribe (or community) to which he belonged are under the jurisdiction of Armagh, Todd, *St. Patrick*, p. 445.

Book of  
Armagh,  
fo. 10, b. 2.

Foedus pepigerunt per manus *Loiguiri* filii *Néill* Patricius et filii *Amolngid* cum exercitu laicorum [et] episcoporum sanctorum, et inierunt iter facere ad Montem *Egli*,<sup>1</sup> et expendit<sup>2</sup> Patricius etiam pretium xu. animarum hominum, ut in inscriptione sua adfirmat, de 5 argento et auro, ut nullus<sup>3</sup> malorum hominum impederet eos in via recta transcurrentes totam Hiberniam: [11. a. 1] quia necessitas poseit illos ut peruenirent siluam Fochlithi ante caput anni pascua secunda, causa filiorum claimantium clamore magno, [quorum] uoces 10 audiuit in utero matrum suarum dicentium: "Veni, sanete Patrici, saluos nōs faccere."

Plantauit aeclessiam super uadum *Segi*, et alteram aeclessiam Cinnena[e] sancta[e] super Vadum *Curnóí imBoind*<sup>4</sup> et altera[m] super *Coirp raithe* et altera[m] 15 super Fossam *Dallbronig*,<sup>5</sup> quam tenuit episcopus filius *Cairtin*, auunculus *Brigtae* sanctae. Fundauitque alteram in Campo *Echreld*, alteram in Campo *Taideni*, quae dicitur *CellBile*, apud familiam *Seire* est, alteram in Campo *Echnach* in qua fuit Cassanus prespiter, 20 alteram in Singitibus, alteram in Campo *Bili* iuxta Vadum Capitis Canis<sup>6</sup> alteram in Capite Carmelli in Campo *Teloch*, in qua sancta Brígita pallium cepit sub manibus Filii *Caille*.<sup>7</sup> In *Huisniuch Midi*<sup>8</sup> mansit iuxta Petram *Coithrigi*, sed occissi sunt circa se alii 25 perigrini a filio *Fechach* filii *Né[i]ll*; cui maledixit, dicens: "Non erit de stirpe tua rex sed seruies semini fratrum tuorum." Et alteram aeclessiam [fundauit] in Capite *Airt* in regionibus *Róide*,<sup>9</sup> in qua possuit altare lapideum, et alteram *hi Cuil Corrac*.<sup>10</sup> 30

Et uenit per flumen *Ethne* in duas Tethbias, et ordinauit Melum episcopum, et aeclessiam *Bili* fundauit,

<sup>1</sup> Cruachan Aigli.

<sup>2</sup> MS. extendit, but cf. the Confessio, infra, p. 372, line 33: Censeo eniu non minus quam pretium quindecim hominum distribui illis.

<sup>3</sup> MS. nullum.

<sup>4</sup> "the ford of Sheep's Cairn in the Boyne."

<sup>5</sup> i.e., Raith D.

<sup>6</sup> i.e., A' th Cinn-ehon.

<sup>7</sup> i.e., Maicc-eaille.

<sup>8</sup> in Uisnech of Meath.

<sup>9</sup> See Reeves, *Columba*, p. 89, note a.

<sup>10</sup> 'in Cúil Corrac.'

et ordinavit Gosactum, filium *Mílecon Maccu-Booín*,<sup>1</sup> quem nutriuit in seruitute septem annorum, et mittens Camulacum Commiensum in Campum *Cuini*<sup>2</sup> dígo illi indicauit locum de cæcumine *Graneret*, id est aec-  
lessiam *Raithin*. Et uenit in Campum *Rein* et ordi-  
nauit Bruseum prespiterum et aeclessiam illi fundauit.  
Qui dixit mirabile post mortem eius altero saneto qui  
fuit in insola generis *Cothirbi*: “Bene est tibi dum  
10 filium tu[11 a. 2]-um<sup>3</sup> habes: ego autem te debet me  
relicta ac uacua, et non offerent iuxta me sacerdotes.” In noctibus [tribus idem] somnum factum<sup>4</sup> est: tertio die surrexit sanctus, et arripuit anulum et tru-  
lum ferrumque, et sepuleri fossam fodiuuit, et por-  
15 tanit ossa Brusei sancti secum ad insolam in qua sunt  
et resticuit.

Mittens<sup>5</sup> autem Patricius *Methbraín* ad fossam *Slécht* barbarum Patricii propinquum, qui dicebat mirabilia in Deo uera. Venitque Patricius ad alueum *Sinone*<sup>6</sup> 20 ad locum in quo mortuus fuit auriga illius *Boidmalus* et sepultus ibi.<sup>7</sup> Dicitur *Cail Boidmail* usque in hunc diem, et immolatus<sup>8</sup> erat Patricio.

FINIT LIBER PRIMUS IN REGIONIBUS NEPOTUM NEILL  
PERACTUS.

25 INCIPIT [LIBER] II. IN REGIONIBUS CONNACHT PERACTUS.

Omnia quae scripsi a principio libri huius seitis  
quia in uestris regionibus gesta sunt, nisi de eis pauca  
quae inueni in utilitatem laboris mei a senioribus mul-  
tis ac ab illo Ultano episcopo Conchuburnensi qui  
30 nutriuit me retulit sermo. Cór autem meum cogitat  
in m̄c de Patricii dilectione, quia n̄ video dissertores<sup>10</sup> et

<sup>1</sup> ‘of Mílechu descendant of Bón.’

<sup>2</sup> MS. inserts ‘et.’

<sup>3</sup> here in the upper margin: *ishaile inso sis asinecertus* (‘it is this place below that is uncertain’).

<sup>4</sup> MS. inserts ‘in aeclessia.’

<sup>5</sup> MS. factus.

<sup>6</sup> In marg. ‘z.’

<sup>7</sup> Lat. gen. sg. of *Sinona* ‘Shan-  
non,’ infra, p. 329, line 22.

<sup>8</sup> MS. inserts ‘in quo.’

<sup>9</sup> MS. -tum.

<sup>10</sup> i.e., desertores.

Book of  
Armagh,  
fo. 11, a. 2. archiclocos<sup>1</sup> et milites Hiberniae quod odio habent  
paruchiam<sup>2</sup> Patricii quia substraxerunt ab eo quod ipsius erat, timentque quoniam, si quaereret heres Patricii paruchiam illius, potest pene totam insolam sibi reddere in paruchiam, quia Deus dedit illi      5  
 i. totam insolam cum hominibus per anguelum Domini,  
 ii. et legem Domini docuit illis,  
 iii. et baptismo Dei babitzauit illos,  
 iv. et erucem Christi indicauit,      10  
 v. et resurrectionem eius nuntiauit. Sed familiam eius non dilegunt, quod  
 i. non licet iurare contra eum,  
 ii. et super eum,  
 iii. et de eo,      15  
 iii. et non lignum licet contra eum mitti, quia ipsius sunt omnia primitiuae ecclesiae Hiberniae, sed [11. b. 1] iuratur a se omne quod iuratur.  
 Omnia hautem quae scripsi ab initio libri huius semplicia sunt. Omne autem quod restat strictius erit.      20  
 Venit ergo Patricius sanctus per alueum fluminis *Sinnae* per Vadum Duorum Auium<sup>3</sup> in Campum *Ai*. Audientes hautem magi *Loiguiri* filii *Neill* omnia quae facta fuerant, Caluus et Capitolauium,<sup>4</sup> duo fratres qui nutrierant duas filias *Loiguiri*, *Ethne Alba*, *Fe-25 delm Rufa*, timentes ne mores sancti uiri acciperent, indignati sunt ualde tenebrasque nocturnales ac densas inaurinas<sup>5</sup> super totum campum *Ai* fecerunt, nescimus cuius potestatis hoc fuit; sed scimus quod nox longua .iii. dierum tot et noctium erat. Arripuitque 30 sanctus ieunium .iii. diebus et .iii. noctibus, cum centenis oraculis flectenisque<sup>6</sup> assiduis Deum regem

<sup>1</sup> acc. pl. of *archiclocus*, which seems borrowed (as Prof. Windisch suggests) from ἀρχικλωψ,-ῶπος, with the change of p to e, so common in Irish loanwords.

<sup>2</sup> i.e., the diocese, Reeves, *Columba*, p. 65, note b.

<sup>3</sup> *Snám-dá-én*.

<sup>4</sup> i.e., *Mael* and *Caplait*.

<sup>5</sup> Sic. The meaning must be 'fogs.'

<sup>6</sup> The Ir. *slechtanaib* 'genusflexionibus.'

regum rogabat, et discessit omnis grauitudo magica  
tenebrarum a campo *Ai*, et dixit "Deo gratias." Et <sup>Book of</sup>  
<sup>fo. 11, b. 1.</sup>uenierunt peralueum fluminis *Sinnae*, qui dicitur  
*Bundea*, ad tumulum Gradi.<sup>1</sup> In quo loco ordinavit  
5 Ailbeum sanctum prespiterum; cui indicauit altare  
mirabile lapideum in monte Nepotum *Ailello*,<sup>2</sup> quia  
inter nepotes *Ailello* erat. Et babitzauit Manicum  
sanctum quem ordinavit episcopus Bronus filius *Ieni*  
seruus Dei,<sup>3</sup> socius Patricii.

10 Venierunt ad campum *Glais*,<sup>4</sup> et in illo posuit celolam  
magnam quae sic vocatur Cellula Magna,<sup>5</sup> et in illa re-  
liquit duos barbaros *Conleng* et *Ereleng* monachos sibi.

Deinde uenit ad Assicum et Bitteum et ad magos  
qui fuerunt de genere *Coreu-Chonlúin*, *Hono* et *Ith*  
15 fratres. Alter suscepit Patricium et sanatos eius cum  
gaudio, et immolauit sibi domum suam, et exiit ad  
*Imbliuch Hormon*. Et dixit illi Patricius: "Semen  
tuum erit benedictum, et de tuo semine erunt sacer-  
dotes Domini et principes digni in mea elimossina et  
20 tua hereditate." Et posuit ibi Assicum et Betheum,  
[11 b. 2] filium fratris Assici, et Cipiam, matrem Bethei  
episcopi.

Assicus sanctus episcopus faber aereus erat Patricio,  
et faciebat altaria [et] bibliothicas quadratas.<sup>6</sup> Facie-  
25 bat in[super] patinos sancti nostri pro honore Patricii  
episcopi, et de illis tres patinos quadratos uidi, id est  
patinum in aeclessia Patricii in *Ardd-Machae* et alterum  
in aeclessia *Alo-find*<sup>7</sup> et tertium in aeclessia magna  
*Sueoli* super altare Félarti sancti episcopi. Asicus iste  
30 fecit profugam in aquilonem regionis ad Montem La-  
pidis,<sup>8</sup> et fuit septem annis in insola quae vocatur  
*Rochuil* retro Montem Lapidum.<sup>8</sup> Et quaerebant illum  
monachi sui, et inuenierunt eum in conuallibus mon-  
tanis iuxta laborem artificiorum. Et abstraxerunt eum

<sup>1</sup> i.e., Duma Graid; supra, p. 94,  
line 1; infra, p. 348.

<sup>2</sup> *isléib hua n-Ailello*.

<sup>3</sup> i.e., céle Dé, a Culdee.

<sup>4</sup> *Mag Glais*.

<sup>5</sup> *Cell Mór*.

<sup>6</sup> MS. quas.

<sup>7</sup> 'of Ail-find' (Elphin).

<sup>8</sup> i.e., *Sliab Liacc*.

Book of Armagh, fo. 11, b. 2. monachi eius, et mortuus est apud illos in desertis montibus, et sepelierunt eum *in Raith Chungai hi Sertib*.<sup>1</sup> Et dedit rex illi et monachis suis post mortem foenum .c. uaccarum cum uitulis suis et bouum .xx, immolatio aeterna, quia dixit quod non reuertetur in campum *Ai 5* quia mendacium ab illo dixerunt, et sunt ossa eius in Campo *Sered hir Raith Chungi*.<sup>2</sup> Monachus Patricii [erat], sed contenderunt cum familiae Columbae *Cille* et familia *Airdd Sratha*.<sup>3</sup>

Patricius uero uenit de fonte *Alo-find*<sup>4</sup> ad Dume-10 chain nepotum *Ailello*, et fundauit in illo loco aeclesiam quae sie vocatur, Senella Cella<sup>5</sup> *Dumiche* usque hunc diem. In quo reliquit uiros sanctos *Macel* et *Cetgen* et Rodanum prespiterum.

Et uenit apud se filia felix in perigrinationem, 15 nomine Mathona, soror Benigni successoris Patricii, quae tenuit pallium apud Patricium et Rodanum, [et] monacha fuit illis. Et exiit per montem Filiorum *Ailello*,<sup>6</sup> et plantauit aeclessiam liberam *hi Tamnuch*<sup>7</sup> [12 a. 1.], et honorata fuerat a Deo et hominibus, et 20 ipsa fecit amicitiam ad reliquias sancti Rodani, et successores illius<sup>8</sup> epulabantur ad inuicem.<sup>9</sup>

Post haec autem posuerunt episcopos .i. Cairellum [et . . . . .], iuxta sanctam aeclessiam *hi Tamnuch*,<sup>7</sup> quos ordinauerunt episcopi Patricii, id est Bronus et 25 Biethetus. Non quaerebant aliquid a familia *Dumichae* nisi amicitiam tantummodo, sed quaerit familia *Clono*,<sup>10</sup> quia per uim tenent locos Patricii multos post mortalitates nouissimas.<sup>11</sup>

Deinde hautem uenit sanctus Patricius ad fontem 30 qui dicitur *Clebach* in lateribus *Crochan* contra ortum

<sup>1</sup> ‘in Rath Chungai in Serte.’

<sup>2</sup> ‘in Mag Sered in Rath Chungai.’

See Reeves, *Columba*, p. 38, note, p. 284.

<sup>3</sup> ‘of Ard-sratha (Ardstraw).’

<sup>4</sup> ‘of Ail-find’ (‘white rock’), Elphin.

<sup>5</sup> for ‘Senella Cella’ we should perhaps read *Senella* = *senchell*.

<sup>6</sup> *sliab mace nAilello*.

<sup>7</sup> ‘in Tamnach.’

<sup>8</sup> Read ‘eorum’ (as in the Tripartite Life, supra p. 98, l. 15) or ‘illorum.’

<sup>9</sup> ‘together,’ supra, p. 309, l. 8.

<sup>10</sup> ‘of Clúain (maceu Nois?).’

<sup>11</sup> A.D. 683, apparently.

solis ante ortum solis, et sederunt iuxta fontem. Et <sup>Book of</sup> <sup>Armagh,</sup>  
ecce duae filiae regis *Loiguiri*, *Ethane Alba* et *Pedelm*  
Rufa, ad fontem more mulierum ad lauandum mane  
uenierunt, et senodum sanctam episcoporum cum Pa-  
5 tricio iuxta fontem inuenierunt.

Et quocumque essent, Sed illos viros *side*  
aut quacumque forma, aut deorum terrenorum,<sup>1</sup>  
aut quacumque plebe, aut fantassiam estimauerunt,  
aut quacumque regione  
10 non cognoverunt;

Et dixerunt filiae illis: "Ubi uos sitis et unde  
uenistis?" Et dixit Patricius ad illas: "Melior erat  
uos Deo uero nostro confiteri quam de genere nostro  
interrogare."

15 Dixit filia prima: "Quis est Deus? Et ubi est  
Deus? Et cuius est Deus? Et ubi habitaculum eius?  
Si habet filios et filias, aurum et argentum, Deus  
nester? Si uiuus semper? Si pulcher? Si filium  
eius nutrierunt multi? Si filiae eius carae et pul-  
20 chrae sunt hominibus mundi? Si in caelo an in terra  
est?

|                                       |                    |
|---------------------------------------|--------------------|
| (Si) in aequore?                      | Quomodo delegitur? |
| (Si) in fluminibus?                   | Quomodo inuenitur? |
| (Si) in montanis?                     | Si in inuentute,   |
| 25 (Si) in conuallibus?               | si in senectute,   |
| [12 a. 2] Dic nobis notitiam<br>eius, | inuenitur?"        |
| Quomodo uidebitur?                    |                    |

Respondens autem sanctus Patricius, Spiritu Sancto  
30 plenus, dixit: "Deus noster, Deus omnium hominum,  
Deus caeli ac terrae, maris et fluminum, Deus solis  
ac lunae, omnium siderum, Deus montium sublimium  
ualliumque humilium, Deus super caelo et in caelo et  
sub caelo habet habitaculum erga caelum et terram  
35 et mare et omnia quae sunt in eis.

<sup>1</sup> *fíru síde*, 'males of the *side*', or terrestrial gods, corresponding perhaps with the *θεοι χθόνιοι* or Inferi.

Book of  
Armagh,  
fo. 12, a. 2.

Inspirat omnia,  
uiuificat omnia,

superat omnia,  
sufultat<sup>1</sup> omnia.

Solis lumen inluminat, [lunae] lumen noctis ad<sup>2</sup> notitias ualat,<sup>3</sup> et fontes fecit in arida terra et insolitas in mari siccas, et stellas in ministerium<sup>5</sup> maiorum luminum posuit. Filiū habet coaeternum sibi, [et] consimilem sibi. Non iunior Filius Patri nec Pater Filio senior. Et Spiritus Sanctus inflat in eis. Non separatur Pater et Filius et Spiritus Sanctus. [12. a. 3.] Ego uero uolo uos regi caelesti<sup>10</sup> coniunguere, dum filiae regis terreni sitis. Credite.”<sup>4</sup> Et dixerunt filiae [qua]si ex uno ore unoque corde: “Quomodo credere possimus caelesti regi doce nos diligentissime, ut uideamus illum facie ad faciem indica nobis, et quomodo dixeris nobis faciamus.” Et<sup>15</sup> dixit Patricius: “Si creditis per baptismum patris et matris iecere peccatum? Responderunt: “Credimus.” “Si poenitentiam creditis post peccatum?” “Credimus.” “Si creditis uitam post mortem? Si creditis resurrectionem in die iudicii?” “Credimus.” “Si<sup>20</sup> creditis unitatem aecessiae?” “Credimus.” Et baptizatae sunt, et [benedixit Patricius] candida[m] ueste[m] in capitibus earum.<sup>5</sup> Et postulauerunt uidere faciem Christi. Et dixit eis sanctus: “Nisi mortem gustaueritis, non potestis uidere faciem Christi et nisi<sup>25</sup> sacrificium accipietis.” Et responderunt: “Da nobis sacrificium ut possimus Filium, nostrum Sponsum, uidere.” Et acciperunt eucharitziam Dei, et dormierunt in morte. Et possuerunt illas in lectulo uestimento uno<sup>6</sup> coopertas, et fecerunt ululatum [12 b. 1].<sup>7</sup> 30

<sup>1</sup> i.e., suffuleit.

<sup>2</sup> MS. et.

<sup>3</sup> i.e., uallat.

<sup>4</sup> M.S. credere.

<sup>5</sup> MS. eorum.

<sup>6</sup> For uestimento uno the MS. has uno uestimentis; but cf. the Tripartite Life, supra p. 102, l. 25.

<sup>7</sup> This and the following page are so rubbed and faded that Betham (*Ir. Ant. Researches*, Appendix,

p. xxviii.) omits them as illegible, and Mr. Hogan (*Analecta Bollandiana*, t. ii., p. 50) says that vix pauca verba jam distincta apparent. In deciphering these two pages I have been much helped by Dean Reeves; but he is not answerable for any mistakes which I may have made. Words and letters in parentheses are now illegible.

et planetum<sup>1</sup> magnum amici earum. (Et ueni)t Book of  
(ma)gus *Caplit*, qui nutriuit alteram, et fle(uit).<sup>2</sup> Et illi Armagh,  
Patricius praedicauit, et credidit, et capilli capitis eius  
ablati sunt.

5 Et frater illius uenit *M(ael)* et ipse dixit: "Frater  
meus credidit Patricio, et non erit ita; sed reuertam  
cum in gentilitatem et ad mathoum<sup>3</sup> (et ad) Patricium  
uerba dura dicit, et Patricius illi dixit et praedicauit,  
et conuertit illum in poenitentiam Dei, et ablati sunt  
10 capilli capitis illius, id est norma magica [quae prius<sup>4</sup>]  
in capite uidebatnr, *airbace*, ut dicitur, *giunnae*.

De hoc uerbum quod clarius est omnibus<sup>5</sup> uerbis  
Scotieis: "Similis est Caluus contra *Caplit*."<sup>6</sup>

Et crediderunt in Deo. Et consumpti sunt dies  
15 ululationis filiarum regis, et sepelierunt eas iuxta fons  
*Clebuch*, et fecerunt fossam rotundam (in) simili-  
tudinem *ferte*, quia sic faciebant (Scotiei) homines et  
gentiles. Nobiscum hautem *reli(c)* uocatu(r), id est  
reliquiae, et *feurt*. Et immolata est (*fertu*) Deo et Pat-  
20 ricio cum sanctarum ossibus et haeredibus eius post  
(se in) saecula, et aeclessiam terrenam fecit in eō loco.

(Dei)nde hautem uenit Patricius ad (campum) *Caire-*  
*(tha)* id est in *Muig Cairetha*, et e(astrametati) sunt  
(. . . . . . . et) fundauerunt (aeclessiam) in  
25 *Ardallice* quae sic uocatur, *Sendomnach*, et posuit in  
illa Coimanum diaconum sanctum sibi monachum earum  
Christo et Patricio puerum.

Et uenit Patricius in *Ardd Senlis*, et posuit (in  
illo sanctam filiam L)alocam, et tenuit locum in  
30 campo *Nento*.<sup>7</sup>

<sup>1</sup> plo[ratum], Hogan.

<sup>2</sup> plo[ravit], Hogan.

<sup>3</sup> Milhoum, Todd, *S. Patrick*, 454. Perhaps we should read 'et [te] ad Milchoum.' The meaning would then be: "I will bring him (Caplit) back to heathenism and thee, Patrick, to thy old master Milehu."

<sup>4</sup> Sie Probus, *Tr. Th.*, p. 58.

<sup>5</sup> qu[am] aliud in, Hogan.

<sup>6</sup> *Cosmail Moel fri Caplait*. Colgan (*Tr. Th.*, p. 136) has *cosmhuil Maol le Chapluit*, and see supra, p. 104, line 6.

<sup>7</sup> Mag-Nento, supra, p. 104, l. 15.

Book of  
Armagh,  
fo. 12, b. 1. Et exierunt cum (Ce)thiaco sancto episcopo (ad) suam propriam regionem, quia de genere *Ailello* eius pater fuit, et mater eius erat de genere *Sai* de regionibus *Ci(a)nachtæ* a *Domnach Sairigi* iuxta domum (saneti) episcopi Cennani, id est lapidum.<sup>1</sup> Moris erat 5 Cethiaco episcopo (sancto uissitare circu)m loca *Curcusai* in pasea maiore, et in pasea secundo siebat in loco *Coimilla* sanctae super Vadum Duarum Furcarum, id est *da loarce*, iuxta *Cenondus*, ( )eg quia Cethiaci domini ( . . ) Comgella ( . . . . . )<sup>10</sup>  
 . . (ab illis) Iostus d(iaco)n(us Patricii) [12 b. 2] sanctus pene puer pusillus et tenuit *Fidard*. Et dedit illi (sanctus Patricius lib)ros babtismatis, et babtizauit nep(otes Maini), et in senectute sua bona babtizauit Cia)ranum filium artificis<sup>2</sup> quando sen(ex) ac plenus 15 dierum fuit.

Interest hautem inter mortem Patricii (et Cer)ani (na)tiuitatem (ut peri)tissimi numerorum aestimant exl. annorum, et babtizatus est Ceranus ex libro Patricii,<sup>3</sup> a diacono Iusto (in meo) conspectu. 20

Franci uero Patricii exierunt a Patricio uiri fratres xu. cum sorore una. Nomina quoque uirorum nolo dicere nisi .ii. principes Bernicius et Hernicius et sororis nomen Nitria ( . . ) episcopi. Et multi loci illis dati sunt, et ignoro nisi unum (in quo) est Bassilica 25 sanctorum,<sup>4</sup> quia indicauit illis Patricius sanctus similitudinem loci et digito indicauit de cacumine *Garad* (quando ue)nicerunt ad illum ut elegeret illis (de lo-) eis quos inuenierunt. Et fundauit Cethecus aeclesiam *Brergarad* quidam filius qui ueniret per flumen 30 *Succae* et aridi (pe)des eius ac ficones erunt sudeae<sup>5</sup> ( ).

<sup>1</sup> i.e. *Daim-liacc Cianain*, 'domus lapidum Cianani,' nunc *Duleek*, Hogan.

<sup>2</sup> *Ciarán macc int-sáir*, supra, p. 104, l. 28.

<sup>3</sup> See supra, p. 305, l. 24.

<sup>4</sup> *Imgæ Baislícci*, supra, p. 106, l. 2.

<sup>5</sup> MS. *saúlae*.

Venit uero Patricius ad Seleam in qu(o filii) *Briuin*,<sup>1</sup> Book of  
cum multitudine episcoporum (saneto)rum. Castrame- Armagh,  
tati sunt in caeuminibus Seleae, et posuerunt sibi stra- fo. 12, b. 2.  
tum et sedem inter lapides in quibus scripserunt ma(mu)  
5 sua literas quas hodie conspeximus oculis nostris. Et  
cum illo fuerunt

|    |                                   |  |
|----|-----------------------------------|--|
|    | Bronus episcopus,                 | qui tenuit (cel-)                            |
|    | Sache(llus),                      | lolam Benign(i . . .                         |
|    | Bronachus prespiter,              | anorto <sup>2</sup> a Pat-                   |
| 10 | Rodanus,                          | ricia ae( )                                  |
|    | Cassanus,                         | Felartus episcopus (de                       |
|    | Brocidius,                        | genere ( <i>Ailello</i> )                    |
|    | Lommanus frater eius,             | . . . . . sorores .ii.                       |
|    | Benignus heres Patricii,          | . . . . .                                    |
| 15 | et Benignus frater Ceth-<br>(eci) | . . . . .                                    |
|    | de genere <i>Ailello</i> ,        | . . . in mar(i Chon-<br>maiene) <sup>3</sup> |

[13 a. 1.] Sic uocatur *Croch Cuile*. Et plantauit  
20 aeclessiam super stagnum Seleae *inseae*,<sup>4</sup> et habitzauit  
filios *Broin*.

Et perrexit ad tramitem *Gregirgi*, et fundauit aecles-  
siam in *Drumnae* et fontem fod(i)uit iuxta eam: non  
habet flu(men) in se et de se, sed plenus semper.<sup>5</sup>

25 Patina et calix sunt in cella *Adrochtæ* (filiae  
*Tulain*, et ipsa accepit pallium de manu Patricii.

Et perrexit ad filios *Herie*, et fuit in illo loco in  
quo fiunt mulieres iuxta uadum filiorum *Herie*. Et  
furati sunt equos illius, et maledixit illis dicens:

<sup>1</sup> See supra, p. 106, l. 24.

<sup>2</sup> There is a dot over the *a*, and  
in the margin *z*.

<sup>3</sup> Mr. Hogan reads these four  
lines thus: Et (so)rores (sancti Fe-  
larti episcopi) quae sunt insula in  
mari Chommaiene. ‘Haec columna  
est’ (as he says) ‘valde indistincta.’

It corresponds with the Tripartite  
Life, supra, p. 108, ll. 4-7.

<sup>4</sup> Over *a* is a dot, and over *seac*  
is a mark of contraction. The  
'stagnum Seleæ' is = Loch Sele,  
supra, p. 108, l. 8.

<sup>5</sup> See as to this well, supra, p. 108,  
ll. 11-13.

Book of Arinagh, "Semen uestrum seruict semini fratrum uestrorum;" fo. 13, a. 1. quod sic conprobatur.

5

Et reuertebatur in campu(m) *Airthic*, et *Æcessiam* Senes<sup>1</sup> posuit in eo campo, et benedixit locum *i Taulich Lapidum*.<sup>2</sup>

Et exiit ad *Drummut Cerrigi*, et inuenit .ii. uiros confluentes, filios unius uiri, ad inuicem, post mortem patris eorum, qui faber acreus erat de genere *Cerrigi*... en voluerunt diuidere hereditatem, et possitum erat lignum contentionis quod uocatur *caam* apud 10 gentiles, et arripuerunt gladios ancipites extensis manibus (pe)reutere frater fratrem, pedibus erectis, quod defunctum est in terra more campi.<sup>3</sup> Cum uero ueniisset illis Patricius uidens de longue quasi modum iugeric aperuitque os suum et dixit: "Tene, Domine 15 Pater, posco, manus fratrum ne faciant malum inter se." Et non potuerunt porregere manum aut collegere, sed fuerunt erecti quasi imagines ligneas.<sup>4</sup> Et benedixit eos ac praecepit illis et ait: "Facite amicitiam, dum fratres sitis, et quod uobis dixerim facite: sedete." 20 Sederunt sicut Patricius dixit, et immolauerunt agrum (et bona) patris eorum Patricio Deoque caeli, et fundauit æcessiam ibi, et in illo loco est *Coona* artifex frater episcopi Bassilicae.<sup>5</sup>

[ 13 a. 2.] Perrexit per diserta *Cerrigi* ( ) 25 in campum austalem, id est *Nairniu*, et inuenit Iarnaseum sanctum sub u(lmo)<sup>6</sup> cum filio *Locharnuch*, et scripsit ill(i) elimenta. Et fuit apud illum ebdomas

<sup>1</sup> Senchill or Sendomnach.

<sup>2</sup> i.e., in Tulach na Liacc.

<sup>3</sup> This corrupt passage should perhaps be: et possitum erat *licium* contentionis, quod uocatur 'caam' apud gentiles et quod *definitum* est in terrâ more campi, et arripuerunt gladios ancipites ['two-edged swords'], extensis manibus, percutere frater fratrem, et pedibus

*porrectis*. Compare the story, supra, p. 108, l. 27.

<sup>4</sup> an imitation of the Irish idiom which requires the accusative after the preposition *amal*, Zeuss-Ebel, *Grammatica Celtica*, p. 657.

<sup>5</sup> This bishop was Sachall, see supra, p. 110, l. 7.

<sup>6</sup> Perhaps u(mbra).

(una et) amplius, uiris uiuii, aut xii. Et plan(tauit Book of ibi) aelessiam, et tenuit illum abbatem. Et fuit qui-<sup>Armagh,</sup>  
dam Spiritu Sancto plenus ab australi, *Medbu* nomine.<sup>fo. 13, a. 2.</sup>

. . . uenit cum Patricio ab *Irlochir*, et legit in  
5 *Ardl(M)acha*, et ordinatus est in eodem loco, (et dia-  
conus fuit Patricio de genere *Machi* . . . bonus  
et fundauit aelessiam in *Imgoe Mair Cerrigi* liberam  
(monachus) in *Ardl Machate*.

Et perr(ex)it Patricius ad fontem qui <sup>1</sup> dicitur *Mucna*,  
10 et fecit Cellam *Senes*<sup>2</sup> quae sic vocatur. Et fuit  
Secundinus solus sub ulmo frondosso separatum. Et  
est signum crucis in eo loco usque in h(unc) diem.  
Et uenit per diserta filiorum *En(di)* in quo  
(est sanctus L)omananus *Turrese* . . . Post multa  
15 tempora uenit ( )l *Senneda* filia *En(di)* filii  
*Br(iuin)*, et accipit pallium de (manu) Patricii, et  
dedit illi munilia sua et manuales et pediales et bra-  
chiola sua, (hoc vocatur *acros* in Scot(tica)).

Et perrexit ad regionem *Comairen(e) hi Cuil Tolat*,<sup>3</sup>  
20 et posuit in eo aelessias quadratas . . . . .  
. . . *Air(dd) Uiscon* . . . . . celolam  
mediam in qua reliquit sorores *Faula(rti)* episcopi de  
genere *Ailelo* aliam cellam pescis in qua sanctam

[The rest of this column is quite illegible.]

25 [13. b. 1.] Et uenit in campum *Caeri* et castrame-  
tati sunt i *Cuil Core*, et plantauit aelessiam in illo  
loco, et habitzauit multos.

Et exinde exiit ad Campum *Foimsen*, et inuenit in  
illo loco ii. fratres filios uiri nominati *Coiliad* filius  
30 *Luchti*, filii *Conlaid* et *Derclaid*,<sup>4</sup> qui mittebat serum  
suum ut occideret Patricium. Lueteus hautem libera-  
uit<sup>5</sup> eum. Cui dixit Patricius: "Erunt episcopi et

<sup>1</sup> The MS. has the compendium for *quod*.

<sup>2</sup> Senehill, supra, p. 110, l. 15.

<sup>3</sup> 'in Cúil Tolat.'

<sup>4</sup> This passage is very corrupt.  
Comparing the Tripartite Life,

supra, p. 110, l. 22, we may perhaps correct it thus: *Cúlaid*, scilicet *Lucht* filius *Conlaid* et *Derclam*.

<sup>5</sup> leg. prohibuit (*rotairmese*, supra,  
p. 110, l. 24).

Book of Armagh, fo. 13, a. 2. prespiteri de genere tuo, genus hautem fratris tui erit maledictum et difficilis in breui." Et reliquit in illo loco Conanum prespiterum.

Et exiit ad fontem *Stringille* in disertis, et fuit super ipso duobus dominicis. Et exiit ad campum 5 *Raithin*. Et exiit ad finem *Humail duAchud Fobuir*<sup>1</sup> in quo fluit episcopi. Et uenit ad illum sancta filia quae pallium tenuit apud Patricium, et ordinauit filium patris illius Senachum,<sup>2</sup> et dedit nomen nouum illi, id est Agnus Dei, et episcopum fecit illum. Et ipse 10 postulauit tres postulationes a Patricio: ut non peccaret sub gradu, et non uocaretur nomen eius super locum, et [quod] decesset de illius aetate super aetatem filii sui ueniret, *Oingus* nomine. Cui seripsit Patricius abgitoriu[m], in die qua ordinatus est Senachum.<sup>3</sup> Patri- 15 cius ordinauit accessiam in illo loco apud filiam Mathomam nomine, et dixit illis: "Erunt episcopi boni hic, et de semine illorum erunt benedicti in saecula in cathedra h[ab]ac." Ipsa est *Achedl-Fobuir*, et missam Pat- ricii acceperunt. 20

Et perrexit Patricius ad montem *Egli*<sup>4</sup> ut ieunaret in illo .xl. diebus et .xl. noctibus, Moysaicam tenens disciplinam et Heliacam et Christianam. Et defunctus est auriga illius *hi-Muirisce Aigli*,<sup>5</sup> hoc est campum inter mare et Aigleum. [13. b. 2]. Et sepiliuit illum 25 aurigam Totum Caluum,<sup>6</sup> id est *Totmáel*, et congregauit lapides erga sepulcrum,<sup>7</sup> et dixit: "Sit síe in aeternum, et uiissitabitur a me in nouissimis diebus."

Et exiit Patricius ad cacumina montis super *Crochan Aigli*, et mansit ibi .xl. diebus et .xl. noctibus. Et 30 graues aues fuerunt erga illum, et non poterat uidere

<sup>1</sup> i.e., 'to the border of Umal, to Achad Fobuir.'

<sup>2</sup> Sic, leg. Senachus.

<sup>3</sup> MS. inserts "quia."

<sup>4</sup> i.e., Cruachán (or Cróchán) Aigli, supra, p. 112, l. 27.

<sup>5</sup> 'in the seamount of Aigle,' see above, p. 120, l. 25.

<sup>6</sup> The Greek tonsure was total and styled 'St. Paul's,' Reeves, *Columba*, p. 350.

<sup>7</sup> cf. congesto lapidum acervo sepeliant, Reeves, *Columba*, p. 63, and the Gaulish *karnitu artvass* 'congestis lapides' of the inscription of Todi.

faciem caeli et terrae et maris, quia Hiberniac sanctis Book of omnibus praeteritis, præsentatis, futuris Deus dixit: <sup>Armagh,  
fo. 13, b. 1.</sup> "Ascendite, o sancti, super montem qui imminet et altior omnibus montibus qui sunt ad occidentem solis 5 ad benedicendos Hiberniac populos," ut uideret Patri eius fructum sui laboris, quia eorus sanctorum omnium Hibernensium ad eum uenit ad patrem eorum uiuantem. Et plantauit aeclessiam in campo *Humail*.

Et uenit in regiones *Coru-Temne* ad fontem *Sini*, 10 in quo babitzauit milia hominum multa [et] fundauit aeclessias tres.<sup>1</sup>

Et uenit ad fontem *Findmaige*, qui dicitur *Slan*, quia indicatum illi quod honorabant magi fontem<sup>2</sup> et immolauerunt dona ad illum in modum dei.<sup>3</sup> Fons uero 15 quadratus fuit, et petra quadrata erat in ore fontis, et ueniebat aqua erga<sup>4</sup> petram, id est per glutinationes quasi uestigium regale.<sup>5</sup> Et dixerunt increduli quod quidam profeta mortuus fecit bibliothicam<sup>6</sup> sibi in aqua sub petra ut delavaret<sup>7</sup> ossa sua semper, quia timuit ignis exustionem, quia adorabant fontem in modum dii. Et indicata<sup>8</sup> est Patricio causa adorationis, et ipse zelum Dei habuit de Deo uiuo, (et) dixit: "Non uerum quod dicitis quod rex aquarum fons erat," quia dederant<sup>9</sup> illi nomen "Aquarum Rex." Et congregati 20 25 sunt magi et gentiles regionis illius et multitudo multa nimis ad fontem, et Patricius ait illis: [14 a. 1] "Eleuate petram, ut uideamus quid sub est, si ossa an non, quia dieo uobis sub ea ossa hominis non sunt, sed puto aliquid de auro et argento per glutinationem petrarum, minime

<sup>1</sup> After this is written *Toga* (the three Túaga, supra, p. 122, l. 3, and see supra, p. 324, l. 11), but with a triple punctum delens over the second letter. In the margin is *z*.

<sup>2</sup> See as to fountain-worship, Reeves, *Columba*, p. 119, note b.

<sup>3</sup> MS. in donum dii. But see infra, p. 324, l. 5, and cf. *amal dea*, supra, p. 122, l. 6.

<sup>4</sup> written over *super*.

<sup>5</sup> perhaps we should read *rigale*, a barbarous derivative from *rigo*.

<sup>6</sup> A case of any kind, Reeves, *Columba*, p. 360; here a coffin.

<sup>7</sup> MS. dealbare.

<sup>8</sup> MS. indicatum.

<sup>9</sup> MS. dederunt.

Book of Armagh,  
fo. 13, b. 2.  
 de nestris reprobis immolationibus." Et non potuerunt petram eleuare. Et benedixit Patricius et serui eius petram, et dixit Patricius multitudini: "Procul recedite paulisper, ut uideatis uirtutem Dei mei qui in caelis habitat." Et erexit manibus eleuauit petram ex ore fontis et ponebat illam e regione super ora fontis, et est semper. Et nihil inuenierunt in fonte nisi aquam tantum, et crediderunt Deo summo. Et sedit iuxta lapidem proenl, quem infixit uir quidam cui benedixit Patricius, *Cucta* sive *Cuto* nomine, et 10 baptizauit illum, et dixit illi: "Erit semen tuum benedictum in saccula." Cellola *Tog* in regionibus *Corcuteimne* Patricii fuit. Cainnechus episcopus, monachus Patricii, fundauit eam.

Et uenit sanctus Patricius per campos in regionibus 15 *Maicc Hercae* in *Dichuil* et *Aurchuil*. Et uenit Patricius in *Dichuil* ad sepulcrum magnum magnitudinis mirae ingentemque longuitudine, quod inuenit familia illius, et magno stupore mirabantur<sup>1</sup> pedes traxisse .xxx., et dixerunt: "Non credimus hoc negotium quod 20 erat homo longitudinis huius." Et respondit Patricius et dixit: "Si uolueritis uidebitis eum." Et dixerunt: "Volumus." Et pereussit baculo suo lapidem iuxta caput eius, et signauit sepulcrum signaculo crucis, [14 a. 2] et dixit: "Aperi, Domine, sepulcrum." Et 25 aperuit uir<sup>2</sup> sanctus [terram, et] surrexit magnus sanus, et dixit: "Bene sit tibi, o uir sancte, quod suscitasti me etiam una hora a doloribus multis." (Haec dicens) fleuit amarissime et dixit: "Ambulabo nobisecum." Dixerunt: "Non possimus ut nobiscum tu ambulaueris, quia non 30 possunt homines uidere faciem tuam prae timore tuo: sed crede Deo caeli, et baptismum Domini accipe, et non reuerteris in locum in quo fiebas, et indicá nobis eius es." [Et dixit homo:] "Ego sum macc maicc Cais maic Glais, qui fui subuleus *ríg Lugir rig Hir-* 35 *ote*. Iugulauit me *fían* maicc Maicc Con in regno

<sup>1</sup> 'they saw,' Ital. *mirare*.

<sup>2</sup> MS. et uir.

*Coirpri Niotherfer*<sup>1</sup> anno .c. usque hodie." Et babbtizatus Book of est, et confessionem Dei fecit, et restieuit,<sup>2</sup> et positus Armagh, fo. 14, a. 1. est iterum in sepulero suo.

Et uenit in Album Campum in regionibus Nepotum 5 *Maini*,<sup>3</sup> et inuenit in illo signaculum crucis Christi et duo sepulera noua; et de curru suo sanctus dixit: "Quis est qui sepultus hic?" Et respondit nox de sepulero: "Ecce sum homo gentilis." Respondit sanctus: "Cur iuxta te crux sancta infixa est?" Et 10 iterum respondit: "Quia uir qui sepultus est iuxta latus meum, rogauit mater eius ut signum crucis poneretur iuxta sepulcrum filii sui, [sed] uir fatuus et insensatus posuit iuxta me."<sup>4</sup> Et exilit Patricius de curru suo, et tenuit erucem et euellabat<sup>1</sup> de gen- 15 tili tumulo et posuit super faciem babbtizati, et ascendit super currum, et orauit Deum taciter. Cum dixisset. "Liberi nos a malo," dixit illi auriga illius: "Quid agis?"<sup>5</sup> inquit, "eur appellasti<sup>6</sup> gentilem non babbtizatum uirum? Redeamus ad historiam<sup>7</sup> nostram. 20 Quia<sup>8</sup> [14 b. 1] ingemesco uirum sine babbtismo. Melior erat<sup>9</sup> apud Deum illum benedicere uice babbtismatis et effundere aquam babbtismi super sepulcrum mortui." Et non respondit illi. Puto enī ideo eum reliquit quia Deus cum saluare noluit.

25 Per Muadair uero uenit, et ecce audierunt magi filiorum *Amolngid* quod sanctus uir uenisset super eos in suas regiones proprias. Congregata est multitudine nimis<sup>10</sup> magorum ad primum magum, Recradum nomine, qui noluit sanctum occidere Patricium. Et 30 uenit ad illos cum uiuiss. magis induti[s] uestibus

<sup>1</sup> 'I am the son of the son of Cas son of Glas, and I was swineherd of king Lugar king of Hirót. Soldier of the son of Mae Con slew me in the reign of Corbre Nia-fer.' See supra, p. 122, l. 24.

<sup>2</sup> so supra, p. 314, l. 16.

<sup>3</sup> *Findmag i ercháibh Aue Main*.

<sup>4</sup> Sie, read evellebat?

<sup>5</sup> For "agis" the MS. has "au-  
riga illius?"

<sup>6</sup> Sie, read reliquisti?

<sup>7</sup> Here used for the object of the story, i.e., the unbaptized heathen.

<sup>8</sup> MS. quia quia.

<sup>9</sup> Sie.

<sup>10</sup> Sie. Read *nimia*?

Book of  
Armagh,  
fo. 14, b. 2.

albís cum hoste magico. Et uiderunt illum procul Patricius et Endeus filius *Amolngid* et Conallus *Endi* filius, quando batitzauit Patricius multitudinem nimiam. Cumque uidisset Endeus, surrexit [et] arripuit arma ut magos reppelleret, quia ab illis erant magi 5 trans riolum aquae nimium quasi milia passuum. Missit hautem Patricius Conallum filium *Endi* in omniam magis ut cognouissent illum, ne alium occiderent, et stetit iuxta magum filius in signum. Et ecce uir sanctus surrexit Patricius, et eleuauit manum sinistram 10 Deo caeli, et maledixit magum. Et eccidit mortuus in medio magorum eius, et dispersus est nulgus in totum campum *Domnón*, et exstus est ante faciem omnium in uindictae signum.<sup>1</sup> Cum niderunt omnes homines hoc miraculum, et batitzauit multos in illa 15 die et ordinauit Mueneum sanctum fratrem Cethachi, et dedit illi libros legis septem quos reliquit post se *macc Cerce filio maic Dregin*. [14 b. 2]. Et fundauit aeclessiam super siluam *Fochluth*, in qua sunt ossa sancta *Mucenói* episcopi, quia Deus dixit illi ut legem 20 relinquerent<sup>2</sup> et episcopos ordinaret ibi, et prespiteros et diaconos in illa regione. Et benedixit *Amolngid* filium, Fergussum fratrem *Endi*, quia in agro ipsius uirtutem fecit.

Et ecce quidam uir uenit ad illos, nomine *Macc 25 Dregin*, cum filiis septem gentilibus, et postulauit baptismum Dei a Patricio. Et benedixit illum cum filiis, et elegit unum filium ex ipsis, cui nomen erat *Macc Ercae*, et scripsit elementa, et benedixit cum benedictione patris. Et dixit pater filii: "Tedibit me si 30 tecum exierit filius meus." Et ait Patricius: "Non erit ita, sed illum Brono filio *Icni* commendabo et Oleano." Extendit manum et indicauit ei locum in quo sunt ossa eius procul, et digito suo signauit locum et crucem posuit ibi. Et ecce duae filiae ueni- 35

<sup>1</sup> See supra, p. 132, l. 25.

<sup>2</sup> Sie, read relinqueret?

erunt ad Patricium et acciperunt pallium de manu eius, et benedixit illis locum super silvam Fochlithi. Book of Armagh, fo. 14, b. 2.

Et ecce Patricius perrexit ad agrum qui dicitur *Foirgea* filiorum *Amolngid* ad dividendum inter filios *Amolngid*, et fecit ibi aeclessiam terrenam de humo quadratam,<sup>1</sup> quia non prope erat silua.<sup>2</sup> Et portauerant ad illum mulierem infirmam habentem in utero infantem, et habitzauit filium in utero matris. Aqua baptismi filii, ipsa est aqua comm[uni]onis mulieris.<sup>3</sup>

10 Et sepilierunt eam in cæcuminiibus aeclessiae desuper, et est sedes ipsius saneti iuxta aeclessiam usque in praesentem diem. Et aedificauit aeclessiam quandam apud familiam in sinu maris, id est *Ros* filiorum *Caitni*.

[15 a. 1] Et renersus est ad flumen *Muaidle*<sup>4</sup> de *Vert-ridge* in Bertrigam, et clementi ibi lapidem in signaculum crucis Christi, et dixit: "Ecce hic inuenietur aqua in nouissimis diebus, et habitabitur a me." Et fundauit aeclessiam iuxta fossam *Rigbairt*, et uenit in Muirisean<sup>5</sup> apud Bronum filium *Ieni*, et benedixit filium,

20 qui est *mace Rime* episcopus, et scripserunt<sup>6</sup> clementa illi et Muirethacho episcopo, qui fuit super flumen *Braetha*.

Et uenierunt trans litus *Authuili* in fines *Irai* Patricius et Broonus et cum illis filius Ereæ filii 25 *Dregin* ad campum, id est *Ros Dregnige*, in quo loco est cassulus Brooni. Et sedens ibi, cecidit Patricii dens, et dedit dentem Brono suo in reliquias. Et dixit: "Ecce mare ieciet nos de hoc loco in nouissimis temporibus, et exhibitis ad flumen *Sliciehar* ad silvam."

<sup>1</sup> Hence Todd, *St. Patrick*, infers that the earthen churches of that age were probably round.

<sup>2</sup> As to wooden churches, see Reeves, *Ecclesi. Antiqu.*, p. 195; *Columba*, p. 177.

<sup>3</sup> This passage seems to mean that the water used in baptizing the unborn son was the water used in administering the communion to the dying mother. For the practice

of mixing water with the sacramental wine, see the tract on the mass in the Stowe missal, Kuhn's *Zeitschrift*, xxvi. 509-511. See also Warren's *Liturgy and Ritual of the Celtic Church*, p. 131.

<sup>4</sup> = 'ad Modam fluminum, Reeves, *Columba*, p. 30.

<sup>5</sup> MS. muiriscesam.

<sup>6</sup> scil. Patricius et Bronus.

Book of Armagh,  
fo. 15, a. 1. Et exiit trans montem filiorum *Ailello*, et fundauit aeclessiam<sup>1</sup> ibi, id est *Tamnach*, et *Echenach* et *Cell Angle* et *Cell Senchue*. Et exiit ad regiones *Callrigi Tre Maige* et fecit aeclessiam iuxta *Druim Leas* et baptitzauit multos. Et erexit [scé] ad campum *Ailmage*<sup>5</sup> et fundauit aeclessiam ibi, id est, *Domnach Ailmage*, quia Patricius illé mansit tribus diebus et tribus noctibus.

Et perrexit ad campum *Aine*, et possuit aeclessiam ibi. Et uersus est *Euo* et in campum *Cetni*, et maledixit flumen quod dicitur *Niger*,<sup>2</sup> quia postulauit [piscatores], et nihil illi piscium dabant sancto.<sup>3</sup> Drobai[s]eum autem benedixit, in quo tenentes magni pisces, siue piscium genus effectum est. Flumen *Drobaisco*<sup>4</sup> non habuit ante pisces, sed postea piscatoribus fructum dat. Et maledixit aliis fluminibus, id est flumini *Oingae* et *Saele*, quia dimersi sunt duo pueri de pueris Patricii in *Saeli*, qua propter hoc factum [est] in commemorationem uirtutis.

Etiam intrauit in Campum *Sereth*<sup>5</sup> trans amnem inter 20 *Es Ruaid* et mare; et fundauit aeclessiam *hir-Raith Argi*,<sup>6</sup> et castrametatus est [15 a. 2] in Campo *Sereth*. Et innenit quendam uirum bonum de genere *Lathron*, et baptitzauit eum et filium tenerum eum eo, qui dicebatur *Hinu* vel *Ineus*, quia posuit illum pater in 25 fana<sup>7</sup> super collum eius, quia natus est in uia cum patre de monte ueniens. Et baptitzauit Patricius filium, et scripsit illi abgitorium, et benedixit eum benedictione episcopi. Qui postea retenuit Assicum sanctum eum monachis suis in *Ard Roissen*, id est 30 *hirRaith Congi*<sup>8</sup> in Campo *Sereth*<sup>9</sup> in tempore

<sup>1</sup> Read, perhaps, aeclessias quatuor: the scribe may have mistaken iiiii. (or iu.) for -m.

<sup>2</sup> i.e., *Dnb*: see supra, p. 146, l. 7.

<sup>3</sup> In the MS. the words "quia . . . . sancto" come immediately after "fructum dat" (lines 26, 27).

<sup>4</sup> 'of Drobáise.'

<sup>5</sup> Mag *Sereth*.

<sup>6</sup> in Rath *Argi*.

<sup>7</sup> borrowed from Goth. *fana pākos*, or O.H.G. *fano* 'linteum.'

<sup>8</sup> i.e., 'in Raith Congi.'

<sup>9</sup> Mag *Sereth*.

regum *Fergusso* et *Fothuid*. Et fundauit ecclessiam in campo *Latrain* et Aecessiam Magnam *Sír-Drommo*,<sup>1</sup> Armagh, fo. 15, a. 2.  
 quam tenuit familia *Duminse*<sup>2</sup> in *Doburbur*. Et per-rexit *for Bernas* filiorum *Conill* in Campo *Itho*, et  
 5 fundauit ibi ecclessiam magnam. Et exiit ad campum *Tochuir*, et fecit ecclessiam ibi. Et in quo loco quidam  
 episcopus<sup>3</sup> nemit de genere *Corcú-theimne* ad eum de  
 cellola *Toch* in regiones *Temenrigi* i *Ceru* contra solis  
 occasum, episcopus eum sorore una monachi Patricii,  
 10 et est locus eorum cum familia *Clono*,<sup>4</sup> et ingemesunt  
 uiri loci illius.

Peruenit Patricius per Sinonam tribus uicibus et  
 septem annos compleuit in occidentali plaga, et de  
 Campo *Tochuir* uenit in *Dulo Ocheni*, et fecit septem  
 15 ecclessias ibi. Et uenit in *Ardl Srutho* et *Mace Ercae*  
 episcopum ordinauit. Et exiit in *Ardl Eolorgy* et *Ailygi*  
 et *Lé*,<sup>5</sup> *Benndrigi*, et perrexit trans flumen *Bander*, et  
 benedixit locum in quo est cellola *Cuile Raithin*,<sup>6</sup> in  
*Eiluin*,<sup>7</sup> in quo fuit episcopus, et fecit alias cellas  
 20 multas in *Eiluin*.<sup>7</sup> Et per *Buás* fluum foramen per-  
 tulit, et in *Duin Sebairyi* sedit super petram quae  
 Petra Patricii usque nunc. Et ordinauit ibi Oleatum  
 sanctum episcopum quem nutriuit Patricius, et dedit  
 illi partem de reliquiis Petri et Pauli et aliorum et  
 25 uelum quod custodiuuit reliquias. Et reuersus est [15  
 b. 1] in campum *Elin*, et fecit multas ecclessias quas  
*Coindiri* habent.<sup>8</sup>

Ascendit autem ad montem *Miss Boonrigi* quia  
 nutriuit ibi filium *Milcon maceu-Buain*,<sup>9</sup> *Gosacht* no-  
 30 mine, et filias duas eiusdem uiri quando erat in serui-

<sup>1</sup> Cill Mair Sír-drommo.

<sup>2</sup> The community of Dáin-inis (Devenish).

<sup>3</sup> Petrie (*Tara*, p. 23) quotes this to prove that there were bishops in Ireland before Patrick.

<sup>4</sup> 'the community of Cluan' (mae-en-Nóis?).

<sup>5</sup> Lea, Reeves, *Columba*, p. 52,

<sup>6</sup> 'of Cúil Raithin' (cessus filieis), Reeves, *Ecl. Antiqu.* 247.

<sup>7</sup> 'in Eilne,' *ibid.* 98, note b.

<sup>8</sup> i.e., which are subject to the Bishop of Connor.

<sup>9</sup> 'of Milchu descendant of Buán.'

Book of Armagh,  
fo. 15, b. 1. tute septem annorum. Et docuit illos in taciturnitate cum iuramento pro timore magi. Sed alia nocte uidit magus *Miliucc* scintellas de ore Suecti<sup>1</sup> fatui<sup>2</sup> ignitas ascendentis in labia filii sui, et inflammatum est totum corpus filii sui et de ore filii sui in ora 5 sororum eius. "Cur," inquit, "O serue, malum fecisti filio meo in nocte quae praeteriit." Respondit Suectus: "Domine mi, quid uidisti?" "Os filii mei replasti igne, et filius meus labia filiarum<sup>3</sup> replenit, et consumpti sunt omnes in cinerem, et cinis corum 10 uiuificauit multos, et quasi aues uolauerunt tecum, et euomerunt uitalia sua frustra." Respondit Suectus: "Frustra uere euomerunt, id est domum magicam, quia dedi in ora eorum uerba Dei mei exelsti."

Et exiit ad montem *Seirte*<sup>4</sup> ad locum petrae super 15 quam uidit anguelum Domini stantem, et uestigium pedis illius usque nunc pene adest, cum ascendisset in caelum pedibus extensis de monte ad montem, dixitque: "Ecco nauis tua parata est: surge et ambula." Venit uero sanctus per *Doin* in regiones *Tuirtri* ad 20 *Collunt*<sup>5</sup> Patricii et babitzauit filios *Tuirtri*.<sup>6</sup> Relicta Machia, uenit in *Maugdornu*, et ordinauit Victoricum Machinensem episcopum, et acclessiam ibi magnam fundauit, et perrexit ad *Loiguircum* et *Conallum* filios *Neill*.

25

Finito autem circulo exiit et fecit acclessiam Iustano prespitero iuxta *Bile Torten*, quae est apud familiam *Airdd-Breccain*, et fecit alteram *hi*<sup>7</sup> *Tortena* orientali, in qua gens *oThig* Cirpani,<sup>8</sup> sed libere semper. Et perrexit ad fines Laginiensium ad *Druimm Hurchaille*,<sup>9</sup> 30 et posuit ibi Domum Martirum,<sup>9</sup> quae sic uocatur,

<sup>1</sup> i.e., Patricii.

<sup>2</sup> qui inspirari solent *fatuari* di- cuntur, Just. 43, 1. But perhaps the meaning is merely that S. ap- peared to M.'s eyes to be a fool; cf. supra, p. 325, l. 12.

<sup>3</sup> MS. filiorum.

<sup>4</sup> 'of Seirit.'

<sup>5</sup> To Calland.

<sup>6</sup> cf. 'nepotibus Turtrei,' Reeves, *Columba*, pp. 52, 53, note e.

<sup>7</sup> i.e., 'in.'

<sup>8</sup> from *Tech Cirpaín* (Cir- paín's house).

<sup>9</sup> i.e., Martorthech.

[15 b. 2] quae sita est super uiam magnam in ualle, et est hic Petra Patricii in uia. Exiit ad campum *Linn*,<sup>1</sup> Book of Armagh, fo. 15, b. 1. et possuit ibi aeclessiam, et ordinauit Auxilium puerum Patricii exorcistam, et Esernimum et Maetaleum in 5 Cellola *Cuillinn*. Ordinauit Feccum Albun *iSleibti*,<sup>2</sup> et habitzauit filios *Dualinge*. Et erexit sé per *Belut Gabrain*, et fundauit aeclesiam *irRoigniu Martorthige*,<sup>3</sup> et habitzauit filios *Nioth Fruich i t̄r Mumae*,<sup>4</sup> super petram *Coithrigi*,<sup>5</sup> *hiCuissiul*.<sup>6</sup>

- 10 Hae sunt tres petitiones Patricii ut nobis traditae sunt Hibernensibus, rogans,

I. Ut suscipiatur unusquisque nostrum poenitentiam agens, liet in extremo uitae suae, judicij die, ut non claudetur in inferno; haec est prima.

- 15 II. Secunda, ne barbarae gentes dominantur nobis in sempiternum.

III. Ut ne superuixerit aliquis nostrum, id est Hibernensium, septem<sup>7</sup> annos ante diem iudicij, quia septem annis ante iudicium decebuntur equore; haec

- 20 est tertia.

*Dairennē.*<sup>8</sup>

Aetas Patricii ut nobis tradita est subputatur :

septimo anno babitzatus est :

decimo anno captus :

- 25           septem annos seruavit :

triginta annos legit :

septuaginta duo annos docuit.

Aetas suis tota centum uiginti anni ut Moyses.

<sup>1</sup> Mag Lifi.

<sup>6</sup> ‘in Caisel’ (Cashel).

<sup>2</sup> ‘in Sleibte.’

<sup>7</sup> MS. ante .vii.

<sup>3</sup> ‘in Roigne of Martorthech’ (‘relic-house’).

<sup>4</sup> ‘in the country of Munster’; MS. it. *mumae*, the mark over *t* being the ordinary compendium of *-er*.

<sup>8</sup> Possibly a variant of *Dairennē* or *Dardáine*, foster-mother of S. Colmán and one of the daughters of Oengus, son of the Nat-Fraich or Nia-Fruich, mentioned supra, l. 7.

<sup>5</sup> MS. *hicoithrigi*; petram, C., ‘Patrick’s rock.’

Book of  
Armagh,  
fo. 15, b. 2.

- In quatuor rebus similis fuit Moysi Patricius:  
 I. Primo, anguelum de rubo audiebat:  
 II. quadraginta diebus et quadraginta noctibus  
 ieunauit:  
 III. quia annos centum uiginti peregit in uita 5  
 praesenti:

III. ubi sunt ossa eius nemo nouit.<sup>1</sup>

Duo hostes<sup>2</sup> duodecim diebus corpus sancti Patricii contendierunt et noctem inter se duodecim diebus non uiderunt, sed diem semper et in duodecima die ad 10 praeclium uenierunt, et corpus in grabato duo hostes uiderunt apud se, et non pugnauerunt. *Colombelle*, Spiritu Saneto instigante, ostendit sepulturam Patricii, [et] ubi est confirmat, [16 a. 1] id est in *Sabal* Patricii, id est in aecclesia iuxta mare proxima,<sup>3</sup> ubi est con- 15 ductio martirum,<sup>4</sup> id est ossuum, *Coluimb cille* de Britannia<sup>5</sup> et conductio omnium sanctorum Hiberniae in die judicii.

Tertio decimo<sup>6</sup> anno Teothosii imperatoris a Celestino episcopo papa Romae Patricius episcopus ad doctrinam 20 Scottorum mittitur. Qui Celestinus xli.<sup>7</sup> episcopus fuit a Petro apostolo in urbe Roma. Paladius episcopus primo mittitur, qui Patricius alio nomine appellabatur, qui martyrium passus est apud Scottos, ut tradunt sancti antiqui. Deinde Patricius secundus ab 25 anguelo Dei, Victor nomine, et a Celestino papa mittitur, cui Hibernia tota eredit, qui eam pene totam habbitzauit.

<sup>1</sup> So Nennius, ed. Stevenson, § 55.

<sup>2</sup> *i.e.*, exercitus, anglie hosts.

<sup>3</sup> MS. pro undecima; the copyist (as Mr. Bradshaw first observed) mistaking the xi of proxima for the numeral xi. (undecim).

<sup>4</sup> ‘the bringing together of the reliques,’ Reeves, *Columba*, p. 314.

<sup>5</sup> They appear to have been taken

backwards and forwards. See the Annals of Ulster at the years 848 and 877, *Rerum Hib. Scriptt.*, t. iv., pp. 219, 233.

<sup>6</sup> MS. xiii., a scribal error for xviii.

<sup>7</sup> This number is obscure: perhaps we should read xlvi.

Patricius sanctus episcopus honorem quaternum<sup>1</sup> Book of omnibus monasteriis et ecclesiis per totam Hiberniam Armagh,  
debet habere, id est, fo. 16, a. 1.

I. Solempnitate dormitionis eius honorari in medio  
5 ueris per tres dies et tres noctes omni bono cibo praeter carneum,<sup>2</sup> quasi Patricius uenisset in uita in hostium.

II. Offertorium eius proprium in eodem die im-  
molari.

III. Ynnnum eius<sup>3</sup> per totum tempus cantare.

10 III. Canticum eius scottium<sup>4</sup> semper canere.

Sic omnis quatuor ista habere debet et reddi a monachis suis sibi, qui aecessiam fundauit vel monasterium. Et qui habet paruchiam et regiones multas quatuor praedicta habere debet in honore.<sup>5</sup>

15 Finit hoc breuiarium

|               |                                |
|---------------|--------------------------------|
| gentis,       | documenti,                     |
| nominis,      | industriae,                    |
| genelogiae,   | maledicti[onis] in peccatores, |
| pueritiae,    | benedictionis in pios,         |
| captiuitatum, | aetatis.                       |

20 uirtutum,

Christianaे seruitutis,

Quae omnia in Deo gesta ab antiquis peritissimis adunata atque collecta sunt.

<sup>1</sup> MS. quaternam et.

<sup>2</sup> because, as Todd remarks (*St. Patrick*, p. 430, note 1), the 17th March falls within the limits of Lent.

<sup>3</sup> i.e., Secundinus' hymn, see infra. In the margin is written ymnus *Colmán alo*, which is a reference to the tradition (supra p. 246) that Saint Colmán Elo sang this hymn thrie in his refectory.

<sup>4</sup> Supra p. 48.

<sup>5</sup> This sentence seems to mean, 'In like manner every one who has founded a church or a monastery is

bound to observe and to enjoin his monks to perform those four things, and he who has a spiritual territory and several districts is bound to keep them up.' "Habere in honore" (probably the translation of an Irish phrase) is exactly the German "etwas in ehren halten." As to using 'paruehia' for 'diocese,' see Reeves, *Columba*, p. 65, note b. Here (as infra, p. 356, l. 32), it means a monastic, not an episcopal, diocese.



Book of  
Armagh,  
fo. 16, a. 2.

[**Additamenta ad Collectanæa Tirechani.**<sup>1</sup>]

Incipiunt alia pauca serotinis temporibus inuenta suisque locis narranda curiositate heredum<sup>2</sup> diligentia que sanctitatis quae in honorem et laudem Domini atque in amabilem Patricii memoriam usque in hodiernum<sup>3</sup> diem congregantur.

Quando hautem Patricius cum sua sancta nauigatione ad Hiberniam peruenit, sanctum Lommanum in hostio *Boindeo*<sup>4</sup> nauim custodire reliquit quadraginta diebus et quadraginta noctibus, et deinde aliud quadraginta post oboedientiam Patricio mansit. Deinde secundum imperium sui magistri in sua naui contrario flumine usque ad Vadum *Truimm* in hostio *Areis Feidilmelo* filii *Loiguri*,<sup>5</sup> Domino gubernante, peruenit.

Mane autem facto, *Foirthenn* filius *Fedeilmheo*<sup>6</sup> inuenit [Lommanum] euangelium recitantem, et admiratus aeuangeliū et doctrinam eius confestim credidit, et aperto fonte in illo loco a Lommano in Christo babtizatus est. Et mansit cum illo donec mater eius quacrere eum peruenit, et laeta facta est in conspectu eius quia Brittonissa erat. At illa similiter credidit, et iterum reuersa est in domum suam, et nuntiauit marito suo omnia quae accederant illi et filio suo. At uero Fedilmidius laetificabatur in aduentu clerici, quia de Brittonibus matrem habuit, id est filiam regis Brittonum, id est *Scoth Noe*.<sup>6</sup> Salutauit hautem Fedilmidius Lommanum lingua Britannica, interrogans cum secundum ordinem de fide et genere. Respondit ei: "Ego sum Lommánus Britto, Christianus, alumpnus Patricii episcopi, qui missus est a Domino babtizare populos Hibernensium et conuertere ad fidem Christi, qui me missit huc secundum

<sup>1</sup> These additions (printed down to p. 336, l. 24, with a translation by Todd, *S. Patrick*, pp. 257-262) seem gathered by Ferdomnach, the scribe of the Book of Armagh, from other ancient lives of S. Patrick.

<sup>2</sup> *comarbe*, i.e., of S. Patrick's suc-

cessors in the see of Armagh. See infra, p. 337, line 22.

<sup>3</sup> 'of (the river) Boyne.'

<sup>4</sup> 'to the Ford of the Elder-tree at the door of the dwelling of Fedilmid son of Loiguire.' In margin z.

<sup>5</sup> 'of Fedilmid.'

<sup>6</sup> i.e., 'Flos Recens.'

uoluntatem Dei." Statimque credidit Fedilmidius cum Book of omni familia sua, [16 b. 1] et immolauit illi et sancto <sup>Armagh.</sup>  
Patricio regionem suam cum possessione sua et cum fo. 16, b. 1  
omnibus substantiis suis et cum omni progenie sua.<sup>1</sup>

5 Haec omnia immolauit Patricio et Lommano et Foirtcherno filio suo usque in diem iudicii. Migravit hautem Fedilmid trans annem Boindeo et mansit *hi Cloin Lagen*.<sup>2</sup> Et mansit Lommanus cum Foirtcherno in Vado Truimin usque dum peruenit Patricius ad illos, et  
10 aedificauit aeclessiam cum illis uicesimo quinto anno antequam fundata esset aeclessia Altii Machae.<sup>3</sup>

Progenies hautem Lommani de Brittonibus, id est filius Gollit, germana hautem Patricii mater eius. Germani hautem Lommani hii sunt episcopi:

15 *Munis<sup>4</sup> hi Forgnide la Cuireni*,<sup>5</sup>  
*Broccaid in Imbliech* Equirorum<sup>6</sup> apud *Ciarriige Connact*,  
*Broceanus im Brechmag*<sup>7</sup> apud nepotes *Dorthim*,  
*Mugenoc hi Cill Dumi Gluinn indeisciuit Breg*.<sup>8</sup>

20 Haec hautem progenies Patricii propria est consanguinitate et gratia, fide et baptimate et doctrina; et omni quae adepti sunt de terra [et] de regionibus aeclessiasticis et omnibus oblationibus propriis sancto Patricio in sempiternum obtullerunt.

25 Post aliquantum hautem tempus, adpropinquante Lommani exitu, perrexit cum alumpno suo Foirtcherno ad fratrem suum Broecidium fratrem salutandum: perrexerunt hautem ipse et alumpnus eius *Foirtchernn*, commendauitque sanctam aeclessiam suam  
30 sanoto Patricio et Foirtcherno; sed recessauit *Foirt-*

<sup>1</sup> that is, according to Todd (*St. Patrick*, p. 152), his patriarchal rights as a chieftain, over his followers.

<sup>2</sup> 'in Cluan Lagen.'

<sup>3</sup> 'of Ard-Mache,' Armagh.

<sup>4</sup> MS. manis.

<sup>5</sup> 'in Forgnide by the Cuireni.'

<sup>6</sup> 'in Imbliech Ech.'

<sup>7</sup> 'in Brechmag,' now Breaghy =

'Wolfsfels,' Förstemann, *Altdeutsches Namenbuch*, II. 1573. Here in the margin is a mutilated gloss, in three lines,

*anmaith  
in and la  
trich,*

which I cannot complete or translate.

<sup>8</sup> 'in Cell Dumi Gluinn (cella tumuli vituli) in the south of Bregia.'

Book of Armagh,  
fo. 16, b. 1. *cherunn* tenere hereditatem patris sui<sup>1</sup> quam obitulit  
Deo et Patricio, nisi Lomanus dixisset, "Non acci-  
pies benedictionem meam nisi acciperis principatum  
acelessiae meae." Tenuit hautem post obitum magistri  
sui principatum tribus diebus usque dum peruenit ad 5  
Vadum *Truimm*, ac deinde statim Cathlaido perigrino  
distribuit suam acelessiam. Hae sunt hautem oblationes  
*Fedelmedo* filii *Loiguiri* saneto Patricio et Lommano  
et Foirteherno: id est, Vadum [16 b. 2<sup>2</sup>] *Truimm* in  
finibus *Loiguiri Breg*, *Imgae* in finibus *Loiguiri Midi*.<sup>3</sup> 10

Hae est autem acelessiastica progenies *Fedelmheo*:

|                      |                 |    |
|----------------------|-----------------|----|
| <i>Foirtehernus,</i> | <i>Conall,</i>  |    |
| <i>Aed magnus,</i>   | <i>Baitán,</i>  |    |
| <i>Aed parvus,</i>   | <i>Ossán,</i>   |    |
|                      | <i>Cumméne,</i> | 15 |
|                      | <i>Surán.</i>   |    |

Hii omnes episcopi fuerunt et principes,<sup>4</sup> uenerantes  
sanetum Patricium et successores eius.

Plebilis hautem progenies eius haec est:

|  |   |    |
|--|---|----|
| <i>Fergus</i> filius <i>Feidelmheo</i> . | <i>Failgnad</i> filius <i>Fáilán</i> .      | 20 |
| <i>Feradach</i> filius <i>Fergosso</i> . | <i>Forfailid</i> filius <i>Failgnaith</i> . |    |
| <i>Cronán</i> filius <i>Feradig</i> .    | <i>Segene</i> filius <i>Forfáilto</i> .     |    |
| <i>Saran</i> filius <i>Cronán</i> .      | <i>Sechnassach</i> filius <i>Ségeni</i> .   |    |
| <i>Fáilán</i> filius <i>Sarán</i> .      |   |    |

Sanctus Patri[ei]us iens ad caelum mandauit totum 25  
fructum laboris sui tam baptisci tam causarum  
quam elemoisinarum deferendum esse apostoliceae urbi  
quaes Scotice nominatur *Ardd macha*. Sic reperi in  
bibliotheceis Seotorum. Ego scripsi, id est Caluus  
Perennis<sup>5</sup> in conspectu *Briain* imperatoris Seotorum, 30  
et quod scripsi finiuit pro omnibus regibus Maceriae.<sup>6</sup>

<sup>1</sup> MS. sue.

<sup>2</sup> This page (16 b.) is photoin-  
graphed in the *National MSS.*  
of *Ireland*, Part I., No. xxv.

<sup>3</sup> See above, p. 66, l. 14, to p. 68,  
l. 29.

<sup>4</sup> i.e., abbots, Todd, *S. Patrick*, p.  
153; Reeves, *Columba*, p. 335, note c.

<sup>5</sup> i.e., Móel-suthain.

<sup>6</sup> i.e., Caissil, 'of Cashel,' Reeves,  
*Columba*, p. 75, note d. This  
note is written in 14 lines at the  
foot of fo. 16, a. 2. It is in an  
eleventh century hand and purports  
to have been written in the presence  
of Brian (Boruma).

[17 a. 1.] Colmanus episcopus<sup>1</sup> aeclessiam suam, id est Book of *Cluain Caín inAchud [Cain]*,<sup>2</sup> Patricio episcopo deuo- Armagh,  
tiua immolatione in sempiternum obtulit, et ipse eam fo. 17, a. 1.  
commendauit sanetis uiris, id est prespitero *Medb* et  
5 prespitero *Sedb*. Item Campum Aquilonis inter *Gleoir*  
et *Ferni* cum seruis in eo sibi famulantibus filii  
*Fiechrach* Patricio in sempiternum ymmolauerunt.

Item septem filii *Dooth Cluain Findglais* et *Im-*  
*sruth Cul[e] Cais* et *Deruth Már Cáile Cais* et *Cenn*  
10 *Locho* Deo et sancto Patricio fideliter obtulerunt.

Filii item *Coublaid* octo campi pondera, id est naceas  
campi octo in hereditate sua, id est *cuch indeia oDib*  
*Curnib*<sup>3</sup> asque ad montem *Cairn* Deo et Patricio  
in sempiterna saceula obtulerunt.

15 Has omnes oblationes *Ciarrichi* Superni [et] eorum  
reges Patricio per aeterna saceula obtulerunt.

Sanctus Patricius familiam suam in regione *Ciar-*  
*richi* per Spiritum Sanctum praenuidens eam esse um-  
diique cassatam, id est episcopum Sachellum et Broci-  
20 dium et Loarnum et prespiterum *Medb* et Ermascum,  
in unitatem pacis aeternae cum uno fidei ritu sub  
potestate unius heredis snae apostolicae cathedralae Altii  
*Macha* sub benedictione sua unanimiter coniunxit.

Bineán filius *Lugni* scriba atque sacerdos neconon  
25 anchorita, filius filiae *Lugáith maice Néatach* fuit, cui  
dedit<sup>4</sup> genus matris suae hereditatem in qua fund-  
auit aeclessiam Deo consecratam Patricioque immo-  
latam. Et sanctus Patricius signauit locum sibi suo  
baculo, et ipse primus corpus et sanguinem Christi  
30 obtulit postquam gradum accepit Bineanus ab eo. Et  
benedixit illum et reliquit post se in suo loco.

<sup>1</sup> This passage is cited by Petrie (*Tara*, p. 23) to prove that there were bishops in Ireland before Patrick.

<sup>2</sup> "Cluain Cain (Clonkeen) in Achud Cain."

<sup>3</sup> "every *indeia* (?) from Two Cairns."

<sup>4</sup> Here the MS. inserts *Deus*.

Book of Armagh, fo. 17, a. 2. Veniens Patricius in finem *Calrigi*, babitzauit filium *Cairthin* et Caichanum, et postquam babitzauit, obtulerunt filius *Cairthin* et *Caichán* quintam partem *Caicháin*<sup>1</sup> Deo et Patricio, et liberavit rex Deo et Patricio. Haec sunt fines quintae partis i.e. coicid 5 Caicháin: Otha glais telehae Berich Abraide conriei foreuisim tuilgos disleib. Otha glais Conaeolto cur- Reiriu *ocus* ótha erich Drommo .Nit. euglais Tamlachtae Dublocho lagglais eu Grenlaich Fote. laRont timmchell naSanto eoSeseen inDaCor, aSeseunn DaCor ladescert 10 léni laFur, conriei lhUcht Noin-omne, conDairiu Mór, conDairiu Medóin, conDairiu Fidas, conDairiu Móil, conDruim Toidached lagglais conriei Conaclid. Atró- pert flaith *ocus* aithech inso huile itosuch iartabnirt baithis duaib.

Conggab Patrice iarnaidpuit in Druimm Daro i.  
Druim Lias. Fúcab Patrice adaltae n. and, Benignus  
aainm, et fuit in se .xvii. annis. Gabais caille la Pa-  
trice Lassar ingen Anfolmithe dicheniul Caicháin. Bai-  
ade and tarési n. Benigni trifichtea bliadne. 20

Issí inso coibse Fétho Fio *ocus* aedocht dibliadin rembas dáu dumanchuib Drommo Lías *ocus* dumaitib Calrigi iter crochaingil *ocus* altóir Drommo Lias: nad confil finechas forDruimín Leas, aet cenél Fétho Fio, mabeith nech besmaith diib, bes cráibdech, bes chuibsech 25 dinchlaind.<sup>2</sup> Manipé dućcastar dús inétar dimuintir

<sup>2</sup> The words *din chlaind* seems to have been rendered them.

Patriek came into the district of Calrige and baptized Cairthen's son and Caiehán, and after he had baptized them Cairthen's son and Caiehán offered Caiehán's fifth part to God and to Patrick, and the king made it free  
5 to God and to Patrick.

These are the boundaries of the fifth part, that is Cáichan's fifth. From the stream of the hill of Berach Abraide (?) as far as a . . . . from (the) mountain. From the stream of Conaclid to Reiriú, and from the 10 border of Druim Nit<sup>1</sup> to the stream of Tamhlacht Dub-locho,<sup>2</sup> by the stream to Long Grenlaich by Ront. Round the Sant (Sanad ?) to the Moor of the Two Hillocks; from the Moor of Two Hillocks by the south of the meadow by Fur as far as the Nine-Trees Hill; with 15 Daire Mór,<sup>2</sup> with Daire Medlóin, with Daire Fidas, with Daire Méil, with Druim Toid-ached by the stream as far as Conaclid. Lord and vassal offered all this immediately after baptism had been conferred upon them.

After this offering Patrick set up in Druimm Daro, 20 that is, in Druim Lias. Patriek left his pupil there, Benignus his name, and he was therein for seventeen years. Lassar, daughter of Ansolmid (?), of the race of Caiehán, took the veil from Patrick. She abode there after Benignus for three score years.

25 This is Feth Fió's confession and his bequest two years before his death, to the monks of Druim Lias and to the worthies of Callrigi, both laymen and clerics of Druim Lias.<sup>3</sup> That there should not be a family right of inheritance to Druim Lias, but that the race of Feth Fio [should 30 inherit it], if there were any one of them, [*i.e.*] of the clan, who should be good, should be devout, should be conscientious. If there should not be, that it should [then] be seen whether one could be found of the

<sup>1</sup> ‘Dorsum Nidi.’

<sup>2</sup> ‘Sepulchri Læcus Nigri.’

<sup>3</sup> ‘Great Oakwood.’

<sup>4</sup> Lit. ‘both screen and altar.’

Book of Drommo Lás *no* diamanchib. Manicтар dubber dé-  
Armagh,  
fo. 17, a. 2. erad dimuintir Pátrice int.

[17 b. 1] Náo et Nai filii fratris Patricii et Daall filius Hencair, quos reliquit ibi Patricius, adopartat<sup>1</sup> teora lethindli treathír<sup>2</sup> Patricio in sempiternum. Et 5 obtulit Patricio filium suum Condere filius<sup>3</sup> Daill.

Mari<sup>4</sup> obtulit teora lethindli triathír, et obtulit Patricio filium MacRímae, et babitzauit eos Patricius, et aedificauit aeclessiam in hereditate eorum, et regnum offerebat cum eis Coirpre Patricio. 10

Immráni Ernéne do Cummin *ocus* do Alich *ocus* do Ernin Tír Gímmæ *ocus* Muinae Buachaele *ocus* Tamnich. Immransat inna .iii. eaillechaso innatíreso du Patrice cullae .m. brátho.

Dírróggel Cummen *ocus* Brethán Ochter nAchid econa- 15  
seilb, iter fid *ocus* mag *ocus* lenu, conallius *ocus* allubgort. Ógdiles dino<sup>5</sup> duChummin leth indorpiso indoim induiniu. Coníccatar asenút frie .i. iii. ungai argait *ocus* cann<sup>6</sup> argit *ocus* muince .iii. nungae condroch oír senmessib senairotib: lóg leith ungæ dimuccib 20  
*ocus* lóg leith ungæ dicháirib *ocus* dillat leith ungæ senmessib: inso huile difech<sup>7</sup> tinoil.

Digéni<sup>8</sup> Cummen cétaig ríthae fri Éladach *mucc* Maile Odrae tigerne Crenthinne arch n.donn. Ríthae intechsin fri Colmán. nam Bretan archumil .n. arggit. Luid 25 inhumalsin duforlög Ochtir Achid.

[Fo. 17 b. 2 is blank.]

<sup>1</sup> The MS. has *adopart.*, with a point after the *-art.*

<sup>2</sup> Read *treatír*.

<sup>3</sup> MS. filius filius.

<sup>4</sup> Perhaps Maru or Manu.

<sup>5</sup> Perhaps *didiu*.

<sup>6</sup> MS. erann, with punctum delens over r.

<sup>7</sup> MS. difech, with punctum delens over i. In marg. z.

<sup>8</sup> Read Dorígéni?

community of Druimm Lias or of its monks. If one is not found, a member (?) of Patrick's community is put into it.

Náo and Naí, sons of Patrick's brother, and Dall, son of Hencar, whom Patrick left there, offered three half-*indlli* through their land to Patrick in perpetuity. And Condere, son of Dall, offered his son to Patrick.

Marí [?] offered three half-*indlli* through his land, and Mace Rínae offered [his] son, and Patrick baptized them, 10 and built a church in their heritage. And Coirbre offered the kingdom with them to Patrick.

To Cummen and to Alach and to Erníñ Ernéne assigned Tír Gimmae and Muine Buachaile<sup>1</sup> and Tamnach. These three nuns assigned these lands to Patrick 15 until Doomsday.

Cummen and Brethan bought Óchter Achid with its appurtenances, both wood and plain and meadow,<sup>2</sup> with its curtilage and its herb-garden. Half of this heritage then (became) the absolute property of Cummen in 20 house, in serfs.<sup>3</sup> And her treasures were paid to her, namely, three ounees of silver and a can of silver, and a necklace of three ounces (weight) with a circlet of gold in old ancestral dishes, the value of half an ounce in swine, and the value of half an ounee in sheep, and a 25 vestment worth half an ounce in old dishes. All this from a debt which she collected.

Cummen made a mantle which was sold to Éladach, son of Moel-Odrae, lord of Cremthinne, for a brown horse. That horse was sold to Colmán of the Britons 30 for a *cumal*<sup>4</sup> of silver. That *cumal* went to the priece of Óchter Achid.

<sup>1</sup> Cowherd's Brake.<sup>2</sup>

<sup>2</sup> 'wald, feld und wiese,' as is said in Germany.

<sup>3</sup> lit. in homine.

<sup>4</sup> The value of three cows.

Book of Armagh, fo. 18, b. 1. Patricius et Isserninus, i. epsecop Fith,<sup>1</sup> cum Germano fuerunt in Olsiodra ciuitate. Germanus uero Isernino dixit ut praedicare in Hiberniam ueniret. Atque prumptus fuit oboedire etiam in quaecumque partem mitteretur nisi in Hiberniam. Germanus dixit 5 Patricio: "Et tu an oboediens eris?" Patricius dixit: "Fiat<sup>2</sup> si uis." Germanus dixit: "Hoc inter uos erit et non potuerit Iserninus in Hiberniam non transire." Patricius uenit in Hiberniam, Iserninus uero missus est in aliam regionem, sed uentus contrarius de- 10 tulit illum in dexteram partem Hiberniac. Dutet iarsin diachennadich, aiemo becc iClu, Catrige<sup>3</sup> aainmm. Dulluid disuidiu conceongab Toicuile.<sup>4</sup> Facab noib dia muintir and. Luid iarsuidiu conceongab Raith Foalasech. Facib noib n. aile isuidiu. Dulluid disuidiu du 15 Lastruch DaArad indib maigib. Dullotar euci isuidiu sechtmiae Cathboth: pridehis duaib et crediderunt et babitzati sunt, oecus luid leo fades diammennut. Fus- 20 ocart Endae Cennsalach fubithin creitme riacach. Luid epsecop Fith leo forlongis, cach aleth odib. Ranic 25 Patrice iersuidiu et erediderunt sibi septem filii Dunlinge. Luid iarsuidiu cuCrimthan macc nEndi Ceinnselich, et ipse ereditit uccRaith Bilich. Ailsi Patrice iarnabaitzed arataileed maccu Cathbad oecus Isserninum leo, oecus adcotedae innitge. 25

Dullotar maiee Cathbad diammennut iersin. Isde attaa Fena forFid. Contultatar dochum Patrice, oecus<sup>5</sup> Cremthinn maiee Endi neScí Patric.

<sup>1</sup> This is an interlined gloss over 'Isserninus.'

<sup>2</sup> Here occurs the gloss *cet*, that is, perhaps, *cet* 'permission.'

<sup>3</sup> MS. Cotrig, but with *a* written over *o*.

<sup>4</sup> Over this word is written *z*.

<sup>5</sup> MS. et.

- Patrick and Iserninus, that is bishop Fith, were with Germanus in the city Olsiodra (Auxerre). But Germanus said to Iserninus that he should come (hither) into Ireland to preach. And he was ready to obey to 5 whatsoever part he should be sent except to Ireland. Germanus said to Patrick : "And thou, wilt thou be obedient ?" Patrick said : "Be it so if thou wishest." Germanus said : "This shall be between you, and Iserninus will not be able to avoid passing into Ireland."
- 10 Patrick came into Ireland ; howbeit Iserninus was sent into another region, but a contrary wind brought him to the southern part of Ireland. Thereafter he went to his province, a small tribe in Cliu, named Catrige. He went thence and set up at Toicuile. He left a saint of 15 his family there. After this he went and set up at Ráith Fálascich. Therein he left another saint. Thence he went to Lathrach Dá Arad<sup>2</sup> in two plains. Therein Cathbad's seven sons went to him ; he preached to them, and they believed and were baptized, and he went 20 with them southwards to their abode. Éndae Cennsalach banished them because of (their) believing before every one. Bishop Fith went with them into exile, each of them apart. After this Patrick came, and Dunling's seven sons believed in him. After this he 25 went to Crimthann, son of Éndae Cennsalach, and he himself believed at Raith Bileeh. Patrick, after baptizing him, besought him to let go Cathbad's sons and Iserninus together with them, and he obtained the boon.
- 30 Cathbad's sons went thereafter to their abode. Hence are (the) Féna on Fid (Mór).<sup>1</sup> And they came unto Patrick and Crimthann son of Éndae at Seí Pátraie.

Is inauid aimser hi tulatar na Déissi for Gabran *ocus* hi tulatar Feni for Fid Már *ocus* Fothart for Gabran sair, 'it is the same time at which the Déissi went upon

Gabran and the Feni on Fid Mór and the Fothart on Gabran in the east,' Land 610, fo. 102, a. 2.

<sup>2</sup> 'Site of two Charioteers.'

<sup>3</sup> 'Patrick's Blackthorn.'

Book of Arniagh,  
fo. 18, a. 2. Adlopuir Crimthann *macc* Éndi ní dul baGriein Fo-thart oGabuir Líphi corrici Suide Laigen. Sléchtid Isserninus duPátrice foramanchi *ocus* aandoóit, *ocus* dubbeir Patricee duepscop Fith, *ocus* dabeirside dumaccaib Cathbath, *ocus* congaib lethu Áth Fithot.<sup>1</sup>

Dulluid Pátrice oThemuir hierích Laigen, conráncatar *ocus* Dubthach maceu-Lugir uccDomnuch Már Críathar la Aun Censelich. Áliss Pátrice Dubthach iundannae .n.epseup diadesciplib diLaignib, idón, fer soér socheniúil, eonon, cenainim, nadip rubecc, nadip 10 romar bed asommie, "toisclimh fer ómsétehe, dunarruethæ act oentuistiu." Frisgart Dubthach: "Nifetorsa dimnuintir act Fíacc Find diLaignib duchoooid huaimse hitré Connacht." Amal immindráitset conacatar Fíacc Find eucuu. Asbert Dubthach friPátrice: 15 "tair dumberradsa, air fumrészé infer dumnuindídnaad duaberrad tamucchenn, air ismár agoire." Isdisin, dino,<sup>2</sup> furráith Fíacc Find Dubthach, *ocus* berrsi Pátrice *ocus* baitzisi. Dubbert grád .n.epscioip foir, conide epsecop insin eitaruoirtned laLaigniu. *Ocus* dubbert Pátrice 20 eumtach duFíacc, idon, cloec *ocus* menstir *ocus* bachall *ocus* poolire. *Ocus*<sup>3</sup> fácab morfeser lais diauuintir .i.

Mu-Chatóee Inse Fáil,  
Augustín Inseo Bicæ,  
Tecán,  
Diarmuit,  
Naindil,  
Pool,  
Fedelmid.

25

<sup>1</sup> leg. Fathot?<sup>2</sup> Perhaps *didiu*.<sup>3</sup> MS. et.

Crimthann, son of Éndae, offers . . . under Grian Fothart, from Gabor Lippi as far as Suide Laigen.<sup>1</sup> Iserninus kneels to Patrick for his monastic family and his patron-saint's-church,<sup>2</sup> and Patrick gives (them) 5 to Bishop Fith, and he gives them to Cathbath's sons, and sets up with them at Áth Fithot.

Patrick went from Tara into the province of Leinster, and he and Dubthach maceu-Lugair met at Domnach Mór Criathar in Húi-Cennselich. Patrick besought 10 Dubthach for the material of a bishop, from his disciples from Leinster, to wit, a man free, of good lineage, without defect, without blemish, whose wealth is not over-little (and) is not over-great. "I wish a man of one wife, unto whom hath been borne only one child." Dubthach 15 answered: "Of my household I know not [such a man] save Fiace the Fair of Leinster, who hath gone from me into the lands of Connaught." As they were thinking of him they saw Fiace the Fair [coming] to them. Said Dubthach to Patrick, "Come to tonsure me, for the man 20 will succour me to my consolation by his being tonsured in my behalf, for great is his dutifulness." Thereafter, then, Fiace the Fair succoured Dubthach, and Patrick tonsured him and baptized him. He conferred a bishop's grade upon him, so that he (Fiace) was the bishop who 25 was first consecrated in Leinster. And Patrick gave a case to Fiace, to wit, a bell and a credence-table and a crozier and a writing-tablet.<sup>3</sup> And he left with him seven of his household, namely,

My-Oatóee of Inis Fáil,  
30 Augustín of Inis Beee,<sup>1</sup>  
Tecán,  
Diarmait,  
Paul,  
Fedelmid.

<sup>1</sup> 'Leinstermen's'—seat,' now = 'pugillares.'  
Mount Leinster.

<sup>2</sup> See *Ancient Laws of Ireland*,  
III., 36.

<sup>3</sup> 'Little Island.'

Book of Congab iarsuidiu in Domnuch Féice, *ocus* bái and fo. 18, a. 2. contorchartar trifichit fer diamuintir lais and.

[18 b. 1] Disin dulluid intaingel euci *ocus* asbert fris: "is friabinn aniar atá tesérge liCúil Maige; aim ifuirsitis intorce arimbad and furruimtis apraintech, 5 port hifuirsitis innelit arimbad and furruimtis aneclis." Asbert Fiace frisinaingel nandrigad contised Patrice dothoorund aluie lais *ocus* diachoiseerad, *ocus* combed húad nuggabad alocc. Dulluid iarsuidiu Patrice eu-Fiace *ocus* durind alocc les *ocus* cutsear *ocus* forruim 10 aforrig .n.and. *Ocus* adopart Crimthann importsin du Patrice, ar ba Patric dubert baithis duChrimthunn, *ocus* iSlébti adranaact Crimthann.<sup>1</sup>

Luid Sechnall iartain duchuúrsagad Pátrice imcharpat boic lais. Disin dufoide Pátrice incarpat euSechnall 15 cenarith .n.and act aingil dutfidedar. Foidsi Sechnall óruan .iii. aithgi lais euManchán, *ocus* anis .iii. aithgi lasuide. Foitsiside euFiace. Dlomis Fiace dóib iarsin. Ité immelotar immuaneclis futhrí, conepert intaingel: "Is duitsiu tucad óPátrice ó rufitir dulobri." 20

Epscop Aed bói iSlíbti. Luid duArdd Machae. Birt edoet euSegéne duArdd Machae. Dubbert Segene oitherroch aidacht duÁid, *ocus* adopart Áed aidacht *ocus* achenél *ocus* a celis duPátrice cubbráth. Fáccab Áed aidacht la Conchad. Luid Conchad duArt Machae 25 Contubart Fland Feblæ acheill dó, *ocus* gabhsí cadessin abbaith.

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<sup>1</sup> This and the two preceding paragraphs are printed in O'Donovan's Grammar, pp. 436-438, with a translation.

After this he (Fíace) set up in Domnach Féice<sup>1</sup> and abode there till three score of his community fell there with him.

Thereafter the angel went to him and said to him, 5 "It is to the west of a river in Cúil Maige that thy resurrection is (to be); the place in which they shall find the boar, let it be there that they shall put their refectory; the spot in which they shall find the doe, let it be there that they put their church." Fíace said to 10 the angel that he would not go till Patrick should have come to mark out his place with him and to consecrate it, and that he would receive his place from him (Patrick). After this Patrick went to Fíace, and marked out his place with him, and consecrated it, and put 15 his meeting-house there. And Crimthann offered that place to Patrick, for it was Patrick who had administered baptism to Crimthann; and in Slebte Crimthann was buried.

Sechnall went afterwards to reproach Patrick concerning the chariot which he had. Then Patrick sent the chariot to Sechnall without a charioteer therein save an angel who guided it. When it had remained three days with Sechnall he sent it to Manchán, and with him it remained three nights. He sent it on to Fíace. Fíace 25 made refusal to them afterwards. It is they that went round their church thrice, so that the angel said (to Fíace): "To thee it hath been given by Patrick, since he knew of thy infirmity."

Bishop Aed was in Slebte. He went to Armagh. He 30 brought a bequest to Segéne of Armagh. Segéne gave another bequest to Aed, and Aed offered (that) bequest and his kin and his church to Patrick for ever. Aed left a bequest with Conchad. Conchad went to Armagh, and Fland Feblae gave his church to him, and he took 35 himself as abbot.<sup>2</sup>

<sup>1</sup> 'Fíace's Church.'

<sup>2</sup> Mr. Hogan compares 'tenuit illum abbatem.' supra, p. 321, line 16.

Book of  
Armagh,  
fo. 18 b. 2.

Finiunt haec panca per Scotticam imperfecte scripta,  
non quod ego non potui Romana condere lingua, sed  
quod uix in sua Scoti[ca] hae fabulae agnoscit possunt.  
Sín hantem alias per Latinam degestae fuissent, non  
tam incertus fuisset aliquis in eis quam imperitus 5  
quid legisset aut quam linguam sonasset pro habun-  
dantia Scotticorum<sup>1</sup> nominum non habentium qualifi-  
tatem.

Scripsi hunc ut potui librum: pulsare conetur  
omnis quicunque legerit ut euadere poena 10  
ad caelum ualeam atque<sup>2</sup> ad summi praemia regni,  
Patricio Dominum pulsante, habitare per aeum.

[Here follows in the scribe's smallest hand a collection  
of memoranda or catchwords representing in the main  
that portion of the Tripartite Life which is not embraced 15  
in the notes and collections of Muirchu and Tírechán:]

Book of  
Armagh,  
fo. 18 b. 2.

|                         |  |                               |
|-------------------------|--|-------------------------------|
| d.g. <sup>3</sup>       | Ailbe iSenchui altáre . . .                        | Machet Cetchen                |
| Rodán Mathona           |  |                               |
| a. <sup>4</sup>         | Buail . . . b. <sup>5</sup> genus maicc Eirc . . . | epscuip                       |
|                         | Maine ocus Geintene in Echininch                   | 20                            |
| Domnach Mór Áilmage.    | Domnach Mor Maige Ene.                             |                               |
| Dub.                    | Drobés, Esruáid.                                   | Muirgus maicc Maileduin maicc |
|                         | Seanláin (?)                                       |                               |
| Rath Cungi.             | Clí. Ardd Fothid .                                 | Latharnn                      |
| Domnach Mór Maige Itha. | muDubai, maicc Orcáin                              | 25                            |
| Achad Drumman.          | Coilboth maicc Fergusso <sup>6</sup> maicc Eogin   |                               |
| Brecán maicc Aido       | maicc Feradig maicc Eogin.                         | Eogan                         |
| iFid Mór                |  |                               |
| Doro Carn Sétni .xii.   | [maicc] Eirc. Fergus Mór maicc Nise                |                               |

<sup>1</sup> MS. scotaicorum.

Reeves suggests) stand for *Dama*

<sup>2</sup> MS. et.

*Graid*; see supra, p. 94, l. 1.

<sup>3</sup> These two letters are written in  
the margin, and may (as Dean

<sup>4</sup> Written in the margin.

<sup>5</sup> Written over the *g* of genus.

<sup>6</sup> 'Fer' is written over 'Oin.'

- xii Olean filii . . . epscop Ném iTelich Ceniúil Book of  
Oingosso Armagh,  
fo. 18, b. 2.
- Muadan martrach *ocus* presbiter Erelach iRaith Muadáin
- .ii. Cheimn[fin]dán in Domnach Cainri iCothrugu
- 5 Enán inDruim Findich
- xii filii Coilboth. Cell G. inEilnia fri Domnach Mór  
anair<sup>1</sup>
- Láthraoch Patrice. Daniel. Slanan, Saran macc Coilboth  
Conlae macc Coilboth. Domnach Combar laCemél Fíachrach
- 10 reges. macc Cuill [19. a. 1]
- c<sup>2</sup> . . . Imblurch Seseinn muLuan .a. Tenair  
Singite<sup>3</sup> la Firu Assail
- Áth Maigne fratreis Brendain mater 7 da macc macc  
Cairill macc Fergosso macc Decuill
- 15 macc Nisse + crum[thir] Munis presbyter Leo<sup>4</sup> et ds.  
presbyter Lugach
- iCuil Airthir . presbyter Colom .c. Ernain Mellan  
Clono Crema
- Lugid macc Eire iFordruim . . . crimthir Casan Cille
- 20 Móire Pátrice
- Senchiaran in Saigir . Lonán macc Senich de genere  
Comgil
- Rigell mater duLuæ Chroibige
- , Trian macc Féic macc Amalgaid frater Trichem
- 25 Sétne Lect
- , Eehu Cairel. Domungart
- , Fiac, Oingus, Ailil Mor, Conall, Etarseel
- macc Ereæ . pater eorum . , Echuid Guinech macc  
Oingosso<sup>5</sup>
- 30 Crimthann macc Censelich . . . , vii. muChonoc *ocus*  
muChatocc
- Erdit. Inse Fáil, Agustín Inseo Bicce, Tecán, Diarmit

<sup>1</sup> ‘to the east of Domnach Mór.’<sup>2</sup> This *c* is in the margin.<sup>3</sup> over i is written iii., i.e. (as Dean Reeves thinks) Breg, Brega, Muluua.<sup>4</sup> Perhaps Lee.<sup>5</sup> in the margin opposite this line is written *oi baír*, which stands, perhaps, for *hói Bairche*. See infra, preface to Féac's hymn.

|   |   |    |
|---|---|----|
| Book of Armagh,<br>fo. 19, a. 1.,   | Naindid, Pol, Fedilmid, Domnach Féic .lx. Cúlmaige currus. Cnoc Drommo Gablae.  |    |
|   | , Bríg filia Fergni maice Cobthig duib Erchon . . Bile maice Cruaich.   |    |
| Soergus .   | Dinmóe Glinne hUiszen oens Brandub. Fintan 5 Clono Eidnich . . Aed. Maedoe i. Clono Móir Maedóic Finán iTich Airthiur. Bríg Lasar Duilem .iii.    |    |
| Cell Auxili . .   | maec Táil. Cumbir ,g,t. Patrice d.s. fri .n.an . d. Domnach Mór Maige Luadat . Ere .  |    |
| Siluister.  | Domnach Imblecho muLommae est exorcista. 10 Domnach Mór Criathar . Féice  |    |
| Maine maec Cais .   | Cruimther. Domnach Mór Maige Sile Sendomnach laAu Ercae . d.f.pp. Domnach Brigtae iFidarti Britonisa. astom in Domnach Pirnn Domnach Eochaili. 15 |    |
| Domnach Mór Maige Réto.   | 7 Mogin. Fedelm.  | 7  |
| Dubán, Dubaed, <sup>2</sup>   | Findmag . , 7 non erit pax.   |    |
| Ere . .   | Ingena ríg Longbard, <sup>3</sup> reliquiæ. ymnus.  |    |
| Berach Bríg.  | doas., <sup>4</sup>   |    |
| Fons Iordanis .xl. <sup>5</sup> ii. <sup>6</sup> vii. tū ui . . is . scripsi.,  |   | 20 |
| faciet congreḡ. septies oratio hu . . inclina. oriens.   |   |    |
| unde caelum., tarde cito., Túaim quis enim  |   |    |
| caeli aretō prosternunt ψalma spirituale .vii. lunae  |   |    |
| vii. nuntii cléiř vii. unciae vii. airich.  |   |    |
| scala . funiculus   |   | 25 |
| [19 a. 2.] Oingus . . fer nadgair . . Cambas aForgais Muru Áth Eirnn . . , Lonán maec maice Eiree . . , Cae . , Cuillem. Ailil maec Cathbad maice Lugthig. Trian . , Conall Cormacc Ere filius filii Briain. Fetambir ierích Coirbri maice Briuin. dau maec Briuin <sup>7</sup> . . |   |    |
| Tuadmumu Clare Coirpri Brocean. x. Coimán Cell Rath   |   | 30 |

<sup>1</sup> There is a curved stroke through the *l*.

<sup>2</sup> Over the *d* is a crosslet and in the margin .e. ~o. vii., which Father Hogan reads ‘cum comitibus vii.’

<sup>3</sup> “daughters of the King of the Lombards.”

<sup>4</sup> i.e., “reward” v. supra, p. 246, l. 3.

<sup>5</sup> the forty homilies which Gregory the Great wrote.

<sup>6</sup> the two volumes into which he divided them.

<sup>7</sup> “two sons of Briuin.”

- Ardd Ef . . . Muin Lombedu. Grián . . .  
 Nena Muscraige Mitine banchuire . dens . Cuiř b c. b. Book of  
 Orbrige i. ; , Fuirg, Muindeeb, Meechar filii Forat Armagh,  
 maice Conli . . , Muscán, Cellachán, Imchad, Dub- fo. 19, a. 2.  
 5 thach, Gartne, Lamnid  
 Trian. Carthach, Nial Nainid, Mace Nise, Conán<sup>1</sup> sepis.  
 debita<sup>2</sup> alumpus Dungalach xiii. Trian Foto mace  
 Forat xviii.  
 Gas mace Airt in Campo Sailech . , Doirinc.<sup>3</sup>
- 10 Tiberius Augustus<sup>4</sup> Cesar anepaepian (?) piscis<sup>5</sup>  
 epistola<sup>6</sup> . . modius<sup>7</sup> Aethyopī<sup>8</sup> eruſ. Angli<sup>9</sup>  
 iii. oblin. im laū uiiii. Anastasius .xu. ostium . .  
 paū. vmi. sdatio.<sup>10</sup> busea.<sup>11</sup> tumba.<sup>12</sup> Ixiu.<sup>13</sup>

Hanc igitur oblationem seruitutis nostrae sed et  
 15 cunetae familiae tuae quae sumus Domine ut placatus  
 accipias + diesque nostros in tua pace disponas, atque  
 ab aeterna dampnatione nos cipi, et in electorum  
 tuorum iubeas grege numerari<sup>14</sup> per Christum Domi-  
 num nostrum, anno xiii. mense vi. die x.<sup>15</sup>

<sup>1</sup> See above, p. 210.

<sup>2</sup> There are three dots over the  
de. For the debita here mentioned  
ef. 'Cellachan dixit quod causa  
munerum debendorum,' supra, p.  
212, line 9.

<sup>3</sup> Perhaps = Dairenne, supra, p.  
331, l. 21.

<sup>4</sup> i.e., Tiberius Constantinus Au-  
gustus, ob. 582.

<sup>5</sup> For the miracle of the fish on a  
mountain-top, Greg. Opp. t. II. Dia-  
logi, lib. i, c. l, col. 158.

<sup>6</sup> to the emperor Mauricius de-  
clining the papacy, Opp. iv., col. 5.

<sup>7</sup> As to the monastic modius,  
ibid., col. 185.

<sup>8</sup> Ibid., col. 153.

<sup>9</sup> Beda, Hist. Ecc., lib. II., c. 1.

<sup>10</sup> stationes per basilicas . . . or-  
dinavit, Greg. Opp. IV., col. 50.

<sup>11</sup> = buxa, ibid. IV., col. 11.

<sup>12</sup> scriptumque in tumba ipsius  
epitaphium hujusmodi, Beda, ubi  
supra.

<sup>13</sup> The years of Gregory the Great's  
life: born 540, died 604.

<sup>14</sup> The three phrases that Gregory  
is said to have added to the canon  
actionis of the mass, Beda, Hist.  
Ecc., lib. ii. c. 1.

<sup>15</sup> That is, as Dean Reeves has  
seen, the length of Gregory's ponti-  
ficate—'tredecim annos, menses sex  
et dies deeem gloriosissime resit,'  
Beda, ubi supra.

Book of  
Armagh,  
fo. 20, b. 1.

## LIBER ANGUELI INCIPIT.

[20 b. 1.] Quondam itaque sanctus Patricius de Alt*-Mache* urbe ad multitudines utriusque sexus humani generis baptizandas, docendas atque sanandas iuxta fontem in orientali praedictae urbis parte prope 5 herentem pie perrexit.

Et ibi ante lucem multas undique ad notitiam fidei confluentes expectauit. Subito ergo cum sopor prostrauit, eo quod prius pro Christo uigiliis nocturnis fessus fuisset.

Et ecce tam eito uenit anguelus ad eum de caelo, et 10 exieit auit eum leniter de sompno. Et dixit sanctus Patricius: "Ego adsum. Numquid inique gessi nuper in conspectu Altissimi? Si accidit, ueniam peto a Deo."

Respondit anguelus: "Non. Sed missit me summus Omnipotens ad te i. ad animi tui consultationem post 15 conuersionem Hibernensium per te ad se in fidem: quos ei adquaessisti per durissimum laborem et per tuam ualde praedicationem, gratia Spiritus Sancti lucidissimam, uniuersis gentibus fructuossam, eum essem semper laboriossus multis temporibus, in multis periculis 20 a gentilibus, per frigus et aestatem, essuriens et sitiens, [20 b. 2] deambulans impiger quotidie de gente in gentem ad utilitatem multarum gentium. Scit ergo Dominus Deus tuum praesentem locum, quem praesto uidemus in alto positum cum parua celula, angustum,<sup>1</sup> 25 ab aliquibus quoque regionis habitatoribus coartatum,<sup>2</sup> et suburbana eius non sufficiunt eunetis ad refugium. Idecirco constituitur terminus a Domino uastissimus urbi Alt*-Machæ*, quam dilexisti præ omnibus Hibernensium telluribus, id est, a pinna montis Berbis-30 cis usque ad montem *Mis*, a monte *Miss* usque ad *Bri Erigi*, a *Bri Erigi* usque ad *Dorsos Breg* certe, si uolueris, erit huius magnitudinis. Ac deinde donauit tibi Dominus Deus uniuersas Scotorum gentes in modum paruchiae, et huic urbi tuac quae cognomina- 35 tur Scotorum lingua *Ardd Machæ*.

<sup>1</sup> MS. angustam.

<sup>2</sup> MS. coartatam.

Dixit sanctus Patricius, prostrata facie deorsum in conspectu angueli: "Gratias ago Deo meo, Domino sempiterno, qui dignatus est tantam gloriam donare clementer famulo suo."

5 Item sanctus dixit: "Quosdam tamen electos, sancte Domine mi, per Spiritum Sanctum, praeuideo in hac insola, per ineffabilem tuac elementiae pietatem et per praedicationis tuac laborem, orituros mihi caros quasi proprios corporis mei editos, tibi quoque amicos de 10 uote seruituros, qui hantem uidentur indegere aliquid sibi proprie diocessis ad utilitatem necessariae famulationis aeclessiis seu monosteriis suis post me. Idecirco perfecte et iuste debeo a Deo habundantiae donationem mihi certe deditam dimittere commoniter [21 a. 1] 15 perfectis Hiberniae relegiosis ut et ego et ipsi diuitiis bonitatis Dei pacifice perfruemur haec uniuersa mihi concessa caussa diuinae caritatis."

Item ait: "Nonne ergo mihi sufficit quiequid deuote uouerint ac uoluerint Christiani homines offerre de 20 regionibus atque oblationibus suis per arbitrium suae libertatis?"

Item: "Nonne utique contentus sum esse apostoli- 25 cens doctor et dux principalis omnibus Hiberionacum gentibus, praesertim eum peculiare censum retineo recte reddendum et a summo mihi etiam illud est donatum uere decenter debitum super liberas prouinciarum huius insolae aeclessias.<sup>1</sup> Et uniuersis cynobitarum<sup>2</sup> similiter monasteriis sine ulla dubitatione ius decretum erit rectori *Airdd Machae*<sup>3</sup> in perpetuum."

30 Receptio archiepiscopi, heredis cathedrae meae urbis, cum comitibus suis numero quinquaginta, exceptis perigrinis et infirmis doloribus uariis atque inprobis et caeteris, sit digna refectio aptaque unicuique eodem numero tam digne in die quam certe similiter in nocte.

<sup>1</sup> A marginal correction of the 'prouincias' of the text. | <sup>2</sup> i.e., coenobitarum.

<sup>3</sup> 'of Armagh'

Book of Armagh, fo. 21, a. 1. In ista uero urbe *Alti-Machæ* homines Christiani utriusque sexus relegiossi ab initio fidei hue usque pene inseparabiliter conumorari uidentur, cui uero praedictæ tres ordines adherent uirgines et poenitentes in matrimonio legitimo aeclessiac seruientes.<sup>1</sup>

Et his tribus ordinibus audire uerbum praedicationis in aeclessia aquilonalis plagae conceditur semper diebus dominicis.

In australi uero bassilica aepiscopi et presbiteri [21. a. 2] et anchoritæ aeclessiae et caeteri relegiossi 10 laudes sapidas offerunt.

