

OCTOBER, 1903.

Bury<sup>2</sup>

THE  
TRANSACTIONS  
OF THE  
ROYAL IRISH ACADEMY

VOLUME XXXII. SECTION C

PART III

A LIFE OF ST. PATRICK (COLGAN'S TERTIA VITA)

EDITED BY

J. B. BURY, Litt.D., LL.D.

Regius Professor of Modern History in the University of Cambridge



DUBLIN

PUBLISHED AT THE ACADEMY HOUSE, 19, DAWSON STREET

SOLD ALSO BY

HODGES, FIGGIS, & CO. (LIMITED), 104, GRAFTON STREET

AND BY WILLIAMS & NORGATE

14, HENRIETTA STREET, COVENT GARDEN, LONDON

20, SOUTH FREDERICK STREET, EDINBURGH

AND 7, BROAD STREET, OXFORD

1903



## III.

## A LIFE OF ST. PATRICK (COLGAN'S TERTIA VITA).

Edited by J. B. BURY, Litt.D., LL.D.,

Regius Professor of Modern History in the University of Cambridge.

Read MAY 11, 1903.

## TABLE OF CONTENTS.

	PAGE		PAGE
§ 1. Colgan's text (B), . . . . .	199	§ 8. Date of the Life, . . . . .	216
§§ 2, 3. The MSS. (O, C; D, [B]), . . . . .	290	§§ 9, 10. Sources of the Life, . . . . .	218
§§ 4, 5. Reconstruction of the texts <i>g</i> and <i>d</i> , . . . . .	203	§ 11. John of Tinmouth, his abbreviation of the Life, . . . . .	223
Relation of B to B', . . . . .	207		
§§ 6, 7. South-west-British archetype. Inter- polations, . . . . .	209		

## INTRODUCTION.

§ 1. *Colgan's Text*.—The Life of St. Patrick, published by Colgan from a MS. of the monastery of Biburg in Bavaria, and generally designated as the *Vita Tertia*,\* bears on its face evident marks of patchwork. The biography as it stands has two beginnings; it begins in c. 1, and begins anew in c. 12. It has two terminations; it winds up in c. 93, and has a second wind-up in c. 94. The legitimate inference is that the first eleven chapters and the last chapter are additions which have been derived from other sources and added to a Life to which originally they did not belong; so that the biography which the *Vita Tertia* represents, stripped of these additions, begins in c. 12, and ends at c. 93. This inference is confirmed by the facts that the first 11 chapters are an integral part of the *Vita*

\* *Trias Thaumaturga*, pp. 21 *sqq.* Colgan printed the text from a copy made by Stephen White (p. 29).

Secunda (and Vita Quarta), from which they have been transcribed almost word for word;\* and that the 'epilogue' in c. 94 is found at the end of the Vita Quarta.†

§ 2. *The Manuscripts.*—If any doubts could be entertained as to the justice of this conclusion, they must be set at rest by the fact that the Life has otherwise come down to us in its original shape without the initial and final accretions which it was so easy to detect. The present study is based upon three MSS., all written in England and within the same century.

O. Bodleian 285 (in the Old Catalogue 2430), a book of hagiographical Lives, contains, after a Vita Davidis (Dewí) ff. 136 v<sup>o</sup>–142 v<sup>o</sup>, a Vita Patricii, ff. 143 r<sup>o</sup>A–149 r<sup>o</sup>B. The hand is thirteenth or possibly late twelfth century, and the MS. contains the Life of Edward the Confessor by Aelred (ob. 1166).