De speciali reuerantia *Airdd Machæ* et honore præsulis eiusdem urbis dicamus.

Ista quippe ciuitas summa et libera a Deo est constituta, et ab anguelo Dei et ab apostolico uiro sancto 15 Patricio episcopo specialiter dedicata.

Præcest ergo quodam priuilegio omnibus aeclessiis ac monasteriis cunctorum Hibernensium uel superna auctoritate summi pontificis illius fundatoris. Nihilominus<sup>2</sup> uenerari debet honore summorum martyrum 20 Petri et Pauli, Stefani, Laurendi et caeterorum. Quanto magis quoque ualde ueneranda atque diligenter ab omnibus honoranda !

Pro sancta ammiratione nobis beneficii præ omnibus in[en]terrabilis<sup>3</sup> quod in ea secreta constitutione exstat 25 saeratissimus sanguis Iesu Christi, Redemptoris humani generis, in sacro lintamine simul cum sanctorum reliquiis in aeclessia australi ubi requiescent corpora sanctorum perigrinorum de longe cum Patricio transmarinorum caeterorumque iustorum.

Idecirco non licet causa praedictæ auctoritatis eius illam mittere consortem ab ulla aeclessia Scotorum, neque ab ullo praesule uel abbate, contra heredem illius, sed a se recte supra iuratur supra omnes aeclessias et illarum antestites, si uera necessitas poposcerit.

<sup>1</sup> This sentence is corrupt and, apparently, defective.

<sup>2</sup> MS. Nihil minus.

<sup>3</sup> Perhaps we should read 'innarabilis.'

Item: omnis aecessia libera et ciuitas ab aepiscopali Book of  
graalu uidetur esse fundata in tota Scotorum insola, et fo. 21, a. 2.  
oninis ubique locus qui Dominieus<sup>1</sup> appellatur, iuxta  
clementiam Almipotentis Domini, sancto doctori, et  
5 iuxta uerbum angueli, in speciali societate Patricii  
pontificis atque heredis [21 b. 1] cathedrae eius *Aird Machae* esse debuerat, quia donauit illi Deus totam  
insolam, ut supra diximus.

Item: scire debemus Omnis monachus uniuseumque  
10 aecessiae, si ad Patricium reuerterit, non denegat proprium  
monachi notum maxime, si ex consensu abbatis  
sui prioris deuouerit.

Itaque non uituperandus neque excommunicandus qui-  
cuunque ad aecessiam eius perrexerit eaussa amoris  
15 illius, quia ipse iudicabit omnes Hibernenses in die  
magno terribilis iudicii in praesentia Christi.

Item: de honore praesulis *Airld Machae* episcopi  
praesedentis cathedralm pastoris perfecti.

Si ipse praedictus pontifex ad uesperum peruenerit  
20 loco quo receptus fuerit, praebeatur ei uniali uice reflec-  
tionis dignae consulatio praedictorum hospitum numero  
centum eum palulis suis illorum iumentis, praeter hos-  
pites et infirmos et eos qui iectant infantes super  
aecessiam et eacteros seu reprobos et alios.

25 Item: qui non recipiterit praedictum praesulem in  
hospitium eundem, et recluserit suam habitationem  
contra illum, septem ancellas<sup>2</sup> siue septem annos poenitentiae  
similiter reddere eogatur.

Item: quicumque contempserit aut uiolauerit insignia  
30 conserata eiusdem agii,<sup>3</sup> id est, Patricii, duplia  
soluet.

Si uero de contemptu aliorum insignium redditia  
fuerit, duas ancellas<sup>2</sup> de conseratis summi praedicti  
doctoris Patricii reddentur.

<sup>1</sup> i.e., Domnach.

<sup>2</sup> i.e., cumala.

<sup>3</sup> i.e., ἀγέλον.

Book of Armagh, fo. 21, b. 2. Item: quicumque similiter per industriam atque iniuriam uel nequitiam malum quodque opus contra familiam seu paruchiam eius perficerit, aut praedicta eius insignia dispexerit, ad libertatem examinis eiusdem *Airdd Machae* prae sulis recte iudicantis perueniet caussa totius negotionis, caeteris aliorum iudicibus practermissis.

Item: quaecumque causa ualde difficilis exorta fuerit atque ignota cunctis Scotorum gentium iudicibus ad cathedram archiepiscopi Hibernensium, id est, Patricii, 10 atque huius antestitis examinationem recte refferrenda.

Si uero in illa cum suis sapientibus facile sanari non poterit talis caussa praedictae negotionis, ad sedem apostolicam decreuimus esse mittendam, id est, ad Petri apostoli cathedram auctoritatem Romae urbis 15 habentem.

Hii sunt qui de hoc decreuerunt, id est, Auxilius, Patricius, Secundinus, Benignus.

Post uero exitum Patricii sancti alumpni sui ualde eiusdem libros conscipserunt. 20

Fundamentum orationis in unaquaque die dominica in Alto *Machæ* ad Sargifagum Martyrum<sup>1</sup> adeundum ab eoque reuertendum, id est ‘Domine clamaui ad te,’ usque in finem. ‘Ut quid Deus repulisti’ in finem, et ‘Beati inmaculati’ usque in finem benedictionis, et duodecim psalmi graduun. Finit.

Inter sanctum Patricium Hibernensium Brigitamque columpnas amicitia caritatis incrata tanta, ut unum eorū consiliumque [22 a. 1] haberent unum. Christus per illum illamque uirtutes multas peregit. 30

Vir ergo sanctus Christianae virgini ait: “O mea Brigita, paruchia tua in prouincia tua apud reputabitur monarchiam tuam: in parte autem orientali et occidentali dominatu in mea erit.”

<sup>1</sup> in marg. *du ferti martur* ‘to (the) grave of (the) reliques.’ *Sargifagum* is, of course, for *sarcophagum*.

INCIPIUNT LIBRI<sup>1</sup> SANCTI PATRICII EPISCOPI.

Ego Patricius, peccator rusticissimus et minimus omnium fidelium et contemptibilis sum apud plurimos, fo. 22, a. 1.  
 patrem habui Calpornum diaconum filium quendam<sup>2</sup>  
 5 Potiti, filii Odissi presbyteri, qui fuit [in] uico Bannauem Armagh,  
 Taberniae. Villulam enim prope habuit, ubi ego capturam dedi.<sup>3</sup> Annorum eram tunc fere sedecim. Deum  
 uerum ignorabam, et Hyberione in captiuitate adductus  
 sum, cum tot milia hominum, secundum merita nostra,  
 10 quia a Deo recessimus, et praecepta eius non custodiui-  
 mus, et sacerdotibus nostris non oboedientes<sup>4</sup> fuimus,  
 qui nostram salutem admonebant. Et Dominus induxit  
 super nos iram animationis suae, et dispersit nos in gen-  
 tibus multis, etiam usque ad ultimum terrae,<sup>5</sup> ubi nunc  
 15 paruitas mea esse uidetur inter al[i]enigenas. Et ibi  
 Dominus aperuit sensum [22 a. 2] incredulitatis meae,  
 ut uel sero rememorarem<sup>6</sup> dilecta mea, ut conuer-  
 terem<sup>7</sup> toto corde ad Domum meum, qui respexit  
 humilitatem meam et missertus est adoliscentiae [et]  
 20 ignorantiae meae, et custodiuuit me, antequam scirem

<sup>1</sup> The Book of Armagh contains the Confession only; but speaks in the plural as if the scribe had intended to give more, Todd, *S. Patrick*, p. 351, note.

<sup>2</sup> Calpornum diaconem filium quendam, C. (*i.e.*, Cotton MS. Nero, E. I., fol. 169, b. 2, *sq.*).

<sup>3</sup> Also *infra* p. 360, l. 1, p. 363, l. 25. It is probably the equivalent of some old Irish formula for ‘became captive.’

<sup>4</sup> inobedientes, C.

<sup>5</sup> This passage, Dr. Todd (*S. Patrick*, 362) considered to be the origin of the absurd story that Patrick was of Jewish descent. See Vita 4<sup>ta</sup>, c. 1. See also the Book of Leinster, p. 353 of the faesimile, col. 4, where the story is thus given: Domaceaiib Israhel immorro coifr do Patriac. Acht diaro-

esróidéid maicene Israhel oThit ocus oUespasian fo chethair aird indo-  
 main fodaere indigail fola Crist, isand doríacht abunud eoBretnu. IS  
 arbunad Patriac domaceaiib Israhel dorat Dia tigernus basti ocus cretni  
 inhErinu ocus innarbba demna. (“However, of the sons of Israel  
 Patrick was verily. But when the children of Israel were scattered by  
 Titus and Vespasian in bondage throughout the four quarters of the  
 world, in revenge for Christ’s blood,  
 then did Patrick’s stock come to  
 Britain. Because Patrick’s stock is  
 of the sons of Israel, God gave him  
 lordship of baptism and faith in  
 Ireland and expulsion of demons.”)

<sup>6</sup> Sie C., ut serorem orarem, A., with z over ‘serorem’.

<sup>7</sup> confirmarem, A., et ut, conuer-  
 terer, C.

Book of Armagh,  
fo. 22, a. 2.

eum, et antequam saperem uel distinguerem inter bonum et malum, et inuiniuit<sup>1</sup> me, et consulatus est mei, ut pater filium.

Inde hautem tacere non possum, neque expedit quidem, tanta beneficia et tantam gratiam, quam mihi [Do- 5 minus prestare<sup>2</sup>] dignatus [est<sup>2</sup>] in terra captiuitatis meae, quia haec est retributio nostra, ut post correptionem uel agnitionem Dei, exaltaremur et confiteremur<sup>1</sup> mirabilia eius coram omni natione, quae est sub omni caelo. Quia non est alias deus, nee umquam fuit<sup>10</sup> nec ante, nec erit post hunc, praeter Deum Patrem ingenitum, sine principio, a quo est omne principium, omnia tenentem, ut dieimus; et eius Filium Iesum Christum, qui cum Patre scilicet semper fuisse testamur ante originem saeculi spiritualiter apud Patrem;<sup>15</sup> in me[na]rrabiliter genitum ante omne principium; et per ipsum facta sunt uiisibilia [et inuisibilia<sup>2</sup>:] hominem factum, morte deuicta, in caelis [ad Patrem receptum<sup>2</sup>]. Et dedit illi omnem potestatem super omne nomen, [ut in nomine Iesu omne genu fleetatur] caelestium, et<sup>20</sup> terrestrium et inferorum, et omnis lingua confiteatur ei, quia Dominus et Deus est Jesus Christus; quem credimus et expectamus aduentum [ipsius<sup>2</sup>], mox futurum: index uiuorum atque mortuorum, qui reddet unicuique secundum facta sua, et effudit<sup>5</sup> in nobis<sup>6</sup> habunde Spiri-<sup>25</sup> ritum Sanctum<sup>7</sup> donum et pignus immortalitatis, qui facit credentes et oboedientes ut sint filii Dei et coheredes Christi; quem confitemur et adoramus, unum Deum in Trinitate sacri nominis.

Ipse enim dixit per profetam: ‘Inuoca me in die<sup>30</sup> tribulationis tuae, et liberabo te, et magnificabis me.’<sup>8</sup>  
[22 b. 1.] Et iterum inquit: ‘Opera hautem Dei reuelare et confiteri honorificum est.’<sup>9</sup>

<sup>1</sup> monuit, C.

<sup>7</sup> Spiritus Saneti, C.

<sup>2</sup> Sic C.

<sup>8</sup> Ps. xlix, 15, where for “tuae,”

<sup>3</sup> Sic C., exaltare et confiteri, A.

etc., the Vulgate and (according to

<sup>4</sup> quem, C.

Dean Reeves) the *Cathach Psalter*

<sup>5</sup> infudit, C.

have “eruam te et honorificabis me.”

<sup>6</sup> Sic C., uobis, A.

<sup>9</sup> Tob. xii. 7.

Tamen, etsi in multis imperfectus sum, opto fratribus et cognatis<sup>1</sup> meis<sup>2</sup> scire qualitatem meam, ut possint perspicere<sup>3</sup> uotum animae meae. Non ignoror testimonium Domini mei qui in psalmo testatur: ‘Perdes eos qui loquuntur mendacium,’<sup>4</sup> et iterum inquit: ‘Os quod mentitur occidit animam.’<sup>5</sup> Et idem Dominus: ‘Verbum otiosum, quod locuti fuerint homines, reddent rationem de eo in die iudicii.’<sup>6</sup> Unde autem uelimenter [debueram<sup>7</sup>] eum timore et tremore metuere 10 hanc sententiam in die illa, ubi nemo se poterit subtrahere uel abscondere, sed omnes omnino reddituri sumus rationem etiam minimorum peccatorum ante tribunal Domini Christi. Quapropter ollim cogitaui scribere, sed et usque nunc hessitaui. Timui enim ne incederem<sup>8</sup> in linguam hominum, quia non dedici<sup>9</sup> sicut et eaeteri qui optime itaque iure et saeras literas introque pari modo combiberunt,<sup>10</sup> et sermones<sup>11</sup> illorum ex infantia numquam motarunt; sed magis ad perfectum semper addiderunt. Nam sermo et loqua 20 mea translata est in linguam alienam, sicut facile potest probari ex saliu<sup>12</sup> scripturae meae, qualiter sum ego in sermonibus instructus atque eruditus: quia inquit Sapiens: ‘Per linguam [sapientia] dinoscetur, et sensus et scientia et doctrina ueritatis.’<sup>13</sup> Sed quid 25 prodest excussatio iuxta ueritatem, praesertim cum praesumptione? Quatinus modo ipse adpeto in senectute mea, quod in iuuentute non comparaui; quod obstiterunt [peccata mea]<sup>7</sup> ut confirmarem quod ante<sup>14</sup> perlegeram. Sed<sup>15</sup> quis me credidit etsi dixero quod 30 ante praefatus sum? Adoliseens [22 b. 2], immo pene

<sup>1</sup> cognatos, A.

<sup>9</sup> legi, C.

<sup>2</sup> fratres et cognatos meos, C.

<sup>10</sup> in marg. ‘z’ and ‘inexactus liber  
hie.’

<sup>3</sup> Sic C., perficere, A.

<sup>11</sup> sermonem, C.

<sup>4</sup> Ps. v., 6, where for ‘eos’ the

<sup>12</sup> Sic C., exaluit, A., with marginal z: saliva ‘flavour.’

Vulgata has ‘omnes.’

<sup>13</sup> Eccles. iv. 29.

<sup>5</sup> Sap. i. 11.

<sup>14</sup> C. inserts non.

<sup>6</sup> Matth. xii. 36.

<sup>15</sup> Sed si, A.

<sup>7</sup> Sic C.

<sup>8</sup> ‘I feared offending against (doing violence to) the language of men.’

Book of Armagh, fo. 22, b. 2. puer imberbis,<sup>1</sup> capturam dedi<sup>2</sup> antequam scirem<sup>3</sup> quid adpeterem uel quid uitare debueram. Unde ergo hodie erubesco et uehimenter pertimeo<sup>4</sup> denudare imperitiam meam, quia, non disertus, breuitate sermonis<sup>5</sup> explicare nequo. Sicut enim spiritus gestit, et animus<sup>6</sup> et sensus monstrat adfectus. Sed si itaque datum mihi fuisset sicut et caeteris, uerumtamen non silerem propter retributionem. Et si forte uidetur apud aliquantos me in hoc praeponere cum mea inscientia et tardiori lingua, sicut<sup>7</sup> scriptum est “linguae balbutientes uelociter discent loqui pacem,”<sup>8</sup> quanto magis nos adpetere debemus qui sumus nos aepistola Christi in salutem usque ad ultimum terrae,<sup>9</sup> et si non deserta, sed ratum [et] fortissimum scripta<sup>10</sup> in cordibus uistris ‘non atramento sed Spiritu Dei uiui.’<sup>11</sup>

15

Et iterum Spiritus testatur: “et rusticationem ab Altissimo creatam.<sup>12</sup> Unde ego primo rusticus, profuga; inductus<sup>13</sup> scilicet, qui nescio in posterum prouidere. Sed illud scio certissime quia utique, priusquam humiliarer ego, eram uelut lapis qui iacet in luto profundu, et uenit<sup>14</sup> qui potens est, et in sua misericordia sustulit me; et quidem scilicet sursum adleuauit et collocauit me in sua parte.<sup>15</sup> Et inde fortiter debueram exclamare ad retribuendum quoque aliquid Domino protantis beneficiis eius, hic et in aeternum, quae mens hominum aestimare non potest. Unde autem ammiramini, [23 a. 1] magni et pussilli, qui timetis Deum, et uos Domini ignari rethorici, . . audite et scrutamini, quis me stultum excitauit de medio eorum qui uidentur esse

<sup>1</sup> inuerbis, A. and C.

<sup>2</sup> See above, p. 357, note 3.

<sup>3</sup> A. inserts quid peterem uel.

<sup>4</sup> protimeo, A.

<sup>5</sup> quia non possum de deeritis breuitate sermone, A., with puneta de lentia over possum de, and marginal z. quia desertis breuitate sermone, C.

<sup>6</sup> animas, A.

<sup>7</sup> sed etiam, C.

<sup>8</sup> Isai. xxxii. 4, where the Vulgate

has “lingua balborum uelociter loquitur et plane.”

<sup>9</sup> Acts xiii. 47.

<sup>10</sup> scriptum, A.

<sup>11</sup> 2 Cor. iii. 3.

<sup>12</sup> Eccles. vii. 16.; creata est, A.

<sup>13</sup> i.e., indoctus as C. has.

<sup>14</sup> et uos dominicati qui timetis deum rethorici, A.; qui timetis deum et uos domini ignari rethorici, C.

<sup>15</sup> in summo pariete, C.

sapientes et legis<sup>1</sup> periti et potentes in sermone et in Book of  
oīni re. Et me quidem detestabilem<sup>2</sup> huius mundi prae Armagh,  
cacteris inspirauit si talis essem [Deus.] dummodo ha- fo. 23, a. 1.  
tem ut cum metu et reuerantia et sine querella fideliter  
5 [prodessem<sup>3</sup>] genti, ad quam caritas Christi transtulit  
et donauit me, in uita mea, si dignus fuero, denique ut  
cum omni humilitate et naturaliter<sup>4</sup> deseruirem illis.

In mensura itaque fidei Trinitatis oportet distin-  
guere, sine reprehensione periculi, notum facere do-  
10 num Dei, et consultationem aeternam, sine timore fidu-  
cialiter Dei nomen ubique expandere, ut etiam post  
obitum meum exagallias<sup>5</sup> relinquere fratribus et filiis  
meis, quos in Domino ego baptizaui, tot milia ho-  
minum. Et non eram dignus neque talis ut hoc  
15 Dominus seruulo suo concederet, post erumpnas et tantas  
moles, post captiuitatem, post annos multos, in gentem  
illam tantam gratiam mihi donaret, quod ego aliquando  
in inuentute mea nunquam sperauit neque cogitauit.

Sed postquam Hiberione deueneram, cotidie pecora  
20 pascebam, et frequens in die orabam, magis ac magis  
itaque<sup>6</sup> aceedebat amor Dei et timor ipsius, et fides  
augebatur, et spiritus agebatur, ut in die una usque ad  
centum orationes, et in nocte prope similiter; ut etiam  
in siluis et [in<sup>3</sup>] monte manebam, [et<sup>3</sup>] ante lucem  
25 excitabar ad orationem [23. a. 2] per niuem, per gelu,  
per pluiam; et nihil mali sentiebam, neque ulla pig-  
ritia erat in me, sicut modo video, quia tunc spiritus  
in me feruebat. Et ibi scilicet quadam nocte in  
somno audiui uocem dicentem mihi: "Bene ieinnas,  
30 cito iturus ad patriam tuam." Et iterum post paululum  
tempus audiui responsum dicentem mihi: "Eece, nauis  
tua parata est." Et non erat prope: sed forte habe-  
bat<sup>7</sup> ducenta milia passus, et ibi nunquam fueram nec

<sup>1</sup> Sic C.; leges, A.

<sup>2</sup> Sic C.; detestabilis, A.

<sup>3</sup> Sic C.

<sup>4</sup> ueraeiter, C.

<sup>5</sup> legacies (exgallias, C.) : see  
Ducange, s. v. *exagella* (Ferguson).  
In A. at *exgallias* is written mar-

ginally 'incertertus [*sic*] liber'  
and 'z.'

<sup>6</sup> In the MS. "itaque" comes  
after "cotidie."

<sup>7</sup> Sie A., and C. habebat = il  
y avait.

Book of Arnagh,  
fo. 23, a. 2. ibi notum quemquam de hominibus habebam. Et deinde postmodum conuersus sum in fugam, et intermissi hominem eum [quo<sup>1</sup>] fueram sex annis. Et ueni in uirtute Dei qui uiam meam ad bonum dirigebat, et nihil metuebam donec perueni ad nauem illam.<sup>5</sup> Et illa die qua perueni, profecta est nauis de loco suo, et locutus sum ut haberem<sup>1</sup> unde nauigarem cum illis. Et gubernatori displieuit illi, et acriter cum indignatione respondit: "Nequaquam tu nobiscum adpetes ire." Et cum hacc audiisse, separauit me ab 10 illis, ut uenirem ad tegoriolum ubi hospitabam, et in itenere caepi orare, et antequam orationem consummarem, audiui unum ex illis, et fortiter exclamabat post me: "Veni cito, quia uocant te homines isti." Et statim ad illos reuersus sum, et cooperunt mihi<sup>15</sup> dicere: "Veni, quia ex fide<sup>3</sup> recipimus te. Fac nobiscum amicitiam, quomodo uolueris." Et in illa die itaque reppuli sugere mammellas eorum propter timorem Dei, quia gentes erant.<sup>4</sup> Sed uerum tamen ab illis sperauit uenire in fidem Iesu Christi. Et ob 20 hoc obtinui cum illis [et protinus nauigauimus<sup>1</sup>].

Et post triduum terram cæpimus, [23 b. 1] et .xx. viii. dics per disertum iter fecimus. Et cibus defuit illis, et fames inualuit super eos. Et alio die coepit gubernator mihi dicere. "Quid [est<sup>1</sup>] Christiane? Tu dicas Deus<sup>25</sup> tuus magnus et omnipotens est. Quare ergo pro nobis orare non potes? quia nos a fame periclitamur. Difficile [est<sup>1</sup>] enim umquam ut aliquem hominem uideamus." Ego enim euidenter dixi illis: "Conuerterni ex fide<sup>6</sup> ad Dominum Deum meum, cui nihil est impossibile, 30

<sup>1</sup> Sie C.

<sup>2</sup> Sie C.; abirem, A.

<sup>3</sup> cf. infra, l. 29, and p. 364, l. 2.  
The phrase stands for *ex fide bona*,  
Cie. Off. 3, 17, 70.

<sup>4</sup> In the MS. the words "quia gentes erant" come immediately after "Iesu Christi," line 20. The passage which Dr. Todd (*St. Patrick*, 368) characterises as "very

obscure," seems to mean: "On that day I refused to make friendship (*sugere mammellas* = *facere amicitiam*, ll. 16, 17) with them, because they were heathens. Howbeit I hoped of them that they would come into the faith of Christ, and therefore I continued with them."

<sup>5</sup> uiginti et septem C.

<sup>6</sup> C. adds, et ex toto corde.

ut [hodie<sup>1</sup>] eibum mittat uobis in uiam nestram usque Book of  
dum satiamini, quia ubique habundat illi." Et adiuuante Armagh,  
Deo, ita factum est. Eece grex porcorum in uia ante  
oculos nostros apparuit, et multos ex illis interfecerunt,  
5 et ibi duas noctes manserunt et bene refecti. Et canes  
eorum repleti sunt, quia multi ex illis [defecerunt et<sup>1</sup>]  
seus uiam semiuui relieti sunt. Et post haec suminas  
gratias egerunt Deo, et ego honorificatus sum sub oculis  
corum.<sup>2</sup> Etiam mel siluistre inuenierunt, et mihi par-  
10 tem obtulerunt. Et umus ex illis dixit: "Immolati-  
cum est." Deo gratias. Exinde nihil gustaui. Eadem uero  
[nocte<sup>1</sup>] eram dormiens, et fortiter temptauit me Sa-  
tan, quod memor ero quandiu fuero in hoc corpore. Et  
cicidit super me ueluti saxum ingens, et nihil membro-  
15 rum [meorum<sup>1</sup>] praeualui.<sup>3</sup> Sed unde mihi uenit [igno-  
rare<sup>1</sup>] in spiritum ut Heliam uocarem. Et in hoc<sup>4</sup> uidi  
in coelum solem oriri; et dum clamarem Heliam uiribus  
meis, eeee splendor solis illius decidit super me, et statim  
discussit a me [omnem<sup>1</sup>] grauitudinem. Et credo quod  
20 a Christo Domino meo [subuentus sum et Spiritus eius  
iam tune<sup>1</sup>] clamabat pro me, et spero quod sic erit in  
die presurae meae, sicut in aeuanguelio inquit Dominus:  
" Non uos estis [qui loquimini, sed Spiritus Patris nestri  
qui loquitur in uobis].<sup>6</sup> Et iterum post annos<sup>1</sup> multos  
25 adhuc capturam dedi.<sup>7</sup> Ea nocte prima itaque mansi  
[23 b. 2] cum illis. Responsum autem diuinum audiui  
[dicentem mihi<sup>1</sup>]: " Duobus autem mensibus<sup>8</sup> cris eum  
illis." Quod ita factum est. Nocte illa sexagensima  
liberauit me Dominus de manibus eorum. Etiam<sup>9</sup> in  
30 itenere praeuidit nobis cibum et ignem et siccitatem  
cotidie, donec [quarto<sup>1</sup>] decimo die peruenimus ad ho-  
mines,<sup>10</sup> sicut superius insinuaui. Viginti et octo [dies  
per<sup>1</sup>] disertum iter fecimus, et ea nocte qua peruenimus  
ad homines,<sup>10</sup> de cibo uero nihil habuimus.

<sup>1</sup> Sic C.<sup>6</sup> Matth. x. 20.<sup>2</sup> C. adds: et ex hac die abun-  
danter cibum habuerunt.<sup>7</sup> See above p. 357, note 3.<sup>3</sup> praeualens, A.<sup>8</sup> duos menses, C.<sup>4</sup> ignarum, C.<sup>9</sup> eeee, C.<sup>5</sup> inter hacce, C.<sup>10</sup> Sic C.; omnes, A.

Book of  
Armagh,  
fo. 23, b. 2.

Et iterum post paucos annos in Britannis eram cum parentibus meis, qui me ut filium susciperunt, et ex fide rogauerunt me, ut uel modo ego, post tantas tribulationes quas ego pertuli, nusquam ab illis discederem. Et ibi scilicet in sinu noctis uirum uenientem 5 quasi de Hiberione, cui nomen Victorius,<sup>1</sup> cum aepistolis innumerabilibus uidi; et dedit mihi unam ex his, et legi principium epistolae continentem "Vox Hyberionacum."<sup>2</sup> Et dum recitabam principium aepistolae putabam enim ipse in mente<sup>3</sup> audire uocem ipsorum 10 qui erant iuxta siluam Focluti,<sup>4</sup> quae est prope mare occidentale. Et sic exclamauerunt<sup>5</sup>: "Rogamus te, sancte puer, [ut<sup>6</sup>] uenias et adhuc ambules<sup>7</sup> inter nos. Et ualde conpunctus sum corde, et ualde amplius non potui legere; et sic exper[gefac]tus sum. Deo gratias, quia 15 post plurimos annos praestitit illis Dominus secundum clamorem illorum. Et alia nocte, nescio, Deus seit, utrum in me an iuxta me, uerbis peritissimis quae<sup>8</sup> ego audiui et non potui intellegere nisi ad postremum orationis sic effatus<sup>9</sup> est: Qui dedit animam suam pro 20 te ipse est qui loquitur in te." Et sic exper[gefac]tus sum gaudibundus. Et iterum uidi in me ipsum orantem, et erat quasi intra corpus meum, et audiui [super me,<sup>6</sup>] hoc est, [24 a. 1] super interiorem hominem, et ibi fortiter orabat gemitibus. Et inter haec stupebam et 25 ammirabam et cogitabam quis esset qui in me orabat. Sed ad postremum orationis sic effatus<sup>10</sup> est ut sit Spiritus.<sup>11</sup> Et sic exper[gefac]tus sum et recordatus sum Apostolo dicente: "Spiritus adiuuat infirmitatis orationis nostrae. Nam quod oremus sicut oportet, 30 nescimus, sed ipse Spiritus postulat pro nobis gemitibus ine[n]a]rrabilibus,<sup>12</sup> quae uerbis exprimi non

<sup>1</sup> Victorius, C.<sup>9</sup> efficiatus, A.<sup>2</sup> Hiberionacum, C.<sup>10</sup> efficiatus, A.<sup>3</sup> ipso momento, C.<sup>11</sup> eps (i.e. episcopus), A. and<sup>4</sup> uirgulti noluitque, C.'The contractions eps, and sps, were<sup>5</sup> C. adds: quasi ex uno ore.

easily confounded in the MSS.'

<sup>6</sup> Sic C.Todd, *St. Patrick*, p. 378, note 1.<sup>7</sup> ambulas, A.<sup>12</sup> Sic C., Rom. viii. 26.<sup>8</sup> peritissime quos, A. (with a z in the margin), peritissimis quos, C.

possunt.<sup>1</sup> Et iterum : " Dominus aduocatus noster pos- Book of  
tulat pro nobis." <sup>2</sup> Et quando temptatus sum ab Armagh,  
aliquantis senioribus meis, qui uenerunt, ob<sup>3</sup> peccata fo. 24, a. 1.  
mea, contra laboriosum episcopatum meum, ut[i]que Cotton  
5 in illo die fortiter impulsus sum, ut eaderem hie et MS., fo.  
in eternum : sed Dominus pepereit proselito et pere- 171, a. 2,  
grino propter nomen suum, benigne, et ualde mihi line 29.  
subuenit in hac conculeatione, quod in labe[m] et in  
opprobrium non male deueni. Deum oro, ut non illis  
10 in peccatum reputetur occasio : nam post<sup>4</sup> annos tri-  
ginta inuenerunt me, et aduersus uerbum, quod confessus  
fueram antequod essem diaconus. Propter anxietatem  
mesto animo insinuauit amicissimo meo, quae in  
pueritia mea una die gesseram, imo in una hora, quia  
15 needum preualebam. Nescio, Deus scit, si habe[!]am  
tunc annos quindecimi, et Deum unum non credebam  
neque ex infantia mea : sed in morte et in incredulitate  
mansi, donec ualde castigatus sum ; et in ueritate humili-  
liatus sum a fame et nuditate ; et cotidie contra Hiberi-  
20 one[m] non sponte pergebam, donec prope deficiebam.  
Sed haec potius mihi bene fuit, quia ex hoc emendatus  
sum a Domino, et aptauit me ut hodie essem quod  
aliquando longe a me erat, ut ego curas haberem aut  
satagerem pro salute aliorum, quando autem tunc etiam  
25 de me ipso non cogitabam. Igitur in illo die quo repro-  
batus sum a memoratis<sup>5</sup> supradictis ad noctem illam  
uidi in uisu noctis scriptum erat contra faciem meam Book of  
sine honore. Et inter haec audiui responsum<sup>6</sup> dicentem Armagh,  
fo. 24, a. 1.  
mihi : " Male uidimus<sup>7</sup> faciem designati,<sup>8</sup> nudato no-  
30 mine." Nec sic praedixit " Male uidisti," sed " Male  
uidimus," quasi mihi<sup>9</sup> se iunxit<sup>10</sup> : sicut dixit : " Qui

<sup>1</sup> A gloss on *inueni narrabilibus* incorporated with the text.

<sup>2</sup> See 1 John ii. 1. Here A. omits a long passage, from " Et quando " down to and including " noctem illam," line 27, which is printed above from the Cotton MS.

<sup>3</sup> et, C.

<sup>4</sup> occasionum. Post, C.

<sup>5</sup> memoratus, C.

<sup>6</sup> C. inserts diuinum.

<sup>7</sup> Sic C.; audiūmus, A.

<sup>8</sup> dei signati, C.

<sup>9</sup> sibi, A.

<sup>10</sup> ibi sciunxit, C.

Book of  
Armagh,  
fo. 24, a. 1. uos tanguit<sup>1</sup> tanguit pupillam oculi mei.”<sup>2</sup> Idecirco gratias ago ei, qui me in omnibus confortauit, ut non in me impeditret a profectione qua statueram, et de mea quoque opera quam<sup>3</sup> a Christo Domino meo didiceram.<sup>4</sup> Sed magis ex eo sensi [in me]<sup>5</sup> virtutem non paruam,<sup>5</sup> et fides mea probata est eoram Deo et hominibus.

Cotton  
MS.,  
fo. 171, b. a.  
line 31. Unde autem audenter dico, non me reprehendit conscientia mea hic et in futurum.<sup>5</sup> Testem Deum habeo quia non sum mentitus in sermonibus quos ego retuli. Sed magis doleo pro amicissimo meo, cur hoc 10 meruimus audire tale responsum. Cui ego credidi etiam animam. Et comperi ab aliquantis fratribus ante defensionem illam, quod ego non intersui, nec in Britanniis eram, nec a me orietur, ut et ille in mea absentia pro me pulsaret. Etiam mihi ipse ore suo dixerat: “Eece 15 dandus es tu ad gradum episcopatus”: quo<sup>7</sup> non eram dignus: sed unde uenit illi postmodum, ut coram eunctis bonis et malis in me puplice dehonestaret, quod ante sponte et letus indulserat? E[s]t Dominus, qui maior omnibus est. Satis dico: sed tamen non debeo abscondere donum Dei, quod largitus est nobis in terra captiuitatis meae, quia tunc fortiter inquisiu eum, et ibi inueni illum, et seruanit me ab omnibus iniquitatibus, sic credo, propter inhabitantem Spiritum eius, qui operatus est usque in hanc diem in me. Audenter rursus sed 25 seit Deus si mihi homo hoc effatus fuisset: forsitan tacuissem propter caritatem Christi.

Unde ego indefessam gratiam ago Deo meo, qui me fidelem seruanit in die temptationis meae; ita ut hodie confidenter offeram illi sacrificium, ut hostiam 30 viventem animam meam Christo Domino meo, qui me seruanit ab omnibus angustiis meis, ut et dicam: quis ego sum, Domine, uel quae est uocatio mea, qui mihi tantam diuinitatem cooperuisti? ita ut hodie in gentibus

<sup>1</sup> A. inserts quasi qui, and C. inserts quasi.

<sup>2</sup> Zach. ii. 8.

<sup>3</sup> quod, A.

<sup>4</sup> Sie C.: dediceram, A.

<sup>5</sup> Sie C.

<sup>6</sup> Here A. omits from ‘teste Deo’ down to and including ‘ultra est,’ p. 367, line 13.

<sup>7</sup> quod, C.

constanter exultarem et magnificarem nomen tuum ubi- Cotton  
cumque loco fuero; neconon in secundis, sed etiam in MS.,  
pressuris; ut quiequid mihi euenerit, siue bonum siue line 21.  
maltum, aequaliter debo suspicere, et Deo gratias semper  
5 agere: qui mihi ostendit ut indubitate eum sine fine  
crederem, et qui me audierit, ut et ego inseius sim in  
nouissimis diebus hoc opus tam pium et tam mirificum  
adire adgred[er]er; ita ut imitarer quospiam<sup>1</sup> illos quos  
ante Dominus iam olim predixerat prenuntiatiuros euangeli-  
10 gelium suum ‘in testimonium omnibus gentibus’ ante  
finem mundi. Quod ita ergo ut uidimus, itaque sup-  
pletum est. Ecce testes sumus, quia euangelium pre-  
dicatum est usque ubi nemo ultra est.

Longum est hautem totum per singula enarrare labo- Book of  
15 rem meum uel per partes. Breuiter dicam qualiter Armagh,  
pi[i]ssimus Deus de seruitute saepe [me] liberavit et de fo. 24, a. 1.  
periculis duodecim quibus<sup>2</sup> periclitata est anima mea,  
praeter insidias multas et quae uerbis exprimere  
non ualeo, nec<sup>3</sup> iniuriam legentibus faciam. Sed  
20 Deum auctorem [habeo,<sup>4</sup>] qui nouit omnia etiam ante-  
quam siant;<sup>5</sup> ut me pauperculum pupillum ideo tamen Cotton  
responsum diuinum cereberrime adhonoruit. Unde mihi MS.,  
haec sapientia, quae in me non erat, qui nec numerum fo. 172, a. 1,  
dierum noueram, neque Deum sapiebam? Unde mihi line 2.  
25 postmodum donum tam magnum tam salubre Deum  
agnoscere uel diligere, ut patriam et parentes amitterem,  
et munera multa [quae] mihi offerebantur cum fletu et  
lacrymis? Et offendit illos neconon contra votum aliquantis de senioribus meis: sed gubernante Deo nullo  
30 modo consensi neque adquieui illis: non mea gratia,  
sed Deus qui uincit in me: et restitit illis omnibus,  
ut ego ueneram ad Hybernas gentes euangelium praedicare,  
et ab incredulis contumelias perferre, ut auf[di]-  
rem obprobrium peregrinationis meae, et persecutionis<sup>6</sup>

<sup>1</sup> quispiam, C.

<sup>2</sup> Sic C.; qua, A.

<sup>3</sup> C. inserts et.

<sup>4</sup> Sic C.

<sup>5</sup> Here is a third omission in the Book of Armagh, namely, from ‘ut me’ down to and including ‘indulgeret,’ p. 368, line 6.

<sup>6</sup> i.e., persecutions.

Cotton MS., fo. 172, a. 1,  
line 17. multas usque ad uincula, et ut darem ingenuitatem  
meam pro utilitate<sup>1</sup> aliorum.  
Book of Armagh, fo. 24, a. 1. Et si dignus fuero, pro[m]ptus sum, ut etiam ani-  
mam meam incunctanter et libentissime [ponam] pro  
nomine eius: et ibi opto impendere eam usque ad 5  
mortem, si Dominus indulgeret. Quia ualde debitor  
sum Deo qui mihi tantam gratiam donauit, ut populi  
multi per me in Deum renascerentur;<sup>2</sup> et ut clerici  
ubique illis ordinarentur, [24 a. 2] ad plebem nuper  
uenientem ad credulitatem, quam sumpsit Dominus 10  
ab extremis terrae, sicut olim promisserat per pro-  
fetas suos: "Ad te gentes uenient"<sup>3</sup> et dicent 'falsa  
comparauerunt patres nostri idola, et non est in eis  
utilitas.'<sup>4</sup> Et iterum: "Posui te lumen in gentibus ut  
sis in salutem usque ad extremum terrae."<sup>5</sup> Et ibi 15  
uolo expectare promissum ipsius, qui utique<sup>6</sup> numquam  
fallit sicut in aeuanguelio pollicetur: "Venient ab  
oriente et occidente, et ab austro et ab aquilone, et  
recumbent eum Abraam et Issac et Iacob,"<sup>7</sup> sicut  
credimus ab omni mundo uenturi sint ercentes. 20

Ideireo itaque oportet bene et diligenter piscare  
sicut Dominus praemonet et docet, dicens: "Venite  
post me, et faciam uos fieri piseatores hominum."<sup>8</sup> Et  
iterum: "Ecce, mitto piseatores et uenatores multos,  
dicit Deus,"<sup>9</sup> et caetera. Unde autem ualde oportebat 25  
retia nostra tendere, ita ut multitudo copiosa et turba  
Deo caperetur, et ubique essent clerici, qui baptizarent  
et exhortarent populum indegentem et dissiderantem;  
sicut Dominus in aeuanguelio ammonet et docet di-  
cens: "Euntes ergo nunc, docete omnes gentes, bapti- 30  
zantes eas in nomine Patris et Filii et Spiritus Sancti."

<sup>1</sup> utilitatem, C.

<sup>2</sup> renascantur et post modum  
consummarentur, C.

<sup>3</sup> C. inserts ab extremis terre.

<sup>4</sup> Jer. xvi. 19. In A. this quota-  
tion stands thus: "Sicut falso  
comparauerunt patres nostri idola

et non est in eis utilitas ad te gentes  
ueniunt et dicent."

<sup>5</sup> Isai. xl ix. 6, Acts xiii. 47.

<sup>6</sup> usque, A.

<sup>7</sup> Matt. viii. 11.

<sup>8</sup> Matt. iv. 19.

<sup>9</sup> Jer. xvi. 16.

reliqua usque dicit saeuli.”<sup>1</sup> Et iterum, “Euntes Book of ergo in mundum uniuersum praedicate euangeliū <sup>Armagh,</sup>  
fo. 24, a. 2.  
omni creaturae. Qui crediderit et baptizatus fuerit  
saluus erit. Qui uero non crediderit condemnabitur.”<sup>2</sup>

5 Reliqua sunt exempla.<sup>3</sup> Et iterum “predicabitur hoc Cotton euangelium regni in uniuerso mundo in testimonium MS.,  
fo. 172, a. 2,  
omnibus gentibus; et tunc ueniet finis.”<sup>4</sup> Et item line 21.  
Dominus per prophetam prenuntians inquit: “Et erit  
in nouissimis diebus, dicit Dominus, effundam de Spiritu

10 meo super omnem carnem, et prophetabunt filii uestri  
et filiae uestrae, et filii uestri uisiones uidebunt et  
seniores uestri somnia somniabunt: et quidem super  
seruos meos et super ancillas meas in diebus illis  
effundam de Spiritu meo et prophetabunt.”<sup>5</sup> Et in

15 Oscae dieit, “Vocabo non-plebem [plebem] meam, et  
non-misericordiam-conseuntam [misericordiam conse-  
tant]. Et erit in loco ubi dictum est: Non plebs mea  
uos, ibi uocabuntur filii Dei uiui.”<sup>6</sup> Unde autem Book of Hiberione, qui numquam notitiam Dei habuerunt, <sup>Armagh,</sup>  
fo. 24, b. 1.  
20 [24 b. 1] nisi idula et immunda usque semper coluerunt, quomodo nuper facta est plebs Domini, et filii  
Dei nuncupantur? Filii Scottorum<sup>7</sup> et filiae regulorum  
monachi et uirgines Christi esse uidentur.<sup>8</sup> Et Cotton  
etiam una Scotta benedicta, Scotta gen[i]tiua, nobilis,<sup>MS.,</sup>  
fo. 172, a. 2,  
25 pulcherrima, adulta erat, quam ego baptizau: et post last line.  
paucos dies una causa uenit ad nos: insinuauit [nam-  
que] nobis responsum accepisse a nutu Dei, et monuit  
eam ut esset uirgo Christi, et ipsa Deo proximaret.  
Deo gratias, sexta ab hac die optime et audiissime  
30 arripuit illud, quod etiam omnes uirgines Dei ita hoc  
faciunt; non sponte patrum earum; sed persecutionem

<sup>1</sup> This is a scribe's note meaning that the author here quoted Matth. xxviii. 20 (Docentes . . . seculi).

<sup>2</sup> Mark. xvi. 15, 16.

<sup>3</sup> Another scribe's note, meaning that the author here quoted Matth. xxiv. 14, Joel ii. 28, Hosea ii. 23, 24, and I. 10. From ‘exempla’

down to and including ‘uiui’ in line 18 is omitted by A.

<sup>4</sup> Matth. xxiv. 14.

<sup>5</sup> Joel. ii. 28.

<sup>6</sup> Hosea i. 10, ii. 23.

<sup>7</sup> Sic C.; scorum (*i.e.*, sanctorum), A.

<sup>8</sup> Here A breaks off.

C. fo. 172, patiantur et improperia falsa a parentibus<sup>1</sup> suis, et  
 b. 1, line 13. nihilominus plus augetur numerus: et de genere nostro  
 quae ibi [Christo] natae sunt, nescimus numerum eorum,<sup>2</sup>  
 preter uides et continentis. Sed et illæ<sup>3</sup> maxime  
 laborant, quae seruitio detinentur: usque ad terrores<sup>5</sup>  
 et minas adsiduae peruerterunt: sed Dominus gratiam  
 dedit multis ex ancillis meis: nam etsi uetantur,<sup>4</sup>  
 tamen fortiter imitantur.

Unde autem [possem] etsi uoluero amittere illas,  
 et pergere in Britannias;<sup>5</sup> et libentissime paratus 10  
 irem, quasi ad patriam et parentes: non id solum, sed  
 etiam usque Gallias uisitare fratres et ut uiderem  
 faciem sanctorum Domini mei: scit Deus quod ego  
 [id] ualde optabam. Sed alligatus Spiritu<sup>6</sup> (qui mihi  
 protestatur, si<sup>7</sup> hoc fecero, ut futurum reum<sup>8</sup> me esse 15  
 designat) et timeo pedere<sup>9</sup> labore, quem inchoau; ;  
 et non ego, sed Christus Dominus, qui mihi imperauit  
 ut uenirem, esse me cum illis residuum ætatis meæ;  
 si Dominus uoluerit et custodierit me ab omni uia  
 mala, ut non peccem coram illo. Spero autem hoc 20  
 debueram: sed memet ipsum non eredo, quamdiu fuero  
 in ‘hoc corpore mortis’;<sup>10</sup> quia fortis est qui cotidie  
 nititur subuertere me a fide et proposita castitate re-  
 ligionis non flecte, [quam seruabo] usque in finem uite  
 meæ Christo Domino meo. Sed caro inimica semper 25  
 trachit ad mortem, id est, ad inlebras in [infe]licitate  
 perficiendas. Et scio ex parte quare uitam per-  
 fectam ego non egi, sicut et ecteri credentes: sed  
 confiteor Domino meo et non erubesco in conspectu  
 ipsius, quia non mentior: ex quo cognoui eum a iuuen- 30  
 tute mea, creuit in me amor Dei et timor ipsius, et  
 usque nunc, fauente Domino, ‘fidem seruaui’.<sup>11</sup>

Rideat autem et insultet qui uoluerit, ego non si-  
 lebo neque abscondo signa et mirabilia, que mihi

<sup>1</sup> apparentibus, C.

<sup>2</sup> eorum, C.

<sup>3</sup> illas, C.

<sup>4</sup> siue tantum, C.

<sup>5</sup> ut pergens in Britannis, C.

<sup>6</sup> Acts xx. 22.

<sup>7</sup> sic, C.

<sup>8</sup> rerum, C.

<sup>9</sup> pendere, C.

<sup>10</sup> Rom. vii. 24, marg.

<sup>11</sup> 2 Tim. iv. 7.

a Domino ministrata sunt ante multos annos quam C. fo. 172,  
 fuerunt, quasi qui 'nouit omnia etiam ante tempora b. 2, line  
 secularia.'<sup>1</sup> Unde autem debuero sine cessatione Deo  
 gratias agere, qui sepe indulxit insipientiae meae [et]  
 5 neglegentiae meie. Et de loco non in unoquoque, ut  
 non mihi uehementer irasceretur, cui adiutor datus  
 sum, et non eito adquieui, secundum quod mihi osten-  
 sum fuerat, et sicut Spiritus suggerebat. Et misertus  
 est mihi Dominus in milia milium: quia uidit in me  
 10 quod paratus eram; sed quod mihi pro his nesciebam  
 de statu meo quid facerem: quia multi hanc lega-  
 tionem prohibebant, etiam inter scipsos post tergum  
 meum narrabant et dicebant: 'Iste quare sé mittit in  
 periculum inter hostes, qui Deum<sup>2</sup> non nouerunt?'  
 15 Non ut causa malicie: sed non sapiebat illis, sicut et  
 ego ipse testor, intellegi, propter rusticitatem meam.  
 Et non eito agnoui gratiam, quae tune erat in me: nunc  
 mihi capit, quod ante debueram [nucanti Deo parere].  
 Nunc ergo simpliciter ins[in]uavi fratribus et conseruis  
 20 meis, qui mihi crediderunt: propter quod prædixi et  
 prædictio ad roborandam et confirmandam fidem uestram.  
 Utinam ut et nos imitemini maiora, et potiora faciatis.  
 Hoc erit gloria mea: quia 'filius sapiens gloria patris  
 est.'<sup>3</sup> Vos seitis et Deus qualiter apud uos conuersatus  
 25 sum a iuentute mea; et fide ueritatis et sinceritate  
 cordis, etiam ad gentes illas, inter quas habito; ego  
 fidem illis præstaui et præstabo. Deus seit, neminem  
 illorum circumueni, nec cogito, propter Deum et ecclesi-  
 30 as ipsius; ne excitem illis et nobis omnibus perse-  
 cutionem, et ne per me blasphemaretur nomen Do-  
 mini: quia scriptum est: 'Ve homini per quem no-  
 men Domini blasphematur.'<sup>4</sup> Nam etsi imperitus sum  
 nominibus, tamen conatus sum quippiam seruare me,  
 etiam et fratribus Christianis et uirginibus Christi, et  
 35 mulieribus religiosis, quae mihi ultronea munuseula  
 donabant, et super altare iactabant ex ornamentis suis,

<sup>1</sup> See Acts xv. 18.

<sup>2</sup> domini, C.

<sup>3</sup> Pro. x. 1.

<sup>4</sup> Levit. xxiv. 16.

C. fo. 173, et iterum reddiebam illis; et aduersus me scandalizabantur cur hoc faciebam. Sed ego [id faciebam] propter spem<sup>1</sup> perennitatis, ut me in omnibus caute propterea conservarem; ita ut me in aliquo titulo infideles non carperent,<sup>2</sup> uel ministerium seruitutis 5 mere: nec, etiam in minimo, incredulis locum darem infamare siue detractare.

Forte autem quando baptizauit tot milia hominum, sperauerim ab aliquo illorum vel dimedio scriptule? Dicite mihi, et reddam uobis.<sup>3</sup> Aut quando ordinauit 10 ubique Dominus clericos per modicatem meam, et ministerium gratis distribui illis? Si poposci ab aliquo illorum uel pretium uel calcamenti mei, dicite aduersus me et reddam uobis<sup>3</sup> magis. Ego inpendi pro uobis, ut me capere[n]t;<sup>4</sup> et inter uos et ubique pergebam 15 causa vestra in multis periculis, etiam usque ad ext[er]ras partes, ubi nemo ultra erat,<sup>5</sup> et ubi numquam aliquis peruenierat, qui baptizaret, aut clericos ordinaret, aut populum consummaret: donante Domino, diligenter et libentissime pro salute uestra omnia gene- 20 rau. Interim premia dabam regibus, propter<sup>6</sup> quod dabam mercedem filiis ipsorum, qui mecum ambulant: et nihilominus comprehendenterunt me cum comitibus meis. Et illa die audiissime cupiebant<sup>7</sup> interficere me. Sed tempus nondum uenerat. Et omnia quicunque 25 nobiscum inuenierunt rapuerunt illud, et me ferro uinxerunt. Et quarto decimo die absoluit me Dominus de potesta[te] eorum, et quicquid nostrum fuit, redditum est nobis propter Deum et necessarios amicos, quos ante preuidimus. 30

Vos autem experti estis qua[n]tum erogauit illis, qui iudicabant<sup>8</sup> per omnes regiones, quos ego frequentius uisitabam: censeo enim non minimum quam pretium quindecim hominum distribui illis. Ita, ut me frua-

<sup>1</sup> spere, C.

<sup>2</sup> infideli caperent, C.

<sup>3</sup> 1 Sam. xii. 3.

<sup>4</sup> That they (the heathen) might receive me.

<sup>5</sup> i.e., Erris, Tireragh, and Tirawley.

<sup>6</sup> leg. praeter?

<sup>7</sup> cupiebam, C.

<sup>8</sup> indicabant, C.; "who were judges," Todd, *S. Patrick*, 446.

mini et ego uobis semper fruar in Deum, non me penitet C. fo. 173,  
nee satis est mihi, adhuc inpendo et superimpendam.<sup>a, 2, line 5.</sup>  
Potens est Dominus ut det mihi postmodum, ut meipsum impendat pro animabus uestris.<sup>1</sup>

5 Ecce testem Deum inuoco in animam meam quia Book of  
non mentior, neque ut sit occasio [adulationis uel Armagh,  
auaritiae, scripserim<sup>2</sup>] uobis, neque ut honorem spero  
fo. 24, b. 1.  
ab aliquo uiro. Sufficit enim honor qui non mentitur.<sup>3</sup> Sed uideo iam in praesenti saeculo me supra  
10 modum exaltatum<sup>4</sup> a Domino. Et non eram dignus neque talis ut hoc mihi praestaret; dum scio<sup>5</sup>  
inelius conuenit paupertas et calamitas quam diuitiae  
et dilicie.<sup>6</sup> Sed et Christus Dominus pauper fuit pro  
nobis.<sup>7</sup> Ego uero miser et infelix, etsi opes uoluero,  
15 iam non habeo, neque me ipsum iudico [dignum]: quia  
quotidie spero aut internicionem, aut circumueniri, aut  
redigi in seruitatem, siue occasio<sup>8</sup> cuiuslibet [fieri].<sup>9</sup>  
Sed nihil horum uereor propter promissa celorum: quia C. fo. 173,  
iaetaui me ipsum in manus Dei omnipotentis, qui<sup>10</sup> a, 2, line  
27.  
20 ubique dominatur, sieut propheta dicit: 'Iacta cogita-  
tum tuum in Deum, et ipse te enutriet.'<sup>11</sup>

Ecce nunc commendo animam meam fidelissimo Deo  
meo, pro quo legationem fungor in ignobilitate mea: sed  
quia personam non accipit, et elegit me ad hoc officium,  
25 ut unus essem de suis minimis minister. 'Unde autem  
retribuam illi pro omnibus quae retribuit mihi,'<sup>12</sup> sed  
quid dieam uel quid promittam Domino meo? Quia  
nihil ualeo nisi ipse mihi dederit: sed serutatur corda  
et renes;<sup>13</sup> quia satis et nimis cupio, et paratus eram, ut  
30 donaret mihi bibere calicem eius, sieut indulxit ceteris

<sup>1</sup> 2 Cor. xii. 15.

<sup>7</sup> 2 Cor. viii. 9.

<sup>2</sup> Sic C.

<sup>8</sup> i.e., offensio?

<sup>3</sup> For 'sperare . . . mentitur,' C. has 'sperarem uestrum.' Sufficit enim honor qui nondum uidetur sed corde creditur. Fidelis autem qui promisit [et] numquam mentitur.'

<sup>9</sup> From this down to and including 'euaseram' (p. 374, line 33) is omitted by A.

<sup>10</sup> quia, C.

<sup>11</sup> Ps. lv. 22.

<sup>12</sup> Ps. cxvi. 12.

<sup>4</sup> exaltatus sum, A.

<sup>13</sup> Ps. vii. 9.

<sup>5</sup> C. inserts: certissime quod mihi.

<sup>6</sup> diliqias et diuicias, C.

Cotton  
MS.,  
fo. 173, b. 1,  
line 4.

aumentibus sc̄e. Quapropter non contingat<sup>1</sup> mihi a Deo meo ut nunquam amittam plebem suam,<sup>2</sup> quam adquisiuit in ultimis terre. Oro Deum ut det mihi perseverantiam, et dignetur ut reddam illi me testem fidelem usque ad transitum meum propter Deum meum. 5 Et, si aliquid boni unquam imitatus sum propter Deum meum quem diligo, pcto illi, [ut] det mihi ut cum illis proselitis et captiuis pro nomine suo effundam sanguinem meum, ctsi ipsam<sup>3</sup> etiam caream sepulturam, aut misericissime cadauer per singula membra diuidatur; 10 canibus, aut bestiis aspersis, aut nolueres caeli comedarent illud. Certissime reor, si mihi hoc incurrisset, lucratus sum animam cum corpore meo: quia sine ulla dubitatione in die illa resurgemus in claritate solis, hoc est in gloria Christi Iesu, redemptoris nostri quasi 15 filii Dei uiui<sup>4</sup> et coheredes Christi, et conformes future imaginis ipsius: quoniam ex ipso, et per ipsum, et in ipso regnaturi sumus. Nam sol iste quem uidemus, [illo] iubente, propter nos cotidie oritur, sed numquam regnabit et neque permanebit splendor eius: sed et omnes 20 qui adorant eum in penam miseri male deuenient. Nos autem qui credimus et adoramus solem uerum Iesum Christum, qui numquam interibit; neque qui fecerat uoluntatem ipsius [interibit] sed manebit in aeternum [quomodo Christus manet in aeternum], qui regnat 25 cum Deo Patre omnipotente et cum Spiritu Sancto ante secula, et nunc et per omnia secula seculorum, amen. Ecce iterum iterumque breuiter exponam uerba Confessionis meae. Testificor in ueritate et in exultatione cordis coram Deo et sanctis angelis eius, quia 30 numquam habui ullam occasionem preter euangelium et promissa illius, ut umquam redirem ad<sup>5</sup> gentem illam, unde autem prius uix euaseram.

Book of  
Armagh,  
fo. 24, b. 1.

Sed praeor credentibus et timentibus Deum, qui- 35 cumque dignatus fuerit inspicere uel recipere hanc scripturam, quam Patricius peccator, indoctus scilicet,

<sup>1</sup> Quia propter non contingunt, C.

<sup>2</sup> Written over 'mean.'

<sup>3</sup> ipsum, C.

<sup>4</sup> filium dei, C.; Rom. viii. 17, 29.

<sup>5</sup> redderem a, C.

Hiberione conscripsit, ut nemo umquam dicat, quod Book of  
mea ignorantia si aliquid pusillum egi<sup>1</sup> uel demon- Armagh,  
strauerim secundum [Dei placitum];<sup>2</sup> sed arbitramini fo. 24, b. 1.  
et uerissime credatur quod donum Dei fuisset. Et  
5 haec est Confessio mea antequam morior.<sup>3</sup>

Huc usque uolumen quod Patricius manu conscrip-  
sit sua. Septima decima Martii die translatus est  
Patricius ad caelos.<sup>4</sup>

## [EPISTOLA S. PATRICII]

## 10 AD CHRISTIANOS COROTICI TYRANNI SUBDITOS.]

Patricius peccator indoctus, scilicet Hiberione con- Cotton  
stitutus episcopum me esse fateor. Certissime reor, a MS., Nero  
Deo accepi id quod sum: inter barbaras itaque [gentes] E.I.,  
habito prosclitus et profuga, ob amorem Dei. Testis fo. 173,  
15 est ille, si ita est. Non quod obtabam tam dure et b. 2, line 7.  
tam aspere aliquid ex ore meo effundere: sed cogor  
zelo Dei et ueritatis Christi excitatus,<sup>5</sup> pro dilectione  
proxinorum atque filiorum, pro quibus tradidi patriam  
et parentes et animam meam, [quia] usque ad mor-  
tem si dignus sum, uoni<sup>6</sup> Deo meo docere gentes, etsi  
20 contempnar<sup>7</sup> a quibusdam. Manu mea scripsi atque  
condidi uerba ista danda ae tradenda militibus mit-  
tenda Corotici, non dico eiibus meis atque ciuibus  
sanctorum Romanorum, sed ciuibus demoniorum ob-  
25 mala opera ipsorum, [qui barbarorum] ritu hostili in  
morte uiuunt; socii Scottorum atque Pictorum apostatarum,  
que sanguentos sanguinare de sanguine  
innocentium Christianorum, quos ego innumerum Deo  
genui atque in Christo confirmavi.

30 Postera die qua crismati neophiti in ueste candida,<sup>8</sup>  
flagrabat in fronte ipsorum, dum erudeliter trucidati  
atque mactati [sunt] gladio, supradictis et misi episto-

<sup>1</sup> ego, C.<sup>6</sup> dignum suum noui.<sup>2</sup> Sic C.<sup>7</sup> contemptir, C.<sup>3</sup> moriar, C.<sup>8</sup> Their white baptismal gar-<sup>4</sup> For this paragraph C. has:ments; see Smith's *Dict. of*<sup>5</sup> Explicit liber i. Incipit ii.'*Christian Antiqu.,* i. 163.<sup>6</sup> excitauit, C.

Cotton MS., Nero E.I., fo. 173, p. 2, line 34. lam cum sancto presbytero, quem ego ex infantia docui, eum elericis, ut nobis aliquid indulgerent de præda uel de captiuis baptizatis quos cæperunt: [sed] eachinnos fecerunt de illis. Ideireo nescio quod magis lugeam: an qui interfecti, uel quos cæperunt; uel quos 5 grauiter Zabulus inlaqueauit perhenne pena gehennam pariter eum ipso maneipabunt: quia utique ‘qui facit peccatum, seruus est [peccati,’]<sup>1</sup> et filius Zaboli nuneupatur.

Quarépropter sciat omnis homo timens Deum, quod [a] me alieni sunt et a Christo Deo meo, pro quo 10 legationem fungor, patrieda, fratrieda, lupi rapaces, ‘deuorantes plebem Domini ut cibum panis,’<sup>2</sup> sicut ait: ‘Iniqui dissipauerunt legem tuam, Domine.’<sup>3</sup> Quoniam in supremis temporibus Hiberione optime [et] benigne plantauerat atque instrueta erat. Fauente 15 Deo, non usurpo [aliena;]<sup>4</sup> sed] partem habeo eum his, quos ad uocauit et predestinauit euangelium predicare in persecutionibus non paruis usque ad extrellum terre; etsi inuidet inimicus per tirannidem Corotiei, qui Deum non ueretur, nec sacerdotes ipsius, quos elegit, et indul- 20 sit illis suminam diuinam sublimiem potestatem, ‘quos ligarent super terram ligatos esse et in ecclis.’<sup>5</sup>

Unde ergo quæso plurimum, sancti et humiles corde, adulari talibus non licet, nec cibum nee potum sumere eum ipsis, nec elemosinas ipsorum recipere debere, 25 donec crudeliter poenitentiam effusis lacrimis satis Deo faciant, et liberent seruos Dei et aneillas Christi baptizatas, pro quibus mortuus est et crucifixus. ‘Dona iniquorum reprobat Altissimus,’<sup>6</sup> [et] ‘qui offeret sacrificium ex substantia pauperum quasi [qui] uictimat 30 filium in conspectu patris sui’<sup>7</sup> ‘Diuitias,’ inquit, ‘quas congregabit iniuste, euomentur de uentre eius, trahit illum angelus<sup>8</sup> mortis, ira draconum multabitur, interficiet illum lingua colubris,’<sup>9</sup> comedit eum ‘ignis in-

<sup>1</sup> John viii. 34, 44.

<sup>6</sup> Ecclus. xxxiv. 23.

<sup>2</sup> Ps. xiv. 4, &c.

<sup>7</sup> Ecclus. xxxiv. 24.

<sup>3</sup> Ps. cxix. 126.

<sup>8</sup> angelum, C.

<sup>4</sup> See 2 Cor. x. 14.

<sup>9</sup> linguam coluris, C. Job. xx.

<sup>5</sup> Matt. xvi. 19, &c.

15, 16, LXX.

extinguibilis<sup>1</sup>:’ ideoque ‘Ve qui replent se [his] quæ non sunt sua.’<sup>2</sup> Vel ‘quid prodest homini ut totum mundum lueretur et ut animæ sue detrimentum patiatur?’<sup>3</sup> Longum est per singula discutere uel in-

Cotton MS., Nero E.I.  
fo. 174,  
a. 2, line 27.

5 sinuare per totam legem capere testimonia de tali cupiditate. Auaritia mortale crimen. ‘Non concupisces rém proximi tui.’<sup>4</sup>—Non occides.<sup>5</sup>—Homicida non potest esse cum Christo;<sup>6</sup> qui odit fratrem suum homicida adscribitur.<sup>7</sup> Vel, ‘Qui non diligit fratrem suum in 10 morte manet.’<sup>8</sup> Quanto magis reus est, qui manus suas coinquinavit in sanguine filiorum Dei, quos nuper adquisiuit in ultimis terre per ex[hor]tationem parnitiatis nostræ?

Numquid sine Deo vel secundum carnem Hiberione 15 ueni? Quis me compulit? Alligatus [sum] spiritu ut [non] uideam aliquem de cognatione mea. Numquid amo piam misericordiam, quod [sic] ago erga gentem, illam qui me aliquando ceperunt, et deuastauerunt seruos et ancillas donus patris mei? Ingenuus fui 20 secundum carnem, decorione patre nascor: uendidi enim nobilitatem mean (non erubesco neque me penitet) pro utilitate aliorum: denique seruus sum in Christo [traditus] genti extere ob gloriam ineffabilem perennis uitæ, quæ est in Christo Iesu Domino nostro. 25 Et si mei non cognos[er]e]nt, ‘propheta in patria sua honorem non habet.’<sup>9</sup> Forte non sumus ex uno ouili, neque unum Deum Patrem habemus: sicut ait: ‘Qui non est meeum [contra me est, et qui non congregat mecum], spargit.’<sup>10</sup> Non conuenit [si] unus destruit, 30 alter aedificat. Non quero quæ mea sunt.

Non mea gratia, sed Deus quidem hanc sollicitudinem [dedit] in corde meo, ut unus essem de uenatoribus siue piscatoribus, quos olim Deus in nouissimis

<sup>1</sup> Matt. iii. 12, &c.

<sup>6</sup> See 1 John iii. 15.

<sup>2</sup> Habak. ii. 6.

<sup>7</sup> 1 John iii. 15.

<sup>3</sup> Matt. xvi. 26; Mark viii. 16.

<sup>8</sup> 1 John iii. 14.

<sup>4</sup> Exod. xx. 17, &c.

<sup>9</sup> Luke iv. 24.

<sup>5</sup> Exod. xx. 13, &c.

<sup>10</sup> Matt. xii. 30.

Cotton  
MS., Nero  
E.1.,  
fo. 174,  
a. 2, line  
18.

diebus ante premuntiauit. Inuidetur mihi. Quid faciam Domine ? Valde despicio. Ecce oves tuae circa me laniantur atque depredantur a<sup>1</sup> supradictis latrunculis, iubente Corotico hostile : mente longe est a caritate Dei traditor Christianorum in manus Scottorum atque Pictorum.<sup>2</sup> ‘ Lupi rapaces deglutiunt gregem Domini,’<sup>3</sup> qui utique Hiberione cum summa diligentia optime erescerat ; et filii Scottorum et filie regulorum monachi et uirgines Christi enumerare nequeo. ‘ Quam ob rem iniuria i[u]storum non Te placeat [Domine,] etiam usque ad inferos non placebit.’<sup>4</sup>

Quis sanctorum non horreat iocundare uel conuiuum fruere cum talibus ? De spoliis defunctorum Christianorum repleuerunt domus suas ; de rapinis uiuunt, nesciunt mise[re]ri. Venenum [bibunt], letale cibum porrigunt ad amicos et filios suos ; sicut Eua non intellexit quod mortem [tradidit viro suo : sic sunt omnes qui male agunt ; mortem] perennem penam[que perpetuam] operantur. Consuetudo Romanorum Gallorum[que] Christianorum [est], mittunt uiros sanctos [et] idoneos ad Francos<sup>5</sup> et ceteras gentes cum tot millia solidorum ad redimendos captiuos baptizat[os] : tu totius<sup>6</sup> interficis et uendis illos genti extere ignorantis Deum : quasi in lupanar tradis membra Christi. Qualem spem habes in Deum ? uel qui te consentit, aut qui te communicat uerbis adulatio[n]is ? Deus iudicabit : scriptum est enim : ‘ Non solum facientes mala, sed etiam consentientes dampnandi sunt.’<sup>7</sup> Nescio quid dicam uel quid loquar amplius de defunctis filiorum Dei, quos gladius supra modum dure tetigit. Scriptum est enim : ‘ Flete cum flentibus.’<sup>8</sup> Et iterum : ‘ Si dolet unum membrum,

<sup>1</sup> et, C.

<sup>2</sup> Hence it seems that Coroticus was a Briton. That he reigned in Ail-Cluade (Dumbarton) see supra p. 271, note 5.

<sup>3</sup> See Acts xx. 29.

<sup>4</sup> Eccl. ix. 17.

<sup>5</sup> This points to a date before A.D. 496, when the Franks were converted, Todd, *St. Patrick*, 391.

<sup>6</sup> Read toties ?

<sup>7</sup> Rom. i. 32.

<sup>8</sup> Rom. xii. 15.

condolent omnia membra.<sup>1</sup> Quapropter Aecclesia plorat et planget filios et filias suas, quos adhuc gladius nondum interfecit, sed prolongati et exportati in per longa terrarum. Ubi peccatum manifeste grauetur in pudenter,  
 5 [impudens ibi habitat et] habundat: ibi uenundati ingenui homines Christiani in seruitute redacti sunt, presertim indignissimorum pessimorum apostatarumque Pictorum.

Ideireo cum tristitia et merore uociferabo: O spe-  
 10 ciossissimi<sup>2</sup> atque amantissimi fratres et filii, quos in Christo genui enumerare nequeo, quid faciam uobis? Non sum dignus Deo neque hominibus subuenire. ‘Praeualuit iniq[ue]ta iniquorum super nos.’ Quasi extranei facti sumus. Forte non credunt [quod] unum  
 15 baptismum percipiimus uel unum Deum Patrem habemus: indignum est illis quod de Hibernia<sup>3</sup> nati sumus; sicut ait: ‘Nonne unum Deum habetis? Quid dereliquistis unusquisque proximum suum?’<sup>4</sup> Ideireo doleo pro vobis, doleo, carissimi mei: sed iterum gaudeo intra  
 20 me ipsum, [quia] non gratis laborauit uel peregrinatio mea in uacuum non fuit:<sup>5</sup> et contigit seclus tam horrendum [et] ineffabile. Deo gratias: creduli baptizati de seculo recessistis ad paradisum. Cerno: uos migrare cepistis ubi ‘nox non erit, neque luctus, neque mors  
 25 amplius’<sup>6</sup>: sed ‘exultabitis sicut uituli ex vineulis resoluti, et concubabitis iniquos, et erunt enim sub pedibus vestris.’<sup>7</sup>

Vos ergo regnabitis cum apostolis et prophetis atque martyribus [et] aeterna regna capietis, sicut ipse tes-  
 30 tatur inquiens<sup>8</sup>: ‘Venient ab oriente et occidente et recumbent cum Abraham et Isäac et Iacob in regno cælorum.’<sup>9</sup> ‘Foris canes et ueneficos et homicidae et mendacibus [et] periuris:<sup>10</sup> pars eorum in stagnum ignis

<sup>1</sup> 1 Cor. vii. 26

<sup>6</sup> Rev. xxii. 4; xxii. 5.

<sup>2</sup> speciosissime, C.

<sup>7</sup> Malachi iv. 2, 3.

<sup>3</sup> MS. Hiberia, C.

<sup>8</sup> inquit, C.

<sup>4</sup> Malachi ii. 10.

<sup>9</sup> Matt. viii. 11.

<sup>5</sup> See Gal. ii. 2; iv. 11.

<sup>10</sup> Rev. xxii. 15.

Cotton  
MS., Nero  
E.I.,  
fo. 174,  
b. 1, line  
14.

Cotton  
MS., Nero  
E.L.,  
fo. 174,  
b. 2, line  
10.

acternae: non [im]merito ait apostolus: 'Ubi iustus uix saluus erit, peccator et impius et transgressor legis ubi se recognoscit?'<sup>1</sup> Unde enim Coroticus cum suis sceleratissimis rebellatoribus Christi?<sup>2</sup> Ubi se uidebunt, qui<sup>3</sup> mulierculas baptizatas [et praedia orphanorum spureissimis satellitibus suis] premia distribuunt<sup>4</sup> ob miserum<sup>5</sup> regnum temporale, quod utique in momento transeat sicut nubes uel fumus, qui utique uento dispergitur: ita peccatores [et] fraudulenti a facie Domini peribunt: iusti autem epulabuntur in magna 10 constantia cum Christo: iudicabunt nationes, et regibus iniquis dominabuntur in secula seculorum,<sup>6</sup> amen.

Testificor coram Deo et angelis suis, quod ita erit sicut intimauit imperitiae meae. Non mea uerba [sunt ista], sed Dei et apostolorum atque prophetarum, quod 15 ego Latinum exposui, qui numquam e[n]im mentiti sunt: 'qui crediderit saluus erit', qui nero non crediderit condempnabitur:<sup>7</sup> Deus<sup>8</sup> locutus est. Queso plurimum ut quicunque famulus Dei ut promptus fuerit, ut sit gerulus litterarum harum, ut nequaquam 20 subtrahatur a nemine, sed magis potius legatur coram cunctis plebis, et presente ipso Corotico. Quod si Deus inspirat illos ut quandoque d[e] eo resipiscant, ita ut uel sero penitea[n]t quod tam impie gesserunt. Homicida[e] erga fratres Domini [fuerunt: sed pœnitentiant] et liberent captiuas baptizatas, quos ante ceperunt; ita ut mererentur Deo uiuere, et sani efficiantur hic et in eternum. Pax Patri et Filio et Spiritui Sancto. AMEN.

<sup>1</sup> 1 Peter iv. 18.

<sup>2</sup> rebellatores Cristi, C.

<sup>3</sup> quam, C.

<sup>4</sup> distribuuntur, C.

<sup>5</sup> misere, C.

<sup>6</sup> Rev. xxii. 5.

<sup>7</sup> Mark xvi. 16.

<sup>8</sup> Here, probably, should come in the 'enim' of l. 16.

PREFACE TO THE FAED FIADA.<sup>1</sup>

*Liber Hymnorum, Trinity College, Dublin, fo. 19 b.*

Patraice dorone innimmunsa. INaimseir Loegaire E. 4, 2, fo. meie Néil dorigned. Fád adénma *inmorro* diadiiden<sup>19 b.</sup> 5 conamanchaib arnáimdib inbáis robátár inetarnid armacleirehib. *Oeus* isluirech hirse insó frihimdegail enírp *oens* anna ardlemnaib *oeus* dúinib *oeus* dualehib. Céh duine nosgéba cechdála coninnithem léir inDia, ní-thairisfet denma friagnúis. Bid dítin dó areechneim 10 *oeus* format. Bideofe]mna dó fridianbas. Bidlúrech diaannain iarnaútscecht. Patraice rochan so intan dorata nahetarnaidi arachinn óLoegaire nadigsed dosilad chreitme eoTemraig, conid annsin atchessa fiad lucht nanetarnade comtis aige alta *oeus* iarróe inandláid .i. 15 Benen. Oens fáeth fiada ahainm.

## TRANSLATION.

Patrick made this hymn. In the time of Loegaire son of Niall it was made. Now, the cause of making it was to protect himself with his monks against the deadly 20 enemies who were in ambush against the clerics. And this is a corslet of faith for the protection of body and soul against devils and human beings and vices. Whosoever shall sing it every day, with pious meditation on God, devils shall not stay before him. It 25 will be a safeguard to him against every poison and envy. It will be a defence to him against sudden death. It will be a corslet to his soul after dying. Patrick chanted this when the ambuses were set against him by Loegaire, that he might not go to Tara to sow the 30 faith, so that there they seemed before the liers-in-wait to be wild deer, with a fawn behind them, to wit, Benén. And *Fáed Fiada* ('Deer's Cry,') is its name.

<sup>1</sup> See above, p. 48.

## PREFACE TO SECUNDINUS' HYMN

In the Franciscan *Liber Hymnorum*.

Franciscan Lib. Hymn., p. 12. Audite omnes et reliqua. Sechnall filius Restituti, de Loigbardaib Letha, ocus Darercae sethar Patraic doronai hunc ymnum. Ocus Secundinus 5 Romanum nomen eius, *acht naGóidel* (*sic*) doronsat 'Sechnall' de. Loc dano Domnach Sechmail. Tempus .i. Aeda meice Néil no Loegaire. Armolad Patraic doronad. Vel causa pacis fecit quia nocuit quod dixit Secundinus: "Fofer Patraic manbad óen, 10 id est, nisi quod minime praedicaret caritatem." Et iratus est ei Patricius. Et dixit: "Propter caritatem non praedieo, quia alii sancti post me ueniant (*sic*), in insolam, et (indig)ebunt obsequio hominum . . . . relinquo caritatem praedicare." Et ideo fecit Secun- 15 dinus hunc yn [leg. ymnum] causa pacis. Fecerunt pacem Patricius et Secundinus. IShé sin cétimmun doronad inhErind. Secundum ordinem alfabeti factus est. Tri captiil fichef and, ocus eetharlíne incechcaptiil, ocus cóic sillaba dec cechlíne. Atat dano 20 tri inada and hifeil .iii. (uerba sine sensu causa rithmi).

O roseaich, *tra*, doSechnall in moladsa dodenam, luid dia thaisbenad doPatraic. Asbert Sechnall fris: "Do- rónus molad diaraile macc bethad, ocus isail dam eitsecht duitsiu fris." "Mochen domolad muintire 25 Dé,"<sup>1</sup> olPatraic. ISse immorro tossach dorat Sechnall fora immon, 'Beata Christi,' armarocluead Patraic eia diandernad eotairsed agabáil. Intan immorro roraid Sechnall 'Maximus in regno caelorum,' dixit Patricius: "Cinnas bas maximus homo in 30

<sup>1</sup> We should probably read (with the Lebar Brecc) *Mochen molad fir muintire Dé* "I welcome the | praise of a man of God's house- hold."

*Audite omnes* etc. Sechnall, son of Restitutus, from the Lombards of Letha, and of Darerea, Patrick's sister, made this hymn. And 'Secundinus' was his Roman name, but thereof the Irish made 'Sechnall.' Now the place<sup>1</sup> (was) Domnaech Sechnaill. The time was (that) of Aed, son of Niall, or Loegaire. For praising Patrick it was made. Or for sake of peace Secundinus made it, because what he said annoyed Patrick, (namely) "Patrick is a good man, were it not for one thing, that is, if he did not preach charity so very little." And Patrick was angered, and said: "On account of charity I do not preach it, because the saints will come after me into (this) island, and will need men's service, (and accordingly) I dispense with preaching charity." And therefore Secundinus composed this hymn for sake of peace. And Patrick and Secundinus made peace. That is the first hymn which was composed in Ireland. It was made according to the order of the alphabet. Three and twenty chapters are therein; and four lines in each chapter, and fifteen syllables in each line. Now there are three places therein in which are three words without meaning (inserted) for sake of the rhythm.

So when Sechnall had finished making this eulogy, he went to shew it to Patrick. Said Sechnall to him: "I have made a eulogy for a certain son of Life, and I desire that thou shouldst listen to it." "My welcome to the praise of God's household," saith Patrick.

This, however, is the beginning that Sechnall gave to his hymn: "Beata Christi," so that Patrick might not hear for whom it had been made until its recital should have ended. Now when Sechnall said "Maximus in regno caelorum," Patrick said, "How should a human being be greatest in heaven?" Secundinus said: "The

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<sup>1</sup> where the hymn was composed.

Francisean caelo?" Dixit Secundinus: "Pro positio positus est Lib. híc superlatiuus." Orosiaet, *tra*, intimmon dogabáil, Hymn., p. 12. "Alóg damsá," olSechnall. "Rotbía," arPatraic, "alin lo fil forthassail i. fortehoell, aehubes dophectachaib dochum nime arin immun." "Nigebsa sin," dixit 5 Sechnall. "Rotbia," olPatraic, "echoín gebas folige ocus foerge dodul dochum nime." "Gebatsa," olSechnall: "acht ismor in[t]ymmun, ocus nicach coniefa amebrugud." "Arath," olPatraic, "arratricaptelaib denchaib." "Deo gratias," olSechnall. 10

Loingabardus genere, ut dixit Eochaid uaFlan(d)uean

Sechnall mace uiBaird [inbúadach],  
buaid inbetha,  
dosil glangairg, gile datha,  
Langbaird Letha. 15

Loingbardi dicti sunt eo quod barbam longam habent.

Sucat (dano) aimm Patraic apud parentes eius. Cothraighe nomen eius apud Miliue. Magonius apud Germanum. Patricius (nomen eius a) papa Celestino. 20

superlativ is here put for the positive." Now when he finished reciting the hymn, "the reward therefore to me!" saith Sechnall. "Thou shalt have (this)," saith Patrick: "as many hairs as are on thy chasuble, that is, on thy cowl, so many sinners [shall go] to heaven because of this hymn." "I will not take that," saith Sechnall. "Thou shall have (this)," saith Patrick: "whosoever shall recite it on lying down and on rising up shall go to heaven." "I will take that," saith Sechnall; "but the hymn is long, and not every one will be able to remember it." "Its grace," saith Patrick: "shall be on the three last chapters." "Deo gratias," saith Sechnall.

A Lombard by race (was Sechnall), as Eochaid ua Flanducáin said:

Sechnall son of Ua Baird, the gifted,  
Victory of the world.  
Of a pure-fierce race, whiteness of colour,  
Lombards of Italy.

They were called Lombards because they have a long beard.

Now Sucat was Patrick's name with his parents. Cothraighe was his name with Miline. Magonius with Germanus. Patricius was his name from pope Celestine.<sup>1</sup>

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<sup>1</sup> This preface is translated by Colgan, *Tr. Th.* 211.

## SECUNDINUS' HYMN.

Franciscan  
Liber  
Hymno-  
rum, p. 12.

Audite omnes amantes Deum sancta merita  
uiri in Christo beati, Patricii episcopi,  
quomodo bonum ob actum simulatur angelis,  
perfectamque propter uitam aequatur apostolis.

Beata Christi custodit mandata in omnibus,       5  
cuius opera refulgent clara inter homines,  
sanctumque cuius sequuntur exemplum mirificum,  
unde et in celis Patrem magnificant Dominum.

Constans in Dei amore et fide immobilis  
super quem aedificatur, ut Petrus ecclesia,       10  
etiusque apostolatum a Deo sortitus est:  
in cuius porta[e] aduersus inferni non praeualent.

Dominus illum elegit ut doceret barbaras  
nationes, ut piscaret per doctrinae retia,  
ut de seculo credentes traheret ad gratiam,       15  
Dominumque sequerentur sedem ad etheriam.

Electa Christi talenta uendit euangelica,  
quae Hibernas inter gentes cum ussuris exigit,  
nauigii huius laboris dum opere<sup>1</sup> pretium  
cum Christo regni celestis possessurus gaudium.       20

Fidelis Dei minister insignisque nuntius,  
apostolicum exemplum formamque prebet bonis;  
qui tam uerbis quam et factis plebi praedicat Dei,  
ut quem dictis non conuertit actu prouocet bono.

Gloriam habet eum Christo honorem in seculo,       25  
qui ab omnibus ut Dei ueneratur angelus,  
quem Deus misit, ut Paulum, ad gentes apostolum,  
ut hominibus ducatum praeberet regno Dei.

<sup>1</sup> tum operae, Lib. Hymn. (T.C.D.) fo. 1: *dum* seems to mean "as."

Humilis Dei ob metum spiritu et corpore  
super quem bonum ob actum requiescit Dominus.  
cuimque iuxta<sup>1</sup> in carne Christi portat stigmata  
in cuius sola sustentans gloriatur in cruce.

Franciscan  
Liber  
Hymno-  
rum.

5 Impiger credentes pascit dapibus celestibus,  
ne qui uidentur cum Christo in via deficiant,  
quibus erogat ut panes uerba euangelica,  
in cuius multiplicantur ut manna in manibus.

10 Kastam qui custodit carnem ob amorem Domini,  
quam carnem templum parauit sanctoque Spiritui,  
a quo constanter cum mundis possidetur actibus,  
quam ut hostiam placentem uiuam offert Domino.

15 Lunenque mundi accensum ingens euangelium,  
in candelabro leuatum, toti fulgens seculo,  
ciuitas regis munita supra montem posita,  
copia in qua est multa quam Dominus possidet.

20 Maximus nanque in regno celorum uocabitur,  
qui quod uerbis docet saeris factis adimpler bonis:  
bono procedit exemplo formamique fidelium,  
mundoque in corde habet ad Deum fiduciam.

Nomen Domini audenter annunciat gentibus,  
quibus lauaci salutis aeternam dat gratiam,  
pro quorum orat delictis ad Deum cotidie  
pro quibus ut Deo dignas immolatque hostias.

25 Omne pro diuina lege mundi spernit gloriam,  
qui euneta ad cuius mensam estimat ciscilia,<sup>2</sup>  
nec ingruenti monetur mundi huius fulmine,  
sed in aduersis laetatur eum pro Christo patitur.

<sup>1</sup> Sic, leg. iusta.

<sup>2</sup> i.e., counting all things as chaff

compared with the table of the

Law.

Franciscan  
Liber  
Hymno-  
rum.

Pastor bonus ac fidelis gregis euangelici,  
quem Deus Dei elegit custodire populum,  
suamque pascere plebem diuinis dogmatibus,  
pro qua, ad Christi exemplum, suam tradidit ani-  
mam. 5

Quem pro meritis saluator prouexit pontificem,  
ut in celesti moneret clericos militia,<sup>1</sup>  
celestem quibus ammonam erogat eum uestibus,  
quod in diuinis impletur sacrisque affatibus.

Regis nuntius inuitans credentes ad nuptias 10  
qui ornatur uestimento nuptiali indutus.  
qui celeste aurit uinum in uassis celestibus  
propinnansque Dei plebem spirituali poculo.

Sacrum inuenit thessaurum saero in uolumine,  
Saluatorisque in carne deitatem *praeuidit*. 15  
quem thessaurum emit sanctis perfectisque meritis:  
Israhel uocatur huius anima uidens Deum.

Testis Domini fidelis in lege catholica,  
cuius uerba sunt diuinis condita oraculis,  
ne humane<sup>1</sup> putrent carnes essa eque<sup>3</sup> a uermibus 20  
sed celesti sallientur sapore ad uitimam.

Verus cultor et insignis agri euangelici,  
cuius semina uidentur Christi euangelia,  
quae diuino serit ore in aures prudentium.  
quorumque corda ac mentis Sancto arat Spiritu. 25

Xps. (Christus) illum sibi elegit in terris uicarium.  
qui de gemino captiuos liberat seruitio  
plerosque de seruitute quos redemit hominum,  
innumerous de Stabuli<sup>4</sup> obsoluit dominio.

<sup>1</sup> MS. militiae.

<sup>2</sup> MS. humanæ.

<sup>3</sup> MS. essa eque.

<sup>4</sup> *i.e.*, Zabuli=Diabuli, Diaboli.

Ymnos cum apocolipsi Psalmosque cantat Dei,  
quosque ad aedificandum Dei tractat populum,  
quam legem in Trinitate sacri eredit nominis  
tribusque Personis unam docetque Substantiam.

Franciscan  
Liber  
Hymno-  
rum.

- 5 Zona Domini *praecinctus* diebus ac noctibus,  
sine intermissione Deum orat Dominum,  
cuius ingentis laboris percepturus *praemium*,  
cum apostolis regnabit sanctus super Israhel.  
Audite.
- 10 Patricii laudes semper dicamus  
ut nos cum illo defendat Deus.  
Hibernensis omnes clamant ad te pueri:  
'ueni sanete Patricii, saluos nos facere.'
- 15 Patricius sanctus *episcopus* oret pro nobis omnibus,  
et miseriatur protenus peccata quae commisimus.
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## THE LEBAR BRECC PREFACE TO THE FOREGOING HYMN.

Lebar Breec, facsimile, p. 238 a. Audite omnes. Locus huius ymni i. Dominach Sechnaill, *ocus* ise inSechnallsin dorigne hunc ymnum doPatraie.

Patraic *immorro*, doBretnaib hErluaide abunadas. 5 Calpurnd ainmm aathar. Fotaid ainm aisenathar. deochain ateconnaieside. Conchess, *immorro* amathair. Lupait *ocus* Tigris, adi siair.

Batar, dino,<sup>1</sup> .iiii. nomina for Patraic i. Suecat ainm icathustidib,<sup>2</sup> Cothrige ainm diambúi ocfognam do- 10 chethrur, Magonius ainm oGerman. *Patricius* ainm a papa Celestino.

Fochund *immorro* tuidechta Pátraic inEirinn. Isamlaid so forcoemnacair i. Seacht meic Sechtmáide ríg Bretan batur forlongis, corusortutar Airmooree 15 Letha. Doeocomnacair dreimh do Bretnaib hErluaide doib intansin inAirmoire Letha. Orta hisuidiu Calpurn mae Fotaid, athair Patruic, *ocus* rogabad iarum Patraic, *ocus* adi siair andsin. Dollotar iarum nec Sechtmáide formuir dochumín nErenn. Renair iarum 20 Lupait indsin i. hiConallib Muirthemni, *ocus* rentar Pátraic fria Mílie mac háiBuain inDalaraid *ocus* fria athriur imbrathar, *ocus* roresat adí siair iConal-lib Muirthemni,<sup>3</sup> *ocus* nimafitir doib.

Cethrar *immorro* roseennaigsium Pátraic *ocus* oen 25 díbside Míliec. conid assin roétsam innainm isCothraighe iarsinní rofognadsum do chetharthreib. Otehon-naire *immorro* Mílie corba mog iresach he roseendaig ontríur aile corusfógnad dó aoenur eo cend .iii.

<sup>1</sup> Perhaps *didiu*.

<sup>2</sup> MS. *thustigib*.

MS. *muirthemnib*.

*Audite omnes.* The place of this hymn, Domnach Sechnaill ('Sechnall's Church,') and it is that Sechnall who made this hymn to Patrick.

Patrick, now, of the Britons of Ail-cluaide was his origin. Calpurn was his father's name. Fotaid his grandfather's name, a deacon was he. Conchess, however, was his mother; Lupait and Tigris his two sisters.

Now Patrick had four names, to wit, Succeat, his name with his parents, Cothraige his name while he was serving four persons: Magonius his name from Germanus, Patricius his name from pope Celestius.

The cause, however, of Patrick's coming to Ireland. Thus it happened, namely, seven sons of Sechtmaide, King of the Britons, were in exile, and they ravaged Armorica. A party of Britons of Ail-Cluaide they chanced to meet then in Armorica. Calpurn son of Fotaid, Patrick's father, was killed there, and then Patrick was captured, and his two sisters there. Then Sechtmaide's sons went oversea to Ireland. Then Lupait is sold there, namely in Conalle Muirthenni, and Patrick is sold to Míliue, son of Ua-Buain, in Dál-Araide, and to his three brothers. And they sold his two sisters in Conalli Muirthenni, and of them [Patrick and his sisters] nothing was mutually known.

Now four persons bought Patrick, and one of them was Míliue. Wherefore he (Patrick) obtained the name Cothraige since he used to serve four households. Howbeit, when Míliue saw that he was a faithful slave he bought him from the other three, so that he served him alone to the end of seven years, after the manner of the

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mbliadan fobés nanEbraide, *ocus* rochés mor nimmid hindíthruib Slébi Mis inDal Araide ocinggaire muec Miliue.

Teemaic, *tra*, conacca Mílue fíis náidchide i. indarles conacca Cothrige dothidecht chuice isintech irraba 5 *ocus* lassar theined uasachind *ocus* arašrónaib *ocus* asachluassaib, *ocus* indarlais doromaith in lassar fair dia loseud, *acht* rosindarbsum uad *ocus* nirocrchoi-digestar do hí. Amacc *ocus* aingen *immorro* batar inoenlepaid friss roloisc intene iat coinderna luaith 10 dib *ocus* coroesredestar ingoeth inluathsin foEirinn.

Rogairmed iarum Cothrige do Mílue corindis dó afíis, *ocus* rouc Cothrige breith furri i. "INTENE at-chonnairecisiu indumsa, íres naTrinóti indsím bruth-naiges indumsa, *ocus* isisin forchanubsa duitsiu iartain, 15 *ocus* níchretfeisu. Do macc, *immorro*, *ocus* tingin, cretfitside *ocus* nosloiscefe tene inratha iat."

INTAN, *tra*, rogenair intí noem Patraic, isseil rucad hé cusinmace dall<sup>1</sup> clarenech diabaitsed. Gorianas aainm intšacairt, *ocus* nocoraibe usee ocai asandermad 20 inbaitssed, cotarut airde nacroche diláim nanóiden darsintalmain, cotanic usee ass, et lauauit Gorinas (*sic*) faciem suam, *ocus* roeroslaicte aroise dó iarsin, *ocus* roairlég inmbaithis, intí narfóglaimm littri riam.

Tempus autem i. Loegaire meicc Neill rig Erenn 25 Causa, armolad Patraic, ár asbert Sechnall friPatraic: "Cuin dogénsa molad duit?" Asbert Patraic: "Niháil daimsa momolad imbethaid." Dixit Sechnall: "Non interrogui utrum faciam, sed quando faciam,"

<sup>1</sup> Sic. Read ndall.

Hebrews, and he suffered much tribulation in the wilderness of Sliab Mis in Dál Araide, herding Míliuc's swine.

It happened, then, that Míliuc saw a nocturnal vision, namely, it seemed to him that he saw Cothrige coming to him into the house wherein he was biding, and a flame of fire over his head, and out of his nostrils and out of his ears. And it seemed to Míliuc that the flame threatened to consume him, but he drove it from him and it did not hurt him. His son and his daughter, however, who were in one bed with him, the fire burnt them, and made ashes of them, and the wind scattered those ashes throughout Ireland. Then Cothrige was called by Míliuc, who told him his vision, and Cothrige delivered judgment on it, namely, "The fire which thou beheldest in me is the faith of the Trinity, which burns in me, and it is that which I shall afterwards preach to thee, and thou wilt not believe. Howbeit, thy son and thy daughter, they will believe, and the fire of grace will consume them."

Now when the holy Patrick was born he was brought to the blind flatfaced youth to be baptized. Gorianus was the priest's name, and he had no water wherewith he could perform the baptism, so with the infant's hand he made the sign of the cross over the ground, and water came thereout, and [with that water] Gorianus washed his face, and his eyes were opened, and he read out the baptismal office, he who had never learnt letters!

*Tempus autem*, namely of Loegaire son of Niall, King of Ireland. *Causa*, for praising Patrick. For Sechnall had said to Patrick, "when shall I make an eulogy for thee?" Said Patrick: "I do not wish my eulogy during my life." Said Sechnall: "I did not say whether, but when, I should make it." Said Patrick, "If thou

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Dixit Patricius: "Si facias uenit tempus i." ar rofitir Patraic robfocus aimmser aetsechta.

Sechnall i. mac Restituti, ise dorigne hunc ymnnum doPatraic, ár dalta escom doPatraic et filius sororis<sup>1</sup> Patricii he beos; *ocus* do Longbardaib Letha do, ut 5 dixit Eochaid húa Flannucan:

Sechnall macc uí Baird inbuada[ch]  
buaid fer inbetha,  
do šil glangaing, gile datha,  
Longbaird Letha.

10

Longobardi dicti sunt eo quod habent longam barbam.

Secundinus secans dilicta aliorum, uel secedens ipse a dilictis interpretatur.

INTAN, *tra*, bói Sechnall oedenam indimuinsi,  
p. 238 a., isand dorala oenach dodenam hiuarrad Domnaig Šech- 15  
nuill, coidechus oSechnall diatairmese *ocus* nídernad  
fair. Luid Sechnall foraais iarsin, *ocus* tuareailb alama  
eoDia, corósluic intalam .x. earpthiu .iii. dib, cum  
suis equitibus, et ceteri in fugam exierunt.

Vel haec est causa i. arintocrad dorat Sechnall 20  
forPatraic i. "Fó fer Patraic minbad oen i. alaget  
príthas deiree." O rochuala, *tra*, Patraic insein dol-  
luid eoSechnall *ocus* ferg mor fair. IS and side rósi-  
acht reSechnall oiffrenn *acht* dul dochurp Crist intan  
iteuas doPatraic dothidecht donbaile *ocus* ferg mor 25  
fair *fria* Sechnall. Faibais iarum Sechnall inédpairt  
forsinaltóir *ocus* slechtais doPatraic. Dorat, *tra*, Pa-  
traic incarput tairis *ocus* tuareaib Dia intalmain

<sup>1</sup> MS. soriris.

shouldst make it the time hath come," for Patrick knew that the time of his (Sechnall's) death was near.

Sechnall, to wit, son of Restitutus, it is he that made this hymn to Patrick, for he was a pupil of Patrick's, and a son, moreover, of a sister of Patrick; and of the Lombards of Letha was he, as Eochaid húa Flanducáin said:

Sechnall son of Húa Baird, the gifted,  
Victory of the men of the world,  
Of a race pure-fierce, white-coloured,  
The Lombards of Letha.

They were called Lombards because they have a long beard.

'Secundinus' is explained as *secans* the sins of others, or as he himself *secedens* from sins.

Now when Sechnall was composing this hymn it came to pass that a fair was held hard by Dunshaughlin, so Sechnall sent to forbid it, and this was not done for him. Sechnall went backwards (?) after that, and raised his hands to God, and the earth swallowed up thirteen chariots of them with their riders, and the others fled away.

Or this is the cause, namely, because of the provocation which Sechnall gave Patrick, to wit, "Patrick is a good man, were it not for one thing, namely, that he preacheth charity so little."<sup>1</sup> So when Patrick heard that he went to Sechnall in great wrath.<sup>2</sup> It was then that Sechnall had finished mass, except going to Christ's Body, when he was told that Patrick had come to the place in great wrath<sup>2</sup> against Sechnall. Then Sechnall left the oblation on the altar, and knelt unto Patrick. So Patrick drove the chariot over him, and God raised the ground around him hinc et inde, so that (Patrick)

<sup>1</sup> lit. his littleness that he preaches charity.

<sup>2</sup> lit. and great wrath upon him.

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col. 2,  
line 11.

imme hinc et inde conaroerchotig dó. "Cid rombá dam?" orSechnall. "Cia hoen sut," olPatraic, "dixisti narachomallsu, armanichomallaimsea deircc aarbílba thimmna Dé. Rosfitir moDia brathai isardeiree nápritchaim [deircc], ártiefat mic bethad post me in 5 hanc insolam *ocus* rieffait aless afognam ab hominibus." "Ni confetarsa sin," orSechnall, "nacharlaxu dorignis."

ISand sin asbert intaingel friaPatraic: "Bid latsu sin uile." Doronsat, *tra*, síth andsin, Patraic *ocus* 10 Sechnall, *ocus* een batar [oc] tiachtain timchell na-relgi rochualutar clais aingel occantain immonídpairt isineclais, *ocus* issel rochansat innimon dianad tossach 'Sancti uenite Christi corpus,' et reliqua. Conid osein ille chantar inEirinn inimunsa intan tiagar do- 15 Churp Crist.

*Ocus* rofáid Patraic iarsin Sechnall coRóim forcend neich dothaissib Poil *ocus* Petair *ocus* martire aile arincúrsachud dorat fair. *Ocus* ite sin taisse filet in-Ard Macha hi scrín Poil *ocus* Petair.

20

O ruscaích,<sup>1</sup> *tra*, do Sechnall immoludsa dodénam luid diathaispenád do Patraic. Intan rosiacht Sechnall coPatraic asbert friss: "Molad dorignes diaaraile macc bethad: isail dam etsecht duitsiu friss." Asbert Patraic: "Mochen molad fir muntire Dé." Ise, *tra*, 25 tossach dorat Sechnall for a immon i. 'Beata Christi custodit,' arnarothuead Patraic eia diaindernad intimmon cotairsed agabail. Intan, *dino*,<sup>2</sup> roraid Sechnall 'Maximus nanque in regno celorum,' rochumseaig Patraic alluc hilloc, et dixit: "Cindas bas maximus<sup>3</sup> 30 homo in regno celorum?" Dixit Sechnall: "Pro

<sup>1</sup> MS. Oruseraith.

<sup>2</sup> Perhaps *didiu*.

<sup>3</sup> MS. *maximus*.

hurt him not. "Why shouldst thou be (so) to me?" saith Sechnall. "What is that one thing," said Patrick, "thou saidst I did not fulfil? For if I fulfil not charity, I am guilty of breaking God's commandment. My God of doom knoweth that it is for sake of charity I preach not charity. For sons of life will come after me into this island, and they will need their service from men." "I did not know that," saith Sechnall, "that it was not from sluggishness thou didst so."

Then the angel said to Patrick, "All that shall be thine." So then they made peace, Patrick and Sechnall, and while they were going round the cemetery they heard a choir of angels chanting at the offering in the church, and this is what they chanted, the hymn whose beginning is *Sancti venite, Christi corpus*, etc. Wherefore from that time forward this hymn is sung in Ireland when one goes to Christ's Body.

And Patrick thereafter sent to Sechnall to Rome for some of the reliques of Paul and Peter and other martyrs, because of the rebuke he had given him. And those are the reliques which are (now) in Armagh in the shrine of Paul and Peter.

So when Sechnall had finished composing this eulogy he went to show it to Patrick. When Sechnall came to Patrick he said to him: "The eulogy which I have made for a certain son of Life, I desire that thou wouldest listen to it." Said Patrick: "I welcome the praise of a man of God's household." This, then, is the beginning that Sechnall gave to his hymn, namely, *Beata Christi custodit*, so that Patrick should not understand for whom the hymn was made till its recital had come (to an end). Now when Sechnall said, "Maximus namque in regno caelorum," Patrick moved from place to place, and said, "How can a human being be greatest in the kingdom of heaven?" Sechnall said: "The superlative is here

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col. 2,  
line 35.

possitio est hic [superlatinus]. No is do ilib acheneoil  
fen dorróisee." "Is maith infregra," olPatraic.

INTan tra roscach re Sechnall intimmon dogabail,  
isand dorocht fer ocus ben combiad leo doPatraic i.  
gruth ocus imm. Bera[ch] nomen uiri et Bríg nomen 5  
mulieris. Asbert Patraic, "tech," else, "hingébthar  
riaproind innimmunsa ni bia terca mibid and." Ocus  
tech nua immorro hingébthar prius, biaid tórruma  
Patraic conoemaib Erenn and imme, amal rofoillsiged  
sin doCholman Ela et ali[i]s cum eo, ocus amal ro- 10  
foill[s]iged doChoengtein cum suis intan tanic asind-  
eclais dia domnaig isinprainntech et<sup>1</sup> ymnum hunc  
cantauit. Patricius cum multis patribus apparuit ei  
et ter cantauit. Et tune quidam stultus dixit: "Cur  
canimus hunc ymnum sic?" Et dixit Coemgein: 15  
"Ni maith sin," else, "quia apparuit<sup>2</sup> nobis Patri-  
cius cum suis discipulis quandiu cantabamus ymnum."

O rosiacht intimmun dogabail, asbert Sechnall: "A  
lög damsia," else. "Rotbia," olPatraic, "i. allín la  
fil in anno, achubes de animabus peccatorum dodul 20  
dochumim nime arinnimmon do denam." "Nígebsa sin,"  
or Sechnall, "or is bec liuum ocus ismaith immolad."  
"Rotfia," olPatraic, "allín ló fil forcassal do chochaill  
allín pecethach dodul dochum nime arinnimon." "Ní-  
geb," or Sechnall, "ar cia hiresach nabera lais ineo- 25  
ibessin dochumim nime cen comola fer amal tussa  
etir?" "Rotfia," olPatraic, "morfessiur eacha dardáin  
ucus x. da fer eacha sathairn dochumim nime do pecc-  
tachaib Erenn." "Is bee," or Sechnall. "Rotfia,"  
olPatraic, "each oen gebus folige ocus foergi dodul 30  
dochumim nime." "Nígebsa sin," or Sechnall, "ar is-

<sup>1</sup> MS. at.

| <sup>2</sup> MS. inserts ei.

for the positive. Or it is because he has surpassed many of his own race." "Good is the answer," saith Patrick.

Now when Sechnall had finished reciting the hymn, there came a man and a woman having food for Patrick, to wit, cheese and butter. Berach was the man's name. Brig the woman's. Quoth Patrick: "The house," saith he, "wherein this hymn shall be sung before dinner, scarcity of food will not be there." And a new house in which it shall be sung first of all, a watching of Patrick with Ireland's saints will be there about it. As that was manifested to Colman Ela and others with him, and as was manifested to Coemgen with his people when he came out of the church on a Sunday into the refectory, and recited this hymn. Patrick with many fathers appeared to him, and he recited it thrice. And then a certain foolish one said: "Why do we sing this hymn thus?" And Coemgen said: "That is not good," saith he, "because Patrick with his disciples appeared to us so long as we were reciting the hymn."

When the recital of the hymn had come to an end, Sechnall said: "A guerdon for it to me," saith he. "Thou shalt have," saith Patrick, "for composing the hymn, a number of sinners' souls to go to heaven the same as the number of days that there are in a year." "I will not take that," saith Sechnall, "for I deem that little, and the eulogy is good." "Thou shalt have (this)," saith Patrick, "for the hymn: the number of hairs that are on the chasuble of thy cowl, their number of sinners to go to heaven." "I will not take (it)," saith Sechnall: "for what believer, without praising at all a man like thee, will not take with him as many as that to heaven?" "Thou shalt have," saith Patrick, "of the sinners of Ireland seven every Thursday, and twelve every Saturday, to go to heaven." "It is little," saith Sechnall. "Thou shalt have (this)," saith Patrick: "every one who shall sing it on lying down and rising up to go to heaven." "I will

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p. 238 a,  
col. 2.      mor intimmun *ocus* ni cách *conicfa* amebrngud.”  
“Arath uile,” *olPatraic*, “arna tri caiptelu dedinachu  
de.” “Deo gratias,” or *Sechnall*.

Dorairngert [p. 238 b, col. 1, line 1] intaingel do*Patraic*  
forsin Cruaich inctna i. nem donti gebas fó-  
lige *ocus* fóergi natrí caiptelu dédincha de, ut est:

‘Ymun dor[o]éga hitbiu bid luirech diten dochách.’

ISe so cetna ymun doronad inEirinn.

Ord abgitrech fil fair, more Ebreorum, sed non per  
omnia. Tri caiptil .xx. fil and *ocus* .iii. líne ineach 10  
caiptiul *ocus* .xu. sillaba ineach líne. et si quis inuen-  
erit plus minusue in eo error est. Atatt dá inud *no*  
atri hifil inand (leg. immun ?) sine sensu sed causa  
rithmi, et reliqua.

Similitudine Moysi dicentis ‘Audite eeli qui loquar’<sup>1</sup> 15  
et David dicentis<sup>2</sup> ‘Audite haec, omnes gentes.’

<sup>1</sup> Deut. xxvii., 1-43.

| <sup>2</sup> MS. dicentes.

not take that," saith Sechnall, "for the hymn is long, and not every one will be able to remember it." "All its grace," saith Patrick, "(shall be) on the three last chapters of it." "Thanks be to God," saith Sechnall.

On the Cruach<sup>1</sup> the angel promised the same thing to Patrick, to wit, heaven to him who shall sing, on lying down and rising up, the three last stanzas of it, as is [in Fiacc's hymn<sup>2</sup>]

'The hymn thou hast chosen in thy life-time will be  
a corslet of protection to every one.'

This is the first hymn that was made in Ireland.

It is in alphabetical order, after the manner of the Hebrews, but not throughout. There are twenty-three stanzas in it, and four lines in each stanza, and twelve syllables in each line. And if any one find more or less in it there is a mistake. There are two or three places in which the hymn is meaningless, but this is for sake of the rhythm, &c.

(The beginning is) after the manner of Moses, saying, *Audite caeli qui loquor*, or of David, saying, *Audite haec omnes gentes*.

<sup>1</sup> i.e., Croagh Patrick : v. supra pp. 112-118.

<sup>2</sup> See above, p. 411, v. 26.

## FÍACC'S HYMN.

Francisean Fíace Sleipte dorónai immoladsa doPhatraic. InFiac-Liber Hymno-sim, dano, mac eside mac Ercha mic Bregain mic Dare rum, p. 36. Barraig, otá Oe-Barche, mic Cathair Mo[i]r. Dalta dano inFiacsim doDúbthach mac hui Lugair, ardfile hErend heside. INamsir Lóegaire mic Neill ocus Patraic doronad. Ocus isé inDubthachsín atraracht riaPatraic íTenraig iarnárad doLoegaire na roeirged nech remi isintich. Ocus ba cara do Phatraic he osein immach, ocus robatsed som oPhatraic iarsin. Luid dano Patraic fecht co tech inDubthaigsin iLaignib. Ferais iarum Dubthach failte moir friPatraic. Atbert Patraic fri Dubthach: "Cuinnig dainsa," olse, "fer grайд sochenelach sobéssach, oen[š]éthe ocus oennmac ocait tantum." "Ced aracuinchesiu sein?" olDubthach<sup>1</sup> "i. 15 fer in chrothasin?" Ol-Patraic: <sup>2</sup> "diadul fogradaib." "Fiac sin," olDubthach, "ocus dochooidside foreuairt iConnactaib." INTan, tra, batar forsnabriathrasa, isand tanic Fiac ocus achuairt leis. "Atá sund," olDubthach, "inti roinradsem." "Ciabeith," olPatraic, "bes 20 niba hail do quod diximus?" "Dentalar trial mober[r]-thasa," olDubthach, "conaccadar Fiac." Otchonnair[c], tra, Fiac sin roiarfaig: "ced trialtar?" olse. "Dubthach dobachaill," arseat. "Esbach sin," arse, "arnifil inhErind filid alethet." "Notgebtha darahesi," olPatraic. "Islugu moesbaidse ahErind," olFiac, "quam Dubtha[eh]." Tall, tra, Patraic aulchai doFiac tune.

<sup>1</sup> MS. olPatraic.<sup>2</sup> MS. Oldubthach.

Fíacc of Sletty made this eulogy for Patrick. That Fíacc, then, was son of Erc, son of Bregan, son of Dare Barraig (from whom are the Húi Barrche),<sup>1</sup> son of Cáthair Mór. A pupil, then, was that Fíacc of Dubthach mac-en-Lugair: chief poet of Ireland was he. In the time of Loegaire, son of Niall and of Patrick, was it made.<sup>2</sup> And it is that Dubthach who rose up before Patrick in Tara, after Loegaire had said that no one should rise up before him in the house. And he was a friend of Patrick's thenceforward, and he was baptized by Patrick afterwards. Now Patrick once went to that Dubthach's house in Leinster. Then Dubthach made great welcome to Patrick. Patrick said to Dubthach: "Seek for me," saith he, "a man of rank, of good family, moral, having only one wife<sup>3</sup> and one child." "Why seekest thou that?" saith Dubthach, "namely, a man of that kind?" Saith Patrick, "For him to enter orders." "Fíacc is that," saith Dubthach, "and he has gone on a circuit in Connaught." Now when they were thus talking<sup>4</sup> then came Fíacc and his circle with him. "Here," saith Dubthach, "stands he of whom we were thinking." "How will it be," saith Patrick, "if what we have been saying is not pleasing to him?" "Proceed to tonsure me," saith Dubthach, "so that Fíacc may see." So when Fíacc saw that he asked: "What is being proceeded with?" saith he. "To tonsure Dubthach," say they. "That is idle," saith he, "for there is not in Ireland a poet his equal." "Thou wouldest be taken in his stead," saith Patrick. "The loss of me," saith Fíacc, "is less to Ireland than Dubthach."<sup>5</sup> So Patrick shone his beard

<sup>1</sup> Colgan inserts 'in Lagenia.'