C. Cambridge Ff. 1. 27 is a composite volume, the eighth fasciculus of which contains the *Topographia Hiberniae* and *Expugnatio Hiberniae* of Giraldus, a *Vita Patricii* (ff. 101 r<sup>o</sup>–110 r<sup>o</sup>), and a prophecy (*arbor fertilis* . . .). This fasciculus belonged originally to a MS. of Bury St. Edmunds, written towards the end of the thirteenth century. This MS. and a MS. of Sawley were broken up by Archbishop Parker, and bound in two new volumes, of which one is Ff 1. 27 in the University Library, and the other is lxvi in the library of Corpus Christi College, Cambridge. Folia 1–238 of the Bury MS. are bound up in C.C.C. lxvi.; the remaining folia, 239–438, are contained in Ff. 1. 27, of which the 112 leaves of fasciculus 8 correspond to 239–350. Mr. Bradshaw described this fasciculus in a letter‡ addressed to Dr. (Bishop) Reeves, Aug. 11, 1875, and noted that, while the works of Giraldus and the Life of Patrick are in the same handwriting, "they were not copied

\* See my article on the *Tradition of Muirchu's Text*, in *Hermathena*, xxviii., 1902, p. 187, note 2, where it is pointed out that, in these chapters, V<sub>3</sub> is much closer to V<sub>2</sub> than to V<sub>4</sub>.

† It is permissible to conjecture that it was also the termination of V<sub>2</sub> (which is so closely related to V<sub>4</sub>) and of the original document W (for which see Bury, *op. cit.*, p. 189).

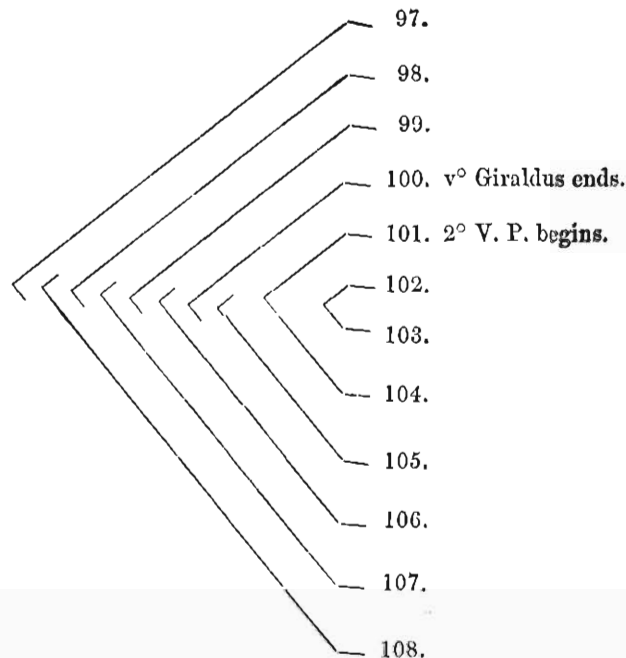
‡ Mr. Jenkinson kindly showed me the letter, which is preserved among Bradshaw's papers in the University Library.

straight off one after the other, as the first four leaves are what people call a cancel.”\*

D. Trinity College, Dublin, 171 (saec. xiii.), belonged to the monastery of Jervaux. The volume contained Lives and Passions of saints whose days fall in March and April, and one belonging to May (that of S. Germanus episcopus et confessor). But the last three Lives and part of the preceding (S. Vitalis) are missing. The contents are given with dates in red on the verso of the first leaf, and the volume is described as *Liber s<sup>c</sup>e Marie de Jorevalle*. The *Vita Patricii* begins fol. 19 r<sup>o</sup>, and terminates fol. 28 v<sup>o</sup>.

The Life of St. Patrick preserved in these three MSS. is the same as that which, encumbered by the additions which have been pointed out

\* Bradshaw exhibited the gathering in a diagram like this:—



Thus 97–108, 98–107, 99–106, 100–105 are not sheets like 101–104, but separate leaves. Hence, for all we know, the *Vita Patricii* might have been written before the Giraldus.

above, Colgan printed as the *Vita Tertia* from the Bavarian MS. The MSS. O and C are mentioned by Hardy in his *Descriptive Catalogue*,\* but were supposed by him to be copies of the compilation of Probus (Colgan's *Vita Quinta*)†. Yet the first few lines suffice to show what the document is.‡

§ 3. *Classification of the Manuscripts*.—The classification of these MSS. is simple and certain. O and C are twins, copied from the same MS.; while D represents a different tradition, and is closely related to the text which was used by the compiler of the *Vita Tertia* contained in the Codex Biburgensis. It may, perhaps, be most convenient if I designate the original Life by the name *Vita Tertia*, and use B to symbolize the enlarged text of the Biburgensis. Then B' may stand for the text which the compiler of B copied and enlarged.

The clue to the radical distinction of O + C from D + B' lies in an interesting interpolation which appears in the two former texts, and is absent from the latter. In the angel's colloquy with Patrick before his death (c. 88), the words *quia non illic morieris nec ibi erit resurrectio tua, sed in Dunlege glaisse*, are followed in O and C by the clause :

quod nos dicimus in nostra lingua Glastingaberi.

This suffices to show that we must group O and C together, and separate them from D and B.

An examination of the text will be found to bear out this inference, which I may illustrate by a few instances :—

- c. 20. OC et cum hoc principium legeret audiuit.  
DB et cum hoc principio.
- c. 27. OC sed natauit sub nauī.  
DB sed ambulabat sub nauī.
- c. 36. OC in temoria breg.  
DB in temoria in [*om. D*] campo breg.

---

\* Vol. i., pp. 66 and 69.

† Colgan reprinted this Life from the Basel edition of Bede's Works (1563), vol. iii.; but no indication is given of the MS. from which it was derived.

‡ Dr. W. Stokes ascertained (1887) that the texts of O and C do not represent Probus.

A more striking instance occurs in c. 88, where D and (with minor variants) B give the full text:

Primo quod dichu cum omni sua progenie et gente uitam eternam possidere fecisti.  
Secundo quia usque ad diem iudici etc. ;

while O and C agree in omitting the six words *uitam—quia*.

Again, in c. 92–3, O and C agree in transposing two clauses (*Tunc—baptizatus est*, and *Hunc—ardentem*) to the confusion of sense and grammar, where D and B have the right order.

A marginal note in C, at the top of f. 102, r<sup>o</sup> b, referring to the words *cum illo* (c. 22), may be noticed here. It was written by a reader at a much later date (fifteenth century ?), and is as follows:—

secundum libros Hibernicos, et quia beatus Martinus monachus erat, cognato suo Patricio monasticum habitum et eius instituta obseruanda tradidit.

This notice is verbally identical with a sentence in Jocelin's *Life*, c. 22 (p. 69 in Colgan): *Et quia idem sanctissimus Sacerdotum carbunculus monachus fuit cognato suo Patricio monasticum habitum et eius instituta tradidit obseruanda*. This correspondence cannot be accidental; and since Jocelin never transcribes his sources, but always transmutes them verbally, the possibility that there was an older common source is excluded. The only other possibility is therefore certain. The annotator transcribed the words from Jocelin's work.

§ 4. *Method of reconstructing the text of g.*—The texts of O and C, though neither is derived from the other, agree so closely that it is not rash to conclude that they were copied directly without interveners from the same MS. The interpolation to which I have called attention enables us to take a further step and conclude that the MS. from which O and C were copied existed at Glastonbury, or at all events (for we must leave the possibility of intermediate copies open) goes back to a MS. which existed at

(*Tripartite Life*, i., p. cxxxi, and ii., p. 676). After this Introduction was written, I saw the letter of Mr. Bradshaw to which I referred above. He had identified the text of C as that of the *Vita Tertia* in 1875.

Glastonbury.\* For it will be admitted as a highly probable assumption that it was at Glastonbury that the clause identifying Dúnlethglaisse with that monastery was introduced into the text. It will be convenient to represent this Glastonbury MS. by *g*.

Now it is possible to restore the text of *g* with a general approach to certainty from O and C, because we have a test which enables us in most cases to decide between them when they exhibit variant readings of which either might, so far as the sense is concerned, be correct. This test is the independent MS. D.† It may safely be assumed that, in such cases, whichever MS. exhibits the reading of D has preserved the reading of *g*. For example, in c. 23, O has :

in quo Patricius portabat baculum qui fuit in manu Domini nostri Iesu Christi ;

while C has :

in quo Patricius portauit baculum qui fuit in manu Iesu Christi Domini nostri.