<sup>2</sup> This sentence seems an interpolation.

<sup>3</sup> 1 Tim. iii. 2.

<sup>4</sup> lit. "on these words."

<sup>5</sup> The construction is very rude. The meaning of course is that Ireland can spare me (as a poet) better than Dubthach.

Francisean *Ocus* tanic rath móir fair iarsein. *Ocus* [rolég] innord  
*Liber Hymno-* neclastaeda uile inoenaidche vel .xu. diebus ut alii  
*rum*, p. 36. ferunt. *Ocus* cotartad *grad* nepseuip fair, *ocus* conidhe  
 as ardepseop Lagen ošein ille *ocus* achomarba diaheis.

Loc dno (*sic*) Duma Gobla fr̄iSleipte aniarthuaid. 5  
 Tempus vero Lugdach mic Lóegaire, arishe barí  
 hÉrend tunc. Causa vero armolad Patraic. *Ocus* is  
 iarna ec doronad, ut ferunt quidam auctores.

1. Génair Patraic inNemthur, issed adfét hiscelaib, 10  
 macean semblíadan dé[a]e<sup>1</sup> intan dobreth foderaib.
2. Succat aaínm hitubrad,<sup>2</sup> cid aathair bafisse,<sup>3</sup>  
 mac Calpuirnd maic Otidi, hoa deochain Odissi.
3. Bai seblíadna hifognam, maisse dóine<sup>4</sup> nistomled.  
 batar ile Kothraigé cetharthrebe diafognad. 15
4. Asbert Uictor frigniad Milcon tessed<sup>5</sup> fortonna:  
 forruib achoiss forsindleic, maraid diaæs,<sup>6</sup> nibronna.
5. Dofaid tarElpa huile, De mair, ba amra<sup>7</sup> retha!  
 conidfareaib<sup>8</sup> laGerman andes indesciurt Letha.

<sup>1</sup> deac, T. (i.e. the Trinity Col-  
lege *Liber Hymnorum*, E. 4, 2).

<sup>2</sup> itubrad, T.; hitrubhrad, Colgan.

<sup>3</sup> bafissi, T.

<sup>4</sup> MS. doíne.

<sup>5</sup> mil contessed, T.

<sup>6</sup> aes, T.

<sup>7</sup> amru, T.

<sup>8</sup> conidfarggaib, T.

from Fiace then. And great grace came on him thereafter. And he read all the ecclesiastical *ordo* in one night, or fifteen days, as others declare. And a bishop's rank was conferred on him, and it is he that is chief bishop of Leinster thenceforward and his successors after him.

The Place, moreover, was Duma Gobla, to the north-west of Sletty. But the Time (was that of) Lugaid son of Loegaire, for it is he that was king of Ireland then. The Cause was for praising Patrick. And after his death it was made, as certain authors declare.

1. Patrick was born in Nemthor,<sup>1</sup> this hath been declared in stories :  
A boy of sixteen years when he was brought (hither) in tears.
2. Sucat (was) his name that was first given ;<sup>2</sup> as to his father, he was, (it is) to be known,  
Son of Calpurn, son of Potitus, grandson of Deacon Odisse.
3. He abode six years in bondage : men's<sup>3</sup> food he consumed it not.  
Many were they whom Cothraig<sup>4</sup> of-four-households served.
4. Said Victor to Miliue's bondsman<sup>4</sup> that he should go over the waves :  
He set his foot upon the flagstone ; its trace remains : it wears not away.
5. He went over all Albion : great God, it was a marvel of a course !
- . Till he left himself with Germanus in the south, in the southern part of Letha.

<sup>1</sup> *Nemphor*, Tertia Vita, e. 4, which is phonetically = *Nemptodorum* (Greg. Tur.), anciently *Nemetodurum*, now *Nanterre* at foot of Mont Valérien, about seven miles from Paris.

<sup>2</sup> *hitubrad* seems = *chita-táberad*. So Colgan, Tr. Th. p. 1, “prímò impositum est.”

<sup>3</sup> *nempè* gentilium, Colgan.

<sup>4</sup> i.e. Patrick, see above, pp. 16, 19.

- Francisean Liber Hymno-  
rum, p. 36.
6. IN insib Mara Torrian áimis, indib adrimi :  
legais canóin laGerman, ised adfiadat lini.
  7. Dochum nErend dodfetis aiúgil De hifithisi :  
menic itchíthe ifisil,<sup>1</sup> dosniced arithisi.
  8. Ropochobair dondÉrind<sup>2</sup> tichtu Patraic forochlad. 5  
roclos cian son aingarma macraidi<sup>3</sup> caille Foehlad,
  9. Gadatar cotissed<sup>4</sup> innóeb aranimhised lethu,  
aratintarad<sup>5</sup> ochloen tuatha hÉrend dobethu.
  10. Tuatha hÉrend tairchaintais dosniced sithlaith nuá,  
meraid coti aniartaige,<sup>6</sup> bidfás thír Temrach túa. 10
  11. A druid arLoégaire<sup>7</sup> tíchtu Phatraic nicheiltis :  
[p. 37] rofirad ind[f]aitsine innaflatha asbeirtis.
  12. Baleir Patraic combebai,<sup>8</sup> basab innarba clóeni,  
ised túargaib a[f]jeua súas de sechtreba dóeni.<sup>9</sup>
  13. Ymmuin ocus abcolips,<sup>10</sup> natricoicait<sup>11</sup> noscanad, 15  
pridchad, batsed, arniged, demolad Dé nianad,
  14. Nicongebed uacht síne dofess<sup>12</sup> aidche illinnib :  
fornim consena aríge, pridchaiss fríde indinnib.<sup>13</sup>

<sup>1</sup> atchithi hitísib, T.

<sup>2</sup> donderinn, T.

<sup>3</sup> aingarma maeraide, T.

<sup>4</sup> cotíssad, T.

<sup>5</sup> aratintarrad, T.

<sup>6</sup> Sic. F. and Colgan : *co de diartaiige*, T. Both lections are corrupt. Read *codia nerdathe*, where

*erdathe* is a gen. sg. glossed by iudicii, supra, p. 308, l. 8.

<sup>7</sup> friloegaire, T.

<sup>8</sup> combeba, T.

<sup>9</sup> dóme, T.

<sup>10</sup> Sic, T.; abcoilps, F.

<sup>11</sup> natricoicat, T.

<sup>12</sup> sini doféiss, T.

<sup>13</sup> iuinib, T.

6. In the isles of the Tyrrhene sea he fasted ; therein he ponders :  
He read the canon with Germanus : this is what books<sup>1</sup> declare.
7. Unto Ireland God's angels were bringing him in (his) orbit :  
Often was it seen in visions that he would come again to it.
8. A help to Ireland was Patrick's coming which was heeded (?) :  
Afar was heard the sound of the cry of the children of Fochlad's wood.
9. They prayed that the saint would come, that he would walk with them.  
That he would convert Ireland's tribes from evil to Life.
10. Ireland's tribes were prophesying that a new long reign would come to them,  
That it would remain till the Day of Doom, that silent Tara's land would be waste.
11. His wizards concealed not from Loegaire Patrick's coming :  
The prophecy of the reign whereof they spake was verified.
12. Pious was Patrick till he died : he was a strong expeller of evil.  
It is this that upraised his goodness up beyond men's tribes.
13. Hymns and apocalypse, the three fifties<sup>2</sup> he used to sing them.  
He preached, baptized, prayed, from God's praise he rested not.
14. The weather's cold kept him not from staying at night in riverpools :  
That he might win his kingdom in heaven, he preached by day on hilltops.

<sup>1</sup> lit. lines.<sup>2</sup> i.e., the 150 psalms.

- Franciscan Liber Hymno-ram, p. 37.
15. HiSlán tuaith Benna Bairche, nisgebed tart nalia,  
canaid ect salm eechnaidche, doríg aingel fognia,<sup>1</sup>  
16. Foid forleic<sup>2</sup> luim iarun oēus cuilche fluich imme,  
bacorthe a[ñ]rithadart, nilcic achorp itimme.  
17. Pridchad soscéla dochách, dogníth mó̄r ferta<sup>3</sup> illethu : 5  
íccaid luseu latruscu, mairb dosfuisced<sup>4</sup> dobethu.  
18. Patraic pridchais doScottaib, rochés mor s̄éth illethu  
inimi cotisat<sup>5</sup> dobráth incach dosfue dobethu.  
19. Meicc Emir, meicc Erimon, lotar huile lacísel,  
fosrolaie intarmchossal isinmórchuthe nísel. 10  
20. Condatánic<sup>6</sup> intapstal, dofainth gith gæthe déne,  
pridehaiss trífichte<sup>7</sup> bliadlan croich Crist dothua-  
thaib<sup>8</sup> Féne.  
21. Fortuáith hÉrend bai temel, tuatha adortais síde,<sup>9</sup>  
níchraitset<sup>10</sup> infírdeact innatrínote<sup>11</sup> firé. 15  
22. INArd Macha fil rígi,<sup>12</sup> iscian doréact Emain,  
iscell mó̄r Dún Lethglaisse, nímdil ciddithrub Temair.  
23. Patraic diambói illobra adeobra dul doMache :  
dolluid aiñgel arachend, forset immedon lathe.  
24. Dofainth fadess coUictor, bahe aridralastar,  
lassais immuine<sup>13</sup> imbai, asintein adgalastar.<sup>14</sup> 20

<sup>1</sup> fogniad, T.<sup>2</sup> Foaid forleice, T.<sup>3</sup> mórferta, T.<sup>4</sup> dosfuscad, T.<sup>5</sup> contíssat, T.<sup>6</sup> Condathanic, T.<sup>7</sup> trifichte, T.; trifichte, F.<sup>8</sup> dothuathaib, T.<sup>9</sup> sídi, T.; idla, F.<sup>10</sup> níreitset, T.<sup>11</sup> innatrínóite, T.<sup>12</sup> ríge, T.<sup>13</sup> Sie, T.; immunc, F.<sup>14</sup> asinten adgladastar, T.

15. In (the fountain) Slán, in the region of Benna Boirehe,  
which neither drought nor flood affected,  
He sang a hundred psalms every night, to the angels'  
King he was a servant.
16. He slept on a bare flagstone then, with a wet mantle  
round him,  
A pillar-stone was his bolster : he left not his body  
in warmth.
17. He preached the Gospel to every one : he wrought  
great miracles far and wide.  
He healed the halt with the lepers : the dead he  
raised them to life.
18. Patrick preached to the Scots ; he suffered much  
labour far and wide  
That around him they might come to judgment,  
every one whom he brought to life.
19. Sons of Eber, sons of Erem, all went with the Devil :  
The transgression cast them down into the great low  
pit :
20. Till the apostle came to them : he went the way of  
a rushing wind :  
He preached for three score years Christ's cross to  
the tribes of the Fíni.
21. On Ireland's folk lay darkness : the tribes worshipped  
elves :  
They believed not the true godhead of the true  
Trinity.
22. In Armagh there is the kingdom : it long ago deserted  
Emain ;  
A great church is Dún Leth-glasse : that Tara is a  
waste is not pleasant to me.
23. When Patrick was in sickness he desired to go to  
Armagh.  
An angel went to meet him on the road in the middle  
of the day.
24. He fared southward to Vietor : he it was that set  
him in motion :  
The brake wherein he (Vietor) was flamed ; out of  
the fire he called :

- Franciscan  
Liber  
Hymno-  
rum, p. 37.
25. Asbert : "ordan doMache, doCrist atlaigthe buide,  
dochum nime mosraga,<sup>1</sup> roratha duit doguide.
26. "Ymmon doroega itbiu, bidlurech diten dochách :  
immut illathiu mesa<sup>2</sup> regait fir hErend dobrath."
27. [p. 38] Anaiss Tassach diaés intan dobert eommain<sup>3</sup> 5  
d6,  
asbert mosniefed<sup>4</sup> Patraic, briather Tassaig nirbugó.
28. Samaiges crích friaidchi arnacatea lés oca :<sup>5</sup>  
cocend bliadne bái soilse, bahe sithlaithe fotá.<sup>6</sup>
29. INeath fecta imBethrón frituauth Canán<sup>7</sup> lamace Nún, 10  
assuith<sup>8</sup> ingrían friGabón, issed adfét<sup>9</sup> littri dúin.
30. Húair assuith<sup>8</sup> lahlessu ingrían fríbás innaelóen,  
eiasuthrebrech bahuisse soillse frihetsect nanóeb.
31. Clérich hÉrend dollotar dairi Patraic ascechshét,  
son incéntuil fosrolaic<sup>10</sup> contuil cách úadib forset. 15
32. Anim Patraic friachorp isiarséthaib roscarad,  
aingeil Dé icétaidche aridfetis cenanad.
33. INTan conhualai Patraic adella inPatraic naile,  
ismalle connucaibset<sup>11</sup> dochum nÍsu meice Maire.
34. Patraic cenairde nuabair,<sup>12</sup> bamór domaith roménair. 20  
bith iingelliūs<sup>13</sup> maice Maire, basen<sup>14</sup> gaire ingénair.  
Genair.

<sup>1</sup> mosrega, T.<sup>2</sup> innessa, T.<sup>3</sup> comman, T.<sup>4</sup> monicfid, T.<sup>5</sup> arnacatea les occai, T.<sup>6</sup> fotai, T.<sup>7</sup> cennan, T.<sup>8</sup> assoith, T.<sup>9</sup> adfeit, T.<sup>10</sup> fosrolaich, T.<sup>11</sup> connubecabsat, T.<sup>12</sup> núabar, T.<sup>13</sup> beith ingéillius, T.<sup>14</sup> basén, T.

25. He said: "Primacy to Armagh: unto Christ offer thanks:  
To heaven thou wilt soon come: thy prayers have  
been granted to thee."
26. The hymn<sup>1</sup> thou hast chosen in thy lifetime will be  
a corslet of protection to every one.  
Around thee on Doomsday Ireland's men will come  
for judgment."
27. Tassach remained after him, when he had given the  
communion to him.  
He said that Patrick would soon go: Tassach's  
word was not false.
28. He (Patrick) put an end to night, for light was not  
consumed with him:  
To a year's end bided radiance, this was a long con-  
tinuous day.
29. At the battle fought on Beth-horon against Canaan's  
folk by Nun's son,  
The sun rested at Gibeon, this is what histories tell us.
30. Since the sun rested with Joshua at the death of the  
wicked,  
Though it be thrice as strong, meet is radiance at  
the decease of the saints.
31. Ireland's clerics went by every road to wake Patrick:  
The sound of the chanting cast them down so that  
each of them slept on the way.
32. Patrick's soul from his body, it is after pains it was  
separated:  
God's angels on the first night were playing to it with-  
out resting.
33. When Patrick went he visited the other Patrick:  
Together they ascended to Jesus, Mary's Son.
34. Patrick without a sign of vainglory, it was much of  
good that he thought.  
He was in the service of Mary's Son,—that was the  
pious duty in which he was born.

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<sup>1</sup> i.e. Secundinus' hymn, supra, p. 386.

## NOTES FROM THE FRANCISCAN LIBER HYMNORUM.

\* \* \* These notes (now partly illegible) are on the margins of pp. 36, 37, 38.)

Franciscan Line 1. 'INNemthur' i.e. cathir sen fil imBretnaib  
Liber tuascirt i.e. Ail Cluade.<sup>1</sup> 5  
Hymno-  
rum, p. 36.

1. 3. 'Succat' i.e. bretnas sen, deus belli, vel fortis  
belli a laten, uaire su isinbretnais isfortis, acht cat  
isbellum.

Succat mae Calpuirnd. ISsse seo genelach Patraic  
mic Calpuirnd, mic Potide, mic Odissi, mic Gorniad, 10  
mic Mercuid,<sup>2</sup> mic Ota, mic Murie, mic Orie (?), mic  
Leo, mic Maxim, mic Henereti, mic Fe(rin)i, mic  
Britti, [a] quo sunt Bretani<sup>3</sup> nominati.

Multa Patricius habuit nomina ad similitudinem  
Romanorum nobilium i.e. Suecet, cetus, suum nomen 15  
baitse a parentibus suis. Codrige aainm inna doere  
in Erind. Magonius i.e. magis agens quam caeteri mo-  
nachi, aainm icafoglaim ieGerman. Patricius aainm  
fograidaib, ocus is Celestinus co[m]arba Petair dorat  
fair.<sup>4</sup> 20

1. 5. 'Bai se bliadna' (i.e.) robai (inadóeri) sebliadna  
fointamail na iubile bicce Ebreorum. ISsse seo fochond  
adoere. Patraic ocus a aathair i.e. Calpuirnn, Conces im-  
morro amathair ingen Oemuis, et quinque sorores eius  
i.e. Lupait ocus Tigris ocus Liamain ocus Darcrea et 25  
nomen quintae Cinnenum; frater eius i.e. dechoin San-  
nan, dochuatar ule a Bretnaib Aileluade darmuir nIct  
fodes forturus eoBrctnaib Armuire Letha i.e. eoBret-  
naib Ledach, arrobatar brathair doib and intansen, ocus

<sup>1</sup> Referring to the words *fodéraib* in l. 2, Colgan (*Trias Thaum.*, p. 4) gives the following translation of a note now illegible: Aerumnarum eius causa fuit, quod Pater et Mater interfecti fuerint, et ipse ductus fuerit captiuus in Hiberniam, ubi mansit in seruitute.

<sup>2</sup> Colgan (*Trias Thaum.*, p. 4) read this name 'Menchrid,' Dr. Todd, (*St. Patrick*, p. 393, note 1,) 'Meneruid,' Conn Nigra, Merchuid.

<sup>3</sup> perhaps Britain.

<sup>4</sup> Colgan treats this as a note on line 6.

'In Nemthor,' that is a city which is in North Britain, namely Ail Clúade ('Rock of Clyde').

'Sueat,'<sup>1</sup> that is British : 'deus belli' or its Latin is 'fortis belli,' for *su* in the British is 'fortis,' but *cet* is 'bellum.'

Sueat son of Calpurn. This is the genealogy of Patrick : son of Calpurn, son of Potid, son of Odisse, son of Gorniad, son of Mercuid, son of Ota, son of Murie, son of Orrie, son of Leo, son of Maxim, son of Heneretus, son of Ferinus, son of Brittus, from whom the Britons have been named.

Many names had Patrick after the manner of Roman nobles, to wit, Sueat, first, was his baptismal name (received) from his parents. Cothrige was his name in his bondage in Ireland. Magonius, that is *mugis agens* than other monks, was his name while studying with German. Patricius was his name when ordained, and it was Celestinus, a successor of Peter, that conferred it upon him.

'He was six years,' that is, he abode in his bondage six years after the manner of the Little Jubilee of the Hebrews.<sup>2</sup> This is the cause of his bondage. Patrick and his father, namely, Calpurn, Concess his mother, a daughter of Oemus, and his five sisters, namely Lupait and Tigris and Liamain and Darerea and the name of the fifth Cinennum, (and) his brother Deacon Sannán, all went from the Britons of Ail-Clúade over the Ictian sea southwards on a journey to the Britons of Armorica, that is to the Letavian Britons ; for there were relatives of theirs there

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rectius *Sucat*, now *hygad* 'warlike.'  
See Exod. xxi., Deut. xv. 12.

Francisean ba do [F]raicceai**b** dano mathair inna clainne i. Conces,  
*Liber Hymno-* *ocus* basiur side cobnesta do Martan. Isí sen amser  
 rum, p. 36. robatar *secht* meic Seectmaide i. rig Bretan, forlongais  
 oBretnaib. Doronsat *tra* ercich móir imBretnaib<sup>1</sup> Ar-  
 muire Letha, ubi Patricius eum familia fuit, *ocus* 5  
 rogonsat Calpuirnn and sen, *ocus* tuesat Patraic *ocus*  
 Lupait leo dochum nErend, *ocus* rorecsat Lupait iCon-  
 aillib Muirthemne *ocus* Patraic ituasecert Dal Araide.

I. 7. ‘Asbert Victor’ frigniad’ i. atrubairt Victor i.  
 angel communis Scottiae gentis sein. Quia Michael 10  
 angelus Ebraeorum gentis ita, Victor Scottorum:  
 ideo curauit eos per Patricium.

[‘Mileon’] genetinus est hie. Michul [leg. Miline ?]  
 mae huiBuain rí tuaiscirt Dal Araide.

I. 8. ‘Forruib achoiss’ i. irricht coin tieed Victor aiñ- 15  
 gel coPatraic intan roboi ic ingaire mucc Mileon meic  
 hui Buan inArcail i. nomen uallis magnæ insen ituá-  
 seuirt Dal Araide icSléib Mis, *ocus* iSeirie<sup>2</sup> sainriud  
 tie[ed] eueai: celestia sen hodie in ualle illa, *ocus* maraíd  
 slicht achoss beos forsincloich. Ocus asbert Victor 20  
 fris: “Ismithig duit,” olse, “dul darmuir do foglaim,  
 arisduit rochind Dia coroptu bas foreetlaid dolucht  
 nahindsesa iartain.” “Niregsa,” olPatraic, aesi di-  
 ciceret . . . eo . . . domino meo.” “Eirg-  
 siu,” arintaigel, “*ocus* iarfaig dó.” Dochuaid, *tra*, 25  
 Patraic *ocus* roiarfaig dó, *ocus* nifuair deonugud  
*acht* madoberad bruth oir bad eutrunma riaeend dó.  
 Asbert Patraic fris: “Darmodebroth, istualaing<sup>3</sup> Dia  
 sen mad ail do:” genus iuramenti sen laPatraic, aesi  
 diceret “Dar mo Dia bratha.” Luid Patraic foreulu 30

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<sup>1</sup> The scribe here erroneously re- | <sup>2</sup> i.e., leg. iSeirit.  
 peats *imbretnaib*. | <sup>3</sup> MS. seems istuleang.

at that time, and besides, the mother of the children, namely Concess, was of the Franks and she was a near female relation of [Saint] Martin's. That was the time at which seven sons of Sectmaide, king of Britain, were in exile from Britain. So they made a great foray on the Britons of Armorica, where Patrick was with his family, and they slew Calpurn there, and they brought Patrick and Lupait with them to Ireland, and they sold Lupait in Comaille Muirthenne and Patrick in the north of Dalaradia.

'Said Victor to the slave,' that is, said Victor, to wit, the common angel of the Scotic race. Because Michael was the angel of the race of the Hebrews,<sup>1</sup> so Victor was of the Irish. Hence he cared for them by means of Patrick.

'Mileon.' This is a genitive. Miliue son of Ua-Búain, king of the north of Dalaradia.

'He set his foot.' In a bird's shape the angel Victor was wont to come to Patrick when he was herding the swine of Miliue, son of Ua-Búain, in Areal,<sup>2</sup> that is the name of a large valley in the north of Dalaradia by Slemish, and in Scirit<sup>3</sup> especially he was wont to come to him. That is a church nowadays in that valley, and the trace of the angel's feet still remains on the stone. And Victor said to him: "It is time for thee," saith he, "to go oversea to learn, since for thee God hath determined that thou shouldst afterwards be teacher of the folk of this island." "I will not go," saith Patrick, as if he said ["until I get leave] from my master." "Go thou," saith the angel, "and ask him." So Patrick went and asked him; but he could not get (his) consent, unless he should give him a mass of gold as large as his head. Patrick said to him: "By my *debroth*," (that was a kind of oath which Patrick used, as if he said 'by my God of Judgment' <sup>4</sup>) "God is able for that if He wishes." Patrick returned, went back again to his swine in the wilderness, and declared unto Victor all his

<sup>1</sup> See Daniel x. 21; xii. 1. Michael, Ebriesces folces ealdor, *Homilies of the Anglo-Saxon Church*, i. 518.

<sup>2</sup> Now the valley of the Braid, Reeves, *Ecc. Antt.*, p. 83, note c.

<sup>3</sup> Now the parish of Skerry, *ibid.*

<sup>4</sup> Rectius 'by my God's doom.'

Franciscan coa mucena<sup>1</sup> isindlithrub doridise, ocus adfét do Victor Liber Hymno- omnia uerba domini sui. Asbert intāngel fris: "Lensu rum, p. 36. intore ut, ocus dochelaid bruth nōir asintalmain, ocus beirsu lat é dottigernu."<sup>2</sup> Et sic factum est. *Ocus* tue intāngel inni Patraic. Ix. mile inoenlo uel .c. ut alii 5 dicunt i. otha Sliab Mis in Dal Aroide eo Cill Cianna(in) q . . . for bru Boinne atuaid fri Manistir anair. *Ocus* rorec Ciannan he frisna noere robatar ieInbiur Boinne ar dachore umai, ocus tue less iat fri fraigid athige. (Rolen)sat allama<sup>3</sup> dib *ocus* lama amuintiri, 10 et ille penituit et absolutus est. P . . . duxit et a n[a]utis eum in libertatem<sup>4</sup> [ ], et baptizatus est Ciannan a Patricio postea.

I. 9. 'Dofaid' i. rofaid no rofuc Dia no . . .

Cinnas do . . arad darAlpain? (ni anse.) d(o) 15 Bretnaib rofuc intāngel cominad darAlpain dano badchóir and i. darSliab nElpa, arrobo [Alba] aimm do inis Bretan ule ollim.<sup>5</sup>

p. 38. I. 10. Germanius abb nacathrach cui nomen est Altiodorus, isoceai roleg Patraic, ocus Burguinnia 20 aimm nacennaideche ita illa (ciuitas). Indesciurt Etail nobeth prouincia illa, sed uerius conid i[n]Gallaib itá.

Tanic, trá, German imBretnaib dodichor eirse Pelaig esse, quia creuit<sup>6</sup> multum in se, et sic uenit, cum 25 Patricio et alis multis oe(ceai). Oroboi, trá, iccadichor commor ifoss isand rocúala inneres cetna doff[or]bairt inna cathraig diaeis, ocus dochuatar do sair, sesem

<sup>1</sup> Sie : read mucca.

<sup>2</sup> MS. late dotigernu.

<sup>3</sup> Read aláma.

<sup>4</sup> The MS. is here almost illegible. See Quarta Vita, c. 22.

<sup>5</sup> This must be the note to which Colgan (*Trias Thaum.*, p. 6) refers as follows: "In margine notatur quod per Alpa in textu, intelligendum sit Alpes vel Albion." It is

followed by a Latin note of which only this little can be read: Alba . . . Beda dicit in principio suae historiae Britania insola cui quondam nomen erat Alban, eo quod ea pars quam illi tenuerunt suo uecabulo nominauerunt et uestus nomen . . uerunt . . mansit.

<sup>6</sup> MS. creauit.

master's words. Said the angel to him : " Follow yon boar; and he will root a mass of gold out of the ground, and take it with thee to thy master." And thus was it done. And in one day the angel carried Patrick sixty miles (or a hundred, as some say), that is from Slemish in Dalaradia to Cell Ciannain on the northern shore of the Boyne to the east of Monaster(boice). And to the shipmen who were biding in Boynemouth Ciannan sold him for two caldrons of brass, and brought them [and hung them] against the wall of his house. His hands cleave to them, and the hands of his household. So he repented and was loosed . . . . . and Ciannan was afterwards baptized by Patrick.<sup>1</sup>

'*Dofaid*', that is, he sent, or God carried him, &c.

How . . . . to say it 'over Albion'? Not hard. Over Britain the angel brought him, so that 'over Albion' was proper there, that is, over the mount of Albion (= Drumalban), for Albion was formerly a name for the whole island of Britain.

Germanus, abbot of the city named Altissiodorum,<sup>2</sup> it is with him that Patrick read, and Burgundia is the name of the province in which that city stands. In the south of Italy that province used to be, but it is more correct to say that it is in the Gauls.

So Germanus came into Britain to expel therefrom the Pelagian heresy, because therein it had much increased. And he came there, with Patrick and many others<sup>3</sup> by him. So when he was mightily expelling it on this side, then he heard that the same heresy was increasing in his city after him. So they went east-

<sup>1</sup> See supra p. 22, lines 11-29.  
Colgan here has : 'Sed mox illum facti paenituit, et illicet absolutus est : et tunc Patricius a nautis libertati restitutus est.'

<sup>2</sup> Auxerre.

<sup>3</sup> According to the legend of S. Genovefa, S. Lupus of Troyes accompanied Germanus.

Franciscan *ocus* Patraic lais, *ocus* nicoemnaetar adíchor úadib  
Liber Hymno- IS and asbert German *fri Patraic*: "Cid dogenam  
rum, p. 38. friuso[m]?" olse. Asbert *Patraic*: "Troseem," arse,  
coeend .iii. laa *ocus* .iii. naidehe indorus nacathrach  
forru, *ocus* mani cotuat<sup>1</sup> iudicet<sup>2</sup> Deus super sc." 5  
Immiarmerge, tra, na tresi aidehe (?) isand rošluic int-  
talain ciuitatem cum suis habitatoribus; *ocus* isand  
ita inchathir nunc ubi elerici iejunauerunt<sup>3</sup> .i. Ger-  
manus et Patricius cum suis.



<sup>1</sup> Sic Nigra : this should be *com-thōat*: the MS. is here very obscure. Colgan renders it : et nisi sic serpenti occurratur malo, iudicium suæ causæ esse Deo relinquendum.

<sup>2</sup> MS. indicat.

<sup>3</sup> MS. iejunancrunt.

<sup>4</sup> MS. saturnum.

ward, he and Patrick with him, and they could not cast it away from them. Thus said Germanus to Patrick : "What shall we do unto them?" saith he. Said Patrick : "Let us fast upon them," saith he, "to the end of three days and three nights, before the city, and unless they turn, let God deliver judgment on them." So at nocturns, on the third night, then the earth swallowed up the city with its indwellers, and the city stands now where the clerics fasted, that is Germanus and Patrick and their companions.

'Letha,' that is Latium, which is also called Italy, *so named* because Saturn fleeing from Jupiter *latuit* there.<sup>1</sup> Howbeit Germanus was in the Gauls, as Beda saith. 'Letavians,' therefore, 'in latitudine' in the southern part of Gaul by the Tyrrhene sea.

'Islands.' This is later than that which follows.

Now after Patrick had read the canon with German and the ecclesiastical ordo, (he said) to German that he had (often) been invited in (heavenly) visions (and that he had heard) the voice of the children (from the wood of Fochlael. Germanus said, "Go) to Celestinus that he may confer orders upon thee, for he is proper to confer them." So Patrick went to him, but he did not give him that honour, for he had previously sent Palladius to Ireland that he might teach it. So Palladius came into Ireland, and he landed in Húi Garrehon in Forth of Leinster, and he founded churches therein, to wit The House of the Romans and Cell Fine and others. Now, great welcome was not given him there, so he fared forth around Ireland . . . to the north, and a mighty storm came to him, and he reached the south-eastern extremity of the Modad<sup>2</sup> (?), and he founded a church there, named Fordun, and 'Pledius' is his name there.

<sup>1</sup> See Verg. Aen. viii. 322 ; Ovid. Fast. i. 238.

<sup>2</sup> ad extremam partem Modhaidh versus Austrum, Colgan, Tr. Th., 5 : Rohindarbad Pledius a hEirium, *oculus*

tanig corafogain do Dia i Fordun  
isin Mairne ('Pledius was expelled  
from Ireland, and came to serve  
God in Fordun in the Mairne'),  
*Ir. Nennius*, ed. Todd, p. 106.

Franeiscan Dochuaid, *tra*, Patraic ad insolas Terreni maris iar Liber Hymno . . . . . fair a papa Celestino, et tunc inuenit rum, p. 38. bachaill Isu in insola quae dicitur Alanensis<sup>1</sup> . . . . sleib Arnóin.

I. 13. Tainic, *tra*, Patraic (iterum) ad Germanum, et 5 narravit ei omnia quae in noctibus uidebat. M(isit ergo) Germanus (Patricium ad Celest)inum et Segestium eum eo ut perhiberet testimonium propter se. LX. bliadan robo lan do Patraic t(une). Is jarum) dano roeuala Celestinus Palladium (decessisse, et tunc 10 dixit) nec potest homo quidquam accipere in terra nisi datum (ei fuerit desuper. Is ann rooirdned Patraic in conspectu) Celestini et Teodosii iunioris regis mundi. Amatorex Autissiodorensis episcopus (issé) dorat grada fair forPatraic, *ocus* nirabe Celestinus (*acht*) 15 oensechtmain imbethai(d) iarnagrad do Patraic (ut ferunt). Sixtus uero ei successit, in cuius primo anno uenit Patricius in Hiberniam. Do . . . . side . . . . moir fri Patraic *ocus* do(rat mór do th)assib do *ocus* libra imdai.

20

p. 36.

I. 16. Rochuala *tra* Celestinus intan dorata grada for Patraic elas namaceraide ocagairm. ISsi dano immacrad atberar híe .i. Crebriu *ocus* Lessu<sup>2</sup> ananmand .i. di ingin Glraigind meic M. (In. ?) meic Nene, *ocus* itnoib indiu, *ocus* isPatraic dorigne ambaitsed *ocus* is 25 iCill Forcland friMuaid aniar ataat. *Ocus* ised so atbertis abroind amathar: "Hibernenses omnes clamant ad te," *ocus* rocluintea sen comenic dochaintain doib fo Herind ule, uel usque ad Romanos.

Caille Fochlad. Caill Foclaid .i. aimh feraind fil 30 hinbUib Amalgada iniartartuasciurt Connact, *ocus* is cell [and] indiu.

<sup>1</sup> leg. Aralanensis or Arelatensis? and see supra, p. 302, l. 24. 'Insula, 426 à 429, à Arles,' Migne, *Dictionnaire de Statistique Religieuse, 3me partie, Statistique monastique.*

<sup>2</sup> leg. Lesru?

So Patrick went to the islands<sup>1</sup> of the Tyrrhene sea after pope Celestinus' (refusal to confer orders) upon him, and there he found Jesu's Staff in the island<sup>2</sup> which is called Alanensis . . . . mount Arnon.<sup>3</sup>

So Patrick came again to Germanus and told him all that he had seen at night. Then Germanus sent Patrick to Celestinus, and with him Segetius that he might bear testimony concerning him. Sixty years had Patrick then completed. So then Celestinus heard that Palladius had died, and then he said : "No man can get anything on earth unless it hath been given to him from above." Then was Patrick ordained in the presence of Celestinus and Theodosius the younger, the King of the world. Amatorex, bishop of Auxerre, was he who conferred orders upon him [*i.e.* on Patrick]; and Celestinus was, they say, only one week alive after ordaining Patrick. But Sixtus succeeded him, and in Sixtus' first year Patrick came into Ireland. He showed much (kindness) to Patrick, and gave (many) reliques to him and books in plenty.

Now when orders were conferred on Patrick, Celestinus heard the voice of the children acalling him. These are the children here mentioned, to wit, Crebriu and Lesru are their names, that is, two daughters of Glerand son of . . . . son of Nene, and they are saints to-day. And it is Patrick that baptized them, and in Cell Foreland to the west of the Moy (their remains) are. And this is what they said out of their mother's womb : "All the Irish are crying unto thee." And they were often heard repeating that, throughout all Ireland or even as far as Rome.

'Wood of Foehlad.' Caill Foclaid is the name of the district which is in Tirawley, in the north-east of Connaught, and there is a church there to-day.

<sup>1</sup> Or, perhaps, 'the monasteries ;'  
'insulani' meant 'monks' in  
southern Gaul, temp. Patricii.

<sup>2</sup> Or, perhaps 'the monastery.'  
<sup>3</sup> propè montem Armon, Colgan,  
*Tr. Th.*, p. 5.

- Franciscan  
Liber  
Hymno-  
rum, p. 37.
- l. 20. 'Temrach' i. Tea mur i. mûr sen inroadnaiged  
Tea ben Ermoin meic Milid.
- l. 21. 'A druid.' ITe nadruid i. Lueru *ocus* Lucat  
Mael, *ocus* ised asbertis: Ticfa tailcend darmuir mer-  
cend, abrat tolleend achrond chromcend, amias iniar- 5  
thur<sup>1</sup> athigi: frisgerat amuinter ule 'Amen, Amen.'

l. 29. 'HiSlán' i. proprium [nomen] tiprat inse, et  
ob id 'Slan' dicta est eo quod omnes sani reuerteban-  
tur ab ea propter gratiam Patricii. Alii dicunt com-  
mad ieSobull nobeth illa, *no* comad inDalaerde, sed 10  
repleuerunt Ulaid illam propter molestiam turbarum  
excentium ad illam sicubi fuit.

Bairche boare Rossa Rigbude rig Ulad, isuad ann-  
giter naBenna, quia ibi habitabat frequenter cum pe- 15  
coribus suis.

l. 35. 'Do Scottaib.' oScotta ingen Foraind rig  
Egipt nominantur. Ocus issas so roás i . . . . i.  
Nél mac Goedil Glais meic Feniusa Farsaid, fer fog-  
lama<sup>2</sup> he, uoluit scire lingas. Venit a Seithis ad  
Campum Sennar ubi sunt diuisae lingae. Et ita uenit 20  
i. cum lxx. duobus uiris, [et] missit eos sub regiones  
mundi ut discerent lingas, unum ad unam misit, et  
postea uenerunt ad eum cum peritia omnium lin-  
garum. Et habitauit in campo Sennar et docuit ibi  
lingas. Et audiuit Farao rex Egipti illum studiosum 25  
esse, et uocauit eum ad se ut doceret Egiptios<sup>3</sup> circa  
lingas, et dedit ei fi(liam su)am et honorem maxi-  
mum, et ab illa Scotti nominati sunt. Góedil *im-*  
*morro* dorad dib o Goediul Glas, mac Feniusa Farr-  
said patre Niuil. 30

l. 37. Se meic Miled *ocus* se meic Bile *meic* Bre-  
guin simul uenerunt ad Hiberniam: [sed] clariores  
sunt filii Miled quam filii Breguin. Haec sunt nomina

<sup>1</sup> Sic. Read inairthiur 'in the east.'

<sup>2</sup> MS. fognama.

<sup>3</sup> MS. Egiptias.

'Of Tara,' *i.e.* Tea-múr, that is, a rampart (was) that wherein was buried Tea, wife of Ermon son of Miled.

'His wizards.' These are the druids: Luehru and Lueat Mael, and this is what they used to say: "Adzehead will come over a stormy (?) sea, his mantle hole-headed, his staff crook-headed, his table in the west of his house. All his household shall answer 'Amen, Amen.' "

'In Slan,' this is the proper name of a well. And for this reason it was called *Slán* ('samus'), because all used to return whole from it, because of Patrick's favour. Some say that it used to be at Saball, or it may be in Dalaradia; but the Ulstermen filled it up on account of the trouble caused by the crowds who went out to it, if it was anywhere.

Bairche the cowherd of Ross Yellow-wrist, king of Ulster,<sup>1</sup> from him the Peaks are named, because he often used to dwell there with his herds.

'To the Scots.' From Scotta daughter of Pharaoh king of Egypt they are named. And hence grew this name, to wit, Nél son of Góedel Glas, son of Fenius Farsaid, a student, wished to know the languages. So he came from Scythia to the plain of Shinar where the languages were separated. And thus he came: with seventy-two men, and he sent them throughout the regions of the world that they might learn the languages, one to each he sent. And afterwards they came to him with skill in all languages. And he dwelt in the plain of Shinar and taught languages there. And Pharaoh king of Egypt heard that he was learned, and he invited him to teach the Egyptians, as regards languages; and he gave him his daughter and the greatest honour. And from her the Scots have been named. 'Góedil,' however, they were called from Góedel Glas, son of Fenius Farsaid, Nél's father.

Six sons of Míl and six sons of Bile son of Bregon came at the same time to Ireland. But the sons of Míl are more illustrious than the sons of Bregon. These are

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<sup>1</sup> He succeeded to the throne, according to Tigernach, A.D. 248.

Franciscan filiorum Miled: Eber, Erimon, Ir, Donn, Amargen,  
 Liber Hymno- Colptha. O Eber (at)ai fir Muunan, et ab eo Mumonia  
 rum, p. 37. dicitur. O Er[i]mon *immorro* atá Leth Cuind ule *occus*  
 Lagein cennithaat Ulaid. O Ir *immorro* ataatside. It  
 nate dano clanna (natrimac naile, et nescio ubi sunt. 5  
*Acht* is oDund nominatur Tech n[D]uind fri hErind  
 aniar. O Cholptha dano Inber Colptha, ubi Boand (in  
 ma)re exit.<sup>1</sup>

l. 40. Fene' i. (dorad dib ó) Fenius Farrsaid, unde  
 apud nos Oic Fene . . . . . dicuntur ab illo. 10  
 Gaidil, *immorro*, ut dixi, oGoediul Glas mae Niuil  
 [no] mae Feniussa Farrsaid ut alii dicunt.<sup>2</sup>

p. 38. l. 45. 'illobra' i. icSabull roboi Patraic intan tanic dó  
 lobrai, cotanic forconair do Ard Macha, ardaig comad  
 and nobeth aeserge. 15

l. 46. Angelus: non Victor sed alias.

'arachend' i. innaagaid diagairm condechsad doVi[e]-  
 tor. Ise robu anamehara do, *occus* isé robo aingel  
 eoiteend nañGoedel: sicut est Michel Iudeorum ita  
 Victor Scotorum. 20

l. 47. 'bahe aridrálastar' i. arrale. Quia misit Vie-  
 tor angelum ad Patricium [in]uitandum ad se i.  
 cen (?) dul do d'Ardmacha.<sup>3</sup>

l. 53. 'Tassach' i. cerd Patraic. Ise tosech dorat  
 eunitach for bachaill Ísu, *occus* Rath Cholpthai fri- 25  
 Dún anair isí achell.

l. 57. 'IMBethrón' nomen montis uel regiae ciui-  
 tatis.<sup>4</sup>

<sup>1</sup> Here follow a foolish etymology of *císel*, and a note on *fosrolaic*, which seems to run thus: fosroches i. cis forochlastar i. rosuc lais intairmechosal i. indairm cis i. ail incis icataat airm doguin cotaera fricaeh . no indiarmchoi isel, aris isel iareoi i. iarcconair inti diabul . no intairmtectach i. inti dianid airm i.dianid nad i. locc bith ini-

siul . no it id . . . fochon . . . ala caich cucaí i.peeta.

<sup>2</sup> Here follows a gloss on *nimdil*, l. 44.

<sup>3</sup> Here a gloss on *Roratha*.

<sup>4</sup> Here follows the first note on Germanus (printed supra pp. 416, 418), and then come two etymologies of *trebrech*, l. 60 (tre-bairech, treb-airech).

the names of Míl's sons : Eber, Erimon, Ir, Donn, Amar-gen, Colptha. From Eber are the men of Munster, and from him Mumu is called. From Erimon, however, is the whole of Leth Cuinn<sup>1</sup> and Leinster except the Uli-dians. From Ir, however, are these. Few are the children of the three other sons, and I know not where they are. But from Donn is named Tech-Duinn ('Donn's house') to the west of Ireland. From Colptha, then, is Inber Colptha, where the Boyne goes into the sea.

*Féne*, to wit, they were so called from Fenius Farsaid, whence with us *Oic Féne*<sup>2</sup> . . . . are called from him. *Góidil*, however, as I said, are from Góedel Glas son of Nél, or son of Fenius Farsaid, as some say.

'In sickness,' that is Patrick was biding at Saul when sickness came unto him, so he came on the path to Armagh in order that his resurrection might be there.

'Angel': not Vietor, but another.

'To meet him,' that is against him to summon him to go to Vietor. He was Patrick's soul-friend (spiritual director), and he is the common angel of the Gael. As Michael of the Jews<sup>3</sup> so is Vietor of the Scots.

'He it was that summoned him.' Because Vietor sent an angel to Patrick to summon him to him, that is, that he should not go to Armagh.

'Tassach,' to wit, Patrick's artisan. He is the first that made a case for Jesu's Staff,<sup>4</sup> and Raholp to the east of Downpatrick is his church.

In Beth-horon, the name of a mountain or of a royal town.

<sup>1</sup> The half belonging to Conn (of the Hundred Battles), i.e., the northern half of Ireland.

<sup>2</sup> 'warriors of the Féne,' 'posteri Fenii,' Colgan.

<sup>3</sup> See supra, p. 415, note 1.

<sup>4</sup> See supra, p. 30, l. 4, and Todd *Obits, &c. of Christ Church*, pp. 8-20.

Francisean l. 61. 'HÉrend.' Haec insola quinque uocabula tenet  
 Liber i. Ériu *ocus* Banba *ocus* Fotla *ocus* Fail *ocus* Elca.  
 Hymno- rum, p. 38. *Ocus* issasso doroacht eech ainnm díb suirri i. intan  
 taneatar meic Miled ahSpain ille dochrum nÉrend,  
*ocus* intan doroactatar coSlíab Mis iC[i]air[r]igi Lua- 5  
 chra, atconcatar insliab lan do [d]e[m]naib foscíath-  
 aib . . . .<sup>1</sup>

l. 61. ISsed ragell Patraic mac Calpuirn doSen-  
 Patraic com(mad immalle noregtais dochun nime *Ocus*  
 issed inniset corabai Patraic ota) xiii. Kl. Apreil 10  
 eodered incetmís dofogomur arath . . . iminaig (*ocus*  
 aingil) imme ocernaidiu Sen-Patraic. Dicunt alii cu-  
 mad iRossdela in[ ] Maglocha nobetis taissi  
 Sen-Patraic; sed uerius est . . . i[n]Glastimber n(an)-  
 Goedel (i. cathair) indesciurt Saxon. 15

## NINNÍNE'S PRAYER.

NINNINE ECES DORIGNE INNORTHAINSE NO ISE FIAC  
 SLEIPT.

Francisean Admunemmar noebPatric primapstal hErend.  
 Liber airdre aainm nadamra, 20  
 Hymno- breo baitses gentlide.  
 rum, p. 38. Kathaigestar fridruide durchride :  
 dedaig diumsachu lafortacht arfiadat findnime,  
 fonenaig hErend íathmaige  
 mor gein guidmit Patric primabstal 25  
 doneスマrt imbráth abrithemnacht domidúthrachtaib  
 demna dorchaise.  
 Dia lem lahitge Patric primapstail.

<sup>1</sup> The rest of this note is illegible, except as to one or two words, such as *uamun móir*, *corrabai*, *atrubairt friu*. Colgan (*Tr. Th.* p. 6) gives the substance as follows : ibi offend- erunt quandam fæminam nomine Banbham, quae tune erat Regina

Insulae Hiberniae: à qua et ipsa In-  
 sula posteà appellata est Banbha  
 &c. Dicitur etiam Insula Elga ab  
 Elgnat uxore Parthaloni filij Sera,  
 quae Hibernis Elga dicitur. Then  
 comes the second note on Germanus  
 (printed supra, p. 418).

'Of Ireland.' This island has five names, to wit, Ériu and Banba and Fotla and Fail and Elca. And hence did each of these names come upon it. When Míl's sons came out of Spain hither to Ireland, and when they got to Sliab Mis in Ciarraige Luachra, they saw the mountain full of devils under shields . . . . .

This is what Patrick son of Calpurn promised to Old-Patrick, that they should go together to heaven. And this (authors) declare, that Patrick abode from the sixteenth of March to the end of the first month of autumn<sup>1</sup> . . . and angels with him, awaiting Old-Patrick. Some say that in Rossdela in the region of Mag-locha Old-Patrick's remains used to be; but it is more correct to say (that they were) in Glastonbury of the Gael, a town in the south of England.

NINÍNE THE POET MADE THIS PRAYER, OR IT IS FÍACC  
OF SLETTY.

We venerate Saint Patrick, chief apostle of Ireland.  
Renowned his name, wonderful,  
A flame that baptizeth gentiles.  
He fought against hard-hearted wizards.  
He thrust down the proud with the aid of our Lord  
of fair heavens.  
He purified Ireland's meadow-lands.  
A mighty birth! We beseech Patrick chief apostle,  
Who will free us at the Judgment from doom to the  
malevolence of hard-hearted demons.  
God be with me, with the prayer of Patrick chief  
apostle!

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<sup>1</sup> To Aug. 23rd.

[B E T H A P H Á T R A I C,  
SLICHT LEBAIR BRICC.]

Lebar  
Breec,  
p. 21,  
col. 2,  
line 1.

[P]opulus qui sedebat in tenebris uidit lucem magnam. INpopul dessid indorchuib atconnairec sollsi moir. Et sedentibus in regione et in umbra mortis lux orta est eis. INfoirenn robatar hiferund *ocus* ifhoscad bais, fuaratar sollsi diatanie animorchugud. 5

INSpirut noem, inspirut isuaisliu inas cech spirut, inspirut dorinfid indeclas cechtarda fetarlacthi *ocus* nuafiadnaise o rath ecna *ocus* fatsine, ise inspirut sin roraid na briathrasa triagin in práinfatha Ysaias mic Amois. De cuius laude dicitur quod non tam 10 dicendus esset propheta quam euangelista. IS dia moladside atbert Cirine noem, conid córu suiscelaig dorada friss andas faith, arafollsi *ocus* araimchuibdhe frianuifiadnaise roindis scela Crist. ITa enim universa Christi ecclesieque mysteria ad lucidum prose- 15 cutus est ut non eum putas de futuro uaticinari sed de [prae]terito historiam texere. Arroboi dia follsi roindis uli ruine Crist *ocus* naheclasi noime, connabud doig lanech combad tairectul raet todochaide itir dogneth, *ucht* aisnes raet reimtechtach chena iarforp- 20 thiugud angníma.

Oen, *tra*, diathaireetlaib fóllsib aní atfiadar sund *tria* aisnes sechinadatai.

Populus qui sedebat in tenebris uidit lucem magnam. INpopul dessid indorchuib itconnaire sollsi 25

## THE LEBAR BRECC HOMILY ON S. PATRICK.

*Populus qui sedebat in tenebris vidi 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 biding 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 of prophecy, it was that Spirit which spake these words through the mouth of the chief prophet Isaiah son of Amos; *de eius laude dicitur quod non tam dicendus esset propheta quam evngelista.* To praise him, St. Jerome said that it were meeter 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 putas 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 bygone after they had been done completely.

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

*Populus qui sedebat in tenebris vidi lucem magnam.* The people that sat in darkness beheld a great

Lebar  
Breece,  
p. 24,  
col. 2,  
line 23.

mair. Ise immurro leth atoibe<sup>1</sup> indaisnessea lasinfäth codú indepert remi isinsceol cérna. Prímo tempore alleuáta Zabulon et terra Neptalin. Tanie lahathníugud namsire, gloir mor *occus* inocbail dothreb Zabuloin *occus* dothreb Neptalin. Inde dicitur, conid 5 forslicht nambriatharsin atberar. *Populus* qui sedebat in tenebris. INpopul dessid indorcháib, mad iarstair cipinnas, popul Israhel [isé] sin robói indorchataid nadaire lahAsardu. Atconnaire sólisi athaithereea don dairesin i. Hestrás *occus* Nemías, Iosuæ *occus* 10 Zorobel. Mad iarsians, *tra*, ise sin popul atberar sund: popul nangenti roboi indorchataid aneolais ocádrad hidal *occus* arracht, cén corcarraig infírsóllsi i. Isu Crist *conf[ag]aspalu*. Nox enim erat in mundo usque dum Christus, qui sol iustitiae est, radios suos aspersit 15 in mundum. Uair bói dorchotu mór *occus* temel dar-chroidib nangénti. cén coroscáil grían nafirinde, Ísu Crist, aruthni fó cetharaird indomain diainšorchugud.

Oen, *tra*, donaruthnib rosesreid grían nafirinde isindomun i. inruithen *occus* inlassar *occus* inlia lögmar 20 *occus* inlocharnd loinderdai roinšorchaig iarhar in betha<sup>2</sup> i. sanetus Patricius episcopus i. Noem-Pátraic ardepseop iarhair betha,<sup>1</sup> athair baitsi *occus* eretmifer nErenn.

IS and, *tra*, innister *occus* atfiadar ní dá fertaib *occus* 25 diamírbulib *occus* donatusnidib<sup>3</sup> ongenir, *occus* diabu-nad thalmunda intí noemPatraic inelasib na Crist-aide<sup>4</sup> i. x. ui. kl. Apreil arai lathi mis gréne insin *occus* rl.

<sup>1</sup> cf. *cuit atóibethe* ‘pars adhaerentiae,’ Sg. 29<sup>b</sup>, cited in Grammatica Celtica<sup>2</sup> 363.

<sup>2</sup> MS. bethad.

<sup>3</sup> MS. tusmigib.

<sup>4</sup> MS. cristaige.

light. Now one of the two connected passages of this declaration which the prophet hath is as far as the place where previously in the same story he said *primo tempore allevata terra Zabulon et terra Neptolim*, there came with renewal 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 of Israel who were biding in the gloom of slavery in Assyria. They beheld the light of their redemption from that captivity to wit, Hesdras and Nehemias, Joshua and Zerubbabel, But if [we go] according to the spiritual sense, the people mentioned here are the people of the gentiles who were dwelling 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 justitia est, radios suos aspersit in mundum.* For great darkness and dimness lay 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 the 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 there is told 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.

Lebar  
Breck,  
p. 24,  
col. 2,  
line 49.

Patraic, *dino*,<sup>1</sup> do Bretnaib Aileluaide<sup>2</sup> acenél. Calpruind ainnum aathar, uasalšacart essimé. O'tid ainm asenathar, deochain atacómnacsíde. *Conchess immurro* ainm amáthar, ingen Ochbais do Francuib acenél i. síur do Martain<sup>3</sup> hí. 5

Patraic, *tra*, mae Calpruind *mic* Otide *mic* Ódissi *mic* Gorníuth *mic* Lubeniuth *mic* Mercuit *mic* Otta *mic* Muric *mic* Orice *mic* Leo *mic* Maxim *mic* Ecereti *mic* Eresi *mic* Felesti *mic* Ferine *mic* Britti. diatatt Bretnaig. 10

Batar u. šethracha acca i. Lupait *ocus* Tigris *ocus* Darercca *ocus* Liamain, *ocus* Richell.

INNemthur, *tra*, rogenir, *ucus* inleec forsangenair i. eech oen dogní luga neithig fothi dofuißim usce amal bid occáined ingufhórcill dobeth. Mad fir aluga 15 tairisid inchloch in[a]aieniud choir.

O rogenir *immurro* intíí noem Patraic, ise leth ruccad dia baitsed, cusínmac dall clarenech. Gornías aainmsium, *acht* nirabi usce acca asándernad imbathis. Cotarut airdhi na crochi doláim na nóiden darsintal- 20 main, corrímaid topur usci ass. Dosrat Gornías inusce foagnúis [p. 25<sup>a</sup>] feisin. *ucus* rosíec fochétoir, *ucus* rothuicestar nalitri céin eo facea iat remi riam. Dorigne Dia, *tra*, firt trédai sund fochétoir arPatraic i. intopur usci asintalmain, *ucus* arosc donmac dáll, 25 *ucus* colas arlégind do urd na baiste cen aichne na litter remi riam. Robaitsed *dino*<sup>1</sup> Patraic iarsin.

<sup>1</sup> Perhaps *didiu*.

<sup>2</sup> Áil Clúaide lit. "rock of Clúad" (now Clyde) = clôda, hlûtr, lauter.

<sup>3</sup> St. Martin of Tours is meant.

Now Patriek's kin was the Britons of Dumbarton. Calpurn was his father's name, an archpresbyter was he. Otid<sup>1</sup> was the name of his grandfather: he was a deacon. But Conehess was his mother's name: daughter was she of Ochbas: of Franee was her kin, that is, she was a sister of Martin.

Patriek, 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 Murie, son of Orice, son of Leo, son of Maximus, son of Heneretus, son of Eresus, son of Felestus, son of Ferinus, son of Brittus, from whom are the Britons.<sup>2</sup>

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

In Nemthor, now, was he born, and (as to) the flag-stone whereon he was born, when any one forswears himself thereby, it sheds water as if it were bewailing the false declaration. If his oath be true the stone abides in its proper nature.

Now when the holy Patrick was born, he was brought to be baptized to the blind flat-faced boy named Gornias. But Gornias had not water wherewithal he could perform the baptism: so with the infant's hand he made the sign of the cross over the earth, and a well-spring 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 out of the earth, and his eyesight to the blind youth, and skill in reading aloud the order of baptism without knowing the letters beforehand. Thereafter Patrick was baptized.

<sup>1</sup> i.e., Potitus, with less of initial p. also Flann Manistrech's version of this legendary pedigree in the Four Masters, A.D. 432.

<sup>2</sup> See above, p. 412, ll. 11-13; see

Lebar  
Breece,  
p. 25,  
col. 1,  
line 6.

Roalt, *tra*, intíú noem Patraic in Nemtur combagilla. *Ocus* islia turim *occus* aisnés aranderna in Coimdui fair dofertaib *occus* mirbulib ina noidendacht *occus* in agilala(cht); árboi rath Dé inachomaitecht incech áis *occus* incech ní dogníd; *acht* aisnédfinne uati dohilib dib. 5

Fecht and dolluid tóla usci isintech ambói Patraic, corusbaíd intenid uli, *occus* combatar na lestaír forsnám. Luid Patraic iarsin coport tirimm boi isintig, cor-thúmm a .u. méra isin usee. *occus* roptar óible tened na .u. banni silset estib, corohadannad inteni sin isin- 10 tig. *occus* nirosarraig intusce fochétoir. Romorad ainm De *occus* nóem Patraic and triasinfhirtsin.

Fect aile dosbert Patraic utlach dobissib óigrid conusláie forlár ifiadnaise amuime. "Ba mou rancumar aless brosna crínaig dún fortenid," ol amumi. 15 Conid andsin tuc Patraic inóigriud forsintenid, *occus* dosrat a anáil fói, *occus* lassais amal crínach. Romórad, *tra*, ainm Dé *occus* Patraic desin.

Fecht aile dolluid cú allaid corrue chairig leis Patraic dontréot, diamboi oc ingaire choerech, *occus* 20 roteairig amumi hé comór foressbuid nacoerech. Diambói immurro Patraic is[in]jínud cétna iarnabaruch tanic incú allaid, corothaissell incáirig sláin inafiadnaise; ár nirbo gnáth aissec uad conicesin. Romorad ainm De *occus* Patraic insin. 25

Fecht ele dolluid Patraic immaille friaaide indáil mBretan. O rancatar eusindáil atbath in[t]aide dodanbás. O rosairig, *tra*, Patraic báis aaide, atbert friss: "Erig *occus* tiagum diartig." Atrácht fochétoir intaide abás labrethir Patraic. 30

The holy Patrick was reared in Nemthor until he was a lad. And overmany to recount and declare are the miracles and marvels which the Lord wrought for him in his childhood and in his boyhood; for the grace of God accompanied him at every age and in every thing that he used to do. But we will declare a few of the many of them.

Once upon a time came a flood of water into the house wherein Patrick was dwelling, 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 anon the water ceased to rise. God's name and Saint Patrick's were magnified there through that miracle.

At another time Patrick brought a lapful of pieces of ice and left them on the floor in his fostermother's presencee. "We rather needed a faggot of withered sticks for fire," saith 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 biding 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 (the wolf) was not usual. God's name and Patrick's were magnified therein.

At another time Patrick went along with his foster-father to a folkmote of the Britons. When they came to the folkmote the fosterfather died of a sudden death. But when Patrick perceived his fosterer's death, he said to him, "Arise and let us go home." Straightway at Patrick's word the fosterfather arose out of death.

Lebar  
Brecc,  
p. 25,  
col. 1,  
line 33.

*Fecht* ba dímdach amumi desium, arnatabrad mil dá miltenaib amal dobertíis meic becca inbaile dia-máthrechuib. Línaid Pádraic lestar asinsruth ba nessu dó, *ocus* rosbenach inusce corosoud immil. *Ocus* tucc diamumi comboi dochretraib aicci, coníccad cechtéidm 5 *ocus* cechgalar.

*Fecht* ann atbath mae aroli mná nochungnad fria amumisium oblegun abó. Atbert, tra, mumni Pádraic: "Tue latt domac isinairge indú feib<sup>1</sup> doberthea cech lái," *ocus* dorónad amlaid. Diambatar, tra, namná 10 oblegun *ocus* inmac marb forlár nabuailed, dober amummi lemnacht do Pádraic, *ocus* atbert fris: "Gair chucat thfer cúntha conasebi cumaid aræn fritt." Atbert Pádraic: "Tair, afhir chumtha, conusebem cumaid." *Ocus* atracht fochétoir inmac 15 abás frigairm Pádraic corasebatar cumaid iarum andís.

*Fecht* ele doPádraic *ocus* diashiair i. Lupait ocin-gaire choerech, cotancotar nahuain cohopund dochumm amáthar amal babés dóib. Ottonnaire Pádraic *ocus* 20 asiur innísín, rorithset codian diaterpud nanúan. Dor-chuir iningen corasben acend fochloich, cumbacomfóscus bás di. Tanic Patraic chucci cen fuirech, *ocus* dorat ardhe na crochi darsin crécht coroślánaig<sup>2</sup> cennach galár de. 25

*Fecht* and luid amummi Pádraic doblegan bó. Luid-sium do hól dige lemnachta. Dastar imon mboin isinbuale i. demun tanic innte corusmarb u. bú aile. Bói torsi mor foramummi do mandar nambó, conde-pert frisium todusead nambó. Rodusaig iarsin nabú 30 *ocus* hiccaid inmboin dasachtaig.

<sup>1</sup> MS. fein.

| <sup>2</sup> MS. coroślánaid.

On a time his fostermother was displeased with 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 foster-mother, so that she kept it for relies, 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 fostermother 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 a-milking, and the dea l child on the floor of the byre, his fostermother 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 Patriek and his sister saw that, they ran swiftly to separate the lambs, and the girl fell down, and her head struck against a stóne, so that death was near her. Patrick came to her without delay, and made the sign of the cross over the wound so that it healed without any disease therefrom.

Once upon a time Patrick's fostermother went to milk a cow. 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 fell upon his fostermother for the hurting 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.

Lebar  
Breece,  
p. 24,  
col. 1,  
line 60.

*Fecht ele fororcongair rechtaire inríg formummi Patraic* glanad tellaig inrígthige inAilecluade. Tanic, tra, *Patraic conamummi* forsét doglanad intellaig. Is annsin tanic intaingel eo *Patraic condepert friss*: “Dena airnaigthe *ocus* nibahécen duitt ingnímsa.” 5 Dosgní, tra, *Patraic* airnaigthe *ocus* rosglan intaingel intellach inóidchesin. Athbert Pátraic iarnabárach eianoloiscthe connud Brettan uli forsin tellach nabud écen aglanad colbráth : *amal comailter* sin beos.

[p. 25 b.] *Fecht ele* dolluid rechtaire inríg dochum-10 chid grotha *ocus* imme co mummi Pátraic. *ocus* niroibe eeci ní doberad isin cís. *conid* annsin dorigne Pátraic ingruth *ocus* innimm donshnechta corrutha uad don rig. O rotaasselbad, tra, donrig sin roseáig<sup>1</sup> inanaicened fén. Rosmaith iarsin inrig incís do Pátraic dogrés. 15 Romorad, tra, aimm Dé *ocus* Patraic triasinfhirtsin.

Andorigne, tra, *Patraic* dofertaib *ocus* d'adanruib inanoidendacht isnatríb sin, nihetir frianech atuirem nách anaisnés.

ISheseo, dino,<sup>2</sup> tuirthíud tidechta Patraic docum nE- 20 renn. *Secht* meic Sechtnaid i. uii. meic rig Bretan batar forlongais. Doronsat oreuin itír mBretan, *ocus* batar Ulaid innmalle friu, cotuesat Patraic leo himbroit dochumm nErenn, *ocus* adí siair i. Tigris *ocus* Lupait; conusrentsat Pátraic friaMílieec mae húi Buain 25 i. fririg Dal Araide. *ocus* friathriar mbráthar, *ocus* rensat adí shiair iConaille Múirthemni, *ocus* nimafitir doib, *ocus* niconfitir nech dhí ciatfr inroreccad aroile.

<sup>1</sup> MS. roseáid.

<sup>2</sup> Perhaps didiu.

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

Now this was the cause of Patrick's coming to Ireland. Seven sons of Sechtimad, to wit, seven sons of the King of Britain, were biding 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 Mílue maccu Buain, that is, to the king of Dálaraide,<sup>1</sup> and to his three brothers, and they sold his two sisters in Conaille Muirthemne,<sup>2</sup> and (Patrick and his sisters) knew nothing of each other (that is) and no one of them knew into what land another was sold.

<sup>1</sup> A territory in the east of Ulster.

A level country in the present country of Louth, extending from

the river Boyne on the south to the mountains of Cuailgne, or Carlingford, on the north, O'D.

Lebar  
Breee,  
p. 24,  
col. 2,  
line 17.

Dofhognad, *tra*, *Patraic* donrig *ocus diatriur bráthar*; *conid* aire sin *tuccad* fair innainm *isCothraige* i.  
mog cethrair. *Batar* *dino*<sup>1</sup> .ííí. hanmand fair i.  
Suc-eait aainnum othustidib.<sup>2</sup> *Cothraige* diamboi oe fognum  
don cethrur. *Magonius* (i. magis agens) aainm *icGer-*<sup>5</sup>  
*man*. *Patricius* (i. pater ciuium i. athair nacatharda)  
aainm *ic[e]omorba* *Petair* (i. *Celis[tinus]*).

Oteonnaire, *tra*, Míliuce corbamog iresach Pátraic  
rochennaig on triur aile corofhognad dó aoenur, *ocus*  
rofhogain dó cocend *secht* mbliadan fobés nanEbraide.<sup>10</sup>  
*ocus ised* roherbad do ingaire mucc indithrebu<sup>3</sup> Slebi  
Miss.

Ticced immurro Victor aingel dia acallaim *ocus*  
diaforceful imehrabud dodénum i. *cét* slechtain *cech*  
láithi *ocus cét cech* noideche dognid. <sup>15</sup>

O roboi, *tra*, Pátraic .uíí. mbliadna oe fognum fobés  
nanÉbraide, atbert intaingel friss hifhís: “Bene oras  
et bene iciunas; cito iturus eris ad patriam tuam”  
i. “is maith dogní ernaigthe, ismaith dogni aine: raga  
coluath cotathardai fodein.” <sup>20</sup>

Rochomfocesig, *tra*, aimser thuaslaicthe Patraic adóire,  
arnochlechtatis nagenti sárad amogad isin *secht* mad  
*bliudain*. O náimraided immurro<sup>4</sup> Miliuee indus no-  
astfad intii Patraic rochendaig cumail corusnaisc do-  
Patraic hi. O rocuirtha hitech foileth aidehe nabaindi,<sup>25</sup>  
isandsin pritchais Patraic don chumail corothochathitis  
innuli naideche ocernaigthe. ISimmatain iarnabaruch  
atconnaire Patraic ingelchrecht hindreich nacumaile.  
*ocus* roiarfaig<sup>5</sup> di fochann inchrechtaí. Atbert inchu-

<sup>1</sup> facs. di. Read, perhaps, *didiu*.

<sup>2</sup> MS. *othustigib*.

<sup>3</sup> over the d is a dot, *dithrebu*

seems a mistake for *dithreub* or  
*dithrub*.

<sup>4</sup> MS. *hautem*.

<sup>5</sup> MS. *roiarfaid*.

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

Now, when Míliuce 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 entrusted unto him was the herding of swine in the wilderness of Sláib Mis.<sup>1</sup>

Howbeit, Victor an angel, used to come and speak unto him, and to teach him as to performing devotion, that is, one hundred 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 iturus 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.<sup>2</sup> As Míliuce could not think how (else) he could detain Patrick, he bought a bondmaid and to Patrick he wedded her. 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 Morrow morning Patrick beheld the white scar on the bondmaid's face, and he asked her the cause of the wound. Said the bondmaid:

<sup>1</sup> Now Slemish in the county of Antrim.

<sup>2</sup> Compare Exodus, xxi. 2; Deut. xv. 12.

Lebar  
Breece,  
p. 25,  
col. 2,  
line 42.

mal : "Intan basa inNemthur imBretnaib, darochar corusben mochend fricloich cumba focus bas dam. Oteonnaire mobráthair i. Sucet, inerecht, dorat ardhe crochi Crist tairis combahógshlan fochétoir." ISed atbert Patraie : "messi fén dobrathair, ocus isme 5 rotée." Gníset insin atlugud doDia ocus tiagait isindithreb.

O robói, tra, Patraic isindithrub, itchuala guth ind aingil atbered friss. "ISfairithe inlong condechasu innte cohEtáil dofogluim nascrepttra." Atbert Pa- 10 trac : "Nimtha lóg do ór domthigernai, ocus nichomarlecfi chena dam." Atbert intaingel frissium : "feith intret indiu ocus ateierasu toree iclaide intalman, ocus dosbera maiss noir ass, ocus tabair dotchind dot-tigerna, ocus imthig asintírsea do fogluim eenai oeus 15 crabuid." Roscometsum intorec ocus fuair inmaiss do or, ocus dosrat darachend dathigerna, ocus roscormair-lee alécud uad arbafailid frisinór.

Luid Patraic iarsin forfecht, ocus fuair luing cona-foirind dogentib, ocus fuair fáilte aceu, ocus ruesat 20 leo hé darmuir. Bahaitrech, tra, fria athigerna i. fri Miliuc alecud ass. Dochuaid ina diaid ocus nithar-raid he oeus nirosear intór iarsin.

Roergabad dino<sup>1</sup> hicreich intíí Patraic fora sét, coraba aceu fríre damis. Dosgní Patraic ernaigthi oeus 25 roshaer Dia he corocht slan co athustidib.<sup>2</sup> Roatachsat athustide<sup>3</sup> he corothairis aceu osin amach dogrés. sed tamen tanic intaingel chuice inachotlud conepist-lib immdaib leis triagoedeilg. oeus intan bóisium occ-

<sup>1</sup> Perhaps didiu.

<sup>2</sup> MS. thustigib.

<sup>3</sup> MS. athustige.

"When I was in Nemthor 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 it was quite 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 biding in the wilderness, he heard the voice of the angel, saying to him, "Ready is the ship wherin 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 godliness." Patrick 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 Miliuec was sorry for letting him leave. He went after him, and overtook him not, and the gold thereafter remained not.<sup>1</sup>

Then Patrick on his road was captured in a foray, and he was with them (the raiders) for the time of two months. Patrick made prayer, and God delivered him, so that he came safe to his parents. His parents besought him to abide thenceforward always with them. Nevertheless the angel came to him in his sleep, hav-

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<sup>1</sup> Cf. Secunda Vita, c. 18, and Cf. Jocelin, chapters xv. and xvi., I have rendered *niroscar* (which is | certainly corrupt) as if it were a mistake for *nironar*.

Lebar  
Breece,  
p. 25,  
col. 2,  
line 67.

anairlegend atchuala gair mor donóidenu ambronnaib amaithrech hierichaib Connacht. INmaeradsin [p. 26a.] aCaille Fochlad. conidedso atbertis: "ueni sancte Patrici, saluos nos facere."

IS andsin dochuaid Patraic dofogluim ecna *ocus cra-* 5  
buid inoirtherdescirt Etaile coGerman escop, *ocus tar-*  
*rustar accu .xxx. bliadan oefogluimm nascreptra*  
*nóibe ocus icacomallad cohulmal inisel. ocus .xxx. aile*  
*aes intan tanic coGerman .xxx. bliadan do ieafog-*  
*laim .lx. ieprocept inEirinn.* 10

Celebrais doGerman. *ocus dosber German bendachtu*  
*lais, ocus teit uasalšacart leis diaforcill cucomorba*  
*Petair imceehngrad i. Signetius cruiimther aainmside.*

Luid Patraic iarsin for muir Thorrén. Isann sin  
doralala aninis do, conacca intech nua *ocus lanomain* 15  
ócc ann, *ocus itconnaire senchaillig crín indoras*<sup>1</sup>  
intige. "Cid das inchaillech," ol Patraic. "INgen  
ingine daims sin," arintoclach, "*ocus ismarb amáthair*  
*do chríne.*"<sup>2</sup> "Cid fodera sin," olPatraic. "Crist do- 20  
ralala chucaind diambói itir dóinib," arintóclach, "*con-*  
*dernsumarni fleid dó. Bennachais artégdais ocus sind*  
*fén, ocus nitharaill inbennachtu arelannu, ocus roth-*  
*arngir duin co tistasu chucáind ocus foracaib abachaill*  
*accaind diatabairt detsiu.*" "Nigebsa," olPatraic, "*co-*  
*tarda fén dam.*" 25

Taraill iarsin coaraile nuasal[epscop] cotarut *grad*  
*nescuip* fair. Dochuaidsium iarsin do Roim *ocus fuair*

<sup>1</sup> The *d* is dotted.

<sup>2</sup> In margin is written *.nota.*

ing many letters in Gaelie; and when he was reading them out he heard a great cry from infants in their mother's wombs in the regions of Connaught. Those children were of Caille Fochlad;<sup>1</sup> and this is what they were saying: "Come, O holy Patrick, to make us whole!"

Then went Patrick to learn wisdom and godliness 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 an archpresbyter 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 the young married couple therein, and before the house he beheld a withered old hag. "Who may the hag be?" saith Patrick. "She is a daughter's daughter of mine," replied the young man, "and her mother is dead of decay." "What causeth that?" saith Patrick. "Christ came to us when He was biding among menfolk," 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 wouldest come to us, and He left His staff with us to be given to thee." "I will not take it," saith Patrick, "until He himself gives it to me."

Thereafter he went to a certain archbishop, who bestowed a bishop's rank upon him. He afterwards fared to Rome, and found honour and reverence from

<sup>1</sup> Near Killala in the county of Mayo.

Lebar  
Breec,  
p. 26,  
col. 2,  
line 22.

onoir *ocus* oirmitin icRómanchaib *ocus* iconabbaid i.  
Celestinus aainmsium.

Isesside rofhaid fer dia muntir docum nErenn do-  
shilad eretmi *ocus* irse do feraib Erenn i. Palladius  
aainm, *condíb* feraib .x. doprocept do Goedelaib. ar is 5  
lacromorba Petair lesugud na hEorpa uli *ocus* acendus.  
O daruacht Palladius hi crích Laigen frithorissair do  
Nahíi mae Garrchon, meic Fothaid, meic Echach  
Laimderg, meic Mesimeorb, *ocus* roindarb uadae. Ara-  
ide robaist nati ann, *ocus* rofhathaig tri cella ann i. 10  
Cell fine hifarecaib aliubra cotaissib Poil *ocus* Petair  
[*ocus* Tech na Róman *ocus* Domnach Airte].<sup>1</sup> *Ocus*  
conerbailtsium aninis Bretan oe dul sair. conidandsin  
roordaigset Patraic uadib inAAPstal dochum nErenn.  
*ocus* atbertsat aingil frissium tidecht cosolam dochum 15  
nErenn. Atbertsum natiefad corosacilled fén inCoim-  
diu. Iarsin rofuec intaingel inArboric Letha *cusin*  
cathraig dianad ainm Capua isléib Armóin, super  
ripam<sup>2</sup> maris Tyrreni, corosacaill inCoimdid isin  
luesin, amal rosacaill M[o]ysi isleib Sína, *ocus* conde- 20  
pert<sup>3</sup> friss techt doprocept do Goedelu. *ocus* eo tarut  
bachaill Ísu dó ind. Conid doreir shenaid na Róma  
*ocus* in aingil *ocus* inChoimded tanic Patraic dochum  
nErenn.

Tanic iarsin for conair .xx. iiiii. fer alín, *ocus* fuair 25  
noei forachind inerlaime hitrácht mara Bretan. Intan  
tra, tanic Patraic isineurach, isann bói clam occuin-  
chid inaid fair, *ocus* nirobi inad fás itir ann. Corola-  
sum remi amach inimaltoir clochi forsandenad oifrend  
cech læi. Sed tamen dorigne Dia firt mor and i. nide- 30

<sup>1</sup> "These churches were situated in the 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.

<sup>2</sup> Facs. risam.

<sup>3</sup> The *d* is dotted.

the Romans and from the Abbot, whose name was Celestinus.

He it was who had sent a man of his household 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 Garrehu, son of Fothad, son of Echaid Redhand, son of Mesincorb, withstood him and expelled him from thence. However, he baptized a few there, and founded three churches there, namely, Cellfine, where he left his books, with reliques 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 Armorie Letha, to the city named Capua, on Mount Armon, by the shore of the Tyrrhene sea, and the Lord spake to him in that place, as He had spoken to Moses on Mount Sinai, and told him to go to preach to the Gael, and He gave him therewith Jesu's Staff. 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 pinnace in readiness before him on the strand of the sea of Britain. Now 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 portable 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

Lebar  
Breec,  
p. 26,  
col. 1.  
line 49.

*chain* incloch anichtar, *ocus* nitharasar dianessi, *acht* rosnai imon curach bacuairt cutorucht inEirinn.

IS andsin itconnaire *Patraic* circull trom dodémnaib timchell Erenn i. uide uí. laa uathi forceehleth.

O dharuacht *Patraic* cohInber nDea hierích Laigen, 5  
*ocus* eo aroile fích comfocus, nífuair failte inntib, *ocus* mallachais *Patraic* aninbersin, *conid* etoirthech osin ille he, *ocus* eo tanic muir darsintírsin. Nathíi mac Garrchon, *tra*, ise rodilte *fri Patraic*.

Teit *Patraic* iarum tar muir cohUlltu, došaigid 10  
Mílice rig Dalaraid doprecept anma Dé. ar isaccu  
rosboi aindóire artús comad dó tóisech noprípitchad.  
comad chomlan infognam diachurp *ocus* daanmain.  
sed tamen tanic Miliuc inaagaid cuslogu moraib do- 15  
géntib. *conároléed* he fothír, uair roforcongart Loe-  
gaire for firu Erenn. *conaroslectis Patraic* fothír, uair  
rothirchansatar adrúide doLoegaire tidecht *Patraic*  
docum nerenn u. bliadna remi feisin i. Lochra *ocus*  
Lothrach *ocus* Luc[p. 26 b.]atmoel *ocus* Renell anan-  
munna; *ocus* bahedso atbertis : 20

Ticfai tailleend tarmuir meircend :  
abrott<sup>1</sup> toillcend : a crand<sup>2</sup> cromeend :  
amias<sup>3</sup> anairthiur athige :  
friserut amunter uli “Amen, Amen.”

*Ocus* traigfid cech flaithius *ocus* cech adrad *ocus* 25  
cech cumachta naba humal dó. *Ocus* isasaflaithius fén  
forbia cobráth.

<sup>1</sup> i. cochall.

<sup>2</sup> i. bachall.

<sup>3</sup> i. aaltoir.

did it stay behind them. 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 Dea<sup>1</sup> in the territory of Leinster, and to a certain hamlet hard by, he found no welcome in them, and Patrick cursed that river-mouth, wherefore it is barren (of fish) from that to this, and the sea hath come over that land. Nathi son of Garrehu was he who denied Patrick.

Patrick afterwards passed over sea to Ulster to seek Míliuc, king of Dálaraidhe, to preach the name of God, for, as it was with Míliuc he abode in servitude at first, unto Míliuc he thought that he should first preach, so that the service to Míliuc's body and to his soul might be complete. Nevertheless Míliuc came against him with great hosts of heathens, and would not let him land, since Loegaire<sup>2</sup> had ordered the men of Ireland that they should not let Patrick on shore : for his sooth-sayers had foretold to Loegaire, five years before, that Patrick would arrive in Ireland, to wit, Lochra and Lothrach and Lucat-moel and Renell were their names, and this is what they used to say—

“Adzehead shall come over stormy (?) sea :  
His mantle<sup>3</sup> hole-headed, his staff<sup>4</sup> crook-headed :  
His table<sup>5</sup> in the east of his house :  
All his household shall answer him Amen, Amen.

And every chieftainship and every worship and every might that will not be humble to him shall ebb away. And out of his own chieftainship shall he make perfect for ever.”

<sup>1</sup> The mouth of the Vartry river in the County of Wicklow,” O'Don.

<sup>3</sup> cowl.

<sup>2</sup> Overking of Ireland, A.D. 438.

<sup>4</sup> crozier.

u 10231.

<sup>5</sup> his altar.

Lebar  
Breece,  
p. 26,  
col. 2,  
line 6.

Dochuaid *Patraic* iarum inachurach cohInber Sláni,  
*ocus* tanic inaagaid Díchú mac Trechim, corogreis  
inaaghaid coin rógéir bói occa. Sed tamen dorát *Patraic*  
ardhe nacrochi coimdetra inahagaid, *ocus* rogab  
infers fhathaeda. Ne tradás domine b. a. con. f. t. t. 5  
*ocus* tarrusar incú isin inadsin, *ocus* forfemid cor de.  
IS annsin ronochtustar Díchu aeloide, *ocus* teit do  
marbad *Patraic*. Dosber *Patraic* arde croichi Crist  
inaagaid corfémid cor dochois no do laim de. Iarsin  
dosgní Díchu aithrige *ocus* slechtais ifiadnaise *Patraic* 10  
cotarut aógreir do, *ocus* rocreit innoendia. *ocus* robait-  
sed eoslogu mora immaille friss. *ocus* dorat inferonn-  
sin doDia *ocus* do*Patraic*. Rochumtaig *Patraic* eelas  
isin inudsin. dianid aim Saball *Patraic* indíu, *ocus*  
rotharngir do Díchoin, isann noragad dochum nime. 15  
*Ocus* dorat bennachtain moir do Díchoin *ocus* dia clan-  
naib, ut dixit *Patraic* insin:

Bendacht Dé do Díchoin romfóir imon saball.  
ronbiasum diaéssi innoemtech ngleseed nglanoll.  
Bendacht Dé for Díchoin, Díchu dileend cró ; 20  
niba hifernach,<sup>1</sup> buan bann, cland nacined dó.

Luid *Patraic* iarum dofourceul Míliue amal rotrial-  
luster. O roseuala Míliue *Patraic* forsét chuca, iadais  
atech fair fén *ocus* fora uli indmas, *ocus* dosber tenid  
fair índ, coroloiscedsum conauli árilliud, arnarochretd 25

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<sup>1</sup> MS. hifornach.

Patrick went afterwards in his boat to Inverslany.<sup>1</sup> And there came against him Díchu, son of Trechem, and he set against him an exceeding eager hound which he had. Nevertheless Patrick made the sign of the cross of the Lord against it, and he chanted the prophetic verse, *ne tradas, Domine, bestiis animas confidentium 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 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 Pátraic<sup>2</sup> 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 helped me with the Barn.

He shall have therefore the all-pure . . . . .  
habitation,

God's blessing on Díchu, Díchu who forgives (?)  
blood :

No children or race of his shall be in hell, a lasting  
law.

Patrick afterwards went to teach Míliuc as he had (before) proceeded. When Míliuc 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

<sup>1</sup> The estuary of the Slaney, "a small river at the S.W. extremity of Strangford Lough," Todd. <sup>2</sup> 'Patrick's Barn.' Now Saul, in the County Down.

Lebar Breec,  
p. 26.  
col. 2,  
line 30.

do Patraic. Roairis Patraic oeféged nateined, *ocus* issed atbert: "IN fer asaerbaid airi siut narocreted damsia *ocus* donChoimdui nibia rige na oirechus uad cobráth, *ocus* aainimm aniffrind triabithu."

*Ocus* otrubairt Patraic nabriathrasa roimpó dessel 5  
ina frithlorg doridisi itír nUlad, eotoracht Mag nInis<sup>1</sup>  
coDíchoin mac Trechim, *ocus* roan and friré cian.

Teit iarum Patraic coSaball fodess copritchad do Rús mac Trechim. Isésede<sup>2</sup> bóí inDerlus friDún Leth glasi<sup>3</sup> indess. Ata cathair becc and indú, *ocus* Bree- 10  
tain ahainmsium, dú hitá escop Loairnd.

Diamboi Patraic, *tra*, iarnasét conacca inmoethoclach oeingaire mucc. Moehoa aainmsium. Pritchais Patraic dó *ocus* robaist, *ocus* roberr, *ocus* dorat soscéla *ocus* menistir dó, *ocus* dorat dó, *tra*, tan aile bachaill 15 tucad doib oDia, acend inucht Patraic *ocus* acoss inucht Mochoe. Isísín, *tra*, indEittech Mochoe Noendromæ, *ocus* doordaig muicc mberrtha cecha bliadna do Patraic, *ocus* doberar fous.

Celebrais Patraic doDíchoin. *Ocus* triallaid do ac- 20  
allaim Loegaire coTémraig iarfairgi comag mBreg.  
*Ocus* fuair failte moir isininad sin oc aroli fir uasal.

<sup>1</sup> Now Leale in the County Down, O'Den., Four Masters A.M. 3529.

<sup>2</sup> MS. isisēe.

<sup>3</sup> Generally called *Dún-dá-lethglas*, 'the fort of the two broken locks or fetters,' now Downpatrick.

that he might not believe in Patrick. Patrick, seeing the fire stopt, and this he said: "The man who had resolved (?) upon that so that he might not believe in me and in the Lord, nor kingdom or chieftainship shall be from him till Doom, and his soul (shall be) in hell for ever."

And when Patriek 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 Lethglasseye. A small town stands there to-day whose name is Breehtain, 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 credence-table, and at another time he gave him a crozier which had been sent to them from God, its head [falling] into Patrick's bosom and its foot into Mochoa's bosom. This is the *Eittech* of Mochoa of Noendruim;<sup>1</sup> 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,<sup>2</sup>] and he found great weleome in that place from a certain franklin who both believed in him with all his household

<sup>1</sup> Mahee Island. The *Eittech* | it was *coelitus missus*, Reeves' ("winged" crozier) of Mochoa | *Columba*, 460.  
was so called from the belief that | <sup>2</sup> The mouth of the Boyne.

Lebar  
Breece.  
p. 26,  
col. 2,  
ne 51.

*Ocus rochreit conamuntir dō, ocus róbaitsed conid acca foracaib achurach.*

Mac becc boi isintig dorat seirc do *Patraic*, *ocus* gebis achois oedul dō isinearpat, *ocus* dilsigit ámunter do *Patraic* he, *ocus* nosbeir *Patraic* leis, *conid* hesin 5 Binén gilla *Patraic*.

IS and sin roénaig aroli drui éccraibtech i. Mántais aainm, do *Patraic*. Fergaither *Patraic* fris, *ocus* dobeir amus do bachaill Ísu fair, cotorchair ifiadnaise na slóg. *Ocus* corošluic talum he, *conid* desin ata: 10 noconuil amáin Mántais.

Teit *Patraic* iarsin euFerta fer Féicc. Adhanntar tenid occa isininudsin ifescor nacásc. Fergaither Loe-gaire otchí intenid. arbahi sin geis Temrach oeGoedeluib. *Ocus* nilamad nech tenid dfhatód inEirinn 15 isindlou sin, nócunadantá hiTemraig artás isinsollamain. *Ocus* atbertsatar [p. 27a] nadruide: “mine báiter rianoidche anocht intene ut. bid lais intíí isatene síut flaithe Erenn cobráth.”

Tunc dixit rex: “nibamlaid bess *acht* bid sinde 20 nosriefasum *ocus* nōsmuirbfe.” Atraig inrig *conaslogu* dōsaigid *Patraic* dia marbad. Nirancatar *immurro* rianderiud óidche. O rosiacht, *tra*, inrig *comfocus*, atbert adrúid friss: “naheiresiu chuicesium,” oleat, “narup comartha onora dō; *acht* corapeisium tíí cucatsu, *ocus* 25 naherced nech remi.” Daronad *amlaid*. Ottonnairec *Patraic* nahieich *ocus* nacarpait isand sin rochan infer-sasa: “híi in curribus *ocus* hii in equis, nos autem in nomine domini Dei nostri magni [ficabimur]. *Acht* nama ó thanic *Patraic* isinoirecht, atracht remi mac 30 Dega i. epsecop Ercc fil icSlani.

and was baptized, wherefore with him he (Patrick) left his boat.

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

It was then a certain ungodly wizard named Mántais<sup>1</sup> reviled Patrick. Patrick is enraged with him, and makes a thrust of Jesu's Staff at him, and he fell before the hosts, and the earth swallowed him, whence is [the saying], *noconuil amáin Mántais*.

Patrick went thereafter to Ferta Fer Féice.<sup>2</sup> 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 ban of Tara which the Gael had, and none would dare to kindle a fire in Ireland on that day until it had been kindled first at Tara at the high tide. And the wizards said: "Unless yon fire be quenched before this night, he whose fire yon is shall have the kingdom of Ireland for ever."

Then said the King, "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," say 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 [fieabimur]*." But, when Patrick came in to the assembly, only the son of Deg rose up before him, that is, Bishop Ere, who is (venerated) at Slane.

<sup>1</sup> Probably borrowed from *μάντης*.

<sup>2</sup> 'Fiace's (or Feecol's) men's grave.' Now near Slane in Meath.

Lebar  
Breee,  
p. 27,  
col. 1,  
line 14.

ISandsin tanic cohesamain *ocus* confergach inagaid Patraic oen donadraidib i. Lochru, *ocus* rosénaig<sup>1</sup> don iris cristaide. Tunc sanctus Patricius dixit: “ AmoChoimdui, istú connice inuli. Isatchumachtu attát. Istú ronfáid illethsa. Malartar nune intéraib- 5 dechsa fil océnach thanmasu ifiadnaisce cháich.”

Déniu-rad labréthir Patraic tuareaibset démnú isindæror indrúid *ocus* rosléceset uadib frilár coroben achend fricloich *ocus* conderna[d] men *ocus* leith de ifiadnaisce cháich, corus gab erith *ocus* uamun dofú- 10 lachta nasluaig batar and.

Rofergaiged, tra, Loegaire fri Patraic *ocus* toet diamarbad. Oteonnaire Patraic tidiupairt nangénti inaagaid, isandsin atbert oguth mór: “ Exsurgat Deus et dissipentur inimici<sup>2</sup> eius.” Tanic talamchumscugud 15 mór *ocus* torand and, *ocus* goeth, coroscáil nacairpthiu *ocus* nagregu cofata forcechleth, corrancatar eoBríg Graide. *ocus* eo Sliab Moenuirnd, *ocus* combói cach dib anár achele triamallachtain Patraic. conarfocabd ífail inrig *acht* oenchethrur isininudsín i. he fén *ocus* 20 ašetig *ocus* dias dia æs gradai.

O rusgab uamun inrigan dodechaid eoPatraic *ocus* atbert friss: “ Aduine fíreoin *ocus* aduine cumachtaig, nirosmarba inrig. vair sléchtfaid duitt *ocus* dobéra doriar fén duit.” Tánic inrig *ocus* doratsom areir 25 doPatraic obeolu, *ocus* nitharut ochridiu, *ocus* atbert fri Patraic dul inadhiaid eo Témraig eo tartad ariar do hi fiadnaisce fer nErenn. Nihed sin, tra, boi inamennmain, *acht* marbad Patraic uair foráccaib etarnaide<sup>3</sup> cech belaig forachind otá sin eoTémraig. 30

<sup>1</sup> MS. rosénaid.

<sup>2</sup> MS. Exurgat ds. 7 disipinitur iní.

<sup>3</sup> MS. etarnaige.

Then came one of the wizards, to wit, Lochru, fiercely and angrily against Patrick, and reviled the Christian faith. Then holy Patrick said: "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 ungodly one, who is reviling Thy name, be destroyed in the presence of all."

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

Now, Loegaire was enraged with Patrick, and went to kill him. When Patrick perceived the onfall of the heathen upon him, he then exclaimed, 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,<sup>1</sup> 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, however, was not what was biding in his mind, but to kill Patrick, for he left ambushes before him on every road from that to Tara.

<sup>1</sup> 'ad montem Monduirn,' Lib. Armach, 4 a 2, supra, p. 281, l. 32.

Lebar  
Breece,  
p. 27,  
col. 1,  
line 10.

Dóchuaid *Patraic* iarsiu *ochtur* mor la gilla .i. Binén, sech inuli etarnaide.<sup>1</sup> hirricht *ocht* noige nall-tai, *ocus* enloeg allaid inandiaid, *ocus* én find foragualaind .i. Bimen sin *ocus* polire *Patraic* foramuin. *condechail*<sup>2</sup> iarsin, doirrsib foriattaib, isintÉmraig. 5 collár inrigthaigi. Isandsin boi inrig ocfledugud corig-raid Erenn imi ar insollamainse .i. uair ba hí sin feis Temra.

Ní erracht nech ria *Patraic* iTemraig *acht* fili inrig .i. Dubthach mac hái Lugair, *ocus* rochreit *ocus* ro- 10 baist[ed], *ocus* dosbeir *Patraic* bennachtu dó.

Gairmther iarsin<sup>3</sup> *Patraic* docum leptha inrig, coros-thoiniled biad. Nirohobb *immurro* *Pátraic* innísin. Dorat, *tra*, indrúid Lucat-mael banni do neim inérdig *Pátraic*. *ocus* dosrat illaim *Patraic*. Robennaig *im-* 15 *murro* *Pátraic* inérdig *ocus* rosimpoi inlestar, *ocus* atrochair ass indneim, *ocus* nitorchair abecc donlínd, *ocus* attib *Patraic* inlind iarum.

IS and sin atbert inrig friagilla .i. fri Crundmæl: “Eirg innmach forclochán naTemrach, *ocus* notléic 20 féin fair, *ocus* coimlet toes cum[asc]tha ful `imothend, *ocus* abrat istutim dorochar forsna clochaib conerbaltais, *ocus* atbérsa frisin clerech techt dot todúscad; *ocus* ciathérasom fritsa ergi, naherig.” Dorónad ámlaid. Ottonnaire, *tra*, *Patraic* incorp, rofollsig 25 Dia dó coro[b]bréc tuccad imme: confidairesin atbert-som:

A mo Chrund mæl. A mo gillmæl. A mo gerat. gerothiacht ní, cen corosiacht. nirotéracht. gedorochar, cencotorchar forsnaclocha, comul ericha, 30 gerotsiacht ní, cencotiacht, nírotíceethar.<sup>4</sup>

<sup>1</sup> MS. etarnaige.

<sup>2</sup> Dot over the first *d*.

<sup>3</sup> facs. insin.

<sup>4</sup> facs. nírotichhar.

Thereafter went Patrick (and his train of) eight, together with a gillie Benén, past all the ambuses, in the shape of eight deer and behind them one fawn with a white bird on its shoulder, that is, Benén with Patrick's writing-tablets 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 king-folk of Ireland around him at this hightide, for that was the Feast of Tara.

No one rose up before Patrick at Tara except the king's poet, Dubthach Macenlugair, 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. Howbeit Patrick refused not that. The wizard Lucatmoel put a drop of poison into Patrick's eruse, and gave it into Patrick's hand. But Patrick blessed the eruse 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 Crunmhoel, "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 fellest<sup>1</sup> upon the stones so that thou diest, 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 Crunmhoel, 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,  
Though thou attainedst a thing, though thou hast  
not attained, thou art not healed."

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<sup>1</sup> Lit. "that it is a fall thou fellest."

Lebar  
Breece,  
p. 27,  
col. 1,  
line 66.

ISderb, *dino*,<sup>1</sup> nochorhíccad labrethir *Patraic* Crund-mael, *ocus* ni cracht itir osin ille.

Dochotar iarsin nasloig asinTemraig immach. Is and sin atbert indruid : “ Denumm comferta cofessamar cia uaind bus calma.” “ Dentar amlaid,” ol*Patraic*. Isand- 5 sin dorat indrui [p. 27, col. 2] snechta darsinmag corocht formna fer. Dixit *Patricius* fris, “ Díchuir fodechta, si potes.” Dixit magus : “ Nichumcaim cu-sintrath cétna imbárách.” “ Dar mo débroth i. dar-moDia mbrátha,” ol*Patraic*, “ isinulce attá do cu- 10 machtu *ocus* nífil itir amaith.” Sénais *Patraic* immag, coroleag insnechta fochétoir.

Dorogart indraí demnu cotuc dorchai sholamach-taige darsin mag, corosgab erith *ocus* uamun each. Dixit *Patricius*, “ Beir ass indorchatu, si potes.” At- 15 bert indraí : “ Níchumcaim eusintrath cétna imbarach.” Senais *Patraic* inmag, *ocus* tiagat ass nadorchatu fochétoir corolass ingrian ataiblebech (*sic*). Rosgniset inuli batár and atlugud doDia *ocus* Pátraic.

Tunc dixit rex : “ Curid bar libra inusce, *ocus* cibe 20 uaib isalibair élaît dogenumne adrad dó.” “ Isamer-lumsa dó sin,” ol*Patraic*. Atbert indraí : “ Dia usce ádras infersa, *ocus* ni ragsa imoenfuiigell fris.”<sup>2</sup> Rath nabaitsi sin roairigsium oc *Patraic*.

Atbert inrig : “ Curid bar libra itenid.” “ Isam er- 25 lumsa dó sin,” ol Pátraic. “ Ní dingen amlaid,” olin-draí : “ uair dia tened adrás infersa cechdabliadaín i. rath inSpírtu Nóib rorathaig oc Pátraic indsín, conid andsin frith aroli comarli ann i. tech dodénum isin-

<sup>1</sup> Perhaps *didiu*.

<sup>2</sup> nolo ego in iudicium aquæ

uenire cum isto, aquam enim deum  
habet, Lib. Armach, 5 a 1.

It is certain, then, that throughg Patrick's curse Crummael was not healed, and from that time forth he arose not at all.

Thereafter the hosts fared forth out of Tara. Then said the wizard, "Let us work miraeles together that we may know which of us is the stronger." "So be it done," said Patrick. Then the wizard brought snow over the plain till it reacheed 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 no-wise in good." Patrick blessed the plain, and the snow melted at once.

The wizard invoked demons, and over the plain he brought darkness<sup>1</sup> that could be felt, and trembling and terror seized every one. *Dixit Patricius*, "Take away the darkness if thou canst." The wizard replied, "I cannot till the same time to-morrow." Patrick blessed the plain, and the darknesses at oncee depart, and the sun shone forth . . . All who were there gave thanks to God and to Patrick.

Then said the king: "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 which he perceived with Patrick. Then another counsel was taken, that is, to build a house in that hour—

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<sup>1</sup> Tenebrae . . . tam densae, ut palpari queant, *Exod.* x., 21.

Leor  
Breee,  
p. 27,  
col. 2,  
line 20.

uairsin : aleth úr, *ocus* aroli *crín*, *ocus* indraí dochur isin[leth] úr *ocus* étach Patraic imme : gilla Patraic i. Binén, dothabairt isinleth *crín* *ocus* tonach indruad imme.

IS andsin taneatar eoPatraic teora maceoemu batar 5  
aneterius ocLoegaire. Cíit fri Patraic. Roiarfaig<sup>1</sup>  
Pátraic: “cid sin, amacu ?” “Fir flatha,” areat, “do-  
brissed hiprímeathraig na nGoedel indiu.” “Cait ón ?”  
olPátraic. “Intech gníther dondraí *ocus* dotgillasu  
isamlaid gníther i. leth de úr, *ocus* leth *crín* i. 10  
inleth úr dondrui, *ocus* incrín dotgillasu.”

Tuc Patraic amér forgruad ndeis cech meic dib,  
*ocus* tuc dér targruaid deis cech meic foráderaind  
clí. Tuc a anail fothib conderna teora gemma díb.  
“Slucid,” olPátraic, “nagemma.” “Sluefenit,” areat. 15  
“Maith, tra,” olPátraic, “genfedit teora gemma uaisle  
oirmitnecha uaib i. Colomb-cille *ocus* Comgall Benn-  
chuir *ocus* Finden Maige Bile.

Doronad, *tra*, amal atbertsat namaccóim, *ocus* tucad  
teni isin tech. *Ocus* loisther inleth úr *ocus* indrái 20  
ind, *ocus* niroloiseed etach Pátraic boi imme. Niro-  
loisceid, *tra*, inleth *crín* nach in gilla, *ocus* roloisceid  
tonach indruad boi immi,

Oclaichther inrig do marbad indruad, *ocus* triallaid  
marbad Patraic. Tanie dino<sup>2</sup> ferg Dé frisinpopul né- 25  
craigdech concepil sochaide díb .xii. millia.

<sup>1</sup> MS. roiarfaid.

| <sup>2</sup> Perhaps *didiu*.

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 tunie about him.

Then there came to Patrick three striplings, who were kept in hostageship with Loegaire. They fell a-weeping 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: "three noble venerable gems shall be born of you, namely, Columb Cille, and Comgall of Bennchor,<sup>1</sup> and Finden of Mag-bile.<sup>2</sup>

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 tunie 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 ungodly folk, so that a multitude of them, twelve thousand, perished.

Bangor in Ulster.

| <sup>2</sup> Movilla in the county Down.

Lebar Breece, p. 27, col. 2, line 40.

Rogab naman iarum *Loegaire*, coroslecht do Pátraic, *ocus* rocreit do Dia obeolu namá, *ocus* ni o cride glan. Cretit inuli archena *ocus* robaitsit.

Atbert Patraic fri Loegaire: "Uair rocretisiu do Dia dobérthar fot sægail duit hirrigi. Illóg immurro 5 tanumila anallana, *ocus* uair narogabais inmbathis odú-thracht, cia rocretis óbeolu, rothia iffernd, *ocus* nisbia rigi no airechus otchiniud cobráth."

Roguid, tra, inrigan intí Pátraic na romallachad ingein boi inabroind .i. Lugaid mae Loegairi. Atbert 10 Pátraic: "Nimaillechub cotí frum." Rogab immurro Lugaid flaith Erenn, *ocus* tanic iarsin cohAchad Fhorcha, *ocus* isand sin atbert: "Nach hísint cell inclerig atrubairt nach biad rig no rigdamma diarsilne cobráth?" Deníu-rad tarlaiced forcha tened fochétoir 15 inachendsum, corusmarb, coniddesin ata Áchad Forcha inÚib Cremthainde.

Teit Pátraic insin cohænach Taillten<sup>1</sup> comacu Neill. Rocrest Maine do *ocus* robaist iarum. Tanic, tra, inagaid Coirpre mac Néill conid he aimh tucc Pátraic 20 fairsium, 'inimicus Dei,' *ocus* atbert Pátraic isdo clannaib abrathar fógnifitis achlandsum cobrath, *ocus* nígenfitís ríg no escuip no ecnaide uad, *ocus* ropad becc aferond, *ocus* ropad<sup>2</sup> essíth amlaid.

Rocrestistar, *tra*, Conall (.i. Cremlan) mae Neill, *ocus* 25 robaitsed *ocus* tuc aninad arobi do Pátraic, *ocus* ro-

<sup>1</sup> "Uenit ad Taltenam ubi fit agon [ἀγών] regale" Lib. Armach. 10 a. 2.

Read *rop*.

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 sovranty nor chieftainship."

But the queen besought Patrick not to curse the child that was lying in her womb, namely, Lugaid, son of Loegaire. Patrick said: "I will not curse him till he comes against me." Now Lugaid took the realm of Ireland: and thereafter he came to Aehad Farcha, and there he said, "Is not that the church of the cleric who hath said that 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 Aehad Farcha in *Úi Cremthainne*.<sup>1</sup>

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 'God's Foe,' and Patrick said that his children should 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 little; and the issue was so.

But Conall (*i.e.*, Cremthann, son of Niall, believed, and was baptized, and gave the stead where he was biding to Patrick, and a church was built there which

<sup>1</sup> 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, of Miss Cusack's *Life of S. Patrick*, 1870.

Lebar Breece, p. 27, col. 2, line 62.

*cumdaiged ecles and dianainm Domnach Pátraic, ocus tue bennachtain do, ocus rothóraind ráith inairthiur doruis nacille, ocus rotharrngir congenfitís ríg immda uad forEirinn. ocus ordnige laech ocus clerech eumor. conid daśil clann Colmáin ocus síl Æda Sláine. Ocus 5 robennachai ænach Taillten, cona biad marb fair cobráth, ocus conabiaid acht ænnmarb hirRaith Airthir. Ocus foráccaib aimmaltoir hinDomnach Pátraic. Ocus luid Pátraic assin hi erich hUa Méith imMendoit Tire. ocus nitaraill inArd Macha [p. 28, col. 1] donchursin. 10 ocus foracaib sruthi noeba diamuntir iTig Thalan.*

IS andsin tallsat triar dOéb Mid Mendoit Tíre indara boce nobíd oc tabairt usci do Patraic, ocus tancatar dialuga inéthiuch. Béecis asambronnaib atriu. “Modé-broth,” ol Pátraic, “nidíchlend inboce fén baile hitá.” 15

Luid iarum cofiru Breg, ocus pritchustar bréthir nDé doib cumór, ocus robaist ocus robennach.

Taraill leiss Ath Cliath, ocus fuair fáilte moir and; ocus atbert Patraic nosbiad ordan ocus oirechus isin-i[n]jud sin, feib comallnither<sup>1</sup> sin beos. 20

Rolá Pátraic cuairt Laigen. Ocus pritchaid bréthir nDé doib, ocus robaitsi. ocus rosbennach. Ocus rocreit-set meic Dúnlraig, tra, don Chóimdid ocus do Pátraic cuslogaib móra, ocus doratsat ariar dó, conid leo inflaitheus ósin cobráth. 25

Dríchú barí hUa nGarrechon forcind Patraic, ocus ingen Loegairi meic Neill do mnái ocea. Diultaid fri Pátraic ocRaith Inbir, armaith friLoegaire. Doratsam

<sup>1</sup> MS. comallf ither.

is named Domnach Pátraic. And Patrick gave him a blessing, and marked out a rampart in front of the door of the church, and foretold that many kings over Ireland would descend from him, and many noble laymen and clerics. And of his seed are the Clann-Colmáin, 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,<sup>1</sup> and he left his portable altar at Domnach Pátraic. And Patrick went from thence into the territory of Uí Meith in Mendait Tíre, and he visited not Armagh at that season, and holy elders of his household he left at Tech-Talain.

Then three of the Uí Meith Mendait Tíre stole (and ate) one of the two goats that used to carry water for Patrick, and came to swear a lie. It bled from the bellies of the three. "My God's doom!" said Patrick, "the goat himself hides not the steal wherein he is."

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

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 is still fulfilled.

Patrick went a round of the Leinstermen, and preacheth God's word 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 Uí Garrechon before Patrick, and a daughter of Loeguire, son of Niall, he had to wife. He rejecteth Patrick at Rath Inbir<sup>2</sup> for Loeguire's sake;

<sup>1</sup> i.e., the eastern fort, anglicised Oristown, Four Masters, A.D. 784. | <sup>2</sup> At Bray, about 10 miles south of Dublin.

Lebar  
Breece,  
p. 28,  
col. 1,  
line 15.

immurro Cillíne fáilte dó, *ocus* romarb aenboin dó Pátraic, *ocus* dorat air[mi]d (mine) dó tucad dó atig inrig. Tune dixit *Patricius frisimnai* fuine :

A ben, talaig domaccán !  
dotoet torce móir do orcean. 5  
is do áibill fásas breo  
bid beo, bid slan domaccán.

INarbor  
asdech do lossa[ib] talman,  
isMarcean mae Cilline, 10  
isdech bias do híb Garrchon.

Luid iarum Pátraic inOsraigib *ocus* fothaigis cella *ocus* congbara intib. Et dixit nobetís ordnige laech *ocus* clerech díb, *ocus* nibiad furail nách có[i]cid forru cén nobetís doréir Pátraic. 15

Celebrais Pátraic iarum do Osraigib imBelach Gá-brán. *Ocus* foráccaib Mártaín sruthi occú *ocus* drém dia mántir dú hita Martharthech indíu aMuig Ráigne.

Luid Pátraic iarum forBelach nGabran, ierích Mu-man. *ocus* priteais donatuathaib *ocus* donacellaib coro- 20 cretset *ocus* robaitsi *ocus* rosbenach. *Ocus* foráccaib oes ngráid occu oforcentul *ocus* occrabud.

O rosiacht Mag Fémín docuirither do AEngus mae Natfraich i. ri Muman. Ferais AEngus failte moir friss, *ocus* nosbeir leis diathig conice Caissel. Príteais Pá- 25 traic dó. Teit erlund nabachla trianachois corocreacht-

but Cillíne welcomed him and killed his only cow for Patrick and gave him a measure of meal which had been brought to him out of the king's house. Then said Patrick to the cooking woman—

“O woman, cherish thy manchild!  
A great boar cometh of a pigling.  
From a spark groweth a flame.  
Thy man child shall be alive, shall be safe.

The corn  
That is best of earth's plants.  
It is Marcán, son of Cillíne,  
Who will be best of Ui Garrechon.”

Patrick afterwards went into Ossory and founded churches and cloisters there. And he 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 bide as Patrick willed.

Patrick afterwards bade farewell to the men of Ossory at Belach Gabrain.<sup>1</sup> And he left with them Martin, an elder, and sundry of his household where Martharthech stands to-day in Mag Raigne.<sup>2</sup>

Patrick passed afterwards by Belach Gabrain into the province of Munster, and preached to the territories and to the churches,<sup>3</sup> so that they believed and were baptized, and he blessed them. And with them he left priests instructing (them) and practising godliness. When he reached Mag Femin,<sup>4</sup> he was received by Oengus, son of Natfracch, 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

<sup>1</sup> Gowran Pass in the County of Kilkenny.

<sup>2</sup> A plain in the barony of Kells, County Kilkenny.

<sup>3</sup> i.e., to layfolk and clerics—an odd prolepsis.

<sup>4</sup> A plain in Tipperary.

Lebar  
Breec,  
p. 28,  
col. 1,  
line 35.

*nuiy* comor hi. Asbert Pátraic: "cid romba centim-diten?" "Andarlium," ar Engus, "rope cóir na eretni." Atbert Pátraic: "nítelefider fuil isininudsa ondúi eoirbháth, *ocus* nígonfaither acht oen rí doneoch gēbus timud." 5

Baistither Aengus cuslogu mora immalle friss. Ben-nachais Pátraic Aengus for Leicc Cathraigi foranord-nigtea narig ie Caissel.

Bennachais Pátraic do Eoganacht, *ocus* teitt hin Ur-mumain. Pritchais Pátraic doib *ocus* nosbaist, *ocus* 10 foráccaib bennachtain *ocus* sobarthain occu. Timeallaid Mumain uli *ocus* pritchais doib, *ocus* ronbaist *ocus* rosbennach, *ocus* facbuid cella *ocus* clerchiu occu. Celebrais Pátraic *ocus* dosbeir bennachtu dichra dóib, ut dixit. 15

"*Bennacht Dé* for Mumain, feraib, macaib, mnaib  
*bennacht* for intalmain dobeir tarad daib.  
*Bennacht* forcech nindbas gignes *forambrugaib*,<sup>1</sup>  
cennach forécobair :<sup>2</sup> *bennacht Dé* for Mumain.  
*Bennacht* fora mbenda, foralecca lomma, 20  
*bennacht* for anglenda, *bennacht* for andromma  
gainem lir folongaib ropat lín atellaig.  
ifánailb, irredilb, islebtib, imbendaib."

b.D.

Tanie Pátraic iarsin do Ard Macha labréthir in angil, 25  
*ocus* dorocht co Raith Dári i. fer soimm oirmitnech  
bói in Oirtheraib i. Dáre mac Findchada meic Eogain  
meic Níallain. Doratsum inad ardeclaise dó Pátraic,  
bale hita in Ferta indú.

O tharnic inrécles dochumtach, *ocus* rofhas afér cu- 30  
mor, rucc gilla Dáre a ech maith isinreecles dóchum

<sup>1</sup> MS. *foram brigaib*.

| <sup>2</sup> MS. *fore cobair*.

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

Patrick blessed the Eoganacht and went into Ormond. Patrick preached to them and baptized them, and left with them blessing and prosperity. He goes the round 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 one in need of help : God's blessing on  
 Munster !  
 Blessing on their peaks, on their bare flagstones,  
 Blessing on their glens, blessing on their ridges,  
 Sand of main sea under ships be their hearths'  
 number,  
 On slopes, on meadows, on mountains, on peaks!"

Thereafter Patrick came to Armagh at the angel's word, and he arrived at Rath Dáre, the fort of Dáre, a wealthy, venerable man, who was in Oriors, to wit, Dáre, son of Findchad, son of Eogan, son of Niallán. He gave a site for a cathedral to Patrick in the stead where the Ferta stands to-day. When the building of the close was finished, and its grass grew greatly, Dáre's gillie brought his good horse into the close to the plenti-

Lebar  
Bree,  
p. 28,  
col. 1,  
line 59.

indfeoir díguind. Rothocraaid sin cumor do Pátraic, *ocus* tanic ingilla iarnabarach isin matain, *ocus* fuair aech marb isin recles. Dochuaid, *tra*, ingilla ass cutoirsech, *ocus* roindis doDáre aech domarbad don chlerech. Dixit Dáre, inclerech fen do marbad ind. Atbail Dáre fochétoir lasin mbréthir sin. Dixit setig Dáre: "Isc foichund inbaissea intancride dorigne fri-sin clerech. Tiagar coluath *ocus* tabar ariar dó." Docótar natechta coPátraic *ocus* atchotar dó inní for-coemnacair ind. Senais Pátraic usce, *ocus* dosbeir 10 darsin ech *ocus* darsin fer, *ocus* atregut díblinib abas.

Dixit Dáre fri dís [p. 28, col. 2] diámuntir: "Berid mo chori humai don clerech." Atbert Pátraic iartorach-tu inchori dó, "graticum" i. Deo gratias ago. Iarfaigis Dáre diathimtherib eid atbert inclerech. "Gratiam," 15 olnatimtherig. "Ismaith inluach cori umai sin," ol Dáre. "Ercid *ocus* tabraid uad foreúla." Doberár incori forcula o Patraic. "Gratiam," olPátraic. Iarfaigis Dáre donatimtherib: eid atrubairt Patraic icathabairt nad, "In gratiam cétna," olsiat. "Isní maith acasum inbri- 20 athar sin," oldáre, "ingratiam ocabreith uad, ingratiam ocathabairt dó."

Teit Dare fén lasin cori. *Ocus* dorat arér doPátraic, conid andsin tucc dó aninud hitá Ard macha indiu. Ard Sailech, *tra*, aainm cósin. *Ocus* téit Dáre iarum 25 timchell inferaind.

Isin óidche iarsin atconnaire Pátraic hirhís i. Victor aingel dothidecht chuice, eo sruthi Erenn maroen ris, curastoraind incathraig inafiadnaise *ocus* inad intem-puil *ocus* na cuinci *ocus* intige aiged. *Ocus* tete dessel 30

ful grass. This vexed Patrick greatly, and the gillie came on the morrow in the morning, and found his horse dead in the close. So the gillie went forth sorrowfully, and told Dáre that his horse had been killed by the cleric. Dáre ordered the cleric himself to be killed for it. Dáre died anon at that word. Said Dáre'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 happened therein. Patrick sained water and puts it over the horse and over the man, and both arise from death.

Said Dáre to twain of his household : "Take my caldron of copper to the cleric." Patrick said when the caldron had come to him, "*Gratsacham*," that is, *Deo gratias ago*.<sup>1</sup> Dáre asked of his servants what the cleric had said. "*Gratsacham*," say the servants. "That is a good price for a copper caldron!" saith Dáre, "go ye and bring it back from him." The caldron is brought back from Patrick. "*Gratsacham*," saith Patrick. Dáre asked of the servants what Patrick said at the taking away of the caldron from him. "The same *gratsacham*," say they. "That word is a good thing with him," saith Dáre, "the *gratsacham* on taking it from him and the *gratsacham* in giving it to him."

Dáre himself went with his caldron, and gave Patrick his will, bestowing on him the stead wherein Armagh stands to-day—now Ard Sailech had been its name till then—and Dáre 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

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<sup>1</sup> Rectius, *Deo gratias agamus*.

Lebar  
Breece,  
p. 28,  
col. 2.  
line 17.

náráthai *ocus Patraic* inadiaid *conabachaill Ísu* na-  
láim, *ocus sruthi Erenn* oc *classectul imbe*.

Roscúntaig iarum Pátraic incathraig fonindus sin  
amal tarfas dó. *Ocus atbert intaingeal ris*: “Bid imda  
rath Dé isin inudsa *ocus for eeh oen* dogéna<sup>1</sup> maith 5  
and.” Atbert intaingel fri Pátraic: “hiccea Dia  
erutsa .xii. eechasathairnd sund. *ocus morfessiur eechad-*  
*dardáin*, cein maras ires forpthi na ndóine.”

ISlia tuirem *ocus* ainsnés cecháinderna Pátraic dofer-  
taib *ocus* domirbulib imon Macha mácuairt. 10

Tanic Pátraic iarsin doRóim intresfecht co tuce tassi  
Pól *ocus* Petair. *ocus* Zepáin *ocus* Laurint *ocus* mart-  
tirech immda archena. *ocus* minda *ocus* libra *ocus*  
anart cofuil Crist fair. *Ocus* rocumtaigtea ocPátraic  
ifoss .i. iscrín Poil *ocus* Petair. 15

Luid Pátraic iarsin indithrub .i. hiCruachan Oigle.  
foindšamail Moysi *ocus* Helii *ocus* Crist. Coroáin .xl.  
lathi *ocus* xl. aidche isinluccesin, *ocus* iiiii. clocha imbe  
*ocus* cloich foi. amal roáin Moysi isleib Sina octidno-  
eul dó inrechta. uair roptar cosmaile hó ilmodaib .i. 20  
Moysi *ocus* Pátraic. c. xx. m bliadan anæs diblinib.  
Toisech popuil cehtar de. Roainset .xl. naidche isleb-  
tib. At indreba *ocus* anadnocuil dib linib.

O rosiacht, *tra*, comfōcus [sollamain] nacasc. rolin[ad]  
insliab fair dodemnaib indelbaib en dub. Canaid Pá- 25

<sup>1</sup> MS. dodena.

<sup>2</sup> dot over *n*.

round the rampart, and Patrick behind him with his *Rachall Isu*--Jesu's Staff--in his hand, and Ireland's elders a-chanting around him.

Patrick afterwards built the city in the same wise as it had been shown to him. And the angel said to him: "Abundant will God's grace be in this place and upon every one who shall do good thereto." 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 menfolk abideth."

Overmany to recount and declare are all the wonders and miracles which Patrick wrought round about Armagh.

Thereafter Patrick went to Rome for the third time, and he brought reliques 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 they were laid up here by Patrick in Paul and Peter's shrine.

Thereafter Patrick gat him into the wilderness, that is, to Cruaehan Aigli,<sup>1</sup> 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 Simai 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 them both are uncertain.

Now when the hightide of Easter was at hand, the mountain was filled against him with devils in shapes of black birds. Patrick sings psalms of cursing against

<sup>1</sup> Now Croagh Patrick, a mountain in Mayo.

Lebar  
Breece,  
p. 28,  
col. 2,  
line 41.  
*traic* psalmu escaine forru, *ocus* ciid, *ocus* benaid a-  
chlocc corremuid bernd ind. ut dixit *Patricius* :  
 Hitagar dul icruaich cuirr druing cencrabuid ar-  
mochind.  
 romgab eela re s̄etsell x. c. eend ictacera frimm. 5

Techit nademnu fachétoir ead radaircc forsin fairgi.  
*ocus* nosbaidet fen isininud sin, *ocus* nitarraill demun  
 tir nErenn osin cocend *secht* lathi *ocus* *secht* mis *ocus*  
*secht* mbliadan.

Tanic iarum slog mor doainglib irrechту en ngel. 10  
 corchansat ecol nuasal donChomdid do chomdidnad Pá-  
*traic*. Atberat fairend comad incomlin sin noberad  
 som lais docum nime.

IS andsin atbert Victor aingel frissium : “Erig cot-  
 muntir arsollamain nacáse.” Dixit *Patricius* : “Ni 15  
 rág ó rumerádeth<sup>1</sup> corumdi[g]tider, *ocus* cotartar dam  
*secht* nidche onChomdid i. cipe do feraib Erenn dogne  
 aithrigi rembas, cid fri re enuaire, narohiatta iffernd  
 fair imbrath, *ocus* conaroaittrebat echtraind inindsi,  
*ocus* coti muir tarsi *secht* mbliadna riambraith, *ocus* 20  
 corasærursa morfessiur cechadardain, *ocus* xii. cecha  
 sathairnd arphianuib iffirnd, *ocus* cipe gebus mimund  
 hillou aetscehta corub nemidach, amal dorangertsa  
 doSechnall. *Ocus* cotucarsa apianaib iffirnd, illou bra-  
 tha, morfessiur cecha brodhirne domchassul do neoch 25  
 nodonaidlfe *ocus* corup me fen bus brithem imbrath  
 doferaib Erenn.” “Dobertar duit indsín uli,” arintain-

<sup>1</sup> MS. orumraidet.

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 godliness (are) against me.

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

The devils flee forthwith 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 shapes of white birds, and sang to the Lord noble music to comfort Patrick. Some say that it is a number equal to that [host] which he will take with him to heaven.

Then the angel Vietor said to him, "Get thee to thy household for the hightide of Easter." Patrick said, "Since I have been tormented, I will not go till I am satisfied, and until seven prayers are granted to me by the Lord, namely, that at Doomsday hell be not shut upon whichsoever of the men of Ireland repented before death, were it even for the space of a single hour; that outlanders may not dwell in this island; that the sea may come over it seven years before Doomsday;<sup>1</sup> 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 out of 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 that shall be given to thee," said the angel, "for all the household

<sup>1</sup> so that Ireland will be saved from the persecution of Antichrist, Todd, *Irish Nennius*, 219, note n.

Lebar  
Breece,  
p. 28,  
col. 2,  
line 16.

gel, "uair rotguidestar munter nime uli erut." "Ben-nacht forinRig," olPátraic, "ocus for immuntir."

Benais Pátraic achlocc eo eualatar fir Erenn itir biu oclus marbu. Bennachais iarsin firu Erenn asin Cruaich, oclus ordaigid morfessiur dia muntir [p. 29, col. 1] 5 imbethaid icoimet fer nErenn i. fer iCruachan Áilge. oclus fer imBeind Gulban, oclus fer iSliaib Bethad, oclus fer isliab Chua, oclus inlanomain iCluain hIraird. oclus Domangort Slebi Slángai.<sup>1</sup>

Dotoet donCruaich iarsin oclus celebrais incháise oc- 10 Achad Fobair.

Luid Pátraic oclus Brigit imaille friss do Ess Ruaid oclus adecobair [eclais] and oclus cong'bail du hita Disiurt Patraic indiu. Diultais Carpre mae Neill friss oclus rofáid dís dia muntir do gabail aláma i. Carbacc 15 oclus Cuangus ananmunna. "Ni maith andogní," olPátraic, "dialéiecta damsia cong'bail súnd, robad tanaise Róma Letha conaTibir tréthi mocathairsi conaEss Ruaid trénalár, oclus robad doclannasu betís comorbada innte." Rohop immorro Cairpre sin. ForSíth Æda, 20 tra, robennach Pátraic Conall mae Néill. Isand sin dofutitís láma Pátraic [foreenn] Fergusa. oclus ba machtad laConall innisin: ut dixit Patricius:

Genfid mae[án] dia fine  
bid sái bid fáid bid file:  
inmain lespaire glan gle,  
nadebérai immarbe.

25

<sup>1</sup> the g is dotted.

of heaven have besought Him for thee." "A blessing upon the King," said Patrick, "and upon the household."

Patrick struck 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 orders seven of his household (who are still) alive to guard the men of Ireland, to wit, a man at Cruachan Aigle, and a man at Benn Gulbain,<sup>1</sup> and a man in Sliab Bethad,<sup>2</sup> and a man in Sliab Cua,<sup>3</sup> and the married pair at Cluain Iraird,<sup>4</sup> and Domangort of Sliab Slangai.<sup>5</sup>

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

Patrick and Brigit along with him went to Ess-Ruaid,<sup>7</sup> and he desired to erect a church and a cloister there at a place wherein to-day is Disert Patraic. Cairbre, son of Niall, rejected him, and he sent two of his people to expel him, Carbaic and Cuangus (were) their names. "What thou hast done is not good," saith Patrick; "hadst thou permitted me to settle here, my city, with its [river of] Ess-Ruaid 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 of Niall, on Sith Aeda.<sup>8</sup> 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 not utter falsehood."

<sup>1</sup> now Binbulbin, a hill in the County of Sligo.

<sup>2</sup> now Slive Beagh in Ulster.

<sup>3</sup> now Slive Gua, in the County of Waterford.

<sup>4</sup> Clonard in Meath.

<sup>5</sup> now Slive Denard, in the County Down.

<sup>6</sup> now Achagower, in Co. Mayo.

<sup>7</sup> Assaroe, a cataract on the river Erne at Ballyshannon.

<sup>8</sup> now Mullaghshiee, at Ballyshannon, on which the parish church stands.

Lebar  
Breece,  
p. 29,  
col. 1,  
line 18.

arBrigit :<sup>1</sup>

*Mac can Ethni toebgile,  
sech isbal isblathugud.  
Colomb cil lecan eonon  
nirborom aráthugud.*

5

Iarsin, *tra*, robennach Pádraic Conall mac Néill, *ocus* dora[r]ngert rigi for Eirinn uad *ocus* ordnige loech *ocus* clerech. *Ocus* foráceaib bennachtu foradainiu *ocus* forainberu. *Ocus* tanie iarum hiTír nEogain, conid ann sin rogell Pádraic *ocus* Sechnall alog fri- 10 Muiredach mac Eogain dianairaled fora athair cretem doDia. "Cia lóg?" arMuiredlech. "Bid uait rigi co bráth," ar Sechnall. "Dogen amlaid," arMuiredach. Doronad amlaid, *ocus* rocreit Eogan doDia *ocus* do- 15 Pádraic.

Luid Pádraic assin cohAilech naRíg, conusbennach *ocus* forácaib aleicc and. *Ocus* dorarnger rigi *ocus* ordan for Eirinn ahAilech. *Ocus* dorat bennachtu gaiscid forEogan conamaecu, ut dixit friu :

Bendacht forsnatuatha dobiur oBelach Ratha : 20  
robet dochinind Eogain deoraid cola mbrátha.

Cein bess macha fo thor[th]aib buaid catha lafaraib cend sluaig fer Fáil dia magin, saigid daib for-  
cech tellaig.

Síl Eogain maic Neill sin<sup>2</sup> aBrigit ban 25  
acht [condernat maith] flaith uadib eo braith.

ut dixit Brigit:

Armbennacht ar ndis forEogan mac Néill,  
foreach geinfess uad, acht corup uaig [di]arreir.

<sup>1</sup> In the MS. these words follow *toebgile* in line 2.

<sup>2</sup> *read sén?*

Saith Brigit :

Man-child of Ethne, the white-sided,  
He is . . . , he is a blossoming.  
Little Columb Cille, without blemish,  
It was not oversoon to perceive him.

Now after that, Patrick blessed Conall, son of Níall, and foretold that sovrainty over Ireland [would descend] from him, and also noble laymen and clerics. And he left a blessing on his folk 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," saith Muiredach ; and thus was it done, and Eogan believed in God and in Patrick.

Patrick fared thence to Ailech of the Kings;<sup>2</sup> and blessed it, and left his flagstone there, and foretold that kingship and supremacy over Ireland would be out of Ailech. And blessing of valour he bestowed 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 field shall bide under crops, victory of  
battle shall be with their men :  
The head of the host of the men of Fáil<sup>2</sup> [be] to their  
place : power (?) to them over every hearth :  
The race of Eogan, son of Níall, sain, O fair Bright !  
Provided they do good, a prince [will be] of them for  
ever."

Bright said :

"The blessing of us both upon Eogan, son of Níall,  
Upon every one who shall be born of him, provided  
he be wholly at our will."

<sup>1</sup> now Elagh in Inishowen.

| <sup>2</sup> i.e., Ireland : see above, p. 426, 1, 2.

Lebar  
Breee,  
p. 29,  
col. 1,  
line 38.

Luid *Patraic* iarsin hierich Ulad co MagInis. *co-*  
*nid* indsin dorala<sup>1</sup> doPátraic duine angbuid nobid  
ocslat *ocus* oemarbad naeuitechtaid i. Mac Cuill aaimn:  
ut dixit fria muntir: "Ise seo intaileend: tiagum co-  
tardum amus fair, dus infurtachfaidea adea dó."<sup>5</sup>  
Tuesat iarum fer dia muntir forfúat, *amal* marb, dia-  
todhuscad doPátraic. Garbán *dino*<sup>2</sup> ainm infhirsin.  
"Iec dúin," olat fríPátraic, "infersa diar muntir." Ut  
dixit *Patricius*:

10

Bratt Garbán  
'sed bias foreolaind marbán ;  
acht atfessar duib inmo  
ise Garbán bias fó.

Rolaiset amunter indsin inbratt do agaid Garbán  
*conid* amlaid [f]uarutar he marb. Roeretset, tra,<sup>15</sup>  
nagenti, *ocus* robaitsit, *ocus* rotoduscit Garbán abás  
triabréithir Pátraic.

IT lia, tra, tuream *ocus* ainsnés andorigne Dia dofher-  
taib *ocus* mirbulib forintí noemPátraic, nair *secht*  
libair sescat roseribat dib, *ocus* cided on nidat uli. 20

Rosamlad, tra, Patraic frihuasalathraehaib i. fir-  
oilithrech, céltus, *amal* Abraham: cendais diligudaeh *amal*  
Moysi: sahncetlaid molta De he *amal* Dabid [mae]  
Iese: istud ecnai *amal* Solmuin: lestur togaide frifoc-  
*era* firinde *amal* Pol naspal: fer lán dorath *ocus* do- 25  
deolaidecht inSpirta Nób *amal* Eoin mac Zepideii:  
leo arnertmaire *ocus* calmatus fritabairt corad *ocus*  
eccaibdech intsægail documm nirse *ocus* cretni:<sup>3</sup> na-  
thir arthuailchi *ocus* trebairi frifomtin eecha hamuis:  
colum cendais ailgen oduthracht eride *ocus* obréithir 30

<sup>1</sup> The facsimile has doralala.

<sup>2</sup> Perhaps didin.

<sup>3</sup> facs. cretim.

Thereafter Patrick fared into the province of Ulster to Mag-inis,<sup>1</sup> and there Patrick met a ruthless man who was spoiling and killing the congregations—MacCuill was his name, who said to his household: “This is the Adze-head, let us go and make an onslaught upon him, to see if perchance his god will help him.” They afterwards brought one of their household 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 household.” So Patrick said:

“Garván’s mantle

Shall be upon a dead man’s body ;  
But this, besides, I will make known to you,  
It is Garván that shall bide thereunder.”

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 sixty books and seven<sup>2</sup> have been written of them, and still they are not all (set forth).

Now Patrick hath been likened to the patriarchs, to wit, 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 student (?) of wisdom, like Solomon; a chosen vessel for proclaiming truth, like apostle Paul; a man full of the grace and favour of the Holy Ghost, like John son of Zebedee; a lion in strength and boldness to bring the sinful and wicked of the world to faith and belief; a serpent in cunning and prudence for noticing every onslaught; a dove, mild and gentle in heart’s desire and perfect word and righteous deed; a

<sup>1</sup> now Lecale in the County Down. | see Loofs, *De antiqua Britonum Scotorumque Ecclesia*, Lipsiae,

<sup>2</sup> i.e., 66 and Joceline’s Life of the saint (Colgan’s *Sexta Vita*), | 1882, p. 33, note.

Lebar  
Breee,  
p. 29,  
col. 1,  
line 62.

forpthi *ocus* ognim fíren: mog saethrach donDuilemain iar crabud *ocus* unaloit *ocus* foreetail cechamaithius feib innises sochaide.

Bahi seo *immurro riagol* achrábuid i. nogebed inuli šalmu *conanimnaib* *ocus* cantacib *ocus* abcolips .cc. *ocus*<sup>1</sup> 5  
ernaigthi aile cechlai. Nobaitsed, nophritchad, no-  
chlebrad natratha iarnacorus. No[p. 29, col. 2]-hídbrad  
corp Crist *ocus* afuil. Dobered sigen nacrochi dara-  
agail cobá cét ontrath coraile. ISincétna frithaire na-  
hó[i]dchi nochanad cét salm *ocus* dogníd .cc. slechtain: 10  
isin[f]frithaire tónaise inusci uar; isintress frithaire  
iteoír: incethrumad forúir luimm *ocus* cloch fóchind  
*ocus* eulchi fliuch imbi.<sup>2</sup> Noordned, nocosmad, nocois-  
recaid, nobennachad. Nohiccad clann *ocus* dallu *ocus*  
baccachu *ocus* bodra *ocus* amlabru *ocus* áes cecha 15  
tédma archena. No indarbul demnu, notódúscad  
marbu.

O thanie, tra, eusnadedenchu do Pátraic diamboi  
ocSabull hiMaginis hierich Ulad, tie forconair do  
Ard Macha combad ind atbelad. Atchí immunní for- 20  
lassad arachínd *ocus* niloiseed inteni inmuine; *ocus*  
Victor aingel ica acallaimsium ass: ut dixit friss:  
“ Ni dechais do Ardmacha uair dorarngertais do  
“ maceu Trechim combad accu thesergi.”

Tunc dixit Patricius :

25

“ Maíd sund bes m’esergi, Ard Macha mochell :  
nilem comus mo sáire : isi indáire choitchend.

<sup>1</sup> Read *ocus* .cc.

<sup>2</sup> See Fíacc’s hymn, supra, p.  
408, line 3.

laborious servant to the Creator as to godliness, and humility, and teaching of all good things, as many relate.

Now, this was the rule of his devotion, to wit, he used to sing all the psalms with their hymns and canticles and apocalypse, and two hundred other prayers every day. He used to baptize, to preach, and to celebrate the canonical 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 the second watch [he used to be] in cold water: the third watch in contemplation: the fourth watch on bare clay, with a stone under his head and a wet mantle about him. He used to ordain, anoint, consecrate, and bless. He used to 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 drew nigh to the end, while he was biding 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, and said to him: "Thou shalt not go to Armagh, for thou foretoldst to Trechen's sons that with them thy resurrection would be."

Then Patrick said:

"If here be my resurrection, Armagh will be my church:  
I have no power over my freedom: it is the common bondage."

Lebar  
Breec,  
p. 29,  
col. 2,  
line 18.

Dixit Patricius :

“Ard Macha nocharaindsi, inmain treb, inmain tulach,  
dún custathig m’animsi, bid fás Emain na curad.”

Dixit angelus :

“Uair is sunna th’esergi rotbia ni bus ferr,                5  
Eriu uli o ind eo fond, Ardmacha do chell.”

i. “dorath *ocus* t’ordan *ocus* t’oirechus inArd Macha,”  
olintaingel, “eid súnd bess t’esergi.”

Rofáid Pátraic aspirut iarsin *ocus* rogab comaind  
*ocus* sacarbaic dolaim Tassaig escuip, iarmbreith buada 10  
*ocus* coscair lais do domun *ocus* Demun *ocus* dualehib.  
*ocus* rofáid aspirut cusinCoimdid diandernai fognam  
*ocus* mílnidecht isnatalmantaib.

Toet slóg mór do aingliu nime dia[ʃ]restul cosollsi  
mair, *conid* iatsin rochometsat incorp isin oidche sin. 15  
cocualatar sruthi Erenn clasctul nanaingel isinoid-  
chesin. Tancatar sruthi Erenn .xii. aidchi cosalmu  
*ocus* imannaib; *ocus* ni thesta forru intšollsi nach in-  
bolad anglaeda, *acht* bói isintír uli eo eend mbliadne.

Roas eosnam mor etir Airgiallu *ocus* Ulltu imon- 20  
corp, *coneracht* gabul fairrge<sup>1</sup> etarru, *conamarbad* cach  
dib acele. Atconnaicset indsin airrthiur da dam  
allaid rempu cofhen etarru *ocus* incorp and. Tancatar  
rempu coArdmachai. *ocus* roptar budig doDia.

Roadnacht, tra, Pátraic conanoir *ocus* ormitin, co- 25  
fhertaib *ocus* mirbulib cechlathidib<sup>1</sup> hiñDun Lethglassi.

*Ocus* cid mor aanoir coléicc fiadó[i]nib, bid mou  
aanoir indail brátha, du imbia amal cech prímaspol

<sup>1</sup> “fretum quoddam quod *collum bovis* vocatur,” Lib. Armach. fo. 8,  
b. 1, supra, p. 298.

<sup>2</sup> MS. mirbuli cechalathidib.

Quoth Patrick :

‘Armagh I used to love : a dear thorpe, a dear hill,  
A fort which my soul haunteth. Emain of the  
heroes shall be waste.’

Quoth the angel :

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

All Ireland from top to bottom, Arnagh thy church,’  
that is, “Thy grace, and thy dignity, and thy primacy  
(will be) in Armagh,” saith 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 world and Devil and vices. And he sent his spirit to the Lord, for whom he had done service and warfare on earth.

A great host of heaven’s angels came with a great light to attend him, wherefore it was that they 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 the 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 between them, so that they might not kill each other. They saw before them in the east two stags,<sup>1</sup> 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 Dún-lethglaisse.<sup>2</sup>

And though great is his honour still before men, his honour will be still greater at the meeting of Doom,

<sup>1</sup> Or perhaps ‘two wild oxen,’ ‘ii. boves indomiti,’ as in Lib. Arm. 8. b. 1.

<sup>2</sup> Downpatrick.

Lebar  
Bree,  
p. 29,  
col. 2,  
line 42.

oehrethemnacht forfiru Erenn diarophritchustar conid  
andsin tatnigfess amal greim, inoentaid noem *occus*  
noemog indomain, inoentaid uasalathrach *occus* fatha,  
inoentaid aspol *occus* descipul Ísu Crist meic Dé bii,  
inoentaid iix. ngrad nime na tarmdechutar, inoentaid 5  
doenacha Meic De, isinoentaid is uaisle andas cech-  
oentu, inoentaid nanoemTrínoti uaisle oirmit[n]igi,  
Athair *occus* Mac *occus* Spirut Nóeb.

Alim trócaire nDé tria impide Pátraic. Roissam  
uli inoentaid sin: rosairillem: rosaitreuam in saecula 10  
sacculorum! Amen.

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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 unity of the saints and holy virgins of the world; in unity of patriarchs and prophets; in unity of apostles and disciples of Jesus Christ, Son of living God; in unity of nine orders of heaven that have not transgressed; in unity of the Manhood of Jesus Christ, Son of God; in the unity which is nobler than every (other) unity; in the unity 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 unity: may we deserve it: may we dwell therein for ever and ever! Amen!

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A P P E N D I X.

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## APPENDIX.

### I. EXTRACTS FROM PROSPER AQUITANENSIS.

(Op. ed. Bassani, I. 401.)

Ad Scotos in Christum credentes ordinatus a Papa Caelestino  
5 Palladins primus episcopus mittitur.

(Ibid. I. 197.)

Ordinato Scotis episcopo, dum Romanam insulam [Caelesti-  
nus] studet seruare Catholicam, fecit etiam barbarem Chris-  
tianam.

### 10 II. EXTRACT FROM THE ANGLO-SAXON CHRONICLE.

(The Parker MS.)

430. Her Palladius<sup>1</sup> se bисop wæs onsended to Scottum þæt  
he hира geleafan trymede. from Cælestino þam papan.

### III. EXTRACT FROM CUMEAN'S LETTER TO SEGENE, A.D. 634.

15 (Usserii, *Veterum epistolarum sylloge*, Paris, 1665, p. 21.)  
primum de cyclo illo quem Sanctus Patricius, papa noster,  
tulit et facit.

### IV. EXTRACT FROM THE LUXEUIL CALENDAR.<sup>2</sup>

(Martene et Durand, *Thesaurus novus anecdotorum*, Paris,  
20 1717, t. III., col. 1592.)  
xvi. Cal. Apr. Depositio S. Patricii episcopi.

<sup>1</sup> vel Patricius, in the hand-  
writing of a late reviser. Earle,  
*Two of the Saxon Chronicles*, p. 10.

<sup>2</sup> aus dem ende des 7. Jahr-  
hunderts, according to Piper (*Karls-  
des Grossen Kalendarium und Oster-*

*tafel*, Berlin, 1858, s. 60, where it  
is called the Calendar of Corbie.  
Now in the Bibliothèque Nationale,  
Fonds St. Germain, lat. 1,311  
(formerly 264) in quarto.

V. EXTRACTS FROM THE BRUSSELS CODEX OF MUIRCHU'S LIFE OF  
ST. PATRICK.

(*Analecta Bollandiana*, t. I., pp. 549-552, 575-577.)

De natali Sancti Patricii et de eius captiuitate in  
Hibernia. 5

Patricius qui et Sochet vocabatur, Brito natione, in Britannis natus, Calpurnio diacone<sup>1</sup> ortus, filio, ut ipse ait, Potiti presbyteri, qui fuit [de] viro Bannaem Taburnie, haut<sup>2</sup> procul a mari nostro, quem nunc constanter indubitanterque comperimus esse Nemtric,<sup>3</sup> matre etiam conceptus Concessa<sup>4</sup> 10 nomine. Annorum XVI. puer eum ceteris captus, in hanc barbarorum insulam aduectus est [et] apud quendam gentilem immitemque regem in scrutate detentus. Qui sexennum<sup>5</sup> more hebraico [in ea captiuitate exegit,] eum timore Dei et tremore, secundum psalmiste sententiam, in vigiliis et orationibus multis. Cencies in die et cencies in nocte orabant, libenter reddens<sup>6</sup> [quae] Dei sunt, Deo, et quae Caesaris, Caesari,<sup>7</sup>] incipiensque [semper melius<sup>7</sup>] timere Deum et amare omnipotentem Dominum: nam usque ad id temporis ignorabat Deum uerum, sed tunc spiritus feruebat in illo.<sup>8</sup> Post multas ibi tribulationes, post famem et siti, post frigora et nuditatem, post pascenda pecora, post frequentias angeli<sup>9</sup> Victorici a Deo ad illum missi, post magnas uirtutes omnibus pene notas, post responsa diuina e quibus unum aut duo haec exempli<sup>10</sup> tantum gratia demonstrabo: "Bene 25 ieiunas, cito iturus ad patriam tuam," et iterum: "Ecce nanis tua parata est," quae non erat prope sed forte habebat ducenda<sup>11</sup> milia passuum, ubi numquam habuerat iter: post haec omnia, ut diximus,<sup>12</sup> quae enumerari poene a naemine possunt, cum ignotis barbaris gentilibusque hominibus multos 30 et falsos deos adorantibus iam in nauis sibi parata, deserto

<sup>1</sup> MS. Cualfarni diaconi.

<sup>2</sup> MS. Ban nauem thabur indeha ut. *Bannaem Taburniae* seems to mean 'campus tabernaculorum'; see *Tertia Vita*, c. 1.

<sup>3</sup> MS. uentre prius *venitre* (?), Hogan. So Probus (*Tr. Th.*, p. 47, misprinted 51): de viro Bannaue Tiburniae regionis, haud procul à mari occidentali: quem vienni indubitanter comperimus esse Nemtriae [*sic*, Neutriæ, p. 62] provinciæ, in

quæ olim gigantes habitasse dicuntur. *Nemtria* is probably formed from *Nemtor*, supra, p. 405.

<sup>4</sup> MS. Concesso.

<sup>5</sup> MS. sexenne.

<sup>6</sup> MS. rediens.

<sup>7</sup> Sie Probus, ubi supra.

<sup>8</sup> See supra, p. 361, l. 27.

<sup>9</sup> MS. angelici.

<sup>10</sup> MS. exempla.

<sup>11</sup> i.e., duecenta.

<sup>12</sup> MS. duximus.

tiranno gentilique homine cum actibus suis, et accepto, eae-  
lesti eternoque Deo [ordinante], in comitatu [nautarum] sancto,  
[sine nauo] excepto diuino, aetatis suae anno xxiii. ad Bri-  
tanias nauigauit.

### 5 De nauigatione eius cum gentibus.

Ternis itaque diebus totidemque noctibus quasi ad modum  
Ionae in mari cum iniquis fluctuans, postea bis denis simul  
et octenis diurnis luminibns Moysico more, alio licet sensu  
per desertum fatigatus, murmurantibus gentibus quasi Iudei  
10 fame et siti pene deficientibus, compulsus a gubernatore  
temptatus atque ut [pro] illis Deum suum ne perirent oraret  
rogatus, mortalibus exoratus, turmae misertus, spiritu contri-  
bulatus, merito coronatus, a Deo magnificatus, abundantiam  
cibi ex grege poreorum a Deo misso sibi nelut ex coturnicu-  
15 turma,<sup>1</sup> Deo a[d]iuuante prebuit. Mel quoque silvestre ut  
quondam Iohanni subuenit, motatis<sup>2</sup> tamen pessimorum gen-  
tilium merito poreinis carniibus pro locustarum usu. Ille  
autem sanctus Patricius nichil gustans de his cibis, immola-  
tum enim erat, nec esurieus, nec sitiens, mansit illesus.  
20 Eadem uero nocte dormiens temptanit [eum] Satanas grauiter,  
fingens saxa ingentia et quasi comminuens iam membra [eius].  
Sed innocato Helia bina uoce,<sup>3</sup> ortus est ei sol qui refulgens  
expulit omnes caliginum tenebras, et restituae sunt ei vires  
eius.

### 25 De alia captiuitate Patricii.

Et iterum post multos annos capturam ab alienigenis per-  
tulit. Ubi prima nocte audire meruit responsum diuinum  
sibi dicens: "Dnobns mensibus eris cum illis, id est cum  
30 inimicis tuis." Qnod ita factum est. Sexagesimo autem dic  
liberavit eum Dominus de manibus eorum, prouidens<sup>4</sup> ei cum  
comitibus suis cibum et ignem et siccitatem quotidie, donec  
decimo die peruererunt ad homines.

### De susceptione a parentibus.

Et iterum post paucos annos nt antea in patria sua propria  
35 apud parentes suos requieuit: qui [eum] ut filium recepe-  
runt, rogantes illum ut uel sic post tantas tribulationes et  
temptationes, de reliquo uitiae numquam ab illis discederet.  
Sed ille non consensit. Et ibi ostensae sunt ei multae nisi-

<sup>1</sup> See Num. xi. 31, 32.

<sup>2</sup> i.e., mutatis.

<sup>3</sup> i.e., bis, Hogan.

<sup>4</sup> MS. providens.

ones. Et erat annorum triginta, secundum apostolum “in uirum perfectum” et cetera usque “plenitudinis Christi.”<sup>1</sup> Egressus ad sedem apostolicam uisitandam et honorandam, ad caput itaque omnium ecclesiarum totius mundi, ut sapiens iam diuina sanctaque mysteria ad quae vocauit illum Deus ut 5 disceret atque intellegeret et impleret, et ut predicaret et donaret dinnam gratiam in nationibus externis conuertens ad fidem Christi.

### De inuentione Sancti Germani<sup>2</sup> in Gallis, et ideo non exiuit amplius.

10

Transnauigato igitur mari dextro<sup>3</sup> Britannico, accepto itinere per Gallicas Alpes ad extremum, ut corde proposuerat, transcensurus, quendam sanctissimum episcopum Alsiodori ciuitate principem Germanum summum donum inuenit. Aput quem non parvo tempore demoratus, iuxta id quod Paulus ad pedes 15 Gamaliel fuerat, in omni subiectione et patientia atque obediencia scientiam, sapientiam castitatemque et omnem utilitatem tam spiritus quam animae cum magno Dei timore et amore, in bonitate et simplicitate cordis, corpore et spiritu virgo.<sup>4</sup> toto animi desiderio didicit, dilexit, custodiuit. 20

### [De morte Moneisen Saxouissae.]

Itaque, uolente Domino, Patricii, ut ita dicam, totius Hiberniae episcopi doctorisque egregii, de uirtutibus, pluribus pauca<sup>5</sup> enarrare conabor. Quodam igitur tempore, cum tota Britannia incredulitatis algore rigesceret, cuiusdam regis eg- 25 regia filia, cui nomen erat Monesan, Spiritus Sancti<sup>6</sup> repleta auxilio, cum quidam eius expeteret amplexus coniugalis,<sup>7</sup> non adquieuit,<sup>8</sup> cum aquarum multis irrigata esset undis,<sup>9</sup> [neque] ad id quod nolebat et deterius erat, compelli potuit. Nam illa cum inter uerbera et aquarum irrigationes solita 30 esset interrogare<sup>10</sup> matrem et nutricem uti compertum haberet rotae factorem quo<sup>11</sup> totus illuminatur mundus. Et cum responsum acciperet per quod compertum haberet solis factorem esse eum qui caelum sedes est, cum acta esset frequenter ut coniugali uinculo copularetur, luculentissimo Spiritus 35

<sup>1</sup> Ephes. iv. 13.<sup>2</sup> MS. Geraiani.<sup>3</sup> i.e., australi.<sup>4</sup> MS. pauca pluribus.<sup>5</sup> MS. nigore.<sup>6</sup> MS. spiritu sancto.<sup>7</sup> i.e., coniugales.<sup>8</sup> MS. adquieum.<sup>9</sup> scil. lacrymis, Hogan.<sup>10</sup> MS. interrogabat.<sup>11</sup> leg. quā; scil. rotā, i.e., sole?

Sancti [lumine] illustrata [dicebat:] ‘Nequaquam itaque hoc faciam.’ Quaerebat namque per naturam totius creaturae factorem, in hoc patriarchae Abraham secuta exemplum. Parentes eius inito consilio a Deo sibi<sup>1</sup> tributo, auditio Patricio niro ab aeterno Deo uisitato septimo semper die, Scoticas<sup>2</sup> partes cum filia pulsauere Patricium, quem tanto labore quesitum reperire [meruerunt]. Qui illos nouicos peruenetari coepit. Tunc illi uiatores clamare ceperunt et dicere: ‘Cupidissimae filiae uidendo Deum causa coacti ad te uenire facti sumus.’ Tunc ille repletus Spiritu Sancto eleuauit nocem suam et dixit ad eam: ‘Si in Deum credis?’ Et ait: ‘Credo.’ Tunc sacro Spiritus et aquae lauacro eam lauit. Nec mora: postea solo prostrata spiritum in manus angelorum tradidit. Ubi moritur ibi et adunatur.<sup>3</sup> Tunc Patricius prophetauit quod post annos uiginti corpus illius ad propinquam cellulam de illo loco tolleretur cum honore: quod postea ita factum est. Cuius transmarinae reliquiae ibi adorantur usque hodie.

[De eo quod sanctus Patricius uidit caelum apertum  
20 et Filium Dei et anguelos eius.]

Dominici et apostolici Patricii, cuius mentionem facimus, quoddam miraculum mirifice gestum, quod ei in carne adhuc stanti<sup>4</sup> et Stephano pocne tantum<sup>5</sup> contigisse legitur, breui retexam relatin. Quodam autem<sup>6</sup> tempore, cum orationis causa 25 ad locum solitum per nocturna spacia procideret,<sup>7</sup> consueta caeli uidit miracula, suumque carissimum ac fidelem probare nolens sanctum puerum, dixit: ‘O fili mi, die michi, quae so, si sentis ea quae ego sentio.’ Tunc parvulus, nomine Be-nignus, incunctanter dixit: ‘Iam michi cognita ea quae sentis 30 Nam uideo caelum apertum et Filium Dei et angelos eius.’ Tunc Patricius dixit: ‘Iam te meum successorem dignum esse sentio.’ Nec mora, gradu conceito<sup>8</sup> ad suatum locum orationis peruenire. His [ergo in] orationibus in medio flu-minis alueo, parvulus dixit: ‘Iam algorem aquaticum sustinere 35 non possum.’ Nam ei aqua nimis erat frigida. Tunc dixit ei Patricius ut de superiori [loco] ad inferiorem descendaret.

<sup>1</sup> MS. iusti.

<sup>2</sup> MS. Seonas.

<sup>3</sup> i.e., sepelitur, Hogan.

<sup>4</sup> MS. in carne adhuc stantem quod ei.

<sup>5</sup> MS. totum.

<sup>6</sup> MS. ante.

<sup>7</sup> i.e., procederet.

<sup>8</sup> MS. consito.

<sup>9</sup> i.e., pervenire.

Nichilominus ibi diu<sup>1</sup> perstare potuit. Nam se aquam calidam sensisse testabatur. Tunc ille non sustinens in eo loco diu[tiu] stare, terram ascendit.

[De conflictu sancti Patricii aduersum Corithech regem Aloo.]

5

Quod[dam] ammirabile gestum Patricii non transibo silentio. Huic nuntiatum est nequissimum opus eiusdem regis Britannici nomine Corotici,<sup>2</sup> infasti crudelisque tyrranni. Hie namque erat maximus persecutor interfectorum Christianorum. Patricius autem per epistolam ad uiam ueritatis reuocare 10 temptauit: cuius salutaria deridebat monita. Cum autem i[s]ta nuntiarentur Patricio, orauit Dominum et dixit: 'Deus, si fieri potest, expelle hunc perfidum de presenti seculoque futuro.' Non grande postea tempus effluxerat<sup>3</sup> et magieam<sup>4</sup> artem audiuit a quodam cantari<sup>5</sup> quod de solio regali trans-15 iret. Omnesque karissimi eius uiri in hanc proruperunt nocem. Tunc ille, eum esset in medio foro, illico uulpeeniae<sup>6</sup> misera- biliter arepta forma, profectus in suorum presentia, ex illo die illaque hora uelut fluxus [a]quae transiens nusquam con-20 paruit.

V. ADAMNÁN'S MENTION OF PATRICK.

(*Vita Sancti Columbae*, ed. Reeves, Dublin, 1857, p. 6.)

Nam quidam proselytus Brito, homo sanctus, sancti Patricii episcopi discipulus, Manctens nomine, ita de nostro profetizavit Patrono, sicuti nobis ab antiquis traditum expertis comperimus 25 habetur.

VI. EXTRACTS FROM NENNII'S *HISTORIA BRITONUM*.

(Harleian, 3859.)

[fo. 176 b.] A primo anno quo Saxones uenerunt in Britanniam usque ad annum quartum Mermini regis supplicantur 30 anni quadrigenti nigrinti [et] nonem. A nativitate Domini usque ad aduentum Patricii ad Scottos quadringenti quinque anni sunt. A morte Patricii usque ad obitum sancte Brigidae

<sup>1</sup> Sic Hogan; MS. duo.

<sup>2</sup> MS. Coriectie.

MS. effluxuat.

<sup>4</sup> Sic Probus; MS. musicam.

<sup>5</sup> MS. cantare.

<sup>6</sup> Sic Probus; MS. vel fieuii.

sexaginta anni. A natuitate Columbae usque mortem sanctae Harleian  
Brigidae quatror anni sunt. [I]nitium compoti, uiginti tres <sup>3859,</sup>  
cicli<sup>1</sup> decennonenalis ab incarnatione Domini usque ad ad-  
uentum Patricii in Hiberniam, et ipsi annos efficiunt numero  
5 quadringentos triginta octo. Et ab aduentu Patricii usqne ad  
cielum<sup>2</sup> decennonenalem in quo sumus, uiginti duo cicli sunt,  
id est, quadringenti uiginti unius sunt, duo anni in ogdoade  
usque in hunc annum in quo sumus.

[fo. 185 b.] Sanctus Germanus reuersus est post mortem  
10 illius<sup>3</sup> ad patriam suam, et sanctus Patricius erat in illo tem-  
pore captiuus apud Scottos, et dominus illius nominabatur  
Milchu, et porcarius cum illo erat, et in septimo decimo anno  
aetatis suae reuersus est de captiuitate, et nutu Dei cruditus  
est postea in sacris litteris, et ad Romanum usque peruenit, et  
15 per longum spacium mansit ibidem ad legendum et ad seru-  
tanda mysteria Dei, et sacrarum Scripturarum libros pere-  
currit. Nam cum ibi esset per annos septem, missus est Palladius episcopus primitus a Celestino<sup>4</sup> episcopo et papa Romae  
ad Scottos in Christum conseruandos, sed prohibuit illum Deus  
20 per quasdam tempestates, quia nemo potest accipere quiequam  
de terra, nisi de celo datum fuerit [fo. 186 a.] et datum fnerit  
illi de super. Et profectus est ille Palladius de Hibernia et pe-  
ruenit ad Brittaniam, et ibi defunctus est in terra Pictorum.

[A]udita morte Palladii episcopi, alias legatus Patricius, Theo-  
25 dosio et Valentij<sup>5</sup> regantibus, a Celestino<sup>6</sup> papa Romano,  
et angelo Dei, cui nomen erat Victor, monente et suadente  
saneto<sup>6</sup> Germano episcopo, ad Scottos in fidem Christi conser-  
tendos mittitur. Misit Germanus seniorem cum illo Segerum  
30 ad quemdam hominem mirabilem sum*m̄fum* episcopum Ama-  
theam regem in propinquuo habitantem. Ibi sanctus sciens  
omnia, quae nentura essent illi, episcopalem gradum Amatheo  
rege episcopus sanctus accepit, et nomen quod est Patricius  
sumpsit, quia prius Maun vocabatur. Auxilius, et Iser[n]inus,  
et ceteri inferiori gradu, simul ordinati sunt cum eo.

35 [T]unc, acceptis benedictionibus perfectisque omnibus, in no-  
mine Sancte Trinitatis, paratam ascendit nauim, et peruenit  
ad Brittaniam, et predicanit ibi non multus diebus, et  
omissis<sup>7</sup> omnibus ambulandi anfractibus, summa uelocitate

<sup>1</sup> MS. cicli.

<sup>5</sup> MS. a celestiano.

<sup>2</sup> MS. ciclum.

<sup>6</sup> MS. a se o.

<sup>3</sup> scil. Guorthigirni.

<sup>7</sup> MS. amissis.

<sup>4</sup> MS. a celestino.

Harleian  
3359,  
fol. 186 a.

flatuque prospero mare Hibernicum cum nani descendit. Honerata uero manus cum transmarinis mirabilibus et spiritualibus thesauris, perrexit ad Hiberniam et baptizavit eos.

[A] mundi principio usque ad baptismum Hiberniensium, quinque milia trecenti triginta anni sunt: in quinto anno 5 Loigare regis exorsus est predicare fidem Christi.

[S]anctus itaque Patricius anangellum Christi externis nationibus per annos quadraginta prediebat, uirtutes apostolieas [scit]. Ceeos illuminabat, leprosos mundabat, surdos audire faciebat, [fol. 186 b.] demones ab obcessis corporibus fugiebat, mortuos 10 numero usque ad nouem suscitauit, captiuos multos ntriusque sexus suis propriis donis redemit. Seripsit abegetoria trecenta sexaginta quinque, aut eo amplius, ecclesias quoque eodem numero fundauit trecentas sexaginta quinque. Ordinauit episcopos trecentos sexaginta quinque, aut eo amplius, in quibus Spiritus 15 Dei erat. Presbiteros autem usque ad tria milia ordinauit, et duodecim milia hominum in una regione Conachta ad fidem Christi conuertit et baptizauit. Quadraginta diebus et quadraginta noctibus in eacumine montis Eile ieinnauit, id est, Crnachan Eile, [i]n quo colle, mare imminentे, tres petitiones pro 20 his, qui fidem ex Hiberniensibus receperunt, clementer postulauit. Prima petitio eius est, ut dicunt Scotti, id est, ut susciperet unusquisque penitentiam, licet in extremo uitae sua statu: secunda, ut ne a barbaris consumantur in aeternum: tertia, ut non superuixerit aliquis Hiberniensium in ad- 25 ventu iudicii, qnia delebuntur pro honore Patricii septem annis ante iudicium.

[I]n illo autem tumulo benedixit populis Hiberniae, et ideo ascendit ut oraret pro eis, et nideret fructum laboris sui; et uenerunt ad eum anes multi coloris innumerabiles, nt bene- 30 diceret illis, quod significat omnes sanctos ntriusque sexus autem Hiberniensium peruenire ad eum in die indicii, ad patrem et ad magistrum suum, ut sequantur illum ad indicium. Postea in senectute bona migrauit, ubi nunc lactatur in seculorum. AMEN.

35

[Q]uartuor modis aquantur Moyses et Patricius, id est, angelo colloquente [fol. 187 a.] in rubo igneo: secundo modo, in monte quadraginta diebus et quadraginta noctibus ieinnauit: tertio modo, similes fuerunt etate, centum viginti annis: quarto modo, sepulchrum illius nemo seit, sed in oeculo humatus est, 40 nemine sciente. Quindecim annis in captitate, in uicesimo quinto anno ab Amatheo sancto episcopo subrogatur, octinginta et quinque annorum in Hibernia predicauit. Res autem exigebat amplius loqui de sancto Patricio, sed tamen pro compendio sermonis uolui breuiare.

45

VII. EXTRACT FROM THE *ANNALES CAMBRICIE*.

(Harleian, 3859.)

[fol. 190<sup>a</sup>.] annus. Pasca commotatur<sup>1</sup> super diem Dominicum eum papa Leone episcopo Rome.

5 Annus x. Brigita<sup>2</sup> saneta nascitur.

Annus .xiii. Sanetus Patricius ad Dominum migratur.

Annus [.xxiv.] Quies Benigni episcopi.

10 Annus [.lvii.] Episcopus Ebur pausat in Christo anno cccl. etatis suæ.

Annus [.lxxii.] Bellum Badonis in quo Arthur portauit  
15 crucem Domini nostri Iesu Christi tribus diebus et tribus noctibus in humeros suos et Britones uictores fuerunt.

Annus [.lxxvii.] Sanctus Columcille nascitur. Quies Sanctæ Brigidæ.

20 Annus .xciii. Gneith Camlann in qua Arthur et Medraut corruerunt et mortalitas [fol. 190 b.] in Brittannia et in Hibernia fuit.

Annus .c. Dormitatio Ciarani.

25 Annus .ciii. Mortalitas magna in qua pausat Mailean rex G[ru]nenedotæ.

Annus [.cxiv.] Gabran filius D[omi]n[u]ngart moritur.

30 Annus [.cxviii.] Columcille in Brittannia exiit.

VIII. EXTRACT FROM BEDA'S *HISTORIA ECCLESIASTICA*.

(Moore MS., University Library, Cambridge.)

Anno Dominicæ incarnationis quadringentesimo vigesimo  
35 tertio,<sup>3</sup> Theodosius iunior post Honorium quadragesimus quintus<sup>4</sup> ab Augusto regnum suscipiens uiginti et sex annos tenuit,  
cuius anno imperii octauo Palladius ad Scottos in Christum  
credentes a pontifice Romanæ ecclesiæ Celestino primus  
mittitur episcopus.<sup>5</sup>

<sup>1</sup> Altered by scribe to commvtatur.

<sup>2</sup> Altered by a later hand into  
Brigida.

<sup>3</sup> MS. ccccxxiii.

<sup>1</sup> MS. xlvi<sup>mvs.</sup>

<sup>5</sup> This is obviously copied from  
Prosper, *supra*, p. 493. So Lanigan,  
*Eccl. Hist. of Ireland*, l. 64.

IX. EXTRACT FROM THE CALENDAR IN THE KARLSRUHE CODEX OF  
BEDA'S *DE RERUM NATURA*.<sup>1</sup>

xvi. Cal. Apr. Patricii episcopi et apostoli Hiberniae.

X. EXTRACT FROM THE RHEIMS LITANIES.

(Mabillon, *Vetora Analecta*, ii. 669; 2nd ed., 168, col. 2.) 5  
De Confessoribus.

S. Leo, S. Silvester, S. Donate, S. Gregori, S. Augustine, S.  
Hieronyme, S. Benedicte II., S. Hilari, S. Martine, S. Samson,  
S. Brioce, S. Melore, S. Branwalatre, S. Patrici, S. Brindane,  
S. Carnache, S. Gilda, S. Paterne, S. Petrane, S. Gwinwaloee, 10  
S. Coarentine, S. Citawe, S. Goidiane, S. Munna, E. [leg. S.]  
Serwane, S. Serccine, S. Guiniave, S. Tutwale, S. Germane, S.  
Columcille, S. Paule, [col. 3.] S. Judicaile, S. Mevinne, S.  
Guoidwale, S. Diricille, S. Bachla, S. Rawele, S. Racate, S.  
Lontierne, S. Riocate, S. Tonninane. Omnes sancti chori con- 15  
fessorum, orate pro nobis  
. . . ut cleram et plebem Anglorum conservare digneris.

Te rogamus, audi nos.

XI. EXTRACTS FROM A TRACT ON THE ORIGIN OF THE IRISH LITURGY.<sup>2</sup>

(Cotton MS. Cleopatra, E. 1. fol. 5 a.) 20

[Si sedulo inspiciamus cursus au]tores, in exordium repperimus decantatum fuisse, non sicut aliqui imperiti fuisse, vel varie obiectione protulerunt, et adhuc multi conantur facere.<sup>3</sup>

[fol. 5 b.] Unde et alium cursum, qui dicitur presenti tempore 25  
Scotorum, quae sit opinione, iactatur. Sed beatus Marcus  
euangelista, sicut refert Iosephus et Eusebius in quarto libro  
totum Egiptum uel Italianam taliter praedicauerunt sicut unam  
Ecclesiam, ut omnis sanctus, vel *Gloria in Excelsis Deo* vel  
Oratione Dominica et Amen, uniuersi tam uiri quam foeminae 30  
decantarent. Tanta fuit sua predicatio unita. Et postea in  
Italia euangelium ex ore Petri Apostoli edidit.

Beatus Hieronimus affirmat, ipsum cursum, qui dicitur  
presenti tempore Scotorum, beatus Marcus decantauit, et  
post ipsum Gregorius Nanzianzenus, quem Hieronimus suum 35  
magistrum esse affirmat.

<sup>1</sup> and *De Temporum Ratione*. This ninth-century codex is now marked No. clxvii., and formerly belonged to Reichenau. The calendar fills ff. 16c-17d.

<sup>2</sup> Published by Spelman, *Council*, i. 176, Wilkins, *Council. M.B.* (Londini, 1737), iv., App. p. 741,

and Haddan and Stubbs, *Councils*, &c., i. 138. At the end of the Cotton tract, fo. 7 a., is the following note, "Ex antiquo manuscripto codice litteris Lombardicis scripto cir[ca] a annum 720."

<sup>3</sup> MS. fore.

[fo. 6 a.] Inde postea beatissimus Cassianus, qui Lerinensi<sup>1</sup> monasterio beatum Honorium habuit comparem. Et post ipsum beatus Honoratus primus abba, et S. Caesarius episcopus qui fuit in Arelata, et beatus Porcarius abbas qui in ipso monasterio fuit, ipsum cursum decantauerunt; qui beatum Lopum [et] beatum Germanum monachos in eorum monasterio habuerunt. Et ipsi sub normam reguli ipsum cursum ibidem decantauerunt. Et postea in episcopatus cathedra summi honoris perseverandi sanctitatis eorum sunt adepti.

- 10 Et postea in Brittaniis vel Scotiis praedicauerunt, quae uita Germani episcopi Autisiodorensis, et Vita beati Lupi affirmant. Qui beatum Patricium [spiritu]taliter litteras saeras docuerunt atque innutrierunt, et ipsum episcopum pro eorum praedicatione archiepiscopum in Scotiis et Britanniis posuerunt; qui vixit annos centum quinquaginta et tres, et ipsum cursum ibidem decantauit.

Et post ipsum beatus Vuandilochus senex et beatus Gomogillus, qui habuerunt in eorum monasterio monachos circiter tria millia.

- 15 20 Inde beatus Vuandilochus in praedicationis ministerium a beato Gomogillo missus est, et beatus Columbanus, partibus Galliarum, destinati [fo. 6 b.] sunt Luxogillum monasterium, et ibidem ipsum cursum decantauerunt.

#### XII. EXTRACT FROM ALCUIN'S POEMATA.

- 25 (Opp. Poemata No. 246, p. 1736, Paris, 1617.)
- Patricius, Cheranus,<sup>3</sup> Scottorum gloria gentis,  
Atque Columbanus, Congallus, Adamnanus<sup>4</sup> atque  
Præclari patres, morum uitaeque magistri,  
Hie pietas precibus horum nos adiunet omnes.

#### 30 XIII. EXTRACTS FROM THE CALENDAR OF OENGUS.

March 17.

Lassar gréine ánc,  
apstal Hérenn húaige,  
Pátraic comeit níl,  
rop dítin ar trúaige.<sup>5</sup>

- 35 (“Flame of a splendid sun, apostle of virginal Ireland, let Patrick, protection of thousands, be a defence of our misery.”)

<sup>1</sup> MS. Linerensi.

<sup>2</sup> MS. corunt.

<sup>3</sup> Here are two false quantities, for this name is properly Ceranus or Quéranus (Ir. *Ciarán*, Corn. *Piran*).

<sup>4</sup> Another false quantity, for this name is properly Adamnanus (Ir. *Adamnán*).

<sup>5</sup> From Rawlinson, B. 505. I have supplied the marks of length, and changed *ditin* to *dítiu*.

[Notes from Lebar Brecc, p. 83, marg. sup.]

*Lassar* i. Sinell mac Findchada do Uib Garrchon isc edduine robaist Patraic inErinn he ('Sinell son of Finuchath of the Ilái-Garrechon, he is the first person whom Patrick baptized in Ireland.') 5

Cethri cána Erenn i. cáin Patraic een clérig do marbad. Ocus cáin Adamnan een mna do marbad. Ocus cáin Darí in chaillech ámra een damu do gait. Ocus cáin domuaig een tairmthecht ind itr.

('Four Rules of Ireland, to wit, Patrick's rule, not to slay 10 clerics. And Adamnán's rule, not to slay women. And Darí the marvellous nun's rule, not to slay oxen. And the rule of Sunday, in no wise to transgress upon it.') 10

April 14.

IN rígepscop Tassach  
dóbert ó donánaic  
corp Crist in ríg firbaile  
la commain do Pátraic.

15

('The royal bishop Tassach gave, when he came, the Body of Christ, the truly-strong King, at the communion, to Patrick.') 20

[Note from Lebar Brecc, p. 85.]

Tassach i. iRáith Cholpa iLeith Cathail inUlltaib i. eerd 7 escop Patraic Tassach. ocus fél a etsechta so.

('Tassach, to wit, in Raholp in Lecale in Ulster, that is Tassach, Patrick's artisan and bishop. And this is the festival 25 of his decease.') 25

June 12.

Féil in chredail Chóemáin  
dian Sanctlethan slondnd :  
Torandan buan bannach  
dar ler lethán longach.

30

('The feast of the pious Cóemán, who was called vehement Sanctlethan. Torannán lasting, deedful, over a broad, shipful mainsea.') 35

[Note from Lebar Brecc, p. 89.]

35

*Torandan* i. Palladius rocartad o chomarba Petair inErium ria Patraic d'forectul doib. Ni ragbad inEriu con-dechaid in-Albain. Hic sepultus est in Liconio.

('Palladius was sent (?) by Peter's successor into Ireland before Patrick to teach them. He was not received in Ireland, so 40 he went to Scotland. He was buried in Liconium.') 40

[Note from Laud, 610.]

Torannan i. fil inAlbain.

August 24.

5 La sreith sluaig Stenoni  
a scéla roclotha,  
Sen-Pháatraice ciig catha,  
cómaithe ar srotha.

(“With the series of Zenonius’ host—tidings of them have been heard—Old-Patrick, champion of battle, loveable tutor of 10 our elder.”)

[Note from Lebar Breec, p. 94.]

15 *Senpatraic* i. inGloinestir nanGadel iSaxsanaib. Sen-Pat-  
traic oRus Dela aMuig Locha, sed nerius est cumad inGlas-  
tingibeira nanGael indeseinrt Saxon ata. Scotti enim prius  
in perigrinatione ibi habitabant:<sup>1</sup> acht atat<sup>2</sup> athaisi inulaid  
Senpatraic inArd Macha.

20 (“Old-Patrick, that is, in Glastonbury (*Glestingaburh*) of the  
Gael in England. Old-Patrick of Ros Dela in Mag Loeha, but it  
is truer that he is<sup>3</sup> in Glastonbury of the Gael in the South of  
England. For Irishmen formerly used to dwell there in pil-  
grimage. But his reliques are in Old-Patrick’s tomb in Armagh.”)

25 [In Rawl. B. 512, fo. 61, a. 2, l. 3, the above note runs thus:  
La sreith sluaig Senoidi i. Sean Patraic i Maig Lochai ata se-  
cundum alias, sed nerius conid ic Glaist[ing]ibir na[n] Goidel  
ata Sen Patraic. Cathir sin ituaiseirt Saxon, et Scotti [h]abita-  
bant prius et perigrinatio eorum ibi est. Atat a thaisi in  
calaid Sean-Patraic in Ard Macha.]

30 cómaithe ar srotha i. aite Patraic Macha i. in Britania  
sancti Patrici episcopi doctor.<sup>4</sup>

30 [From the Book of Leinster, p. 361 g.]

*Zenoni . . . Patricii abbatis et episcopi Ruis Dela Pa-*  
*tricii hostiarii et abbatis Airdmachaec.*

November 27.

35 Sruaim cenai con-áni,  
Sechnall mind ar flathe,  
rogab eol, soer solad,  
molad Páatraic Mache.

40 (“A stream of wisdom with splendour : Sechnall, diadem of our  
princes, chanted music, noble solace ! a praise of Patrick of  
Armagh.”)

<sup>1</sup> MS.abitabunt.

<sup>2</sup> facs. atati.

<sup>3</sup> i.e., his remains.

<sup>4</sup> MS. doctoris Patritii.

[Note from Lebar Brecc, p. 100.]

*Sechnall* i. Sechnall filius Restitu[<sup>t</sup>] Secundini, et de Longabardis aduentus erat, et Secundinus nomen eius erat ibi i. o Dómnach Sechnaill, 7 mac sethar Patraic he i. mac do Liamain.  
5

('Sechnall, that is Sechnall son of Restitutus Secundinus, and from Lombardy had he come, and Secundinus was his name there, to wit, of Domnach Sechnaill, and a son of Patrick's sister was he, to wit, a son of Liamain's.')  
10

#### XIV. EXTRACTS FROM THE DRUMMOND KALENDAR.

10

(*Kalendars of Scottish Saints*, ed. A. P. Forbes, Edinburgh,  
1872, pp. 1-32.)

- |             |  |    |
|-------------|--|----|
| [Martii]    | xvi. kalend. Apud Hiberniam occiani insolam<br>natale sancti Patricii archiepiscopi Scot-<br>torum.  | 15 |
|             | xviii. kl. Mai. Apud Hiberniam sanctus episcopus<br>et confessor Tassach hoc die ad Christum<br>migravit.  |    |
| [Maii]      | vi. nonas. Apud Hiberniam natale sancti con-<br>fessoris Nectain hoc die celebratur.   | 20 |
| [Novembris] | iv. nonas. Natale sancti Victorini Pictaviensis<br>episcopi et apud Hiberniam natale sancti<br>episcopi et confessoris Erci.   |    |
|             | v. kalend. Dec. Apud Augustodunum natale<br>Amatoris episcopi. In Gallia natale sancti 25<br>Maximi episcopi qui tres mortuos suscita-<br>vit, et in Hibernia sancti episcopi et<br>confessoris Secundini. |    |

#### XV. EXTRACTS FROM THE IRISH CANONS.

(*Die Irische Kanonensammlung*, ed. Wasserschleben, 2te aufl. 30  
Leipzig, 1885.)

Lib. xi. c. 1 (p. 30). *Patricius* episcopus dicit: Qui sub gradu  
peccat, debet excommunicari, quia magna est dignitas hujus  
nominis; tamen potest redimere animam suam post poenitentia-  
tiam, ad priorem gradum venire difficile, nescio an non, Deus 35  
scit.

Lib. xx. c. 5 (p. 61). *Patricius*: Si quae questiones [difficiles<sup>1</sup>]  
in hac insula oriantur, ad sedem apostolicam referantur.<sup>2</sup>

<sup>1</sup> add. 5, 6, 8, Mon. (Wasserschle-  
ben).

<sup>2</sup> Cf. supra, p. 356, ll. 8-18.

Lib. xxi. c. 12 (p. 65). *De judicibus ecclesiae, quales fieri debent.*  
*Patricius* ait: Non oportet judices ecclesiae habere timorem hominum, sed timorem Dei, quia timor Dei initium sapientiae est. Non oportet judices ecclesiae Dei habere sapientiam mundi, quia sapientia mundi stultitia est apud Deum, sed sapientiam Dei habere. Non oportet judices ecclesiae munera suscipere, quia munera exaequant oculos sapientium et mutant verba justorum. Non oportet judices ecclesiae habere personam in judicio, quia non est acceptio personarum apud Deum.  
10 Non oportet judices ecclesiae cautelam secularis habere, sed exempla divina, quoniam non oportet servum Dei cautum esse vel astutum. Non oportet judices ecclesiae tam velocias esse in judicio, donec sciant, quod pravum fiat, quia scriptum est: Noli index esse eito. Non oportet judices ecclesiae volubiles  
15 esse. Non oportet judices ecclesiae mendacium dicere, quia magnum crimen est mendacium; sed oportet judices ecclesiae rectum judicium judicare, quia in quoemque judicio judicaverint, judicabitur de eis.

Lib. xxi. c. 26 (p. 72). *Patricius* ait: Omnis mundialis sapiens,  
20 si sapiens sit, non judicet judicia ecclesiae.

Lib. xxiv. c. 4 (p. 77). *De eo, quod bonorum regum opera adiligunt.* *Patricius*: Justitia vero regis justi haec est: Neminem injuste judicare, advenis et vidnis et pupillis defensorem esse, fulta cohibere, adulteria punire, impudicos 25 et histriones non nutrire, iniquos non exaltare, impios de terra perdere, parricidas et perjurantes vivere non sinere, ecclesiás defendere, pauperes elemosinis alere, justos super regni negotia constituere, senes sapientes et sobrios consiliarios habere, magorum et pythonissarum et anguriorum superstitionibus non intendere, patriam fortiter et juste contra adversarios defendere, per omnia in Deo confidere, de prosperitatibus animum non elevare, cuncta adversa patienter ferre, fidem catholicam in Deum habere, filios suos impie agere non sinere, certis horis orationibus insistere, ante horas 30 congruas non sumere cibum. Justitia regis pax populorum est, tamen patriae, immunitas plebis, monumentum gentis, cura languorum, gaudium hominum, temperies aeris, serenitas maris, terrae fecunditas, solatium pauperum, hereditas filiorum, spes futurae beatitudinis, segetum habundantia, arborum 40 fecunditas.<sup>1</sup>

<sup>1</sup> Compare, for the influence of kings on seasons, Horace, Odes, iv.5, ll. 7, 8: Manu's *Dharmaçāstra*, ix., 246, 217; and the following Irish documents: *Audacht Morainn*, Book

of Leinster, p. 293 a, *Lebar Brecc*, p. 262<sup>a</sup> 22; *Battle of Magh Rath*, ed. O'Donovan, p. 100, note; *Ancient Laws*, iii. 24.

Lib. xxviii. c. 10 (p. 97). *Patricius*: Qui occiderit aut fornicationem fecerit, aut more gentilium aruspicem interrogaverit, per singula crimina annum penitentiae agat, et illo impleto, cum testibus postea resolvetur a sacerdote.

Lib. xxxiv. c. 2 (p. 122). *Patricius*: Clericus si pro gentili 5 homine fidejussor fuerit in quacumque quantitate, si contigerit, quod mirum non est, ut per astutiam aliquam gentilis illo fallat, de rebus suis solvat debitum, nam si armis compugnatur, computetur extra ecclesiam.

Lib. xxxvii. c. 27 (p. 138). *De penitentia blasphemantis principem bonum*. *Patricius* ait: Qui murmurat verba blasphemiae contra principem bonum per odium vel invidiam, cum pane et aqua peniteat VII. diebus, exemplo Mariae contra Moysen murmurantis.<sup>1</sup>

Lib. xxxix. c. 11 (p. 151). *De vago monacho excommunicando*. 15 *Patricius* ait: Monachus inconsulto abbe vagus ambulans in plebe debet excommunicari.

Lib. xl. c. 8 (p. 155). *De eo, quod suscipienda non sit elemosina excommunicati*. *Patricius*: Quieunque clericus excommunicatus fuerit, nec ejus elemosina in ecclesia recipiatur. 20

Lib. xl. c. 9 (p. 155). *De eo, quod non debet excommunicatus offerre vel baptizare, sed solum orare*. *Patricius*: Si quis excommunicatus fuerit, solus ex eadem hora orationem faciat, nec offerre, nec baptizare licet ei, donec se faciat emendatum.

Lib. xlii. c. 26 (p. 169). *De collectura pecuniae non rituperanda necessitate cogenda*. *Patricius*: Si quis acceperit permissionem pontificis, et collectum sit pretium captivi, non plus exigat, quam necessitas cogit. Si quid supra remanscrit, ponat super altare, et indigentibus detur et captivis. *Item*: Si quis colligit pecuniam sub nomine misericordiae, non andeat spoliare ecclesiam Dei, sed reges et plebes, quibus melius est dare, quam recondere.

Lib. xliv. c. 4 (p. 172). *De conversatione advenae accipientis locum*. *Sinodus Patricii* dicit: Si quis advena ingressus fuerit in plebem, non ante baptizet, nec offerat, nec consecret, nec edificet ecclesiam, donec permissionem acceperit ab episcopo illius provinciae, quia exemplum humilitatis est, nam qui sperat ab infidelibus aut laicis, et non ab episcopo permissionem accipit, infidelis est.

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<sup>1</sup> Numbers, xii. 14, 15.

Lib. xliv. c. 9 (p. 177). *De tanto graviori pollutioni sancti loci, quanto plures in eo sancti.* Patricius ait: Quiunque Diis, hoc est martyribus, detrahit, Deo detrahit, quanti enim cumque martyres in eo humati sunt loco, tantum Deo detrahit.

5 Lib. lxi. c. 6 (p. 212). *De tonsura Brittonum et solemnitate et missa.* Gildas ait: Brittones totu mundo contrarii, moribus Romanis inimici, non solum in missa, sed etiam in tonsura: cum Judacis nimbriæ magis futurorum servientes, quam veritati. Romani dicunt: Brittonum tonsura a Simone inago sumpsisse exordiū traditur,<sup>1</sup> enjus tonsura de aure ad aurem tantum contingebat, pro excellentia ipsa magorum tonsuræ, qua sola frons anterior tegi solebat.<sup>2</sup> Priorem autem auctorem hujus tonsuræ in Hibernia subleum regis Loigairi filii Neili extitisse Patricii sermo testatur; ex quo Hibernenses pene omnes hanc

15 tonsuram sumpserunt.

Lib. lxi. c. 7 (p. 212). *De excommunicandis clericis, qui non tondentur tonsura Romana.* Patricius: Si quis clericus, cuius capilli non sunt tonsi Romano more, debet excommunicari.

20 Lib. lxvi. c. 5 (p. 236). *De tribus petitionibus Patricii.* Hibernenses dicunt: Tres petitiones Patricii sunt, quarum prima est, ut bipartitae vel tripartitae regionis pars ecclesiac propinquiori aliis detur ei,<sup>3</sup> secunda, ut non per juramentum ab aliquo firmetur super ecclesiam infirmam,<sup>4</sup> tertia, ut clericus similis quaeratur a laico.<sup>5</sup>

<sup>1</sup> traditum, Wasserschleben, *Kanonensammlung*, p. 212.

<sup>2</sup> See Rhŷs, *Celtic Britain*, p. 70. The passage in O'Mulleony's Glossary (II. 2, 16, col. 116) there referred to, is as follows:—Irla i. ab arula i. berrad nioga i. Laid epscop do Breithnaib Corn fechtus do Roim. Oe toigecht do doridisi do-farraid seol Simoin druid. Berrait a choraинд o a chul eo mbad do muindtir Simoin do, ar is e bervadh roboi for Simon, ocsu bai baa dosam de, ar rofodain inn athais sin arDia colluid dochum nime. Is disiu rogabsat Bre[tain] angtardas oecus Goidil. (*'Irla, i.e., from arula i., a slave's tonsure, to wit, A bishop of the Cornish Britons once went to Rome. As he was returning, Simon the wizard's school met him. They shave his crown from his back, so that he*

was of Simon's community, for this was the tonsure that was on Simon. And he (the bishop) had profit thereof, for he endured that disgrace for God's sake until he went to heaven. It is hence that the Britons and the Gael received the practice. See Warren, *Liturgy and Ritual of Celtic Church*, pp. 67, 68: Haddan and Stubbs, *Councils*, i. 112, 113 (where the above passage is quoted from Gildas); and Smith's *Dictionary of Christian Antiquities*, s.v. Tonsure.

<sup>3</sup> eocl. detur que ei vicinior ceteris, 6.

<sup>4</sup> juram. mundiales subtrahant jus ecclesiæ, 6.

<sup>5</sup> tertia, ut in judicio, cum inter clericum et laicum orta fuerit intentio, querat laicus clericum, qui cum clericu contendat, 6.

Lib. lxvi. c. 18 (p. 270). *De eo quod monere melius est.* Patricius dicit: Satius est nobis neglegentes praemonere, ne delicta abundant, quam culpare quae sunt facta. Salomon: Melius est arguere, quam irasci.

XVI. EXTRACTS FROM THE CHRONICLE OF MARIANUS SCOTUS. 5  
(Pertz, *Monum. Germ.* VII. 481.)

372. Sanctus Patricius nascitur in Britannia insula ex patre nomine Calpurn; presbyter fuit ipse Calpurn filius diaconi nomine Fotid. Mater autem erat Patricii Conchess, soror sancti Martini de Gallia. Sucat nomen in baptismate. *Cothraige diuambos iefuquam docethartrab!*<sup>1</sup> Magonius a Germano, Patricius, id est pater ciuum, a papa Celestino.

388. Sanctus Patricius cum duabus sororibus suis, id est Lupnit et Tigris, venditur in Hiberniam. Sanctus quidem Patricius uenditur ad regem nomine Miluc, filius nepotis Buain, in aquilone Hiberniac, cuius porcorum pastor erat Patricius, et Victor angelus loquebatur saepe cum eo. Dnae uero sorores uenditae sunt in Conaellae Muirtemne. Sanctus Patricius genere Brittus cum esset XVI. annorum uenditus in Hibernia ad Milcon regem *Dalnaraede*. Cui sex annis seruit, et ab angelo Victore semper consolabatur, de lapide qunodam cum eo loquens, qui ibi manet.

394. Cum sanctum Patricium noluit dominus suis dimittere, nisi pro massa aurea, seruauit sanctum Patricium precepto Victoris angeli quidam porcorum, quorum custos fuit Patri- 25 cius et pastor; quid fodit massam auream quam [reddidit] sanctus Patricius domino suo pro se.

402. Sanctus Patricius, cum esset XXX. annorum, ueniens Turoniam conditum a sancto Martino tonsura monachica, quia seruilem tonsuram antea hucusque habuit. Deinde trans 30 Alpes iuit in occidentalem partem australem Italiae ad Germanum episcopum ciuitatis nomine Alsiodorns, et legit apud eum XXX. annis diuinam scripturam in insula nomine Alanensis.

431. Ad Scotos in Christum credentes ordinatus a papa 35 Celestino Palladius, primus episcopus missus est. Post ipsum sanctus Patricius genere Brittus, a sancto Celestino papa consecratur et ad archiepiscopatum Hibernensem mittitur, ubi signis atque mirabilibus predicans, totam insulam Hiberniam conuertit ad fidem. 40

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1 "Cothraighe when he was serving four houses." See above, pp. 16, 390, 412.

491. Sanctus Patricius Hiberniae archiepiscopus annorum cxxxii. beatissimo fine obiit. Annorum xvi. nenditur, vi. annis in seruitute, xl. in Romanis partibus, xl. annis in Hibernia predicauit.

5

## XVII. EXTRACT FROM THE CORPUS MISSAL.

(F. E. Warren. *The Manuscript Irish Missal belonging to the President and Fellows of Corpus Christi, Oxford.* London, 1879, p. 150.)

## xvi. kal. Ap. in natal[e] sancti Patricii episcopi

10 Deus qui sanctum Patricium Scotorum apostolum tua prouidentia elegisti ut Hibernenses gentes in tenebris et in errore gentilitatis errantes, ad nerum Dei lumen scientie reduceret, et per lanternum regenerationis filios excelsi Dei efficeret, tribue nobis, quesumus eius prius intercessionibus, ut ad  
15 ea que recta quantocius festinemus. per.

## secreta

Hostias tibi quas in honore sancti Patricii offerimus denotas accepias et nos<sup>1</sup> a timore indicij liberemur. per.

## postcommunio

20 Omnipotentem Deum uniuersitatis auctorem suppliciter exoramus ut qui spirituale saerificium in honorem sancti Patricii offerimus, fiat nobis remedium sempiternum. per.<sup>2</sup>

<sup>1</sup> Mr. Warren has "uos," an obvious misprint.

<sup>2</sup> "Here," says Mr. Warren, p. 46, "the following indications of the antiquity of the language can be traced: (1) The equivalent use of the words Scotti and Hibernenses; (2) the reference to the previous heathenism of Ireland; (3) the oblique and primitive mode of the Invocation of Saints with which the collect concludes; (4) the allusion in the Secreta to the day of judgment is probably based on a passage

in the Gaelic hymn ascribed to Fiace (Bishop of Sletty, consecrated by St. Patrick in the fifth century), in which the angel Victor is represented as consoling St. Patrick in his last moments with an assurance that on the day of doom the men of Erin would stand around him before the judgment seat of God [see above; p. 410, l. 4]; (5) the allusion to the Eucharistic offering as 'spirituale sacrificium.' (See in Stowe Missal, p. 6, n. lxiii.)"

## XVIII. ANNALS FROM THE BOOK OF LEINSTER.

|   |    |
|---|----|
| [p. 24 a.] INeipit doflaithesaib <i>ocus</i> amseraib H̄ereann iarcreibtim. <sup>1</sup>  |    |
| . . . . . m. ccc .lxxx .iii. Loegaire macc Néill .xxx. annos regnum Hiberniac post aduentum Patricii tenuit.  | 5  |
| Ard Macha fundata est.  |    |
| Secundinus et Senex Patricius quieuerunt.   |    |
| ecccxlxi. Dorochair Loegaire itaeb Chasse, etc.   |    |
| ecccxlxiii. Ailill Molt macc Bathi xx. bliadan, cotorchair icath Oeha la Lugaid macc Loegairi <i>ocus</i> Muredach macc 10 Erca <i>ocus</i> la Fergus [p. 24 b.] Cerb̄l macc Conaill Cremthainne <i>ocus</i> la Fiachraig Lond mac Caelbad rig Dail Araide <i>ocus</i> la Crimthand macc Ennai ríg Lagen. |    |
| Eogan mace Neil moritur.  |    |
| Quies Benigni sancti <sup>2</sup> episcopi.   | 15 |
| Mors Conaill Chremthainne maice Neill.  |    |
| Quies Iarlathi tertii episcopi.   |    |
| Bellum Ocha in quo eccecidit Ailill . . . dum.  |    |
| Lugaid m̄ce Loegairi .xxii. cotorchair in Achud Forcha tre mirbail Patric.  | 20 |
| Muridach macc Eogain moritur.   |    |
| Bellum Cellosnайд.  |    |
| Patricius Scottorum episcopus quieuit.  |    |
| Cormac primus abbas.  |    |
| Quies Ibari episcopi.   | 25 |
| .dxxxiii. Murchertach macc Erca .xxiiii. cotorchair itlechuma fina i Clettiueh.   |    |
| Dubthach abb Aird Macha quieuit.  |    |
| Bellum Dromma Dergaige unde campus Mide a Laglinnisibus ablatus est.  | 30 |
| Dormitatio sanctae Brigit.  |    |
| Ailill primus, abbas Aird Macha.  |    |
| Quies Colmain maice Duach.  |    |
| Bellum Eblinn . . d . . .   |    |

<sup>1</sup> A translation of the Irish entries in this tract, relating to ecclesiastical events, is given in Dr. Todd's *St. Patrick*, pp. 184-188. He says (p. 188) that these short Annals "will be found to fix the dates of several bishops and ecclesiastics of Armagh, and appear to have been

written before the use of the Christian era became general in Ireland." There is, according to Dr. Todd (*St. Patrick*, p. 397, note 3), an enlarged copy of this tract in the Book of Leean, fo. 306a.

Facsimile : ff.

[Here] beginneth [a list] of the reigns and times of Ireland after the Faith.

[A.M.] 4384. Loegaire son of Niall held the kingdom of Ireland for thirty years after Patrick's coming.

Armagh was founded.

[457.] Sechnall and Old-Patrick rested.

[460.] Loegaire fell beside Cass, &c.

[463.] Ailill Wether, son of Dathi, [reigned] twenty years and fell in the battle of Oeha by Lugaíd, son of Loegaire, and Muredach, son of Ere, and by Fergns Wrymouth, son of Conall Cremthainne, and by Fiadhra the Harsh, son of Coelbad, king of Dalaradia, and by Crimthann, son of Enna, king of Leinster.

Eogan, son of Niall, dies.

[465.] The Rest of Benignus, the holy bishop.

[476.] Death of Conall Cremthainne, son of Niall.

The Rest of Iarlathe, third bishop [of Armagh].

[482.] Battle of Oeha, wherein Ailill [Wether] fell.

[507.] Lugaíd, son of Loegaire, [reigned] twenty-two [years], and fell in Achad Forcha, through Patrick's miracle.

Mnridach, son of Eogan, dies.

Battle of Cellosnайд.

Patrick, bishop of the Irish, rested.

Cormac, first abbot (of Armagh).

The Rest of bishop Ibar.

[521.] Murchertach, son of Erc, [reigned] twenty-four [years], and fell into a butt of wine on Clettech.

Dubthach, abbot of Armagh, rested.

Battle of Druimne Dergaige, because of which the plain of Meath was taken from Leinster.

[523.] The falling asleep of Saint Brigit.

Ailill, the first, abbot of Armagh.

Rest of Colman, son of Dua.

[530.] Battle of Eblienn.

- Book of Leinster, p. 24 b,  
line 16.
- Tuathal Máel-garb .xi. Cotorcháir inGrellaig Elti la Mael mór  
mace Airgetáin húi Machí.  
Quies Ailbe Imlecha.  
Ailill .ii. abbas Aird Macha.  
Bellum Slicigi ubi cecidit Eogan Béл ri Connacht. Fergus 5  
ocus Domnall,<sup>1</sup> da mace Murdubig maice Ercia, victores fuerunt.  
Bellum Tortan riaLagnib in quo Mace Ercia mace Ailella  
Muilt.  
dlxv. Bellum Cloenclocha.  
Nem episcopus. 10  
Diarmait mace Cerbaill .xxi. Cotorcháir la Æd Dub mace  
Subni rig Dáil Araide irRáith Bic im-Maig Line.  
Duach abbas Aird Macha.  
Ciaran mace intsáer.  
Bellum Cuile Conaire iCern ubi cecidit Ailill Banda. 15  
Colum mace Crimthaind.  
Fiachra abbas Aird Macha.  
dlxvi. Bellum Cúile Dremni for Diarmait mace Cerbaill.  
Domnall et Fergus, duo filii Maice Ercia, uno anno.  
Cath Gabra Lifi. Fergus et Domnall victores erant. 20  
dlxxx. Quies Brenaind Biroir trigesimo anno ætatis sua.  
Baetan ocus Eochaid, da mace Ninneda .iii. Cotorcháir  
Eochaid la Cronán mae Tigernaig ríg Cianachta Glinni  
Gemin.  
dlxxxiii. Fecht iniardomon (i. isoíl ocus ífíli) la Colmnán 25  
nBec mace nD(iarmata) ocus la Conall mace Comgaill.  
Ainmire mace Setna .iii. Cotorcháir la Fergus mace Nellini.  
Baetan mace Nainneda primo anno.  
Ite Chuana.  
Oenu hua Loigsi. 30  
Gillas Sapiens quieuit.  
Mors Æda maice Subni rig Moenmaig.  
dxx: .iiii. Æd mae Ainmerech .xxviii. Cotorcháir la Bran-  
dub mace Echach icath Dúin Bolg.  
Daig mace Cairill quienit. 35  
Mordál Dromma Ceta.  
Feidlimid abbas Aird Macha.  
Eochu abbas Aird Macha.  
Grigorius papa.

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<sup>1</sup> fæs, domnall.

- [544.] Tuathal Bald-rough [reigned] eleven [years], and fell in Grellach Elite by Maelsemór, son of Airgetán hua Machí.  
The Rest of Ailbe of Imlinch.  
Ailill the second, abbot of Armagh.
- [543.] Battle of Sliceech, wherein fell Eogan Mouth, king of Connaught. Fergus and Domnall, two sons of Muredach, son of Erc, were the victors.
- [543.] Battle of Tortan [gained] by the Leinstermen, wherein fell Macc Ercá, son of Ailill Wether.  
Battle of Cloeneloch.  
Bishop Nehemias.
- [545.] Diarmait, son of Cerball, [reigned] twenty-one [years], and fell by Aed the Black, son of Subne, king of Dalaradia in Raith Becc in Mag-Líne.  
Duach, abbot of Armagh.
- [544.] Ciarán, son of the wright.  
Battle of Cúil Conaíri in Cera, wherein fell Ailill Banda.  
Colomb, son of Crimthann.  
Fiachra, abbot of Armagh.
- [561.] Battle of Cúil Dremni [gained] over Diarmait, son of Cerball.  
Domnall and Fergus, two sons of Macc Ercá, in one year.
- [566.] Battle of Gabair Lifi. Fergus and Domnall were victors.
- [573.] The Rest of Brenand of Birr in the three hundredth year of his age.
- [572.] Baetán and Eochaid, two sons of Ninnid, [reigned] three years, and Eochaid fell by Cronán, son of Tigernach, king of the Cianacht of Glenn Gemin.
- [573.] A fight in Iardoman (?) by Colmán the Little, son of Diarmait, and by Conall, son of Comgall.
- [569.] Ainnuire, son of Setna, [reigned] three [years], and fell by Fergus, son of Nellíne.  
Baetán, son of Nainid, in the first year.
- [571.] Íte of Clain [Credail].
- [570.] Oenn, descendant of Loigse.  
Gildas, the Sage, rested.  
Death of Aed, son of Subne, king of Moenmag.
- [598.] Aed, son of Ainnuire, [reigned] twenty-eight [years], and fell by Brandub, son of Eochu, in the battle of Dún Bolg.
- [586.] Daig, son of Cairell, rested.  
The convention of Druimm Ceta.  
Feidlimid, abbot of Armagh.  
Eochu, abbot of Armagh.  
Gregory, the pope [dies].

|   |  |
|---|--|
| Book of Leinster,<br>p. 24 b,<br>line 43. | Dabid Cille Muini.<br>d . . . Quies Coluim cille et Baithine.  |
|   | Colmán Rimid ocus Aed Sláne .iii. Cotorehair Aed Sláne la<br>Conall niGuthbind mace Suibne. Dorochair immorro Colmán 5<br>Rimid la Locan <sup>1</sup> Dilmana. |
|   | Quies Comgaill Beinnchuir.   |
|   | Bellum Slemna in quo Colmán Rimid nictor fuit: Conall<br>Cú fugitius fuit. <sup>2</sup>  |
|   | Fintan Cluana Eidnech.   |
|   | dex . . . Quies Cainnig.   |
|   | Aed Úaridnach .viii. bliadna concbaitl .viii. ne l híe Gri-<br>gorins.   |
|   | [p. 25 a.] Mors Branduib mace Echach.  |
|   | Aedan mace Gabráin moritur.  |
|   | Maelcoba .iii. bliadna cotorehair ieath Šleibe Toad la Subne 15<br>Mend.   |
|   | Cath Odba ubi eecidit Conall Lægbrég. Oengus mace Col-<br>main uictus crat.  |
|   | Subne Mend .xii. bliadna cotorehair la Congal Cæchi mace<br>Scanlán iTraig Breine.   |
|   | Mace Lasre abbas Aird Macha.   |
|   | Comgán Glinne da Locha.  |
|   | Aed Bennain  |
|   | Rónán mace Tuathail.   |
|   | Cath Both reSuibne Mend for Domnall mace nAeda.  |
|   | Cath Duin Chethirn.  |
|   | Mors Echach Bud[i].  |
|   | Domnall mace Aeda .xxx. bliadna ée atbath.   |
|   | Cath Maige Roth ocus cath Saitline in uno die facta sunt.  |
|   | Cath dib for Eogan ocus araile for Ultaib.   |
|   | Mochntu Rathin quieuit.  |
|   | Molasse Lethglinni quieuit.  |
|   | Cellach ocus Conall Céil mace Maelcoba .xii. ée atbath<br>Cellach issim Bruig Maicc Inn-Óc. Dorochair Conall Céil<br>laDiarmait mace Aeda Slane.               |
|   | Fursu quieuit.   |
|   | Vacca quatuor nitulos in una die peperit.  |

<sup>1</sup> facs. boean.<sup>2</sup> facs. st.

- [588.] David of Cell Muine.
- [593.] The Rest of Columb Cille and Baithíme.
- [604.] Colmán the Counter and Aed of Sláne [reigned] four [years], and Aed of Sláne fell by Conall Sweetvoice, son of Suibne. Howbeit, Colmán the Counter fell by Lochan Dilmaua.
- [602.] The Rest of Comgall of Bangor.
- Battle of Slemain, wherein Colmán the Counter was the victor, [and] Conall Hound was the fugitive.
- [603.] Fintan of Chuain Eidnech [dies].
- [600.] The Rest of Caimnech.
- [612.] Aed the Cold-pained [reigned] seven years, and died. Or Gregory is here.
- Death of Brandub, son of Eochu.
- [606.] Aedán, son of Gabráin, dies.
- [615.] Macléoba [reigned] three years, and fell by Subne the Dumb in the battle of Sliab Toad.
- [613.] Battle of Odba, wherein fell Conall Laegbrég. Oengus, son of Colmán was defeated.
- Subne the Dumb [reigned] sixteen years, and fell by Congal the One-eyed, son of Seanlan, on Traig Breine.
- Macc-Laisre, abbot of Armagh.
- [618.] Comgán of Glendalough.
- [619.] Aed Bennain.
- Rónán, son of Tuathal.
- Battle of Botha [gained] by Subne the Dumb over Domnall, son of Aed.
- [629.] Battle of Dún Cethinn.
- [629.] Death of Eochu the Yellow.
- Domnall, son of Aed, [after reigning] thirty years, died the death.
- [636.] Battle of Mag Roth and battle of Saltire were fought on the same day.
- One of these battles [was gained] over Eogan,<sup>1</sup> and the other over the Ulstermen.
- Mochntu of Rathin rested.
- Molasse of Leighlin rested.
- Cellach and Conall the Slender, son of Macléoba, [reigned] fifteen years. Cellach died the death in the Brug Maicce ind Óic.<sup>2</sup> Conall the Slender fell by Diarmait, son of Aed Sláne.
- [646.] Fursu rested.
- A cow brought forth four calves on the same day.

<sup>1</sup> i.e., Cenél Eogain. | Meath, O'Don. *Four Masters*,

<sup>2</sup> Near Stackallan Bridge, co. | A.D. 656.

Book of  
Leinster,  
p. 25 a,  
line 18.

- Blaithmac *ocus* Diarmait .xu. bliadna. Éc atbathatar don Budi Connail. Fechin Fobair, Manchan Léith, Aicerán indecnai quicuerunt din Budi Connail.
- Sinodus Constantinopolitanus.
- Sehnassach maece Blathmaic .ui. bliadna. Cotorchair la Dub 5 nDuin rí Corpraig.
- Faelán maece Colmain rí Lagen.
- Nanigatio Columbáni episcopi cum reliquiis sanctorum co hInis bó finni.
- Cennidfælad maece Crundmál .iv. bliadna cotorchair la 10 Finnachta Fledach iearth Airccheltra.
- Prima combustio Aird Macha.
- Finnachta Fledach xx. Cotorchair inGrellaig Dollaid la Æd maece inDluthraig.
- Combustio regum inDun Chethirn. 15
- Adomnanus captiuos duxit ad Hiberniam.
- Mathim nabórama.
- Luna conuersa est in sanguinem, in prodigium.
- Loinigsech maece Oengusa .u. iii. bliadna Cotorchair la Cellach Locha Cimbi i cath in Choraind. 20
- Molling Luachra.
- Essurie maxima tribus annis in Hibernia ut homo hominem comederet.
- Congal Chind magair .ix. nibliadna conerbait do bidg ocnuaire. 25
- Cú Chúarain rí Ulad *ocus* Cruthentuaithe.
- Fergal maece Mælidúin .xii. bliadna, cotorchair icath Almaine la Murchad maece inBrain.
- INrechtach maece Muridaig rí Connacht.
- Fogartach maece Néill, oenbliadan cotorchair icath Chind 30 Delgen, la Cináed maece Irgalaig.
- Cináed maece Irgalaig .iv. bliadna Cotorchair icath Dromma Corcáin la Flaithbertach maece Loingsig.
- Domnall maece Cellaig rí Connacht moritur.
- Mors Murchail maece Brain. 35
- Flaithbertach maece Loingsig .iii. nibliadna conerbait inAird Macha.
- Subne abbas Aird Macha moritur.
- Æd Allain maece Fergaile .ix. nibliadna cotorchair icath [p. 25, col. 6.] Seredmaige (i. iCenánnas etir di Thethba) la 40 Domnall maece Muredaig.
- Cath Uchbath in quo Bran Bec maece Muredaig *ocus* Æd Mend ceciderunt.

- [661.] Blaithmac and Diarmait [reigned] fifteen years. They died the death of the Yellow Plague. Fechín of Fobar, Manchán of Liath, Aicerán of the Wisdom perished<sup>1</sup> of the Yellow Plague.
- The Synod of Constantinople.
- Sechnassach, son of Blaithmac, [reigned] six years, and fell by Dub Duin, king of Corbraige.
- Faelán, son of Colmán, king of Leinster, [dies].
- [664.] The voyage of bishop Columbán with relics of saints to Bophin Island.
- [671.] Cennfaelad, son of Crundmael, [reigned] four years, and fell by Finnacha the Festive in the battle of Airceltair. The first conflagration of Armagh.
- [691.] Finnacha the Festive [reigned] twenty years, and fell in Grellach Dollaid by Aed, son of Dluthach.
- [677.] Burning of the kings in Dún Cethirn.
- [693.] Adamnán brought the captives to Ireland.
- The Remission of the Tribute.
- The moon was turned into blood, as a miracle.
- [699.] Loingsech, son of Oengus, [reigned] seven years, and fell by Cellach of Loch Cimbi in the battle of the Corann.
- [693.] Molling of Lnachair [fell asleep].
- An exceeding great famine for three years in Ireland, so that man ate man.
- Congal of Cenn Magair [reigned] nine years, and died suddenly.
- Cú Chúarain, king of the Ulidians and of the Pictish folk.
- Fergal, son of Mael Dúin, [reigned] seventeen years, and fell in the battle of Almain by Murchad, son of Bran.
- Indrechtaich, son of Muridach, king of Connaught.
- Fogartach, son of Niall, [reigned] one year, and fell in the battle of Cenn Delgen by Cinaed, son of Irgalach.
- Cinaed, son of Irgalach, [reigned] four years, and fell in the battle of Druimimh Corcáin by Flaithbertach, son of Loingsech.
- Domnall, son of Cellach, king of Connacht, dies.
- Death of Murchad, son of Bran.
- Flaithbertach, son of Loingsech, [reigned] seven years, and died in Armagh.
- Subne, abbot of Armagh, dies.
- Aed Allain, son of Fergal, [reigned] nine years, and fell in the battle of Seredmag, that is, in Cennanas between two Tethbas, by Domnall, son of Muredach.
- Battle of Uchba, wherein fell Bran the Little, son of Muredach, and Aed the Dumb.

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<sup>1</sup> lit. rested.

- Book of  
Leinster,  
p. 25 b,  
line 3.  
Domnall *mæc Murdaig* .xx. *blíadna conerbait*.  
Náes in áere nisæ sunt.  
Quies Fidmuni (i. húi Suanaig).  
Cúchumne quieuit.  
Niall Frossach *mæc Fergaile* .viii. *blíadna conerbait* inHí ᵬ  
'na ailithri. Trí frassa innafraith i. frass argait gil, *ocus*  
frass mela *ocus* frass chruthnecta.  
Fer da Chréich *abbas Aird Macha*.  
Dondchad *mæc Domnaill* .xxvii. *blíadna Cotorchair* icath  
Dromma Ríg laZEd *mæc Néill*. 10  
Dubdalethi *abbas Aird Macha*,  
Æd Ordnde .xxvii. *cotorchair* icath DaFerta laMael Cáraig.  
Bellum Dromma Ríg.  
Condmach, Torbach, Toithech, Nuado abbates Aird Macha 15  
quieuerunt.  
Luna in sanguinem uersa est.  
Murgius *mæc Tommaltaig* rí Connacht.  
Conchobar *mæc Donchada* .xxviii. *blíadna conebait*.  
Bellum Lethi inChaim riNiall Kalle.  
Eogan Manistrech *abbas Aird Macha*. 20  
Bádud Túrgcis ilLoch Úair la Málsechlainn *mæc Mael-*  
*ruanaid*.  
Málsechlainn *mæc Maelruanaid* .xvi. *blíadna conebait*.  
Quies Feidilmthi ríg Cassil, *ocus* rabo rí eid Herenn cofres-  
sabra in Feidilimid sin. 25  
Cath Farcha [in marg. i. tilae in iarthur Mido] ria Mál-  
*sechlainn* for Gallaib ubi .dc. ceciderunt.  
Olchobar rí Casil quieuit.  
Forannan et Diarmait, duo abbates Aird Macha quieuerunt.  
Æd Findliath .xviii. *blíadna conebait* icDruim Inasclaind. 30  
Cath Cilli hna inDaigri rianÆd *mæc Neill*.  
Frossa fola do thepersin . . . co frítha naparti eró.  
Fethgna *abbas Aird Macha*.  
Fland *mæc Maelsechlainn* .xxviii. *coneabait*. ISleis roleicit  
géill Hercin forcúlu *ocus* rogabsom iat aréein doridisi. 35  
Ainmeri *ocus* Mælcoba abbates Aird Macha quieuerunt.

Domnall, son of Muredach, [reigned] twenty years, and died.

Ships were seen in the air.

The Rest of Fidmune, that is, the descendant of Suanach, Cúchumne rested.

Niall the Showery, son of Fergal, [reigned] seven years, and died as a pilgrim in Iona. [There were] three showers in his reign, to wit, a shower of white silver, and a shower of honey, and a shower of wheat.

Fer dá Chrích, abbot of Armagh, [died].

Dondchad, son of Domnall, [reigned] twenty-seven years, and fell in the battle of Druimm Ríg by Aed, son of Niall.

Dubdálethe abbot of Armagh.

Aed the Dignified [reigned] twenty-seven years, and fell in the battle of Dá Ferta by Mael-Cánaig.

Battle of Drnímm Ríg.

Condmach, Torbach, Toithee, Nnado, abbots of Armagh, rested.

The moon was turned into blood.

Murgius, son of Tommaltach, king of Connaught, [died].

Conchobar, son of Domnall, [reigned] twenty-seven years, and died.

The battle of Leth in-Chaim [won] by Niall Calle.

Eogan of Manistir, abbot of Armagh, [died].

Drowning of Thorkils in Loch Uair by Maelsechlainn, son of Maclruanaid.

Maelsechlainn, son of Maclruanaid, [reigned] sixteen years, and died.

The Rest of Feidlimid, king of Cashel, and king of Ireland, though with opposition, was that Feidlimid.

Battle of Farcha, to wit, a hill in the east of Meath, gained by Maelsechlainn over foreigners, wherein six hundred fell.

Olehabar, king of Cashel, rested.

Forannan and Diarmait, two abbots of Armagh, rested.

Aed Greyhair [reigned] eighteen years, and died at Druimm Inesclaind.

[868.] Battle of Killineer [gained] by Aed, son of Niall.

Showers of blood were poured, and the clots of gore were found.

[874.] Fethgna, abbot of Armagh, [rested].

Fland, son of Maelsechlainn, [reigned] twenty-seven years, and died. It is by him that Ireland's hostages were remitted, and he took them again perforce.

Ainmere and Maelhaba, abbots of Armagh, rested.

Book of  
Leinster,  
p. 25 b,  
line 38.

Cath Belaig Mugna ria Lagnib for firu Muman, in quo cecidit Cormac macc Culennain.

Dí gréin do ascin icomrith in una die.

Cerball macc Muricain ri Lagen quieuit.

Niall Glundub tri bliadna Cotorehair ieath Atha Cliath. 5

Conechobor hua Maelsechlainn rí Mide.

Dondhad macc Flainn xxu. coneabailt.

Cath ria Murchertach macc Neill itorehair Albdon macc Gothfraid ri Gall.

Maelbrigte macc Tornáin et Ioseph et Maelpatrice tres ab- 10 bates quieuerunt.

Congalach macc Malmithig .x. cotorehair laGauulu Atha Cliath ie Taig Giugrand.

Cath Muni Brócain ria Congalach for Galluib, ubi .vii. m ceciderunt. 15

Dí cholomain tentidi d'ascin sechtmair ria samain corosolsig innibith uili.

Domnall hua Néill .xxu. coneabailt in Ard Macha.

Muridach abbas Aird Mocha.

Conchobar macc Taideg, rí Connacht, moritur. 20

Cath Cille Móna.

Cath etir Brian ocus Maelmuad.

Mide fás cóic bliadna corragaib Maelsechlainn macc Domnail.

[p. 26, a.] Maelsechlainn macc Domnail .xxiii. Cath Tem- 25 rach ria Maelsechlainn for Galluib. Forbais tri laa ocus tri naidchi leis for Galluib cotue giallu Herennu arécin uadib. Isandsin iarom forfuacair Maelsechlainn inescoingra nairdire .i. "Cechóen," ar se, "fil ierich Gall doGaedeluib indáire ocus indochraite tát ass diathir fessin." 30

Dubdaleithe comarba Patric.

Bríam macc Cenntig .xii. Cotorehair la Laignib ocus la-  
Galluib Atha Cliath iCluain Tarb.

Cath Glinni Mámma la Bríam ocus la Maelsechlainn for  
Galluib. 35

- [907.] Battle of Belach Mugna [won] by the Leinstermen over the men of Munster, wherein fell Cormac, son of Culenan.
- Two suns were seen pursuing their course together on the same day.
- Cerball, son of Muricán, king of Leinster, rested.
- [918.] Níall Blackknee [reigned] three years, and fell in the battle of Áth-Cliath.
- Conchobar hua Maelsechlainn, king of Meath, [died].
- Dondehad, son of Flann, [reigned] twenty-five years, and died.
- A battle [gained] by Murchertach, son of Níall, wherein fell Halfdan, son of Gothfrad, king of the foreigners.
- Maelbrigte, son of Tornán, and Joseph and Maelpatraic, three abbots [of Armagh], rested.
- Congalach, son of Maelmithech [reigned] ten [years], and fell by the foreigners of Dublin at Tech Gingrand.
- Battle of Muine Brócain [gained] by Congalach over foreigners, wherein seven thousand fell.
- Two fiery columns were seen a week before the first of November, and illuminated the whole world.
- Domnall hua Neill [reigned] twenty-one [years], and died in Armagh.
- Muridach, abbot of Armagh, [died].
- Coneubar, son of Tadg, king of Connaught, dies.
- Battle of Cell Móna.
- Battle between Brian and Maelmuad.
- Meath was vacant for five years till Maelsechlainn, son of Domnall, took it.
- Maelsechlainn, son of Domnall, [reigned] twenty-four years.
- The battle of Tara [was gained] by Maelsechlainn over the foreigners. For three days and three nights he besieged the foreigners, and he took from them by force the hostages of Ireland. So then did Maelsechlainn put forth the renowned proclamation. "Every one," saith he, "of the Irish who is in the foreigners' district in bondage and in misery, let him come thereout to his own land."
- Dubdálethe, a successor of Patrick, [dies].
- [1012.] Brian, son of Cennétig, [reigned] twelve years, and fell by the Leinstermen and the foreigners of Dublin at Clontarf.
- Battle of Gleun Mámma [gained] by Brian and by Maelsechlainn over the foreigners.

Book of  
Leinster,  
p. 26 a,  
line 10.

Cath Cráibe Tilcha etir Ultu *ocus* Cenél Eogain ubi ecclide-  
runt reges ntriusque gentis i. Aed *ocus* Eochnid.

Maelsechlainn mace Domnaill irige Herenn doridisi *coner-*  
*built* iCro-inis Locha Annind. Coic catha fíchet romebdatar ré  
Maelsechlainn. 5

INretlu monigach *fri* cóiethiges.

Maelmaire comarba Pátraic.

Findlaech mace Ruadrí rí Alban.

Cath rianAngaire mace Ailella for Sitríuc mace Amlaib.

Fross chruthnechta.

10

i m. lxiii. Comíflathius for Heriun *fri* re dá bliadan xl.  
(vol 1.).

Cuán hua Lothchain.

Cororan clerech.

Snechta móir.

15

Amalgaid comarba Pátraic.

Cath Slebi Crott.

Niall mace Eochada.

Niall mace Maelsechlainn.

Rapa rí Herenn cofressabra Diarmait mace Mael nam-bó. 20  
ISamlaid se áirmiteir irréim *rigráide* na ríg cofressabra i.  
Mad doLeith Cuind inri *ocus* Leth Cuind ule, *ocus* oenchóiced  
alLeith Moga aec, is rí Temra *ocus* Herenn cofressabra infer-  
sain. Mad alLeith Moga *immorro* bes, ní eberthar rí Herenn  
friss coraib Leth-Moga uili *ocus* Temair *conatúathaib* *ocus* in- 25  
daracuiced alLeith Chuind chueu. Rabo rí Herenn amláid  
sin mace Mael-nam-bó, uair rabói Leth Moga uile *ocus* Con-  
nachta *ocus* fir Mide *ocus* Ulaid *ocus* Airgialla aec. IS leis  
rocured mace darmuir.

Tairdelbach hua Briain .xii.

30

Dubdalethi comarba Pátraic.

Donchad mace Briain doRóim.

Cath Saxon.

Cnómess.

Cath Odba.

35

Cath Móna Crunnióce.

Éc atbath Tairdelbach.

Murchertach hua Bríain xx. (vel xiii.) concbaitl de throm-  
galur.

Battle of Craeb Tileha between the Ulidians and the Cenél Fögain, wherein fell the kings of either race, to wit, Aed and Eochu.

[1020.] Maelsechlainn, son of Domnall, on the throne of Ireland again till he died in Cro-inis of Loch Annind. Five and twenty battles were gained by Maelsechlainn.

The hairy star for a fortnight.

Maelmaire a successor of Patrick.

Findlaech, son of Ruadrí, king of Scotland, [dies].

A battle [gained] by Augaire, son of Ailill, over Sitric, son of Olaf.

A shower of wheat.

A joint reign over Ireland for the space of two and forty (or fifty) years.

Cuán hua Lothchain.

Coreran the cleric.

A great snow.

Amalgaid, successor of Patrick, [dies].

[1056.] Battle of Sliab Crott.

Niall, son of Eochaid.

Niall, son of Maelsechlainn.

Diarmait, son of Mael-nam-bó, was king of Ireland, 'with opposition.' It thus that the kings 'with opposition' are reckoned in the course of kings. If the king be of Leth Cuinn,<sup>1</sup> and have the whole of Leth Cuinn and one fifth out of Leth Moga,<sup>2</sup> that man is king of Tara and Ireland 'with opposition.' If, however, he is from Leth Cuinn, he will not be called king of Ireland until he has the whole of Leth Moga and Tara with its districts, and one of the two provinces of Leth Cuinn thereto. In that wise, the son of Mael-nam-bó was king of Ireland, for he had the whole of Leth Moga and Connaught and the Meathmen, and Ulster and Oriel. By him a son was put over sea.

Toirdelbach, descendant of Brian, [reigned] twelve years.

Dubdálethe, a successor of Patrick, [dies].

Donnchad, son of Brian, [went] to Rome.

The Saxons' Battle.<sup>3</sup>

A nut-harvest.

Battle of Odba.

Battle of Móin Crunnióce.

Toirdelbach died the death.

Murchertach, Brian's grandson, [reigned] twenty (or fourteen) years, and died of sore disease.

<sup>1</sup> 'Conn's half,' the northern half of Ireland.

<sup>2</sup> 'Mug (Nuadat)'s half,' the southern half.

<sup>3</sup> i.e., the Battle of Stamford Bridge.

Book of  
Leinster,  
p. 26 a,  
line 42.

- Cath na Crínecha re mace ní Domnaill Remair *ocus* re ní Gallu  
Atha Cliath for firu Mide.  
Dondchad mace Domnaill Remuir ri Lagen intersectus est.  
Cath eter Cenél Eogain *ocus* Ultu ubi reges utrinque gentis  
intersecti sunt. 5  
Mael-ísu comarba Pátraic.  
Dallad Ruadri húi Conchobair.  
Cath eter úCendselaig inuicem in quo cecidit Enna Bacach.  
Dondchad mace Muredaig uictor fuit.  
Mælcolumm mace Dondchada ri Albaen moritur. 10  
Cath Fiduacha.  
Teidm natesscha.  
Ecla nafeile Eoin.  
Cath Maige Coba.  
Magnus rí Lochlann do marbad inultaib. 15  
[p. 26, b.] Senad Rátha Bresail.  
Cath eter Dondchad mace Muredaig *ocus* clainn Domnaill.  
mebaid for *clainn* Domnaill.  
Cath Átha Cliath. mebaid iarum for Lagnib, in quo Dond-  
chad mace Muredaig *ocus* Conchobar hua Conchobair intersecti 20  
sunt.  
Comflathins for Herenni fri ré cui. mblíudan trichat. Acht  
chena rabo rí Herenni cofressabra Tairdelbach mace Ruadri  
hui Conchobair.  
Enna mace Dondchada maicc Muredaig ri Lagen quieuit. 25  
Cath eter hua Mathgamna *ocus* mace Duindsléba.  
Cellach comarba Pátraic.  
Cath Licci Uatha dobrissiud for Diarmait mace Dondchada  
maicc Muredaig.  
Cath Cúla Coll dobrissiud do Diarmait i cind choiethigis 30  
for firn Mumana *ocus* Ossairgib *ocus* Ganlu Puirt Lairge.  
Maelisu hua Anmeri ardšenoir Herenn quieuit.  
Cormac mace Carthaig ardrí Mumana intersectus.  
Cath Monad Móre. Memaid re Lagnin *ocus* Connachtu for  
Tairdelbach hua mBriain. Diarmait mace Dondchada maicc 35  
Muredaig *ocus* Tairdelbach hua Conchobair uictores fuerunt.  
Senad Cenannsa ubi Iohannes Cardinalis praesidens interfuit.  
Millesimo c.<sup>mo</sup> l.<sup>mo</sup> secundo celebratum fuit istud nobile con-  
cilium.<sup>1</sup>

<sup>1</sup> According to the Four Masters, | and the cardinal's name was Jo-  
ed. O'Donovan, this synod was | hannes Papron.  
held at Droicet-átha (Drogheda), |

- [1082.] Battle of the Crinach [gained] by the son of Domnall the Fat, and by the foreigners of Dublin over the Meathmen. Donnchad, son of Domnall the Fat, king of Leinster, was slain.
- A battle between Cenél Eogain and the Ulidians, wherein the kings of either race were slain.
- Maelísú, a successor of Patrick.
- [1088.] Blinding of Ruadri hua Conehabair.
- A battle among the descendants of Cennselach, wherein fell Enna the Halt. Donnchad, son of Muredach, was victor.
- Maelcoluim, son of Donnchad, king of Scotland, dies.
- Battle of Fidnacha.
- 'The plague of the heat.'
- [1092.] The fear of the festival of John.<sup>1</sup>
- Battle of Mag Coba.
- [1103.] Magnus, king of Norway, was slain in Ulster.
- Synod of Raith Bresail.
- Battle between Donnchad, son of Muredach, and the Children of Domnall. The Children of Domnall were routed.
- Battle of Dublin, (wherein) the Leinstermen were routed, and Donnchad, son of Muredach, and Conchobar grandson of Conchobar were slain.
- A joint reign over Ireland for the space of thirty-six years. Howbeit, Toirdelbach, son of Ruadri hua Conchobar, was king of Ireland, 'with opposition.'
- Enna, son of Donnchad, son of Muredach, king of Leinster, rested.
- Battle between Mathgamain's grandson and Donnslébe's son.
- Cellach, a successor of Patrick, [dies].
- The battle of Lecc Uatha was broken on Diarmait, son of Conchobar, son of Muredach.
- The battle of Cúil Coll was broken by Diarmait at the end of a fortnight on the men of Munster, and the Os-sorians, and the foreigners of Waterford.
- Maelísú grandson of Anmere, chief elder of Ireland, rested.
- Cormac, son of Carthach, overking of Munster, was slain.
- Battle of Móin Mór. Toirdelbach hua Briain was routed by the men of Leinster and Connaught. Diarmait, son of Donnchad, son of Muredach, and Toirdelbach hua Briain were victors.
- Synod of Kells, where John the Cardinal was present and presided. In the year 1152 was that noble council held.

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<sup>1</sup> See O'Curry's *Lectures*, p. 404.

Book of  
Leinster,  
p. 26 b,  
line 21.

- Murchertach *mæc* Neill .xiii., cotorchair la hú Bríuin *ocus*  
la Airgiallu.  
Domnall *hna* Londgain ardepscop Muman quievit  
Senud oe Brí *mæc* Taide.  
Cath Atha Firdead. Memaid re Murchertach *mæc* Neill for 5  
Connactu *vens* for hú Bríuin.  
Ruadri *mæc* Tairdelbaig húi Conchobair.  
Diarmait *mæc* Dondehada *mæc* Muredaig dochur dar muir. 10  
Saxain dothuidecht inHerinn, *ocus* lánlott Herenn dóib.  
Gilla *mæc* Liac comarba Patric. . . .  
Saxain do thuidecht inHerind. Heriu do lott dóib . . .  
Diarmait *mæc* Muredaig doéce.  
Diarmait *mæc* Cormaic rí Desmuman do marbad do Sax-  
*anuib.*  
Domnall *hna* Briain rí Tuadmuman quieuit. 15  
Conchobair Moenmáige *mæc* Ruadri domarbad.  
Ée in Ruadri sin 'na ailithri iCuiiga.

Murchertach, son of Niall [reigned] fourteen years, and  
fell by the Húi Briain and the men of Oriel.

Domnall hua Longgain, archbishop of Munster, rested.  
A synod at Brí maice Taide.

Battle of Ardee. Murchertach, son of Niall, routed the  
Connachtmen and the Húi Briain.

Ruadri, son of Toirdelbach grandson of Conchobar.

[1166.] Diarmait, son of Donnchad, son of Muredach, was put  
over sea.

[1169.] Saxons came into Ireland, and a 'full harm' to Ireland  
were they.

Gilla mae Liae, a successor of Patrick, [dies].

Saxons came into Ireland. Ireland was harmed by them.

[1171.] Diarmait, son of Muredach, died.

Diarmait, son of Cormac, king of South Munster, was  
slain by Saxons.

Domnall hua Briain, king of North Munster, rested.

[1189.] Conchobar of Moenmag, son of Ruadri, was killed.  
Death of that Ruadri in his pilgrimage in Cong.

XIX. GILLA COEMÁIN'S CHRONOLOGICAL POEM.<sup>1</sup>

(Book of Leinster, p. 130, b.) .

Gilla Coemain cecinit.

1. Annalad anall níle      othús betha<sup>2</sup> barrbuide  
aisneidfetsa sund[a]<sup>3</sup> scin      cosinnamsir rídedenaig.      5
2. Sé bliádnuá cóicat, gnúim nglan,      míle ar sé céitail bliádun<sup>4</sup>  
rírim, ar is rús cen ail,      codilind othús domain.
3. Dacét adó nóchat nár      o[tá]dilind co hAbram.<sup>5</sup>  
O Abram nói cét, ní seíth,      cethrachat adó eoDúid.<sup>6</sup>
4. O Dúid<sup>6</sup> eoBrait, ni bréic,      sechtmoga<sup>7</sup> atrá cethri chát.      10  
o Brait eo Crist, cáin a bla,<sup>8</sup> a nói cóiccét<sup>9</sup> ochtmoga.<sup>10</sup>
5. Tri míle bliádun, níbréc,      da bliádain coicat noi cét  
cogein Maicc Maire tall tair      anall óthossuch<sup>11</sup> domain.
6. A dó sechtmogat,<sup>12</sup> seól nglan,      acht is ar míle bliádun,  
ogein Crist eo bliádain níbáin      sechtmáide<sup>13</sup> nate enair.      15
7. Aeethair fíchet, fir dam,      ocais cóic míle bliádun  
cosinnbliádainsc, is blad brass,      orodellbad domun  
drechmas.<sup>14</sup>
8. Dá cét níbliádan cosin níbúaid,      comesc tuir noithig<sup>15</sup> Neb-  
ruaid,  
odilind acht deich níbliádnuá,      isderb duit cianos[riagla].<sup>16</sup>      20
9. Adó sescat, saer inbriг,      omese intuir coflaith Nín:  
bliádun arfíchet<sup>17</sup> ośain      eoAbraam, cosinnathair.<sup>18</sup>

<sup>1</sup> There is a modernised copy (L<sup>2</sup>) of this poem, minus the seven last stanzas, in the Book of Leinster, p. 395, col. a: another copy (B) in the Bodleian (Laud 610, fo. 33): a third (R), also in the Bodleian, Rawl. B. 512, fo. 3 b, 2 (this only goes down to the 33rd stanza, and omits the sixth): a fourth (S) in one of the Stowe MSS. This last was printed inaccurately, with a Latin translation by O'Conor, in *Rerum Hib. Scriptores Veteres*, i. Proleg. ii., p. xxxi. sq.

<sup>2</sup> Sie, L<sup>2</sup> and B; bethad, L<sup>1</sup> and R.

<sup>3</sup> sunna, B; sunda, R.

<sup>4</sup> [d]eich cét bliádun cóic cét  
cain acóic coicat do bliádnaib, B; ;  
Deich e. blia. eúic e. cain acúic  
.lat. do bliádnaib, R.

<sup>5</sup> Abraamh, L<sup>2</sup>; Abraam, B; ;  
oda dílind eo Áfram, R.

<sup>6</sup> Dani, L<sup>2</sup>; a do cethrachat nóc  
cét eo Dauí ni immarbrec, B.

<sup>7</sup> lxxx. a, B.

<sup>8</sup> bladh, L<sup>2</sup>; amblad, R.

<sup>9</sup> coicat, L<sup>1</sup>, L<sup>2</sup>; annói u. mile,  
B.; a. ix. d. lxxx.ad, R.

<sup>10</sup> ochtmogat, L<sup>2</sup>.

<sup>11</sup> othús, L<sup>1</sup>; otus, L<sup>2</sup>; otosach,  
B.; óthosach, R.; otus tosach, S.,  
which is hypermetrical.

<sup>12</sup> octmogat, B.

<sup>13</sup> sectmaige, B.

<sup>14</sup> This line is hypermetrical.  
Read with B. ór'delbad doman  
drechmas.

<sup>15</sup> nemnig, B; naethigh, R.

<sup>16</sup> isfir duit cianosriagla, B and  
R.

<sup>17</sup> arfíchet, L<sup>2</sup>; dáblíadain fích-  
et, B and R.

<sup>18</sup> iarsin eo hAbraam eusin bra-  
thair, R.

Gilla Coemáin sang :

1. All the annals down from the yellow-topped world's beginning  
I will set forth here as far as the latest time.
2. Fifty-six years—pure deed—a thousand and six hundred years  
I reckon—for it is knowledge without disgrace—to the Flood from the world's beginning.
3. Two hundreds, (and) noble ninety-two from the Flood to Abraham.  
From Abraham nine hundred—no weariness—and forty-two to David.
4. From David to the Captivity—no lie—seventy-three (and) four hundreds.  
From the Captivity to Christ—fair His fame—nine, five hundreds (and) eighty.
5. Three thousand years—no lie—fifty-two years and nine hundred  
To Mary's Son's birth there in the east, down from the world's beginning.
6. Seventy-two—pure course—but it is in addition to a thousand years,  
From Christ's Nativity to (this) fair year, seven days' space (to) January.<sup>1</sup>
7. Four and twenty, true for me, and five thousand years  
To this year—it is a great renown—since the fair-faced world was formed.
8. Two hundred years to the victory, to the Confusion of Nimrod's famous Tower  
From the Flood—save ten years, it is certain for thee if thou regulatest it.
9. Sixty-two—noble the might—from the Confusion of the Tower to Ninus' reign :  
Twenty-one years thence to Abraham, to the father.

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<sup>1</sup> The meaning probably is (as O'Conor says) that the new moon fell in 1071 on the 25th Dec., and that therefore there were seven days thence to Jan. 1, 1072, the year in which these verses were made.

Book of  
Leinster,  
p. 130 b,  
line 42.

10. Sesca bláðan cennach níbrón      oAbrám eoPartholón.  
diaragaib inninis<sup>1</sup> fnd      tri chét bláðan<sup>2</sup> iarnidilind.
11. Ogein Abram,<sup>3</sup> eól dam sain,      cotarmthecht Mara Romuir  
dabliadain cóic eét<sup>4</sup> cocert      diarobaded<sup>5</sup> sluag Egept.
12. ISind amsir<sup>7</sup> sin, radit raind,<sup>8</sup> ratoglad tíar<sup>9</sup> Tor Conaind,<sup>10</sup> 5  
ocus luid Srú sair forfecht      dochum naScithia<sup>11</sup> ahEgept.
13. Medon flatha Ascathias<sup>12</sup> sain      tarmthecht Mara ruaid  
Romair:  
da cét bláðan daraéis      dered flatha Lapades.<sup>13</sup>
14. Hi flaith Lapades,<sup>13</sup> léir blad,<sup>14</sup>      ruc Uesoges<sup>15</sup> insluagad, 10  
ocus tanic sluag aslia<sup>16</sup>      'nadegaid<sup>17</sup> asin Scithia.
15. ISind amsir sin ane      tosach neirt na Cichloscthe:<sup>18</sup>  
[p. 131 a.] isin amsir<sup>19</sup> sin, cid ord bind,      trebsat Fir  
Bolgg [in]Erind.<sup>20</sup>
16. Ochtmoga<sup>21</sup> bláðan dia éis      barí intalman Tutanés,<sup>22</sup> 15  
is 'naré rogabsat tair      Gædil isna Gæthlaigib.<sup>23</sup>
17. ISind amsir sin ciather<sup>24</sup>      rognid<sup>25</sup> cath Maige Tured:  
isin amsir sin, cen gói nigá,<sup>26</sup>      ratoglad Tróí Troianna.
18. Themas<sup>27</sup> bahé ainm inríg<sup>28</sup>      bói icomamsir do Dabíd<sup>29</sup>  
isand luid inúir inrí      inamsir duir Darcelli.

<sup>1</sup> innidis, L<sup>2</sup>.

<sup>2</sup> tri cét etract, B.

<sup>3</sup> Apruám, L<sup>2</sup>; Abraam, B

<sup>4</sup> Romaír, B and R.

<sup>5</sup> da bliadain, l., B.

<sup>6</sup> diarobáde, L.

<sup>7</sup> Sin aimsir, B.

<sup>8</sup> ba rind, R.

<sup>9</sup> rotolad thiár, B.

<sup>10</sup> Conind, R.

<sup>11</sup> Seethia, B.

<sup>12</sup> Ascadas, B; Ascithia, R.

<sup>13</sup> Lampadés, R.

<sup>14</sup> búaðblad, R.

<sup>15</sup> Uesagés, R.

<sup>16</sup> uadlía, R.

<sup>17</sup> inadiaid, B.

<sup>18</sup> cíchloiscte, B.

<sup>19</sup> isin naimsir, L<sup>2</sup>. Read 'sind amsir, or (with B.) isna[n]aimsir.

<sup>20</sup> amerinn, B.; indherind, R.

<sup>21</sup> ocht moghat, L<sup>2</sup>.

<sup>22</sup> Tutané, L<sup>2</sup>; Tútánés, R.

<sup>23</sup> Gaothlaoghibh, L<sup>2</sup>.

<sup>24</sup> cídh atber, L<sup>2</sup>.

<sup>25</sup> rognid, B. and R.

<sup>26</sup> 'na aimsir cen gói riagla, B.; gan gáí thrá, R.

<sup>27</sup> Tenías, L<sup>2</sup>; Tenias (perhaps Temas), B.; Témár, R.

<sup>28</sup> indríg, B.

<sup>29</sup> Daví, L<sup>2</sup>.

10. Sixty years, without any grief, from Abraham to Partholón  
When he seized the fair Island three hundred years after the  
Deluge.
11. From Abraham's birth—that is known to me—to the passage  
of the Red Sea,  
Five hundred and two years exactly when Egypt's host was  
drowned.
12. At that time, verses say, Conann's Tower<sup>1</sup> was destroyed in  
the west;  
And Srí went eastward on a journey, out of Egypt to Scythia.
13. That was the middle of Ascatadis'<sup>2</sup> reign, the passage of the  
strong Red Sea.  
Two hundred years after him (was the) end of Lapades'<sup>3</sup>  
reign.
14. In Lapades' reign, conspicuous renown, Vesorges<sup>4</sup> brought  
the host,  
And a most numerous host came after him out of Scythia.
15. At that time, then, (was) the beginning of the might of the  
Burnt Paps:<sup>5</sup>  
At that time—how melodious is the order!—the Fir-Bolg<sup>6</sup>  
inhabited Ireland.
16. Eighty years afterwards Tutanes<sup>7</sup> was the king of the Earth:  
It is in his time that the Gael set up in the east, in the  
(Maeotic) Marshes.<sup>8</sup>
17. At that time, though I say it, the battle of Mag Tuired<sup>9</sup> was  
fought.  
It is at that time, without a . . . lie, Trojan Troy was de-  
stroyed.
18. Thenias<sup>10</sup> was the name of the king who lived at the same  
time as David:  
Then did the king go into clay,<sup>11</sup> at the time of the dour Dar-  
cellus.<sup>12</sup>

<sup>1</sup> On Tory Island. See the Four Masters, ed. O'Donovan, A.M. 3066.

<sup>2</sup> Ascatadis, sixteenth king of Assyria, according to Eusebius.

<sup>3</sup> Lampridès, the 20th, rather than Lampares, the 22nd, king of Assyria.

<sup>4</sup> The Vexoris of Justin, *Hist.* i. 1. He is here confounded with Tanais, king of Scythia, who extended his power to Egypt.

<sup>5</sup> *i.e.*, the Amazons: Sarmatia . . . usque èd immanis atque atrox ut fœminæ etiam cum viris bella  
ineant; atque ut habiles sint natis

statim dextra aduritur manna. Pomp. Mela, iii. 4, 10.

<sup>6</sup> See the Four Masters, ed. O'Donovan, A.M. 3266.

<sup>7</sup> The Tautanes of Eusebius.

<sup>8</sup> *gaethlach* means "marsh"; the Paludes Maeoticæ are referred to.

<sup>9</sup> Near Cong, in the county of Mayo, O'Donovan, *Four Masters*, A.M. 3303.

<sup>10</sup> The Thinaios of Eusebius.

<sup>11</sup> *i.e.*, then was David buried.

<sup>12</sup> Derecius rex Assyriorum regnante Davide. Euseb. Chron., fol. 34, 35, cited by O'Conor.

Book of  
Leinster,  
p. 131 a,  
line 8.

19. *Darcellus baflaith nafond darthríall*<sup>1</sup> Solom athempoll: immedon flatha<sup>2</sup> indfir find tancatar Gaedil inHerinn.<sup>3</sup>
20. *Astiages abb een fell darraigde Hierusalem*:<sup>4</sup> tingflaith Med,<sup>5</sup> maith ramolad,<sup>6</sup> iicomflaith is Nabecodon.
21. *Darcellus Solom nasleg iocomamisir*<sup>7</sup> is maic Miled:<sup>8</sup> 5  
*cóic célu* acht fishe dianeis<sup>9</sup> Nabecodon Astiages.
22. *Sirna rí Temra*<sup>10</sup> nator iicomflaith is Nabecodon and[*sain*]<sup>11</sup> fechta, fáth nigaile, cath Móna truim Trógaide.<sup>12</sup>
23. *Trichia tríchét osain ille*<sup>13</sup> cotús flatha Ugaine: deired flatha Pers, blad nglice, tossach flatha maicc Pilip.<sup>14</sup> 10
24. *Sesca tri chét imbliadan mibil oíflaith aird Alaxandir* corogenair<sup>15</sup> Maec maith Maire, oces oflaith<sup>16</sup> Ugaine.
25. *Secht imbliadna cethrachat cain ogein Cristbás Conchobair:* adó trichat oscin ille<sup>17</sup> cobás eródha Conaire.
26. *Secht imbliadna cóicat cét cain obás Chonaire ceolaig* 15 issin Bruidin, borb ablad, co torchair Tuathal Techmar.<sup>18</sup>
27. *Da bládáin trichat iarsain iarmarbad in tuirc*<sup>19</sup> Tuathail cobás Cuind Céchathaig cain<sup>20</sup> issin tulaig<sup>21</sup> i Tuada-máir.<sup>22</sup>

<sup>1</sup> diartriall, B.

<sup>2</sup> flatha, L<sup>2</sup>.

<sup>3</sup> tangatar Goédil Erinn, B; tan-catar Gaidil Erinn, R.

<sup>4</sup> diaraireed Hierusalem, B.

<sup>5</sup> Met, L<sup>2</sup>.

<sup>6</sup> riamolad, B; ramolad, R.

<sup>7</sup> comaimsir, B.

<sup>8</sup> mic Mile, L<sup>2</sup>.

<sup>9</sup> cóic cét aocht fíchet dianes, B.

<sup>10</sup> Temrach, B.

<sup>11</sup> andsain, B.

<sup>12</sup> trom Troghaighi, L<sup>2</sup>.

<sup>13</sup> le, B.

<sup>14</sup> Pilib, B.

<sup>15</sup> corgenair, B.

<sup>16</sup> alaith, B.

<sup>17</sup> adho .xx. oscin le, B.

<sup>18</sup> teachmar, L<sup>2</sup>.

<sup>19</sup> B omits *in tuirc*.

<sup>20</sup> cais, B.

<sup>21</sup> tiloigh, L<sup>2</sup>.

<sup>22</sup> Tuath Amnais, B; Tuatham-nais, R.

19. Darellus was prince of the lands when Solomon proceeded  
(to build) his temple.  
In the middle of the reign of the fair man came the Gael  
into Ireland.
20. Astyages<sup>1</sup> (was) abbot without guile, when Jerusalem was  
ruined:  
Last prince of the Medes—well was he praised—reigning  
along with Nabednosor.
21. Darellus (and) Solomon of the spears were at the same time  
as Mil's Sons.<sup>2</sup>  
Five hundred save twenty (years) after them (were) Nab-  
edonou<sup>3</sup> (and) Astyages.
22. Sirma,<sup>4</sup> king of Tara of the Towers, reigning along with  
Nabedonou:  
Then was fought—cause of valour—the battle of the heavy  
Bog of Trógaide.<sup>5</sup>
23. Three hundred and thirty years thence to the beginning of  
Ugaine's<sup>6</sup> reign.  
(Was the) end of the Persians' kingdom—wise fame—the  
beginning of Philip's son's reign.
24. Three hundred and sixty goodly years from Alexander's lofty  
reign  
And from Ugaine's reign—until Mary's good Son was born.
25. Forty-seven fair years from Christ's Nativity was Concho-  
bar's death.  
Thirty-two from thence to the bloody death of Conaire.<sup>7</sup>
26. Fifty-seven years (and) a fair hundred from the death of  
musical Conaire  
In the Bruden<sup>8</sup>—cruel his fame—till Tuathal Teehtmar<sup>9</sup> fell.
27. Thirty-two years thereafter, after the slaying of the prince  
Tuathal  
To the death of Conn the fair Hundred-battled, on the hill in  
Tuathamar.<sup>10</sup>

<sup>1</sup> King of Media, B.C. 595, according to the chronology of Herodotus.

<sup>2</sup> They came to Ireland, according to the *Four Masters*, A.M. 3500.

<sup>3</sup> Nebuchadnezzar.

<sup>4</sup> King of Ireland, according to the *Four Masters*, A.M. 4020.

<sup>5</sup> Móin Trogaid was, according to O'Donovan, *Four Masters*, A.M. 4169, note <sup>m</sup>, probably situated in the east of the ancient Meath.

<sup>6</sup> A.M. 4567, according to the *Four Masters*.

<sup>7</sup> Slain at Bruden-dá-Derga, on the Dodder, near Dublin, A.M. 5160, according to the *Four Masters*.

<sup>8</sup> "hostel," cognate with O.N. *brauð*, Eng. *bread*.

<sup>9</sup> Slain in A.D. 106 (*Four Masters*).

<sup>10</sup> According to the *Four Masters*, A.D. 137, in Tuath Amrois.

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Leinster,  
p. 131 a,  
line 24.

28. A secht tríchat iar Cund chráid co cath Mucrima<sup>1</sup>  
mongruaid  
itorcetar, mór aingal,<sup>2</sup> [Art.] Cian, Cormac is<sup>3</sup> Eogau.  
29. Secht mbládnu eóirat een chrád ochath Mucrima<sup>4</sup> nam-  
mál  
cotorechair<sup>5</sup> Find leo ciar fell doremaib tri mace Urgrenn.<sup>6</sup>  
30. Cóic bládnu cethorchat cain iarmarbad Find<sup>7</sup> ahAlmain  
co maidm Duib Chommair calma<sup>8</sup> lasna Collu cath-  
chaluua.<sup>9</sup>
31. Cóic bládnu oseín ille codiscor<sup>10</sup> Emma Mache,  
'sacethair [trichat],<sup>11</sup> derb lib, cobas Muridaig<sup>12</sup> Tirig.<sup>13</sup> 10  
32. O bás Muridaig<sup>12</sup> Mide oc Dabull<sup>14</sup> nandondibile,  
cóica bliadan acht bládain co tuttim Neill Noigiallaig.  
33. Fiche bliadan for a secht orosear<sup>[ad]</sup><sup>15</sup> Niall rianert<sup>16</sup>  
co toracht Pátric, barr breg,<sup>17</sup> dochobair cland mace Milel.  
34. Ocht mbládnu eóicat, derb dait,<sup>18</sup> oseen co estecht Patraic,<sup>19</sup> 15  
ó bás Patraic,<sup>20</sup> comul ingle, trícha bliadan bás Brigte.  
35. Fiche bliadne iarmbás Brigte cia cure ris nach láinchinte,<sup>21</sup>  
bás Tuathail Maelgairb<sup>22</sup> congráin bládun rianestecht<sup>23</sup>  
Chíarain.
36. Certfiche<sup>24</sup> oseen ille cocath Cuile Conaire:  
'sin bliadan sin, radit raind, bás Diarmata maice Cer- 20  
baill.
37. Trícha bliadne tri bliadni eóir oseen dola iarma<sup>25</sup>  
cobas maice Fáidilmthi<sup>26</sup> inHí is coestecht Grigorii.<sup>27</sup>
38. Fichi bliadan iarmbás hu[i]-Chuind<sup>28</sup> co cath Sibe Toad  
truim:  
and romarbad, mór in erech, Maelcoba galchét clerech.<sup>29</sup> 25

1 muerama, L<sup>2</sup> and B.

2 ingal, B; amblad, R.

3 7 (i.e. *ocus*), L<sup>2</sup>.

4 muerama, B; mueroma, R.

5 cotoracht, L<sup>2</sup>.

6 Uirgrend, L<sup>2</sup>; Uirgrend, B.;  
cotorehair Finn flait naglenn la tri  
macaib cruaid Cuircenn, R.

7 Flhind, L<sup>2</sup>; Finn, B.

8 comhaidin duib comair carnaig,

B.

9 cathamhra, L<sup>2</sup>; ríasna Collaib  
cathealmaib, B, R.

10 cocosera, B.

11 isa iiiii. xxx., B.

12 Mairegaid, B.

13 tire, L<sup>2</sup>.

14 ic Toball, R.

15 oroscárad, B, R.

16 re nert, L<sup>2</sup>.

17 mbreg, B.

18 comblaíd, B.

19 fpairraig,<sup>2</sup> L.

20 fpatraic, L<sup>2</sup>.

21 cia cure ris naccíntne, B.

22 maoilgairb, L<sup>2</sup>.

23 iarnetscheit, B.

24 xx. bliadne, B.

25 i. iarsin; B. has ochein coir  
dola iarma.

26 i. Coluim cille, Fedhlimigh, L<sup>2</sup>.

27 Giungi, B.

28 huaChuinn, L<sup>2</sup>; huiChuinn, B.

29 Maelcoba gall. cét clerech, B.

28. Thirty-seven after hard Conn to the battle of red-maned  
Muccrima,<sup>1</sup> wherein fell—great their valour—Art, Cian,  
Cormae, and Eogan.
29. Fifty-sevē years, without pain, from the battle of Muccrima  
of the nobles till Find<sup>2</sup> fell by them, though it was trea-  
chery, by the spearpoints of Urgrin's three sons.
30. Forty-five fair years after Find's death out of Almu to the  
valiant rout of Dub Commar by the battle-valiant Collas.<sup>3</sup>
31. Five years from thence to the destruction of Emain Macha,<sup>4</sup>  
and thirty-four, be ye sure, to Muridach Tirech's death.<sup>5</sup>
32. From the death of Muridach of Meath, at Daball<sup>6</sup> of the  
brown old trees, (there were) fifty years save a year to the  
fall of Niall the Nine-hostaged.<sup>7</sup>
33. A score of years and seven since Niall was parted from his  
strength till Patrick came, crown of Bregia, to help the  
children of Mil's sons.
34. Fifty-eight years, be thou sure, from that to Patrick's obit.  
From Patrick's death, bright fulfilment, Brigit's death  
was thirty years.
35. Twenty years after Brigit's death, if thou puttest a tale that  
is not fully settled, Tuathal Maelgarb's death with horror a  
year before Ciaran's obit.
35. Just a score from thence to the battle of Cúil Conaire: in  
that year, verses say, (was) the death of Diarmait, Cer-  
ball's son.
37. Thirty years (and) three years—it is right to go afterwards  
from that—to the death of Fedilmid's son in Hí,<sup>8</sup> and to  
Gregory's obit.<sup>9</sup>
38. Twenty years after Conn's descendant's death to the battle  
of heavy Slab Toad. Therein was slain—great the prey—  
Maeleoba<sup>10</sup> with a valorous hundred of clerics.

<sup>1</sup> The battle of Magh Mueraimhe,  
A.D. 195 (*Four Masters*).

<sup>2</sup> Finn hua Baisgne was slain at  
Áth Brea, upon the Boyne, A.D.  
283 (*Four Masters*).

<sup>3</sup> A.D. 322 (*Four Masters*).

<sup>4</sup> A.D. 331 (*Four Masters*).

<sup>5</sup> A.D. 356 (*Four Masters*).

<sup>6</sup> The ancient name of the river  
Blackwater in the counties of  
Tyrone and Armagh.

<sup>7</sup> A.D. 405 (*Four Masters*).

<sup>8</sup> i.e., the death of S. Columba in  
Iona, A.D. 592 (*Four Masters*).

<sup>9</sup> March 12, 604: "Therefore,"  
says Dr. Todd (*St. Patrick*, p. 396),  
"the advent of Patrick, according  
to Gilla Caemhain, must be dated  
442" (rectius 443), ten (rectius  
nine) years after pope Celestine's  
death, 26 July, 432.

<sup>10</sup> A.D. 610 (*Four Masters*).

Book of  
Leinster,  
p. 131 a,  
line 48.

39. Blíðudan arficheit fil uad comaidm catha Raith<sup>1</sup> roruaid<sup>2</sup> eistecht Mochutu, leim<sup>3</sup> inglan, bás Failbe Flainn<sup>4</sup> flaith Mumana.<sup>5</sup>
40. Fichi acóic osain, iscél grind<sup>6</sup> cosinmortlaith dar<sup>7</sup> Herind, diambath<sup>8</sup> Diarmait, Blaithmac<sup>9</sup> bán, Fechin<sup>10</sup> ocus Ailerán.<sup>5</sup>
41. Cóic blíðudan coizat, gním rigle, cocath narmach nAlmaine:<sup>11</sup>  
and dorochair Conall Mend ocus Fergal flaith Herend.
12. Secht inblíðudna 'sa deich derbaig<sup>12</sup> anall omarbad Fergail [p. 131 b.] eo cath Uchbad imbih Bran<sup>13</sup> itorchair<sup>14</sup> Aed Mend mace Colgan.
43. Ó chath Uchbad, mor imbét, bás Aed[ā] Alláim congail
44. Fichi blíðudan, ni blad bán, cobás ríg Mide bethaig<sup>17</sup>
45. Cethorchi is blíðudan, ciatber, cotabairt Cenandsa cenchath
46. Cethorchi blíðudan acht blíðudain óscin, isréil inriagail,<sup>19</sup>
- badud Turges, marbad Néill iscée Feidilmthe<sup>20</sup> fortréin.
47. Tricha blíðudan da blíðudain ó báis Neill Kalle chliaraig
- co tres Magna, móir in cath, imblíð Cormac is Chellach.<sup>21</sup>
48. Ocht niblíðudna iarsin cobás Flaind dargiallsat Gádil<sup>22</sup>
- is Gaill:
- trí blíðudna iarnée Flaind fáil bás Néill maice [A]eda 20
- imslain.
49. Romartha malle raNíall<sup>23</sup> Conchobar, Flaithebertach fial,
- Maelmhitig, Maelmaire inmál ocus Aed mace Eochocan.<sup>21</sup>
50. Fiche blíðudan acóic cen chair óbás hú[i]Neill<sup>25</sup> Noigiallaig
- bás Dondchada Mide<sup>26</sup> maill,<sup>27</sup> senathair maith Maelsech- 25
- lainn.

<sup>1</sup> uaid comaidin catha Roith, B.  
<sup>2</sup> roruagh, L<sup>2</sup>.  
<sup>3</sup> etsecht Mochuta eem, B.  
<sup>4</sup> Falbi flann, B.  
<sup>5</sup> Mudhan, L<sup>2</sup>.  
<sup>6</sup> oschein seel ingrind, B.  
<sup>7</sup> tar, B.  
<sup>8</sup> diambath, B.  
<sup>9</sup> Blaithmac, L<sup>2</sup>.  
<sup>10</sup> Fechin, L<sup>2</sup>; Fechen, B.  
<sup>11</sup> oseiu cocath Almune, B.  
<sup>12</sup> derbaid, B.  
<sup>13</sup> imrum nglan, L<sup>2</sup>.  
<sup>14</sup> itoracht, L<sup>2</sup>.  
<sup>15</sup> bas Aed Allain cenail isin cath  
isSeredmaig, B.

<sup>16</sup> Ollan, B.  
<sup>17</sup> line lethain, B.  
<sup>18</sup> B omits this quatrain.  
<sup>19</sup> ariaghail, L<sup>2</sup>; isriagail, B.  
<sup>20</sup> Fedhlimidh, L<sup>2</sup>; marbad Tur- 30  
ges, badud Neill, etsecht Fedilmdi,  
B.  
<sup>21</sup> imCormac (i. mae Culennain)  
isim Cellach, B.  
<sup>22</sup> diargiallsat Goidel, B.  
<sup>23</sup> maille riNíall, B.  
<sup>24</sup> Eoganair, B.  
<sup>25</sup> úibh Nell, L<sup>2</sup>.  
<sup>26</sup> B. omits.  
<sup>27</sup> maille, L<sup>1</sup>; maoill, L<sup>2</sup>.

39. Twenty-one years there are from him to the full-red rout of  
the battle of Rath,<sup>1</sup> Mochutu's obit<sup>2</sup>—a pure leap—the  
death of Failbe Flann, prince of Munster.<sup>3</sup>
40. Twenty-five from that—it is a pleasant tale—to the mor-  
tality over Ireland,  
Whereof died Diarmait, fair Blaithnæc, Fechín, and Aile-  
rán.<sup>4</sup>
41. Fifty-five years to the armed battle of Almain: therein fell  
Conall the Dumb and Fergal, prince of Ireland.<sup>5</sup>
42. Seven years and ten, be sure, down from the killing of Fergal  
to the battle of Uchba,<sup>6</sup> wherein Bran was slain and Aed  
the Dumb, son of Colgan, fell.
43. From the battle of Uchba—great the deed—seven years, no  
falsehood, the death of Aed Allán: there was he slain, in  
Seredmag.<sup>7</sup>
44. Twenty years—no fair fame—since Aed Allán fell to the  
death of Meath's hospitable king, the mighty-foraying  
Domnall of Meath.<sup>8</sup>
45. Forty-one years, though I say it, from the death of Domnall  
of Druimnín Den to the donation of Kells without a battle  
to musical Columb-Cille.
46. Forty years save a year from that—clear is the rule—were  
Thorgís's drowning,<sup>9</sup> Niall's killing,<sup>10</sup> and mighty Fedil-  
mid's death.
47. Thirty years and two years from the death of trainful Níall  
of Calle to the fight of Mugna, great the battle, wherein  
Cormac and Cellaech were slain.
48. Eight years after that to the death of Fland,<sup>11</sup> to whom Gael  
and foreigners gave hostages: three years after the death  
of Fland of Fál the death of Níall, son of very sound  
Aed.<sup>12</sup>
49. Along with Níall were slain Conchobar, generous Flaithber-  
tach, Machmhitig, Maelmaire the nobleman, and Aed, son  
of Eochocan.
50. Twenty-five years, without question, from the death of Nine-  
hostaged Níall's descendant was the death of tardy Doun-  
chad of Meath, Maelsechlainn's good grandfather.

<sup>1</sup> The battle of Magh-rath(Moira),  
A.D. 634 (*Four Masters*).

<sup>2</sup> A.D. 636 (*Four Masters*).

<sup>3</sup> A.D. 633 (*Four Masters*).

<sup>4</sup> A.D. 664 (*Four Masters*).

<sup>5</sup> A.D. 718 (*Four Masters*).

<sup>6</sup> A.D. 733 (*Four Masters*).

<sup>7</sup> *Cath Maighe Scirigh* i. Ce-  
nandus, A.D. 738 (*Four Masters*).

<sup>8</sup> A.D. 758 (*Four Masters*).

<sup>9</sup> A.D. 843 (*Four Masters*).

<sup>10</sup> A.D. 844 (*Four Masters*).

<sup>11</sup> A.D. 914 (*Four Masters*).

<sup>12</sup> Níall Blaeknee, son of Aed  
Grayhair, slain by the foreigners  
in battle near Dublin, A.D. 917  
(*Four Masters*).

Book of  
Leinster,  
p. 131 b,  
line 21.

51. Tricha<sup>1</sup> blíudan tri blíudna      ó bás ardríg naniarla  
       cobás Ragnaill<sup>2</sup> cosinrath      tall itedmaini na Temrach.<sup>3</sup>
52. Certfichi blíudan conbrath      ó maidm toracht glan<sup>4</sup> Tem-  
       cosineath inGlind Mámma      rach imbátar cind chnesbána.      5
53. Cethri blíudna osen ille      curchured cath naCraibe<sup>5</sup>  
       o chath naCraibe 'sadeich      cobás Bríain maice Cennéitch.
54. Nói mblíudna iarnibás Bríain      ée maice Domnaill<sup>6</sup> ina-  
       adó ethorecha, ceim niglan,      díaid osain bás Dondchaid Mumau. 10
55. Dabliadain, ní bréc ingliaid,<sup>7</sup>      o ée Dondchaid<sup>8</sup> maice Bríain  
       cath Saxon, scol ingleine,      itorchair rí Lochlainne.<sup>9</sup>
56. Cóic blíudna osen ille      cosin m bliadainse innosse,<sup>10</sup>  
       sechtmad nathaid, slicht sádal,<sup>11</sup>      for Enair rahannalad.<sup>12</sup>
- Annálud. 15
57. Adó secht rideich air mile      ogein Crist cia ehomrime,  
       cosin m bliadain seo ciatber      itorchair Diarmait durgen.<sup>13</sup>
58. A Christ, ag ráin oscach<sup>14</sup> gurt      airchis dom anmain im-  
       churp<sup>15</sup>      budirdaire<sup>16</sup> lem th'annalad. 20
- Annálud.

<sup>1</sup> ill., L<sup>2</sup>.

<sup>2</sup> Regnaill, B.

<sup>3</sup> Here L<sup>2</sup> ends with the following note: Ataim idir anmuin 7 im-  
       techd 7 gotucadh dia incomairle  
       coir dam. ("I am between staying  
       and going; and may God give  
       me the just counsel.")

<sup>4</sup> We should perhaps read glang,  
       "shoulder," and I have translated  
       accordingly. B. has comáidm to-  
       rachtacl Temrach.

<sup>5</sup> osin ale eorogniad cath na  
       Croebe, B.

<sup>6</sup> i. Maelsechnaill, B.

<sup>7</sup> ni bec ingliaid, B.

<sup>8</sup> obas Domnada, B.

<sup>9</sup> i. Amlaim, B. = Ólaf, son of  
       Harald.

<sup>10</sup> cosin bliadain itaimme, B.

<sup>11</sup> ard ablud, B.

<sup>12</sup> rath annalad, S.; ria ana lab-  
       rad, B.

<sup>13</sup> Over Diarmait B. has the gloss  
       i. mac mail na mbo.

<sup>14</sup> huas, B.

<sup>15</sup> domeurp, B.

<sup>16</sup> bid airdaire, B.

51. Thirty years and three years from the death of the overking  
of the earls  
To the death of Ragnall with the grace, there in the  
pestilence of Tara.<sup>1</sup>
52. Just a score of years, without guile, from the rout that  
reached Tara's shoulder  
To the battle in Glenn Mámma,<sup>2</sup> wherein were white-  
skinned heads.
53. Four years from that till the battle of the Branch was fought;<sup>3</sup>  
From the battle of the Branch it is ten (years) to the death  
of Brian, son of Cennétig.<sup>4</sup>
54. Nine years after Brian's death was the perishing of Domnall's  
son<sup>5</sup> after him:  
Forty-two years—a fair step—from that was Donnehad  
of Munster's death.<sup>6</sup>
55. Two years—no lie in the contest—from the perishing of Donn-  
ehad, son of Brian,  
Was the Saxons' battle<sup>7</sup>—course of purity!—wherein fell  
Norway's king.<sup>8</sup>
56. Five years from that forward to this year now:  
The seventh (day of the lunar month)—an easy track—  
on (the first of) January the grace of annals.

Annals.

57. Seventy-two and a thousand (years) from Christ's Nativity,  
if thou computest to this year, though I say it, in which  
fell hard-mouthed Diarmait.
58. O Christ, O Sun over every field! take pity on my son in  
my body!  
Let not Thy deliverance be slender to me; through me  
Thy annals will be famous.

<sup>1</sup> i.e., the battle of Tara, fought A.D. 978, according to the *Four Masters*.

<sup>5</sup> i.e., Maelšechlainn Mór, A.D. 1022.

<sup>2</sup> A.D. 998 (*Four Masters*).

<sup>6</sup> A.D. 1064 (*Four Masters*).

<sup>3</sup> i.e., Cath Craeibhe-Tulcha, A.D. 1003 (*Four Masters*).

<sup>7</sup> The battle of Stamford Bridge, A.D. 1066.

<sup>4</sup> At the battle of Clontarf, A.D. 1013 (*Four Masters*), rectius 1014.

<sup>8</sup> Harold.

## XX. LISTS OF S. PATRICK'S SUCCESSORS IN THE SEE OF ARMAGH.

(Book of Leinster, p. 42, col. c.)

Comarbada Pátraic.

|  |    |
|--|----|
| Pátraic .luiii. othuidecht Pátraic inHerinn co eistecht.               |    |
| Sechnall macc Restituit .xiii.   | 5  |
| Sen-Pátraic .ii.   |    |
| Benen macc Sesenen .x.   |    |
| IArlathe macc Trena oChluain Fiacla .xiiii.                            |    |
| Cormac .xii. primus abbas de chlaind Chernaig.                         |    |
| Dubthach .xiii.  | 10 |
| Ailill .xiii. primus.  |    |
| Ailill .x. secundus. Ó Druim Chád in Huib Bressail donda               |    |
| Ailill.  |    |
| Duach .xii. de Huib Turtri.  |    |
| Fiachra .x. macc Colmain maicc Eogain ahEnuch Senmáil.                 | 15 |
| Feidilmid .xu. hua Faclain oDomnuch Nemand.                            |    |
| Caurlan .iii. O Domnuch maicc Hn-garba d'Uib Níallain.                 |    |
| Eochaid macc Diarmata .iii. oDomnueh Rígdruing.                        |    |
| Senach Garb .xiii. o Chlain hui maicc Gricei <sup>1</sup> de Uib Nial- |    |
| lán .i. gobai ingraíd o Chill Móir.                                    | 20 |
| Macc Laisre .xviii.  |    |
| Tommine .lxxxiii.  |    |
| Segini .xxiiii. macc Bresail o Achud Chlaidib.                         |    |
| Forannan .i.   |    |
| Fland Febla .xxvii. macc Seanlain hui Fíngin.                          | 25 |
| Suibne .xii. macc Crummæl maicc Ronain d'Uib Níalláin.                 |    |
| Congus .xx. scribnid, unde "torad penne Congusa". i. hua               |    |
| Dasluiga (i. mensa) maicc Aiumerech a Cuil Athgoirt.                   |    |
| Céle Petair .u.iii. oDruim Chetna in Húib Bresail.                     |    |
| Fer dá chríech .x.   | 30 |
| Cudinisc macc Coneais hui Chathbath maicc Echach.                      |    |
| Dubdalethe macc Sinaig .xviii.   |    |
| Airectach (i. bládha) húa Faeláin d'Uib Bresail.                       |    |
| Fannelach .iii. macc Moenaig Mannacta. Ise docer la Dub-               |    |
| dalethi ocRus Bodba, unde dicitur                                      | 35 |
| Faendelach aness, isé aless  |    |
| teclaim sluaig,  |    |
| Dubdalethi macc Sinaig dofail <sup>2</sup>                             |    |
| corigaib atuaid.   |    |

<sup>1</sup> Sic, leg. o Chluain maicc hui<sup>2</sup> Facs. dosail.

Gricei ?

## PATRICK'S SUCCESSORS.

Patrick, 58 (years) from Patrick's coming into Ireland to (his) obit.

Sechnall, son of Restitut, 13.

Old-Patrick, 2.

Benén, son of Sesenén, 2.

Iarlathe, son of Trén, of Cluain Fiacla, 14.

Cormae, 12 : first (of his name) abbot of Clann Chernaig.

Dubthach, 13.

Ailill, 13 : first (of his name).

Ailill, 10 : second (of his name). Of Druimm Cád in Húi Bressail were the two Ailills.

Duach, 12 : of Húi Turtri.

Fiachra, 10 : son of Colmán, son of Eogan, from Enach Sennáil.

Feidilmid, 15 : grandson of Faelán, of Domnach Nemand.

Canrlan, 4 : from Domnael Maccu-Garba : of Húi Níallán.

Eochaid, son of Diarmait, 3 : from Domnach Ríglrning.

Senach the Rough, 13 : from Cluain maceu-Greeci of Húi Níallán, i.e., the smith in orders, of Céil Mór.

Mace Laisre, 18.

Tommine, 83.

Segine, 84 : son of Bresal, of Achad Claidib ('Sword-field').

Forannan, 1.

Fland Febla, 27 : son of Scanlan, descendant of Fingin.

Suibne, 12 : son of Crummael, son of Rónán : of Húi Níallán.

Congus, 20 : a scribe. Whence (the proverb) 'the fruit of Congus' pen': grandson of Dosluraig [?], son of Ainmere, from Cuil Aithgoirt.

Céle-petair,<sup>1</sup> 8 : of Druimm Cetna, in Húi Bressail.

Fer-dá-chrích, 10.

Cú-dinisc, son of Concás, descendant of Cathbath, son of Echaid.

Dubdalethe, son of Sinach, 18.

Airechtach, one year : grandson of Faelán, of Húi Bressail.

Faenmelach, 3 : son of Maenach Mannaeta. It is he that fell by Dubdalethe at Ross Bodba, whence is said :

Faendelach from the south, it is his advantage  
to gather a host.

Dubdalethe, son of Sinach, is present  
with kings from the north.

<sup>1</sup> i.e., servant of S. Peter.

| <sup>2</sup> i.e., "man of two districts."

|   |   |
|---|---|
| Book of Leinster,<br>p. 42 c,<br>line 4 from<br>bottom. | Condmach .xiii. <i>mace</i> Duib dalethi. Isesin in <i>mace</i> indiaid<br>aathar, ut prophetauit Bee <i>mace</i> De.   |
|   | [eol. d.] Artrí .ii. ISÉ rachoid martra ó Eogan <i>ocus</i> ó Niall<br><i>ocus</i> ó Suibni <i>mace</i> Sarnig.   |
|   | Eogan Manistrech .viii. Eogan <i>mace</i> Aurbhig, comarba Pá- 5<br>tráe <i>ocus</i> Finnain <i>ocus</i> Buite. Anmchara Neill Glunduib.  |
|   | Trí airchinuig sunna ragabsat abdaine areein nach ármite<br>inoffriund .i. Fland Rói <i>mace</i> Cummaseaig, . . . <i>mace</i> Concho-<br>bair, roeíg assincharpat, et Gormgal <i>mace</i> Indnataig. |
|   | Forannan .xvii. <i>mace</i> Murgili. Murgel nomen matris eius. 10   |
|   | Dermait .iv. <i>hua</i> Tigernain. IShe darratad intanart etir<br>na gæ <sup>1</sup> ac eroiss Ardachaid <i>ocus</i> intimaire lossa <i>ocus</i> niro-<br>rathcha corolobsat armet . . . .            |
|   | Fethgna .xxii. .i. Seiginech <sup>2</sup> <i>mace</i> Nectain de elaind Echdach.  |
|   | Ainmere <i>hua</i> Faelain .i. blíudan iii. rigi Húa Niallain <i>ocus</i> 15<br>sacerdoti Aird Maeha.   |
|   | Mel-coba .ii. blíudan <i>mace</i> Crundmael, de muntir Cilli<br>Moire.  |
|   | Cathassach <i>mace</i> Rabartaig húi Moinaich de chlaind <sup>3</sup> Suibni.   |
|   | Marb 'na ailithre. 20   |
|   | Maelbrigti <i>mace</i> Tornain .xxxiii. comarba Patraic <i>ocus</i> Co-<br>luim céile <i>ocus</i> Brigti dona Hoeb . . . .  |
|   | Joseph .ix. <i>mace</i> Fathaig . . . . congelta di Dál Riatta.   |
|   | Maelpátraic .i. blíudan <i>mace</i> (Maelituile <sup>4</sup> ).   |
|   | Cathassach .xx. <i>mace</i> Maeliduin <sup>5</sup> húi C . . . . 25   |
|   | Muridach <i>mace</i> Fergusa . . . . maece Indaslnaga . . . .   |
|   | Dubdalethi <i>mace</i> Cellaich .xxxiii. Deolait ingen Maelituli <sup>6</sup>   |
|   | Murican .iii. <i>mace</i> Ciarae(ain) oBoith Domnaig. . . .   |
|   | Maelmaire .xix. <i>mace</i> Eochacain. 30   |
|   | Amalgaid .xxix.   |
|   | Dubdalethi .xii.  |
|   | Cummascach .iii. <sup>7</sup>   |
|   | Domnall .xiii.  |
|   | Cellach.  |
|   | Maelmædach húa Morgair. 35  |

<sup>1</sup> Faes. gæ.<sup>2</sup> Dr. Todd (*St. Patrick*, p. 182),  
reads Figlech.<sup>3</sup> Sic, Todd; faes. mbinaich deth  
[ . 6 ] (!)<sup>4</sup> Sic, Todd.<sup>5</sup> Doligen [?], Todd.<sup>6</sup> Faes. Meliculi.<sup>7</sup> Faes. m. (i.e., mace).

Condmach, 14 : son of Dubdálethe. That is, the son after his father, as Becc maec Dé prophesied.

Arrí, 2. It is he that underwent martyrdom from Eogan and from Níall and from Subne, son of Sarnech.

Eogan of Manistir, 7 : Eogan, son of Anbthech, successor of Patrick and of Finnian and of Buite. Soul-friend<sup>1</sup> of Níall Black-knee.

Three managers of church-lands here, who took the abbey perforce, are not mentioned at mass, to wit, Fland Róis, son of Cummascaech, [ ] son of Conchobar, who screamed out of the chariot; and Gormgal, son of Indnatach.

Forannan, 17 : son of Murgel : Murgel was his mother's name.

Dómait, 14 : grandson of Tigernán. It is he for whom was put the sheet between the spears at the Cross of Ardagh and the Ridge of Leeks, and not . . . so that they rotted by the greatness . . .

Fethigma, 22 : that is, Seiginech, son of Nechtan, of Clann Echdaech.

Aimmere, grandson of Faelán, one year : . . . : kingship of Húi Nialláin and priesthood of Armagh.

Mael-eoba, two years : son of Crundmael : of the community of Cell Mór.

Cathassach, son of Robartaeh, grandson of Moinach, of the Clann Snibni. He died in pilgrimage . . .

Maelbrigte, son of Tornán, 33 : a successor of Patrick and of Columbcille and of Brigit, of the Húi . . .

Joseph, 9 : son of Fathach . . . of Dahlriada.

Maelpátraic, one year : son of Maeltuile.

Cathassach, son of Maelduin, grandson of . . .

Muridach, son of Fergus . . . son of the Da-slua.

Dubdálethe, son of Cellach, 33. Deolait, daughter of Mael-tuile . . .

Muricean, 3 : son of Ciaracan, of Both Domnaig.

Maechnaire, 19 : son of Eochaean.

Amalgaid, 29.

Dubdálethe, 12.

Commaseach, 3.

Domnall, 14.

Cellach.

Maelmaedach, grandson of Morgan.

<sup>1</sup>i.e. spiritual director. Dr. Todd (St. Patrick, 181, note 3) says that Niall Glundub is a mistake for Níall Calne.

|  |   |
|--|---|
| Book of<br>Leinster,<br>p. 42 d,<br>line 6 from<br>bottom. | Gilla <i>Máic-Liaic</i> i. <i>mace</i> ind fir dana. <sup>1</sup><br>INtepseop <i>hnu</i> M(nredaig).<br>Gilla Chomd(ed) . . .<br>Tommaltaich <i>mace</i> Ailella, <i>mace</i> Tairdelbaig húi Chonchobair. |
|--|---|

## SECOND LIST OF S. PATRICK'S SUCCESSORS. 5

(Lebar Breve, p. 220, col. 2, line 1.)

D[ō] chomorbaib Patraic inso.

|                        |  |
|------------------------|--|
| Patraic                | <i>centenimo vicesimo</i> etatis sue quieuit.  |
| Sechnall               | .xiii.   |
| Benen                  | <i>mace</i> Sesenéu, salmeetlail Patraic, do Chianachta 10<br>Glinda Gaimen, do síl Taidg <i>máie</i> Cén o Chaissil dó. |
| Hiarlaithi             | <i>mace</i> Loga .xiiii.   |
| Corbmae                | .xu. annis.  |
| Dubthaech              | .xx. iiiii.  |
| Fiachra                | .xx. annis.  |
| Cairellan              | .x. annis.   |
| Eochaid                | .x. annis.   |
| Senach                 | annis .xu.   |
| Maelaisre <sup>2</sup> | .xiiii. annis.   |
| Tomine                 | .xxxu. annis.  |
| Segine                 | .xxui. annis.  |
| Fland Febla            | <i>mace</i> Scannail i. dalta Bercháin <i>mace</i> Mícaín<br>he .xxvii. annis.   |
| Súibne                 | insíu .xu. annis.  |
| Congus                 | .xx. annis.  |
| Cele Petair            | .uuii. annis.  |
| Fer da erich           | .x. annis.   |
| Foendelach             | .ui. annis.  |
| Dub daleti             | .xuuii.  |
| Oirechtach             | <i>uno</i> anno.   |
| Cúdínisc               | .uuii. annis.  |
| Condmach               | .xiii. annis.  |
| Torbach                | uno anno.  |
| Nuada                  | , .uuii. annis.  |
| Macc                   | Longsig .xiii.   |
| Artri                  | duobus annis.  |
| Eogan Mainistrech      | <i>mace</i> Búti meic Bronaig .uuii.   |
| Forandan               | .xiiii. annis.   |
| Dermait                | .uuii. annis.  |

Gilla maic Liae, to wit, the son of the poet.  
 The bishop Iua Muredaig (grandson of Muredach)  
 Gilla Chomded (the Lord's gillie)  
 Tommaltach, son of Ailill, son of Toirdelbach, grandson of  
 Conchobar.

— — — — —

Of Patrick's successors this :

Patrick rested in the hundred and twentieth year of his age.  
 Sechnall, thirteen (years).  
 Benéu, son of Sesenen, Patrick's psalmsinger, of the Cianachta  
 of Glenn Gáinen, of the seed of Tadg, son of Cian, from Cashel  
 was he.  
 Iarlaithé, son of Lug, fourteen.  
 Cormac for fifteen years.  
 Dubthach, twenty.  
 Fiachra for twenty years.  
 Cairellán for ten years.  
 Eochaid for ten years.  
 Senach for fifteen years.  
 Maclaisre for fourteen years.  
 Tomine for thirty-five years.  
 Segine for twenty-six years.  
 Fland Febla, son of Seannal, to wit, a pupil of Berehán, son  
 of Mican (was) he; for twenty-seven years.  
 Suibne the Sage, for fifteen years.  
 Congus for twenty years.  
 Céile-Petair for four years.  
 Fer-dá-crích for ten years.  
 Foendelach for six years.  
 Dub-dá-lethe, eighteen.  
 Oirechtach for one year.  
 Cú-dínise for four years.  
 Condmach for thirteen years.  
 Torbael for one year.  
 Núada for three years.  
 Mace Longsig, thirteen.  
 Artri for two years.  
 Eogan of Manistir, son of Búti, son of Brónach, seven.  
 Forandan for fourteen years.  
 Dérmait for four years.

|  |  |
|--|--|
| Lebar<br>Breece,<br>p. 220,<br>col. 1,<br>line 41. | Fethigna .xxii. annis.<br>Ainmire nro anno.<br>Cathussach .iii. annis.<br>Mælcaba .u. annis.<br>Mælbrigte <i>maer</i> Dornain .xxx.ix. annis.<br>Iosep annis .ix.<br>Mælpatriac anno nro.<br>Cathassach .xx. annis.<br>Muiredach <i>maer</i> Fergus .ix. annis.<br>Dub dalethi <i>maer</i> Cellaig .xxx.iii. 5 |
|  | Dub dalethi .ii. annis.<br>Mnirecan .iii. annis.<br>Mælmuire .xiii. annis.<br>Amalgaid .xx. ix. annis.<br>Dub dalethi .ii. annis.<br>Cummaseach .iii. annis.<br>Moelissn .xx. viii. annis.<br>Domnall .viii. annis. <sup>1</sup> 10  |
|  | Cummaseach .iii. annis.<br>Moelissn .xx. viii. annis.<br>Domnall .viii. annis. <sup>1</sup> 15   |

XXI. EXTRACTS FROM LISTS OF THE RELATIONS OF IRISH SAINTS.

(Book of Leinster, p. 372, col. 1, line 1.) 20

Ondbainiu *nó* Gombainiu doBretnaib *máthair* Patriac *ocus* a choicesethar, *nó* Conches *nó* Cochmas a ainm.

[line 21.] Lupait sinr Patriac. *Maice maice hú-Baird*: Sechnall, Nectain, Dabonna, Mogornan, Darióe, Ausaille, Crumthir 25

<sup>1</sup> There is a third list in Land 610, fo. 115a, col. 3, published by Colgan (*Trias Th.* p. 292, with the addition of five names), and by Todd (*St. Patrick*, pp. 174, 175). It runs thus: Patriac Sechnall .ni. Senpatraie .x. Binén .x. IArlaithe xiiii. Cormae .xu. Dubtach xii. Ailill xiii. Ailill .x. Duach . Fiachraig . Feidilmed xx. Cærlan x. Eochaig . Se-nach . Mae Laisre . Tomine xxxu. Segine xxu. Flann Febla xxui. Suibne xu. Congus xx. Cele Petair. [115 b. 3] Do comarbaib Patriac. Fer da Crich .x. Foennelach iii. Dub da lethe xii. Airechtach .i. Cu dinise .iii. Cummach .xiii. Torbach i. Nu-

adu .iii. Mae loingse .xiii. Artri .ii. Eogan Manistrech .viii. For-annau .xiij. Dermait .iiij. Feth-igna xxij. Anmere .i. Cathassach .iiij. Mælcoba .ii. Mæl Bríde mac Tornai xxxix. [fo. 116, col. 1] 10 Osph ix. Mælpatriac .i. Cath- assach xx. Muiredach ix. Dub da lethe mac Cellaig xxxiii. Mure- can iii. Mælmaire xix. Colgan (*Trias Thaum.* 292) prints this list, latinised, "ex Psalterio Casse-lensi," adding the following five names: "Amalgadius xxx. Dub- daletha xii. Cumaseacius iii. Moel- issa xxvii. Domnaldus." A fourth list, contained in the Yellow Book of Lecan, is also published by Todd (*St. Patrick*, p. 179).

Fethgna for twenty-five years.  
 Ainnire for one year.  
 Cathussach for four years.  
 Maeleaba for five years.  
 Maelbrigte, son of Dorman, for thirty-nine years.  
 Joseph for nine years.  
 Maelpátraiic for one year.  
 Cathassach for twenty years.  
 Mairedach, son of Fergus, for nine years.  
 Dub-dá-lethe, son of Cellach, thirty-three.  
 Muirecán for three years.  
 Maelmuire for thirteen years.  
 Amalgaid for twenty-nine years.  
 Dub-da-lethe for two years.  
 Cummaseach for three years.  
 Maelissur for twenty-seven years.  
 Domnall for eight years.

Ondbaiuin or Gombauin<sup>1</sup> of Britain was mother of Patrick and of his five sisters. Or Concess or Cochmas was her name.

Lupait, Patrick's sister, the sons of the son of Hua-Baird, Sechnall, Nectain, Dabonna, Mogornan, Darioc, Ausaille, Pres-

<sup>1</sup> Perhaps the true reading is | thinks a Frankish, not a British, *Gondbaum* ('battle-beam'), which | name. O. H. G. *guud* (bellum, Dr. Todd (*St. Patrick*, p. 354<sup>n</sup>), | pugna), O. Sax. *bóm*, *bám*.

Book of Leinster, p. 372, col. 1.  
 Lugnath. Darerca siur Pádraic máthair cóic nepscop indéoc *ocus*  
 da óg. Epscop Mél, Epscop Melcon, Epscop Munis, Rioch Insi  
 bó finni. Crummaine Leena, Midnu, Mogenóic, Lomman Atha  
 Truim, Lurau Duanaire oDaire Lurain, Et Loorn o Chill  
 Chunnu andis, Ciaran, Carantot, Epscop Coluimb, Brenaind 5  
 Fine, Epscop Mac-Caille, Brocan *ocus* Broccaid. Eiche *ocus*  
 Lallóe o Šenlus Iarmbadbgnu na di chaillig.

(Book of Lecan, p. 89<sup>a</sup>.)

Qndbahum nō Gondbauin<sup>1</sup> do Bretnaib máthair Padraic *ocus*  
 a choic seathraeli i. Lupait *ocus* Tigris *ocus* Darerca *ocus* Ri- 10  
 cend.<sup>2</sup> Alii dicunt Coincheas aium a máthar *ocus* siur do  
 Martain hi. Nō cumad Chochmais ingen Ochainis<sup>3</sup> a máthair.

## XXII. CHRONOLOGICAL TRACT IN THE LEBAR BRECC.

(Lebar Brecc, p. 220, col. 1.)

Debemus scire quo tempore Patricius sanctus episcopus 15  
 atque praeceptor maximus Scotorum inchoavit uenire ad Hi-  
 berniam praedicare et baptizare et mortuos suscitare et sanare  
 omnes morbos et effugere omnes demones de Hibernia, et  
 sanctificare et consecrare et ordinare et benedicere et decer-  
 tare et consummare.<sup>4</sup> quia apostolus ait: ‘Certamen bonum 20  
 certauit et cursum consum[m]auit’ et reliqua.

Ba hi, tra, bliadan<sup>5</sup> tanic Patraic dochum nErenn. Níuasa:  
 isintress bliadan xxx. ar .ccc. oInchollugud isin nómad  
 bliadan flatha Teothancs rig indomain, *ocus* isinceethna bli- 25  
 atan epscopodi Xisti comorba Petair, *ocus* isin eothrumad  
 bliadan flatha Loegaire maice Neill iTemair, *ocus* isin sescat-  
 mad bliadan a aise fodén. Seset bliadan, tra, do icabaitse  
*ocus* ic forceful fer nErenn, amal atbert Fiace:

‘Pritchais tri fichte<sup>6</sup> bliadan croich<sup>7</sup> Crist do thuathaib Féne’  
 et reliqua. 30

IThe inso, tra, testas Heleráin for Patraic intan tuccad tásc  
 Patraic chueca<sup>8</sup> do Cluain hlráird.

Ba mín, ba már mac Calpuirn,  
 croeb fine fomess,  
 nisboí nádeith acht [ ]  
 corisad aless.

35

<sup>1</sup> Gondbum, B. (i.e., Book of Ballymote), p. 249<sup>a</sup>.

<sup>2</sup> One of the five sisters (Liain- main ?) is omitted.

<sup>3</sup> Ochainis, B.

<sup>4</sup> MS. eumsumare.

<sup>5</sup> Read, perhaps, Cia bliadan, tra, hi; as the following sentence requires an interrogative pronoun here.

<sup>6</sup> MS. lx.

<sup>7</sup> MS. crochi.

<sup>8</sup> Read chueci (to him)?

byter Lugnath, Darerca Patrick's sister, mother of fifteen bishops and of two virgins: bishop Mél, bishop Melcon, bishop Munis, Ríoc of Bophin Island, Crummíne of Leena, Midnu, Mo-genóe, Lomman of Trim, Luran the Singer of Daire Lurain; and Lórн of Cell Chunnu in the south, Ciaran, Carautot, bishop Coluimb, Brenainn Fine, bishop Mac-caille, Brocan and Broccaid. The two nuns were Eiche and Lallóe, of Senless Iarmbadgna.

Ondlahun or Gondbauin of Britain was mother of Patrick and of his five sisters, namely, Lupait and Tigris and Darerca and Ricend. Others say that Coneess was his mother's name and that she was a sister of Martin's. Or may be Cochmais daughter of Ochaines was his mother.

We ought to know at what time Patrick, the holy bishop and greatest teacher of the Irish, began to come to Ireland to preach and baptize, and raise the dead and heal all diseases, and to put to flight all demons from Ireland, and to sanctify and consecrate and ordain and confirm, and to fight and finish; because the Apostle saith, "I have fought a good fight, and I have finished my course," &c.

In what year, then, did Patrick come to Ireland? Not hard (to say): in the 433rd year from the Incarnation, in the ninth year of the reign of Theodosius, king of the world, and in the first year of the episcopate of Sixtus,<sup>1</sup> successor of Peter, and in the fourth year of the reign of Lóegaire, son of Níall, in Tara, and in the sixtieth year of his own age. Sixty years, then, was he baptizing and teaching the men of Ireland. As Fiacc said:<sup>2</sup>

"He preached for threescore years Christ's Cross to the tribes of the Féni," and so forth.

This is Eleran's testimony as to Patrick, when news of Patrick was brought to them to Clonard:—

Calpurn's son was meek, was great:  
A vine-branch under fruit:  
Nought had he that he did not spend save . . .  
So that he might be in need.

<sup>1</sup> "That is," says Petrie (*History and Antiquities of Tara Hill*, p. 75, note 3) "in the first year of Pope Sixtus III., who succeeded Celestine on the 10th of August, 432."

<sup>2</sup> *Supra*, p. 408, l. 12.

Lebar  
Breece,  
p. 220,  
col. 1.

Secht *cóicait* sanct sruthesp<sup>cop</sup>  
rohordne in cád,  
immtri cét crumther nóg  
forsa formaig grad.

Tri cét apgitrech roscrib,  
ba bil líd alám,  
secht cét céll caín coracaib  
dosnócaib dolár.

5

Roforbanastar, *tra*, Patraic arith inbuada isin *fíchatmad* 10  
*bliadain* for cét a áisse i. imbláindín uii. xii. for<sup>1</sup> kalvind  
Enair for áine, *ocus* cét *bliadán* for bisexa: hi<sup>2</sup> xui. immorro  
kalne Apreil nabliadne sin for certain *ocus* xiii. furri. Isann  
dorala etsecht Patraic maice Alpuinn i. isindechmad *bliadain*  
flatha Láugdach maicc Loegaire, *ocus* isin nomád bláubain déc  
abbadaine Cormaic comorba Patraic, *ocus* isin ectna abb 15  
dochoid icatháir Patraic, *ocus* isitress *bliadain flatha* Echach  
maice Aengusa rig Caissil *ocus* flatha Fiachna Luind maice  
Coelbhair rig Dálmaraidhe *ocus* flatha Maine maice Cerbaill rig  
Uisnig *ocus* Dómangoirt maice Fergusua rig Alban *ocus* Fruech  
maice Findehuda rig Laigen *ocus* Duach Tengu-huma rig *Cou-* 20  
*nacht* *ocus* Muircertaig maice Ercia rig Aillinn *ocus* Coirill maice  
Muredaig Mundraig rig Ulad. ITeat sin robtar freenairee  
etsecht Patraic amal atfiadat liubair *ocus* colraig.

Trí bliadna trícheat didiu obás Patraic cobás mBrigte isin  
sechtnogatmad bliadain alaise. Inoen bliadain *tra* bás Brígte 25  
*ocus* in ectna Ailill abb Aird Macha.

Se bliadna trícheat óbás Brigte co cath Cúile Drémni.

Coic bliadna trícheat o cath Cula Drémni co bás Coluim cille  
i. isin lxxui. a áise.

Teora bliadna cethorchéat obás Coluim Cille co cath Muige 30  
Rath.

Cóic bliadna fícheat o chath Muige Rath cosin mbuildechair  
dianérbailt Diarmait *ocus* Blathmac da mac Aeda Slaine.

<sup>1</sup> This seems superfluous.

| <sup>2</sup> Read *in* (the) ?

Seven fifties of saintly aged bishops  
The holy one ordained,  
With three hundred virginal elders,  
On whom rank increased.

Three hundred alphabets he wrote,  
Good was the hue of his hands ;  
Seven hundred fair churches he erected :  
He raised them from the ground.

Now, Patrick completed his victorious course in the hundred and twentieth year of his age, that is, in the twenty-seventh year,<sup>1</sup> the calends of January (falling) on a Friday and the first year after the bisextile : the sixteenth, moreover, of the calends of April of that year was on a Wednesday, and the thirteenth (of the lunar month) was thereon.<sup>2</sup> Then came to pass the obit of Patrick, son of Alpurn, namely, in the tenth year of the reign of Lugaid, son of Loegaire, and in the nineteenth year of the abbacy of Cormac, Patrick's successor. And that is the first abbot who went into Patrick's chair. And it is in the third year of the reign of Echaid, son of Oengus king of Cashel, and of the reign of Fiachna the Harsh, son of Coelbad, king of Dálarade, and of the reign of Maine, son of Cerball, king of Uisnech, and of Domangort, son of Fergus, king of Scotland, and of Fraech, son of Finehad, king of Leinster, and of Dua Brazen-tongue, king of Connaught, and of Muirehertach, son of Ere, king of Aillinn, and of Cairell, son of Muredach Red-neck, king of Ulster. Those are they who were present at Patrick's death, as books and sages declare.

Thirty-three years, then, from Patrick's death to Brigit's death in the seventieth year of her age. In one year, now, was Brigit's death and [that of] the first Ailill, abbot of Armagh.

Thirty-six years from Brigit's death to the battle of Cúil Dremne.

Thirty-five years from the battle of Cúil Dremne to Columcille's death, to wit, in the seventy-sixth of his age.

Forty-three years from Columbeille's death to the battle of Moira.

Twenty-five years from the battle of Moira to the Yellow Plague, whereof died Diarmait and Blathmac, two sons of Aed of Slane.

<sup>1</sup> "of the solar cycle," Petrie.

<sup>2</sup> Petrie says that, according to Sir W. R. Hamilton, all these astronomical definitions agree with the

year 493, except 27 for the solar cycle, which, to agree with the calends of January on Friday, should be 26.

Lebar  
Breece,  
p. 220,  
col. 1,  
line 41.

*Cóic bliadna fíchet ón bniudechair corusmaith Finnechta macc Moli-dún maice Æda (i. Slaine) inborime do Moling.*

*Teora bliadna tríchat orusmaith inbórime co cath Almaíne itorchaír Fergal mae Mólidúin.*

*Se bliadna dée ochath Almaíne co cath Uchbuid.* 5

*Cethorcha bliadna ochath Uchbaid eobás Néill Frassaig maicc Fergaile.*

*Cóic bliadna cóicat obás Neill Frassaig cohéc Conchobair maicc Dondchada ocus Artrí comorbaí Patraic. Ocus didiu isn-aimsirsin dochotar buaid martra, id est Ciprianus et Cornelius.* 10

*Fiche bliadna, tra, on sechtmaid ingréim cogabáil Erenn do Chormac hu Cuind isintresbliadain flatha Probii immpratoris.*

*Cóic bliadna fíchet iarsin innómad ingréim sub Dioclitiano principe.*

*Secht mbliadna iarsin tercomrac senaid Necc .i. oche nard- 15 epseuip dée ar tri cétaib isindáilsin.*

*Trícha bliadna iarsin cohetscecht Anntóni Manaig.*

*Secht mbliadna dée iarsin eobás Heláir epseuip Pietaue.*

*Secht mbliadna iarsin coetscecht nÁmbróis.*

*Noi mbliadna dée iarsin cohetscecht Mártaín.*

*Da bliaduin iarsin cogabál epscopote do Augustín in Hipónie in Afráic.* 20

*Cóic bliadna fíchet iarsin eobás Augustín.*

*Dech mbliadna obas Augustín corofóide Palladius a papa Celestino cososcela lais do Patraic dia procept do Scotalib. Issi 25 indsín inoenmad bliadán ar .cccc. ochroich Crist. Mad othóss domain, it dábliadán tríchat ar sé cétaib ar cóic míle.*

*ISinbliadain iarsin dodechaid Patraic doprocept dochum nErenn. Equus ocus Ualerianus da imisper nabliadue sin. ISinbliadain sin ros(uc) Xistis airchindecht Róma indegaid 30 Calistíne. IShi insin cethramul bliadan flatha Loegaire maicc Néill iTemair. Ballesside intres ríg dée rofallnastar Eirinn hoaimsir na cóic rig naurdere rorandsat Eirinn etarru hi cóic, id est, Conchobar, Ailill, Coirpre, Eochu, Curi. Ala bliadán ar tri cétaib insin<sup>1</sup> ho croich Crist, ocus tres bliadán tríchat 35 ar sé cétaib ar cóic míle othús domain.*

Finit. Amen.

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<sup>1</sup> MS. iarsin.

Twenty-five years from the Yellow Plague till Finnachta, son of Maelduin, son of Aed (i.e., of Sláne), remitted the Tribute to Moling.

Thirty-three years from (the time) he remitted the Tribute to the battle of Almain, wherein fell Fergal, son of Maelduin.

Sixteen years from the battle of Almain to the battle of Uchbad.

Forty years from the battle of Uchbad to the death of Niall the Showery, son of Fergal.

Fifty-two years from the death of Niall the Showery to the death of Conchobar, son of Donnchad, and of Artrí, a successor of Patrick. And, moreover, at that time Cyprianus and Cornelius underwent victorious martyrdom.

Twenty years, then, from the seventh persecution to the taking of Ireland by Cormae, son of Conn, in the third year of Probus the Emperor.

Twenty-five years after that was the ninth persecution under Diocletian the Prince.

Seven years after that (was) the collecting of the Synod of Nicæa, that is, 318 high bishops in that assembly.

Thirty years after that to the death of Antony the Monk.

Seventeen years after that to the death of Hilary of Poitiers.

Seven years after that to the obit of Ambrosius.

Nineteen years after that to the obit of Martin.

Two years after that to the taking of the episcopate by Augustine in Hippo, in Africa.

Twenty-five years to Augustine's death.

Ten years from Augustine's death till Palladius was sent by pope Celestine with a gospel with him to Patrick to preach it to the Irish. That is the 401st year from Christ's crucifixion. If it be from the beginning of the world, it is 5632 years.

In the year after this Patrick went to Ireland to preach. Actius and Valerius were the two emperors of that year. In that year Sixtus took the primacy of Rome after Celestinus. That is the fourth year of the reign of Loegaire, son of Niall, in Tara. He was the thirteenth king who ruled Ireland from the time of the five famous kings who parted Ireland among them in five, that is, Conchobar, Ailill, Coirbre, Eochu, Cúrói. The 302nd year that was from Christ's crucifixion and the 5633rd year from the beginning of the world.

It endeth. Amen.

XXIII. PATRICK AND HIS LEPER.<sup>1</sup>

(Rawl. B. 512, fo. 62 a. 1.)

Timdibe saeguil Ciarain *ocus* Columb Cille do chur dar sál, *ocus* Mochnta do innarbae a Raithin, is iat sin *tri* sanasa séba noem nÉrenn. 5

[62 a. 2.] Rotairngeir dano Patraic *tri* ficheit bliadan riana-gein i. Comlach clam Patraic dochoid dar muir do tinol taisi noem, eo tuc leis na taisi eusin inad i fil Both-eraind indiu. Lem mór bói ann intansin *ocus* cuas ann. Atuagar in tiag libur isin cuas *vens* in tiag imbatar na taisi. Ergit iarnabarach do 10 imthiecht. Ciarbo *tric* léo ni accatar in euas nach in teig. Attugat ag descin<sup>2</sup> in crainn *ocus* fendit ní dó, ar cech slisiu noburdaís deticed fair doridisi. Teit Comlach iarsin i Connachtá *ocus* innisid do Patraic. “As fir,” ar Patraic: “ni furail dontí 15 ticsa and na taisi sin, ar geinfid ícim *tri* ficheit bliadan ondiu mae diamba lán Eri *ocus* Alba, *ocus* bid annsin bias a chell, *ocus* oen docet esti in-ifern; *ocus* bid annsin beti do thaisi feín,” ar Patraic. “Ni biat,” ar Comlach, “manu bet do thaisi si ann.” “Modebroth,” ol Patraic, “is tol limsa ón mad tol la Dia.” Conid isim griandáil darcirsin i Cluain atá taisi Patraic, 20 ut alii putant.

## XXIV. THE MICHAELMAS SHEEP.

(Rawl. B. 512, fo. 108 a. 2, line 19.)

Dia mbai conflict móir eir Loegaire mac Neill *ocus* Patraic, 25 Ro bái in rigan i. Angás ingen Tasaig ben Lóegáiri oc gabál ac Patraic *ocus* oc aslach in righ im reir Pátraice do dénam. Ni derna inrí ní for a himpidhisi. *Ocus* ro hoclaignéid fria hé. Bai Patraic ina troscad *tri* Día for Loegáiri. Do-chóid inrí ina tech coiblidhí do sainol and frisnarigaib. Báí 30 inríghan hi tigh soleith, *ocus* a mae inasfarradh i. Enna mae Loegáiri. *Ocus* asbert in ríghan nách caithfeda ní *ocus* Patraic ina troscad. Bai Enna oc farraid bíd do thabairt dó. “Ní cóir duit,” for a mathair, “bíad do chaithim *ocus* Patraic hi troscud foraibh.” “Ní formsa [108 b. 1] trois(c)ess,” 35

<sup>1</sup> This legend is printed here merely to throw light on the stories told in the Tripartite Life, supra p. 84, lines 1-21. Comlach, Patrick's leper, is also mentioned in a note to

the copy of Broecán's hymn about Brigit, preserved in the Franciscan Liber Hymnorū, p. 41, marg. inf.

<sup>2</sup> Sic, cognate with tescad.

The cutting-off Ciarán's life, and putting Columba over sea, and expelling Mochuta from Raithin, those are the three wrong stories of Ireland's saints.

Now Patrick foretold him (Ciarán) three score years before his birth ; to wit, Comlach, Patrick's leper, went over sea to gather relics of saints, and he brought the reliques with him to the place wherein there is Both-craind<sup>1</sup> to-day. A great elm was there then, and a hollow therein. The box of books is put into the hollow and the box in which were the reliques. On the morrow they arise to go (on their journey). Though they were urgent, they saw neither the hollow nor the box. They take to cutting the tree, and they are unable to do anything to it; for every chip which they struck from it would come again upon it. Thereafter Comlach goes into Connacht and tells (this) to Patrick. "It is true," saith Patrick : "those reliques will be no profit (?) to him who shall come there, for, at the end of three score years from to-day, a manchild will be born, of whom Ireland and Scotland will be full, and therein will be his church, and (only) one in the hundred out of it in hell; and therein will be thine own reliques," saith Patrick, "They shall not be," saith Comlach, "unless thy reliques shall be there." "My God's doom!" saith Patrick, "I am willing if God is willing." So that according to his (Comlach's) desire Patrick's reliques are in the *gráindál* in Clain (maeu Nós) as some think.

— — —

When there was a great conflict between Lóegaire Niall's son and Patrick, the queen, even Angas, Tassach's daughter, Loegaire's wife, was a-holding by Patrick and beseeching the king to do Patrick's will. The king did nought for her intercession, and was enraged against him. Patrick was fasting towards God upon Loeguire. The king went into his banqueting-houſe to caronse there with the kings. The queen was in a house apart, and along with her (was) her son, even Enna son of Loegaire. And the queen said that she would not consume anything while Patrick was fasting. Enna was seeking food to be given him. "It is not proper for thee," saith his mother, "to eat food while Patrick is fasting on you." "It is not on me that he is fasting," says the boy, "but on Lóegaire." A boiled

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<sup>1</sup> Perhaps we should regard this as a common name and render it by 'a booth of wood.'

Rawl.  
B. 512,  
fol. 108,  
b. 1.

ar an mae, "aecht for Loegniri." Tucad molt bruithi hi fiádnaisi an maic. Hi tert kalaind Octimbir i. adaigh féili Míchil intinred doronad sin. IN cetmír iarum dorat in mae ina beolu den chairigh rolen inna ncht, *ocus* dochóid a ainim ass. Gabar oc cáined in maic. "Pátraic," or cách, "issé 5 romarb inmae obréithir." Tie an ríghan do saigid Pátraic acus bai ce atach ann(a) Dé friss im tathbeougnud a meic dí *ocens* doberad a riar fén da each ní connaigfed dó, *ocus* doberad manchine in meic feisin *ocus* a clanni *ocus* a cheneoil triabith sír.

10

Dochóid Patraic immuinighin Poil *ocus* Petair apstaill im tathbeodhngud, in meic *ocus* ni dernad forra. Dochoid immuinighin Mhuiri *conu* huagail *ocus* nír éirigh in mae. Dochoid immuinighin na mairtiredh *ocus* na faismidach imma tathbeougnud, *ocus* ní dernadh forra. Ba bronach, tra, Patraic de 15 sin. Táinie Victor aingel eo Patraic iartain *ocus* asbert: "Eirg," ar sé, "immuinighin intí isa feil innocht i. immuinighin Michil archaingil, *ocens* tabair almsain dó i. in cétmír ghéba as do chuit atabairt do bochd éicin an ainm Dé *ocus* Míchil, *ocens* cotarta each manach bias ocut incétna 20 tría bith sír do Día *ocus* do Míchel, *ocus* co romarbhá each óen fora taillfe cairigh inainm Míchil ina féil *ocus* co tarta do bochtaib *ocus* rosbia *clonn* sainemail *ocus* nem dara éisi.

Dochóidh Patraic immuinigin [108 b. 2] Míchil *ocus* dorone 25 ernaighthi, *ocus* atracht an mac omarbaib, *ocus* roslecht hi fiadnisi Pátraic, *ocus* dorat a corp *ocens* a ainim do Día *ocus* do Patraic, *ocus* dorat a mainchine fén *ocus* mainchine a clainni *ocus* a cheneoil cu bráth dó. Robendach Patraic in mac *ocus* asil dia éisi conidh úadh atát Húi Loegairi indiu tría bendachtain Patraic.

30

Robáii dano Anghas oc íarraid bendachta Lughdach meic Loegairi. "Ní dingén," olPatraic, "ar ní denand mo réir. Acht chena," for sé, "ní benubhsa eratsu rath fair fén, *ocus* benfat fora síl *ocus* for a chlainn dia éisi. *Ocus* in macsa," or sé, "romriaranda, issé asílsidhe bías in airechas isin Tem- 35 raig."

Osin amach, tra, gnáthaigess cás mír Míchil do gabail *ocus* cásra do marbad hi féil Míchil for slícht Patraic *ocus* Enna meic Loegairi. Dorat iarum Patraic bendacht dó *ocus* for each nón forchena doneoch noadéradh de sin do denam tria 40 bith sír. Conid senchas cháirech féili Míchil *ocus* míri Míchil innsin. Conid ed didin dleghar da each aen incétmír gébhais asa chuit do tabairt do Míchil do réir an sceóilsi citus. FINIT.<sup>1</sup>

<sup>1</sup> A similar legend is told in Rawl. | It is here printed as a specimen of B. 512, fo. 143 a. 2, line 10 et seq. | the fabulous stories that grew up

wether was brought before the boy. On the third calend of October, to wit, the eve of Michael's festival especially, was that done. The first morsel, then, of the sheep that the boy put into his lips stuck in his breast, and his soul went forth from him. They began to bewail the boy. "It is Patrick," saith every one, "that killed the boy by his curse." The queen came to Patrick and was invoking God's name to him as to resuscitating her son for her; and [she said] that his own (Patrick's) desire would be granted in everything that he might ask of him (Enna), and that the service of the boy himself and of his children and of his kindred would be granted to Patrick.

Patrick betook himself to Paul and Peter the apostle, to bring the boy back to life, and it was not done for them. He (then) betook himself to Mary with her virgins, and the boy arose not. He betook himself to the martyrs and the confessors, to bring him back to life, and it was not done for them. So Patrick was mournful thereat. The angel Victor afterwards came to Patrick and said: "Arise and go," saith he, "into the guardianship of him whose festival it is to-night, even into the guardianship of archangel Michael, and give an alms to him, to wit, the first morsel thou shalt take of thy portion to bestow it on a needy pauper in God's name and Michael's, and that every monk whom thou shalt have shall bestow the same for ever on God and Michael; and that every one on whom thou shalt . . . . kill a sheep in Michael's name on his festival, and give it to the poor; and he shall have goodly children and heaven afterwards."

Patrick betook himself to Michael, and made prayer, and the boy arose from the dead, and knelt before Patrick, and gave his body and his soul to God and to Patrick. And he gave his own service and the service of his children and his kin for ever to him. Patrick blessed the boy and his seed after him, and from him are the Húi Loeguire to-day through Patrick's blessing.

Now Anghas was seeking a blessing for Lugaid, son of Loignire. "I will not give it," saith Patrick, "for he doth not my will. But, however," saith he, "for thy sake I will not take away grace from himself, and I will take (it) away from his seed and from his clan after him. And this boy (Enna)," saith he, "who hath done my will, it is his seed that shall be in leadership at Tara."

So thenceforward every one has been wont to take Michael's morsel and to kill sheep on Michael's festival in accordance with Patrick and Enna son of Loeguire. Then Patrick bestowed a blessing upon him and on every one besides who should say thereof that it should be done for ever. So that is the story of the Michaelmas sheep and Michael's morsel. And so it behoves every one to give Michael the first morsel he takes from his portion, according to the tale first aforesaid. It endeth.

Raw. B.  
512,  
fo. 108,  
b. 2.

XXV. THE MARTINMAS PIG.<sup>1</sup>

(Rawl. B. 512, fo. 108, b. 2.)

Senchus muici feili Martain indso síss.

Martan isé tuc berradh manaigh ar Patraic, conaídh aire tuc Patraic mne gacha manaigh *ocus* eacha mainchisi do Martain 5 aidhechi feili Martain, *ocus* a marbad an-onoir Martain *ocus* a tabairt dia *muntir* dia tistáis aracend. *Ocus* marbaid each an<sup>1</sup> osin ille mne aidhechi feili Martain cincob manach Patraic hé. Finet.

## XXVI. PATRICK AND PALLADIUS.

10

(Lebor na hUidre, p. 4, col. 1.)

Dochuaid German dia thír. Patraic, tra, indinbaid sin indáire in hEind oe Miline. Isindamsir sin rofoideoi Pledias dochum nErend do precipit doib. Dochoid Patraic d'foglaim fades, coroleg incanoim la German. Roinnarbad Pledias ahÉind 15 *ocus* tánic corofogain do Dia i Fordun isin Mairne.

Tanie Patraic dochum nÉrend farfoglainm, *ocus* robaist firn hErend.

OAdam cobathis fir nÉrend *cóic míli* ccc.xxx. Ferta, tra, Patraic do innisin dúibsi, asíru hErend is usce dóloch 20 insin.<sup>2</sup>

about S. Patrick, and also as giving a clue to what jurists call the 'sanction' of the procedure of 'fasting upon' a debtor to God or man. See supra pp. 46, 218, 418, line 3; *Lebor na hUidre*, p. 3a, line 13, 116a; and *Ancient Laws of Ireland*, i. 82, 112, etc. This procedure has long since been identified with the Brahmanic practice called in Hindi *dharma* 'detention,' and in Sanskrit, *ācharita* 'customary proceeding,' or *prāyopavareṇa* 'sitting-down to die by hunger.' See Maine, *Early History of Institutions*, pp. 39, 40, 297; and Bühlér, *Manu*, viii. 47, note 49. It would seem from the story above printed that the wife and children of the debtor, and *à fortiori* the debtor himself, must fast so long as the creditor fasts. So, according to Lord Teignmouth (Maine, ubi supra, p. 299), "by the rigour of

the etiquette the unfortunate object of his [the Brahman's] arrest ought to fast also, and thus they both remain till the institutor of the *dharma* obtains satisfaction." It thus appears probable that the primeval 'sanction' of the practice in question was not (as is said in the books and now believed in India) divine displeasure, but suicide by starvation.

<sup>1</sup> MS. inserts *conie*.

<sup>2</sup> Printed from II. 3, 17 by Dr. Todd, *Irish Ncmius*, p. 106; where he adds, from the Book of Lecan, the following passage: *ocus* is liaither gainem mara and sin, *ocus* leicfead daib sechaind cose can euanair *ocus* ean faisneis iudisin coleice, "and they are more numerous than sand of sea, and I shall pass them over without giving any abstract or narrative just now."

The tale of the Martinmas pig here below.

Martin, it is he that conferred a monk's tonsure on Patrick: wherefore Patrick gave a pig for every monk and every nun to Martin on the eve of Martin's feast, and killing it in honour of Martin and giving it to his community if they should come for it. And from that to this, on the eve of Martin's feast, every one kills a pig though he be not a monk of Patrick's. *Finit!*<sup>1</sup>

Germanus went to his country. Now Patrick was at that tide in bondage in Ireland with Miline. It was at that time that Palladius was sent to Ireland to preach to them (the Irish). Patrick went southwards to learn, and he read the canon with Germanus. Palladius was expelled from Ireland and came to serve God in Fordun in the Mearns.

Patrick, after learning, came unto Ireland and baptized the men of Ireland.

From Adam to the baptism of the men of Ireland (were) five thousand, three hundred and thirty (years). Now to tell Patrick's miracles to you, O men of Ireland, *that* is (to bring) water to a lake.<sup>2</sup>

<sup>1</sup> A cada puerco viene su San Martin, Ormsby's *Don Quixote*, iv. 388. In O'Davoren's glossary (*Three Ir. Glossari s*, p. 103) Lu-

pait (W. llwpai 'sow'?) is said to be the name of the pig that is killed on Martin's feast.

<sup>2</sup> See above pp. 30, 418.

## XXVII. LOEGAIRE'S CONVERSION AND DEATH.

(Lebor na hUidre, p. 117 a.)

Comthoth Loégairi cōcretim *ocus* aaided adfét inscélso.<sup>1</sup>

Bai comthinhол fer nErend hiTemraig inamsir Lóegaire *maic* 5  
Neill. IS de immorro bói incomthinholsin occo imdála nacreit-  
mi. Odesid iarom ógi nacrétmí la firu hErend, *ocus* oropridcastar  
Patraic soscela dóib, *ocus* rosáraiged Loegaire conadrúdilb hi fer-  
taib *ocus* hi mírbailib dermáraib doneoch doróni Patraic hi  
fiadnaisi fer nErend, conid iarom rochreti *ocus* forusestar Loe- 10  
gaire ógréir Patraic. Ro(s)luie dano in talam Lœgaire<sup>2</sup> drúi 10  
triabrethir Patraic, conid 'nachend chacait nahuli coin tecait  
hiTemraig.

Asrochongrad iarom oLoegaire formna flathi fer nErend do  
thudecht inoenmagin frihóentaid nimacallma im chorus am- 15  
besena *ocus* arechtgai.

Dochós nadib coPatraic co tudchised dondáil.

Allathe didiu retichtain do Patraic cnuu immusnarlasatar  
fir hErenn etorro monetir.

"Ceist," or Loegaire friu, "cid as andsa (i. dolgi) lib roprid- 20  
chastar inclech dúib?"

"Nianse: cáin dilguda," orsiat, "ár ondúair gebas each  
dumi céill fordilgud dō aneich dogéna di nle, ni bia commus  
forfoglaid desin *ocus* genaid (i. gonfid) [118 a.] each fer  
araile, ár nibá hecal leis aaitbir fair."

"Ceist, didiu, cid dogénaid frissin?" or Loegaire.

"Cade do airlisiu immi?" oláit.

"ISed arrie mo (s)airse de, masa chomarli libsi i. formthar  
aiciend fessin oeaind immonní roforean i. gontar neeh dia  
muintir arabélaib. Mád dia loga bemitni forabreith: mani 30  
loga immorro nibemní forsindrechtsin."

Rosudiged didiu acomarli Loegaire *ocus* fer nErend i. fer (i.  
Nuadu Derg dalta Loegairi, isse rosgon) sainredach<sup>3</sup> do guin  
ind arad bói arbélaib Patraic amál tísad isindáil. Dorigned  
iarom samlaid. IArsindi didiu robíth infer domuintir Patraic  
arabélaib octairléim dō asacarput. Dorecacha Patraic dochum 35  
nimi arba hand bói asocrait. Lasin rogab crith *ocus* talam-  
chumscugud móri insi hErenn *ocus* afiru, *ocus* rolá inslúag bói

<sup>1</sup> A portion of this legend was printed, from the MS. II. 3. 18, with a translation by Dr. Petrie, *Tara*, p. 48, and the whole was edited by Mr. Plummer, *Revue*

*Celtique*, vi. 162, from the Lebor na hUidre.

<sup>2</sup> Sie. Read, perhaps, Mantais. See above, p. 454, lines 7-11.

<sup>3</sup> MS. sainrodach.

Loegaire's conversion to the Faith and his tragical death this tale relates.

There was a folkmote of the men of Ireland at Tara in the time of Loegaire, son of Niall. Now it is for this cause that he held that folkmote, concerning the Faith. So when the fulness of the Faith was settled with the men of Ireland, and when Patrick had preached the Gospel to them, [and] Loegaire with his sooth-sayers was vanquished in miracles and in mighty marvels which Patrick wrought before the men of Ireland, then it was that Loegaire believed and submitted to Patrick's full desire. Then, through Patrick's word, the earth swallowed up Mantais (?) the Soothsayer, so that on his head all the dogs that come to Tara dung.

Proclamation was then made by Loegaire that the choice of the princes of the men of Ireland should come into one place to hold a conference concerning the fitness of their usage and their justice.

A message was sent from them to Patrick that he should come to the meeting.

Now, on the day before Patrick went to them the men of Ireland mutually spake together.

"Question," saith Loegaire to them, "of all that the Cleric hath preached unto you what think you the hardest?"

"Not hard (to answer): the rule of forgiveness," say they. "For from the time that any one shall be convinced of getting forgiveness for whatever of evil he shall do, there will be no restraint over a robber thenceforward, and each man will slay the other, for he will have no fear of his reproach."

"Question, then, what will ye do unto him?" saith Loegaire.

"What is thy advice about it?" say they.

"This is what my art hath arrived at, if it be your counsel, to wit, let his own nature be proven by us as to that which he has preached. Let one of his household be killed before his face. If he forgives we will live according to his decree: if, however, he forgiveth not, we will not live subject to that law."

So then the counsel of Loegaire and of the men of Ireland was settled, namely, that a certain man should slay the charioteer that was before Patrick as he should come into the assembly (Nuadu the Red, Loegaire's fosterson, is he that slew him<sup>1</sup>). Accordingly the man of Patrick's household was slain before his face, as he was leaping out of his chariot. Patrick looked up to heaven, for there was his host. Thereat trembling and a great earthquake seized the island of Erin and her men, and over-

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<sup>1</sup> So in the Book of Leinster, p. 45 b.

Lebor na hUidre, p. 118 a, line 17.  
isindáil taracnd, *ocus* rosgab erith *ocus* ómuu dofulachta, *ocus* doronait márbtís máirb.

Lassin didiu slechtais Lóegaire codutrachtach coformnu fer nErenn doPatraic.

“Ainmne, ainmne, aPatraic!” oldat fir hErenn: “roprid- 5 chais dilgnd, tabair dilgnd dán.”

Tuc iarom Patraic óg ndilguda dóib.

Gabthus iarom Lóegaire ainmchairdine Patraic andsin, *ocus* bennachais Patraic hé *ocus* asil.

“Tabair, trú,” oldat fir hErenn fri Patraic, “comarli dún 10 immonnsea .i. imcangin dilgotha eid dogénam immi. Ar incaingen forsatairisfe ocainni innossa,” forsiait, “isfair bías túath *ocus* ecclas; *ocus* dano,” olfir hErenn, “recmóait ales súdigud *ocus* ordugud cach rechta lind, eid inecmais nacaingnisi.”

15

“Adénam samlaid,” olPatraic: “tasfenad cách adán hifiad-naisi fer nErenn.”

ISandsin tra tarchomlad cach óes dána inhErenn, cortasfen cách achérd fíad Patraic *ocus* fíad firu hErenn. Rocurit dano aforbonna andsin uadib *ocus* rocóraigt inatcthu.<sup>1</sup>

20

Do Dubthach mac úLugair dano roherbad eoccirt ambreth iarnabennachad doPatraic *ocus* íarsenad agena eo tánic rath insPirta Naim fair. Conid he rotasfen filidecht *ocus* breth-emnas *ocus* recht fer nErenn olchena hifadnaisi Patraic. Non-bur airegda robói ocond ordugudsín .i. Patraic *ocus* Benén 25 *ocus* Cairnech oeclais .i. tri epscoip. Loegaire mac Neill ri hErenn, *ocus* Dáiri rí Ulad *ocus* Core mac Lugdech ri Muman natri ríg. Dubthach mac uLugair *ocus* Fergus [p. 118 b.] fili *ocus* Rus mac Tricim sui béra Féni.

ISed, tra, arrícht occo andsin imdála dilgotha .i. inbibdu *ocus* 30 incintach nachinaid, *ocus* logud da anmain .i. aithrigi dolecul dó, *ocus* een logud diachurp .i. bás d'immirt fair.

Ro ordaigset dano fir hErenn anemthiu andsin .i. cloe *ocus* salm doeclais. Geill dorigaib. Trefochlæ techta dofledaib. Aithgbáil dofennethaib.

35

<sup>1</sup> Read *inna techta*.

threw the host that was in the assembly, and trembling seized them and terror intolerable, and they were made as if they were dead men.

Thereat then Loegaire, with the choice of the men of Ireland, eagerly prostrated himself to Patrick.

"Patience, patience, O Patrick!" say the men of Ireland : "thou hast preached forgiveness: grant forgiveness unto us!" Then Patrick gave them complete forgiveness.

Then Loegaire accepts Patrick's spiritual guidance,<sup>1</sup> and Patrick blessed him and his seed.

"Now," say the men of Ireland to Patrick, "give us counsel concerning this thing, concerning the rule of forgiveness, what shall we do concerning it? For the rule whereon thou shalt abide with us to-day," say they, "laity and clergy will be bound thereby. And moreover," say the men of Ireland, "even in the absence of that rule we need a settling and an ordering of every law that we have."

"Let it be done so," saith Patrick. "Let every one show forth his art in the presence of the men of Ireland."

So then the men of every art in Ireland were gathered together, and each showed forth his crafts before Patrick and before the men of Ireland. So then their evil laws were cast forth from them,<sup>2</sup> and the proper ones were arranged.

Unto Dubthaech Maceu Lugair, then, was entrusted the correction of their judgments, after he had been blessed by Patrick, and after his mouth had been hallowed so that the grace of the Holy Ghost came upon him. So he it was that set forth the poetry and judicial decisions and law of the men of Ireland besides in Patrick's presence. Nine eminent persons were engaged in that arrangement, to wit, of the Church, Patrick and Benén and Cairnech; that is, three bishops: Loegaire, son of Niall, King of Ireland, and Dáire, King of Ulster, and Core, son of Lugaid, King of Munster, the three kings: Dubthach Maceu-Lugair and Fergus the Poet, and Ros son of Trichem, a sage in the language of the Féni.

This, then, was the conclusion come to by him there concerning forgiveness, to wit, the guilty man and the criminal for his crime, and forgiveness to his soul: that is, to leave him repentance and not to forgive his body, that is, to inflict death upon it.

So the men of Ireland ordered their privileges there, to wit, bell and psalm to the Church; hostages to kings; lawful *trefoolae* to poets; reprisal to champions.

<sup>1</sup> lit. soulfriendship.

| <sup>2</sup> Compare Acts xix. 19.

Lebor na  
hUidle,  
p. 118 b,  
line 12.

Nithabairthe, tra, cotanic Pátraic erlabra acht dotriár .i. fer comcni cumnech diambad éol fresnicis *ocus* ainsnéis *ocus* scélu-gud: fer cerda frimolad *ocus* áir: brithem fribrithemnas arroscadaib *ocus* fasaigib. Othánic Patraic immorro isfo mámmus atáth náiseo .i. dosfir inberlai buain .i. inna canoní náimi. 5

Bóí Loegaire tricha mbliaðan iarsin irrigi hErenn hicomling friPatraic, *ocus* bá doréir Patraic chena bóiscom.

Luid iarom Loegaire slogan coLaigniu doeluincid naboromi foraib. Rothinolset Lagin *ocus* doratsat cath dó, *ocus* maiti for Loegaire incail .i. eath Atha Dara. Rogabad Loegaire 10 sinchath, *ocus* dobretha ratha friLaigniu .i. grían *ocus* esca, usci *ocus* aer, lá *ocus* adaig, muir *ocus* tír, conna íarfad inmboromi céin bad béo. Roleed ass iarom.

ISed, tra, rotaigired doLoegaire combad eter Erind *ocus* Albain fogebad aaidid, conid desin nadeochaid sium muir. 15 choblaich riam. Luid, tra, Loegaire doridisi slogan már co-Laigniu dosaigid naboromi faraib. Ní thue immorro aratha dioid. Oranic iarom Grellaig ndaphil fortéib Chassi immaig Líphi eter nadá enoc .i. Erin *ocus* Albn ananmand atbath and-sin ógréin *ocus* ogaith *ocus* ona ráthaib archena, arnillamithe 20 tudecht tairsiu isind amsirsin: conid desin asbert in fili.

Atbath Loégaire mac Neill  
fortéib Chassi glas atir:  
duli De adroegaid raith,  
tuesat dal báis forsin ríg.  
Ineath in Ath<sup>1</sup> Dara déin  
irragbad Loegaire mac Neill  
násad fir nandúla De  
issed romarb Loegaire.

Tucad dano corp Loegairi anes iartain, *ocus* rohadnacht con- 30 armgaseind isinchlud imechtrach airtherdescertach rigratha Loegairi liTemraig hé, *ocus* aaiged fades forLaigniu oecath-ugnd friu, arropo námasom nabú doLaignib. Bási dano ráith Loegaire tech Midchúarta intansin, *ocus* isairi conaitechsom a adnacul and.

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<sup>1</sup> Faes. iniath.

Till Patrick came, the right to speak in public<sup>1</sup> was not given save to three, namely, an historian with a good memory, skilled in answer and declaration and narrative: a poet<sup>2</sup> for enlogy and satire: a judge for judgment on maxims and precedents. But since Patrick came these are under subjection, namely, to the man of the Lasting Language, to wit, of the holy Canon.<sup>3</sup>

Loegaire was thereafter thirty years in the realm of Ireland in conflict with Patrick, and nevertheless he did Patrick's will.

Then Loegaire went on a hosting to Leinster to demand the tribute of them. The Leinstermen gathered together and gave battle to him, and the battle was broken on Loegaire,<sup>4</sup> even the battle of Áth Dara. Loegaire was taken in the battle, and sureties were given to the Leinstermen, to wit, Sun and Moon, Water and Air, Day and Night, Sea and Land, that he would not demand the tribute so long as he should be alive. He was then let go forth.

Now this had been prophesied unto Loegaire, that between Eriu and Albu he would find his death. Wherefore he never went on a sea-expedition. Now Loegaire went on a great hosting to Leinster to seek the tribute from them. But he gave no heed to his sureties. So when he reached Grellach Daphil, beside Casse in the plain of Liffey, between the two hills named Eriu and Albu, there he died of Sun and of Wind and of the other sureties, for no one durst pass over them at that time. Wherefore of that said the poet:—

Loegaire son of Niall died  
Beside Casse, green the land.  
God's elements which he had adjured as guarantee  
Gave a doom of death on the King.  
(It was) the fight in the ford of swift Dair  
Wherein Loegaire son of Niall was taken.  
The true sanction of God's elements  
Is that which killed Loegaire.

Now afterwards Loegaire's body was brought from the south, and he was buried with shield and spear in the outer south-easterly dyke of Loegaire's royal stronghold in Tara, and his face was to the south towards the Leinstermen, fighting against them, for all his life he had been a foe to Leinster. Now this was then Loegaire's stronghold, the House of Mid-Court. And therefore he asked to be buried there.<sup>5</sup>

<sup>1</sup> lit. utterance.

<sup>2</sup> lit. 'a man of a craft.'

<sup>3</sup> i.e., probably the canonical

books of the N.T. See *Ancient Laws of Ireland*, i. pp. 16, 18.

<sup>4</sup> i.e., he was routed in the battle.

<sup>5</sup> See Petrie, *Tara*, pp. 113, 123.

## XXVIII. EXTRACTS FROM CORMAC'S GLOSSARY.

(Lebar Breec, p. 264, col. 1.)

Bablor i. ainm don Partaic (*sic*).<sup>1</sup>

[col. 2.] Cruimthir i. gædelg indi as presbiter premter didiu a chombrec side prém iarum isin combrecic as cruimm in<sup>2</sup>. 5 gædilg, *ocus* nitinntúd coir didiu donní as presbiter inní as crunthir: as tinntúd immorro cóir didiu donni as premter. Na<sup>3</sup> Bretan, tra, batar hí comitech Patraic icon precept hite rothinntaiset,<sup>4</sup> *ocus* ísi anní is primter rothinntaiset,<sup>4</sup> *ocus* is fæi iarom latharsat<sup>5</sup> légnide namBretan innísíu i. amail is 10 16mm in chruim sic débet prespiterum. bess is lómm<sup>6</sup> ho phecead *ocus* bes n-imnocht o dhoman *ocus* araille, secundum eum qui dixit 'Ego sum uermis,'<sup>7</sup> et reliqua.

[p. 267, col. 2.] Grasticum<sup>8</sup> i. graziacum i. altugud buide Patraic, quod Scotti corrupte dicunt. Sic hautem dici debet 15 i. graziagum do duiu<sup>9</sup> i. gratias Dei agemus.<sup>10</sup>

(Laud 610, fol. 79 a.)

IMbas forosnai i. dofuarascaib sechiret<sup>11</sup> bas maith lasin filid *ocus* bas adlacc do<sup>12</sup> do failsnigud. Is amlaid didiu do-  
gníther ón i. concéná in fili mír do charnu dirg muice no 20 chon no caitt, *ocus* dabir iarum for líce iar eul na comlad,  
*ocus* déceai[n]<sup>13</sup> dichetal fair, *ocus* atopair<sup>14</sup> do deib idol, *ocus* cotagair do, *ocus* nifargaib<sup>15</sup> iarum arnabarach, *ocus* dicain iarum for a da<sup>16</sup> bais, *ocus* congair dano<sup>17</sup> idol chuici arna tarmescatar a chotluth, *ocus* dobeir a da<sup>16</sup> bois ima da leccoin, 25  
*ocus* contuili, *ocus* bithir oca horairi<sup>18</sup> arnach n-imprá<sup>19</sup> *ocus* connach tarmesca nech, *ocus* do adbenar do iarum ani aridm-  
bói cocend nomaithe no adó no atri, fut [no] gardi, cot-  
meissed<sup>20</sup> occond audbairt; et ideo imbas dicitur i. bas disiu  
*ocus* bass anall [ima agaid no] ima cenn. Atrarpi<sup>21</sup> Patraice 30 anisein *ocus* a temm-laida, *ocus* fortorgell [a briathar] napa[d]

<sup>1</sup> ainm do Patraic, B. (*i.e.*)<sup>11</sup> secip ret, B.<sup>2</sup> isin, B. (H. 2, 16).<sup>12</sup> dó, B.<sup>3</sup> In, B.<sup>13</sup> dichain, B.<sup>4</sup> dorintaiset, B.<sup>14</sup> adodpair, B.<sup>5</sup> is fair iarom rolaset, B.<sup>15</sup> fagaib, B.<sup>6</sup> bas lomm, B.<sup>16</sup> di, B.<sup>7</sup> Ps. xxii. 6.<sup>17</sup> deo, B.<sup>8</sup> Grazagum, B.<sup>18</sup> foraire, B.<sup>9</sup> grasaigum n, I. B.; grassaigim do duiu, B.<sup>19</sup> n-imparrae, B.<sup>10</sup> gratias deo, B.<sup>20</sup> fut ngair comessad, B.<sup>21</sup> Atrorbe, B.

*Balloir*, i.e., a name for Patrick.

*Cruimthir*, i.e., the Gaelic of *presbyter*: *prenter*, then, is its Welsh. Now, *prem* in the Welsh is *cruim* in the Gaelic; and *cruimthir* is not a proper turning of *presbyter*. It is, however, a proper turning of *prenter*. Now the Britons, who were along with Patrick at the preaching, it is they that turned it, and it is *prenter* which they turned; and it is thus, then, that the leaders of the Britons explained that, to wit, as the *cruim* (worm) is bare, so ought the presbyter to be, the presbyter who is bare of sin and naked of the world, etc., according to him who said, 'I am a worm (and no man).'

*Gratsugam*, that is, Patrick's expression of thanks, which the Irish utter incorrectly. It should be uttered thus: *gratsugam do iluiu*, that is, 'gratias Deo agamus.'

*Imbas forosnui* ('knowledge that enlightens'), i.e., it discovers everything that the poet wishes and which he desires to manifest. Thus, then, is this done, namely, the poet chews a bit of the red flesh of a pig or a hound or a cat, and puts it then on a flag-stone behind the valve, and sings an incantation upon it, and offers it to idol-gods and calls them to him, and leaves them not on the morrow; and chants, then, over his two palms, and calls idol-gods to him that they should not disturb his sleep; and puts his two palms round his two cheeks, and falls asleep. And men are watching him so that no one may overturn him or disturb him. And so that on which he was (engaged) is shown unto him to the end of a *nomud* or two or three, for the long time or the short time that he was judged (to be) at the offering. And therefore is it called *Imbas*, i.e., a palm (*buis*) from this side and a palm from that, round his face or round his head. Patrick abolished that, and the *teinm-láida* (illumination of song?)<sup>1</sup>; and he bare witness that whosoever should perform them should

---

<sup>1</sup> See *Ancient Laws of Ireland*, I. 44.

Laud 610, nime na talman nachoen dodnsgena, ar is diultud bathiss [col. fol. 79 a.] Dicetal dochendaib immorro [i]corus cherdae foracbad son, ar is soas fotera son, *ocus* ni hecen audpairt do demnaib occu, acht aisness dichendaib a chname fochetoir.

fol. 79 b. Modebroth, olPatraicc, quod Scotti corrupte dicunt. Sic 5 autem dici debet i. muin duiu braut: a muin *didin* is meus. an-duiu is deus: am-braut is iudex.

fol. 83 a, 3. Mugeme ainn in cetna oirc[i] ectarabe in hEre i. Coirpri Musc ceta tueside in-Ere a tirib Bretan. Ar intan ropu mor cumachta nanGoedel forBretnaib,<sup>1</sup> rorannsat Albain eturru 10 iferanna, *ocus* rofifir each durais dia charait leo, *ocus* nibu lugn notreblais Goedelo fi muir anair quam in Scotia, *ocus* doronta an-airusa<sup>2</sup> *ocus* a rígdúine and. Inde Dind Tradui i. Dun Tradui i. tre-due Crimthain Moir maic Fidaig i. ri hEirenn *ocus* Alban co muir nIcht et inde est Glassdimber 15 i. cell for brú mara hIcht. Ised ainiis insin ir-robai Glass mac Caiss muicid righ Hirhuaithi occ mucaib for mess, *ocus* is he insin dodersaig<sup>3</sup> Patraice iartain i. se ficheit bliadnæ iarn[a] guin do fiannaib Maic Con, *ocus* is dind raind sin beos ata Dind mapLetani<sup>4</sup> hi tírib Bretan Corn i. Dun maic 20 Liathan [ar is mac indni is map is in Bretnus, B.]. Sic rorann cach cenel disiu, arrobói a chutrumu allæ anair; *ocus* robatar fon chumachtu sin co ciána cid iar tichtain Patraice.

Noes [Nos, B.] i. fess nónbair i. tri ríg *ocus* tri epscoip *ocus* tri suid i. síu filidechta *ocus* síu litre *ocus* síu bélrai 25 Fene. Robatar huili oc denam intSenchasa [Máir. Inde dicitur:

Lægaire, Corc, Dáire dúr,  
Patraic, Beneoin, Cairnech coir,  
Ross, Dubthach, Fergus cofheib,  
ix sailge sin Senchais Moir.]<sup>5</sup> 30

Pátraicc a patricio: patricius autem qui ad latus regis sedet.<sup>6</sup>

<sup>1</sup> Laud 610 inserts *ocus*.

<sup>2</sup> airlii, B.

<sup>3</sup> rodersaig, B.

<sup>4</sup> maplethain, B.

<sup>5</sup> The passage in brackets (not found in Laud 610) is here printed from the Lebar Breece, p. 269 b. It is also in B.

<sup>6</sup> In L. B. 270 b, this article runs

thus: Patraic a patricio i. pater ciuum. Aliter, patricius hautem qui ad latus regis sedet (uel resedit). The former explanation seems suggested by Isidorus (ed. Lindemann, p. 298): Patricii inde uocati sunt, pro eo quod sicut patres filii, ita provideant recipublicae.

neither be of heaven nor of earth, for it is a denial of baptism. *Dicetal dochennailb*, 'extempore recital,' in the law of art, this was left, for it is science that causes it, and offering to devils is not needful at it, but a declaration from the ends of his bones (fingers?) at once.

*Mo-de-broth*, saith Patrick, which the Scots pronounce corruptly. But it should be pronounced thus: *muín Duīu braut*. The *muín*, then, is 'my,' the *duīu* is 'God,' the *braut* is 'judge.'

*Mug-éme*, the name of the first lapdog that alode in Ireland. Cairbre Muse, le first brought it into Ireland out of the lands of the Britons. For when great was the might of the Gael over Britain, they divided Albion among them into territories, and each of them knew the house of his friend, and not less did the Gael reside to the east of the sea than in Ireland. And their homes and their royal strongholds were built there. Thence is Dinn Tradui, i.e., Dún Tradui, that is, 'three ramparts,' of Crimthan the Great, son of Fidach, even the King of Ireland and of Albion as far as the Ictian sea. And thence is Glastonbury [of the Gael], i.e., a church on the brink of the Ictian sea. That is the abode wherein dwelt Glass the son of Cass, the swincherd of the King of Iruath, with his swine a-feeding, and he it is whom Patrick brought to life afterwards, that is, six score years after he had been slain by Mac Con's champions. And in that part, moreover, stands Dinn map Letan, in the lands of the Cornish Britons, that is, Dún maie Liathain, for *mac* is the same as *map* in the British. Thus did every tribe divide on this side, for it had its equivalent there, on the east; and they abode in that might for a long time, even after Patrick's arrival.

*Nós* ('customary law'), the knowledge of nine, to wit, three kings and three bishops and three sages, namely, a sage of poetry, and a sage of literature, and a sage of the language of the Fóni. All these were composing the *Senchas Mór*. Thence is said:—

Loiguire, Core, dour Daire,  
Patrick, Benén, just Cairnech,  
Ross, Dubthach, Fergus with goodness,  
Nine props, those, of the *Senchas Mór*.

Patrick, from *Patricius*. Now, *Patricius* means one who sits by a king's side.

## XXIX. EXTRACTS FROM TIGERNACH'S ANNALS.

(Rawl. B. 448, fol. 6 b. 1.)

K. ui. Constantinus a ducibus Constantis<sup>1</sup> fratris sui in bello occisus est.

PATRICIUS NUNC NATUS EST.

5

K. uii. Constans arianus effectus, Catholicos totum orbe perse-  
quitor.

fol. 6 b. 2. K. iiiii. K. ui. K. uii. Reliquie Timothae Apostoli Constanti-  
nopolii inuecte sunt.

K. i. K. ii. K. iiiii. Muiredhach Tireach domarbad la Caelbadh 10  
mac Cruind-badhraidi, la ri nUlad, iPort Rig os Dabull.

K. u. Eochu Maigmedon mac Muiredhaig Tirigh regnauit  
annis uiuii. Ceithri meic Moinginde *ingine* Fidhaigh, Ailill, Brian,  
Fiacra, Feargus.

Niall Mór mac na Saxchi,  
Cairne a hainm feib rus cenglos,  
mac Eachach Muidmedhoi :  
induib deroil roderbus ?

15

PATRICIUS CAPTIV[US] in Hiberniam ductus est.

K. ui. Constantino[poli] ingressio ossuum Andria apostoli et 20  
Luce euangeliste. A Constantinopolitanis miro furore suscepta  
sunt.

fol. 7 a. 1. Quies sancti Ciannaini Daim-liag. Is do tug Patraic a  
shoiscella.

PATRICIUS ARCHIEPISCOPUS ET APOSTOLUS Hibernensium anno 25  
etatis sue centesimo uigessimo .xvi. die kl. Aprilis quieuit.

O genemain Crist, ceim ait,  
.cccc. for eamnochaid,  
teora bliadna sár iarsoin  
cobass Patraie primapstail.

30

fol. 7 a. 2. Quies Earc escuip Slaine .xc. anno etatis sue, de quo Pa-  
tricius ait:

Escop [Erc],  
eachní condernadh ba cert:  
cachaen beres cocair cert  
fortbeir bendacht eascop Eare.

35

<sup>1</sup> MS. constantini.

Constantine was slain in battle by the generals of his brother Constans.

Now was Patrick born.

Constans having become an Arian persecutes the Catholics in all the world.

The remains of the Apostle Timothy were carried to Constantinople.

Muireadhach Tirech was killed by Coelbad son of Crond-badrai, the King of Ulster, in Port Rig over Daball.

Eochu Muigmedon, son of Muiredach Tirech, reigned eight years. Four sons of Mong-find daughter of Fidach, Alill, Brian, Fiachra, Fergus.

Niall the Great, son of the Saxon woman,  
(Cairne her name as I have collected it),  
son of Echu Muigmedon :  
is what I have certified trifling to you?

Patrick was brought a captive into Ireland.

The entrance into Constantinople of the bones of the Apostle Andrew and the evangelist Luke. They were received by the people of Constantinople with wonderful frenzy.

The resting of Saint Ciannan of Duleck. To him it is that Patrick gave his gospels.

Patrick, Archbishop and Apostle of the Irish, rested in the hundred and twentieth year of his age, on the 17th day of March.

From Christ's Nativity, a joyful step,  
Four hundred upon dear ninety,  
Three noble years after that,  
To the death of Patrick the chief apostle.

The resting of Ere, bishop of Slane, in the ninetieth year of his age: of whom Patrick saith:

Bishop Ere,  
Everything that he did was just,  
Every one that delivers (judgment) properly, justly,  
Bishop Ere's blessing increases him.

---

## XXX. LIST OF S. PATRICK'S HOUSEHOLD.

(Lebar Brecc, p. 220, col. 2, line 52.)

|  |    |
|--|----|
| Bahiatso in xxiiii. batar inurd la Patraic .i.   |    |
| Sechnall a epscop.   |    |
| Mochta a sacard.   | 5  |
| Epscop Erc abrethem, nt dixit [poeta:].  |    |
| Epscop Erc,<br>cach ní concertad ba cert.<br>cach aen bereas [coi]cert c[e]irt<br>fotreith bendacht epseuip E[i]rc. <sup>1</sup> | 10 |
| Epscop macc Carthaind athrenfer.   |    |
| Benen a salmchetalaid.   |    |
| Coeman Cille Riada amaccaem.   |    |
| Sinell o Chill Aires a aistire.  |    |
| Athgein Bothi Domnaig achoig.  | 15 |
| Cruimthir Mescan oDómnach Mescan achirbsire.   |    |
| Crumthir B'sena ho Dómnach Dúla a sacart méssi.  |    |
| Crumthir Catán ocus crumthir Bróccan adifoss.  |    |
| Crumthir Catán .i. oThamlachfu Arda.   |    |
| A tri gobaind .i. Macc eecht ó Dómnach Armoín ocus Loe- 20<br>bán ocus Fortchern hó Ráith Sheímne.                               |    |
| A tri cerda .i. Essu ocus Bite ocus Tasach.  |    |
| [p. 220, col. 3.] A tri druinecha .i. Lupait ocus Erc ingen  |    |
| Dáirc ocus Crumthiris.   |    |
| Cruimthir Manach afer denma connaid.   | 25 |
| Roddan abuachail.  |    |
| Bishop Erc,<br>Whatever he used to adjudge was just.   | 30 |
| Everyone who passes a just judgment  |    |
| Bishop Erc's blessing succours him.  |    |

This list is translated supra pp. 265, 267, with the exception of the quatrain, which may be thus rendered:—

Bishop Erc,  
Whatever he used to adjudge was just.  
Everyone who passes a just judgment  
Bishop Erc's blessing succours him.

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<sup>1</sup> The MS. adds *fair* "on him."

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## INDEXES.

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 Tassach, bishop, 62, 250, 258, 260, 297, 424, 486, 504, 506, 574.  
 Tassach, son of Liathan, 46.  
 Tassach = t'Assach, bp. of Elphin, 266.  
 Tautanes (*Tutanes*), 533.  
 Tea, wife of Ermon, 422.  
 Tecán, 190, 344, 349.  
 Teloc, 132.  
 Temnen, lviii.  
 Temneris, bp., 304.  
 Theodosius, 32, 499–551 ; T. junior, 501 ; Teothosius, imper., 332, 418.  
 Thineus (*Tenias, Themas*), 533.  
 Thorkils = Thorgísl, 520, 538, called Turgesius.  
 Tiberius Constantinus Augustus, 351, l. 10.  
 Tigris, 16, 252, 390, 412, 432, 438, 510, 550.  
 Timotheus, aps., 572.
- Tinne mac Aeda, xxi.  
 Titus (*Tit*), 357, note 5.  
 Tlachtga, ingen Moga Ruith, xvii.  
 Toicthech, ab., 520.  
 Toirdelbach hua Briain, 524, 526.  
 Toirdelbach mae Ruadri, 526.  
 Tommaltaach mae Ailella, 546.  
 Toinmine, 542 = Tomine, 548 n.  
 Tonnnianus, S., 502.  
 Torannan i. Palladius, 504, 505.  
 Torbach, ab., 520.  
 Tortan, 184 ; gen. Torten, 330.  
 Totmael, 322.  
 Trea, daughter of mae Cairthinn, 168.  
 Trechem, 482.  
 Trian, bp., 214, 305, 350, 351.  
 Trian Foto mae Forat, 351, l. 7.  
 Trian mae Féicce, 218, 220, 349.  
 Trian mae Munnich, 210.  
 Trichem, 218, 349 ; father of Diclu and Ross, 38.  
 Tuan mac Cairill, xxx.  
 Tuathal Maelgarb, 86, 88, 514, 536.  
 Tuathal Techmar, 534.  
 Tuirtre, gen. Tuirtri, 330.  
 Tutwalus, S. 502.
- U.
- Ugaine, 534.  
 Ultan, mae hói Choncobair, 60, 302, 311.
- V.
- Valentimianus, 497.  
 Valerius, 554.  
 Vespasian, 357, note 5.  
 Vexoris (*Uesoges*), 533.  
 Victor, angel, xlvi., 21, 24, 26, 28, 62, 206, 252, 258, 297, 332, 408, 414, 424, 440, 472, 476, 484, 499, 510, 588.

Victor, bp., 182.

Victoricus, bp., 304, 330, 364, 506.

W.

Wandilochus, 503.

Z.

Zabulus, Zabolus, 376; Stabulus, 388,  
corruption of *Diabolus*.

Zenonius, 505.

Zepán (Stephanus), 474. See *Stafan*.

Zorobel, 430.

## IV.—INDEX OF PLACES AND TRIBES.

\* \* \* The identifications in this Index are due to Dr. O'Donovan (O'D.), Dean Reeves (R.), or Mr. Hennessy (H.).

## A.

- Aball Pátraic, 232.  
 Achad Claidib, 542; Four MM., 686.  
 Achad Drummann, 156, 348; perhaps Maghera-drumman, in the parish of Donagh, Inishowen, R.  
 Achad Fareha, 464. A. Forcha, 512, seems to have been in the parish of Enniskeen, the northernmost part of the diocese of Meath, H.  
 Achad Fobair (field of the spring), 112, 120, 322; Aghagower, in the barony of Murrisk, co. Mayo, II.  
 Achad inna Elte, 232.  
 Afraic, 554, Africa.  
 Ail-Clúade, 8, 14, 412, 432, 438, gen. Aloo 271, lit., 'rock of Clyde,' 'Petric Cloithe,' now Dumbarton: see Reeves, *Col.*, 43.  
 Ail Coithrigi (Petra Coithrigi), 310. Cat's Rock beside Ushnach.  
 Ail Find, 94, 98, 148, 313, 314; Elphin.  
 Ailech Airtig, 108, 156, 158.  
 Ailech Esrachtae, 300.  
 Ailech Mór, 80.  
 Ailech na Ríg, 152, 480; now Grenan-Ely, barony of Inishowen, co. Donegal, H.  
 Alige, 329.  
 Aillenn, 552, Knockaulin?  
 Áilmag, 348, l. 21.  
 Airceltair, 518.  
 Airgeáll, 254, 486, 524, 528; in Ulster.  
 Airmoirec Letha, 390; Arnaire Letha, 16, 412; Armorica of Letavia.  
 Airthir, Oirthir, 228, 290, 470; Oriors, Adamnán's *Anteriores*.

- Airther Cliach, 202.  
 Airther Maige, 162; now Armoy, co. Antrim, R.; Airther Maige Coba, lix.  
 Airtne Coemáin, 108; now Ardeavan, on the shore of Loch Garman (Wexford Harbour).  
 Asisse, caeuminibus, 306.  
 Ajalon, 254.  
 Alancensis, insula, 420, 510.  
 Alba, 162, 416, 505, 524, 552, 570, = Albion, and so apparently in Fiace, afterwards Scotland.  
 Albu (a hill), 566; Four MM., 458.  
 Almáin, 518, 536, 554; Almn, 536; the hill of Allen, co. Kildare.  
 Alo, 333, gen. sg. of Ail (Clúaithe).  
 Alpes, 25, 496.  
 Alsiodorum, 496; -dorus, 510; Altiodorus, 416; corruptions of Autissiodūron, now Auxerre.  
 Angli, 351, 502.  
 Arada Cliach, 198, 202, = the parish of Kilteely and the barony of Coonagh (*Húi Cuanach*), in the east of Limerick, O'D.  
 Aralanensis insula, 26, 302; Arles.  
 Arboric Letha, 446. See *Airmoirec Letha*, Letavia.  
 Arcal, 414.  
 Ard-achad, 82, 88, 90, 544; Ardagh.  
 Ard Breccáin, 184, 330; Ardbracca, in Meath.  
 Ard Dáílaug, 160.  
 Ard Eolorgg, 329; Four MM., 557.  
 Ard Fothaid, 148, 348, l. 24; a small town near Ballyshannon, H. See Reeves, *Col.*, 38 n.

- Ard Licee, 104, 317, perhaps Ardleckna, in the parish of Aughrim, co. Roscommon.
- Ard Macha, Artmacha, 68, 94, 104, 228, 230, 238, 240, 252, 271, 290, 292, 295, 296, 301, 313, 321, 336, 346, 352, 353, 354, 355, 356, 396, 408, 486, 512, 518, 520, 522; latinised *Altum Machae*, gen. *Alti Machae*, 335, 337, 352, 354; Armagh.
- Ard-nimnen, 222, = Ard Huimnond, 289.
- Ard Pátraic, 208, in the barony of Coshlea, south of co. Limerick, II.; the A. P. in pp. 226, 228, is about a mile to the east of Louth, Reeves, *Col.*, 7, 461.
- Ard Roissen, 328.
- Ard Sailech, 472.
- Ard Seniss, 104, 317.
- Ard Sratha, 96, 314, 329; now Ardstraw, near Strabane, co. Tyrone, II.
- Ard Uiseon, 110, 321; in Cúil Tolath, q. v.
- Arelata, 503; Arles.
- Argetbor, 306.
- Armaire Letha, 16, 412.
- Aross Feidilmedo, 334.
- Assyrii, 4.  
áth, properly 'drinking-place,' (*p*)átu, thence 'ford.' Hence:—
- Áth-brón (quernsford), 307.
- Áth Carnói, 310.
- Áth Carpat, 142; a ford on the Buill (Boyle) river, E. cf. 'Eas uí Fhloinn' (Assylin), II.
- Áth Cinn Chon, 310.
- Áth Clifath (hurdleford), 466, 522, = Vandum Clied, Reeves, *Col.*, 108, 109; now Dublin.
- Áth dá Én (ford of two birds), 312.
- Áth-dá-laarg (ford of two forks), 72, 104, 318; near Kells.
- Áth Dara, 566.
- Áth Echtra, 136.
- Áth Eirnn, 350, l. 27.
- Áth Fíaela, 198.
- Áth Firdead, 528; Ardee.
- Áth Fithot, 344, l. 5; Aghade, R.
- Áth Húa Lilaig, 184.
- Áth mace Heric, 319.
- Áth Maigne, 78, 349; Four MM., 1153, 1158.
- Áth Segi, 310, = Áth Sighé, now Assey? Four MM., 524, 985.
- Áth Truimm, 66, 68, 108, 334, 336; now Trim.
- Augustodunum, 506.
- Aurchuil, 324.
- Autissiodorum, 26, Auxerre; hence Antissiodorensis, 420, 503. See *Alsiodorum*, *Olsiodra*.

## B.

- Babilonia, 4.
- Babylon, 278.
- Badgna, 94; now Slieve Baune, a mountainous range in the barony of Ballintobber north, co. Roscommon, II.
- Badon, 501.
- Banba, 426.
- Bandaec, 160, 166, 329; the river Bann.
- Ban-dea, 313.
- Banna, 250.
- Bannanaem Taberniae, 357, l. 5, 494.
- Baslee Mór, 108.
- Basliec, 110; Basliek.
- Basilica Sanctorum, 318.  
*belach, belut*, 'a pass.' Hence:—
- Belach Duin, 60, 256; now Castlekeeran, Reeves, *Col.*, xlv.
- Belach Gabrain, 194, 468; Belut Gabrain, 331; Gowran Pass.
- Belach legtha, 208.
- Belach Midluachra, 244; Moyry pass, R.
- Belach Mugna, 522; Ballaghmoon.
- Belach Ráthla, 154, 480; now Ballagh, near Malin Head, Inishowen, II.  
*benn* 'peak' (from Lat. *pinnæ*?) Hence:—
- Benn Gulbain, 478; Binbulbin.
- Bennal Bairehe, 408, 422; the Mourne mountains.
- Bennchor, 516; Bangor, on the south side of Belfast Lough.
- Berlach, 250.
- Bernas hua-n-Ailella, 142; a pass in the barony of Tirerrill, co. Sligo, II.
- Bernas mae Conill, 329.

- Bernas Mór Tíre Áeda, 150; now Barnesmore mountains, in the northeru part of Tirnugh, co. Donegal, II.
- Bertlacha, 136, 138, 327; now Bertrach, a sandy island in the parish of Castleconor, co. Sligo.
- Bethróin, 410, 424.
- Bile Mae Crúaich, 188, 350.
- Bile Tortain, 184, 330.
- Birra, 514; Birr, Reeves, *Col.*, 193, 209.
- Blaitine, 306; Platten?
- Boand, fl., 22, 66, 310, 334, 335, 416, 424; = *Buvinda*, the Boyne.
- Boonrige, 329.
- Bordgal Letha, 238; Burdigala, Bourdeaux?
- Both Areall, 234.
- Both craind, 556.
- Both Domnach, 154; Both Domnaig, 264, 266 n., 544, 574; now Bodoney, in the N. of co. Tyrone, R.
- Brath, gen. Bratho, a river, 327.
- Breehmag (wolf-field), 335; Breaffy.
- Brechmag Húi Dothrain, 68.
- Breetain, 452. See *Mrechtan*.
- Breg, gen. pl., 68, 76, 275, 278, 335, 466, 536.
- Brene, 275.
- Brergarad, 318.
- Bretach, 156; Breadach in Inishowen? in Tirawley?
- Bretain, 'Britons,' 416 pl. gen. Bretan, 14, 16, 82, 248, 390, 414; dat. Bretnaib, 16, 390, 548, 550; acc. Bretun, 14, 357; latinised Bretani, 412, and Britones, q. v.
- Bretain Corn, 470; Cornish Britons.
- Bretain Ledaech, 412; Britons of Letavia.
- Bretain tuaseirt, 412; Britons of the North.
- Bretnaig, 432, l. 10.
- Brí Airigi, 234, 352, l. 32.
- Brí Leith, 90.
- Brí mae Taide, 528 = Brí mic Taidhg, Reeves, *Col.*, 406, 407.
- Brí-dam (hill of oxen), 218, 306; in Ges-hill, Queen's County, O'D.
- Britannia, 23, 332, 510; Britannia, 499, 501; Britanniae, 501; Britanniae, 272,
- Britannia—*cont.*  
364, l. 1; Brittanniæ, 366, l. 13, 370, l. 10, 503.
- Britones, 244, 272, 334, 509.
- Brittus, 510.
- Brosnacha, 214, 216; Brosna in King's County.
- Bruden dá Derga, 534; Bohernabreeny on the Dodder.
- Brug Maic ind Oce, 516; Four MM., 656.
- Buale Pátraie, 138.
- Búall river, 142; Buail, 348, l. 19; the Boyle.
- Búas, fl., 329; the Bush.
- Burguinnia, 416; Burgundy.

## C.

- Cabeenne, fl., 299; not identified. Can it be a scribal error for *Culeenne*? A *Traighe Cuilcinde* is mentioned in Reeves, *Col.*, 289, but this is in Sligo Bay; now the Cushen.
- Cae, 350, l. 27.
- Cail Boidmail, 311.
- Caill Fochlad, 406, 420; Caille Fochlad, 444.
- Caill Uallech, 76; Killeooelagh.
- Caisseil (from *castellum*), 214, 250, 331, 468, 520, 546, 552; Caisel na Ríg, 194, 196; now Cashel.
- Caisel Irre, 94, 108, 138, 140, 146; the ancient name of a stone fort near the town of Sligo, H.; Killespugbrone.
- Calle, 536.
- Calrige, 338, l. 1; Callraig, 144; now represented by the parish of Calry, co. Sligo; it formerly extended into Leitrim, II. There was another Calrige in Westmeath.
- Callrige tre Maige, regiones, 328.
- Calrige Cúle Cernadain, 142, 250.
- Cambas, 350, l. 26; a monastery founded by Comgell on the bank of the Bann.
- Reeves, *Col.*, 96.
- Camlann, 501.
- Cannan, Canaan, 410.
- Capua, 446.
- Carbria, 20.

- carn*, cairn. Hence :—
- Carn Feradaig, 202.
- Carn Fiachach, 80; in the parish of Conry, barony of Rathconrath, co. Westmeath, O'D.
- Carn Láma, 162; Reeves, *Col.*, 71 n.
- Carn Setnai, 160, 348.
- Carrie Dagri, 308.
- Casse, gen., 512, 566.
- Catridge, 312, l. 12.
- cell* = cella. Hence :—
- Cell Aires, 266 n., 574.
- Cell Airthir, 74.
- Cell Alaíd, 134; now Killala, co. Mayo, O'D.
- Cell Angle, 328.
- Cell Atrachté, 108; now Killaraght, in the barony of Coolavin, co. Sligo, II.
- Cell Auxili, 242, 350; Killashee, in Magh-Lifi, O'D.
- Cell Bile, 310; ecclesiam Bili, 310.
- Cell (leg. Cail) Buadmáil, 92. See *Cail, B.*
- Cell Cairee, 304.
- Cell Cerne, 306.
- Cell Chunnú, 550.
- Cell Ciannáin, 416.
- Cell Conadain, 164.
- Cell Coreu-Roide, 138; now the church of Conree, in the barony of Rathconrath, co. Westmeath, II. See Reeves, *Col.*, 89, note a, where *Coreu-Roide* is identified with *Corkaree*, a barony north of Mullingar.
- Cell Dareis, 264 = Cell Aires, 266 n.
- Cell Dannai Gluin, 68, 335; now Kilglinn, in the parish of Balfeaghan, barony of Upper Dehee, co. Meath, O'D.
- Cell Epsecoi Rodain, 142; Murrisk?
- Cell Fíaela, 198; now Kilfeale, barony of Clannwilliam, co. Tipperary, II.
- Cell Fine, 30, 418, 446; supposed to be Killeen-Cormac, three miles W. of Dunlavin, co. Wicklow.
- Cell Foreland, 130; Forgland, 134, 420.
- Cell Garad, 106; now Oran, co. Rosecommon, II.
- Cell Glass, 82, 162.
- Cell hua nDaigri, 520.
- Cell Lothair, 76.
- Cell maic Laithphí, 306.
- Cell Malaich, 198; appears to be Kilmaloo, parish of Kinsalebeg, in the S. of the barony of Deecies-within-Drum, co. Waterford, II.
- Cell Manach, 212.
- Cell Már (Maige Glaís), 313.
- Cell Már Airdlieee, 305.
- Cell Már Muade, 305.
- Cell Már Saehi, 313.
- Cell Már Sír-Drommo, 329.
- Cell Móna, 522; Four MM., 976 ?
- Cell Mór, 542; gen. Cille Móire, 544.
- Cell Mór Maige Glaiss, 94, 313; now Killmore, in the barony of Ballintubber North, co. Rosecommon, II., *sed qu.*
- Cell Mór Ochtair Muade, 136; now Killmore-Moy, a parish in the baronies of Tireragh, co. Sligo, and Tyrawley, co. Mayo, O'D.
- Cell Mór Pátric, 349, l. 19.
- Cell Muine, 516.
- Cell Oleáin, 136.
- Cell Losnád, 512; Kellistown, O'D.
- Cell Raithín, 311.
- Cell Riada, 264, 574; Cell Riatai, 266 n.
- Cell Róe Móre, 140; now Killroe, parish of Killala, co. Mayo, O'D.
- Cell Senehuæ, 328; Shaneo.
- Cell Tílid, 202; now Kilteely, in the baronies of Conaghan and Small-county, in the east of co. Limerick, II.
- Cell Tog, 122; in Cera, now Carrá, co. Mayo.
- Cell Úsailli, 186; now Killossy or Killashie, barony of Naas, co. Kildare, O'D.
- Cella Cuilind, 186, 331.
- Cella Rath, 200, 350.
- Cenannus, 104, 518, 526; gen., Cenandsa, 536; Kells, in Meath.
- cenél* 'genus.' Hence :—
- Cenél Ailello, 101, 318, 319.
- Cenél Cáicháim, 338, l. 19.
- Cenél Coipri, 148, 250; the barony of Carbury, in the north of co. Sligo, O'D.
- Cenél Congil, 349, l. 22, = Cnél Comhgaill, Ogygia, 470, cited, Reeves, *Col.*, 180.

- Cenél Conaill, 148, 190, 250 ; now the co. of Donegal.
- Cenél Éndai, 156, 192 ; in Tireonnell, co. Donegal ? (There were tribes of this name also in Meath and Westmeath.)
- Cenél Eogain, 524, 526 ; Reeves, *Col.*, 33, note f.
- Cenél Fíachraeli, 349, l. 10.
- Cenél Lathrou, 328.
- Cenél maic Erca, 94 ; Eire, 144 ; a tribe and territory in the N. of co. Rosecommon, II.
- Cenél Muinremair, 144 ; probably in that part of co. Cavan in which is situate Lough Ramor, anciently called Loch Muinremair, O'D.
- Cenél Oingosso, 349, l. 1. See Cenel Aenghusa, Four MM.
- Cenél Nothi, 301.
- Cenél Sái, 104, 318.
- Cengoba, 232, 266 ; Ceanngubha in Magh Line ?
- Cenn Airt, 310.
- Cenn Delgen, 518 ; Four MM., 617, 720.
- Cenn Febrat, 208 ; one of the Ballyhowra (*Bealach Fheabhradh*) mountains, co. Cork.
- Cenn Locho, 337 ; Kinlough, co. Mayo ?
- Cenn Magair, 518 ; Kinnaweer, in Tirconnell ? O'D.
- Cenondas, 318 ; Kells, in the N.W. of co. Meath, Reeves, *Col.*, 278 ; also Cenannus.
- Cera, 514 ; Carra, in Connacht ?
- Cerrigi, deserta, 320.
- Cíanacht, 104, 160, 318.
- Cíanacht Glinne Gemin, 514 ; Keenaght, in Ulster, O'D.
- Cíanacha, 546 ; in Magh Breagh, Meath, O'D., Reeves, *Col.*, 110.
- Cíarraige, 108 ; the descendants of Ciar, son of Fergus, Reeves, *Col.*, 221.
- Cíarraige Arne, 110 ; part of the barony of Clannorris, co. Mayo, and part of the barony of Costello, diocese of Tuam, O'D.
- Cíarraige Connacht, 68, 335 ; there were three territories of this name in Connacht : C. Aci in the west of the co.
- Cíarraige Connacht—*cont.*
- Rosecommon, C. Locha nan Airnedh in the barony of Costello, co. Mayo, and C. Airtich, also in Rosecommon, O'D.
- Cíarriche Supernus, 337.
- Cíarrige Luachra, 426.
- Cíchloscthi (burnt-paps), 532 ; the Amazons.
- Cland Chernaig, 542 ; Clankarney, R.
- Cland Colmáin, 446 ; in Meath, Four MM., 475, 713, Reeves, *Col.*, 268.
- Cland Domnaill, 526.
- Cland Echdaeh, 514.
- Cland Suibni, 544 ; Four MM., 1161.
- Clar, 200 ; a hill about three miles northwest of Galbally, co. Limerick, O'D.
- Clare, 350, l. 31.
- Clébach, fons, 314, 317; Clíabach, topur, 98.
- Clettech, 512 ; over the Boyne ; Four MM., 266.
- Clí, 348 ; l. 24.
- Cliu, 342, l. 12.
- Clochán na Temrach, 458.
- Clochar, 60, 158, 174, 176, 252, 256, 296.
- Clochar maeu-Doimni, 178 ; = Clochur filiorum Daimeni, Reeves, *Col.*, 111 ; Clogher in Tyrone.
- Cloencloch, 514.
- cláin 'field.' Hence :—
- Clúain, gen. Clóno, 314, 329.
- Clúain Alad Deirg, 76.
- Clúain Aniss, 304 ; Clones.
- Clúain-Brónaig, 20, 90, 168 ; now Clonbroney, in the barony of Granard, co. Longford, H.
- Clúain Cáin, 226, 337 ; now Clonkeen, in the barony of Ardee, co. Louth, II., Reeves, *Col.*, 47.
- Clúain Credail, 514 ; Killeedy.
- Clúain Crema, 74, 349 ; Clooneraff.
- Clúain Eidnech, 350, 516 ; Clonenagh in Laighis.
- Clúain Ernainn (Ernan), 74.
- Clúain Fota Ainnirech, 78 ; Clonfad ?
- Clúain Fiaela, 542.
- Clúain Fiaenæ, 166 ; now Clonfelle, about 5 miles north of Armagh, O'D.
- Clúain Findglais, 337

- Clúain Iraird, 76, 120, 478, 550; now Clonard, co. Meath, Reeves, *Col.*, 195, 253.
- Clúain Lagen, 335.
- Clúain mac Nois, 80; Clúain-maceu Nóis, 76, 84, 88, 556; Clonmaenois.
- Clúain Mór Máedóic, 350, l. 6; Clonmore, in Leinster, O'D.
- Clúain na Manach, 80.
- Clúain Semmail, 80.
- Clúain Tarb, 522; Clontarf, near Dublin.
- Clúath, Cluad, fl., 432: the *Clóta*, better *Clonta*, now Clyde.
- Cnoe Drommo Gablae, 350, l. 2.
- Coerielh Coirpri, 90.
- Cóiced Cáicháin, 338, l. 5.
- Coindire, 329; now Connor, a bishop's see in Ulster. *See* Reeves, *Eccel. Antt.*
- Coírp raithe, 310.
- Coll na nIngen (the maidens' hazel), 232.
- Collumbos, 306.
- Collunt Pátraike, 330.
- Combur trí n-Use, 238; 'confluence of three waters,' a place in Leinster, near Waterford, where the rivers Suir, Nore, and Barrow meet.
- Conaclid, 338, l. 13.
- Conail, Tfr, 298.
- Conalneos fines, 275.
- Conalli (Conaille, Conaeliae) Muirthemni, 16, 390, 414, 438, 510; the level part of the present county of Louth, II., from the Cuailnge mountains to the Boyne, Book of Rights, 21, 166, Reeves, *Col.*, 53.
- Conchuburnenses, 302, 311.
- Condere, 166; Condire, 162; Connor, a bishop's see in Ulster.
- Connacene mara; 108, 319; Connemara, in Connaught.
- Connaiene, regionem, 321; probably C. mara, but there were two other tribes of the same name, *C. Cuile* and *C. Duine Móir*; also in Connaught.
- Connachte, 68, 92, 94, 142, 146, 420, 190, 311, 402, 420, 444, 520, 526, 552, 556; Conachta, 500; Connaught-men, Connachtarum regio, Reeves, *Col.*, 157.
- Constantinopolis, 518, 572.
- Coolenni, 275; Cualann.
- Corann, 130, 518; now the barony of Corran, co. Sligo.
- Corbraige, 518; Carbury.
- Coreu-Chonlnain, 313.
- Coreu-Ochland, 94; a territory in the east of co. Roscommon, II. Is this the Corea-Eachlann of Topog. Poems?
- Coreu-Roide, 138; — Corea Raidhe, Reeves, *Col.*, 89; Corkaree, in Westmeath.
- Coreu-Themne, 122, 323, 324, 329; Coreahenny, now Templemore; *Corea Thine* of Top. Poems, perhaps Coreohenny, co. Tipperary.
- Cothirbi generis, 311.
- Cothraig, dat. Cothruge, 162, 349; now the barony of Carey, in the north of Antrim, R.
- Cræb Tilcha, 524.
- Craibeacha, 216; perhaps Creevagh, in the parish of Clonmaenois, King's County.
- Cremthinne, 340, l. 24; perhaps Cremh-thainn, Four MM., 1036.
- crích 'fiefis.' Hence:—
- Crích Coirbri maic Briuin, 350, l. 30.
- Crích Conaill, 148, 166; now the co. of Donegal.
- Crích Conailli, 244; another name for Conaille Muirthemni, O'D.
- Crích Drommo Nit, 338, l. 8.
- Crích Éndai Artech, 80.
- Crích Fergussa, 156.
- Crích Húa mBriain in tuaiseirt, 174.
- Crích Húa Cremthainu, 174.
- Crích Humail, 322.
- Crích Mugdorn, 182; now Cremorne.
- Crích Rois, 226.
- Crinach, 526; Four MM., 1086.
- Croch Cuile, 319.
- Croch Cule Connacene, 108; now Cruagh-nakily or Cruanakeely, II.
- Croeb, 536; Craobh, a territory in Ulster, Four MM., 1118, &c.
- Cróibeach, 76, 349.
- Cró-inis, 524; perhaps Crownish, in Lough Ennell, Westmeath.
- Cross Pátraike, 130, 132; about one mile S. of Killala, O'D.
- Cruach, 398.

- Crúachán (Cróchan), 80, 98, 314.  
 Crúachan (Cróchan) Aigle, 84, 112, 114, 120, 322, 474, 478.  
 Cruidneni, 276; the Piets?  
 Crumaine, 82.  
 Cruthen-tuath, 518; the Pietfolk. Cru-thini populi, Cruithnii, Reeves, *Col.*, 93, 33.  
     cáil 'cessus.' Hence:—  
 Cúil Aithgoirt, 542.  
 Cúil Cernadan, 142; now Colearney, a district in the barony of Gallen, co. Mayo, II.  
 Cúil Coll, 526.  
 Cúil Conairi, 514, 536; in Cera, Four MM., 544.  
 Cúil Core, 321.  
 Cúil Corre, 110; Corrae, 310; Four MM., 648.  
 Cúil Dremni, 514, 552.  
 Cúil Echtrann, 162; now Culfeightran, barony of Carey, co. Antrim, R.  
 Cuillemu, 350, I. 28; Cullen, in Munster, Four MM., 1579.  
 Cúil Maige, 190, 346, I. 4; 350, I. 1.  
 Cúil Raithin, 166, 329; now Coleraine, on the river Bann, R.  
 Cuil Tolath, 110, 321; now the barony of Kilmaine, in the south of co. Mayo, O'D.  
 Cuirenc, 68, 235; comprises the barony of Kilkenny West, in Westmeath, and that part of the parish of Forgnaidhe (Forgney), lying to the south of the river Eithne (Inny), co. Longford, O'D.  
 Cumbir, 350, I. 8.  
 Cunga, 528; Cong, co. Mayo.  
 Cureu-Sui, 318.
- D.
- Dá Charn, 337.  
 Dá Ferta, 520.  
 Daball, 536, 572; in Oírghialla, Four MM., 356, 953.  
 Daigurt, 154, 160.  
 Daimliae, 572; Duleek, in Meath.  
 Dair, river, 566.  
     daire 'oakwood.' Hence:—
- Daire Fidas, 338, I. 12.  
 Daire Laurain, 550; Derryloran, in Tyrone, Four MM., 1123.  
 Daire Medóin, 338, I. 12.  
 Daire Méil, 338, I. 12.  
 Daire Mór, 338, I. 11.  
     dal 'division.' Hence:—  
 Dál Araide, 16, 160, 164, 166, 168, 390, 392, 438, 448, 510, 512, 552; Dálairde, 422; a region in the east of Ulster, extending from Newry to Slemish mountain, R.  
 Dál-mo-Dola, 202; probably one of the two townlands called Doila, parish of Croone, barony of Coshma, co. Limerick, II.  
 Dál Riata, 160, 162, 164, 168, 226, 544; now the Route in the north of co. Antrim, R.  
 Dál Runtir, 226, = Mocu-Runtir, Adamnan's *Vita Col.* c. xviii.  
 Dallmuine, 224; is supposed to be = Dál mBuinne, a tract of country on either side of the river Lagan, from Spencer's Bridge, near Moira, to Drum Bridge, near Belfast, R. and II.  
 Dam-inis, 329; Devenish, in Lough Erne, co. Fermanagh, Reeves, *Col.*, 252, 287.  
 Deisi, 204; Deissi, 343, note 1.  
 Deis deisceirt, 208; Deisi gen. acc. p. 1, 208; this is Deis-Beag, a territory lying around the hill of Knockany, and containing the town of Bruff, co. Limerick, O'D.  
 Déise tuascirt, 198.  
 Dergdere, 88; now Lough Derg, an expansion of the Upper Shannon, O'D.  
 Dermag Cúle Cóennai, 82.  
 Derlus, 38; an ancient name of Bright, R.  
 Deruth Mar Cúle Cais, 337.  
 Desmumu, 528; South Munster, Desmond.  
 Dichuil, 122, 324.  
 Dinn map Letan, 570.  
 Dinn Tradui, 570.  
 Díser Odráin, 266.  
 Díser Pádraic, 130, 146, 194, 478; near Assaroe.  
 Doburbar, 329; cf. *Dobur Artbranani*, Reeves, *Col.*, 63.

- Dodder (*Dothair*), river, 535, note 7.
- Doim, fl., 330.
- Domliace Cianáin, 318; Duleek.  
*domnach* (church) = *dominicum, ecclesia, κυριακόν*, Dueange. Hence:—
- Domnach, 78.
- Domnach Áilmaige, 328.
- Domnach Airthir Arda, 160.
- Domnach Airthir Maige, 174.
- Domnach Airté, 30; now Donard, near Dunlavin, co. Wicklow.
- Domnach Armoín, 574.
- Domnach Arnoín, 266.
- Domnach Bili, 156.
- Domnach Brain, 168; perhaps Domnabarán, in the deanery of Tullaghoge, co. Tyrone, R.
- Domnach Brechmaige, 160.
- Domnach Brígte, 350, l. 13.
- Domnach Cáinrí, 162, 349 Domnach Fáinre, 168; now Donaghenny, at Stewartstown, co. Tyrone, R.
- Domnach Catí, 154.
- Domliace Cianáin, 101.
- Domnach Combaír, 164, 349; now Comber, co. Down, at the northern end of Strangford Lough, II.
- Domnach Dola, 154, 261; Domnach Dula, 266 n., 574; on the Mag Dola, now *Mayola*.
- Domnach Dari, 154.
- Domnach Eoghailí, 350, l. 15.
- Domnach Féicc, 190, 316.
- Domnach Fothirbe, 168.
- Domnach Imfeeho, 350, l. 10.
- Domnach Laebáin, 266.
- Domnach Láibuir, 168; D. Libeir, Reeves, *Eccles. Ant.*, 294.
- Domnach Máeláin, 168; D. Moelain, Reeves, *Eccles. Ant.*, 294.
- Domnach Maige Slecht, 92.
- Domnach Maigen, 182; now Donaghmoynes, in the barony of Farney, in Oirghialla, O'D., Reeves, *Col.*, 81, 389.
- Domnach Már Criathar, 314, l. 8.
- Domnach Mescain, 261, 574.
- Domnach Mín-cláine, 154; the old church of Clooney, parish of Clondermot, near Derry, II.
- Domnach Mór, 130.
- Domnach Mór (Eilmí), 349, l. 6.
- Domnach Mór Áilmaige, 348, l. 21.
- Domnach Mór Maige Áine, 206.
- Domnach Mór Maige Criathar, 188, 192; supposed to be near Sleaty, barony of Slievemargy, Queen's County; Domnach Mór Criathar, 350, l. 11.
- Domnach Mór Maige Damoerne, 164; Reeves, *Eccles. Ant.*, 338.
- Domnach Mór Maige Echnach, 74, 76.
- Domnach Mór Maige Ene, 146, 348; the Great Church of Mag Ene, now Moy, a plain between the rivers Erne and Drowes, in the south of co. Donegal, O'D.
- Domnach Mór Maige Itha, 150; Donaghmore, in Tirconnell.
- Domnach Mór Maige Luadat, 350, l. 9.
- Domnach Mór Maige Reta, 192, 350, l. 16.
- Domnach Mór Maige Selee, 108.
- Domnach Mór Maige Seolai, 96; now Domnach Patruig, on the bank of Lough Hackett, barony of Clare, co. Galway, O'D.
- Domnach Mór Maige Sile, 350, l. 12.
- Domnach Mór Maige Tochair, 156, 158; in Inishowen.
- Domnach Mór ubi est episcopus Muenae, 132; now Donaghmore, in the parish of Killala, co. Mayo, II.
- Domnach Mór Pátraic, 307, 309.
- Domnach Naissi, 250.
- Domnach Nemand, 512.
- Domnach Pátraic, 70, 72, 466; now Donagh Patrick, in the barony of Upper Kells, co. Meath, II.
- Domnach Pirnn, 350, l. 14.
- Domnach Riascad, 168; now Donaghristk, parish of Deserteat, co. Tyrone, R.
- Domnach Rígdruing, 542.
- Domnach Rigdninn, 168; Reeves, *Eccles. Ant.*, 294.
- Domnach Sairigi, 104, 318.
- Domnach Sechnaill, 242, 382, 390, 394 506; Dunshaughlin, in Meath.

- Donnach Senchne, 154, now Shanroe.  
 Donnach Senliss, 154.  
 Donnach Sratha, 146.  
 Donnach Tortain, 184.  
 Drobás, 250, the river Drowes; Drobaise, fl., 328; Drobeiss, 146; Drobés, fl., 348, l. 22; now the Drowes.  
 Dronmann Breg, 120; Dromma Breg, 234; in the north of co. Meath, II.  
     *druimom*, 'ridge.' Hence:—  
 Druimm-bó, 222; either Druimbo in Ulaidh, Four MM., 1003, or Drumbo in Tireconnell, *ibid.*, 1490.  
 Draimm Cád, 542.  
 Druimm Cain, 250; Drumquin, in Tyrone?  
 Druimm Chea, 90; some place in co. Longford.  
 Druimm Cláib, 146; Drumcliff, in North Connaught.  
 Druimm Cobhai, 242.  
 Druimm Conchinn, 194.  
 Druimm Coreain, 74, 518.  
 Druimm Cruchni, 250.  
 Druimm Corcortri, 72.  
 Druimm Dairi, 305.  
 Druimm Daro, 144, 338.  
 Druimm Den, 536.  
 Druimm Dergiige, 512; Four MM., 507.  
 Druimm Dubain, 178.  
 Druimm Fenneda, 232.  
 Druimm Ferta, lviii.  
 Druimm Findich, 162, 349; now the townland Drumceny, parish of Ramoan, co. Antrim, R.  
 Druimm Inselaind, 76, 520; Drumisklin or Drumiskin, in Conaille.  
 Druimm Lias, 144, 328, 338, 340; now Drumlease, barony of Dromahaire, co. Leitrim, II.  
 Druimm maic Ublai, 240, 248; Four MM., 830.  
 Druimm moceu-Echach, 286; in Iveagh.  
 Druimm-Mór, 226, = Druim Charadh, Colgan, now Drumear, in the barony of Ferrard, co. Louth.  
 Druimm Rathé, 88; perhaps Druimrany, in West Meath, about six miles N.E. of Athlone, II.
- Druimm Ríg, 520; Drumree, in Meath.  
 Druimm Róilgech, 60, 256; Drumrally.  
 Druimm Toidached, 338, l. 13.  
 Druimm Urchailli, 184, 330; Four MM., 837; Drumurraghill, Co. Kildare, R.  
 Drummann Breg, 120, 352 (Dorsos Breg).  
 Drumme, 108; in co. Sligo, east of Lough Gara, II.  
 Druimnuit Cérrigi, 108, 300, 320; possibly Drumad, in the parish of Tibohine, barony of Frenchpark, co. Roscommon, II.  
 Dub ('Niger'), 328, 348; Duib, river, 146; now the Duff or Bunduff co. Sligo.  
 Dub-Commar, 536; in Críoch-Roiss, in Bregia, Four MM., 322.  
 Dulo Ocheni, 329.  
 Duma Gobla, 404.  
 Duma Graid, 94, 96, 313; 'there are six places called Doegary in co. Mayo and two in Roscommon,' II.; and one in Tynan, but none àpropos, R.  
 Duma Seice ('mound of the chase'), 106; a little to the south of the village of Tulsk, co. Roscommon, II.; Dumha Sealga, Four MM., 1448.  
 Dumbarton, 9. See Ail Cluathe.  
 Dumech haue nAilella, 314; Dumacha Hua nAillella, 98.  
 Dún, 421; Down or Downpatrick.  
 Dún Bolg, 514; in Leinster, Four MM., 868.  
 Dún Cethirn, 516, 518; Dunkerly, or the Giant's sconce, co. Londonderry, Four MM., 679; Reeves, *Col.*, 94, 96.  
 Dún Cruithne (Piets' fort), 160; Dun Crun, co. Londonderry, Four MM., 1206; Dooneroon, in the parish of Magilligan; Reeves, *Col.*, 96.  
 Dundrum, 289, note 7.  
 Dún Leth-glasse, 38, 254, 298, 408, 452, 486; Down or Downpatrick.  
 Dún maic Liathain, 570.  
 Dun u-Oae-séne, 206.  
 Dún Sobairei (Seburgi), 162, 250, 329; now Dunseverick, on the northern coast of co. Antrim, R.

## E.

Eblenn, 512; the Slieve Phelim mountains.  
 Ebmoria, 272 = Curbia, B.  
 Ebraidi, 440, Hebrews; Ebrei, 398, 412; Ebraic, 414.  
 Echaineel, 144; Echenach, 328; Aghannagh, R.  
 Egept, 532; Egypit, 132; Egiptus, 502; Egypt.  
 Eigh, Montem, 310, 322; better Aigle.  
 Eithne, fl., 68; Ethne, 410; now the Inny, co. Longford, O'D.  
 Elea, 426.  
 Elfa, 244.  
 Elne, 329; Eilne, 329, 349.  
 Elo, 246.  
 Elpa, 404; for Alba, Alpa.  
 Emain, 408; Emain Macha, 536; the Navan Fort, near Armagh.  
 Enach Conglais, 182, 184; now Killaney, C.  
 Enach Senmail, 542.  
 Eoganacht, 470.  
 Eoganacht Airthir Cliach, 198.  
 Eoraip, 446; gen. Eurnpa, 30; Europe.  
 Erchuil, 122.  
 Érennach, pl. n. Éennaig, 28; an Irishman.  
 Erin, 476; (also Hérin, q. v.), gen. Érenn, 16; Éirenn, 28; Éirend, 30; Iverio, Ireland.  
 Eriu (a hill), 566.  
 Ernaide, Ernaide Dicollo, 248; now Urney, Nurney, Furney, in the parish of Faughart, a little north of Dundalk, H.  
 Spain, 426; Spain.  
 Ess maece n'Eire, 142, 144, 156; on the river Boyle, in Magh Luárg, O'Don.  
 Ess Ruaid, 146, 328, 318, 478; now Assaroe, a cataract on the Erne, near Ballyshannon, co. Donegal.  
 Etál 116, 442, 444; Italia.  
 Euoi, 328.  
 Euonia, 288.

## F.

Fál, 536; a name for Ireland = fir Fál, 480.  
 Fail, 126.  
 Farcha, 520.  
 Temen, 196, a plain in Munster.  
 Féni, 343, note 1, 408, 550, 564.  
 Fernae, acc. Ferni, 337; Ferns in Húi Cennselaig.  
 Ferta, 228, 234, 236, 470.  
 Ferta Fer Féice, 40, 42, 46, 278, 280, 306, 454; now Slane.  
 Ferta Locha Dá Ela, 134.  
 Fertae Martyrum, 290, = Ferte Martar, 242, 356.  
 Fertais Tuamna, 168; now Toome Bridge, over the lower Bann, co. Antrim, R.  
 Fid, 174.  
 Fid Mór (great wood), 150, 312, 343, 348; now Veagh, in the parish of Raymochy.  
 Fidard, 318; Fethard, in co. Tipperary, O'D.  
 Fidarta, 101; Fidarte, 350; now Fuerty, barony of Athlone, co. Roscommon, H.  
 Fidnacha, 526, perhaps Feenagh, in co. Leitrim.  
 Findabair, 168, 176, 252. The F. mentioned in p. 176 is now Findernore, in the barony of Clogher, co. Tyrone, H.  
 Findmag (Vindomagos), 122, 350; fontem Findmaige, 323. There was a Finnumhagh, now Finvey, in Húi Echach Ulad, Four MM., A.D. 1054.  
 Findmag i eréhaib Aue Maini, 325.  
 Findubrec(H), 296.  
 Finiuna, (Finnine?), 206.  
 Fir Assail, 78, 349.  
 Fir Bolg, 532.  
 Fir Cule, 181, the barony of Kells, co. Meath, H.  
 Fir Gabrie, 170, probably between Húi Tuirtri, west of Lough Neagh, and Donaghmore, co. Tyrone, R.

- Fir Imchlaire, 170; around Donaghmore, to the west of Dungannon, R.
- Fir Maige Feine, 208; now the barony of Fernoy, co. Cork, O'D.
- Fir Midi ('Men of Meath'), 524.
- Fir Roiss, 182, 184, 226; in the south of co. Monaghan, O'D.
- Fir Umaill, 112.
- Fobar, 518; perhaps Fore, in Westmeath. Fochaine river, 154; now the Faughan, which flows into Lough Neagh, O'D.
- Fochlad, 25, 32, 130, 186; Fochloth, silva, 309; Fochlithi, 309, 310, 327; Fochluth, silua, 326; Foeluti, 364.
- Forbraige, 250; qy. for Orbraige; Orrery.
- Fordruim, 74, 349; perhaps Fardrum, in Westmeath, Four MM., 1153.
- Fordun, 418, 560.
- Forgais, dat. sg. 350, l. 26.
- Forgnaide, 82, 84, 86; Forgnide, 335; Forenide, 68; now Forney.
- Forrach mae nÁmulgada, 134; Foirgea mae nÁmolngid, 327; now Mullaghfurry, near Killala, O'D.
- Forrach Pátrai, 188; said to be the name of an old church in the south of co. Kildare, O'D.
- Fortriinn (nom. sg. Fortriu?), 162, = *Verturiones*.
- Fortuatha Lagen, 418; a territory in Leinster, Four MM., 707.
- Fothart, 313, note 1.
- Fothirbe Snítheni, 82.
- Fothrad, 162.
- Fotla, 426.
- Fraíne, 104, 414, 432; Franci, 8, 378.
- Francia, 25.
- G.**
- Gabair Lifi, 514; Gabor Líphi, 344; Gabhra I., Four MM., 557.
- Gabón, Faðaúw, 311.
- Gabran, 343, note 1.
- Gaethlaige (Marshes), 532.
- Gaill, 416; dat. Gallaib, 16.
- Gaill Átha Cláth, 522; Foreigners of Dublin.
- Galeng, 248; gen. pl. of Galenga (otherwise Lugne), in Mayo and Sligo, O'D.
- Galli, 378, l. 20.
- Gallia, 510; Galliae, 270, 300, 301, 302, 370, 418, 503; Reeves, *Col.*, 57, 241.
- Garad, eacnmíne, 318.
- Gessen, dat. Gessen, 277; Goshen.
- Gibeon, 251.
- Glastimber na nGoedel, 426, = Glastinger-béira, 505, Glastonbury.  
*gluais*, 'stream.' Henee :—
- Glaís Conacolto, 338, l. 7.
- Glaís Conaig, 130.
- Glaís Tamlachte Dublocho, 338, l. 8.
- Glaís Telchae Berich Abraídne, 338, l. 6.  
*glenn*, 'valley.' Henee :—
- Glenn dá Locha, 516; Glendalough.
- Glenn Gemin, 514; G. Gaimen, in co. Londonderry; Glengiven, R.
- Glenn Indearta, 164; now the church of Glynn, in the barony of Lower Belfast, co. Antrim, Reeves, *Eccles. Ant.*, 56, 329.
- Glenn Mámmo, 522, 536; a valley near Dunlavin, in Leinster, O'D.
- Glenn Sesenáin (Vallem Sesenani), 303.
- Glenn Uissen, 350, l. 5: in IIú-Baireche, near Carlow, O'D.
- Gleoir, 337.
- Glinne, 144; 'the glens,' Glenkeel, Glenanniff, Glenade and Glennatus, E. and N.E. of Drumlease, co. Leitrim, H.
- Gloinestiñ nanGaedel, 505. See *Glastimbir*. Gluare in Latharna, 164; now Glore, the church of Glenarm, co. Antrim, R.
- Góidil, 382, 446, 532; dat. Goedilaib, Gaedilaib, 28, 30, the Gaels.
- Gort Conaich, 248; a monastery in the barony of Cremorne, co. Monaghan, H.
- Granard, 90, = Granardia, 20, co. Longford.
- Gráneret, 311.

- Gregraide (Gregraide) Locha Teget, 108 ;  
Greraigé, 138 ; a district in the south of co. Sligo, O'D.
- Gregergi, tramitem, 319.
- Grellach Dá-phil, 566 ; Grallagh, R.
- Grellach Dolaid, 518 ; Four MM., 693.
- Grellach Elte, 514 ; Four MM., 538, 910, 911.
- Grenlaich Fote, 338, l. 9.
- Grían, 202, 351, l. 1 ; now Grean, in the baronies of Coonagh and Clanwilliam, co. Limerick, II.
- Grían Fothart, 344, l. 1.
- Grían la Aradhau, 202.
- Guenedlotia, 501.
- Gulban Guirt, 120 ; now Binbulbin, a hill in the barony of Carbury, co. Sligo, II.
- H.
- Hebraei, 18.
- Hermon, sliab, 28.
- Hérin, 382, 390, 410, 426, 528, = Hyberio, 357, l. 8 : Hiberio, 364, 375, 376, 377. See Ériu.
- Hí, 520, 536 ; Iova, now Iona.
- Hibernenses, 296, 356, 510, 511 ; Hibernienses, 500 ; Hevernenses, 32 ; the Irish ; Hybernas gentes, 367, l. 32.
- Hibernia, 26, 302, 303, 304, 310, 312, 332, 333, 342, 379, 418, 500, 510.
- Hipo, 554 ; Hippo.
- Hiruait, 122 ; Hirota, 324.  
húa 'descendant,' n. pl. húi.
- Húi Ailella, 94, 98, 144.
- Húi Amalgada, 126, 134, 136, 420 ; Tirawley, co. Mayo.
- Húi Barrehe, 402 ; now the barony of Slievemargy, Queen's County, O'D. Reeves, *Col.*, 164.
- Húi Bressail, 234, 542 ; afterwards called Clambrássil, to the south of Lough Neagh, in the counties of Armagh and Down : now the barony of Oneilland East.
- Húi Brimín 106, 528 ; in Connaught, Four MM., 574, &c.
- Húi Briuin in tuascirt, 174.
- Húi Briuin Seolai, 96.
- Húi Ceinselach, 188, 192, 194, 526 ; in co. Wexford.
- Húi Cremthainn, 174 ; in the barony of Slane, co. Meath, O'D.
- Húi Cremthainn, 192 ; in the barony of East Maryborough, Queen's County, II. Húi Cremthainne, 464.
- Húi Cuanaeh, 198, Four MM., A.D. 1014 ; the barony of Coonagh, in the east of Limerick, O'D.
- Húi Dara-echein, 164 ; in the barony of Castlereagh, co. Down, adjoining Strangford Lough, II. See Four MM., 1199, 1391 ; Reeves, *Ecel. Antt.*
- Húi Dorthim, 335.
- Húi Dothráin, 68 ; in the present co. of Meath, II.
- Húi Duib Dáre, 234 ; ancient chiefs of Fermanagh and sometimes of Farney, II.
- Húi Ercæ, 350, l. 14.
- Húi Ercáin, 188 ; in the south of co. Kildare, II.
- Húi Erehon, 350, l. 3.
- Húi Fálkain, 234 ; about one half of the northern part of co. Kildare, II.
- Húi Falgi, 216, 266, = the present barony of Ophaley, co. Kildare, and parts of the King's and Queen's Counties, O'D.
- Húi Fiachrach, 138 ; Nepotes Fechfreg, Fechfreg, Reeves, *Col.*, 45, 225. Of the two tribes so called, one (the Húi F. Aidne) was in Galway, the other (H. F. Muaide) in Mayo and Sligo, Reeves, *Col.*, 31, 45.
- Húi Fidgente, 202 ; a territory in the south of co. Limerick, of which the O'Donovans were chiefs.
- Húi Garrechon (descendants of Garrech), 186, 418, 466, 468, 504 ; in the co. Wicklow, comprising the parishes of Glenealy, Killaird, and Rathnew.
- Húi Lilaig, 182.
- Húi Loeguiri, 558, = Cinél Laoghairi, Four MM., 639, 795.
- Húi Moine Maini, 84, 104, 106, 318 ; in the counties Galway and Roscommon.
- Húi Meith, 248, 466 ; Omearth.

Húi Meith Tíre, 180, 182; situate in the barony and co. of Monaghan, O'D.  
 Húi (Oí) Midgnáid, 72.  
 Húi Néill, 254, 256; northern and southern: Nellis Nepotes, Reeves, *Col.*, 93, 254, 403.  
 Húi Niallán, 542, 544; Oneilland, co. Armagh, Reeves, *Col.*, 84.  
 Húi Onach, 94.  
 Hui Segain, 184.  
 Ilúi Torrorrae, 180.  
 Ilúi Thuirtri, 168, 542; Nepotes Turtrei, Reeves, *Col.*, 52; formerly on the west side of the Bann; afterwards driven to the east or Antrim side, R.  
 Hyberio, Hiberio. See *Hériu*.

**I.**

Iardoman (?), 514.  
 Ietium (Ieicum) mare, 25.  
 Jerusalem, 534.  
 Imblíuch, gen. Imlecha, 514; perhaps Emly, co. Tipperary.  
 Imblíuch Cluane, 164.  
 Imblíuch Eeh, 68, 108, I. Equorum, 335; now Emagh, in the parish of Kilkeevan, co. Roscommon, II.  
 Imblíuch Hornou, 313.  
 Imblíuch Onand, 94.  
 Imblíuch Sescainn, 78, 349.  
 Indual, 234.  
 Ingoo Baislicee, 106; now Baslick, barony of Castlerea, co. Roscommon (*im-goe=ambi-gavia?*).  
 Ingoo in finibus Loigniri Midi, 336.  
 Ingoo Már Cerrig, 321.  
 Imsruth Cul[e] Cais, 337.  
*inber* 'estuary.' Hence :--

Inber, 156.  
 Inber Albinne, 303; the mouth of Delvin river.  
 Inber Ainge, 31; now the mouth of the Nanny river, which, running past Du-  
leek, county Meath, empties itself into the Irish sea, at the parish of Julianstown, O'D.

Inber Bóinde, 36, 66, 416; the mouth of the Boyne.  
 Inber Brénae, 36; the mouth of Strangford river.  
 Inber Colpthi, 40; 'hostii Colpdi,' 278, 424; the mouth of the Boyne.  
 Inber Dea, 30, 275, 448; Deæ, 32; dat. Inbiur Dea, 34; the mouth of the Vartry river, co. Wicklow.  
 Inber Domnand, 34; now Malahide river.  
 Inber Múaide, 136.  
 Inber Skani, 36, 450; the mouth of the Slane river, inside Strangford Lough, between Ringbane and Ballintogher, II.  
*inis* (island), pl. n. *insi*. Hence :--  
 Inis Bee, Ixiii, 190, 314, 349.  
 Inis-bó-finde, 82, 152, 518, 550; Inishboffin, co. Mayo.  
 Inis Cathaig, 166, 206; now Scattery Island, in the Shannon.  
 Inis Eogain, 154; now Inishowen, co. Donegal.  
 Inis Fáil, 190, 192, 314, 349, l. 32; now Begery, a small island close to Wexford Haven, O'D.  
 Inis Lothair, 234.  
 Inis Pátrai, 34; Insula Patricii, 303; Inishpatrick, near Skerries, co. Dublin, Reeves, *Col.*, 83.  
 Insi Maeen-chor, 303; islands at Skerries, Iordan, 350, l. 20.  
 Irai, fines, 327.  
 Irlochir, 321; = Iorluachair (a great rushground), in Munster, Four MM., 727, 781.  
 Italia, 21, 25, 301, 302, 502. See *Etil*.  
 Indei, 424.

**L.**

Láiges, 186, 188; = Laoighis, now Leix, a territory in Queen's County, Reeves, *Col.*, 211.  
 Láigin, Lagin, 188, 190, 194, 402, 424, 446, 448, 512, 522, 526; gen. pl. Lagen, 30, 314, 494; dat. pl. Laignib, 32; latinised Lagnenses, 512; Leinstermen.

- Lárnraig, 200.  
 Latharna, 164; now Larne, co. Antrim.  
*lathraic*, 'site.' See Reeves, *Col.*, 50.  
 Hence:—  
 Lathrach dá Arad, 342, l. 16.  
 Lathrach Pátraic, 164, 349; now Glenavy,  
     a corruption of Lann Abhaic.  
 Leé Benndrigi, 329.  
 Leean Midi, 82; perhaps Leekan, in  
     Westmeath.  
     *leee* 'flagstone.' Hence:—  
 Lee Balbeni, 136.  
 Lee Finn, 134.  
 Lee innan-Angel (the angels' flagstone),  
     236.  
 Lee Mochtaí, 226.  
 Lee Pátraic, 116; Lack temp. Eliz., now  
     the townland of Cashel, near Bally-  
     shannon, II.  
 Lee Uathá, 526.  
 Leena, 550.  
 Lei, 160; on the left of the river Bann,  
     Reeves, *Col.*, 98, Eilne being on the  
     right.  
 Leire, 184.  
 Lemain, 176; in Tyrone, also called Closs-  
     sach, C. The Magh Leamhna around  
     Clogher is traversed and called from the  
     river Leamhain 'the Laune.' A *mór-*  
     *maer* *Leamhna* is mentioned in Reeves,  
     *Col.*, 410.  
 Lergá, 184.  
 Lerinense monasterium, 503; now Lérins.  
 Leth Cathail, 504; Leeale, in Ulster.  
 Leth Cuinn, 424, 524; the northern half  
     of Ireland.  
 Leth in Chaim, 520.  
 Leth Moga, 524; the southern half of  
     Ireland.  
 Letha (Latium), 146, 404, 418.  
 Letha = Letavia (Armorica). See *Ar-  
     morie Letha*.  
 Lether, 158.  
 Lethaig, 418.  
 Lethglenn, 516; Leighlinn, co. Carlow.  
 Lia na Manach, 136; now Liag, on a hill  
     south of the old church of Kilmore-  
     Moy, O'D.
- Liae Cothraigí, 470; at Usmagh.  
 Liath, 518; perhaps Liath-mór-Moe-  
     haemh-og.  
 Lieonium, 504.  
     *loch* 'lake.' Hence:—  
 Loch Ainimé, 78.  
 Loch Annind, 521; Lough Ennell, in  
     Westmeath.  
 Loch Cimbi, 518; Lough Hackett, co.  
     Galway.  
 Loch Cróni, 84.  
 Loch Dá-Ela (lake of two swans), 136;  
     now Loughdalla, in the south-west of  
     the barony of Tyrawley, II.  
 Loch Dvrigdere, 88; Lough Derg, an ex-  
     pansion of the Shannon between Killaloe  
     and Portumna.  
 Loch Éirne, 250; Lough Erne.  
 Lochlann, gen., 526.  
 Loch Lungae, 268; qy., Loch Long?  
 Loch nEchach, 168; Lough Neagh, in  
     Ulster.  
 Loch Rí, 88; an expansion of the upper  
     Shannon.  
 Loch Selee, 108.  
 Loch Techet, 142; L. Teget, 108; now  
     Lough Gara, on the frontiers of the  
     counties of Mayo, Sligo and Roscom-  
     mon, O'D.  
 Loch Tréna, 220.  
 Loch Uair, 520; Lough Owel, in West-  
     meath.  
 Loch Uama, 114; in the parish of Ester-  
     snow (= *Ath-disirt-Nóelan*), barony of  
     Boyle, co. Roscommon, II.  
 Lüig-les, fons, 308; 'uituli einitas.'  
 Longbaird, 232, 350; Longabarði, 506;  
     Longbaird Letha, 382, 394; Langbaird  
     L., 384.  
 Luachair, 208, 518; now Slieve-Logher, a  
     mountain range dividing Limerick from  
     Kerry, and extending into Cork, O'D.  
 Lugmad, 226; = Lugmad, 248; Louth.  
 Luxni, 76; perhaps Leyny, co. Sligo, or  
     Lune, in Meath?  
 Luimnech, 88, 206; the ancient name of  
     the Lower Shannon, O'D.; now Limerick.  
 Luxogilum, 503; now Luxeuil.

## M.

Macha, 174, 226, 228, 236, 303; Mache, 293, 295, 408; Machia, 330; for *Ard-macha*, Armagh.  
 Machare, 108; Machaire Chonnacht, in Roscommon, *Top. Poems*, 224.  
 Maceria = Caisseel, now Cashel, 336.  
 mag 'a plain.' Hence :—  
 Mag Ái, 92, 96, 106, 301, 312, 313; a plain in the co. Roscommon, between the towns of Roscommon and Elphin, and Castlerea and Strokestown, O'D.  
 Mag Ailmage, 328.  
 Mag Áine, 328.  
 Mag Arthice ('campo A.'), 300, 320; M. Airtig, 108; seems to have been in the north-west of co. Roscommon and in the barony of Costello, co. Mayo, O'D.  
 Mag Bili, 310; Movilla, co. Down.  
 Mag Breg, 40, 42, 44, 303, 306, 452; originally five cantreds in the east of Meath; afterwards the tract of country reaching northwards from Dublin to Dundalk, and north-westwards to the Fews Mountains, Reeves, *Col.*, 74, note b.  
 Mag Caeri, 321  
 Mag Cairetha, 317.  
 Mag Cerac, 110; now the barony of Carra, co. Mayo, O'D.  
 Mag Cetni, 321; in Tíreannell, Four MM., 1011, &c.; now the Moy.  
 Mag Coba, 526; in Húi Ethach Uladh.  
 Mag Criathar, 188.  
 Mag Cuini, 311.  
 Mag Domnon, 309, 326.  
 Mag Dula, 154; Mag Dola, 160. This name is now that of a river (Moyola), which passes by Castledawson and flows into Lough Neagh, O'D.  
 Mag Echnach, 310.  
 Mag Echredd, 310.  
 Mag Ene, 146, 348, Four MM., 1152, &c. Dr. Reeves thinks this is the same as *Mag Cetni*, q. v.

Mag Femin, 468, Four MM., 915, 1121.  
 Mag Foimse, 110, 321.  
 Mag Glais, 313.  
 Mag Glass, 94; now Moyglas, in the barony of Ballintubber North, co. Roscommon, II.  
 Mag Iamail, 323.  
 Mag-inis, 38, 222, 252, 254, 452, 482, 484; 'Campum Inis,' 277; 'Campo Iniss,' 278, 288, 292; Lecale, co. Down.  
 Mag iter dá Glais, 250, 'field between two streams,' mentioned by the Four MM. at A.D. 879 and 950.  
 Mag Itha, 250, 348; Mag n-Itha, 150; Mag Itho, 329 (the plain of Ith, uncle of Milid), in the barony of Raphoe, near Castlefinn, II.; but there was a Mag Itha in the south of Wexford.  
 Mag Latrain, 329.  
 Mag Lifi, 331; Mag Lippi, 186, 305, 308, 566; the plain of the Liffey, in the counties Kildare, Wicklow, and Dublin, O'D.  
 Mag Line, 514; in Dál-Araide, Four MM., 106, &c.  
 Mag-locha, 426, 505.  
 Mag Luadat, 350, l. 9; Four MM., 1160.  
 Mag Luirg, 142, 144; Moylurg, a territory in the barony of Boyle, co. Roscommon, II., *Top. Poems*, 252, 289.  
 Mag Mide, 512; the plain of Meath, Four MM., A.M., 3529.  
 Mag Nento, 104; a plain in co. Roscommon, in which Síd Nento (now Fairy-mount) was situated, II.  
 Mag n-Oenaich, 166.  
 Mag-Raigne, 194, 468; in the barony of Kells, co. Kilkenny.  
 Mag Raithin, 322.  
 Mag Rath, 552, = Mag Roth, 516, 536; Moira, co. Down, Reeves, *Col.*, 200, 201.  
 Mag Rein, 311; Four MM., 240.  
 Mag Réto, 190, 350, l. 16; now Morett, barony of Portnahinch, Queen's County, O'D.  
 Mag Sailech, 351, l. 9.  
 Mag Selce ('plain of the chase'), 106; in Roscommon.

- Mag Sered, 314; Mag Sereth, 328; a plain in the north of the barony of Tirhugh, co. Donegal, O'D. See *Sered-mag*.
- Mag Sile, 350, l. 12.
- Mag Slecht, 90; a plain near Ballymaganran, co. Cavan, and extending into co. Leitrim, O'D.
- Mag Taideni, 310.
- Mag Teloch, 310.
- Mag Tochtuir, 329; in Inishowen, Ulster, Four MM., A.M., 2859, O'D.
- Mag Tured, 532; near Cong?
- Maice Israel (children of I.), 357; note 5.
- Mairne, 419; note 2, 560.
- Maistin, 308; Mallaghmast.
- Manaig, 192, perhaps = Monaigh, in Huie-Etach Uadh, Four MM., 1056.
- Mane, 289; the Isle of Man?
- Manister [Buiti], 416, 520, 544; Monasterboice, co. Louth.
- Mann, 222; Inis Manainn, Four MM., 1060; the Isle of Man.
- Mare Hibernicum, 500.
- Martaarthach, 194, 250, 468; Domum martirum, 330.
- Mendait Tire, 466.
- Menraige, 202.
- Mid, 'the Medes,' gen. Med, 534.
- Mide, 68, 76, 520, 522, 536; Meath, Reeves, *Col.*, 207.
- Mid-Luachra, 218.
- Modad, 418.
- Monduirn, 281.
- Moenmag, 514, 528; Moinmoy, a territory in co. Galway, Four MM., A.M., 3501, &c.
- móin 'bog.' Hence:—
- Móin Coluimb, 188; now Moone, in the south of co. Kildare, II.
- Móin Crannóice, 524; near the river Liffey, Four MM., 1084.
- Móin Mór, 526; Moanmore, in Munster, Four MM., 1151.
- Móin Trogaide, 534; in Ciannachta, Four MM., A.M., 4169.
- Mrechtan, 38; the old name of Bright.
- Mruig Tuaithe, 308.
- Muad, Múed, 126; gen. Muáide, 327; aee. Muaid, 134, 138; the Moy, a river flowing into the bay of Killala, O'D.
- Muena, fons, 321.
- Mueram, gen. Muecrima, 536; Four MM., 499.
- Mugdoirn, 182; aee. pl. Maugdornu, 330; the inhabitants of the present barony of Cremorne, Reeves, *Col.*, 81, 84.
- Mugna, 536; Four MM., 940.
- Muin-Daim, 238; 'Collo Bovis,' 289.
- Muine Broccáin, 522; Four MM., 948, 992.
- Muine Buachaele, 340, l. 12.
- Muir n-Ét, 412, 570; mare Étium, 25; the Ictian sea, Reeves, *Col.*, xlvi., 145, 149.
- Muir Ronur, 532; — Mare Rubrum.
- Muir Torrén, 444; Toirrén, 428, 134; Torrian, 406; Mare Terrenum, 301, 302; Tirrenum, 418; Terrenum, 420; Tyrrenum, 26, 446; the Tyrrhenic sea, the part of the Mediterranean which adjoins the west coast of Italy.
- Muirise, 327.
- Muirise Aigle, 412, 322; now Murresk, about four miles from Westport, O'D.
- Mullach Cae, 292.
- Munn, 192, 194, 196, 424, 468, 470, 528, 536, 564; gen. Mumana, 208; aee. Mumain, 214; Munster. A Latin nom. pl., Muminenses, occurs in Reeves, *Col.*, 85.
- Mungairit, 204; now Mungrett, about three miles S.W. of Limerick, O'D.
- Museraige Breogain, 196; in the barony of Clannwilliam, in the S.W. of co. Tipperary, O'D.
- Museraige Mitini, 202, 351; comprises 15 parishes in the N.W. of co. Cork, II.; in the barony of West Muskerry, O'D.
- Museraige Thire, 210; the district now comprised in the baronies of Upper and Lower Ormond, co. Tipperary, O'D.

## N.

- Nairn, 320; Nairne tóiseart, 300.
- Náss, 184; now Naas, co. Kildare.
- Nece (Nicea), 554.

Nemed, 240.

Nemthor, 8, 404, 412, 434, 442, = Nemptor, Nemptodurum, Nemetodurum; seems to have been an old name for Ail Cluath or Dún Breatan, now Dumbarton.

Nemtria, 494.

Nena, 351, l. 2.

Neptalim, terra, 4.

Nóendruim, 452; gen. Noendroma, 40; now Mahee Island.

### O.

Ocha, gen. 512; near Tara, in Meath.

Óehtar Cærthin, 130.

Óehtar Cuilenn, 198; probably the parish of Cullen, barony of Clannwilliam, co. Limerick.

Óehter Achid, 340, ll. 15, 26; Oughteragh. Odba, 516, 524; in Meath, Four MM., 607, 1072.

Oenach Macha, 238; Four MM., A.M., 3579; the Navan.

Oenach Tailten, 250; Teltown.

Oen-adare, well, 134.

Oi Midgnai, 72.

Oingne, fl., 328.

Olsiodra, 342, l. 2; Auxerre.

Omne Rende, 182.

Orbrige, 351, l. 3; Orrery? said (*Top. Poems*, lxx.) to be identical with Mus- eraighe-tri-maige.

Osraige, 194, 468; Ossory.

### P.

Pers, gen. pl., 534; Persarum.

Pietane, 554; Poitou.

Pieti, 375, l. 26; 379, l. 8.

Port Ríg, 572; on the Dabhall, in Ulster, Four MM., 356; Blackwatertown.

### R.

*ráith*, a 'stronghold.' Hence :—

Ráith Adine, 266.

Ráith Airthir, 70, 250, 466; at Tailtu, in Meath; Four MM., 784.

Ráith Argi, 328.

Ráith Baccain, 192; in Latharna (Larne), Four MM., 886.

Ráith Becc im-Maig Line, 514; Four MM., 558, 965; Rath Beg.

Ráith Bilech, 342, l. 23; Rathvilly.

Ráith Bresail, 526; Reeves, *Col.*, 52, 403.

Ráith Cholpthai, 424, 504.

Ráith Coirpri, 200; Racarbry.

Ráith Cúle, 184; probably Coole, in the parish of Kilmainham Wood, near Moybolgue, in the barony of Lower Kells, II. See Four MM., 741.

Ráith Cungai, 96, 148; i Sertib, 314; R. Congi, 328; R. Cungi, 348; now Raeoon, in the parish of Drumhome, co. Donegal, R.

Ráith Dallbrónig, 310.

Ráith Dári, 228, 470.

Ráith Epseuin Findieh, 864; qy., Rath Epseoi, in Westmeath; Four MM., 898.

Ráith Foalaseich, 342, l. 14.

Ráith Inbir, 186, 466; probably the rath at the mouth of the river Dea, near Bray, co. Wicklow, O'D.

Ráith Maige Oenaich, 166; now Raymochy, in the barony of Raphoe, co. Donegal, O'D.

Ráith Mudáin, 162, 369; now Ramoan, in the north of Antrim, R.

Ráith Murbuile, 120; now Maghera, co. Down, R.

Ráith Rígbaird, 138, 327; in the barony of Tireragh, co. Sligo, II.; Four MM., A.M., 3501.

Ráith Seimne, 574.

Ráith Sídæ, 164; now Rashee, barony of Belfast, co. Antrim, R.; Four MM., 617.

- Ráith Slecht, 311.  
 Ráith Suibni, 78.  
 Raith Tréna, 218.  
 Rathin, 516; Raithim, 556; Rahin, King's County.  
 Regiones Roide, 316.  
 Reiri, 338, l. 8.  
 Rochuil, insola, 313; now called Rathlin O'Birne, lying adjacent to the parish of Glencolombkill, co. Donegal, H.  
 Roigne Martorthige, 331. There was a plain Roighne in the barony of Kells, co. Kilkenny, Four MM.  
 Roma, 272, 332, 499, 501; Roma Letha, 478; Róm, 30, 32, 74, 81, 146, 238, 396, 444, 474, 524, 554.  
 Rómanach, n. pl. Romanaig, 446; gen. Rómanach, dat. Romanaib, 30.  
 Romanae partes, 511  
 Romani, 216, 301, 509.  
 Ront, 338, l. 9.  
 Ross Bodba, 542.  
 Ross-dela, 426, 505; Rosdalla, in the parish of Durrow, co. Westmeath, Four MM. 1054.  
 Ross Dregnige, 327.  
 Ross mae Caitni, 327.  
 Rossa, 146; the Rosses, co. Sligo, H.  
 Runtir, de genere, 306.
- S.
- Saball, 230, 252, 422, 424, 484; Sabul, 296; Saball Pátraic, 36, 178, 450; Sabul P., 332; Orreum Patricii, 275; Reeves, *Col.*, 362; now Saul, county Down.  
 Saele, fl., 328; perhaps *Seile*, the ancient name of the Blackwater, co. Meath; Reeves, *Col.*, 128, 177, spelt Seile, 70, 307, 319.  
 Saigir, 76, 349; Seirkieran, King's County.  
 Salten, gen. Saltene, 516; Four MM., 896.  
 Samaria, 299.
- Sameir, 250; later Samhaoir, now the Erne river, which flows from Lough Erne to Ballyshannon, O'D.; Four MM., 1596.  
 Sangal, 206; qy., Saingil, now Singland, near Limerick ?  
 Saxain, 116, 426, 528, 536; Saxsain, 505; (Saxons) England.  
 Schíree Archaile, 21; Seire, gen., 310; Scírt, 300, 302, 330, 414; Skerry, near Ballymena, R.  
 Seí Pátric, 342, l. 28.  
 Seithii, 422; Seythians, Seithia, 532.  
 Scotti, 214, 273, 301, 336, 352, 424, 510, 511; Scotti, 332, 499, 500, 501, 503; Scotia, 503; Seotorum insola, 355, l. 2; Seotorum gentium, 356, l. 9; Scottorum, 369, l. 22, 375, l. 26, 378; Scotta, 369, l. 24; Scottica, gens 414. The Irish nom. pl. is Seuit, 422; dat. pl. Scottaib, 408. Seil. See *Sæle*.  
 Semine, 164; now Island Magee, N.E. of Carrickfergus, co. Antrim, R.; Reeves, *Eccl. Aut.*, and *Col.*, 374.  
 Senchell (old-church), 110; Shankill, near Elphin, co. Roscommon, H.  
 Senchell Dumaige, 98; S. Duniche, 314; now the church of Shankill, co. of Roscommon, south of Elphin, H.  
 Senchell haue nAilello, 305.  
 Senchell Muena, 321.  
 Senchua, 94; dat. Senchui, 348, l. 17; now Shancoe, in the barony of Tirerrill, co. Sligo, H.; Four MM., 545.  
 Sendár, Sennaar, 4; Sennar, 422; Σενναρ, Shinar, Chaldaea or Babylonia.  
 Sendomnach, 104, 317; Shandonagh, co. West Meath, R.  
 Sendomnach la Au Ereae, 350, l. 14.  
 Sendomnach Maige Ái, 104, 250.  
 Senless, 82; Senless Iarmbadgna, 550.  
 Sered-mag, 518, 536. See *Mag-sered*.  
 Serthe, 96; Serti, 314.  
 Seseenn dá Cor[r], 338, l. 10.  
 Síd Áeda, 150, 478; now Mullaghshhee, a little to the north of Ballyshannon, O'D.  
 síl 'seed,' 'offspring.' Henee:—  
 Síl Aeda Sláne, 466; in Meath, Four MM., 475, 781, &c.

- Síl Taidg, 546.  
 Sínnae, 312, 313; Sinone, gen., 311;  
   Sínniu, acc. sg., 92; Sinaind, 94, 146;  
   Sininn, 300; latinised Sinonam, 329;  
   the Shannon.  
 Sini, fontem, 323.  
 Siri, 299; Syrii.  
 Slain, ostium, 275; Inver-slain.  
 Slan, fons, 323.  
 Sláne, 281, 454, 572; Slane Maige Breg,  
   44; Slane, in Meath.  
 Slebte, 192, 194, 242, 248, 283, 331, 346,  
   404; Sletty, Reeves, *Col.*, lii, 323.  
   *slab* 'mountain.' Hence:—  
 Slíab Arnoí, 420, 446.  
 Slíab Bethad, 478; Slieve Beagh, in Ulster.  
 Slíab Cairn, 337.  
 Slíab Calland, 168; Slieve Gallion, in  
   Ulster, Four MM., 1167; Reeves, *Col.*, 53.  
 Slíab Cise, 148; in the parish of Kil-  
   barron, co. Donegal, II.  
 Slíab Crott, 524; Slieve Grud or Monnt  
   Grud, co. Tipperary, Four MM., 1058.  
 Slíab Cua, 478; Slieve Gua, co. Water-  
   ford.  
 Slíab Húa-n-Ailella, 94, 313, 314; Sliab  
   mae nAilella, 328.  
 Slíab Liáce, 96; 'montis Lapidis,' 313;  
   now Slieve League, in the west of the co.  
   of Donegal, in the parish of Glencolumb-  
   kill, O'D.  
 Slíab Miss, 16, 19, 38, 234, 302, 352, 392,  
   414, 416, 440; 'Montem Miss,' 276,  
   300; Slíab Miss Boomrigi, 329; now  
   Slemish, Reeves, *Col.*, 94.  
 Slíab Miss i Chiarrigi Luachra, 426; Slieve  
   Mis in Corcauiney, co. Kerry.  
 Slíab Sína, 446, 474; Mount Sinai.  
 Slíab Slánge, 120, 478; now Slieve  
   Donard, co. Down, R.  
 Slíab Toad, 516, 536; in Ulster, Four  
   MM., 291, 610.  
 Slicech ('shelly'), 142, 250, 327, 514; the  
   ancient name of the river which flows  
   through the town of Sligo.  
 Slige Midluachra, 218; the Moyra Pass,  
   between Dundalk and Newry, R., Four  
   MM., 123, 1101.
- Snám dá Én, 92; lit. 'Swimming of two  
   Birds,' the ancient name of that part of  
   the Shannon lying between Clonmacnois  
   and Clonburren, in the parish of Moore,  
   barony of Moyearnen, co. Rosecommon,  
   O'D.  
 Sopaltair i Forbraigi, 250; Subulter, co.  
   Cork.  
 Srath Clúaide, 16; Strathelyde, in North  
   Britain.  
 Srath Pátraic, 144; perhaps Strand, in the  
   parish of Rossinver, co. Leitrim, II.  
 Suecae, fl., 318; the river Suck, in Con-  
   naught.  
 Suide Laigen, 344, l. 2'; Mount Leinster.  
 Stamford Bridge, 525; note 3, 541.  
 Stringille, fons, 322.  
 Súir, 210.
- T.
- Tailte, 464, 466; latinised Taltena, 68;  
   acc. Taltin, l. 70, gen. Tailten, 70, note  
   6, now Teltown, co. Meath, O'D.  
 Tamhlacha Ardha, 266, 574; Tamhlacht-ard  
   or Magilligan, Reeves, *Col.*, liv.  
 Tamhlacha Bó, 232.  
 Tamnach, 98, 314, 328, 340; now Tawnagh,  
   barony of Tirrill, co. Sligo.  
 Taulach (leg. tulach?) na Liace, 320.  
   *teg, tech* 'house.' Hence:—  
 Tech Airthir, 350, l. 7.  
 Tech Cirpáin, 330.  
 Tech Duinn, 424.  
 Tech Giugrand, 522.  
 Tech Laisrenn, 76.  
 Tech Midchúarta, 566.  
 Tech naRóman, 30, = Tech naRomanach,  
   418; now Tigroney, co. Wicklow.  
 Tech Talain, 180, 466; Tehallan, co.  
   Monaghan.  
 Tedel, 202.  
   *telach, tulach* 'hill.' Hence:—  
 Telach Cencoil Oengosso, 162, 349; the  
   Grange of Drumtullagh, adjoining  
   Ramoan, co. Antrim, R.  
 Telach i. Cell Conadain, 164.  
 Telach inna nDruad, 130.

- Telach Maine, 174, 248; probably Tullamain, in the parish of Faughanvale, co. Londonderry, II.
- Telach na Cloch, 108; now Tullaghanarock, in the parish of Kilcolman, barony of Costello, co. Mayo, II.
- Telach na Liecee, 230; called in the year 1633, Tullyleekenny.
- Temair, 88, 90, 126, 128, 188, 194, 381, 402, 406, 420, 452, 454, 456, 458, 522, 534, 536, 550, 554, 562; Temuir, 344; gen. Temrach, 42; Temro, 308; Temra, 40; dat. Temraig, 32, 40, 72, 74, 80; Tara in Meath, latinised Temoria, 270, 273, 278, 279, 282.
- Temair Singite, 78, 349.
- Temenrigé i Cern, 329.
- Tethbae, 82, 518; Reeves, *Col.*, 23; latinised acc. Tethbias, 310; Tethbae Descirt, 86; comprises nearly all the co. Longford, O'D.; Tethbae Tuaseirt, 90, the western half of Westmeath.
- Tibir, 146, 478.  
*típra* 'well.' Hence:—
- Tipra Ciaráim, 84.
- Tipra Cerna, 232.
- Tipra Pátraic, 92, 162, 164.  
*tír* 'land.' Hence:—
- Tír Assail, 78.
- Tír Boguini, 96; now the barony of Banagh, in the west of the co. Donegal.
- Tír Cairedo, 104.
- Tír Connachte, 110.
- Tír Endai Artich, 158. There was a Tír Enda in co. Donegal, Four MM., 1018, one in Tyrone (*Top. Poems*, 42), and one in Connacht (*ibid.*, 46, 51).
- Tír Eogain, 480; Tyrone, Reeves, *Cel.*, 412; Tír Eogain maice Neill, 150; Tír Eogain na Inse, 156.
- Tír Gimmae, 340, l. 12.
- Tír Glass, 206.
- Tír in Brotha, 94.
- Tír maic Conaing, 72, 74.
- Tír Mumae, 331.
- Tír Omnai Snilhéne, 82.
- Tír Suidi Pátraic, 240.
- Tír Tiprat, 232.
- Tír Ulad, 38. See *Ulaid*.
- Toch, 321, = Tog, 324.
- Toieville, 312, l. 13.
- Topar Stringle, 110; now Ballintober, barony of Carra, co. Mayo, II.
- Topur Mueno, 110.
- Tor Conainn, 532; 'Conann's tower,' on Tory Island, co. Donegal, Four MM., A.M., 3066.
- Tor Nebruaid, 530; Nimrod's tower.
- Tory Island, 532, 534; Ir. *Torach*, Reeves, *Col.*, 279, 319.
- Tortena Orientalis, 330; Tortan, Four MM., 917.
- Tracht (Traig) Eothailli, 98; Tracht Authuilli ('Litus A.'), 327; now Trawhollowy, a strand near Tonrego, on the east boundary of the barony of Tireragh, co. Sligo, O'D.
- Traig Breine, 516; T. Breana, Four MM., 623.
- Trian Conehabair ('Conor's third'), 236.
- Tró, 532; Troy.
- Tromm, 550.
- Tuadannair, 534.
- Tuaga, 122; the 'three Tuagha' was an *alias* name for the three districts called Partraghie (Partry), co. Mayo, O'D.
- Tuath Cannán, 110.
- Tuath-Mumu, 206; ar Tuathmumain, 206; Tuadmumu, 528; North Munster, anglicised Thomond.
- Tuadmumun Clare, 350, l. 31.
- Tuirtri, regionibus, 305; Tuirtre, 330. See *Húi Tuirtri*.
- Tulach Liace, 158; Taulach na Liace, 320.
- Turones, 25.
- Turonia, 510.
- Tyrrennum, mare, 26. See *Muir Torrénn*.

## U.

- Uachtar Nessa, 72.
- Uar, a river (well?), 76.
- Uaran Garad, 106.

- Uchba, 518, 536.  
 Uchbad, 554 ; Uchbhadh, now Ballyshannon or Ballysonnan, co. Kildare, Four MM., 733.  
 Ucht Nóip-Omine, 338, l. 11.  
 Uinsenn, river, 148 ; Ash river.  
 Uisnech, 80, 552 ; Huisnech Midi, 310 ; in Westmeath, Four MM., 507 ; the reputed centre of Ireland. Reeves, *Col.*, 207.  
 Ulaid, 192, 218, 220, 224, 240, 422, 424, 438, 448, 482, 486, 518, 524, 526, 552, 564 ; gen. Ulad, 452 ; dat. Ultuib, 178 ; acc. Ultu, 38, 254, 256, 299 ; Tír Ulad, 38 ; the eastern part of Down, II.
- Ulathorum, 275 ; Ulothorum, 286, the latinised gen. pl. of *Ulaid*, q. v.  
 Ultonia, 19.  
 Umall, 84 ; the "Owles," the baronies of Burrishoole and Murrisk, co. Mayo, O'D.  
 Urmumu, 470 ; East Munster, anglicised Ormond.

## Z.

- Zabalon, terra, 4.  
 Zion, 119.

## V.—INDEX OF IRISH WORDS.

[\*\* Rare Irish words occurring in this book, but not entered in the following index will be found in Windisch's *Irisches Wörterbuch.*]

## A.

á interj. =  $\ddot{\omega}$ . The duplication after this interj., of the *m* in *a-mmo-sruith*, 244, l. 2; *a-mmo Chomdiu* LU. 7<sup>a</sup>, etc., has not yet been explained.  
 abbdaine, apdaine, *abbacy*, 144, l. 24, derived from abbat, the stem of abb.  
 abcelips, *apocalypse*, 406, l. 15; 481, l. 5, where it probably means the tersanctus or some other hymn suggested by St. John's Revelation.  
 abgíter, *abgitrium*, 'elementum eiusenque scientiae' Aibgitir in Crabbaid, xvii; *sg. gen.* (with passage to the *c. declension*) abgitrech, 400, l. 9; *acc.* apigtíter, 112, l. 7; *gen. pl.* apgitrech, 552, l. 5. See Ducange, s. vv. *abeturium*, *abcedarium*, *abgatoria*.  
 abrain, *för* aprainn, appaind, *bad*, *sad* (i. ole i. truagh, O'Cl.), 190, l. 6.  
 abstainit, i. tros[e]ad, xlix, apstainit, II, 2, 16, col. 88, borrowed from abstinentia.  
 aceae, *neighbourhood*, *sg. dat.* aecai, 210, l. 4; aice i. inaice, O'Cl. Acall ar aice Temuir, LL. 161, a. 44.  
 aeclaidh, 88, l. 25, rendered 'piscari' by Colgan, is the infin. of adclaidin *q. v.*; aecladh no aeclaidh i. iasgaireachd, O'Cl. aenaim? 140, l. 17.  
 ad-ciu, *I see*: *act. perf. sg.* 1, nochot-acea, 140, l. 14; *redupl. fut. sg.* 3, aecigi, secondary form aicegied, 130, II, 17, 18;

*s-fut. pass.* aecastar, 206, l. 6. An obscure formation is the *fut. sg.* 2, atiera-su, 442, l. 13.

ad-claidim, *I chase*, *act. s-fut. sg.* 2, adclais, 88, l. 28; *pres. indic. pl.* 3, anadeladat (gl. aueupantes), ML 112<sup>b</sup>.

ad cobraim, *I desire*, *pres. ind. sg. act.* 2; adeobrai, 228, l. 9; *pret. sg.* 3, adrochabair, 202, l. 1.

ad-ecotaim, *I obtain*, *s-pret. pl.* 3, ateotaisint, 68, l. 11; *pres. indic.* adeotat (gl. adquirunt), Wb. 6<sup>a</sup>; adeota (gl. im-peteret), ML 20<sup>a</sup>; eo adeotad (gl. ut impetraret), ML 39<sup>c</sup>.

addaim, ataim, *I kindle*, *act. pret. sg.* 3, ro-addai, 42, l. 17, 2dy. *b-fut. sg.* 3, no-ataifed, 42, l. 5, *pass.* 2dy. *pres. sg.* 3, na-ro-addaide, 42, l. 3.<sup>d</sup>

ad-daimim, *I confess*: *dep. perf. sg.* 3, adrodamair, 148, l. 5.

adethad, 246, l. 5, for atethad? cf. atetha, takes, Windisch's Wörterbuch.

ad-fiadaim, *I make known*: *act. s-fut. sg.* 1, adfesar, 222, l. 5; afessar, 482, l. 2, better, adfessur.

ad-guidin, *I adjure*: *act. perf. sg.* 3, adroegaid (= ad-rú-gegaid), 566, l. 24.

adhlair, *desire*, 54, l. 5; adhlaie i. mian, O'Cl.

ad-nacim, *I bury*, *act. s-fut. sg.* 2, con-omm-adnaiss, 84, l. 12; *pass. pret. sg.* 3, ro-adnacht, 84, l. 16; 92, l. 21.

adopraim, *I offer*, *t-pret. sg.* 3, adopart, 192, l. 4; atropert, 338, l. 14; *pl. 3*, ad-odlbartar, adópartadar, 230, l. 15.

- áé, *salmon*, 146, ll. 11, 12 = hú, LL. 12<sup>b</sup>,  
sg. gen. íach.
- áes oiffrind *mass-folk*, 120, l. 23.
- ag, *ox*, 80, l. 25, i. b6, O'Cl., *an s-stem*,  
sg. gen. aige; ag alkaid, *a deer*, *n.pl.*,  
aige altaige, 46, l. 30 = aige alta, 381,  
l. 14; gen. pl. oige n-alltaí, 458, l. 2.
- aiede, *a building*, 194, l. 18; i. cumdach,  
O'Cl.
- aidacht, *edoet*, *a bequest*, 346, II. 22, 23,  
25.
- aidechide, *nocturnal*, 392, l. 4, *a deriv. of*  
*adlaig, night*.
- áilim, *I pray*, *s-pret. with suffixed pron.*,  
ails-i, 342, ll. 18, 23.
- ainm-less (*am-less*), *hurt, damage*: sg. dat.,  
124, l. 25.
- ainigim, aingim, *I protect, act. pres. indic.*  
*act. sg. 3, rel. form ainges*, 142, l. 29,  
*pres. indic. pass. sg. 3, manum-anachar*,  
130, l. 20.
- ainmide, *brutishness*, 198, l. 9, *a deriv. of*  
*ainmhid, animal*; ainmide (*gl. animal*),  
Ir. Gl., No. 976.
- ainmne, *patience* (W. amynedd), 236, l. 4.
- airbaec giunnæ, 317, l. 11, *seems to mean*  
*a tonsure or cutting off of the hair of*  
*the forepart of the head*.
- airge, *cattleshed?* 436, l. 9, *where it seems*  
*used as synon. with buaile*.
- air-icim, *I find*: act. perf. sg. 3, airnie, 110,  
l. 22; pl. 3, airnechtar, 100, l. 2.
- air-légend, *reading aloud*, dat. sg. erlé-  
gund, 232, l. 2.
- airliud, *merit, for ar-illiud* (G. C<sup>o</sup>., 239),  
166, l. 11. *Lith. pelna-s.*
- airmed, *a measure* (*cogn. with πέδυρος*),  
186, l. 9; 188, l. 16; airmheadh i.  
meadh thomais, O'Cl.
- airmitim, *I respect?* act. pres. ind. sg. 2;  
airmiti, 162, l. 10.
- airóit (air-fo-em-ti?), *some kind of recep-  
tacle or vessel?* pl. dat. (sen-)airo[i]tib,  
340, l. 20. *This seems O'Reilly's*  
*araoid, a cover, a tablecloth*.
- airtach, *festival*, 174, l. 3; *also written*  
*aurtach* (Corm. Gl., s. v. Ingnasad),  
ertach and urtach.
- airther-descertach, *south-easterly*, 418, l.  
28; 566, l. 31.
- airther-tuascertach, *north-easterly*, 198,  
l. 16.
- aisnés, *declaration*, sg. gen. aissnésen, 256,  
l. 10.
- áiss, *free-will* (?): ar áiss náh ar écin, 116,  
l. 20.
- aissce, *restitution*, 434, l. 24 = aisee, 12,  
l. 18, *better aissue*.
- astire = astarius, Dueange ('inter officia-  
les ecclesie Antiss. recensetur') *a cor-  
ruption of ostiarus?*, 264, l. 24; 574, l. 14.
- aitliber, *reproach*, sg. gen. ait[h]bir, 562,  
l. 24; dat. aidiúir, Wb. 14 b, 40.
- aithe, *revenge* (i. dioghail, O'Cl.), 54, l. 5;  
d'aithe i. do dhioghail, O'Cl.; ag aithe  
ghears a chenél, O'Cl. s. v. Feilios.
- aithenim, *I give in charge*, act. pres. sg. 3,  
aithnid, 76, l. 16; pret. sg. 3, roaithni,  
68, l. 16 = roathne, 74, l. 8; roaithne,  
180, l. 15; ro-s-aithni, 178, l. 12.
- aithin ? 130, l. 10.
- áithiugud, *sharpening*, 218, l. 19; *infu. of*  
áithigim, *a denominative from áith, sharp*.  
allas, *sweat*, xix., l. 6.
- amein, eid amein, *lit. though it be so*, 118,  
l. 25.
- amus, *an attempt, attack, temptation*, 198,  
l. 17; 220, l. 21; amus do bachaill, 454,  
l. 9, *a thrust of a crozier*.
- ánæ, *wealth?* 188, l. 17; ana i. sonas no  
saidhbrios, O'Cl.; acc. pl. ánu, Wb. 16<sup>c</sup>.
- anaieneta, *unnatural*, 138, l. 17.
- anallana, adv. *formerly*, 6, l. 1; *some time*  
*ago*, 60, l. 12.
- anamchara, 424, l. 18, *lit. soul-friend*:  
*teacher, spiritual director*.
- anart altóra, *altar-cloth*, 252, l. 1.
- ances, acc. sg., 14, l. 17; *seems here to*  
*mean ailment, and may be cognate with*  
*céssad, suffering*. O'Clery's aincheas  
i. comitabhairt (*doubt*) *seems a guess*.
- aneride, *wrong, injury*, 188, l. 6; 472, l. 7.
- andóit, 344, l. 3, *a patron-saint's church*,  
O'Clery's annóid i. eaglas. *Can it be*  
*borrowed from the Low Lat. antitas =*  
*antiquitas?*

- anetarenaid, *unknown*, 32, l. 31.  
 anfeth, *storm, tumult?* 84, l. 29; *from the neg. prefix an and feth, calm.*  
 angbaid, *sinful, ruthless?* 482, l. 2; *lore didic angbaid no fordinglantaid*, H. 2.  
 16, col. 117; *angbaidh i. cruaidh*, O'Cl. v. Sultair na Rann, 1512, 5484, 6138.  
*ansuite (= ansa-de), the harder*, 218, l. 20.  
*anteirt (W. anterth), the third (Roman) hour*, 124, l. 6.  
*anumaldoit, amimaloit, inhumility, disobedience*, 186, l. 2; *gen. sg. -doti*, 60, l. 12.  
*anumla, disobedience*, 464, l. 6 = *anhuiimle, Saltair na Rann*, 1752.  
*apaig, ripe*, 28, l. 8; *pl. acc. gurtu apehi, LB. 127 a*, l. 25.  
*araird, 30, l. 29.* This adverb occurs in the Laws, l. 52, l. 27, where it is rendered 'being present,' 208, l. 18 ('forward'), and 272, l. 15 ('forward'). Perhaps the true meaning is 'in public.'
- arflur, arecess? s. pret. sg. 3, arid-r-álastar, 408, l. 20.*
- arberim, I propose, arbertai, 162, l. 27; 164, l. 1; arbertar, airmbertar, 190, ll. 3, 4; arrobert, Wb 29<sup>d</sup>, 23.*
- arcessim, I complain; pres. indic. act. sg. 3, arecesi, 72, l. 3 = arecissi, Ir. Texte, ii. 115, l. 11.*
- areleith? 58, l. 19.*
- ardepseop, 528, l. 3, archbishop: but in 404, l. 4, it can only mean 'high bishop,' or 'chief bishop,' not 'metropolitan.'*
- ardrach, sovereign, 226, l. 13; i. airdri no ardfhollas no oirdhirc, O'Cl.*
- ardšenoir, 526, l. 32; lit. 'high senior; perhaps, like nasal sacart, a translation of archipresbyter.'*
- árdsollomain, chief solemnity, 40, l. 13.*
- aregal, oratory (O. Ir. aricul = oraculum?), 236, l. 23.*
- arm-chirth, a trembling of arms, 46, l. 5.*
- aroí, ridges, 88, l. 27. Root ar? Cf. imbare, infra.*
- aroirachair, 68, l. 21; arroerachair, 104, ll. 14, 25; seems to mean 'erexit; aedificavit,' and to be a redupl. perfect (= ad-ru-rerachair), from a transitive adraigir; cf. adracht, he arose.*
- B.**
- bablóir, 568, l. 3; a nickname for Patrick, Corm. and O'Cl.; an onomatopoeia, like Fr. babille.*
- baenige, lameness, 132, l. 22; a deriv. of bacach, lame.*
- U 10231.

- bachall, *to tonsure*, 190, l. 4; 402, l. 24; *sg. dat.* do bachaill i. do berraid, lv.; *bachall* i. bearradh, O'Cl.
- báide, *fondness*, 140, l. 5.
- báigim, *I threaten?* *pass. pres. sg.* 3; *báigter*, 60, l. 6.
- baile, *frenzy, cestacy*, l. ; 34, note 5.
- bailet, *usually failet, there are*, 174, l. 10. The double anlaut (*b, f*) shows that the original *v* remained intact, as was the case in toneless syllables.
- baisfer, 36, l. 32, *seems to mean ‘moriectur.’*
- bal, bol 150, l. 12, 480, *fragrant?*
- banáis, f., *wedding, sg. gen.* na baindsi 440, l. 25.
- ban-ehara, *concubine*, 86, l. 19.
- ban-chuire, *woman-troop*, 351, l. 2, *corruptly banchaire* 202, l. 11.
- ban-desceipul, *female disciple*, 178, l. 11.
- bann, *law; band* i. dlidet, Leb. Lee. Vocab., No. 42; *see forbann, infra. Compound:* smacht-bhaum i. smacht dligitudh, O'Cl.
- bara, baru, *anger*, 234, l. 14, *sg. acc.* baraind 234, l. 2. bara i. fearg, O'Cl.
- barr-buide, *yellow-topped*, 530, l. 4.
- barr-undium, *lit. ‘hair-onion,’ a leek* (barr i. gruag, O'Cl.)
- beba, 88, l. 2, *seems a redupl. fut. sg. 3., meaning moriectur.*
- béccim, *I bleat, s-pret. sg. 3* béccis 466, l. 14.
- beitit, erunt, 110, l. 25.
- benn (*Lat. pinna*) inna seríne, 86, l. 10.
- bennach, *peaked*, 34, l. 11.
- bernán, 114, l. 14, *Gapling*, a name for Brigit's bell.
- bésena, *jurisprudence* 562, l. 15, =bés + gna: besena diade *knowledge of the divine law*, 222, l. 21.
- bethechan, *‘Little Birchen’* 248 l. 11, *a dimin. of beteoch.*
1. bethugud, *to feed?* 198, l. 17.
  2. bethugnd, *to quicken* 62, l. 16, 258, l. 3.
- biba, 88, l. 1, *leg. bíba percusst?* the *bíba future act. sg. 3 of the verb to which bíba percussit*, 148, l. 2, *belongs.*
- bieis, bies, *vivet ille* 224, l. 24, *fut. sg. 3 with suffixed pron.*
- bissi ega (i. cuisni heighri xlvi.), *icicles*, 10, ll. 26, 31, *lit. fingers of ice:* cf. W. bys.
- bithir, 568, l. 26, *pres. indic. pass. sg. 3 of verb subst.*
- biu, *βιω, vitā*, 168, l. 24.
- blae, *a green*, 70, l. 30: cend na blae, LL. 126a.
- bláthungud, *a blossoming*, 150, l. 12; 480, l. 5.
- bóare, *cowherd*, 422, l. 13.
- bóbba = *Lat. papa*, 218, l. 4. popa no pupa i. maighister, O'Cl.
- boimm, *a bit, morsel*, 242, l. 10. boimm don bairgin (gl. bucellam) LB. 49 b.
- boim (i. sruban) berrtha, Laws i. 132. pl. boimand ega ‘bits of ice,’ ‘hailstones,’ LL. 77b 2.
- bolgum, *a sup.* li.
- bonnae, *bónnae prayer?* 108, l. 22: cf. Old-Br. do-gur-bonneu.
- borime, borime *tribute, φάπος*, 554, l. 2: *sg. gen.* na borome, 566, ll. 8, 17, *acc.* boromi, 566, l. 12.
- both, roboth, 242, l. 19, *pret. pass. sg. 3 of verb subst.*
- bré-csid, *a false peace*, 46, l. 18.
- brathlang, *the cover of a pitfall?* 186, l. 25 = braflæce G.C.<sup>2</sup> xxii, note, *seems a compound of brath, mrath ‘betrayal,’ ‘treachery,’ and lang, lace = Lat. planca.*
- bretnas, *the British language*, 412, l. 6; *in bretnais*, l. 7.
- brigsón, 305, l. 12. *The word occurs in what may be a gloss on ‘Roddanus.’ Compare curson, saoi, O'Cl.*
- broseur, *clamour?* 216, l. 3.
- brothairne, 118, ll. 6, 11, brothirni, 240, l. 3, *a hair, seems a diminutive of brothar.*
- brothar na brothraigí, *the hair of the quilt?* 72, l. 4.
- brothraich, f. *quilt, rug, gen. sg.* 72, l. 4.
- brúch 96 l. 2, *a contraction of bruach dat. sg. of bruach ‘brink?’*
- bruth, *a mass of metal, sg. gen.* brotha, 94 l. 21, *acc.* bruth n-oír 94, l. 21: 416, l. 3.

buachail, *cowherd* (*W.* bugail), 266, 574,  
sg. gen. buachacle, 340, l. 12.  
buan-ell, 252, l. 21, *a lasting union?*  
buau-tith, 70, l. 19 and note 2, *a lasting line?*  
buinne (ms. buindi) óir, 86, l. 4, lit. ‘*pipe of gold*’ (buinne gl. tibia) *the fistula through which the sacramental wine was sucked.*

## C.

caam (gl. *lignum contensionis*), 320, l. 10.  
cacaim, *caco* : pres. indic. act. pl. 3 cacaít  
562, l. 11.  
cád, *holy*, 552, l. 2.  
cail, *grave*, 311, l. 21 (cail i. lebaid no comét, II. 2, 16, col. 97).  
cain(f)uairrige, *clemency*, 260, l. 11, *a deriv. of cain(f)uairech* (gl. *clemens*).  
caingen, *dispute* (lis), sg. acc. eningen,  
112, l. 25; pl. gen. caingen, xxxix.  
cairrech, *hair of a tail*, 670.  
calle, n. = pallium, sg. acc. calle, 100, l. 17;  
i. bret dub, lii.  
can : eia chan duib? 100, l. 6, lit. ‘*what whence are you?*’  
can = quando, 122, l. 23, i. tan no uair,  
O’Cl.  
caun, 340, l. 19, *a vessel*, Eng. can.  
cantacíe, *a canticle*, pl. dat. canntacíib, 254,  
l. 6; cantacíib, 484, l. 5. *W.* canig.  
cante, 104, l. 7, *for cáinte*, gen. sg. of  
cáiniud.  
carpat, *chariot*, 394, l. 28; pl. n. carpuit,  
42, l. 18. *The acc.* cairpthiu, 42, l. 26;  
44, l. 2; 46, l. 7; 394, l. 18; 456, l. 16,  
*comes from a stem carbeto. Hence also*  
*cairptheóir, charioteer.*  
carréne, 252, l. 26, *a dimin. of carr, wagon.*  
casedae, *pascal*, 40, l. 21.  
ease móir, 104, l. 20, ‘*great Easter*’ as  
*distinguished from minchase*, q. v.  
cassal f. = casula, 56, l. 31; sg. gen. caisle,  
58, l. 22.  
castó[i]t = Lat. castitas, xvii.  
cathair, *monastery*, 44, l. 11; 76, l. 5;  
112, l. 8.  
ecatar (quatuor), i. sosceal, *a book of the Gospels*, xxi.

cath-chalma, *battle-valiant*, 536, l. 29.  
cech-láthide, *daily*, 486, l. 26, dat. pl. ib.  
cellach, ceeldach, *strife*, 158, l. 7, cogn.  
with O.N. hill.  
cenglad, *infin. of cenglaim, I bind*, 220, l. 3.  
cenn athchomaire, *head of counsel*, 206,  
l. 23.  
cennadach, *province*, sg. dat. cennadich,  
342, l. 12.  
centuir = centurio, pl. gen. centuire, xxviii.  
ceol-teach, *music-house*, pl. acc. 34, l. 11.  
cerp, *sharp*, 210, l. 18.  
cet (gl. fiat sí uis), 342, n. 2, *leg. cét*  
*permission.*  
cetharchair, *four-cornered*, 110, l. 18.  
cethrae, *quadrupeds, cattle*, 252, l. 25.  
cétluð? 210, l. 19, *perhaps for céltud,*  
Saltair na Renn, 163, 5979, 6871, 7287.  
cétniad, *hundredth*, 122, l. 27.  
chitubrad, *was first given*, 404, l. 12.  
ciaelmin, *when?* 242, l. 13: cf. eia chan  
100, l. 6.  
ciana: hi téir chiana, 126, l. 1, *seems an adverb meaning ‘afar.’*  
cimbe, *captivity*, sg. dat. cimbi, 166, l. 14.  
cirbsire, eirspire = cerevisarius, 264, 266,  
574.  
cisel, *the Devil*, 408, l. 9, *Goth. skohsl?*  
citabenim, *I perceive*, 2dy pres. act. sg. 3,  
no-cheftanad, 14, l. 6.  
cland = Lat. planta (W. plant), pl. dat.  
elannaib, 256, l. 22. *The other cland ‘children’ is perhaps a genuine Celtic word.*  
clandaim = Lat. planto, s-pret. sg. 3, ro-clann, 232, l. 18.  
cli, *stake, house-post*, 148, ll. 23, 28. *See Cormac, Gl. s. v. cli.*  
clocha fothraicthe, *washing-stones*, 80, l. 8.  
*Compare : lóthomur in taige aigid . . .*  
eona elœaib hi taib na hursand, LB. 213<sup>b</sup>.  
elochtha, *made of stone*, 94, l. 4.  
clooř, *I hear, conj. sg. 2, co cloither-su*,  
241, l. 12.  
eluiccéne, *little bell*, 248, l. 11, *a dimin. of clooc.*  
enabad, *ration*, 232, l. 17; *also spelt enamad*, 228, l. 2.

- enaim, *I gnaw, act. pret. sg.* 3 roenai, 242, l. 11; *pret. perf. pass.* enaithé, LH. 2<sup>a</sup>.
- eneitim, *I groan, act. 2dy pres. sg.* 3 no enited, 38, l. 12.
- enes-bán, *white-skinned*, 540, l. 5.
- enucha, *hillock*, 134, l. 19; 182, l. 28; isin enuchai-se, 232, l. 15.
- coblaich, *boat, fleet*: *sg. dat.* cobluch, 66, l. 14, *pl. dat.* coblaigib, 206, l. 2. *Perhaps a loan from caupulus.*
- cobnesta, 414, l. 2, *derived from coibnes (eon-venestu) affinitus.*
- coemna, *defence*, 381, l. 10 (*from \*eúm-enna*) = eaonha i. comhairce, O'Cl.
- coibled (= com-fled), *banquet*: *sg. gen.* coiblidi, 556, l. 30.
- coillim, *I destroy, act. pret. sg.* 3 ro-chaill, 214, l. 2.
- coimene, *history?* *synchronism?* fer e uneni, 566, l. 2: coimeenin, Petric's *Tara*, 119.
- coimmchloim, *I interchange, s-pret. pl.* 3 eo rocoimchloiset, 76, l. 20.
- coimit = *Lat. comes, pl. gen.* coimiti, xxviii.
- coim-rith, *a joint course*: *sg. dat.* eo nrith, 522, l. 3.
- coimsech, *potens*, 252, l. 14.
- coimthechtaid, *companion, gen. pl.* com-thechtaigi (leg. -aide), 30, l. 9.
- coindele, condelee, *counsel*, 212, l. 27; *sg. gen.* condile, 210, l. 18: coindealg, i. comhairle, O'Cl.
- coin[n]line, *stalks, rushes?* *sg. dat.* -iu, 84, l. 8, *a deriv. of coinnlin* (gl. stipula).
- cóir, *arrangement, a rite?* 470, l. 2.
- cóirmm-gnáithi, 136, l. 9, *alebidders?*
- com-aestae, *eeval, acc. pl.* comaestu, 10, l. 24.
- com-aicsigim, *I approach, s-pret. sg.* 3, rochomaiesigh, 90, l. 22; ro-comaicsegestar, 40, l. 12; -aicsigestar, 68, l. 14; -faicsechestar, 252, l. 3.
- com-aimser, com-aimserad, comaimserdacht, *synchronizing*, xxvi, xxviii.
- com-áinsen, *rebuke*, 260, l. 6.
- com-aithgess, 144, l. 12, *for comaitheless, neighbourhood.*
- com-arbus, *heritage, gen. sg.* comarpa, 138, l. 13.
- com-éenigim, *I compel, 178, l. 8.*
- comelim, *I rub: imperat. act. pl.* coimlet, 458, l. 21.
- comfort, *joint miracle: acc. pl.-u*, 460, l. 4.
- com-flathius, *a joint reign*, 526, l. 22.
- com-fuiliidecht, 68, l. 10 (*where both MSS. have consuildecht*) = consanguinitate, 335, l. 20, *a deriv. of fuil, blood.* So comfuiidhi *blood-relations*, Book of Fenagh, 174.
- com-gráda, *an equal rank, pl. n.* comgrada, 152, l. 21.
- \*comluim, *I drive on?* *imperat. pl.* 2 comluid, 186, l. 27.
- commáin, *yokefellow*: 14, l. 4, *wife:* commaim i. bean, O'Cl.
- comrioreun, *error*: *sg. acc.* comrioreoin, 88, l. 22 = comrioreuin, MI. 56, b. 9.
- comsuildecht, *co-desire, o consuildecht, i. o comthoil, li., a mistake for confuildecht?*
- comus, *power, jurisdiction*, 234, l. 6; comus mo saire, 484, l. 27.
- con-ácarim, *I call to*: *t-pret. pl.* 3, cona cartatar, 134, l. 6.
- conaemdatár, *collegerunt?* xviii.
- con-aitigur, *I ask*: *perf. sg.* 3, conaitigair, 230, l. 17; *t-pret. pl.* 3, conoitechtatar, Wb. 8<sup>a</sup> 14.
- cond *for con*: cond-osnайд, 76, l. 11; cond-onóra-gtíis, 122, l. 5.
- condele? 212, l. 27, *sg. gen.* condile, 210, l. 18.
- conditóir = *Lat. conditor, founder, pl. gen.* conditore, xxviii.
- con-écid, conécid, *he declared*, 36, l. 18; 188, l. 6 = con-aith-euaid, *s-fut. pass. sg.* 3 conécestar, S.P. III. 2.
- con-éenigim, *I necessitate, compel, perf. pass. sg.* 3, conaro-choméenichthi, 178, l. 8.
- conflict = *Lat. conflictus, a conflict*, 56, l. 7; 100, l. 27; 556, l. 25; *sg. gen.* in conflicta i. in imresin no in coeaid, li.
- con-gain (leg. congenin?), 114, l. 10, *cognovit.*

- congbáil, *a cloister, monastery*, 76, l. 10; 78, l. 11; 80, l. 4; *pl. dat.* congbáláib, 162, l. 17. *The congbáil* was composed of a *tess*, a *tech móir*, a *cule*, and an *aregal*, 236, ll. 29-24.
- connadach, *fire-wood*, 266, l. 2, *a deriv. of connad*, *sg. gen.* connáid, 574, l. 25.
- con-osnáim, *I rest, 2dy pres. act. sg. 3,* conosnad, xlix. *Infn.* cum-sanad.
- consal = *Lat. consul*, *gen. pl.* xxviii.
- conselaim, *conselsat*, 238, l. 21. *This seems the verb whence come conselai and consela, and the imperat. sg. 2 eaisle*, LU, 64<sup>a</sup>.
- contan ?, 220, l. 4.
- con-utgim, *I build, s-fut. act. pl.* 3, conut-sat, 34, l. 10.
- co-rocesat ? 110, l. 2.
- cor búada, 78, l. 9.
- cor lamha aire i. a dul eo sacarbaic, xlix.
- corus, *live?* *rule?* 484, l. 7; 562, l. 14.
- cosmaím ( = consummo, i.e. confirmo), *act. 2dy pres. sg. 3, nocosmád*, 484, l. 13. *The verbal noun is cosmait = consumatio*, Corm. s. v. capitl.
- cotach, *a covenant*, 154, l. 21.
- cotegim, *I coagulate, pret. perf. act. sg. 3, ro coteg*, 54, l. 10 in *cotieithéa* (*gl. concretionis*) G. C. 2 801.
- eraibeachan, *a morsel of meat?* xviii; i. cara bechan i. feoil min no bee, no cara dona bechanaib i. dona lenabail, II, 2, 16, col. 98.
- erann arcleith, 58, l. 19; erann fri téir, dorat, 31, ll. 21, 22. *The opposite to gabail erann 'to kind'* Llavyd.
- creitmech, *pious*, 70, l. 13.
- cretra, *dat. pl.* cretraib, 14, l. 17; 436, l. 5. *pl. acc.* cretra, 232, l. 3; ba comnai 7 ba cretra in fhuil sin, II, 2, 16, col. 392; ba comnan, ba cretar, *ib.* col. 393. *This is creatar i. eisreachta, and if O'Cl. be right, the word in the places cited should have been rendered by 'consecrated elements.'* It is borrowed from *Lat. creatura*. In the line oidid cretra in Croibderg, Book of Fenagh, 280, it *swept an adj.*
- crethuma, *better créthuma, bronze*, 86, l. 3. eró, 36, l. 31, i. clann, O'Cl., *who vites* 'Dichu go lion eró.'
- ero-chaingel, *chaneel*, 338, l. 23.
- eruan moithní, 86, l. 7. *Compare srian eruan moithí*, LU, 85 a; eruan i. gne don tsnerdacht, O'Dav. 71.
- eruaemnoin ?, 86, l. 10.
- eruummthir, *priest*, 162, l. 19; 256, l. 14 = *Old Welsh* prentor, Corm.; *borrowed from prebyter, Low Latin for presbyter. The hard m has not been explained.*
- euaírt, *f. globe, sg. gen.* iúna euaírt, 180, l. 8. euas, *a hollow*, 84, l. 18; 536, ll. 10, 11. *Hence the adj.*
- euassach, *adj. hollow*, 84, l. 5.
- cubes, 384, l. 4; 398, l. 20 - cobes, coibes, *an equal number, equivalent*.
- euibsech, *conscientious*, 338, l. 25.
- euicenn, *kitchen*, *sg. gen.* na euicenn, 472, l. 30. *Borrowed from coquina.*
- euile, *kiteken*, *dat.* enli, 236, l. 22, *cogn.* with enlina.
- euimmingud, *remembering*, 238, l. 27.
- cuisni heighri[d], *icicles*, xlvi.
- euithech, *pífull*, *acc. pl. -a*, 186, l. 25. *Derived from euithe* *Lat. puteus.*
- enitechta, *a company*, 220, l. 16; 482, l. 3.
- enitred, *a triad?* See ferchuitred, *infra.*
- cummáim, *I compose*, ro-s-cummái, 60, l. 24; 256, l. 11.

## D.

- daire, *oakwood, sa. dat.* dairiu, 338, ll. 11, 12.
- dal, (*dál?*), *doom*; *sg. gen.* dail, 48, l. 9; *acc. dal*, 566, l. 25. *The nom. sg. seems in ba derb in dal, Book of Fenagh, 156, where dal rhymes with clár.*
- dammise (damasc ?) thíre, 132, l. 23, *some quantity of land.*
- darmi-regainn, *better tarmíregainn, fut. see. sg. 1, I would come over, pl. 3 darmíreg-tais*, 204, l. 19.
- dásachtaigín, *I become mad, pres. indic. pass. sg. 3, dás[ach]taigther*, 12, l. 25.
- dau, *to him*, 248, l. 20 = dáu, 528, l. 16, decleithi ?, 156, l. 5.
- dedbir, *for dethbir, lawful, necessary*, 174, l. 9.

dedol, *twilight, sg. dat.* ón dedoil, *dilucido*, 52, l. 14, *seems fem.* In MI. 135 d. huan cetha dedol (*a primo crepusculo*) — *it is mase, or neut.*

deg, *good: compounded:* deg-briathar, 230, l. 13; deg-coire, 230, l. 8; deg-comarle, 42, l. 24; deg-dán, 172, l. 2; deg-ed-bairt, deg-impide, 224, l. 16.

dellechuir, *lay down*, 240, l. 20, *for delle-chair, a pret. act. sg. 3, cognate with déllach i.luighe, O'Day, 77, where the s.conj. act. pl. 3, dellsat, is also quoted. O'Clery's deillidh i. luighe no leamhain should perhaps be deilligh, or dellig, Salt. na Rann, 1389, and connected with dellechnis.*

demnaedai, *demonic*, 56, l. 1.

déniu rad, *swifter than speech*, 10, l. 31; 56, l. 8; 456, l. 7; 464, l. 15; rad *for rád.*

deoin, 140, l. 22.

deonaigim, *I vouchsafe, act. pret. sg. 3, rodéonaig, lx., infin. deonugud, consent, sg. acc.*, 414, l. 25.

deóraíd, *for deolaíd, grace*, 154, l. 7.

derba, *ace, sg.?* pl.? 184, l. 9; *meaning obscure.*

derb-áruse, *proverb*, 16, l. 23; 86, l. 23; 88, ll. 15, 27; dearbhárasc i. seinbhriú thar no seansfhocal, O'Cl., *from derb, sure, and áruse q. v.*

derb-chlann, *own children*, ll., 68, l. 9.

dereaigne, 234, l. 10, *means perhaps, 'watchfulness'* (cf. dereaim, *I see, dercaid, look-out man, watchman*), *rather than 'lovingness'* (désire, love).

dereaisiu (*leg. derchaisiu*), *gazing, sg. gen. -eu*, 216, l. 3.

derfíur (= derb-fíur), *own sister*, 68, l. 3, sg. gen. derfethar.

dermanim, *I forget, act. pres. ind. pl. 3*; dermanat, 82, l. 19.

descertaeh, *southern.*

dia, *day, sg. abl. die*, 114, l. 21; dia sé fíchet bliadan, *that day six score years*, 206, l. 23. *See many examples of this idiom quoted by Mr. S. H. O'Grady in 'The Academy' for Nov. 14, 1885.*

dícheltair, *a 'tarnkappe,' or cloak of darkness?* 46, l. 28; *cognate with dochelim, I conceal.* dícheltair i. fó [leg. fáed] fiada no duaitniugadh, no ecilidh an té arambí, O'Cl.

dictadoir = *Lat. dictator, pl. gen. -oire, xxviii.*

dí-ing, *very difficult*, 198, l. 17; *also in Wb. 15c, 22.* From the intensive pre-fix dí and ing = *Skr. aihas (Zimmer).*

dígáinn, *unseantly, plentiful* (dioghainn i. neamhghann, O'Cl.), *gen. sg. m. díguind, 472, l. 1.*

dímenithi, 176, l. 4, *seems for dimenigthe, pret. part. pass. of a denominative from dímhiccein i. tár no tareaisne, O'Cl.; dinetán?* 142, l. 14.

dingabim, *I get away: redupl. fut. sg. 1, dingéb, 116, ll. 9, 13, 17; 118, ll. 3, 4; pass. dingébthar, 120, l. 9.*

dinnim, *weak?* 74, l. 16: Saltair na Rann, 4207, 5035.

diorpus, *disinheritance*, 132, l. 16.

dirróggel, *emit*, 340, l. 15, *is certainly = the doruagell of the Annals of Ulster, cited by Petrie, Eccl. Antt., 231, and the doruaichill i. dochennaig of O'Clery. -deirelimmis, Wb. 26<sup>b</sup>, 16. The infin. is deirgli (leg. deirele) i. cennach, O'Cl.*

dítnid, *defender*, xlvi.

díueraim (di-nd-g.), *I cry out: t-pret. sg. 3, doriueart, 44, l. 18; doriugart, l. 30; infin. diuerae or dineaire.*

díuic = *Lat. judex, pl. gen. dinice, xxviii.* díomáin, *I refuse, díomtha, 162, l. 28.*

do-áilgim, *I cherish?*, *pret. act. sg. 3, do-snn-aillgi, 152, l. 8; imperat. sg. 2, talaig, 186, l. 12.*

do-airbiur, *reduce, subdue, bring under, t-pret. sg. 3, do-r-airbert, 90, l. 23; infin. tairbert. The passage in p. 90 means, 'he hurled it down with his crozier-point (airmitiud), westwards on its right side.'*

do-airchanim, *I prophesy; t-pret. sg. 3, -tairehet, 152, l. 24; redupl. perf. sg. 3, doereachain, 86, l. 13.*

- do-airissim, *I stand by, act. 2dy pres. pl. 3,* doairistis, 178, l. 16; *infn.* tairssem.
- do-air-léim, *I let loose, cast, fling : s-pret. act. sg. 3 (with inserted f),* dofarlaic, 178, l. 24; -tarligg, tarlice, 324, l. 17; *pl. 3, tarlaieset, 188, l. 5 : pass. pret. sg. 3, tarlaeed, 164, l. 15.*
- do-air-lingim, *I leap, redupl. perf. sg. 3, -tarblraig, (tu-are-we-rfange), 188, l. 11.*
- do-air-thet (do-air-do-éit), *comes to, 132, l. 15.*
- do-aitnim, *I shine : pret. act. sg. 3, do-ráitne, 56, l. 15 ; 196, l. 27. Cf. do-náitni (gl. arisérít), Beda Carol., 44 b.*
- do-algin, *I cherish : imperat. act. sg. 2, talraig, 186, l. 2.*
- do-ar-rasair (do-air-siasair), *stood still, tarrasair, 38, l. 10.*
- do-ár-riuth, *I overtake : pres. ind. act. sg. 3, doarriúth, 82, l. 18 ; perf. sg. 3, tarraíd, 200, l. 9 ; 202, l. 23 ; (with inserted f and infixed pron.), da-farraíd, 30, l. 23 ; (with infixed pron.), do-nárráid, 76, l. 13 ; pl. 3, dñáirthetar, 286, l. 1 ; do-narthatar, 138, l. 27. Compare arriuth (gl. adorior).*
- doas, *reward, 246, l. 3 ; 350, l. 19. Cogn. with fretus (freth-dus), gen. fretussa, (gl. dotis), and comitus (com-aith-dus), Laws, iv, 210.*
- do-atheluirim, *I return, act. pret. sg. 3, do-r-athelmír, 158, l. 20 ; b7fut. sg. 3, doaithneirfe, 158, l. 14 ; conj. sg. 1, coro-thadeirfer, 180, l. 12, pass. pret. sg. 3, doadchuiread, 12, l. 8 ; infn. tathchor.*
- do-bruchtaim, *I belch forth : pass. 2dy. pres. pl. 3 ; dobruchtais, 176, l. 20.*
- do-chomluim, *I drive on : imperat. pl. 2, tochomluid, 186, l. 26 ; infn. tocomh-ladhl i. ceimniughadh, O'Cl. Cf. tar-chomladhl i. gluasacht, O'Cl.*
- do-choseim (tu-com-seehim), *I follow, pret. sg. 3, dorochaise, 178, l. 3.*
- do-chrenim, *I fall : perf. act. pl. 3, -to-eratar, 190, l. 19.*
- do-chuaid leis, 44, l. 28 = dochóid leis, 58, l. 28; *seems an idiom meaning ‘he wished’.*
- do-coras, 108, l. 20; *seems a corruption of doforess, pret. pass. sing. 3 of dofoher-tain, cogn. with foress ‘dejectum est?’*
- do-cotaiset, *for adecotaiset, li, last line.*
- dodaaceai dó, 136, l. 5.
- do-éecim, *I see : redupl. perf. sg. 3, do-réeacha, 562, l. 35 ; s-fut. pass. sg. 3, déecastar, 214, l. 11 = duéecastar, 338, l. 26.*
- do-edim, *I devour, perf. act. pl. 3, dootar, 198, l. 8 = dotar, Ll., 115 a (the sg. 3 is duaid, dñid), perf. pass. sg. 3, dæs, 180, l. 25.*
- do-ellaim, *I deviate, pret. act. sg. 3, doraeall, l.*
- do-eprendim, *I gush out, s-pret. pl. 3, do-r-eprendset, 10, l. 20 ; 72, l. 2.*
- do-ess-ure, *I rescue, I save : t-pret. sg. 3, do-r-esart, 204, l. 21.*
- do-fuissim, *I bring forth, I create : pres. indic. act. sg. 3, doftuissim, 8, l. 10 ; do-fuissim, 132, l. 14 ; t-pret. sg. 3, do-mrosat, 140, l. 25 ; infn. tuistiu, tuismuid, do-fuit la (lit. eadit apud), an idiom meaning ‘pleases’ (cf. N.H.G. gefällt), 112, ll. 30, 31.*
- do-gailsigur, *I grieve, s-pret. sg. 3, rodogalsigestar, 12, l. 10 ; togaillse, Three Mid. Ir. Homilies, 74.*
- do-gniu, *I make : pret. act. sg. 3 dorogni, 92, l. 30 ; pl. 3, dogénsat, 120, l. 16, where a reduplicated form takes an ending proper to the s-pret.*
- do-goim, *I choose, 180, note 5, pres. indic. act. sg. do-gni-siu, 152, l. 6 ; redupl. 2dy pres. sg. 2, dogegáind, 112, l. 10 ; pret. part. pass. togaide, 62, l. 4.*
- do-guidim, *I bless : pass. conj. sg. 3, condom-digdider, 116, l. 10 ; 118, l. 4. The infn. is digde.*
- do-guidim, *I offer : perf. sg. 3 (dependent form), targaid=tarcайд, 180, l. 4.*
- do-inm-anim, *I command : pass. pret. sg. 3, timmarnad (=do-inm-r-2nad), 28, l. 5 ; 234, l. 3.*
- do-ind-seanim, *I begin, pret. act. sg. 3, tindarsean (for do-ind-ro-scan), 54, l. 25 ; tarinnsean, 208, l. 11 ; co-to-r-insean, 226, l. 1.*

- do-in-fedim, *I inspire*: *pret. act. sg.* 3, do-r-infith, 2, l. 7.
- do-in-olain, *I collect*, *act. pret. sg.* 3, -totor-inol, 10, l. 26.
- doirnín, *handle* (of a bell), *sg. ace.* deirnnin, 248, l. 10.
- do-lécim, *I let go*, *2dy pres. act. sg.* 3, arna taileed, 342, l. 24; *pl.* 3, arna tailetis, 128, l. 1; *pass. fut. sg.* 3, -telefider, 170, l. 3.
- do-luigim, *I forgive*: *pret. act. sg.* 3 (*with infixed pron.*), d-a-loig, 200, l. 3.
- do-maidim, *I break forth*, *s-fut. act. sg.* 3, doma, 84, l. 9.
- do-naithim, *I threaten*, *pret. sg.*, 39, l. 7.
- do-melim, *I consume*, *t-pret. sg.* 3 (*with infixed pron.*), dus-ro-malt, 200, l. 16.
- do-meisim, *I measure*, *pret. act. sg.* 3, doroi-msi, 236, l. 20.
- dommatu, *poverty*, 158, l. 10.
- domnach, *a church*, *pl. n.*, domnaige, 168, l. 25.
- do-moinur, *I think*, *perf. pl.* 3, doruim-menatar, 100, l. 4.
- domuin carpait, 194, l. 15.
- dond-bile, *a brown tree*, *pl. gen.* 536, l. 11.
- doraid (do-reid), *difficult*, 116, l. 27; 174, l. 25.
- doraith, *at once*, 44, l. 28; 58, l. 28=ā. do lathair l. li.
- do-rataim, *I give* (*from \*tu-ru-dadāmi*), con-dartaiter, *nt dentur*, 114, l. 2.
- do-reg, *veniam*, Wb. 7<sup>d</sup>, *sg. 3* -terga, 38, l. 17, *pl. 2* -tergaid, 182, l. 29; *2dy pres. sg.* 1, -thergáinn, 106, l. 18.
- do-rinnim, *I measure*: *imperat. sg.* toraind, 88, l. 8.
- do-riuth, *accuro*, *perf. act. sg.* 3, do-roaid, 244, l. 10.
- dorus, *door*, *used to form a nominal prep. meaning 'before'*: in dorus na eathrach, 418, l. 4; in dorus in tige, 444, l. 16. See fir-dorns.
- dotheadach ?, 86, l. 26.
- do-thlaigim, *I ask for*: *s-pret. sg.* 3, to-rothraig (*for do-ro-thraig*), 10, l. 10; *pl. 3*, dorothraigset, 100, l. 19; *deponential*, dus-ro-thraigestar, 30, l. 6; *infinitival*, tothlugud, 10, l. 14,
- do-thoeadach, dotheadach, *unfortunate* 86, l. 26: *from do=ðos-* and tocad= W. tynged 'luck.'
- do-thuarthied, 242, l. 9, remansit: *from do-tu-air-tu-said.*
- drech-mas, *fair-faced*, 530, l. 18.
- duairheta, *see do-arriuth.*
- dúal, *cause*: as in dúal, 166, l. 24; dual do bhrug i. adhbar bróin, O'Cl.
- du-ania, *poverty*, 158, l. 8, *from áne, 'riches'* with the prefix of dispraise du-du-arraim, *I detain?* s-pret. sg. 3, *with infixed pron.* du n-arrastair, 138, l. 20.
- duesta, dæsta, *was wanting*, 112, l. 5.
- dúine-orenid, *manslayer*, 158, l. 18.
- dúthraichtaige, *willingness*, 206, l. 7, where it is misspelt dud-.

## E.

- echtarchenél, *a foreign tribe*, 170, l. 3; 202, l. 13.
- écommart, *weakness*, *datt. sg.*, 30, l. 6.
- eclastaeda, *ecclesiastical*, 404, l. 2.
- ed (*for is ed, id est*), yes, 84, l. 7.
- éimid, eo héimid, *quickly*, xxviii, *from éinn. ell* (*in buan-ell, q. v.*) *flock, multitude* (Saltair na Rann), *cogn. with ellach, 'union'*?
- engach, *noisy, vociferous*, 44, l. 15, can-gach i. glorach no cainteach, O'Cl.
- engnáin, *process*: *sg. gen.* eggnauno, 92, l. 8. See O'Don. 4 MM., A.D. 1601, note a.
- eo-lach, *a guide*, 248, l. 21.
- episcopóte, *bishopric*, 194, l. 7; 222, l. 22; 238, l. 10; 550, l. 25.
- erbaid, *bane*, 38, l. 15.
- eread, *embroidering?* *engraving?*, 668.
- erchoitmed, *excuse*, xxxiii, 184, l. 25 = erchoimed, 204, l. 1; urchuidmeadh i. dínladh no leithsgéil, O'Cl.
- erdathe: 'usque ad diem erdathe apud magos, id est, iudicii diem Domini,' 308, l. 8.
- ergaire, *to forbid*: *sg. dat.* 192, l. 24, *infin. of ergarim.*
- erglanad, *to cleanse, sweep out*, xxxvii,

erlad in nítho, 92, l. 8, *cogn. with O'Clery's urlaidhe* i. deabhaidh no eathughadh.  
erlund na bachel, 468, l. 26.  
ermadair, *he attained*, 126, l. 4; *pl.* 3,  
irmadatar, Wb. 5<sup>b</sup>.  
ermited, ermited (ermited, A.) = aimtiud  
(gl. eupsis). Sg. 67<sup>b</sup>; irmtiud, LU. 88<sup>b</sup>.  
ermóin, *sg. dat.* ernalnai, 84, l. 25.  
ernaldm, *contract*, 86, l. 29; 176, l. 29  
= urnaidm, O'Don. Supp. q. v.  
ernaim, 2dy pres. *pl.* 3, no-ernaitis, 52, l.  
15; *cogn. with ternaim*.  
ernama ?, 246, l. 9.  
escongra, *proclamation*, 522, l. 28; eas-  
congra i. fungra, O'Cl. *Infin. of ascon-  
grin*.  
escurim, *I cast forth, pass. pret. sg.* 3,  
ro-eserad 240, l. 8.  
esnam, *music*, xxxvii, xxxviii, *cogn. with  
esnad*.  
étaim, *I find, pret. sg.* 3, ro-s-et, 164, l. 20.  
éthe, *ugliness?* 152, l. 6, *a deriv. of étig?*  
étidach, *robemaker*, 668.  
etrache, *furrow, pl. gen.*, 88, l. 25.  
etsud, *see andsud*.

## F.

fantais = phantasia, *phantom, pl. fantaisi*,  
fantaitsi, 100, l. 5, i. spirat, lii.  
fasach, *legal precedent?* *pl. dat.* fasaigib,  
566, l. 4.  
fasere, *cheese, pl. n.* fáseri grotha, 184, l. 1;  
246, l. 24; *dat.* 182, l. 23; 246, l. 13;  
*acc.* faseriu, 182, l. 23; fáisere i. eáisi  
no mulehan, O'Cl.  
fáthacdua, *prophetic*, 450, l. 5.  
feb, f., *excellence, pl. acc.* (f)eua, 406,  
l. 14.  
fedlegud, *remaining*, 200, l. 21, *infin. of  
feidligim*.  
férach, *grassy*, 228, l. 15.  
feraim, *I pour; act. b-fut. sg.* 3, firfid,  
120, l. 6.  
ferehuitred, *triumvirate*, xiv. = O'Clery's  
fear-chuidreadh i. fear choimhtrítheadh  
i. beth 'nam buidhniubh triair,

ferenn, *girdle*; *sg. acc.*, 284, l. 2; *pl. acc.*  
fernú, li.; ferenn, i. eriss, O'Cl.  
fér-gort, *meadow*, 144, l. 10.  
fersa, *a verse, sg. acc.*, 454, l. 27.  
fertæ, *grave*, 317, l. 17, *sg. dat.* du ferti  
martur gl. ad sarcifagum [sarcophagum]  
martyrum, 356, note 1. *A form feurt  
(later fert?) also occurs*, 317, l. 19.  
fethal. *See prímfethal*.  
fiaceil, *tooth*; *ind f.* (*with fem. art.*), 196,  
l. 27; *gen. sg. m.*; *in fiaca*, 196, ll. 26, 27.  
fiada, *before him*, 136, l. 28.  
fían, *champion*, 324, l. 36.  
figuir, 44, l. 7, *from Lat. figura, with  
change to the i-decl.*  
'fid ocus mag oeus lenu' 340, l. 16, *a  
formula, like wald und feld und wiese.*  
findfad, *blessedness: sg. dat. do indfuth,*  
180, l. 1; i. albmus, lv.  
find-fáidech, '*fair-voiced*', 266, l. 5, *name  
of a bell, perhaps a corruption of bind-  
fáidech?*  
findruine, *white bronze*, 74, l. 24, *seems a  
corruption of find-bhrúine, where bruine  
is perhaps cognate with bronze.*  
fir-dorus, 136, l. 16, i. firðorus, *right in  
front, exactly opposite: see dorus supra.*  
figrainn, *I figure; pass. pret. sg.* 3, rofri  
grad, 34, l. 15. *So in Wb. 18°.*  
fiur, *sister*, 12, l. 6, *sg. gen.* fether, *dat.*  
fíair, 12, l. 3, *acc.* fíair, 12, ll. 9, 11,  
*dual nom.* dí fíair, 16, l. 12, *acc.* dí fieir,  
16, l. 14, *the infected form of siur.*  
fled-ól, *carousing*, 52, ll. 17, 19.  
fochellain, *pres. indic. pl.* 1, fochellamar,  
xviii.  
fochoslim, *I carry off, pass. pret. sg.* 3, fo-  
choissled, 130, l. 22, *infin.* foxul.  
fochuitbiud, *mockery*, 224, l. 2.  
fodechta, 460, l. 8, *a mistake for fodechta?*  
fó-fer, *a good man*, 242, l. 24; 382, l. 10.  
fo gabim, *I find: pres. indic. act. pl.* 3,  
fogabat, 92, l. 18.  
foglainn, *I learn, pret. act. sg.* 3, nar'  
foglainn, 392, l. 24.  
foglinn, *I learn, act. pres. ind. sg.* 3, fog-  
lein, 240, l. 9, *pret. sg.* 3, rofoglaund,  
8, l. 19; 28, l. 2, *redupl. perf. sg.* 3, forg,

- geglaind, II. 2. 16, col. 81. (*The form roeglaind quoted in Windisch's Wörterbuch belongs to glinium, not to foglinum.*)
- fo-gníu, *I serve; deponential perf. sg. 3, formsgénair* 16, 26.
- fouil, *cunning?* 78, 1. 27.
- fóintreb, *small furniture*, 10, 1. 12. *The fo here is a prefix of diminution.*
- fóisitu, *confession*, *sg. instr.* foisitin 48, 1. 9.
- foithí, *under it*, 8, 1. 10.
- fo-laigim, *I hide, s-pret. pl. 3, ro-foilgeset,* 36, 1. 13.
- fólaire (= pólire, q.v.), 46 1. 33.
- folaumur, *I desire?* (*root vel?*) *pres. indic. sg. 3, folamadar* 112, 1. 8; 208, 1. 4; 226, 1. 10, *s-pret. sg. 3, folama-star*, 78, 1. 11; 80, 1. 1; 146, 1. 20; 168, 1. 7; 200, 1. 21; *folamustair*, 148, 1. 28, i. rosandtaigestar, lii.
- follamnaigim, *I rule, act. pres. ind. pl. 3, follamnaiget*, 94, 1. 27.
- folortatu, *sufficiency, sg. acc.* folortataid, 238, 1. 13; *cognate with O'Clery's folortnáidh i. lórdhaothain.*
- folt-chep, f. 200, 1. 16, *teek, lit. 'hair-onion'* (*cepa*), *sg. acc. amal foltchep*, 208, 1. 15 *note.* *In lvi foltchep is glossed by barr undinn.*
- fo-mámugud, *subservience*, 38, 1. 6, *infin. of fomámmaigim.*
- \*fo-miniur *eaveo: fut. part. pass. foimidi, 42.* 1. 9, *infin. fomtiu*, 482, 1. 29.
- fond = *Lat. fundus?* *gen. pl. 534, 1. 1.*
- for-uánn, *nickname, sg. dat. forammain, pl. acc. foranmand*, 126, 1. 22.
- \*for-alaim? *aet. pret. sg. 1, with infixed pron. and prefix, for-dos-r-ala* 96, 1. 25 = *fordosrola* 78, 1. 5.
- for-bann, *order, prescription, commandment, sg. acc., 38, 1. 4, pl. nom. forbonna* 564, 1. 20. *Cognate with Teut. bann.*
- forbann i. for bann i. ní ós ceann dligidh oir as ionann bann 7 dligheadh, O'Cl.
- for-baunach, *having a forbann*, 32, 1. 31.
- for-benim, *I complete: act. pret. sg. 3, fororbai, 170, 1. 9; 178, 1. 18; pret. pass. pl. 3, fororbaide láithi na canti, 104, 1. 7.*
- forchae tentide, *thunderbolt, lit. fiery hammer*, 10, 1. 19, *sg. gen. forcháil*, 60, 1. 20.
- for-e-mail, *guardian*, 140, 1. 7 (*where the text seems corrupt*) = foremaidh = forchoinnhédaidh, O'Cl., *cognate with O. Ir. foreuni 'servat,' Sg.*
- for-dergúim, *I crimson: pass. b-fut. sg. 3, forderggfaither*, 174, 1. 11.
- for-dorcháide, *very gloomy*, 62, 1. 12; 256, 1. 28.
- for-dánta, *closed up*, 56, 1. 30.
- fére, foire P., *pursuit?* 216, 1. 18; 470, 1. 19; *sg. gen. re forlond na fori, Book of Fenagh, 278: cognate with tóir?*
- for-gnus, *face*, 50, 1. 10.
- foriacht-aide (*fornichide E.*), 234, 1. 15.
- for-indelim, *I betoken, pres. indic. act. sg. 3, with infixed pron., for-d-indet* 180, 1. 25; *infin. forinnesin, whence O'Reilly made his 'forinn-in, I bode, forbode, betoken.' O'Clery, s.v. dinnid no ferdinimid, quotes fordindet, but fails to recognise the infixed pronoun. Cognate are innéidhim i. ainséidhim no innisin, O'Cl., and inniudh i. innisin, O'Cl., and the Old-Ir.inneuth (gl. operio, i.e., upperior).*
- forlaim? *for-dos-ro-la*, 78, 1. 5 = *fordosrala*, 96, 1. 25.
1. formna, *choice*, 562, 1. 13; *sg. dat. formnu*, 564, 1. 3.
2. formna, *shoulder*, 460, 1. 7.
- forphigud, *completion, fulfilment, 2, 1. 20, infin. of foibhthigim.*
1. forrach, *meeting-place, sg. acc. forraig* 134, 1. 10; *forrich, 192, 1. 3; pl. nom. foirrgea*, 327, 1. 4.
2. forrach, *a measuring-rod. This, perhaps, is the meaning in 183, 1. 16.*
- for-tachtaigim, *I help: pres. indic. sg. 3, ni fortachtaig[e], 88, 1. 29.*
- for-tachtaigthid, *helper*, 30, 1. 5.

- for-tiag, *I assist*: *s-fut. sg.* 1; fortés, 88, l. 28.
- fo-semim, *I confess*, φίστημι; *act. pret. sg.* 3; foruismi, 44, l. 9; fo-rui-s[m]estar, 562, l. 9; *t-pret. sg.* 3, ros-faisit, LL. 45 b; *infin.* fóisítum, *q. v.*
- fothaigim, *I found*: *s-pret. sg.* 3; fothaigis, 98, l. 12; ro-fothraig, 106, l. 7; 228, l. 12; fo-rothaig, 92, l. 12; 98, l. 2; 194, l. 9; forfthaigestar, 174, l. 22; fororhaigestar, 194, l. 4; 214, l. 13. A denominative from *fotha*, *foundation*; *infin.* fothugud = O'Clery's fothughadh.
- fo-thoseaigid, *follower, successor, pl. dat., fothoseaghthib*, 6, l. 25. Root seq.
- fothiur, *a field*, 132, l. 17, should perhaps be *fothuir*, which seems = *fothair* *i. gortt, in the Leb. Levan Vocabulary*. O'Clery has *faithir* *i. fearann* and *fuithir* *i. fó-thir* *i. tir mhaithi*, *good land*.
- fressabra, *opposition, rí co fressabra*, 524, ll. 20, 23; 526, l. 23. Book of Fenagh, p. 44.
- fri-béolu, *a nominal prep. (cf. ar béláib), overagainst?* 137, l. 27.
- fris-biur, *I oppose, pret. sg. with infixes pron.* frith-in-bert, 210, l. 20; *infin.* frithbheart *i. cur in aghaidh*, O'Cl.
- fris-bruidim, *I refuse, deny*; *s-pret. pl.* 3, ro(f)riuthbruith-set, 126, l. 21; 224, l. 13.
- fris-gairim, *I answer, t-pret. sg.* 3, fris-ro-gart, 28, l. 18.
- fris-tarrasair (= fris-tu-air-siasair), *perf. sg.* 3, resisted, 30, l. 17 = frithorissair, 416, l. 7.
- fris-tuidchaid, -tudehaid, *contraivit*, 200, l. 23; 208, l. 6.
- fris-tulaid, *went against*, 146, l. 21.
- frith-aire, *watch*, 484, l. 11.
- fróichne, *a heather sprig*, 92, l. 10.
- fuascor, *fright*, 46, l. 7 = fuasear *i. sgaol no sgén*, O'Cl.
- fúasma[d], *a thrust*, 218, l. 6.
- fubthad, *to terrify*, liv, 142, l. 17; fub-tadh *i. bagar*, C'Cl.; *infin.* of fubo-thaim.
- fu-gellaim, *I adjudge, s-pret. pl.* 3 fugellsat, 126, l. 24, a denominative from *fugell*, 'judgment.'
- fu-rigim, *I delay, act. perf. sg.* 3, fo-t-róíraig fo-n-róíraig, 208, l. 18; *t-pret. sg.* 3, foruirecht, Saltair na Rann, 6041.
- furail *i. imareraid* lv, 194, l. 11; forail *i. ionareaidh*, O'Cl.
- G.
- gabáil láime, *to expel*, 478, l. 15; *pass. fut. sg.* 3, gebthar do láim, 118, l. 4.
- gabaim foi, gaibthir friss 126, l. 30.
- galbul fairge, *an arm of the sea*, 486, l. 21.
- gaibiu, *I take*, 54, l. 14.
- gaile, 46, l. 31, corresponds with én find 'white bird' in p. 448, and may perhaps be a bird-name cognate with Ir. gel 'white,' and Gr. χάλις 'pure wine.'
- gaire pictas, 410, l. 21 = goire, 314, l. 17.
- gal-chét, *valorous hundred*, 536, l. 25.
- gar, *dear?* 106, l. 11, cognate with Ir. grád, *love*, Lat. grátus, Gr. χαρίς, Skr. haryata.
- gein, *birth, offspring, gen. sg.* gene, 48, l. 10, *acc.* gein, 78, l. 24.
- gellas dit, gellsa-sa de, 140, ll. 19, 21.
- genelach, *genealogy*, 112, l. 9.
- gialnad, *hostageship*, 32, l. 5.
- gillacht, *hoghood*, 10, l. 9.
- gin elaidib, os gladii, 164, l. 24, a Hebraism borrowed from the 'in ore gladii' of the Vulgate, see Mayhew, *The Academy*, No. 676.
- giunnæ, 317, l. 11, *gen. sg. of some word meaning human hair*, clanna Amargin giunnaig, LU. 127<sup>a</sup>.
- glais, *stream, sg. dat.* glaisi, 138, l. 5; *acc.* glaisi, 210, l. 1.
- glan-garg, *pure-fierce*, 384, l. 14.
- gleith, *grazing*, 228, l. 18; *i. eáitheamh no ingeilt*, O'Cl. One of the infinitives of gelim.
- gleter dála, 208, l. 23; *lit., assemblies are decided?* *pret. indic. sg.* 1, gleín; *pass. pres. sg.* 3, glethar, lvi.; *infin.* gleodh *i. glanadh no eriochnughadh*, O'Cl.

- glonn, *calf*, *sg. gen.* gluinn, gluind, 68, l. 9 ; 335, l. 19.
- góisnáthe aisnesen, *thread of narration*, 60, l. 23 ; 256, l. 10.
- glún, *knee, acc. pl.* eo tife glúne, 120, l. 6.
- goedelg, *the Gaelic language*, tria goedelg, 442, l. 28.
- graif (*Lut. graphium*), *brooch*, 92, l. 8.
- greim, ni géba greim, 102, l. 2, *thou wilt not profit* ; gréim rígla, 32, l. 20, *royal power?* Cf. mo a gréim *oeus* a gerat *oeus* a chumactha oldas each rig, Corm. s. v. Minuu ; ros-caelt greim rígh na ndúile, Three Frags., 240, l. 9.
- grís (=Vedic ghransi), *fervour, dat. sg.*, 256, l. 23.
- gú-forgall, *false testimony, gen. sg.* 8, l. 11.
- guine, *slaughter*, 196, l. 4.
- gustal=vasculum ? *pl. n.* gustail, xlvi.
- I.**
- iarla, (= *Norse jarlar*) *earls, gen. pl.*, 540, l. 1.
- iarmiforid, 202, l. 16 ; *seems to mean ‘remained behind’* = iarmi-fo-air-sáid, as deruarid ‘remanst.’ MI. 31 a 6 *is* = de-ru-air-said.
- iarn, *an iron tool, pl. irons*, in erna, Corm. s. v. etnid : *pl. gen.* iarnd, 218, l. 19 ; *ace.* iarnu, 218, l. 21.
- iarndóe, *faun*, 46, l. 31 = iarroc, 381, l. 14. *The dōe seems cogn. with A.S. dā.*
- iarthartuascert, *north west*, 420, l. 31.
- íascach, *fishing*, 146, l. 10 ; immi íascach, 148, l. 14 ; or should we here read immi-fásach, *very fishful?*
- íascaire, *fisher*, 142, ll. 1, 4 ; 146, ll. 8, 12.
- íascrad, *fishing*, 144, l. 2.
- ibim, *I drink, potential sg.* 3, -ebi, *pl. 1, -ebem, perf. pl. 3, ebatar*, 436, ll. 13, 15, 16 ; *fut. sg. 1, ibiu*, 54, l. 15 ; *pass. fut. sg. 3, íbthar*, 54, l. 17.
- íecaim, *I pay, 1 pass. pret. pl. 3, con-ríecata*, 340, l. 17, *where the particle ro gives the sense of a preterite.*
- ífernach, *having hell (ifern)*, 150, l. 21.
- ilach (gl. paean), Pr. Cr. 43a, *pl. dat.* ilchaib, 84, l. 29 ; iolach i. subhachas no luthgháir, O'D. A.S. fela.
- il-mod, *many modes, pl. dat.* ilmodaib, 474, l. 20.
- imbaire, *ridge*, 192, l. 13, *sg. dat.* imbaire, immbairiu, 196, l. 7 ; *pl. dat.* inna immairib anfoille immarda, Ll. 219 b.
- inbole, *Candemas*, xxx.
- imbrínn, *travelling, lit. running around*, imb-rím, \*aumbi-retmen, 96, l. 22.
- imduail ? 234, l. 23.
- imm-aicein, *I see : redupl. fut. pl. 3 (with infixed pron.)* imm-us-aicechit, 158, l. 11 ; 2dy. *redupl. fut. pl. 3*, n-imm-an-accigatis, 212, l. 28.
- immacladur (imm-ad-glädur), *I mutually address, s-pret. pl. 3 (with infixed pron.)* imm-us-nu-arlasatar, 562, l. 17 ; where arlasatar *is* = ad-ro-glädsatar, Thurneysen, Kuhn's Zeitschr., xxviii., 151.
- imm-altoir, 446, l. 29 ; 466, l. 8, *seems to mean a ‘portable altar’?*
- imm-aithigid, *mutual visiting*, 176, l. 5
- imm-chlaibed, *mutually swording*, 108, l. 22 ; ionchlóidhmeadh i. bualadh no comhrae re cloidhmhibh, O'Cl.
- imm-chuibde, *fitness, harmony* ? 2, l. 14 ; 428, l. 13.
- imm-de-r-nad, *pass. pret. sg. 3 of imm-dénim*, 74, l. 24.
- imm-eelaigin, *I greatly dread, s-pret. pl. 3, ro-immeelaigset*, 92, l. 6 ; ro-immeelaig-setar, 44, l. 26.
- imm-folach, *a covering*, xxxix.
- immi-frith-écrain, *I mutually answer, t-pret. pl. 3, with infixed pron. [i]imus-fri[th]écratar*, 32, l. 6.
- immi-ráim, *I journey, s-pret. pl. 3, imroiiset*, 214, l. 9.
- immiruimedur, *immiruimdir?* I sin, 2dy pres. act. sg. 3, immroimsed, 236, l. 17, *infu.* immormus.
- immi-sóim, *I turn*, 82, l. 16, pres. indic., sg. 3, immesói ; imsoi, 38, l. 19.
- immorchu, 136, l. 28, leg. immarchur ?
- imm-rigin, *very tough or adhesive*, 208, l. 18,

- imm-slán, *quite whole*, 14, l. 10.  
 imm-theemail, *mutual contention*, sg. dat., acomtegmuil, liv.  
 immua-n, *around their*, 346, l. 19.  
 in for ind-n, gen. pl. m. of the article, 220, l. 3. *So in L.L.* 249<sup>b</sup>: la bánsúlsi ińd  
 lae logmar.  
 incholnigud, *incarnation*, sg. dat., inchol-lugud, 550, l. 23.  
 inchosichim, *I signify, point out?* pret. act. sg. 3, roineosse, 94, l. 3.  
 indar, *seemed*, andalem, mescemed, 196, l. 10; = inda limm, Milan poem, 13, 21: deponential, indar: andar-lium, mescemis, 470, l. 2; indar-lea, 126, 4, *her-seemed*; indar-leó, *it seemed to them*, 46, l. 5; indar-les, 392, l. 1; indar-lais, *it seemed to him*, 392, l. 7.  
 ind-ala-sar, *one of the two of you*, 151, l. 7.  
 ind-ara-n, acc. f., *second*, 100, l. 30.  
 ind-ar-benim, *I expel, pass. pret. pl.* 3, roind-arbanta, 56, l. 14; 92, l. 31.  
 indlea, 337, l. 12. *See leth-indli.*  
 in-dorus, *before*, 28, l. 15; 76, l. 27; 82, l. 2.  
 ingelt, *grazing*, 96, l. 23.  
 init = Lat. initium, W. ynyd, Br. ened, shrovetide, the day before Ash Wednesday, the beginning of Lent, sg. gen. inite, 112, l. 27; 114, l. 4.  
 inn for oc, rabí each díib inn-ár a chéili, 46, l. 9.  
 innis f., *saying, describing, description* . sg. gen. innisen, 190, l. 1, *the infin. of innismis* (ind-fissim).  
 in . . . nō, *whether . . . or*, 74, l. 23, and probably, 74, l. 12.  
 inna-n, *the which*, 258, l. 28.  
 intud (= ind-soud) *returning*: sg. dat., 30, l. 22.  
 ire, *land*, acc. pl. iriu, 206, l. 19, *cognate with ire, gen. hírend, and Goth. fera, country, region. Ir. irionn* i. fearann, O'Cl.  
 irla, *a slave's tonsure*, 509, note 2.  
 irmtiud, *cuspis*, 90, l. 24, n.; = ermted, 196, l. 8, n.  
 isa, *whose*, 460, l. 21.
- isam, *I am*, 460, ll. 21, 25.  
 í-siut (= í-sút), 464, l. 13.  
 istud, 482, l. 24. *See audsud.*  
 iubile, *jubilee*, gen. sg., 412, l. 22.
- L.
- laeagim, *I weaken*: act. pret. sg. 3, rola-gaig, rolaegaig, 141, l. 7, *a denominative from lae, weak.*  
 ladar, *branch*: dual n., di ladir, 84, l. 5, lau-etrebrad? 248, l. 16.  
 lánlott, *full destruction*, 528, l. 9.  
 laxu, *laxitas*, sg. acc., 326, l. 7. Compare pound leath-lagsa i. idir bheith lag 7, ládir, O'Cl.  
 leborchomet, *book-case*; pl. acc. lebor-chometa, 96, l. 9.  
 legait, *a legate*, pl. gen. legaite, xxviii. Hence legaitecht, legoidecht, and ard-legoidecht, Bk. of Fenagh, 10, 410.  
 leith-béo, *half alive*, 130, l. 21.  
 lem, *clue*, 84, l. 5; sg. gen. lim, 84, l. 18; 556, l. 9; leamh i. leamhán, O'Cl.  
 leth-indle, teora leth-indli, 340, ll. 5, 7.  
 léu, *lion*, 150, l. 24.  
 lia, *flood*, 10, l. 11; 256, l. 3; 408, l. 1.  
 líl, *for lig hue*, 552, l. 6.  
 linne, *salmon*, acc. pl., 88, l. 28.  
 lir, *number*, 216, l. 24.  
 lista? 32, l. 31.  
 líthláithe, *a festal day*, l. 10, l. 25; líoth laithe i. sollanna no téada, O'Cl.  
 loaree, *fork*; da loaree (gl. duarum furcarum), 318, l. 9; = lorace, 120, l. 22.  
 loig les (gl. uitulus ciuitatum), 308, l. 21.  
 lúaithne, *a particle of ash* (lúaith), 14, l. 26. Compare, for the termination, eisne, fróichme and maeene.
- M.
- mae bethad, bethoth, *sou of Life*, 84, l. 20; .i. ein pecceth, hi.  
 maceán, *puerulus*, 468, l. 5, sg. voc., a maceáin, 244, l. 3.  
 maeeni, *pueruli*, 196, l. 16, seems pl. nom. of maeene, a dimin. of mace.

- maccéim, *boy*, 264, l. 23; 574; *acc. mace-*  
*coemu*, 462, l. 5; *pl. n. maceóim*, 462,  
l. 19.
- macha, *field*, 480, l. 20, *cognate with mach-*  
*aire*.
- machad, *field*, 232, l. 20.
- machtaigim, *I wonder*; *s-pret. pl. 3, ro-*  
*machtaigsetar*, 56, l. 3.
- mael-airise ? 250, l. 5.
- maigin, *loc. sg. of maigen, place*, 230, l. 23.
- maila, *evils* ? 166, l. 4.
- mailtim, mailtim *must from the context*  
*mean instigo*; *s-pret. sg. 3, mailtis coin*  
*fo Patraic*, 148, l. 1.
- mainchess, manches, *a nun*, 98, l. 5; 104,  
l. 22, *sg. gen. mainchisi*, 560, l. 5. *W.*  
*mynaches, Br. manaches. For the fem.*  
*ending (= Lat. issa, Gr. ισσα) cf. Cruim-*  
*heris*, 232, 574, aithchess, láichess.
- maith . . . ? 42, l. 1. *This word, of which*  
*the second syllable is represented by a*  
*compendium, must be cognate with mai-*  
*theas i. draoidheacht ‘soreery’ O’Cl.,*  
*mathmare, augur, mathmared, O’Clergy’s*  
*maitheas, and Mathu the name of one of*  
*the three faithli fis la geinnti*, II. 2. 16,  
*col. 313.*
- maiti=maa-de, *the more*, 114, l. 22.
- mál, *a noble (from maglo, s.)*, *pl. gen.*  
536, l. 5. *A fem. mál (from magla), an*  
*mhal i. an rioghan*, O’Cl. *Compound:*  
*roghmal i. rogha na riogh*, O’Cl.
- manche, 344, l. 3, *seems borrowed from*  
*monachea, cella seu obedientia ab Ab-*  
*batia dependens, Ducange.*
- manchine, II. 9, 27, *manual service*, O’Don.,  
*Suppl. Also spelt mainchine, mancheiné*  
*manchnine; in mag oeus a manchine,*  
*Book of Fenagh, 180, where manchine*  
*is rendered by ‘profits’.*
- maraim, *I remain, redupl. fut. sg. 3, rel.*  
*méras*, 86, l. 30.
- martir, *a martyr, gen. pl. (with passage to*  
*the e-deel.)*, martireeh, 474, l. 12.
- martra, *relics, pl. n.*, 238, l. 14, *borrowed*  
*from the Low Latin martyria martyrum*  
*ossa, reliquias*, Du Cange.
- mathim, *remission*, 518, l. 17, *infus. of*  
*maithim.*
- meglim, *I bleat*, *s-pret. sg. 3, ro meglestar*,  
180, l. 24.
- ministir, menistir, menstir, *credence-table*,  
xxi, 86, l. 3; 190, l. 13; 344, l. 21;  
452, l. 15; *gen. pl. menestreich*, 250,  
l. 26. *From Low Lat. ministerium*  
*=ministerium, abacus, mensa in qua*  
*pocula reponuntur*, Du Cange.
- meircenn, *an epithet for the sea, furious?*  
34, l. 5; 448, l. 21, =mer + cenn ?
- míthe, *fatness*, 184, l. 8.
- mesaita (=messá-de), *the worse*, 218, l. 19,  
*in the Book of Fenagh*, meste.
- mescaim, *I plunge?* meseaid claeileb n-and,  
70, l. 27 : *cognate with Lat. mergo from*  
*\*mesgo.*
- meschu, *lapdog, sg. dat. meschoin*, 232, l. 21.
- metur, *metre*, 172, l. 19.
- michorthí, *wishbirths, monsters*, 206, l. 13,  
miochaírthí i. torathair, O’Cl.
- midgla ?, 166, l. 5.
- midjur, *I consider, perf. sg. 3 romidir i*  
*romenamnaig, l. ; pl. 3 romidatar, lix.*
- mifhir, 88, l. 29, *seems a mistake for mifri,*  
*sg. acc. of miffre, weakness: mithfhír i.*  
*lag no aineolach (weak or ignorant)*,  
O’Cl.
- míle (*for míle chemmenn*), *a mile*, 130,  
l. 14.
- min, *meal, sg. gen.*, mine, 186, l. 9.
- míne colais, *lit. fineness of guidance*, 136,  
l. 17.
- min-gustail, xlvi, *little vessels?*
- móele, *gen. sg. of móil*, 88, l. 15.
- mogaid, *servant, sg. acc.*, 110, l. 24. *The*  
*gen. pl. mogad*, 218, l. 15, *dat. mogai-*  
*daib*, 230, l. 6; *acc. mogadu*, 228, l. 19,  
*belong to a different stem.*
- móith-oclaech, *a tender youth*, 52, l. 27;  
452, l. 12 (móith=Lat. mitis).
- molach ? 32, l. 31.
- moltán, *a little wether*, 204, l. 8, *dimin. of*  
*molt = cogn. with Low Lat. multo,*  
*molto.*
- monetir, *an apocopated form of O. Ir.*  
*immunetar, invicem*, 562, l. 18.

mór-chrechach, *gen. sg. m.*, 538, l. 13 ;  
 mórdál, *convention*, 514, l. 35 ; mórf-  
 feisser, 116, l. 6 ; 344, l. 22 ; mórs-eisser,  
 -eiser, 116, notes 3, 7.  
 moxaine (mugaine), *slavery*, 32, l. 5.  
 mruig, *sg. dat.*, 308, l. 13 ; *later brüig*,  
 mucceall, 94, l. 20, *seems a compound of*  
*muce* ‘swine,’ and *eall*, *q. v.*, or *stands*  
*for muccefoil* (*gl. hara*).  
 muce berrtha, *a shaven (castrated?) pig*,  
 40, l. 9 ; 452, l. 18.  
 muillenn, *mill (from Lat. molina)*, *n. pl.*  
 muilli, 210, l. 4.  
 műjr = *Lat. mus*, märis, *sg. acc.*, xxix.  
 muirheoblach, *seafleet*, 566, l. 15, *dat. pl.*  
 murchoblaigib, 206, l. 1.  
 muirse, *sea-marsh*; ‘hi muirisec Aigli hoc  
 est campum inter mare et Aigleum,’ 322,  
 l. 24.

## N.

neimh-démmach, *poison-making*, 138, l. 27.  
 nemdaib, *for nimib ‘caelis’*, 60, l. 19.  
 nemed, *chapl* : *sg. gen.* in nemhid, 240,  
 ll. 4, 19. *Comp.* ard-nemod, Book of  
 Fenagh, 46.  
 nempuí, *nothing*, 180, l. 9.  
 nemthech, *a heavenly house* ? 36, l. 29.  
 nemthiu, *acc. pl.*, *privileges?* 564, l. 33.  
 nett, *nest*, *sg. gen.* nit, 338, l. 8.  
 noe, *new, fresh*, 334, l. 26.  
 nóere, *sailor*, *acc. pl.* 416, l. 8 ; no-ere *i.*  
 loingscōire no mairnealbh, *shipmen or*  
*mariners* ; roreae é frisna noere, *he*  
*sold him to the sailors*, O’Cl.  
 noifit ? 34, l. 11.  
 noithech, *famous*, 530, l. 19.  
 nomad, *sg. gen.* nomaithe, 568, l. 28.  
 nuallán, *dimin. of náll, cry*, 106, l. 13.  
 nuuechuir, nuacehuir ? 164, l. 4.

## O.

ob, *river*, 142, l. 26 ; *ind ob*, 256, l. 3, *sg.*  
*dat.* cláind 256, l. 3.  
 oeo with him ? 30, l. 28 ; 562, l. 5.  
 oecó, 254, l. 5.

óedam, *young stag (ox?)*, 252, l. 24.  
 oecomol, *to unite* : *sg. dat.* oecomul, 178, l. 10,  
*infin. of adeomlaim*, O’Clergy’s accomhal  
*i. coimhcheangel.*  
 ógus, *the whole*, 38, l. 8.  
 óicé Féni, *warriors of the Féni*, 84, l. 29.  
 oídid gona, *a tragical death caused by*  
*slaying*, 196, l. 12 ; 250, l. 3.  
 oifriðer, *offertur*, 192, l. 26.  
 óintaigim, óentadaigim, *I unite* : ro-óintai-  
 ged, 158, l. 19.  
 oirb = foirb, 668, *a firm*, *sg. gen.* orba : oe-  
 buain orba, 236, l. 1.  
 oirgehell, *sg. dat.* oirgehill, l.  
 oleas memmæ, *badness of mind*, 114, l. 3.  
 homoint *i.* molad, *praise*, xliv.  
 omna ibair, *a tree of yew*, 216, l. 14.  
 ortosa, *gen. sg. of ordus?* *ritual*, 170, l. 7.  
 oseur, *fall, leap?* 220, l. 6, oscar *i.* cascar,  
 O’Cl.  
 osacóir, 200, l. 5, *seems the personal noun*  
*belonging to ósae* obsequium.

## P.

part erou, *a clot of gore*, 206, l. 14 ; *pl. dat.*  
 páirtíbh cró, Three Fragments, p. 168.  
 pennatóir, *a penitential*, xviii.  
 póláire = pugillares, *writing-tablets*, 190,  
 l. 14 ; 458, l. 4 ; poolire, 344, l. 21, sood  
 a póláire ina etun (*turning of his tablet*  
*on its front*) . O.W. poulloraur. *Wrongly*  
*glossed by teig lúbair (book-wallet)*, li.  
*and by comartha (sign)*, O’Cl.  
 port, *a place (Lat. portus)*, 84, l. 25 ; *acc.*  
*pl.* portu, 84, l. 23.  
 prím, *prime*, ó prím, 214, l. 4.  
 prímfethal, xxi.

## R.

ráin *frog*, cén rain ‘sine rana,’ xxix.  
 ráith, *a stronghold* : *acc. sg.* rathi, 289, l. 21.  
 raith, *fern*, *pl. gen.* ratha, 166, l. 17 ; ráith  
*no ráith* *i.* raithneach, O’Cl. W. rhe-  
 dyn, *Gaul*, ratis.  
 ráithius, *rooting (?) of swine*, *sg. dat.* 94,  
 l. 20.

- ratha, 410, l. 2, *pret. pass. pl. 3 of a verb cognate with rath, grace, and rath, the stock given by a chief to his tenant, cogn. with Skr. rā, rāti.*
- ráthugud, *to perceive?* 151, l. 15; 480, l. 5; *cen ráthugud dó etir*, LL. 78<sup>b</sup>.
- reb? *pl. n. reba*, 112, l. 16.
- rechtgae, 562, l. 15 = O.Ir. rechthe, *jurisprudence?* *legislation?* reachtghē .i. dligheadh cert, O'Cl.
- reim-thechtach, *foregone*, 2, l. 20.
- renim (=τέρημα), *I give, s-pret. pl. 3, ro-rentas*, 390, l. 23. *Pass. pres. indic. sg. 3, reniar*, 390, l. 20; *rentar, ib. 28; second. pret. pass. sg. 3, ritha*, 340, ll. 23, 24 (*cf. ἔπιάμνυ*); *rithi* (gl. uenalem), MI. 36<sup>b</sup>.
- rethair, *a running*, 248, l. 19; *abl. sg. lúathidir rethair fuinnema*, Fled Bri-erenn, 86; *cf. luathidir ruathur funemda*, LL. 107<sup>a</sup>.
- riaglainm, *I regulate: pres. indic. act. sg. 2, nos-riagla*, 530, l. 21.
- riaráib? 142, l. 12.
- rigdún, *royal fortress*, 192, l. 24. *Other compounds of rí are:*
- rig-fáith, *royal prophet*, 172, l. 4.
- rig-fíle, *royal poet*, 52, l. 26.
- rig-ingén, *royal maiden*, xxxi.
- riglach, 210, l. 20; *for rig-laech, a royal hero?* (*cf. óclach, prímlach, roghlach*). *O'Clery glosses riegalach by seanchail-leach; and by céidsenoir .i. duine breiciath.*
- rig-lie, *a king-flood*, 138, l. 18 (*where rig- is a mere intensive*).
- rig-suide, *throne*, 70, l. 9.
- rindmas, *well-starred*, xxv.
- rinnagecht, *embroidering*, 668.
- ris, res? 258, l. 26.
- ro, *the verbal prefix, = Lat. pro, occurs in tmesi in ro catha clói*, 214, l. 7 = roclói catha.
- rocimbed (=ro + imbed), *great abundance, imbed*, 210, l. 5, *where e seems inserted to prevent ro-i being sounded as a mono-syllable.*
- roe, *field, sg. gen. róe*, 140, l. 5; *rae .i. fearann, O'Cl.*
- róinne, *a hair, sg. gen. róinne*, iii.
- roissim, *I waver, doubt, falter in fidelity; s-pret. sg. 3; rossis (rosis) fris*, 198, l. 7.
- roscaid, *a legal maxim, pl. dat. roscaidaib*, 566, l. 4.
- rosir, *angry*, 44, l. 15 = roisir .i. feargach O'Cl.
- rúam *cemetery, pl. acc. rúama*, 34, l. 10. *Borrowed from Roma. Compare the following passage from the Life of Ælgar, cited by Ussher (Works, VI., 44); Insula Euli more Britannico vocatur Roma Britanniae; propter longinquitatem et periculosum transitum, in extremitatem regni sita; et propter sanctitatem loci et honestatem: sanctitatem, cum viginti millia sanctorum ibi jaceant corpora confessorum tanquam martyrum; honestatem cum sit circundata undique mari.*
- rubé, *a brake*, 78, l. 8, *is, like inna ruba (gl. virgultorum) LB., cognate with, or borrowed from, Lat. rubus. It occurs compounded with fid in O'Clery's fiodh-rubha .i. muine 7 fiodh.*
- rubee, *very small*, 344, l. 10.
- rubní rát? 116, l. 2.
- rúon, *seal*, 74, l. 24; *sg. gen. eriol di eroe-cund róin*, LH. Goidel.<sup>2</sup> 141; *rón (gl. focam) Berne*, 133<sup>b</sup>, W. moel-ron.
- rúss (=ru-fiss, *great knowledge*, 530, l. 7; .i. rofhios, O'Cl., *who cites* mo rus faidhe .i. mo rofháidh ag a bfuil fios.

## S.

- saball, *barn*, 36, l. 16, *from stabulum, zabalum, Reeves, Eccl. Ant.*, 220; *teit i sabull n-arbha, Lism.* 18<sup>a</sup>, 2.
- sacart méise = *sacerdos mensae*, 264, l. 28; 266, n. : 574, l. 17, *seems to mean chaplain.*
- saebfáthsine, *false prophecy*, 32, l. 30 = saeb fáitsine, 74, l. 7.

sáibthaid, *falsifier*, 220, l. 20.  
 saigthige, *attacking*, 152, l. 4; *a deriv. of saigtheach*.  
 sáirse, *art?* 72, l. 2; *where feirsi ‘strength,’ would be a more natural word.*  
 salm escáine, *maledictive psalm, acc. pl.*, 114, l. 11; 476, l. 1.  
 salmhéatlaid, *psalmist*, 266, note 1; 574.  
 sanas, f., *pl. nom. sanasa*, 556, l. 4 - W. hanes *relation, history*.  
 sar, *gen. dual of the pers. pron. of second plural*, 158, l. 7; *for sathar, svestr, as nár for nathar, nostr.*  
 searaim, *I separate, redupl. fut. pl.* 1; scéarmait, 74, l. 19.  
 scé, *thorn, gen. pl. sciad*, 78, l. 8. *This noun is generally declined according to the e-declension.*  
 scéis, *fatigue*, 36, l. 14; *a deriv. of seith.*  
 seoiríre (scóaire?), *brewer*, 264, l. 27.  
 scéiliud, 224, l. 8; *for scáiliud.*  
 scor dá ech, 244, l. 5, *seems to mean a ‘yoke of two horses.’*  
 scoth, *sou*, 78, l. 20 (*lit. shoot, flower? cf. Eng. imp.*); sgoth i. mae, O'Cl., *who cites sgoth na feme o ur Finne i. mae na mná ó iméal na Finne, ‘the son of the woman from the edge of the Finn?’*  
 Scoth noe ‘flos reens,’ 334, l. 26.  
 seretgaire, *outcry, screaming*, 160, l. 18.  
 serín = serinim, *pl. n. serína*, 192, l. 21.  
 see = Lat. *siccus*, 222, l. 7.  
 sechfáid? 228, l. 25.  
 sedecim, *sixteenth*, 8, l. 2.  
 segda, 152, l. 5 = segtha, 188, l. 28.  
 sell, 114, l. 28, *may be gen. pl., and sét sell may mean ‘as far as the eyes reach.’*  
 semen, *from the Latin*, 38, l. 17.  
 sen-airót, *an old receptacle or cover? pl. dat. senairoitib* (leg. senaroitib), 340, l. 20.  
 sen buide, *old-yellow*, 140, l. 18.  
 sen-chaillech, *an old hag*, 444, l. 16.  
 sen-eleithe, *acc. pl.* 72, l. 29; *a kind of tenant of land. But in 80, l. 17, it means his holding. In the Laws IV, 320, 329, 350, sen-eleithe is explained as ‘a man who came from his natural chief to settle*

under another chief; and if he [the tenant] or his successors continued away during the time of three successive chiefs with the knowledge of the former chief and unclaimed by him or his successors, he or they there became sen-eleithi and could not go away of themselves nor be claimed by the other.’

sennaire, *musician, pl. n. senmairi*, 142, 13.

sen-núfas, *an old dish*, 340, ll. 29, 22.

sentu, *old age*: 250, l. 8, *sg. dat. sentaid*, 104, l. 28.

sergáim, *I waste away: act. pret. sg. 3, rosereai*, 176, l. 21.

sesbóm, 88, l. 6; *seems to mean ‘oar-stroke.’ In LU. 26 b, sesbeim, pl. ses-beimend, seems to mean the distance traversed by a boat at each stroke.*

sescan, *moor, sg. acc.* 240, l. 5; *for sesenn*, 338, l. 10.

síanan, *song*, xxxviii.

síde, *elf, gen. pl.* 315, l. 6. *Either (as Windisch suggests) = Shr. sādhyā, or cognate with the Sabine noven-sides,* signum, 484, l. 8.

silid, *flowing*, 72, l. 28; *infus. of silim.*

sinser, *senior, sg. dat. simsiur*, 128, l. 27.

sirti? 112, l. 24.

siur, *sister, dat. sg.*, stáir, 72, l. 8; *pl. nom. sethra*, 82, l. 12; *sethracha*, 432, l. 11; *acc. sethracha*, 90, l. 10.

slatairecht, *plundering, robbery*, 220, l. 16.

slechtann, *kneeling; dat. sg.* 234, 17.

sléibide, *mountainous, pl. dat. -ib*, 96, l. 15.

slisiu, *chip*, 556, l. 12.

sluicim, *I swallow: act. pret. sg. 3, rolluice*, 92, l. 1. *So in Wb. 14 d. 7, arnach-rollea for ar nach ro-sluea.*

smachtain, *I rule, pass. pret. sg. 3, ro smachtad léu*, 42, l. 28.

snigim, *I drop: redupl. perf. sg. 3, rosenraig*, 240, l. 13; *rosenach*, 176, l. 19.

sochall, *kindness?* 146, l. 9.

sochernde, 120, l. 8, *bountiful; hence soich-earnsa i. einceach*, O'Cl. *cf. snithearnach i. einceach no tiodhnacal, O'Cl.*

- sodeithbir, *reasonable*, 6, l. 15.  
 soesneir, *wellborn* (*opposite of* doeseair,  
*lowborn*), 188, l. 27.  
 soimberta, *easily plied: comparative, so-*  
*imbertu*, 218, l. 21, n.  
 soimní, *wealthy*, 228, l. 6; 470, l. 26.  
 soitheach, *a vessel*, *sg. gen.* soithig, li.  
 sonaid, *happy?* 196, l. 16, the ogmiae *sonid*  
*of the Stowe missal?*  
 sonairtnigim, *I confirm: act. pret. sg.* 3,  
*rosonairtnig*, 70, l. 9.  
 sop, *a wisp, pl. dat.* sopaiib, 138, l. 8.  
 soscéala, 452, l. 14, *a copy of the Gospels.*  
 sréim, *I cast, act. pres. ind. sg.* 3, sréid,  
 248, l. 9.  
 sróiglim = *Lat. flagello: depon. s-pret.*  
*sg.* 3, ro-sróiglestar, 68, l. 32.  
 sruith, *adj., ancient*, aes sruith, martra  
*sruithe*, 180, l. 19; 194, l. 13; *acc. pl.*  
*reilgi* sruithi, 82, l. 5. *Compound:*  
*sruith-epseop, a venerable bishop*, 552,  
 l. 1.  
 suent (*s-uent*), *there yonder*, 38, l. 13.  
 suisceáigthe, *evangelist*, 2, l. 13.
- T.
- táil-chenn, *adzehead, shareling*, 34, l. 5;  
*pl. nom.* taileind, 34, l. 10; 220, l. 19;  
 240, l. 6; 448, l. 21; 482, l. 4.  
 tairgerthair, *spouse*, 102, l. 23, tairgerth-  
*airig*, lii; tairngertaig, 178, l. 2.  
 tairlinn, *n., an alighting*, 88, l. 17, *sg. gen.*  
*tairlimme*, l. 18. *Infin. of* doairlingim.  
 tairm-ese, *to forbid*, 394, 16. *Wb.* 10<sup>b</sup> 15.  
 tairniud, *to lower*, 110, l. 3. *O.Ir.*  
*tairinnud, one of the infinitives of* do-  
*airinnim, whence dorairned, Saltair na*  
*Rann, 4495.*  
 tairpteech (do-air-bithech? cf. *βία*), *is ex-*  
*plained by* ‘strong,’ ‘grand,’ ‘pompous.’  
*But in* 132, l. 3 *it must mean something*  
*like hasty* (‘acceleravit gressus,’ Colg.),  
*and is perhaps a different word, cognate*  
*with Lat. betere.*  
 taithericee, *f., redemption: sg. gen.* taith-  
*creea*, 430, l. 9.
- talehar, *stubborn, obstinate, persistent*, 112,  
 l. 29, i. tolcharthanach i. grádhaighidh  
*a thoil féin, O'Cl.*
- tanach, tanag, *some kind of hard cheese*, lxi.  
 grus i. tanoch, Leb. Lee. Vocab., No.  
 250, *sg. dat.* tanaig, lL. 125 a, *where*  
*Medb is killed with a blog do thanaig*  
*cast from a sling.*
- tareaisnigim, *I despise, act. b-fut. sg.* 3,  
*tareaisnigfe*, 1.
- tarmidechaid, *he transgressed, eita-tarm-*  
*dechaid*, 214, l. 4.
- tarmithiagu, *I transgress, act. 2dy s-fut.*  
*sg.* 3, -tarmtíasad, 112, l. 4.
- tarraset, 110, l. 20 (= do-air-ro-s[t]em-t?),  
*seems the t-pret. sg. 3 of a verb cognate*  
*with foscemíne οὐθίστημι.*
- tareaid, 180, l. 4: *see* dognidim.
- tarraid, 200, l. 9; 202, l. 23: *see* duar-  
*riuth.*
- tarrasaír (do air-ro-siasair), *mansit.* 46,  
 l. 11; 52, l. 20; tarasa[i]r, 448, l. 1  
 = tarrustar, 444, l. 6; con-arrasair, lU.  
 81<sup>b</sup>; *pl.* 3, tarrasatar, 214, l. 21; 232, l. 9.  
 tart, *thirst, drought*, 408, l. 1. *Cf.* lodán  
*samhraidh inuaír dogheilbh se tart móir,*  
*‘a muddy pool in summer when great*  
*drought has affected it,’ Book of Lis-*  
*more, fol. 146 b 2.*
- tathbeougud, *reviving*, 558, ll. 7, 14.
- téat, *sint*, 54, l. 21, *optative pl. 3 of the*  
*root* tá = *Lat. stā.* *Formally téat is =*  
*Lat. stent from \*staient.*
- teebail (do-aith-gabáil), *to raise*, 44, l. 12;  
 260, l. 6.
- techim, *I flee, act. perf. sg.* 3, ro-thaich,  
 174, l. 14 = táich (gl. configuit), Ml.  
 32<sup>b</sup>; *pl.* 3, tachaitir, 70, l. 28; *s-pret.*  
*sg.* 3, ro-theichestar, 46, l. 11.
- tech n-immaallma, *house of conversation*,  
 60, l. 4.
- technaige? 70, l. 11.
- teelam (*for* teemall, do-aith-com-all), *sg.*  
*acc. teclaim, collection*, 238, l. 19; 542,  
 l. 37.
- teemail, *a contest*, l.
- teise (.i. mias, H. 2. 16, col. 122) = *Lat.*  
*diseus*, 108, l. 16. *O.Ir. tesc* (gl. lanx).

- telach, *hill*, 230, l. 26; *sg. dat.* isin telchais, 230, l. 21; *asín* telchais, 230, l. 25; *acc.* teleha[i], 230, l. 17.
- tellaim, *I steal, s-pret. pl.* 3, tellsat, 108, l. 23.
- tenlach, tellach, *hearth*, 14, ll. 20, 24, 26; *pl. nom.* tellaigi, Bk. of Fenagh, 158.
- teor, *three*, 72, l. 1.
- terbrútech, *liable to interruption*, 192, l. 25, *a deriv. of* terbrud, turbrud, *interruption*.
- tergorad, -ud, *warming, cherishing*, 186, l. 11.
- termonn, *a sanctuary, sg. gen.* termuind, 234, l. 6. *Cognate with Lat. termo, terminus.*
- testatar, 126, l. 9, *dependent form of do-* esstatar, *root tū*.
- tidnapairt (do-aith-fo-od-bairt), *attack, on-* fall, *sg. acc.* 450, l. 13.
- timarmad v. do-imm-anim. *This is prob-* ably the source of O'Clery's tiomarnadhl i. aithne.
- timthach (*properly raiment*), *accompani-* ment: *sg. dat.* timthuce, 120, l. 22. *Here ce seems written for ch.* Compare bó cona timthuch.
- tinaim, *I vanish*: *pret. sg. 3*, rothinai, 56, l. 8.
- tinchitlid, *enchanter, pl. acc. -i*, xlvi, 32, l. 26. *Derived from* tinchetal, *incanta-* tion, *acc. pl.* tincheta.
- tith (in búantith, q. v.), *a line*: *pl.* tithi, tithib, Corm. s. v. fidchell.
- ting-eotlud, *final sleep*, 186, l. 1, i. codladh deighaneach, O'Cl. s. v. tingh.
- toead, *luck*, 88, l. 29, W. tyngedh. *O'Cl.* *glosses* tocadh no taceadh by sonas.
- toebgel, *whitesided*, 480, l. 2.
- toiniud, *coming*: *sg. gen.* toiniuda, 48, l. 13.
- toithe, *stench?* 166, l. 5.
- tonnem, *salmon, pl. dat.* do thonnemaib, 146, l. 1; toinneamh i. bradán, O'Cl.
- torachtu, *coming*, 472, l. 13, *for* torach-tain: torrachtain i. teacht, O'Cl.
- torannacht, *description, marking out*, xvi.
- tore, *prince, sg. gen.* tuire, 534, l. 15.
- tot-máel (gl. totum calum), 322, l. 26;
- toir i. miliataidh no uilidhe, O'Cl.
- tonebail, 240, l. 1, *inf/in.* of douebaim, *I lift up.*
- tráite, *swiftness, hi-traiti*, 242, l. 16.
- trefoelæ techtae, 564, l. 34.
- treb, *a dwelling*, 486, l. 2.
- tregat, *colic*, 228, l. 21 = treaghait, Chron. Seot. 246; Four M.M. A.D. 1063.
- tríndóit, *trinitas*; *sg. gen.* trínóite, 481, l. 8.
- trist, *a curse, sg. dat.* líi, 78, l. 21; *pl. acc.* dobert teora trísti for ríg Midi, LU. 115<sup>b</sup>.
- tromm, *dense*; circull trom do demnaib, 448, l. 3.
- trommgular, *sore disease*, 524, l. 38.
- tuaseartach, *northern, gen. sg. m.*, 198, l. 16.
- tuilach, *hill*; *sg. dat.* isin tailehi, 196, l. 25, *but* taulich, 320, l. 4.

## U.

- nasal = ηνηλός forms its *pl.* from an *i-* stem. Hence uaisle, 462, l. 16.
- nasal-deehon, *archdeacon*, 30, l. 13; 104, l. 25.
- nasal-sacart, *archipresbyter*, 8, l. 5; 94, l. 2; 98, l. 3; 432, l. 2; 444, l. 12. An archipresbyter is mentioned in Reeves' *Ecclesiastical Antiquities*, 315.
- necht breast, as-an-neht, 72, l. 2, *a nominal preposition meaning* 'before them.'
- nile = ὄλη, angle; *sg. dat.* nilinn, 198, l. 16. nile-thotaim, *a complete fall*, is probably meant by the 'huileth otaim' of the MS., 148, l. 28.
- uisce ernaigthe, *lit. water of prayer, holy water*, 228, l. 24.
- ulbroc, *bosom, sg. acc.* ulbroie, 36, l. 3.

## VI.—INDEX OF HIBERNO-LATIN WORDS.

\* \* In this Index, ‘Ducange’ means the *Glossarium mediae et infimae latinitatis*, ed. Favre, tt. i-vi, Paris, 1883-86: ‘Greg. Tur.’ means *Gregorii Turonensis Opera*, edd. Arndt et Krusch, Hannover, 1884; and ‘Sangall.’ means the Glossary published from *Codex Sangallensis 912* in the *Transactions of the Ameriean Philological Association*, vol. xv. pp. 141-187.

### A.

abgatoria *pl. acc.* abgatorias, 304, l. 4;  
abgitiorum, 328, l. 28; abegetoria, 500,  
l. 12. *abcedarium, elementum cuiusque  
scientiae*, Ducange.  
acepto itinere, 496, l. 11.  
ad bonum *for* bene (Ferguson), 362, l. 4,  
*who compares the Ir. go maith.*  
ad inuicem, *together*, 309, l. 8; 314, l. 22.  
aduno, *properly* congrevo, *but in* 333, l.  
24; 497, l. 16, adunatur *seems to mean*  
inhumatur.  
aeclessia, 335, ll. 10, 11, *et passim*. *The  
Welsh loanword eglwys points to a Low  
Latin ecleſia with one e.*  
aeclessia libera, 314, l. 19; 321, l. 7.  
aeclissiastica progenies, 336, l. 11.  
aepiscopus, *for* episcopus, 273, l. 2.  
aepistola, *for* epistula, *passim*.  
aevangeliū, *for* evangelium, 334, l. 17, *et  
passim*; aevangeliū libri, 300, l. 21.  
agilus, *for* agellus, 292, l. 22.  
agius = ἄγιος, 355, l. 30; agios, Sangall.  
agon = ἀγών, 307, l. 8; agone pugna, agon  
certamen, Sangall. 190, 206.  
almipotens, 355, l. 4.  
alumpnus, 302, l. 2; 334, l. 30; 335, ll.  
26, 28. *For the developement of p be-  
twen m and n see also columpna, con-  
demno, contempno, erumpna.*  
ambiteathrum, amphitheatrum, 269, l. 8.  
ambulo, *I journey*, 302, l. 15.  
amicitiam ad reliquias fecit, 98, l. 14; 314,  
l. 21.

ammirabilis, 498, l. 6; *for* admirabilis. *So  
in ammirantes*, 287, l. 25; ammiramini,  
360, l. 26; ammiratio, 354, l. 24; am-  
miratus, 334, l. 16.  
ammoneo, 368, l. 29, *for* admoneo.  
anecla, *for* ancilla (*cumal*), 212, l. 15;  
355, ll. 27, 33; ancillae, monetae loco  
habitae sunt et computatae apud Hi-  
bernenses praesertim, Ducange.  
anchorita, 337, l. 25; 354, l. 10.  
anepaepian (?), 311, l. 10.  
anguelus, *for* angelus, 271, l. 14; 312, l. 6;  
anguelieus, 300, l. 5.  
animatio, 357, l. 13.  
anterior = orientalis : ad anteriorem inso-  
lam, 275, l. 19; ex anteriore parte do-  
mus, 274, l. 21. *So in Adamnáu's Life  
of Columba* (ed. Reeves, p. 82), “de  
Anteriorum genere.”  
autifana, *for* antiphona, 303, l. 10.  
antropi = ἄνθρωποι, 298, l. 18,  
anulum, *some tool for digging*, 311, l. 13.  
apocalipsis Iohannis, 293, l. 23.  
aqua sancta, 291, l. 9; aqua baptism,  
325, l. 22; 327, l. 9; aqua commu[nio-]  
nis, 327, l. 9.  
archicloēus, ἀρχίκλωψ ?, 312, l. 1.  
archiepiscopus, 353, l. 30; 356, l. 10; 510,  
l. 38: 511, l. 1.  
arenossus *for* arenosus, 293, l. 1. *So in*  
herbossus, 290, l. 15; infructuosus,  
293, l. 1.  
armatura, 299, l. 16.  
ascicupu (ascia, caput), *a tonsured person*,  
274, l. 19; 277, l. 20.  
asparsio, *for* aspersio, 291, l. 9.  
astrifer, 296, l. 26.

audenter, 366, l. 25, *Sir S. Ferguson*  
*thought is for audienter, audibly.* So  
 Greg. Tur., 934, col. 1.  
 audio, male audiimus, 365, l. 29, note 7,  
 'we are ill-styled' Ferguson.  
 aurispex, for aruspex, 273, l. 25.

## B.

baptismum, 270, l. 13; 289, l. 1; baptisma,  
 271, l. 3. *See* baptismum.  
 baptizo, *for* baptizo, 288, ll. 3, 5; baptit-  
 zate, 303, l. 29; babtitzabat, 304, l. 3.  
 barbarus, *one not a Roman subject?*, 311,  
 l. 18; 313, l. 12; barbarae gentes, 331,  
 l. 15; barbarae nationes, 386, l. 13, *all*  
*nations not included in the Roman em-  
 pire.* barbaras (nationes) i. alienas in-  
 terpretantur, quia sint alieni a Romana  
 lingua, Lib. Hymn., ed. Todd, p. 12.  
*barbari = Franci*, Greg. Tur.  
 basilica sanctorum, 318, l. 25; australis  
 basilica, 354, l. 9; 500, l. 24.  
 baubtizantes, *for* baptizantes, 64, l. 23;  
 baupertistauit, l. Breec, 228<sup>a</sup> in marg.  
 bautismum *for* baptismum, 64, l. 20.  
 bibliotheca, *for* bibliotheca, 336, l. 29,  
*where it seems to mean a volume embrac-  
 ing several works, like (for ex-  
 ample) the Book of Leinster, the Lebar  
 Breec, etc.*  
 bellum *for* praelium, 520, ll. 13, 19;  
 pugna, Sangall, B. 60.  
 benedictio episcopi, 328, l. 29.  
 bibliothica, *case, coffin*, 122, l. 8; 323,  
 l. 18; bibliothica quadrata, *a square  
 bookcase*, 313, l. 24. *See* Reeves, Co-  
 lumba, pp. 352, 360, note.  
 blasphemо, 281, l. 12.  
 bo-ferus, *for* Hesperus, 296, l. 27.  
 brachiola, *for* brachilia, 321, l. 17.  
 busea, *for* buxa, 351, l. 13; or busta igni-  
 nis? Sangall, B. 142.  
 bustum grave, 294, l. 17; nbi homines  
 comburuntur ad sepulturam mortuo-  
 rum, Sangall.

## C.

eacumen translates the Ir. clad, an earthen  
 rampart or dyke (Reeves' Columba, 426,  
 n. d.); in eacuminibus Aisse, 306, l. 4.  
 in eacuminibus Temro, 308, l. 5; in ea-  
 cuminibus Selcae, 319, l. 3; in eacumi-  
 nibus accessiae, 327, l. 10; de eacumine  
 Garad, 318, l. 27; eacumine Graneret,  
 311, l. 4.  
 caera for cera, 46, l. 2.  
 calceamentum, *shoe*, 372, l. 13.  
 campi poudera, 337, l. 11.  
 campum, *for* campus, 322, l. 24.  
 canticum, 333, l. 10; kantica spiritualia,  
 293, l. 24.  
 capitolanum = caplit, 312, l. 24; 317, ll.  
 2, 13.  
 capturam dare, 357, l. 6; 360, l. 1; 363, l. 25.  
 caput anni, 310, l. 9.  
 cassula, *clausable*, 285, ll. 7, 12; 306, ll. 17,  
 21.  
 cassulus, 327, l. 26.  
 castellum, *village*, 264, l. 11.  
 catholiceus, 388, l. 18.  
 cautsa, *for* causa, 290, l. 28, *and so uissito,*  
*etc., etc.*  
 celola, *for* cellula, 313, l. 10.  
 centeni, *for* centum, 312, l. 32.  
 serialis = cereus, 306, l. 11.  
 clausis compedis, 288, ll. 17, 27.  
 clausula vel clausa paschae, 72, l. 6; 73,  
 note 1. clausa idem quod clausura,  
 cllosure, Dueange. Clausum paschae,  
 Greg. Tur., 937.  
 columpna, 356, l. 28.  
 comes, auriga comes, 295, l. 13.  
 commemoratio, *narrative*, 302, l. 23.  
 communio, *for* uiaticum, 337, l. 9, *and see*  
 Wasserschleben's Irische Kanonen-  
 summlung, 20.  
 condempno, *for* condemnno, 369, l. 4.  
 conductio, per triginta nices conductio-  
 num, 300, l. 4; conductio martirum,  
 332, l. 16, *a bringing together of relics*,  
 Reeves, Col., 314.  
 conflingens, 320, l. 7. *For* gu = g  
*cf. de longue.*

conglutinatum, 307, l. 3; conglutinavit: copolavit, eonvinxit, Sangall. C. 500. consummare, *to confirm*, 368, note 2; 372, l. 19. So in Cyprian, quoted by Potter (Church Government, p. 190), ‘ut signaculo Domini consummentur.’ The Ir. *no cosmad* means ‘confirmabat,’ and *cosmait* (confirmation), is borrowed from *consummatio*, which, however, Dueange explains as apparently (et videtur), ‘prayer.’

contempno, 375, l. 21.

contensio, *for contentio*, 298, l. 24.

contra (Ir. *fri*), 317, l. 13; contra faciem, *see facies*.

etodie, *for quotidie*, 286, l. 27; 293, l. 24.

cremen, *for crimen*, 288, l. 9; 292, l. 20; mortale crimen, 377, l. 6.

erudeliter, *rigorously*, 376, l. 26.

euruiceps, 274, l. 9, *where curvicipite is obviously the true reading*.

cyclops, 286, l. 14.

cynubita, *for coenobita*, 353, l. 27; cf. cennibalem, Vita Col. (Codex A.), ed. Reeves, 12.

## D.

dammula, *a little fallow-deer*, 307, l. 32.

dampnatio, *for damnatio*, 351, l. 17.

dealbare = delavare, 122, l. 9; 323, l. 19.

decorio, *for decurio*, 377, l. 20.

defensio, prohibitio ?, 366, l. 12.

de longue, 354, l. 29.

de super, 327, l. 10; 499, l. 22.

demonium, *sg. abl.* demonio, 270, l. 15, δαιμόνιον.

detrachere, *for detrahere*, 281, l. 6. Cf. detrahere filias, Greg. Tur., 943. ch for intervocalic h occurs also in michi, nichil, tracho, vecho, qq.v.

dexter, *southern*, a latere dextero montis, 276, l. 24; ad mare dexterum campi Inis, 288, l. 26; in dexteram partem Hiberniae, 342, l. 11. Cf. anterior supra.

diis, hoe est martyribus, 509, l. 2.

difficient, *for deficient*, 322, l. 2.

disciplina Moysaea, Heliaca, Christiana, 322, ll. 22, 23.

dissertor, *for desertor*, 311, l. 31.

dissertum *for desertum*, 282, l. 16.

dissidia, *for desidia*, 273, l. 15.

duerso, 303, l. 25.

dominiea, *sunday*, 322, l. 5.

dominieus (*church*, Ir. *domnach*), 355, l. 3. The usual word is *dominicum*. See Dueange, s. v.

domus = castula, *for chasuble*, 274, l. 20.

donum, *art, science?* 278, l. 23.

dormitatio, *for dormitio*, obitus, mors, 333, l. 4; 512, l. 31; dormierunt in morte, 316, l. 28. Cf. dormitabilis, bien dormant, Dueange.

ducenda, *for ducenta*, 494, l. 28.

duritas, 308, l. 11, and note 4.

## E.

ebdomas, *for hebdomas*, 320, l. 28.

efficiatus, *for effatus*, 364, ll. 20, 27, notes 9 and 10. Ferguson renders efficiatus by ‘he shewed.’

elemosina, *for eleemosyna*, 336, l. 27; elemosinarius, Greg. Tur.

elimenta, 308, l. 13; 327, l. 20, *seems equivalent to agbitore*.

eluo, *for cleuo*, 289, l. 6.

erexit, *for perrexit*, 328, l. 5.

erga, 315, l. 34.

erumpna, *for aerumna*, 361, l. 15.

eucharitzia = εὐχαριστία, 316, l. 28.

euellabat, *for euellebat?*, 325, l. 14.

euenerunt, 302, l. 25, *for euenerunt*. So inventerunt, uenierunt, qq. v.

exagallia, *an example*, 361, l. 12, exagallias relinqueret. Compare Ennodius’ exagellam (or exagellium) relinqueret, where Mr. Postgate connects the noun with *exagium*, and considers the phrase to mean ‘leaving a standard or pattern-piece to posterity,’ American Journal of Philology, vol. VI., No. 4.

exorcista, 303, l. 4.

expertus, *for expergefactus*, 364, ll. 15, 28.

## F.

facies, scriptum contra faciem meam, 365,  
l. 27 = contra me (*in agard*).  
familia, 274, l. 22; 356, l. 3, *a monastic  
community* = Ir. muinter; familia Clono  
Auiss, 304, l. 26; familia Dam-inse,  
329, l. 3; familia Clono, 329, l. 10.  
fana super collum, 328, l. 26.  
fantasia = φαντασία, 315, l. 8.  
fatuns, 325, l. 12; 330, l. 3. Cf. fatua, Ad-  
amnán's Vita Col., ed. Reeves, p. 154.  
ferrum, *crowbar?*, 311, l. 14, *perhaps for  
ferramentum*.  
fides, ex fide, 362, ll. 16, 29; 364, ll. 2, 3.  
finire = finem facere, item intentatam di-  
mittere, Ducange : finiuit, 336, l. 31.  
flectena, *genus flexionis, abl. pl.* flectenis, 312,  
l. 32, *the sense of the Ir. slechtan*.  
foramen, per fluvium foramen pertulit,  
329, l. 20.  
fumus benedictus, 306, l. 12.  
fundamentum orationis, 356, l. 21.

## G.

genelogia, 333, l. 18, *for genealogia*.  
gentina, *for genetiva*, 369, l. 24.  
glutinatio, *a drawing together or closure,  
seems in* 323, ll. 16, 29, *to mean a joining  
in masonry*. Cf. glutinans Verbum  
carni Pater, Greg. Tur.  
grabatus, κράβατος, *'species leeti humilio-  
ris et portatalis'* in 332, l. 11, *seems to  
mean a bier. The Bret. gravaz 'civière'  
points to \*grabattus, Rev. Celt. vii. 309 n.*  
gratzacham, grazacham = gratias agamus,  
291.  
graues aues fuerunt erga illum, 322, l. 31.  
gronna, *a bog*, 212, l. 8 (*also grunna,  
gronnia*) *seems peculiar to the latinity of  
these islands.*

## H.

habebat *il y avait*, 361, l. 32.  
habitaculum, habitatio, domus, 315, ll. 16,  
34.

habundus, 292, l. 29.  
hereditas, 39, ll. 28, 30.

heres regni mei, 303, l. 29; heres cathe-  
drac, 353, l. 30; 355, l. 6; heres (*co-  
morba*) Patricii, successor, 312, l. 3;  
319, l. 14 = successor in episcopatu, 289,  
l. 11; heredes, 307, l. 22; 317,  
l. 20.

hessito, *for haesito*, 359, l. 14; hessitum,  
*for haesitatum*, 270, l. 17.

historia, 325, l. 19,

honor, *habere in honore* = etwas in ehren  
halten, 333, l. 14.

horalogia, 297, l. 8, note 4.

hospiito, *for hospitor*, *I lodge*, hospitabam,  
362, l. 11.

hostium, *for ostium*, 275, l. 25; 282, l. 29.  
hostiarus, 303, l. 5.

hyunulus, *for hinnulus, a fawn*, 282,  
l. 16.

## I.

idiomum, *for idioma*, 274, l. 18.  
idolatria, *for idololatria*, 277, ll. 23, 24;  
278, ll. 18, 20. So in the epitaph on  
Isid. Hispan., cited by Ducange.  
idula, *for idola*, 262, l. 5; 275, l. 2.  
iecio, *for iacio*: iece, 306, l. 26; ieciendi,  
172, l. 21; ieiciens, 288, l. 28; ieciet,  
327, l. 28; iectis, 274, l. 11.  
iecto, *'qui iectant infantes super æcles-  
iam'*, 355, l. 23. Compare iactus la-  
pidis *for factus l.*, cited by Ducange from  
the Life of S. Winwaloe.

immolo, offero aliquid ecclesiis, *I grant in  
perpetuity*, Reeves, Col. 445, *grant in  
mortmain*, 148, l. 18; 313, l. 16; immo-  
laut, 335, ll. 2, 5; ymmolauerunt, 337,  
l. 7; immolare dona, 323, l. 14; immolari,  
333, l. 7; immolata, 317, l. 19; immolati-  
cum, 363, l. 10; 459, l. 18 (*immolaticiae  
hostiae, escae, carnes idolis immolatae,  
Ducange*); immolatio, 324, l. 1; 337,  
l. 2; immolatio aeterna, 314, l. 4; im-  
molatus, 311, l. 22.

imperator, 273, l. 22; 336, l. 30.  
 inaurina, 312, l. 28. See *maurina*.  
 incedere in linguam, 359, l. 15.  
*ingeniolum*, *moderate genius*, 269, l. 14.  
 inlecebras inlecitate, 370, l. 26, leg. inlece-  
     bras inlicitas?  
 inlessus, *for* inlaesus, 284, l. 20.  
 insola, *for* insula, 277, l. 15.  
 insola, *monastery?*, 309, l. 21; 311, l. 15;  
     313, l. 31.  
 insolae in gronna, 212, l. 8.  
 instrumentum substantiae, 276, l. 22.  
 insulani, *monks*, 309, note 5.  
 intermissi hominem, *I parted from the*  
     *man*.  
 intrepidus, *for* intrepide, 287, l. 22.  
 innuerunt, *for* innuerunt, 277, l. 16;  
     313, l. 33; 314, l. 5; 363, l. 9.  
 iuxta urbam sancti, 289, l. 28; iuxta la-  
     borem artificiorum, 313, l. 34.

## L.

laudatorium,  $\psi\alpha\lambda\tau\eta\rho\iota\nu$ , xxi.  
 lector, 303, l. 5.  
 lignum contensionis, 320, l. 10.  
 lignum mittere contra aliquem, 312, l. 16.  
 longue, *for* longe, 294, l. 14; longitudo,  
     *for* longitudo, 324, l. 18.

## M.

maceria, 336, l. 31, *a walled enclosure, cor-*  
*responding to Ir. caissel*. See Reeves,  
 Col. 75, 447; opus maeeriale, ibid. 142  
 (where the *c* is wrongly changed to *t*),  
 and the gloss *liag iern bis oc denam*  
*maere* (gl. trulla) cited from a MS. in  
 the Vatican, by Zimmer, *Gloss. Hib.*  
*Supplementum*, 4.  
 manuales, *wristbands?*, 321, l. 17.  
 martir, *relie*, martirum *i.e.* ossuum, 332,  
     l. 16 = martyr, 356, l. 22.  
 materia viridis, *green timber*, 284, l. 33.  
 mathoum, 317, l. 7; *cognate with* maithes  
     *and* mathmare, *either means 'magie,' or*  
     *is a latinisation of the proper name*  
*Mathbu*, *cited supra p. 653*.

maurina *blackness, darkness?* from  $\mu\alpha\tilde{\nu}\rho\sigma$   
 $\mu\acute{e}\lambda\sigma$ , Ducange. uair is ionann mauri  
 et nigri, Three Frags., 162, l. 3. The  
 'inaurinas' of 312, 28, seems a scribal  
 error for maurinas.  
 mensa, 387, l. 26, *the table of the Law?*  
 (Cf. mensam canonorum instituit,  
 Greg. Tur.) *or for* mensura?  
 metrita, *for* metreta, 291, l. 12.  
 miror, *properly 'I see in a mirror'; thenee*  
     *'I see'* (Sp. mirar, Fr. miror), 324, l. 19,  
     *but perhaps* mirabantur *means 'they mar-*  
     *velled.'*  
 missam Patricii accipere, 322, l. 19.  
 monacha =  $\mu\alpha\tilde{\nu}\chi\hat{\eta}$ , Ir. mainches, W. my-  
     naches, 314, l. 18.  
 monachi Patricii, 305, l. 17; 313, l. 12;  
 monachus P., 324, l. 13.  
 monachicus, *for* monasticus; tonsura mo-  
     nachica, 510, l. 29.  
 monarchia, 356, l. 33.  
 monasterium, *for* monasterium, 352, l. 12.  
 mormuro, *for* marmuro, 284, l. 2.  
 mortalitas nouissima, 314, l. 29.  
 munile, *for* monile, 321, l. 17.

## N.

natura, *a natural state*, 283, l. 24.  
 nauis unius pellis, 288, l. 18; *the Ir. curach*  
*oenseiched*, 222, l. 10, *or* noi oenseiched,  
 Corm. s. v. cimba.  
 negotio, -onis, 356, ll. 6, 13, *for* negotia-  
     *tio?*  
 negotium, *thing*, 324, l. 20.  
 nihil, *for* nihil, 495, l. 18.  
 nouim, *for* nouem, 278, l. 11.

## O.

obtullerunt, *for* obtulerunt, 335, l. 24.  
 occasio, *offensio?* 373, l. 17.  
 odiu, *for* odi, 308, l. 11.  
 ollim, *for* olim, 279, l. 26; 291, l. 31.  
 organum,  $\psi\alpha\lambda\tau\eta\rho\iota\nu$ , xxi.  
 orreum, *for* horreum, 314, l. 17.

## P.

pallium — Ir. *caille* : capere sub manibus alicuius, 310, l. 23 ; accipere, 319, l. 26 ; 321, l. 16 ; 327, l. 1 ; tenere, 322, l. 8 ; teuere pallium apud aliquem, 314, l. 17.

parentes, *relatives*, 370, l. 11.

paruchia, *for parochia παροικία, diocese*, 312, ll. 2, 4 ; 333, l. 13 ; 352, l. 35 ; 356, ll. 3, 32.

pasea maius (*mórchase*), 318, l. 7.

pasca secunda, 310, l. 9 ; secundum (*min-chase*), 318, l. 7.

patinus, 313, l. 25 ; patina, 319, l. 25.

pediales, *anklets* ?, 321, l. 17.

pellis. See nauis.

péndo, *I measure*, 307, l. 24. pensauerat *for peperderat*, Greg. Tur.

perhennis, *for perennis*, 375, l. 6. The *h* seems due to the accent.

Pietas Patriæ Patris Pii, 295, ll. 5, 6.

pinna (Ir. *benn*) montis, 352, l. 30.

planguit, *for plangit*, 295, l. 4.

planties campi, 279, l. 8 ; 281, l. 30.

plantare aecessiam, 314, l. 19 ; 319, l. 19 ; 321, ll. 1, 26 ; 323, l. 9.

plebilis progenies, 336, l. 19.

pleps, *for plebs*, 369, l. 17.

pluia, *for pluvia*, 284, l. 8 ; 294, ll. 29, 30 ; 361, l. 26. Cf. replisti, riolus.

pontifex, 354, l. 19 ; 355, l. 19.

porciniarius, *swineherd*, 275, ll. 27, 30, *for* porcarius, 302, l. 10.

portare mortalitatem, 306, l. 3.

possimus, *for possumus*, 304, l. 2.

post oboedientiam, 334, l. 11.

praestrigia, *for praetrigia*, 287, l. 15, note 5.

presbyter, *for presbyter*, 184, l. 12 ; 262, l. 16 ; 304, l. 2 ; 311, l. 11.

pressura, *affliction, distress*, 367, l. 3 — praessura, Greg. Tur.

pretium xu. animarum hominum, 310, l. 4.

propñino, *for propño*, 388, l. 13.

prouincia, 294, l. 13 ; 356, l. 32 ; 296, l. 24 ; 297, l. 5.

promptus, *for promptus*, 284, l. 26 ; 295, l. 7 ; 308, l. 7.

pruris, *for prora* ; prurim nauis convertit, 275, l. 21.

pulso, 348, ll. 9, 12 ; 497, l. 6 ; pulsauit i. roáil, Ml. 19 e, 10.

puplice, *for publice*, 366, l. 18.

pylagus, *for pelagus*, 269, l. 10.

## Q.

qualitas, 348, l. 7.

quasi imagines *like images*, 320, l. 18.

quesso, *for quaeso*, 308, l. 31.

quies, quiesco, *for mors, morior*, 512, ll. 15, 17, 23, 25, 33, 514, l. 2 ; 516, ll. 2, 7, 36.

## R.

recedere ad paradissum, 379, l. 23 ; requisistis, 301, l. 21.

regale. See uestigium.

regnū, *palace, seat of royal authority?* 277, l. 22.

regula, ad regulam, 289, l. 8.

relegio, 290, l. 6.

relegiosus, *for religiosus*, 354, ll. 2, 10.

relict *for reliquit*, 90, l. 4.

reliquiae (Ir. *taissi*), 281, l. 1 ; 283, l. 5 ; 298, l. 14 ; 301, l. 9 ; 327, l. 27 ; 329, ll. 24, 25.

replisti, *for replevisti*, 330, l. 9.

requisistis, *for recessistis*, 301, l. 21.

resticuit, 311, l. 16 ; 325, l. 2 ; *perhaps a corruption of* reticuit tacuit, Sangall. R. 115.

rethorici, *for rhetorici*, 360, l. 28.

reverantia, *for reverentia*, 354, l. 12.

riolus, *for rivulus*, 326, l. 6.

Romanæ partes, 511, l. 3.

## S.

saerilegus, 308, l. 16 ; saerorum violator, Sangall. 912.

sagum, 287, l. 13.

saluta scripturae meae, 359, l. 21.

sapidus, laudes sapidas, 354, l. 11.

sargifagus, *for sarcophagus*, 356, l. 22.

satiles, *for satelles*, 287, l. 6.

scivus, *for scius*, 273, l. 25.  
 scriptula, 372, l. 9.  
 sdatio, *for statio*, 351, l. 13.  
 secta, 262, l. 5.; 287, l. 20.  
 sed (*Ir. acht*), *for nisi is, according to Ferguson*, in 361, l. 19, and 363, l. 15.  
 sedare tumorem, 299, l. 10.  
 senodus, *for synodus*, 314, l. 4.  
 seruus Dei = Ir. *céle Dé*, 313, l. 9  
 signa, 286, l. 28.  
 sinus noctis, 364, l. 5.  
 sinistralis, *nothern*; sinistralis fines, 275, l. 15; sinistralis aecessia, 292, l. 7. Cf. anterior, dexter.  
 siminit, *for sivit*, 308, l. 4.  
 solidi, 378, l. 22.  
 sollempnitas, *for sollempnitatis*, 277, l. 21; 278, l. 18.  
 solutus, *ended*, 295, l. 12.  
 sompnus, *for somnus*, 352, l. 11.  
 sordus, *for surdus*, 290, l. 19.  
 spiritalis, 277, l. 27; 289, l. 7.  
 Stabulus, *for Zabulus* (= diabolus) q. v., 388, l. 29.  
 successor (*Ir. comarba*) Patricii, 303, l. 30.  
 suflat, sufflat, sufultat = suffulcit, 102, l. 1.  
 sufragium, 222, l. 24.  
 sufulto, 316, l. 2, cogn. with suffulcio, suffultus tabulis, Adamn. Vita Col., ed. Reeves, 54.  
 sugere mammellas = facere amicitiam, 362, l. 18. Compare 'suges lac gentium, et mamilla regum lactaberis,' Isaiae, cap. lx, v. 16.  
 sussum, *for sursum*, 293, l. 12.

## T.

tabulae ligneae in manibus uirorum, 300, l. 28.  
 tegoriolum, *a little hut*, 362, l. 11, *a dimin. of* tegorium = Lat. tugurium (tugurio-lum, Greg. Tur.).

terui, *for tres*, 291, l. 12. So centeni *for centum*, Adamnán's Vita Columbae (ed. Reeves), pp. 131, 182.  
 tessaurus, *for thesaurus*, 275, l. 11.  
 totius, *for toties*, 378, l. 23.  
 traeho, *for traho*, 370, l. 26.  
 transfigunctio, *for transfiguratio*, 270, l. 27.  
 transmarina mirabilia, 275, l. 10.  
 tropeum crucis, 293, l. 25.  
 trulla, *a mason's trouel*, 664, s. v. maceria; but seems in 311, l. 13, *a shovel*.  
 tumba, *tomb*, 351, l. 13.  
 tumulus = sepulcrum, 325, l. 15.  
 turuus, *for torvus*, 281, l. 7.

## U.

uacca campi, *a plowland?*, *a ballyboe* (baile bó), *forty Irish acres?*, 337, l. 11.  
 uacuum, in uacuum non fuit, 379, l. 21.  
 ualo, *for uallo?*, 316, l. 4.  
 uas memoriae, 264, l. 10.  
 uecho, *for uecho*, 292, l. 21; 298, l. 8.  
 uenierunt, 275, l. 26; 309, l. 24; 314, l. 4; 327, l. 23.  
 uestigium regale, *a leaky roof* (fastigium rigale)?, 323, l. 17.  
 uiaticum, 297, l. 12.  
 uicarius, 388, l. 26.  
 uiri síde, 315, l. 6.  
 uirtus, *miracle*, 292, l. 15; 326, l. 24.  
 uister, *for uester*, 360, l. 14.  
 ultronea munuscula, 371, l. 35.  
 unialis, 355, l. 20.  
 uorsus, *for versus*, 273, l. 11.

## Y.

yymnus, *for hymnus*, 296, l. 7; 333, l. 9.

## Z.

zabolus, zabnlus = diabolus, 376, ll. 6, 8. For the assibilation of the d compare zices = dies, and hozie = hodie.

## ADDENDA AND CORRIGENDA.

## A. ADDENDA.

- p. xvii., l. 19. Another copy is in Harl. 5280, fol. 39 b, 'Airidi' seems a corruption of the Latin 'niri Dei.'
- p. xxi, l. 16. Another copy in Harl. 5280, fol. 21 a, is cited in O'Curry's *Manners and Customs of the Ancient Irish*, iii. 239.
- p. xliv., l. 11. Another copy is in the Book of Leinster, p. 281 a, of the facsimile.
- p. xlvi., l. 21. The story of Patrick's antenatal miracle is also told in the Book of Lismore, fol. 1 a, 2, where for 'sonna' we have 'inso 7,' for 'Corbais,' 'Chochmais,' and for 'tugad-sam' 'rucadhsum.'
- pp. 18-25. The substance of Colgan's Latin here printed occurs in Irish in the Book of Lismore, ff. 3 a, 2-3 b, 2. See *Lives of Saints from the Book of Lismore*, pp. 5-7.
- p. 38, ll. 27.- p. 40, ll. 1, 2. The story is told thus in the Second Life, c. 31, and the Fourth Life, c. 37:

Perrexit Patricius ad australeni plagam praedicare Rus filio Trichem, qui fuit in oppido suo nomine Derluss; in australem plagam. Sed hodie civitatula est, quae dicitur Inreathan [sic, leg. Mrechtan] ubi est episcopus Loarne qui ausus est inerepare Patricium tenentem manum pueri ludentis iuxta ecclesiam suam (*Trias Thaum.*, p. 14, col. 2.)

Quādam die S. Patricius circumquaque praedicans, peruenit ad quoddam oppidum, nomine Deirus [leg. Derlus.] in quo erat homo quidam potens Dorus [leg. Rossus] vocabulo, filius Trichim, qui audiens, verbum praedicationis suscepit. Sed illud oppidum hodie civitaticula est, quae dicitur Inrechan, ubi *sanctus* episcopus erat, Loarnus, qui ausus est inerepare S. Patricium tenentem manum pueri ludentis iuxta sepulchrū suū. Quādam namque die pueri juxta sepulchrū sancti trochum ludentes, trochus per quandam foueam in sepulchrū transit. Tunc quidam de ludentibus pueris manum intus mittens, trochum inde tollere volebat; sed manum ad se retrahere volens, omnīō non valuit. Imito autem consilio ad *sanctum* episcopum Loarnum miserunt. Qui veniens audenter dixit: 'Cur, senior, manum inuocentis tenes?' et exemplo manus à sepulchro soluta est. (*Trias Thaum.*, p. 39).

- p. 56, note 7. In one or more of Colgan's copies this sentence seems to have been in Irish, which he renders thus: Andiebat enim quod accedentes ad eius doctrinam et fidem amplexantes aqua abluere solebat.
- p. 87, note. The phrase 'nescio; Deus scit' seems taken from the Vulgate, 2 Corinth. xii. 2.
- p. 89, l. 18. Of this proverb Colgan says: Et hiuc natum proverbium *En Moelmori palua*, quando facinus aliquod brevis laetitia et gloriae ad quod mox tristitia, vel adversitas subsequitur, denotare volumus, *Trias Thaum.*, p. 133, col. 1.

- p. 93, l. 16. Colgan has ‘eique praefecit Mauranum cognomento Barbanum alias Banbanum cognatum suum Deique prophetam fidelem,’ *Trias Thaum.*, 134, col. 1.
- p. 115, l. 24. In the Book of Leinster, p. 158 b. of the facsimile, is a poem about these birds singing to Patrik.
- p. 184, l. 6. For ‘i.’ Colgan’s MSS. here seem to have had ‘7’, for he here translates thus: ‘populos de *Fera Cuil* & populos de *Hy Segain*.’
- p. 240, l. 21, p. 242, l. 12. This story is also in the Cheltenham Féilire, p. 46, col. 1.
- p. 267, note 6. The following note about Erenat occurs in the Cheltenham MS. of the Féilire Oengusso, p. 25 : No Erenat chalcaeach ógh ba eoic *oeus* ba hetidach do Colum Chille, *oeus* issí a eall, Ceall Chuacai .i. Coea hi Corpri hu Chiardai. Herenat *in morro* a hainm iar fir .i. druinneach, huair creadh thall isim tsenghae[d]-ilg, rinnagecht sein indosa, ar is í ind óg sin ba druinnech chuntha *oeus* huama étaig Colum chille cum suis discipulis. This is translated by O’Curry in his *Manners and Customs*, iii., 123.
- p. 299, l. 3. Cf. Adamnani Vita Columbae, ed. Reeves, p. 12. ll. 7, 8 :—  
*Tumores quoque flentum . . . sedati humiliati sunt.*
- p. 302, note 7. Arelatensis autem nomen insulae fruit in qua S. Germanus docevit S. Patricium per .xxx. annos, Quinta Vita, c. ’26, Colgan, *Trias Thaum.*, p. 38.
- p. 336, l. 11. ‘aeclissiastica progenies’. See Reeves, *Proceedings of the Royal Irish Academy*, vi. 417, cited in Skene’s *Celtic Scotland*, ii. 68.
- p. 343, l. 26. Ráith Bileeb. So in the Book of Leinster, p. 45<sup>a</sup>:
- Isé rocheiti do Pátric  
 cen dár idligid,  
 ros-gab d’annmcharait cháid chredail  
 oe Ráith Bilig.
- thus rendered by O’Curry (*Lectures on the MS. Materials*, 487) : ‘It is he [scil. Crimthann] that believed Patrick without hard conditions ; he received him as a chaste, holy soul’s friend at Ráith Bilig.’
- p. 356, ll. 12–16. So in Wasserschleben *Ir. Kanonensammlung*, p. 73 : Si quae quaestiones in hae insula oriantur ad sedem apostolicam referantur. And see Loofs, pp. 35, 39.
- p. 357, note 5. Dr. Todd’s conjecture is confirmed by the Book of Lismore, where the story is thus told (fo. 1 a. 2) :—Adfiadhat ind colraig ba do Iudaib dho iar mbunadus, air is follus asna mirbuilib dorinne Dia airisum conad do *clainu Israel* dó, air is dibh robatar Iudaidi arcena ; air intan tuead in digal la Tit 7 Uespesan rohesredeth Iudaidi fon mbith 7 tainie a chinél bunaidh-sium Phatraic en Bretnu, 7 dogabhadh foirb leo ann, nair atfet Patraic fein sin i n-aroili leabur dia epistlibh : ‘Nos dispersi sumus per multas regiones terrarum propter peccata nostra eo quod Domini praecepta et mandata eius non custodimus.’ Cunail don eisreideth sin dorocht a chenel bunaidh-sium en Bretnu. (The wise declare that by origin he was of the Jews ; for it is manifest from the miracles which God wrought for him that he was of the

Children of Israel, for of them were the Jews also. For when the vengeance was brought by Titus and Vespasian, the Jews were dispersed throughout the world, and Patrick's kin of origin came to Britain, and a heritage was taken by them there, for Patrick declares in a certain book of his epistles : *Nos dispersi* etc. Wherefore from that dispersion his kin of origin came to Britain.)

p. 363, ll. 16-18. That Helias and Hōlios were associated at an early period appears from Sedulius' *Carmen Paschale*, i. 184-7 :

Quam bene fulminei praelueens semita caeli  
Convenit Heliae ! meritoque et nomine fulgens  
Hae ope dignus erat : nam si sermonis Achivi  
Una per accentum mutetur litera, sol est.

pp. 386-389. In the so-called Antiphonarium Benchoreense this hymn is entitled, *Ymnum sancti patrici magister scotorum.* Lanigan, i. 60, silently corrects the latinity of this title.

The following are the various readings of this copy :—

- p. 386, l. 1, mereta. l. 2, patrici episcopi. l. 3, similatur. l. 8, caelis.  
 l. 9, timore et fide immobilis. l. 10, petrum accelesia. l. 12, porte aduersum. l. 14, et pescaret. l. 15, et de saeculo. l. 16, dominum qui . . . etheream. l. 18, usris. l. 19, nauigi . . . tum opere praetium. l. 20, caelestis possesurus. l. 22, praebet. l. 25, saeculo.  
 p. 387, l. 3, insta. l. 5, caelestiae. l. 11, possedetur. l. 12, et hostiam. l. 14, candelabro . . . saeculo. l. 15, possita. l. 16, est *is marginally corrected* sunt-possedet. l. 17, caelorum. l. 19, praeedit. l. 21, admuntiat. l. 22, lauaeris. l. 26, nestimat quisilia.  
 p. 388, l. 1, et fidelis. l. 4, exemplo suam tradit. l. 6, meretis. l. 7, caelesti . . . militiae. l. 8, caelestem. l. 12, caeleste haurit . . . caelestibus. l. 13, spiritale poculum. l. 14, thesanrum. l. 15, peruidet. l. 16, thesanum. l. 19, condida. l. 20, ne humani putent carnes aessæque à uernibus. l. 20, sed caelestis alleantur. l. 25, mentes. l. 29, zabolí absoluit.  
 p. 389, l. 1, salmosque. l. 3, quem *corrected into* quam. l. 6, intermissione. l. 10, Patrici. l. 11, *for defendant deus the Antiph. Bench.*  
*has semper uiuamus.* ll. 13, 14, *it omits.* *For* ll. 14, 15 *it has :*

Patricius aepiscopus  
oret pro nobis omnibus  
ut deleantur protinus  
peccata quae communissimus.

p. 419, l. 4. Compare the story of Germanus and the clerics of Britain fasting for three days against Gortigern, LU. 4 a, l. 10.

p. 493, l. 14. In Usher's Works, ed. Elrington, iv. 440, this passage is thus given : Postremo ad cyclorum computationem diversorum, quid unaquaque lingua de cursu solis et lunæ sentiret; conversus totus, licet diverse alium in die, alium in luna, alium in mense, alium in bissexto, alium in epacta, alium in augmento lunare (quod vos saltum dicitis) : inveni cyclos contra hunc, quem vos tenetis, esse contrarios. *Primum illum quem sanctus Patricius*

- papa noster tulit et facit*<sup>1</sup>; in quo luna a xiv.<sup>2</sup> usque in xxi. regulariter, aequinoctium a xii. Kalend. Aprilis observatur.
- p. 507, ll. 29, 30. Should not this be, et augurum superstitionibus animum non intendere?
- p. 507, note 1. So in the Togail Bruidne da Derga (II. 2, 16, col. 718) it is said that, during Conaire's reign, nil luaiscead gaeth caireech mbo o medon earraich eo meadow fogmair: nir'bo thoirneach, ainbtineach a flaithe (wind used not to move a hair of a cow's tail from the midst of spring to the midst of autumn: his reign was not thunderous or stormy).
- p. 549, note. The O.H.G. *gnundfauo* (warflag), whence O. Fr. *gonfanon* and Middle Ir. *gunnfund* (Book of Ballymote, fo. 272 b 2) may possibly be the source.

## B. CORRIGENDA.

- p. xix, note 5, *for* redemptions (*arrea*) do not heal *read* payments (*arrae*)  
do not pay for.
- p. xxiii, note 5, l. 4, *dele* x.
- p. xlyiii, last line but 3, the MS. seems to have senciaran.
- p. xlvi, l. 6, *for* slept *read* rested. l. 25, after ceose insert a parenthesis.
- p. lvii, l. 18, *read* rocomocsegestar.
- p. lix, penultimate line, before léo insert [imguin]: last line, before right  
*insert* a.
- p. ix, l. 5, *for* 'With' *read* 'Mutual slaughter with': l. 6, *for* 'Kingship'  
*read* 'their kingship.'
- p. 4, l. 1, *here, and wherever else 'dino'* occurs, *read* didiu.
- p. 4, l. 9, *for* dorchataid *read* dorchaib.
- p. 9, l. 6, *for* archpriest *read* archpresbyter.
- p. 11, l. 24, *for* flowed from *read* dropt out of.
- p. 15, l. 20, *for* a relie *read* consecrated things.
- p. 16, *dele* note 6.
- p. 29, l. 5, *for* art *read* hast been.
- p. 31, lines 6, 7, *for* unequal conflict *read* weakness.
- p. 36, l. 17, *for* látroinn *read* látroinn.
- p. 38, l. 13, *for* Milchon *read* Mileon.
- p. 41, l. 1, *for* driving away *read* holding the hand of, and cancel the note.
- p. 41, l. 21, *read* Colpthai. p. 41, l. 23, p. 43, ll. 25 and 34, *fer* Graves  
*read* Grave.
- p. 44, l. 4, *for* magni *read* magni[fieabimur], as in the Roman psalter.

<sup>1</sup> Forsan *fecit*.<sup>2</sup> xv. potius alias esset a xiv. ad xx.

- p. 45, l. 5, *read* “but we shall be magnified in the name of the Lord our God.”
- p. 46, l. 9, *for iarnár [?]* *read innár.*
- p. 47, l. 10, *dele* after. l. 26, *for Graves* *read Grave.*
- p. 49, l. 5, *for* the Universe *read Doom.*
- p. 57, l. 10, *for* cried out *read* laughed.
- p. 60, l. 13, *for* Cúair *read* Úair.
- p. 63, l. 5, *for* ‘vessel of election’ *read* ‘chosen vessel.’
- p. 71, ll. 32, 35, *for* Talten *read* Taltin.
- p. 73, l. 2, *for* ‘thousand’ *read* ‘troops.’ l. 3, *for* amidst *read* before.
- p. 75, l. 10, *for* enjoined us *read* charged me.
- p. 77, ll. 15, 16, *for* he overtook a certain woman *read* a certain woman overtook him.
- p. 79, l. 9, *for* Assail *read* Assal.
- p. 79, l. 14 } *for* founded *read* desired.
- p. 81, l. 2 } *for* founded *read* desired.
- p. 83, l. 7, *for* relies of Elders *read* aneient relies. l. 17, *for* Senlis *read* Senles. l. 19, *for* has *read* had.
- p. 85, l. 1, *for* A igle hesent *read* Aigle he sent.
- p. 89, l. 3, *for* . . . *read* strike. l. 4, *for* . . . *read* die. l. 9, *for* rattle *read* oarstroke. l. 33, *for* his field *read* balks: *for* he angled *read* thou wilt angle.
- p. 91, l. 13, *for* Milchu *read* Miline. l. 15, *for* . . . *read* abutment.
- p. 101, l. 8, *for* of the elves *read* out of the elfmounds.
- p. 107, l. 12, *for* Gar *read* dear (?)
- p. 109, l. 27, *for* goodness *read* prayer. l. 33, *after* Ciarráigi *insert* Artig.
- p. 111, l. 24, *for* They stopped in Ciul *read* He staid in Cúil.
- p. 113, l. 10, *for* . . . *read* desires. l. 28, *for* dealing *read* dispute. l. 31, *for* Whitsuntide *read* Shrovetide. note 3, *for* Patirek *read* Patrick.
- p. 115, l. 27, *for* a boon (?) *read* the more.
- p. 123, l. 17, *for* to Cainnech *read* to Caeta (see p. 324, l. 14).
- p. 125, l. 12, *for* shell *read* bowl.
- p. 127, l. 5, *for* was unable *read* attained not.
- p. 131, l. 29, *for* lifted (?) *read* carried off.
- p. 133, l. 4, *for* Hastily *read* Urgently. l. 23, *for* heard *read* healed.
- p. 135, l. 19, *for* raises *read* raised.
- p. 137, l. 20, *for* the doorway *read* front.
- p. 139, l. 26, *for* He tarried a little while there *read* That detained him a little while.
- p. 141, ll. 19-22, this quatrain is literally ‘Whoever it is that promises of these at any time in my name, in adoring me, I will promise of him before many (according) to the will of God of white heaven.’
- p. 143, l. 34, *for* hast thou spared it? *read* dost thou protect it?
- p. 144, l. 15, *for* est. In[N]odain locha hUama ata *read* est in[N]odáin Locha hUama. Ata.
- p. 145, l. 18, *for* Nódain *read* Nuada. l. 19, omit is. l. 20, *after* Genteme *insert* are.
- p. 147, l. 23, *for* to set up *read* a monastery.

- p. 153, l. 12, *for covered read* cherished. l. 15, *for* is not to my liking *read* does not seem to me fitting. l. 17, *for* should like this *read* deem this fitting. l. 27, *for* ‘are equally beloved by me’ *read* ‘seem to me of equal rank.’ l. 28, *for love read rank.*
- p. 155, l. 8, *for Graees read* Graee.
- p. 158, l. 7, *dele the comma.* l. 23, *for eclase read* eclais.
- p. 159, l. 28, *for horserod read* (wattles for) a church.
- p. 161, l. 14, *for* on the east of the *read* to the eastern.
- p. 163, l. 22, *for* Drumman *read* Druimm.
- p. 167, l. 31, *for* in that matter *read* for that cause. Note 4 should be numbered 5 and note 5 should be numbered 4.
- p. 169, ll. 2, 5, *for* Milehu *read* Miliue.
- p. 177 l. 3, *for* there be familiarity *read* thou be contemned : l. 25, *for* would break *read* were vomited.
- p. 181, l. 5, *for* gave *read* offered. l. 22, *for* relies of ancients *read* ancient relires. l. 30, *after announces insert* it in.
- p. 183, ll. 7, 8, 9, *before* Mugloirn *insert* the. l. 19, *dele* men of.
- p. 184, l. 8, *should probably be* fólem cf adella méithe.
- p. 188, l. 5, *for* Úuid *read* Luid. l. 6, *for* Lib *read* Úib.
- p. 193, last line, *for* unstable *read* interrupted.
- p. 194, last line, *for* nusbeir *read* nusbeir.
- p. 195, l. 17, *for* relires of ancient men *read* ancient relires.
- p. 197, l. 21, *for* sovrans *read* lords : the first note should be numbered 1, the second numbered 2, the third 3.
- p. 199, l. 9, *for* withstood *read* doubted.
- p. 203, l. 7, *for* until they were *read* so that they are. l. 30, *for* came to *read* overtook.
- p. 205, l. 9, *before* wether *insert* little.
- p. 207, l. 7, *for* is *read* will be : l. 10, *for* gifts *read* collections : l. 29, *before* six *insert* that day.
- p. 210, l. 9, *for* fidem ibi, Inueni[iun]tur we should perhaps *read* fidem. Ibi innenit.
- p. 213, l. 28, *for* comparison *read* counsel.
- p. 215, l. 16, *for* is *read* will be.
- p. 222, *cancel note* 9.
- p. 223, l. 23, *for* rule *read* law : l. 25, *for* from the sea *read* of Mann ? l. 30, *for* on a *read* on the.
- p. 229, l. 2, *for* their *read* a.
- p. 231, ll. 21, 22, *for* in that place the church *read* the church in that place.
- p. 233, l. 2, *for* chanting *read* reading aloud : l. 3, *for* relires *read* consecrated things : l. 17 *for* as far as *read* and be on : l. 20, *for* her ration *read* a ration.
- p. 241, l. 18. The bracket should include ‘the horse.’
- p. 261, l. 30, *for* I *read* We.
- p. 270, note 3, 276, note 7, 311, note 1, 329, note 9, *for* Milehu *read* Miliue.
- p. 287, l. 23, *read* eius faciem.

- p. 294, l. 7, *for uenmius read uenimus.* l. 16, *for in decreto read inde creto.*
- p. 300, l. 27, *for enun read cum.*
- p. 302, ll. 11, 25, 29, et passim, *for hautem read autem.*
- p. 304, l. 21, *read Sese[*c.*]neus.*
- p. 305, note 4, *for Ailello read Ailella.*
- p. 307, l. 28, *read Pasca[e] quoque claus[ul]a finita.*
- p. 308, l. 24, *for uires read uiros.* l. 27, *dele et.*
- p. 317, note 3, *eane[el] from 'Perhaps' to the end.*
- p. 320, note 2, *for Liace read Cloch.*
- p. 322, margin, *for a 2 read b 1.*
- p. 323, margin, *for b 1 read b 2.*
- p. 327, l. 28, *for Eeee read Eeee.* In note 3, l. 3, *after was insert* taken out of the same well as.
- p. 328, l. 5, *dele [sc.].*
- p. 329, ll. 5 and 6. The sentence *Et exiit . . . ibi* has been misplaced by the scribe. It should obviously come in l. 13, after *plaga.*
- p. 330, ll. 20, 21. *Venit . . . filios Tuirtri.* This sentence also is misplaced by the scribe, and should come in p. 329, immediately after l. 27.
- p. 331, l. 28, *for suis read sua.* Note 5, *dele the commas.*
- p. 339, ll. 2, 3, *for Cairthen's son read Mae Caerthium.*
- p. 341, l. 23, *for in old ancestral dishes, read with old dishes, with old vessels.*
- p. 342, margin, *for b. 1, read a. 1.*
- p. 345, l. 32, *insert Naindid.*
- p. 347, l. 29, *read Bishop Ael, who dwelt in Sletty, went to Armagh.*
- p. 350, l. 14, *for astom in read Astomin, and transfer it to l. 16, after Réto.* note 7, or perhaps 'Dau son of Brian.' *Dau* may be = δάος, Skt. *dava-s.*
- p. 355, l. 9, *for uniuicunque read uniuicuisque.*
- p. 361, note 5, *for legacies read patterns.*
- p. 373, l. 17, *for seruitatem read seruitutem.*
- p. 381, l. 31, *dele wild.*
- p. 392, l. 12, *for Mfluie read Mfline.*
- p. 397, l. 18, *after sent omit to.*
- p. 399, l. 5, *for cheese read curd.*
- p. 403, l. 3, *for Cáthair read Catháir.*
- p. 405, l. 12, *for hath been declared read he declares,* l. 28, *for went read sent him.* l. 30, *for himself read him.*
- p. 407, l. 2, *for ponders read reckons.* l. 7, *for was it seen read he saw.* l. 12, *for wood read woods.* l. 27, *for goodness read excellences.*
- p. 409, ll. 20, 21, *for he went the way of a rushing wind read the . . . of a rushing wind sent him.* ll. 36, 37, *for set him in motion read cried to him (?).*
- p. 421, l. 31, *for Rome read the Romans.* l. 33, *for east read west.*
- p. 423, l. 15, *for wrist read forearm.*
- p. 427, l. 27, *for hardhearted read gloomy.*

- p. 431, l. 1, *for* one of the two connected passages *read* the context.  
 p. 437, l. 7, *for* for relies *read* as consecrated things.  
 p. 439, l. 26, *for* rapine *read* ruin.  
 p. 443, l. 29 *for* time *read* space.  
 p. 445, ll. 20, 21, *for* 'Who may the hag be' *read* 'What ails the hag.'  
 p. 455, l. 32, *read magni*[*ficabimur*].  
 p. 456, l. 1, *for* confergach *read* cofergach.  
 p. 457, l. 1, *for* fiercely *read* fearlessly. last line, *for* road *read* pass.  
 p. 463, l. 30, *for* grows terrible *read* is enraged.  
 p. 467, l. 17, *for* said *read* saith.  
 p. 469, l. 20, *read* Martarichech.  
 p. 470, l. 19, *read* fore cobair and cancel note 2.  
 p. 476, l. 5, *for* sétzell *read* sét sell.  
 p. 477, l. 5, *after* Fear *insert* at the way.  
 p. 479, l. 3, *dele* all. l. 17 *for* Carbaic *read* Carbace.  
 p. 483, l. 32, *for* noticing *read* guarding against.  
 p. 485, l. 17, *for* anoint *read* confirm.  
 p. 487, l. 7, *for* is *read* shall be.  
 p. 494, l. 12, *for* MS. *read* Hogau.  
 p. 496, l. 23, *after* uirtutibus *dele* the comma.  
 p. 498, l. 21, *for* V. *read* VI. l. 27, *for* VI. *read* VII.  
 p. 499, l. 37, *for* multis *read* multis.  
 p. 501, l. 1, *for* VII. *read* VIII. l. 32, *for* VIII. *read* IX.  
 p. 502, l. 1, *for* IX. *read* X.  
 p. 510, l. 7, *read* Britania; l. 8, presbiter; l. 17, sepe; l. 19, uenditur;  
   l. 23, suus; l. 24, Sanctns Patricius; l. 26, qui; l. 39, insolam. In  
   ll. 36 and 38, the words 'post ipsum,' 'et,' and 'mittitur' should be  
   in brackets. In l. 39, before 'signis' Pertz has in brackets 'per  
   annos sexaginta.'
- p. 515, l. 8, *for* Tortan *read* Tortu (?). l. 31, *for* Aimmire *read* Aimmire.  
   l. 35 *for* Loigse *read* Loiges.  
 p. 517, l. 32, *for* Saltire *read* Salten. l. 40, *for* Óic *read* Óe.  
 p. 528, l. 6, *for* Connactu *read* Connacta.  
 p. 533, note 2, *read* Ascatades.  
 p. 537, l. 2, *read* Muceram. Note 9, l. 6, *for* nine *read* eleven.  
 p. 541, note 8, *read* Harald.  
 p. 551, l. 17, *for* confirm *read* bless; *after* fight *insert* it out.  
 p. 563, l. 3, *for* he *read* they. l. 12, *for* to *read* into. l. 16, *for* fitness  
   *read* rule (?)  
 p. 564, l. 24, *for* hifadnaisi *read* bifiadnaisi.  
 p. 565, l. 21, *for* crafts *read* craft.  
 p. 569, l. 7, *for* leaders *read* readers.  
 p. 572, l. 2, *for* 448 *read* 488.  
 p. 578, col. 1, ll. 17, 18, *dele* (exagallias) 361. col. 2, l. 1, *for* 210 *read* 284.  
 p. 592, col. 2, l. 14, *for* A. 3. 18, *read* II. 3. 18.  
 p. 597, col. 1, *after* Assieus *insert* Astomim 350.  
 p. 600, col. 1, l. 37, *for* 136 *read* 138.  
 p. 609, col. 1, l. 39, *for* 322 *read* 332.

- p. 618, col. 1, penult. line, *for* 228 *read* 230.  
 p. 635, col. 2, l. 20, *for* seal *read* Seile.  
 p. 643, col. 2, penult. line, *for* enabad, enamad, *read* aenabad, aenamad  
   ‘*customary portion*,’ and transfer to p. 639, and add comacnabad  
   ‘*consuetudinem*,’ Sg. 143, a. 5 : do chomaenabud, Ml. 21<sup>a</sup> 11 : huan  
   chomaenabud nephindlaechtu, Ml. 96<sup>a</sup> 8 : aenamacht, Corm. Tr. 16,  
   aenabsath, H. 2, 16, col. 88.  
 p. 648, col. 1, l. 36, *for* measure *read* mark out, and add act. pret. sg. 3,  
   dororaind, 70, 17 : 236, 14. l. 45, *for* do-thlaigim *read* do-thluigim.  
 p. 650, col. 2, l. 8, *read* foremaid *for* foremai = O. Ir. foreomai (servat)  
   *ef. for-ta-comai-som*, Ml. 29<sup>a</sup> 3 ; fort-chomi, Sg. 176, b. 2.  
 p. 651, l. 3, *for* fo-semim *read* fo-esmin.  
 p. 652, col. 1, l. 9, *for* brooch *read* writing-style. l. 44, *for* féecata *read*  
   íecatar.  
 p. 654, col. 1, l. 12, mailltis *should perhaps be* muilltis, *as the infinitive is*  
   muilliud, Laws, III. 518.

*The following Corrigenda have been omitted supra pp. 670-672 :—*

- p. iv., l. 3, *for* man oeb *read* na noeb.  
 p. xe, l. 10, *for* These *read* There. l. 34 *read* αTKVE φINITΩM.  
 p. xci, l. 20, in margin, *read* Tírechán’s. l. 31, *read* ‘*ab antiquis periti-*  
   *simis*.’  
 p. xcii, l. 4, *read* dinus.  
 p. xvi, l. 32, *for* brother *read* brothers.  
 p. civ, l. 30, *dele* golden.  
 p. cv, l. 33, *after* ‘*to*’ *insert* ‘*him at last, and this was shewn to him—*  
   *foes raiding on the people. So he put trust in the Lord to save.*’  
 p. cvii, l. 42, *after* from *insert* the island to, and before they *insert* the  
   island whither.  
 p. cviii, l. 6, *after* school *insert* from that pestilence. l. 8, *for* were *read*  
   might be.  
 p. 29, l. 18, *for* saw *read* sees. l. 21, *for* is it that the hag is *read* ails the  
   hag. l. 25, *for* that *read* this.  
 p. 31, ll. 1, 33, *for* them *read* him.  
 p. 35, ll. 26, 27, *for* shewed (his) mast to land *read* pushed off.  
 p. 59, l. 18, *for* side of it *read* of its two halves.  
 p. 69, l. 17, *for* bequeathed *read* commended.  
 p. 71, l. 18, *for* shall take *read* taketh. ll. 19, 21, *for* measured *read*  
   marked out.  
 p. 79, l. 20, *after* flagstone *insert* (and there still is a hermitage on Patrick’s  
   flagstone).  
 p. 80, l. 5, *for* friso *read* friss.  
 p. 93, ll. 9 and 12, *for* brooch *read* writing-style.  
 p. 103, l. 33, *for* the second girl *read* one of the two girls.  
 p. 111, l. 3, *for* grew stiff (?) *read* withered (*rosesat*).  
 p. 127, l. 32, transpose ‘*at Tara*’ to l. 33, *after* ‘*Loegaire’s.*’  
 p. 133, l. 6, *for* laughed *read* laughs.

- p. 139, last line, *for Rígbard read Rígbaird.*  
 p. 141, l. 11, *for Bron . . . read Brón preserves.* last line, *for leaves read left.*  
 p. 168, l. 26, *for Domach read Domnach.*  
 p. 169, l. 8, *for Findabur read Findabair.*  
 p. 177, l. 3, *for road read path.*  
 p. 185, ll. 11, 12, *for Tortain read Tortan.* l. 11, *for Tortan's read Tortu's.*  
 p. 191, l. 7, *for make a bishop of read tonsure, and cancel note 1.*  
 p. 207, ll. 27, 28, *read 'To God's household therein shall come the candle which shall be,' etc.*  
 p. 222, l. 12, *for atbass read abass.*  
 p. 223, l. 9, *for dry read stiff.*  
 p. 229, l. 19, *for told read tells.*  
 p. 237, l. 13, *for road read path.* l. 18, *for measured read marked out.*  
 p. 241, l. 20, *for the cause (?) read what ails (it).* l. 29, *for better to bring read meeter to give.*  
 p. 243, l. 1, *for sent read sends.*  
 p. 250, l. 9, *for Domnach Naissi read Domnach n-Aissi.*  
 p. 251, l. 8, *for Sobairee read Sobairei.* l. 10, *read Domnach n-Aisse (cf. p. 306, l. 4) and dele and Mag Itha.*  
 p. 259 } l. 16, *for still read at present.*  
 p. 261 }  
 p. 272, note 4, *omit 'but,' etc.*

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The twenty-fourth line of p. 110 is thus quoted and glossed in the Brussels MS. 2324-40, fo. 18<sup>a</sup>: *ecangta fri srotha sirrda* i. cingset mó snámat inaghaid sroth siublach (they went or they swim against running streams).

And the second line of p. 116 is thus quoted and glossed in the same MS., fol. 18<sup>b</sup>: *dath écc os ruibhne ród* i. dath báis ar na buidhnibh do baoi ós na slighthibh (a hue of death on the troops that were on the roads), whence it would seem that *ruibhne* means 'crowds,' and is a contraction of *ro-bluidhne* (great troops).

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Sinee p. xxxxi was printed off I have ascertained that the Cambridge Life of S. Patrick here mentioned is not the same as that ascribed by Colgan to Probus.

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| Vol. VI.—1653-1654. | Vol. XIII.—1659-1660. |
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This Calendar is in continuation of those during the reigns from Edward VI. to Charles I., and contains a mass of new information.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES II., preserved in Her Majesty's Public Record Office. Edited by MARY ANNE EVERETT GREEN. 1850-1866.

|                      |                     |
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| Vol. I.—1660-1661.   | Vol. V.—1665-1666.  |
| Vol. II.—1661-1662.  | Vol. VI.—1666-1667. |
| Vol. III.—1663-1664. | Vol. VII.—1667.     |
| Vol. IV.—1664-1665.  |                     |

CALENDAR OF HOME OFFICE PAPERS OF THE REIGN OF GEORGE III., preserved in Her Majesty's Public Record Office. Vols. I. and II. Edited by JOSPEH REDDINGTON, Esq. 1878-1879. Vol. III. Edited by RICHARD ARTHUR ROBERTS, Esq., Barrister-at-Law. 1881.

|                              |                      |
|------------------------------|----------------------|
| Vol. I.—1760 (25 Oct.)-1765. | Vol. III.—1770-1772. |
| Vol. II.—1766-1769.          |                      |

These are the first three volumes of the modern series of Domestic Papers, commencing with the accession of George III.

CALENDAR OF STATE PAPERS relating to SCOTLAND, preserved in Her Majesty's Public Record Office. Edited by MARKHAM JOHN THORPE, Esq., of St. Edmund Hall, Oxford. 1858.

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| Vol. I., the Scottish Series, of the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth, 1509-1589.   |  |
| Vol. II., the Scottish Series, of the Reign of Elizabeth, 1589-1603; an Appendix to the Scottish Series, 1543-1592; and the State Papers relating to Mary Queen of Scots. |  |

The e volumes relate to Scotland, between 1509 and 1603. In the second volume are Papers relating to Mary Queen of Scots during her Detention in England, 1568-1587.

CALENDAR OF DOCUMENTS relating to IRELAND, in Her Majesty's Public Record Office, London. Edited by HENRY SAVAGE SWEETMAN, Esq., B.A., Trinity College, Dublin, Barrister-at-Law (Ireland); continued by GUSTAVUS FREDERICK HANCOCK, Esq. 1875-1886.

Vol. I.—1171-1251.

Vol. II.—1252-1284.

Vol. III.—1285-1292.

Vol. IV.—1293-1301.

Vol. V.—1302-1307.

CALENDAR OF STATE PAPERS relating to IRELAND, of the REIGNS OF HENRY VIII., EDWARD VI., MARY, AND ELIZABETH, preserved in Her Majesty's Public Record Office. Edited by HANS CLAUDE HAMILTON, Esq., F.S.A. 1860-1885.

Vol. I.—1509-1573.

Vol. II.—1574-1585.

Vol. III.—1586-1588.

Vol. IV.—1588-1592.

CALENDAR OF STATE PAPERS relating to IRELAND, of the REIGN OF JAMES I., preserved in Her Majesty's Public Record Office, and elsewhere. Edited by the Rev. C. W. RUSSELL, D.D., and JOHN P. PRENDERGAST, Esq., Barrister-at-Law. 1872-1880.

Vol. I.—1603-1606.

Vol. II.—1606-1608.

Vol. III.—1608-1610.

Vol. IV.—1611-1614.

Vol. V.—1615-1625.

This series is in continuation of the Irish State Papers commencing with the reign of Henry VIII.; but for the reign of James I., the Papers are not confined to those in the Public Record Office, London.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. Edited by W. NOEL SAINSBURY, Esq. 1860-1884.

Vol. I.—America and West Indies, 1574-1660.

Vol. II.—East Indies, China, and Japan, 1513-1616.

Vol. III.—East Indies, China, and Japan, 1617-1621.

Vol. IV.—East Indies, China, and Japan, 1622-1624.

Vol. V.—America and West Indies, 1661-1668.

Vol. VI.—East Indies, 1625-1629.

These volumes include an analysis of early Colonial Papers in the Public Record Office, the India Office, and the British Museum.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London (Vols. I.-IV.); and by JAMES GAIRDNER, Esq., (Vols. V., VI., VII., VIII., and IX.) 1862-1886.

Vol. I.—1509-1514.

Vol. II. (in Two Parts)—1515-1518.

Vol. III. (in Two Parts)—1519-1523.

Vol. IV.—Introduction.

Vol. IV., Part 1.—1524-1526.

Vol. IV., Part 2.—1526-1528.

Vol. IV., Part 3.—1529-1530.

Vol. V.—1531-1532.

Vol. VI.—1533.

Vol. VII.—1534.

Vol. VIII.—1535, to July.

Vol. IX.—1535, Aug. to Dec.

Vol. X.—1536, Jan. to June.

These volumes contain summaries of all State Papers and Correspondence relating to the reign of Henry VIII., in the Public Record Office, of those formerly in the State Paper Office, in the British Museum, the Libraries of Oxford and Cambridge, and other Public Libraries; and of all letters that have appeared in print in the works of Burnet, Strype, and others. Whatever authentic original material exists in England relative to the religious, political, parliamentary, or social history of the country during the reign of Henry VIII., whether despatches of ambassadors, or proceedings of the army, navy, treasury, or ordnance, or records of Parliament, appointments of officers, grants from the Crown, &c., will be found calendarized in these volumes.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF EDWARD VI., preserved in Her Majesty's Public Record Office. 1547-1553. Edited by W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, &c. 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF MARY, preserved in Her Majesty's Public Record Office. 1553-1558. *Edited by W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, &c.* 1861.

The two preceding volumes exhibit the negotiations of the English ambassadors with the courts of the Emperor Charles V. of Germany, of Henry II. of France, and of Philip II. of Spain. The affairs of several of the minor continental states also find various incidental illustrations of much interest. The Papers descriptive of the circumstances which attended the loss of Calais merit a special notice; while the progress of the wars in the north of France, into which England was dragged by her union with Spain, is narrated at some length. These volumes treat only of the relations of England with foreign powers.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office, &c. *Edited by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, (Vols. I.-VII.), and ALLAN JAMES CROSBY, Esq., M.A., Barrister-at-Law, (Vols. VIII.-XI.) 1863-1880.*

|                      |                       |
|----------------------|-----------------------|
| Vol. I.—1558-1559.   | Vol. VII.—1564-1565.  |
| Vol. II.—1559-1560.  | Vol. VIII.—1566-1568. |
| Vol. III.—1560-1561. | Vol. IX.—1569-1571.   |
| Vol. IV.—1561-1562.  | Vol. X.—1572-1574.    |
| Vol. V.—1562.        | Vol. XI.—1575-1577.   |
| Vol. VI.—1563.       |                       |

These volumes contain a Calendar of the Foreign Correspondence during the early portion of the reign of Elizabeth. They illustrate not only the external but also the domestic affairs of Foreign Countries during that period.

CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by JOSEPH REDINGTON, Esq.* 1868-1883.

|                      |                     |
|----------------------|---------------------|
| Vol. I.—1557-1696.   | Vol. IV.—1708-1714. |
| Vol. II.—1697-1702.  | Vol. V.—1714-1719.  |
| Vol. III.—1702-1707. |                     |

The above Papers connected with the affairs of the Treasury comprise petitions, reports, and other documents relating to services rendered to the State, grants of money and pensions, appointments to offices, remissions of fines and duties, &c. They illustrate civil and military events, finance, the administration in Ireland and the Colonies, &c., and afford information nowhere else recorded.

CALENDAR OF THE CAREW PAPERS, preserved in the Lambeth Library. *Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London; and WILLIAM BULLEN, Esq.* 1867-1873.

|                      |                                       |
|----------------------|---------------------------------------|
| Vol. I.—1515-1574.   | Vol. V.—Book of Howth; Miscellaneous. |
| Vol. II.—1575-1588.  |                                       |
| Vol. III.—1589-1600. | Vol. VI.—1603-1624.                   |
| Vol. IV.—1601-1603.  |                                       |

The Carew Papers relating to Ireland, in the Lambeth Library, are unique and of great importance to all students of Irish history.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by G. A. BERGENROTH.* 1862-1868.

|                                    |  |
|------------------------------------|--|
| Vol. I.—Hen. VII.—1485-1509.       |  |
| Vol. II.—Hen. VIII.—1509-1525.     |  |
| Supplement to Vol. I. and Vol. II. |  |

Mr. Bergenroth was engaged in compiling a Calendar of the Papers relating to England preserved in the archives of Simancas in Spain and the corresponding portion removed from Simancas to Paris. Mr. Bergenroth also visited Madrid, and examined the Papers there, bearing on the reign of Henry VIII. The first volume contains the Spanish Papers of the reign of Henry VII.; the second volume, those of the first portion of the reign of Henry VIII. The Supplement contains new information relating to the private life of Queen Katherine of England; and to the projected marriage of Henry VIII. with Queen Juana, widow of King Philip of Castile, and mother of the Emperor Charles V.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by DON PASCUAL DE GAYANGOS.* 1873-1886.

- Vol. III., Part 1.—Hen. VIII.—1525-1526.
- Vol. III., Part 2.—Hen. VIII.—1527-1529.
- Vol. IV., Part 1.—Hen. VIII.—1529-1530.
- Vol. IV., Part 2.—Hen. VIII.—1531-1533.
- Vol. IV., Part 2.—*continued.*—Hen. VIII.—1531-1533.
- Vol. V., Part 1.—Hen. VIII.—1534-1536.

Upon the death of Mr. Bergenroth, Don Pascual de Gayangos was appointed to continue the Calendar of the Spanish State Papers. He has pursued a similar plan to that of his predecessor, but has been able to add much valuable matter from Brussels and Vienna, with which Mr. Bergenroth was unacquainted.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by RAWDON BROWN, Esq.* 1864-1884.

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|----------------------|--------------------------------|
| Vol. I.—1202-1509.   | Vol. V.—1534-1554.             |
| Vol. II.—1509-1519.  | Vol. VI., Part I.—1555-1556.   |
| Vol. III.—1520-1526. | Vol. VI., Part II.—1556-1557.  |
| Vol. IV.—1527-1533.  | Vol. VI., Part III.—1557-1558. |

Mr. Rawdon Brown's researches have brought to light a number of valuable documents relating to various periods of English history; his contributions to historical literature are of the most interesting and important character.

SYLLABUS, IN ENGLISH, OF RYMER'S FÖDERA. *By Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records.* Vol. I.—Will. I.-Edw. III. 1066-1377. Vol. II.—Ric. II.-Chas. II. 1377-1654. Vol. III., Appendix and Index. 1869-1885.

The "Födera," or "Rymer's Födera," is a collection of miscellaneous documents illustrative of the History of Great Britain and Ireland, from the Norman Conquest to the reign of Charles II. Several editions of the "Födera" have been published, and the present Syllabus was undertaken to make the contents of this great National Work more generally known.

REPORT OF THE DEPUTY KEEPER OF THE PUBLIC RECORDS AND THE REV. J. S. BREWER TO THE MASTER OF THE ROLLS, upon the Carte and Carew Papers in the Bodleian and Lambeth Libraries. 1864. *Price 2s. 6d.*

REPORT OF THE DEPUTY KEEPER OF THE PUBLIC RECORDS TO THE MASTER OF THE ROLLS, upon the Documents in the Archives and Public Libraries of Venice. 1866. *Price 2s. 6d.*

*In the Press.*

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. Vol. VII.—1559, &c.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by DON PASCUAL DE GAYANGOS.* Vol. V., Part 2.—1537, &c.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, DURING THE COMMONWEALTH, preserved in Her Majesty's Public Record Office. *Edited by MARY ANNE EVERETT GREEN.* Vol. XIV.

CALENDAR OF STATE PAPERS relating to IRELAND, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by HANS CLAUDE HAMILTON, Esq., F.S.A.* Vol. V.—1592, &c.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by WILLIAM DOUGLAS HAMILTON, Esq., F.S.A.* Vol. XIX.—1644, &c.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by W. NOEL SAINSBURY, Esq.* Vol. VII.—America and West Indies, 1669, &c.

CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by JOSEPH REDINGTON, Esq.* Vol. VI.—1720, &c.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by JAMES GAIRDNER, Esq.* Vol. XI.—1536.

*In Progress.*

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, DURING THE COMMONWEALTH, preserved in Her Majesty's Public Record Office. *Edited by MARY ANNE EVERETT GREEN.* Vol. XV.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by JAMES GAIRDNER, Esq.* Vol. XII.—1537.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by W. NOEL SAINSBURY, Esq.* Vol. VIII.—East Indies, 1630, &c.

CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by JOSEPH REDINGTON, Esq.* Vol. VII.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by WILLIAM DOUGLAS HAMILTON, Esq., F.S.A.* Vol. XX.

# THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.

[**ROYAL 8vo.** half-bound. **Price 10s.** each Volume or Part.]

On 25 July 1822, the House of Commons presented an address to the Crown, stating that the editions of the works of our ancient historians were inconvenient and defective; that many of their writings still remained in manuscript, and, in some cases, in a single copy only. They added, "that an uniform and convenient edition of the whole, published under His Majesty's royal sanction, would be an undertaking honourable to His Majesty's reign, and conducive to the advancement of historical and constitutional knowledge; that the House therefore humbly besought His Majesty, that He would be graciously pleased to give such directions as His Majesty, in His wisdom, might think fit, for the publication of a complete edition of the ancient historians of this realm, and assured His Majesty that whatever expense might be necessary for this purpose would be made good."

The Master of the Rolls, being very desirous that effect should be given to the resolution of the House of Commons, submitted to Her Majesty's Treasury in 1857 a plan for the publication of the ancient chronicles and memorials of the United Kingdom, and it was adopted accordingly. In selecting these works, it was considered right, in the first instance, to give preference to those of which the manuscripts were unique, or the materials of which would help to fill up blanks in English history for which no satisfactory and authentic information hitherto existed in any accessible form. One great object the Master of the Rolls had in view was to form a *corpus historicum* within reasonable limits, and which should be as complete as possible. In a subject of so vast a range, it was important that the historical student should be able to select such volumes as conformed with his own peculiar tastes and studies, and not be put to the expense of purchasing the whole collection; an inconvenience inseparable from any other plan than that which has been in this instance adopted.

Of the Chronicles and Memorials, the following volumes have been published. They embrace the period from the earliest time of British history down to the end of the reign of Henry VII.

1. **THE CHRONICLE OF ENGLAND.** by JOHN CAPGRAVE. Edited by the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.

Capgrave was prior of Lynn, in Norfolk, and provincial of the order of the Friars Hermits of England shortly before the year 1461. His Chronicle extends from the creation of the world to the year 1417. As a record of the language spoken in Norfolk (being written in English), it is of considerable value.

2. **CHEONICON MONASTERII DE ABINGDON.** Vols. I. and II. Edited by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1858.

This Chronicle traces the history of the great Benedictine monastery of Abingdon in Berkshire, from its foundation by King Ina of Wessex, to the reign of Richard I., shortly after which period the present narrative was drawn up by an inmate of the establishment. The author had access to the title-deeds of the house; and incorporates into his history various charters of the Saxon kings, of great importance as illustrating not only the history of the locality but that of the kingdom. The work is printed for the first time.

3. **LIVES OF EDWARD THE CONFESSOR.** I.—*La Estoire de Seint AEdward le Rei II.*—*Vita Beati Edvardi Regis et Confessoris.* III.—*Vita Ædwardi Regis qui apud Westmonasterium requiescit.* Edited by HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.

The first is a poem in Norman French, containing 4,686 lines, addressed to Alenor, Queen of Henry III., probably written in 1245, on the restoration of the church of Westminster. Nothing is known of the author. The second is an anonymous poem, containing 533 lines, written between 1440 and 1450, by command of Henry VI., to whom it is dedicated. It does not throw any new light on the reign of Edward the Confessor, but is valuable as a specimen of the Latin poetry of the time. The third, also by an anonymous author, was apparently written for Queen Edith, between 1066 and 1071, during the pressure of the suffering brought on the Saxons by the Norman conquest. It notices many facts not found in other writers, and some which differ considerably from the usual accounts.

4. MONUMENTA FRANCISCANA. Vol. I.—Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. Adæ de Marisco Epistolæ. Registrum Fratrum Minorum Londoniae. Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London. Vol. II.—De Adventu Minorum; re-edited, with additions. Chronicle of the Grey Friars. The ancient English version of the Rule of St. Francis. Abbreviatio Statutorum, 1451, &c. Edited by RICHARD HOWLETT, Esq., of the Middle Temple, Barrister-at-Law. 1858, 1882.

The first volume contains original materials for the history of the settlement of the order of Saint Francis in England, the letters of Adam de Marisco, and other papers connected with the foundation and diffusion of this great body. It was the aim of the editor to collect whatever historical information could be found in this country, towards illustrating a period of the national history for which only scanty materials exist. None of these have been before printed. The second volume contains materials found, since the first volume was published, among the MSS. of Sir Charles Isham, and in various libraries.

5. FASCICULI ZIZANIORUM MAGISTRI JOHANNIS WYCLIF CUM TRITICO. Ascribed to THOMAS NETTER, of WALDEN, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. Edited by the Rev. W. W. SHIRLEY, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.

This work derives its principal value from being the only contemporaneous account of the rise of the Lollards. When written, the disputes of the schoolmen had been extended to the field of theology, and they appear both in the writings of Wyclif and in those of his adversaries. Wyclif's little bundles of tires are not less metaphysical than theological, and the conflict between Nominalists and Realists rages side by side with the conflict between the different interpreters of Scripture. The work gives a good idea of the controversies at the end of the 14th and the beginning of the 15th centuries.

6. THE BUIK OF THE CRONICLIS OF SCOTLAND; OR, A METRICAL VERSION OF THE HISTORY OF HECTOR BOECE; BY WILLIAM STEWART. Vols. I., II., and III. Edited by W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, 1858.

This is a metrical translation of a Latin Prose Chronicle, written in the first half of the 16th century. The narrative begins with the earliest legends and ends with the death of James I. of Scotland, and the "evil ending of the traitors that slew him." Strict accuracy of statement is not to be looked for; but the stories of the colonization of Spain, Ireland, and Scotland are interesting if not true; and the chronicle reflects the manners, sentiments, and character of the age in which it was composed. The peculiarities of the Scottish dialect are well illustrated in this version, and the student of language will find ample materials for comparison with the English dialects of the same period, and with modern lowland Scotch.

7. JOANNIS CAEGRAVE LIBER DE ILLUSTRIBUS HENRICIS. Edited by the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.

This work is dedicated to Henry VI. of England, who appears to have been, in the author's estimation, the greatest of all the Henrys. It is divided into three parts, each having a separate dedication. The first part relates only to the history of the Empire, from the election of Henry I., the Fowler, to the end of the reign of the Emperor Henry VI. The second part is devoted to English history, from the accession of Henry I. in 1100, to 1146, which was the twenty-fourth year of the reign of Henry VI. The third part contains the lives of illustrious men who have borne the name of Henry in various parts of the world. Capgrave was born in 1393, in the reign of Richard II., and lived during the Wars of the Roses, for which period his work is of some value.

8. HISTORIA MONASTERII S. AUGUSTINI CANTUARIENSIS, BY THOMAS OF ELMHAM, FORMERLY MONK AND TREASURER OF THAT FOUNDATION. Edited by CHARLES HARDWICK, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

This history extends from the arrival of St. Augustine in Kent until 1191. Prefixed is a chronology as far as 1118, which shows in outline what was to have been the character of the work when completed. The only copy known is in the possession of Trinity Hall, Cambridge. The author was connected with Norfolk, and most probably with Elmham, whence he derived his name.

9. EULOGIUM (HISTORIARUM SIVE TEMPORIS): CHRONICON AB ORBE CONDITO USQUE AD ANNUM DOMINI 1366; A MONACHO QUODAM MAMESBIRIENSIS EXARATUM. Vols. I., II., and III. Edited by F. S. HAYDON, Esq., B.A. 1858-1863.

This is a Latin Chronicle extending from the Creation to the latter part of the reign of Edward III., and written by a monk of the Abbey of Malmesbury, in Wiltshire, about the year 1367. A continuation, carrying the history of England down to the year 1433, was added in the former half of the fifteenth century by an author whose name is not known. The original Chronicle is divided into five books, and contains a history of the world generally, but more especially of England to the year 1366. The continuation extends the history down to the coronation of Henry V. The Eulogium itself is chiefly valuable as containing a history, by a contemporary, of the period between 1356 and 1366. The notices of events appear to have been written very soon after their occurrence. Among other interesting matter, the Chronicle contains a diary of the Poitiers campaign, evidently furnished by some person who accompanied the army of the Black Prince. The continuation of the Chronicle is also the work of a contemporary, and gives a very interesting account of the reigns of Richard II. and Henry IV. It is believed to be the earliest authority for the statement that the latter monarch died in the Jerusalem Chamber at Westminster.

10. MEMORIALS OF HENRY THE SEVENTH: Bernardi Andreæ Tholosatis Vita Regi Henrici Septimi; necnon alia quædam ad eundem Regem spectantia. Edited by JAMES GAIRDNER, Esq. 1858.

The contents of this volume are—(1) a life of Henry VII., by his poet laureate and historiographer, Bernard André, of Toulouse, with some compositions in verse, of which he is supposed to have been the author; (2) the journals of Roger Machado during certain embassies on which he was sent by Henry VII. to Spain and Brittany, the first of which had reference to the marriage of the King's son, Arthur, with Catharine of Arragon; (3) two curious reports by envoys sent to Spain in 1505 touching the succession to the Crown of Castile, and a project of marriage between Henry VII. and the Queen of Naples; and (4) an account of Philip of Castile's reception in England in 1506. Other documents of interest are given in an appendix.

11. MEMORIALS OF HENRY THE FIFTH. I.—Vita Henrici Quinti, Roberto Redmanus auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V. Edited by CHARLES A. COLL, Esq. 1858.

This volume contains three treatises which more or less illustrate the history of the reign of Henry V., viz.: A life by Robert Redman; a Metrical Chronicle by Thomas Elmham, prior of Leiston, a contemporary author; Versus Rhythmici, written apparently by a monk of Westminster Abbey, who was also a contemporary of Henry V. These works are printed for the first time.

12. MONUMENTA GILDHALLÆ LONDONIENSIS: Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III., Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. Edited by HENRY THOMAS RILEY, Esq., M.A., Barrister-at-Law. 1859–1862.

The manuscript of the *Liber Albus*, compiled by John Carpenter, Common Clerk of the City of London in the year 1419, a large folio volume, is preserved in the Record Room of the City of London. It gives an account of the laws, regulations, and institutions of that City in the 12th, 13th, 14th, and early part of the 15th centuries. The *Liber Custumarum* was compiled probably by various hands in the early part of the 14th century during the reign of Edward II. The manuscript, a folio volume, is also preserved in the Record Room of the City of London, though some portion in its original state, borrowed from the City in the reign of Queen Elizabeth and never returned, forms part of the Cottonian MS. Claudius D. II. in the British Museum. It also gives an account of the laws, regulations, and institutions of the City of London in the 12th, 13th, and early part of the 14th centuries.

13. CHRONICA JOHANNIS DE OXENEDES. Edited by Sir HENRY ELLIS, K.H. 1859.

Although this Chronicle tells of the arrival of Hengist and Horsa in England in 410, yet it substantially begins with the reign of King Alfred, and comes down to 1292, where it ends abruptly. The history is particularly valuable for notices of events in the eastern portions of the Kingdom, not to be elsewhere obtained. Some curious facts are mentioned relative to the floods in that part of England, which are confirmed in the Friesland Chronicle of Anthony Heinrich, pastor of the Island of Mohr.

14. A COLLECTION OF POLITICAL POEMS AND SONGS RELATING TO ENGLISH HISTORY, FROM THE ACCESSION OF EDWARD III. TO THE REIGNS OF HENRY VIII. Vols. I. and II. Edited by THOMAS WRIGHT, Esq., M.A. 1859–1861.

These Poems are perhaps the most interesting of all the historical writings of the period, though they cannot be relied on for accuracy of statement. They are various in character; some are upon religious subjects, some may be called satires, and some give no more than a court scandal; but as a whole they present a very fair picture of society, and of the relations of the different classes to one another. The period comprised is in itself interesting, and brings us through the decline of the feudal system, to the beginning of our modern history. The songs in old English are of considerable value to the philologist.

15. The "OPUS TERTIUM," "OPUS MINUS," &c., of ROGER BACON. Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1859.

This is the celebrated treatise—never before printed—so frequently referred to by the great philosopher in his works. It contains the fullest details we possess of the life and labours of Roger Bacon: also a fragment by the same author, supposed to be unique, the "*Compendium Studii Theologici*."

16. BARTHOLOMÆI DE COTTON, MONACHI NORWICENSIS, HISTORIA ANGLICANA; 449–1298: necnon ejusdem Liber de Achicpiscopis et Episcopis Angliae. Edited by HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1859.

The author, a monk of Norwich, has here given us a Chronicle of England from the arrival of the Saxons in 449 to the year 1298, in or about which year it appears that he died. The latter portion of this history (the whole of the reign of Edward I. more especially) is of great value, as the writer was contemporary with the events which he records. An Appendix contains several illustrative documents connected with the previous narrative.

17. BRUT Y TYWYSOGION; or, The Chronicle of the Princes of Wales. Edited by the Rev. JOHN WILLIAMS AB ITHEL, M.A. 1860.

This work, also known as "The Chronicle of the Princes of Wales," has been attributed to Caradoc of Llancarvan, who flourished about the middle of the twelfth century. It is written in the ancient Welsh language, begins with the abdication and death of Cadwida at Rome, in the year 681, and continues the history down to the subjugation of Wales by Edward I., about the year 1282.

18. A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV. 1399-1404. *Edited by the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford.* 1860.

This volume, like all the others in the series containing a miscellaneous selection of letters, is valuable on account of the light it throws upon biographical history, and the familiar view it presents of characters, manners, and events. The period requires much elucidation; to which it will materially contribute.

19. THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY. By REGINALD PECKOCK, sometime Bishop of Chichester. Vols. I. and II. *Edited by CHURCHILL BABINGTON, B.D., Fellow of St. John's College, Cambridge.* 1860.

The "Repressor" may be considered the earliest piece of good theological disquisition of which our English prose literature can boast. The author was born about the end of the fourteenth century, consecrated Bishop of St. Asaph in the year 1441, and translated to the see of Chichester in 1450. While Bishop of St. Asaph, he zealously defended his brother prelates from the attacks of those who censured the bishops for their neglect of duty. He maintained that it was no part of a bishop's functions to appear in the pulpit, and that his time might be more profitably spent, and his dignity better maintained, in the performance of works of a higher character. Among those who thought differently were the Lollards, and against their general doctrines the "Repressor" is directed. Peckock took up a position midway between that of the Roman Church and that of the modern Anglican Church; but his work is interesting chiefly because it gives a full account of the views of the Lollards and of the arguments by which they were supported, and because it assists us to ascertain the state of feeling which ultimately led to the Reformation. Apart from religious matters, the light thrown upon contemporaneous history is very small; but the "Repressor" has great value for the philologist, as it tells us what were the characteristics of the language in use among the cultivated Englishmen of the fifteenth century. Peckock, though an opponent of the Lollards, showed a certain spirit of toleration, for which he received, towards the end of his life, the usual mediæval reward—persecution.

20. ANNALES CAMBRIÆ. *Edited by the Rev. JOHN WILLIAMS AB ITHEL, M.A.* 1860.

These annals, which are in Latin, commence in 417, and come down to 1288. The earlier portion appears to be taken from an Irish Chronicle used by Tigernach, and by the compiler of the Annals of Ulster. During its first century it contains scarcely anything relating to Britain, the earliest direct concurrence with English history is relative to the mission of Augustine. Its notices throughout, though brief, are valuable. The annals were probably written at St. Davids, by Blegwryd, Archdeacon of Llandaff, the most learned man in his day in all Cymru.

21. THE WORKS OF GIRALDUS CAMBRENSIS. Vols. I., II., III., and IV. *Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London.* Vols. V., VI., and VII. *Edited by the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire.* 1861-1877.

These volumes contain the historical works of Geraldus de Barri, who lived in the reigns of Henry II., Richard I., and John, and attempted to re-establish the independence of Wales by restoring the see of St. Davids to its ancient primacy. His works are of a very miscellaneous nature, both in prose and verse, and are remarkable chiefly for the racy and original anecdotes which they contain relating to contemporaries. He is the only Welsh writer of any importance who has contributed so much to the mediæval literature of this country, or assumed, in consequence of his nationality, so free and independent a tone. His frequent travels in Italy, in France, in Ireland, and in Wales, gave him opportunities for observation which did not generally fall to the lot of mediæval writers in the twelfth and thirteenth centuries, and of these observations Giraldus has made due use. Only extracts from these treatises have been printed before and almost all of them are taken from unique manuscripts.

The *Topographia Hibernica* (in Vol. V.) is the result of Giraldus' two visits to Ireland. The first in 1183, the second in 1185-6, when he accompanied Prince John into that country. Curious as this treatise is, Mr. Dimock is of opinion that it ought not to be accepted as sober truthful history, for Giraldus himself states that truth was not his main object, and that he compiled the work for the purpose of sounding the praises of Henry the Second. Elsewhere, however, he declares that he had stated nothing in the *Topographia* of the truth of which he was not well assured, either by his own eyesight or by the testimony, with all diligence elicited, of the most trustworthy and authentic men in the country; that though he did not put just the same full faith in their reports as in what he had himself seen, yet, as they only related what they had themselves seen, he could not but believe such credible witnesses. A very interesting portion of this treatise is devoted to the animals of Ireland. It shows that he was a very accurate and acute observer, and his descriptions are given in a way that a scientific naturalist of the present day could hardly improve upon. The *Expugnatio Hibernica* was written about 1188 and may be regarded rather as a great epic than a sober relation of acts occurring in his own days. No one can peruse it without coming to the conclusion that it is rather a poetical fiction than a prosaic truthful history. Vol. VI. contains the *Itinerarium Cambriae et Descriptio Cambriae*; and Vol. VII., the lives of St. Teilo and St. Hugh.

22. LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND. Vol. I., and Vol. II. (in Two Parts). *Edited by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard.* 1861-1864.

These letters and papers are derived chiefly from originals or contemporary copies extant in the Bibliothèque Impériale, and the Dépot des Archives, in Paris. They illustrate the policy adopted by John Duke of Bedford and his successors during their government of Normandy, and other provinces of France acquired by Henry V. Here may be traced, step by step, the gradual declension of the English power, until we are prepared for its final overthrow.

23. THE ANGLO-SAXON CHRONICLE, ACCORDING TO THE SEVERAL ORIGINAL AUTHORITIES. Vol. I., Original Texts. Vol. II., Translation. *Edited and translated*

by BENJAMIN THORPE, Esq., Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.

This chronicle, extending from the earliest history of Britain to 1154, is justly the boast of England; no other nation can produce any history, written in its own vernacular, at all approaching it, in antiquity, truthfulness, or extent, the historical books of the Bible alone excepted. There are at present six independent manuscripts of the Saxon Chronicle, ending in different years, and written in different parts of the country. In this edition, the text of each manuscript is printed in columns on the same page, so that the student may see at a glance the various changes which occur in orthography, whether arising from locality or age.

24. LETTERS AND PAPERS ILLUSTRATIVE OF THE REIGNS OF RICHARD III. AND HENRY VII. Vols. I. and II. Edited by JAMES GAIRDNER, Esq. 1861-1863.

The papers are derived from the MSS. in Public Record Office, the British Museum, and other repositories. The period to which they refer is unusually destitute of chronicles and other sources of historical information, so that the light obtained from them is of special importance. The principal contents of the volumes are some diplomatic Papers of Richard III.; correspondence between Henry VII. and Ferdinand and Isabella of Spain; documents relating to Edmund de la Pole, Earl of Suffolk; and a portion of the correspondence of James IV. of Scotland.

25. LETTERS OF BISHOP GROSSETESTE, ILLUSTRATIVE OF THE SOCIAL CONDITION OF HIS TIME. Edited by HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.

The Letters of Robert Grosseteste (431 in number) are here collected from various sources, and a large portion of them is printed for the first time. They range in date from about 1210 to 1253, and relate to various matters connected not only with the political history of England during the reign of Henry III. but with its ecclesiastical condition. They refer especially to the diocese of Lincoln, of which Grosseteste was bishop.

26. DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND. Vol. I. (in Two Parts); Anterior to the Norman Invasion. Vol. II.; 1066-1200. Vol. III.; 1200-1327. By Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records. 1862-1871.

The object of this work is to publish notices of all known sources of British history, both printed and unprinted, in one continued sequence. The materials, when historical (as distinguished from biographical), are arranged under the year in which the latest event is recorded in the chronicle or history, and not under the period in which its author, real or supposed, flourished. Biographies are enumerated under the year in which the person commemorated died, and not under the year in which the life was written. This arrangement has two advantages: the materials for any given period may be seen at a glance; and if the reader knows the time when an author wrote, and the number of years that had elapsed between the date of the events and the time the writer flourished, he will generally be enabled to form a fair estimate of the comparative value of the narrative itself. A brief analysis of each work has been added when deserving it, in which original portions are distinguished from mere compilations. If possible, the sources are indicated from which compilations have been derived. A biographical sketch of the author of each piece has been added, and a brief notice of such British authors as have written on historical subjects.

27. ROYAL AND OTHER HISTORICAL LETTERS ILLUSTRATIVE OF THE REIGN OF HENRY III. Vol. I., 1216-1235. Vol. II., 1236-1272. Selected and edited by the Rev. W. W. SHIRLEY, D.D., Regius Professor in Ecclesiastical History, and Canon of Christ Church, Oxford. 1862-1866.

The letters contained in these volumes are derived chiefly from the ancient correspondence formerly in the Tower of London, and now in the Public Record Office. They illustrate the political history of England during the growth of its liberties, and throw considerable light upon the personal history of Simon de Montfort. The affairs of France form the subject of many of them, especially in regard to the province of Gascony. The entire collection consists of nearly 700 documents, the greater portion of which is printed for the first time.

28. CHRONICA MONASTERII S. ALBANI.—1. THOMAE WALSHINGHAM HISTORIA ANGLICANA; Vol. I., 1272-1381; Vol. II., 1381-1422. 2. WILLELMI RISHANGER CHRONICA ET ANNALES, 1259-1307. 3. JOHANNIS DE TROKELOWE ET HENRICI DE BLANEFORDE CHRONICA ET ANNALES, 1259-1296; 1307-1324; 1392-1406. 4. GESTA ABBATUM MONASTERII S. ALBANI, A THOMA WALSHINGHAM, REGNANTE RICARDO SECUNDO, EJUSDEM ECCLESIE PRÆCENTORE, COMPILATA; Vol. I., 793-1290; Vol. II., 1290-1349; Vol. III., 1349-1411. 5. JOHANNIS AMUNDESHAM, MONACHI MONASTERII S. ALBANI, UT VIDETUR, ANNALES; Vols. I. and II. 6. REGISTRA QUORUNDAM ABBATUM MONASTERII S. ALBANI, QUI SÆCULO XVMO FLORUERE; Vol. I., REGISTRUM ABBATIE JOHANNIS WHETHAMSTEDE, ABBATIS MONASTERII SANCTI ALBANI, ITERUM SUSCIPTE; ROBERTO BLAKENEY, CAPELLANO, QUONDAM ADSRIPTUM; Vol. II., REGISTRA JOHANNIS WHETHAMSTEDE, WILLELMI ALBON, ET WILLELMI WALINGFORDE, ABBATUM MONASTERII SANCTI ALBANI, CUM APPENDICE, CONTINENTE QUASdam EPISTOLAS, A JOHANNE WHETHAMSTEDE CONSCRIPTAS. 7. YPODIGMA NEUSTRIE A THOMA WALSHINGHAM, QUONDAM MONACHO MONASTERII S. ALBANI, CONSCRIPTUM. Edited by HENRY THOMAS RILEY, Esq., M.A., Cambridge and Oxford; and of the Inner Temple, Barrister-at-Law. 1863-1876.

In the first two volumes is a History of England, from the death of Henry III. to the death of Henry V., by Thomas Walsingham, Precentor of St. Albans, from MS. VII. in the Arundel Collection in the College of Arms, London, a manuscript of the fifteenth century, collated with MS. 13 E. IX. in the King's Library in the British Museum, and MS. VII. in the Parker Collection of Manuscripts at Corpus Christi College, Cambridge.

In the 3rd volume is a Chronicle of English History, attributed to William Rishanger, who lived in the reign of Edward I., from the Cotton MS. Faustina B. IX. in the British Museum, collated with MS. 11 C. VII. (fols. 219-231) in the King's Library, British Museum, and the Cotton MS. Claudius E. III. fol. 306-331: an account of transactions attending the award of the kingdom of Scotland to John Balliol, 1291-1292, from MS. Cotton. Claudius D. VI., also attributed to William Rishanger, but on no sufficient ground: a short Chronicle of English History, 1292 to 1300, by an unknown hand, from MS. Cotton. Claudius D. VI.: a short Chronicle Willelmi Rishanger Gesta Edwardi Primi, Regis Anglie, from MS. 11 C. I. in the Royal Library, and MS. Cotton Claudius D. VI., with Annales Regum Angliae, probably by the same hand: and fragments of three Chronicles of English History, 1285 to 1307.

In the 4th volume is a Chronicle of English History, 1239 to 1296, from MS. Cotton. Claudius D. VI.: Annals of Edward II., 1307 to 1323, by John de Trokelowe, a monk of St. Albans, and a continuation of Trokelowe's Annals, 1323, 1324, by Henry de Blaneforde, both from MS. Cotton. Claudius D. VI.: a full Chronicle of English History, 1392 to 1406, from MS. VII. in the Library of Corpus Christi College, Cambridge; and an account of the Benefactors of St. Albans, written in the early part of the 15th century from MS. VI. in the same Library.

The 5th, 6th, and 7th volumes contain a history of the Abbots of St. Albans, 793 to 1111, mainly compiled by Thomas Walsingham, from MS. Cotton. Claudius E. IV., in the British Museum; with a Continuation, from the closing pages of Parker MS. VII., in the Library of Corpus Christi College, Cambridge.

The 8th and 9th volumes, in continuation of the Annals, contain a Chronicle, probably by John Amundesham, a monk of St. Albans.

The 10th and 11th volumes relate especially to the acts and proceedings of Abbots Whethamstede, Albon, and Wallingford, and may be considered as a memorial of the chief historical and domestic events during those periods.

The 12th volume contains a compendious History of England to the reign of Henry V., and of Normandy in early times, also by Thomas Walsingham, and dedicated to Henry V. The compiler has often substituted other authorities in place of those consulted in the preparation of his larger work.

29. CHRONICON ABBATÆ EVESHAMENSIS, AUCTORIBUS DOMINICO PRIORE EVESHAMÆ ET THOMA DE MARLEBERGE ABBATE, A FUNDATIONE AD ANNUM 1213, UNA CUM CONTINUATIONE AD ANNUM 1418. *Edited by* the Rev. W. D. MACRAY, Bodleian Library, Oxford. 1863.

The Chronicle of Evesham illustrates the history of that important monastery from its foundation by Egwin, about 690, to the year 1418. Its chief feature is an autobiography, which makes us acquainted with the inner daily life of a great abbey, such as but rarely has been recorded. Interspersed are many notices of general, personal, and local history which will be read with much interest. This work exists in a single MS., and is for the first time printed.

30. RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIE. Vol. I., 447-871. Vol. II., 872-1066. *Edited by* JOHN E. B. MAYOR, M.A., Fellow of St. John's College, Cambridge. 1863-1869.

The compiler, Richard of Cirencester, was a monk of Westminster, 1355-1400. In 1391 he obtained a licence to make a pilgrimage to Rome. His history, in four books, extends from 447 to 1066. He announces his intention of continuing it, but there is no evidence that he completed any more. This chronicle gives many charters in favour of Westminster Abbey, and a very full account of the lives and miracles of the saints, especially of Edward the Confessor, whose reign occupies the fourth book. A treatise on the Coronation, by William of Sudbury, a monk of Westminster fills book iii. e. 3. It was on this author that C. J. Bertram founded his forgery, *De Situ Britanniae* in 1747.

31. YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST. Years 20-21, 21-22, 30-31, 32-33, and 33-35 Edw. I.; and 11-12 Edw. III. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple Barrister-at-Law. Years 12-13, 13-14 Edward III. *Edited and translated by* LUKE OWEN PIKE, Esq., M.A., of Lincoln's Inn, Barrister-at-Law. 1863-1886.

The volumes known as the "Year Books" contain reports in Norman-French of cases argued and decided in the Courts of Common Law. They may be considered to a great extent as the "lex non scripta" of England, held in the highest veneration by the ancient sages of the law, and received by them as the repositories of the first recorded judgments and dicta of the great legal luminaries of past ages. They are also worthy of attention on account of the historical information and the notices of public and private persons which they contain, as well as the light which they throw on ancient manners and customs.

32. NARRATIVES OF THE EXPULSION OF THE ENGLISH FROM NORMANDY 1449-1450. —Robertus Blondelli de Reductione Normanniae: Le Reconverrement de Normandie, par Berry, Hérault du Roy: Conferences between the Ambassadors of France and England. *Edited, from MSS. in the Imperial Library at Paris, by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham. 1863.

This volume contains the narrative of an eye-witness who details with considerable power and minuteness the circumstances which attended the final expulsion of the English from Normandy in 1450. Commencing with the infringement of the truce by the capture of Fougères, and ending with the battle of Formigny and the embarkation of the Duke of Somerset. The period embraced is less than two years.

33. **HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRIÆ.** Vols. I., II., and III. *Edited by W. H. HART, Esq., F.S.A.. Membre correspondant de la Société des Antiquaires de Normandie.* 1863-1867.

This work consists of two parts, the History and the Cartulary of the Monastery of St. Peter, Gloucester. The history furnishes an account of the monastery from its foundation, in the year 681, to the early part of the reign of Richard II., together with a calendar of donations and benefactions. It treats principally of the affairs of the monastery, but occasionally matters of general history are introduced. Its authorship has generally been assigned to Walter Froucester the twentieth abbot, but without any foundation.

34. **ALEXANDRI NECKAM DE NATURIS RERUM LIBRI DUO;** with NECKAM'S POEM, **DE LAUDIBUS DIVINÆ SAPIENTIÆ.** *Edited by THOMAS WRIGHT, Esq., M.A.* 1863.

Neckam was a man who devoted himself to science, such as it was in the twelfth century. In the "De Naturis Rerum" are to be found what may be called the rudiments of many sciences mixed up with much error and ignorance. Neckam was not thought infallible, even by his contemporaries, for Roger Bacon remarks of him, "This Alexander in many things wrote what was true and useful; but he neither can nor ought by just title to be reckoned among authorities." Neckam, however, had sufficient independence of thought to differ from some of the schoolmen who in his time considered themselves the only judges of literature. He had his own views in morals, and in giving us a glimpse of them, as well as of his other opinions, he throws much light upon the manners, customs, and general tone of thought prevalent in the twelfth century. The poem entitled "De Laudibus Divinae Sapientia" appears to be a metrical paraphrase or abridgment of the "De Naturis Rerum." It is written in the elegiac metre, and though there are many lines which violate classical rules, it is, as a whole, above the ordinary standard of medieval Latin.

35. **LEECHEOMS, WORTCUNNING, AND STARCRADF OF EARLY ENGLAND;** being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I., II., and III. *Collected and edited by the Rev. T. OSWALD COCKAYNE, M.A., of St. John's College, Cambridge,* 1864-1866.

This work illustrates not only the history of science, but the history of superstition. In addition to the information bearing directly upon the medical skill and medical faith of the times, there are many passages which incidentally throw light upon the general mode of life and ordinary diet. The volumes are interesting not only in their scientific, but also in their social aspect. The manuscripts from which they have been printed are valuable to the Anglo-Saxon scholar for the illustrations they afford of Anglo-Saxon orthography.

36. **ANNALES MONASTICI.** Vol. I.:—Annales de Margan, 1066-1232; Annales de Theokesberia, 1066-1263; Annales de Burton, 1004-1263. Vol. II.:—Annales Monasterii de Wintonia, 519-1277; Annales Monasterii de Waverleia, 1-1291. Vol. III.:—Annales Prioratns de Dunstaplia, 1-1297. Annales Monasterii de Bermundesbia, 1012-1432. Vol. IV.:—Annales Monasterii de Osencia, 1016-1347; Chronicor vulgo dictum Chronicor Thomæ Wykes, 1066-1289; Annales Prioratns de Wigornia, 1-1377. Vol. V.:—Index and Glossary. *Edited by HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registrar of the University, Cambridge.* 1864-1869.

The present collection of Monastic Annals embraces all the more important chronicles compiled in religious houses in England during the thirteenth century. These distinct works are ten in number. The extreme period which they embrace ranges from the year 1 to 1322, although they refer more especially to the reigns of John, Henry III., and Edward I. Some of these narratives have already appeared in print, but others are printed for the first time.

37. **MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS.** From MSS. in the Bodleian Library, Oxford, and the Imperial Library, Paris. *Edited by the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire.* 1864.

This work contains a number of very curious and interesting incidents, and being the work of a contemporary, is very valuable, not only as a truthful biography of a celebrated ecclesiastic, but as the work of a man, who, from personal knowledge, gives notices of passing events, as well as of individuals who were then taking active part in public affairs. The author, in all probability, was Adam Abbot of Evesham. He was domestic chaplain and private confessor of Bishop Hugh, and in these capacities was admitted to the closest intimacy. Bishop Hugh was Prior of Witham for 11 years before he became Bishop of Lincoln. His consecration took place on the 21st September 1186; he died on the 16th of November 1200; and was canonized in 1220.

38. **CHRONICLES AND MEMORIALS OF THE REIGN OF RICHARD THE FIRST.** Vol. I.:—**ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI.** Vol. II.:—**EPISTOLÆ CANTUARIENSES;** the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by WILLIAM STUBBS, M.A., Vicar of Navestock, Essex, and Lambeth Librarian.* 1864-1865.

The authorship of the Chronicle in Vol. I., hitherto ascribed to Geoffrey Vinesanus, is now more correctly ascribed to Richard, Canon of the Holy Trinity of London. The narrative extends from 1187 to 1199; but its chief interest consists in the minute and authentic narrative which it furnishes of the exploits of Richard I., from his departure from England in December 1199 to his

death in 1199. The author states in his prologue that he was an eye-witness of much that he records; and various incidental circumstances which occur in the course of the narrative confirm this assertion.

The letters in Vol. II., written between 1187 and 1199, are of value as furnishing authentic materials for the history of the ecclesiastical condition of England during the reign of Richard I. They had their origin in a dispute which arose from the attempts of Baldwin and Hubert, archbishops of Canterbury, to found a college of secular canons, a project which gave great umbrage to the monks of Canterbury, who saw in it a design to supplant them in their function of metropolitan chapter. These letters are printed, for the first time, from a MS. belonging to the archiepiscopal library at Lambeth.

39. RECUEIL DES CRONIQUES ET ANCIENNES HISTORIES DE LA GRANT BRETAIGNE A PRESENT NOMME ENGLETERRE, PAR JEHAN DE WAURIN. Vol. I. Albina to 688. Vol. II., 1399-1422. Vol. III., 1422-1431. Edited by Sir WILLIAM HARDY, F.S.A. 1864-1879. Vol. IV. 1431-1443. Edited by Sir WILLIAM HARDY, F.S.A., and EDWARD L. C. P. HARDY, Esq., F.S.A. 1884.
40. A COLLECTION OF THE CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND, BY JOHN DE WAVRIN. Albina to 688. (Translation of the preceding Vols. I. and II.) Edited and translated by Sir WILLIAM HARDY, F.S.A., and EDWARD L. C. P. HARDY, Esq., F.S.A. 1864-1887.

This curious chronicle extends from the fabulous period of history down to the return of Edward IV. to England in the year 1471 after the second deposition of Henry VI. The manuscript from which the text of the work is taken is preserved in the Imperial Library at Paris, and is believed to be the only complete and nearly contemporary copy in existence. The work, as originally bound, was comprised in six volumes, since rebound in morocco in 12 volumes folio maximus, vellum, and is illustrated with exquisite miniatures, vignettes, and initial letters. It was written towards the end of the fifteenth century, having been expressly exequed for Louis de Bruges, Seigneur de la Grulhuse and Earl of Winchester, from whose cabinet it passed into the library of Louis XII. at Blois.

41. POLYCHRONICON RANULPHI HIGDEN, with Trevisa's Translation. Vols. I. and II. Edited by CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge. Vols. III., IV., V., VI., VII., VIII., and IX. Edited by the Rev. JOSEPH RAWSON LUMBY, D.D., Norrisian Professor of Divinity, Vicar of St. Edward's, Fellow of St. Catharine's College, and late Fellow of Magdalene College, Cambridge. 1865-1886.

This is one of the many mediaval chronicles which assume the character of a history of the world. It begins with the creation, and is brought down to the author's own time, the reign of Edward III. Prefixed to the historical portion, is a chapter devoted to geography, in which is given a description of every known land. To say that the Polychronicon was written in the fourteenth century is to say that it is not free from inaccuracies. It has, however, a value apart from its intrinsic merits. It enables us to form a very fair estimate of the knowledge of history and geography which well-informed readers of the fourteenth and fifteenth centuries possessed, for it was then the standard work on general history.

The two English translations, which are printed with the original Latin, afford interesting illustrations of the gradual change of our language, for one was made in the fourteenth century, the other in the fifteenth. The differences between Trevisa's version and that of the unknown writer are often considerable.

42. LE LIVRE DE REIS DE BRITTANIE E LE LIVRE DE REIS DE ENGLETERE. Edited by JOHN GLOVER, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge. 1865.

These two treatises, though they cannot rank as independent narratives, are nevertheless valuable as careful abstracts of previous historians, especially "Le Livre de Reis de Engletere." Some various readings are given which are interesting to the philologist as instances of semi-Saxonized French. It is supposed that Peter of Ickham was the supposed author.

43. CHRONICA MONASTERII DE MELSA AB ANNO 1150 USQUE AD ANNUM 1406. Vols. I., II., and III. Edited by EDWARD AUGUSTUS BOND, Esq., Assistant-Keeper of Manuscripts, and Egerton Librarian, British Museum. 1866-1868.

The Abbey of Menux was a Cistercian house, and the work of its abbot is both curious and valuable. It is a faithful and often minute record of the establishment of a religious community, of its progress in forming an ample revenue, of its struggles to maintain its acquisitions, and of its relations to the governing institutions of the country. In addition to the private affairs of the monastery, some light is thrown upon the public events of the time, which are however kept distinct, and appear at the end of the history of each abbot's administration. The text has been printed from what is said to be the autograph of the original compiler, Thomas de Burton, the nineteenth abbot.

44. MATTHIAEI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR. Vols. I., II., and III. 1067-1253. Edited by SIR FREDERIC MADDEN, K.H., Keeper of the Manuscript Department of British Museum. 1866-1869.

The exact date at which this work was written is, according to the chronicler, 1250. The history is of considerable value as an illustration of the period during which the author lived, and contains a good summary of the events which followed the Conquest. This minor chronicle is, however, based on another work (also written by Matthew Paris) giving fuller details, which has been called the "Historia Major." The chronicle here published, nevertheless, gives some information not to be found in the greater history.

45. LIBER MONASTERII DE HYDA: A CHRONICLE AND CHARTULARY OF HYDE ABBEY, WINCHESTER, 455-1023. Edited, from a Manuscript in the Library of the Earl of Macclesfield, by EDWARD EDWARDS, Esq. 1866.

The "Book of Hyde" is a compilation from much earlier sources which are usually indicated with considerable care and precision. In many cases, however, the Hyde Chronicler appears to correct, to qualify, or to amplify—either from tradition or from sources of information not now discoverable—the statements, which, in substance, he adopts. He also mentions, and frequently quotes from writers whose works are either entirely lost or at present known only by fragments.

There is to be found, in the "Book of Hyde," much information relating to the reign of King Alfred which is not known to exist elsewhere. The volume contains some curious specimens of Anglo-Saxon and Medieval English.

46. CHRONICON SCOTORUM: A CHRONICLE OF IRISH AFFAIRS, FROM THE EARLIEST TIMES TO 1130; and SUPPLEMENT, containing the Events from 1141 to 1150. Edited, with Translation, by WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A. 1866.

There is, in this volume, a legendary account of the peopling of Ireland and of the adventures which befall the various heroes who are said to have been connected with Irish history. The details are, however, very meagre both for this period and for the time when history becomes more authentic. The plan adopted in the chronicle gives the appearance of an accuracy to which the earlier portions of the work cannot have any claim. The succession of events is marked year by year, from A.M. 159 to A.D. 1150. The principal events narrated in the later portion of the work are, the invasions of foreigners, and the wars of the Irish among themselves. The text has been printed from a MS. preserved in the library of Trinity College, Dublin, written partly in Latin, partly in Irish.

47. THE CHRONICLE OF PIERRE DE LANGTOFT, IN FRENCH VERSE, FROM THE EARLIEST PERIOD TO THE DEATH OF EDWARD I. Vols. I. and II. Edited by THOMAS WRIGHT, Esq., M.A. 1866-1868.

It is probable that Pierre de Langtoft was a canon of Bridlington, in Yorkshire, and lived in the reign of Edward I., and during a portion of the reign of Edward II. This chronicle is divided into three parts; in the first, is an abridgment of Geoffrey of Monmouth's "Historia Britonum;" in the second, a history of the Anglo-Saxon and Norman kings, to the death of Henry III.; in the third, a history of the reign of Edward I. The principal object of the work was apparently to show the justice of Edward's Scottish wars. The language is singularly corrupt, and a curious specimen of the French of Yorkshire.

48. THE WAR OF THE GAEDHL WITH THE GAILL, OR THE INVASIONS OF IRELAND BY THE DANES AND OTHER NORSEMEN. Edited, with a Translation, by JAMES HENTHORN TODD, D.D., Senior Fellow of Trinity College, and Regius Professor of Hebrew in the University, Dublin. 1867.

The work in its present form, in the editor's opinion, is a comparatively modern version of an undoubtedly ancient original. That it was compiled from contemporary materials has been proved by curious incidental evidence. It is stated in the account given of the battle of Clontarf that the full tide in Dublin Bay on the day of the battle (23 April 1014) coincided with sunrise; and that the returning tide in the evening aided considerably in the defeat of the Danes. The fact has been verified by astronomical calculations, and the inference is that the author of the chronicle, if not an eye-witness, must have derived his information from eye-witnesses. The contents of the work are sufficiently described in its title. The story is told after the manner of the Scandinavian Sagas, with poems and fragments of poems introduced into the prose narrative.

49. GESTA REGIS HENRICI SECUNDI BENEDICTI ABBATIS. CHRONICLE OF THE REIGNS OF HENRY II. AND RICHARD I., 1169-1192, known under the name of BENEDICT OF PETERBOROUGH. Vols. I. and II. Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian. 1867.

This chronicle of the reigns of Henry II. and Richard I., known commonly under the name of Benedict of Peterborough, is one of the best existing specimens of a class of historical compositions of the first importance to the student.

50. MONUMENTA ACADEMICA, OR, DOCUMENTS ILLUSTRATIVE OF ACADEMICAL LIFE AND STUDIES AT OXFORD (in Two Parts). Edited by the Rev. HENRY ANSTEY, M.A., Vicar of St. Wendron, Cornwall, and lately Vice-Principal of St. Mary Hall, Oxford. 1868.

This work will supply materials for a History of Academical Life and Studies in the University of Oxford during the 13th, 14th, and 15th centuries.

51. CHRONICA MAGISTRI ROGERI DE HOVEDENE. Vols. I., II., III., and IV. Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford. 1868-1871.

This work has long been justly celebrated, but not thoroughly understood until Mr. Stubbs' edition. The earlier portion, extending from 732 to 1148, appears to be a copy of a compilation made in Northumbria about 1161, to which Hoveden added little. From 1148 to 1149—a very valuable portion of this work—the matter is derived from another source, to which Hoveden appears to have supplied little, and not always judiciously. From 1170 to 1192 is the portion which corresponds with the Chronicle known under the name of Benedict of Peterborough (see No. 49); but it is not a copy, being sometimes an abridgment, at others a paraphrase; occasionally the two works entirely agree; showing that both writers had access to the same materials, but dealt with them differently. From 1192 to 1201 may be said to be wholly Hoveden's work; it is extremely valuable, and an authority of the first importance.

52. WILLELMI MALMESBIRIENSIS MONACHI DE GESTIS PONTIFICUM ANGLORUM LIBRI QUINQUE. *Edited, from William of Malmesbury's Autograph MS., by N. E. S. A. HAMILTON, Esq., of the Department of Manuscripts, British Museum.* 1870.

William of Malmesbury's "Gesta Pontificum" is the principal foundation of English Ecclesiastical Biography, down to the year 1122. The manuscript which has been followed in this Edition is supposed by Mr. Hamilton to be the author's autograph, containing his latest additions and amendments.

53. HISTORIC AND MUNICIPAL DOCUMENTS OF IRELAND, FROM THE ARCHIVES OF THE CITY OF DUBLIN, &c. 1172-1320. *Edited by JOHN T. GILBERT, Esq., F.S.A., Secretary of the Public Record Office of Ireland.* 1870.

A collection of original documents, elucidating mainly the history and condition of the municipal, middle, and trading classes under or in relation with the rule of England in Ireland,—a subject hitherto in almost total obscurity. Extending over the first hundred and fifty years of the Anglo-Norman settlement, the series includes charters, municipal laws, and regulations, rolls of names of citizens and members of merchant-guilds, lists of commodities with their rates, correspondence, illustrations of relations between ecclesiastics and laity; together with many documents exhibiting the state of Ireland during the presence there of the Scots under Robert and Edward Bruce.

54. THE ANNALS OF LOCH CÉ. A CHRONICLE OF IRISH AFFAIRS, FROM 1041 TO 1590. Vols. I. and II. *Edited, with a Translation, by WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A.* 1871.

The original of this chronicle has passed under various names. The title of "Annals of Loch Cé" was given to it by Professor O'Curry, on the ground that it was transcribed for Brian Mac Dermot, an Irish chieftain, who resided on the island in Loch Cé, in the county of Roscommon. It adds much to the materials for the civil and ecclesiastical history of Ireland; and contains many curious references to English and foreign affairs, not noticed in any other chronicle.

55. MONUMENTA JURIDICA. THE BLACK BOOK OF THE ADMIRALTY, WITH APPENDICES. Vols. I., II., III., and IV. *Edited by SIR TRAVERS TWISS, Q.C., D.C.L.* 1871-1876.

This book contains the ancient ordinances and laws relating to the navy, and was probably compiled for the use of the Lord High Admiral of England. Selden calls it the "jewel of the Admiralty Records." Pryme ascribes to the Black Book the same authority in the Admiralty as the Black and Red Books have in the Court of Exchequer, and most English writers on maritime law recognize its importance.

56. MEMORIALS OF THE REIGN OF HENRY VI.:—OFFICIAL CORRESPONDENCE OF THOMAS BEKYNTON, SECRETARY TO HENRY VI., AND BISHOP OF BATH AND WELLS. *Edited, from a MS. in the Archiepiscopal Library at Lambeth, with an Appendix of Illustrative Documents, by the Rev. GEORGE WILLIAMS, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge.* Vols. I. and II. 1872.

These curious volumes are of a miscellaneous character, and were probably compiled under the immediate direction of Beckynton before he had attained to the Episcopate. They contain many of the Bishop's own letters, and several written by him in the King's name; also letters to himself while Royal Secretary, and others addressed to the King. This work elucidates some points in the history of the nation during the first half of the fifteenth century.

57. MATTHÆI PARISIENSIS, MONACHI SANCTI ALBANI, CHRONICA MAJORA. Vol. I. The Creation to A.D. 1066. Vol. II. A.D. 1067 to A.D. 1216. Vol. III. A.D. 1216 to A.D. 1239. Vol. IV. A.D. 1240 to A.D. 1247. Vol. V. A.D. 1248 to A.D. 1259. Vol. VI. Additamenta. Vol. VII. Index. *Edited by HENRY RICHARDS LUARD, D.D., Fellow of Trinity College, Registrar of the University, and Vicar of Great St. Mary's, Cambridge.* 1872-1884.

This work contains the "Chronica Majora" of Matthew Paris, one of the most valuable and frequently consulted of the ancient English Chronicles. It is published from its commencement, for the first time. The editions by Archbishop Parker, and William Watts, severally begin at the Norman Conquest.

58. MEMORIALE FRATRIS WALTERI DE COVENTRIA.—THE HISTORICAL COLLECTIONS OF WALTER OF COVENTRY. Vols. I. and II. *Edited, from the MS. in the Library of Corpus Christi College, Cambridge, by WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford.* 1872-1873.

This work, now printed in full for the first time, has long been a desideratum by Historical Scholars. The first portion, however, is not of much importance, being only a compilation from earlier writers. The part relating to the first quarter of the thirteenth century is the most valuable and interesting.

59. THE ANGLO-LATIN SATIRICAL POETS AND EPIGRAMMATISTS OF THE TWELFTH CENTURY. Vols. I. and II. *Collected and edited by THOMAS WRIGHT, Esq., M.A., Corresponding Member of the National Institute of France (Académie des Inscriptions et Belles-Lettres).* 1872.

The Poems contained in these volumes have long been known and appreciated as the best satires of the age in which their authors flourished, and were deservedly popular during the 13th and 14th centuries.

60. MATERIALS FOR A HISTORY OF THE REIGN OF HENRY VII., FROM ORIGINAL DOCUMENTS PRESERVED IN THE PUBLIC RECORD OFFICE. Vols. I. and II. Edited by the Rev. WILLIAM CAMPBELL, M.A., one of Her Majesty's Inspectors of Schools. 1873-1877.

These volumes are valuable as illustrating the acts and proceedings of Henry VII. on ascending the throne, and shadow out the policy he afterwards adopted.

61. HISTORICAL PAPERS AND LETTERS FROM THE NORTHERN REGISTERS. Edited by JAMES RAINÉ, M.A., Canon of York, and Secretary of the Surtees Society. 1873.

The documents in this volume illustrate, for the most part, the general history of the north of England, particularly in its relation to Scotland.

62. REGISTRUM PALATINUM DUNELMENSE. THE REGISTER OF RICHARD DE KELLAWE, LORD PALATINE AND BISHOP OF DURHAM; 1311-1316. Vols. I., II., III., and IV. Edited by Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records. 1873-1878.

Bishop Kellawe's Register contains the proceedings of his prelacy, both lay and ecclesiastical, and is the earliest Register of the Palatinate of Durham.

63. MEMORIALS OF SAINT DUNSTAN, ARCHBISHOP OF CANTERBURY. Edited, from various MSS., by WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford. 1874.

This volume contains several lives of Archbishop Dunstan, one of the most celebrated Primates of Canterbury. They open various points of Historical and Literary interest, without which our knowledge of the period would be more incomplete than it is at present.

64. CHRONICON ANGLIÆ, AB ANNO DOMINI 1328 USQUE AD ANNUM 1388, AUCTORE MONACHO QUODAM SANCTI ALBANI. Edited by EDWARD MAUNDE THOMPSON, Esq., Barrister-at-Law, and Assistant-Keeper of the Manuscripts in the British Museum. 1874.

This chronicle gives a circumstantial history of the close of the reign of Edward III. which has hitherto been considered lost.

65. THÓMAS SAGA ÆRKIBYSKUPS. A LIFE OF ARCHBISHOP THOMAS BECKET, IN ICELANDIC. Vols. I. and II. Edited, with English Translation, Notes, and Glossary by M. EIRÍR Þ'MAGNÚSSON, M.A., Sub-Librarian of the University Library, Cambridge. 1875-1884.

This work is derived from the Life of Becket written by Benedict of Peterborough, and apparently supplies the missing portions in Benedict's biography.

66. RADULPHI DE COGGESHALL CHRONICON ANGLICANUM. Edited by the Rev. JOSEPH STEVENSON, M.A. 1875.

This volume contains the "Chronicon Anglicanum," by Ralph of Coggeshall, the "Libellus de Expugnatione Terra Sancte per Saladinum," usually ascribed to the same author, and other pieces of an interesting character.

67. MATERIALS FOR THE HISTORY OF THOMAS BECKET, ARCHBISHOP OF CANTERBURY. Vols. I., II., III., IV., V., and VI. Edited by the Rev. JAMES CRAIGIE ROBERTSON, M.A., Canon of Canterbury. 1875-1883. Vol. VII. Edited by JOSEPH BRIGSTOCKE SHEPPARD, Esq., LL.D. 1885.

This publication comprises all contemporary materials for the history of Archbishop Thomas Becket. The first volume contains the life of that celebrated man, and the miracles after his death by William, a monk of Canterbury. The second, the life by Benedict of Peterborough; John of Salisbury; Alan of Tewkesbury; and Edward Grim. The third, the life by William Fitzstephen; and Herbert of Bosham. The fourth, anonymous lives, Quadrilogus, &c. The fifth, sixth, and seventh, the Epistles, and known letters.

68. RADULFI DE DICETO DECANI LUNDONIENSIS OPERA HISTORICA. THE HISTORICAL WORKS OF MASTER RALPH DE DICETO, DEAN OF LONDON. Vols. I. and II. Edited, from the Original Manuscripts, by WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford. 1876.

The Historical Works of Ralph de Diceo are some of the most valuable materials for British History. The Abbreviationes Chronicorum extend from the Creation to 1147, and the Ymagines Historiarum to 1201.

69. ROLL OF THE PROCEEDINGS OF THE KING'S COUNCIL IN IRELAND, FOR A PORTION OF THE 16TH YEAR OF THE REIGN OF RICHARD II. 1392-93. Edited by the Rev. JAMES GRAVES, A.B. 1877.

This Roll throws considerable light on the History of Ireland at a period little known. It seems the only document of the kind extant.

70. HENRICI DE BRACTON DE LEGIBUS ET CONSUETUDINIBUS ANGLIÆ LIBRI QUINTU  
IN VARIOIS TRACTATUS DISTINCTI. AD DIVERSORUM ET VETUSTISSIMORUM CODI-

CUM COLLATIONEM TYPIS VULGATI. Vols. I., II., III., IV., V., and VI. Edited by SIR TRAVERS TWISS, Q.C., D.C.L. 1878-1883.

This is a new edition of Bracton's celebrated work, collated with MSS. in the British Museum: the Libraries of Lincoln's Inn, Middle Temple, and Gray's Inn; Bodleian Library, Oxford; the Bibliothèque Nationale, Paris; &c.

71. THE HISTORIANS OF THE CHURCH OF YORK, AND ITS ARCHBISHOPS. Vols. I. and II. Edited by JAMES RAINES, M.A., Canon of York, and Secretary of the Surtees Society. 1879-1886.

This will form a complete "Corpus Historiarum Eboracense," a work very much needed, and of great value to the Historical Inquirer.

72. REGISTRUM MALMESBURIENSE. THE REGISTER OF MALMESBURY ABBEY; PRESERVED IN THE PUBLIC RECORD OFFICE. Vols. I. and II. Edited by J. S. BREWER, M.A., Preacher at the Rolls, and Rector of Toppsfield; and CHARLES TRICE MARTIN, Esq., B.A. 1879, 1880.

This work illustrates many curious points of history, the growth of society, the distribution of land, the relations of landlord and tenant, national customs, &c.

73. HISTORICAL WORKS OF GERVASE OF CANTERBURY. Vols. I. and II. THE CHRONICLE OF THE REIGNS OF STEPHEN, HENRY II., and RICHARD I., by GERVASE, THE MONK OF CANTERBURY. Edited by WILLIAM STUBBS, D.D.; Canon Residentiary of St. Paul's, London; Regius Professor of Modern History and Fellow of Oriel College, Oxford; &c. 1879, 1880.

The Historical Works of Gervase of Canterbury are of great importance as regards the questions of Church and State, during the period in which he wrote. This work was printed by Twysden, in the "Historia Anglicana Scriptores X.," more than two centuries ago. The present edition has received critical examination and illustration.

74. HENRICI ARCHIDIACONI HUNTINGDONENSIS HISTORIA ANGLORUM. THE HISTORY OF THE ENGLISH, BY HENRY, ARCHDEACON OF HUNTINGDON, FROM A.D. 55 TO A.D. 1154, in Eight Books. Edited by THOMAS ARNOLD, Esq., M.A., of University College, Oxford. 1879.

Henry of Huntingdon's work was first printed by Sir Henry Savile, in 1596, in his "Scriptores post Bedam," and reprinted at Frankfurt in 1601. Both editions are very rare and inaccurate. The first five books of the History were published in 1848 in the "Monumenta Historica Britannica," which is out of print. The present volume contains the whole of the manuscript of Huntingdon's History in eight books, collated with a manuscript lately discovered at Paris.

75. THE HISTORICAL WORKS OF SYMEON OF DURHAM. Vols. I. and II. Edited by THOMAS ARNOLD, Esq., M.A., of University College, Oxford. 1882-1885.

The first volume of this edition of the Historical Works of Symeon of Durham, contains the "Historia Dunelmensis Ecclesiae," and other Works. The second volume contains the "Historia Regum," &c.

76. CHRONICLES OF THE REIGNS OF EDWARD I. AND EDWARD II. Vols. I. and II. Edited by WILLIAM STUBBS, D.D., Canon Residentiary of St. Paul's, London; Regius Professor of Modern History, and Fellow of Oriel College, Oxford, &c. 1882, 1883.

The first volume of these Chronicles contains the "Annales Londonienses" and the "Annales Paulini;" the second, I.—"Commendatio Lanentabilis in Transitu magni Regis Edwardi. II.—Gesta Edwardi de Carnarvan Auctore Canonico Bridlingtonensi. III.—Monachi ejusdem Malmesbriensis Vita. Edwardi II. IV.—Vita et Mors Edwardi II. Conscripta a Thoma de la Moore."

77. REGISTRUM EPISTOLARUM FRATRIS JOHANNIS PECKHAM, ARCHIEPISCOPI CANTUARIENSIS. Vols. I., II., and III. Edited by CHARLES TRICE MARTIN, Esq., B.A., F.S.A., 1882-1886.

These Letters are of great value for illustrating English Ecclesiastical History.

78. REGISTER OF S. OSWUND. Edited by the Rev. W. H. RICHARD JONES, M.A., F.S.A., Canon of Salisbury, Vicar of Bradford-on-Avon. Vols. I. and II. 1883, 1884.

This Register, of which a complete copy is here printed for the first time, is among the most ancient, and certainly the most treasured of the muniments of the Bishops of Salisbury. It derives its name from containing the statutes, rules, and orders made or compiled by S. Oswund, to be observed in the Cathedral and diocese of Salisbury. The first 19 folios contain the "Consuetudinary," the exposition, as regards ritual, of the "Use of Sarum."

79. CHARTULARY OF THE ANCIENT BENEDICTINE ABBEY OF RAMSEY, from the MS. in the Public Record Office. Vols. I. and II. 1884, 1886. Edited by WILLIAM HENRY HART, Esq., F.S.A., and the Rev. PONSONBY ANNESLEY LYONS.

This Chartulary of the Ancient Benedictine Monastery of Ramsey, Huntingdonshire, came to the Crown on the Dissolution of Monasteries, was afterwards preserved in the Stone Tower, Westminster Hall, and thence transferred to the Public Record Office.

80. CHARTULARIES OF ST. MARY'S ABBEY, DUBLIN, &c., preserved in the Bodleian Library and British Museum. *Edited by JOHN THOMAS GILBERT, Esq., F.S.A., M.R.I.A.* Vols. I. & II. 1884 and 1885.

These Chartularies, published for the first time, are the only documents of that description known to exist of the ancient establishments of the Cistercian Order in Ireland; two being of St. Mary's Abbey, Dublin, and one of the House at Dunbrody, Wexford. One Chartulary is in the Bodleian Library, Oxford, together with that of Dunbrody; the second is in the British Museum.

81. EADMERI HISTORIA NOVORUM IN ANGLIA, ET OPUSCULA DUO DE VITA SANCTI ANSELMI ET QUIBUSDAM MIRACULIS EJUS. 1884. *Edited by the Rev. MARTIN RULE, M.A.*

This volume contains the "Historia Novorum in Anglia," of Eadmer; his treatise "De Vita et conversatione Anselmi Archiepiscopi Cantuariensis," and a Tract entitled "Quaedam Parva Descriptio Miraculorum gloriosi Patris Anselmi Cantuariensis."

82. CHRONICLES OF THE REIGNS OF STEPHEN, HENRY II., AND RICHARD I. Vols. I., II., and III., 1884-1886. *Edited by RICHARD HOWLETT, Esq., of the Middle Temple, Barrister-at-law.*

Vol. I. contains Books I.-IV. of the "Historia Rerum Anglicarum" of William of Newburgh; Vol. II. contains Book V. of that work, the continuation of the same to A.D. 1298, and the "Draco Normannicus" of Etienne de Rouen.

Vol. III. contains the "Gesta Stephani Regis;" the Chronicle of Richard of Hexham, the "Relatio de Standardo" of St. Alfred of Rievaulx, the poem of Jordan Fantome, and the Chronicle of Richard of Devizes.

83. CHRONICLE OF THE ANCIENT ABBEY OF RAMSEY, from the Chartulary of that Abbey, in the Public Record Office. 1886. *Edited by the Rev. WILLIAM DUNN MACRAY, M.A., F.S.A., Rector of Ducklington, Oxon.*

This Chronicle forms part of the Chartulary of the Abbey of Ramsey, preserved in the Public Record Office (see No. 79).

84. CHRONICA ROGERI DE WENDOVER, SIVE FLORES HISTORIARUM. Vol. I. *Edited by HENRY GAY HEWLETT, Esq., Keeper of the Records of the Land Revenue.*

This edition gives that portion only of Roger of Wendover's Chronicle which can be accounted an original authority.

85. THE LETTER BOOKS OF THE MONASTERY OF CHRIST CHURCH, CANTERBURY. *Edited by JOSEPH BRIGSTOCKE SHEPPARD, Esq., LL.D.* Vol. I., 1887.

The Letters printed in this volume were chiefly written between the years 1206 and 1333. Among the most notable writers were Prior Henry of Eastry, Prior Richard Oxenden, and the Archbishops Raynold and Mepham.

86. THE METRICAL CHRONICLE OF ROBERT OF GLOUCESTER. *Edited by WILLIAM ALDIS WRIGHT, Esq., M.A.* Parts I. and II., 1887.

The date of the composition of this Chronicle is placed about the year 1300. The writer appears to have been an eye witness of many events which he describes. The language in which it is written was the dialect of Gloucestershire at that time.

87. CHRONICLE OF ROBERT OF BRUNNE. *Edited by FREDERICK JAMES FURNIVALL, Esq., M.A., of Trinity Hall, Cambridge, Barrister-at-Law.* Parts I and II. 1887.

Robert of Brunne, or Bourne, of Lincoln, was a member of the Gilbertine Order established at Sempringham. His Chronicle is described by its editor as a work of fiction, a contribution not to English history, but to the history of English.

88. ICELANDIC SAGAS AND OTHER HISTORICAL DOCUMENTS relating to the Settlements and Descents of the Northmen on the British Isles. Vol. I. Orkneyinga Saga, and Magnus Saga. Vol. II. Hakonar Saga, and Magnus Saga. *Edited by M. GUDBRAND VIGFUSSON, M.A.*

### *In the Press.*

- ICELANDIC SAGAS, AND OTHER HISTORICAL DOCUMENTS relating to the Settlements and Descents of the Northmen on the British Isles. Vols. III.-IV. *Translated by Sir GEORGE WEBBE DASENT, D.C.L., Oxon.*

- ESTORIE DES ENGLES SOLUM GEFFREI GAIMAR. *Edited by the late Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records; continued and translated by CHARLES TRICE MARTIN, Esq., B.A., F.S.A.* Vols. I. and II.

- THE TRIPARTITE LIFE OF ST. PATRICK, with other documents relating to that Saint. *Edited by WHITLEY STOKES, Esq., LL.D., D.C.L., Honorary Fellow of Jesus*

*In the Press*—(continued).

College, Oxford; and Corresponding Member of the Institute of France. Parts I. and II.

CHARTULARY OF THE ANCIENT BENEDICTINE ABBEY OF RAMSEY, from the MS. in the Public Record Office. Vol. III. *Edited by* WILLIAM HENRY HART, Esq., F.S.A., and the Rev. PONSONBY ANNESLEY LYONS.

WILLELMI MONACHI MAMESBIRIENSIS DE REGUM GESTIS ANGLORUM, LIBRI V.; ET HISTORIÆ NOVELLÆ, LIBRI III. *Edited by* WILLIAM STUBBS, D.D., Bishop of Chester. Vols. I. and II.

CHARTERS AND DOCUMENTS, ILLUSTRATING THE HISTORY OF THE CATHEDRAL AND CITY OF SARUM, 1100–1300; forming an Appendix to the Register of S. Osmund. Vol. III. *Edited by* the Rev. W. H. RICH JONES, M.A., F.S.A., Canon of Salisbury, Vicar of Bradford-on-Avon.

FLORES HISTORIARUM, PER MATTHÆUM WESTMONASTERIENSEM COLLECTI. *Edited by* HENRY RICHARDS LUARD, D.D., Fellow of Trinity College, Registrar of the University, and Vicar of Great St. Mary's, Cambridge.

RANULF DE GLANVILL; TRACTATUS DE LEGIBUS ET CONSUETUDINIBUS ANGLIÆ, &c. *Edited and translated by* Sir TRAVERS TWISS, Q.C., D.C.L.

CHRONICLE OF ADAM MURIMUTHI, with the CHRONICLE OF ROBERT OF AVESBURY. *Edited by* EDWARD MAUNDE THOMPSON, Esq., Keeper and Egerton Librarian of the Manuscript Department in the British Museum.

YEAR BOOKS OF THE REIGN OF EDWARD III. *Edited and translated by* LUKE OWEN PIKE, Esq., M.A., of Lincoln's Inn, Barrister-at-Law.

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