D agrees with C; and we may legitimately infer that, in the case of both variants in this clause, C agrees with, and O deviates from, the reading of their common original *g*. Of course, we must admit the possibility of some coincidences. It is possible that the scribe of D might have chanced occasionally to fall into the same deviation from his original as the scribe of O or C. For instance, in c. 22, where O has *ad Martinum*, and C *ad beatum Martinum*, our method suggests that O preserves the reading of *g*, because it agrees with D. But it might be said that *beatum*, instead of being a deliberate insertion of the scribe of C, may have been accidentally omitted by the scribes of D and O. A few such coincidences of this kind there may well have been,‡ but they cannot have been many; and we may feel confident that the method which

\* It would hardly be safe to argue that it had disappeared from Glastonbury before the middle of the thirteenth century, on the ground that it is not mentioned in the Catalogue of 1247 (printed by Hearne in his edition of *Johannes Glastoniensis*, ii. 423 *sqq.*). See below, § 11.

† D is a better test than B, because the text of B has undergone more deliberate modifications (see below, § 5).

‡ Such a coincidence occurs in c. 13, where C and B have *augebantur*, and O and D *augebatur* (so the *Confession*, Rolls ed. 361<sub>42</sub>).

I have indicated will restore in nearly every case of this 'kind the reading of *g*.

On the same principle when one of the MSS., O or C, presents an error which is also found in D, we may infer that this was the reading of *g*, and that the correct or quasi-correct reading of the twin MS. is due to its scribe. Thus, in c. 71, we find in C *cum multa habes* where O has *cum multa habeas*. D agrees with C; and therefore we may ascribe *habes* to *g*, and regard the better reading *habeas* as a correction of O. The alternative is that C and D stumbled on the same error.

There are a few cases where the disagreement of O and C points to a reading in *g* differing from both the derivative readings:—

C. 56. dixitque C; et dixit Patricius O; dixitque Patricius D; and this, we infer, was the reading of *g*.

C. 16. eratque Patricius simul cum eis C; eratque cum illis simul Patricius O; eratque Patricius simul cum illis D—and ∴ *g*.

C. 14. coperuit C; comparavit O; comparuit (D) *g*.

C. 48. fedela C; phedelam O; fedellam D; ∴ fedelam *g*.

C. 67. ante annos C; propter agnos O; post annos D; ∴ post (*or propter*) annos *g*.

Difficulties arise in the case of proper names, because copyists, when they found the same name spelt in different ways, used sometimes, instead of simply copying what they found, to take upon themselves to introduce uniformity. The name of Miliuce has been treated thus in C, as will appear from the following table:—

	O	C	D	<i>g</i>
c. 13	milcu	miboch	milchu	milcu
c. 29	milcuc	miluch	miluch	miluch
c. 34	milleoin	miluch	milchoin	milleoin
" "	milcuc	miluch	miluch	miluch

From this table I infer that the scribe of C made up his mind that *miluch* was the name, and changed *milcu* and *milleoin* deliberately; in one case writing *miboch* by mistake. The scribe of O did not go so far; but the

*c* in *milcu* and *millcoin* induced him to insert a *c* in the other form: hence *mileuc*. (We need not trouble about the omission of *h*, for in these MSS. we find *h* unaccountably omitted, inserted, and transposed.) The scribe of D copied what he found.

The following table of the spellings of *Connacht* illustrates the same tendency of scribes towards uniformity:

	O	C	D	g
c. 45	connacht	connacht	connacht	connacht
c. 47	connath	connatht	connath	connath
c. 54	conald	conald	connath	conald
c. 56	conald	connatht	conath	connath
c. 57	connath	connacht	conath	connath

It would appear that the scribe of C, owing to the similarity of *c* and *t*, was not quite certain whether the name was *connacht* or *connatht*; but he grasped that it terminated in *ht*, and therefore when he found *connath* he added a *t*. He did not alter *conald* in c. 54, because he did not perceive that the same region was meant. On the other hand, the scribe of O contented himself with only one venture, not a happy one, in the direction of uniformity. When he came to *connath* (or *conath*) in c. 56, he had not forgotten *conald* in c. 54, and he altered accordingly. But he was inconsistent enough not to repeat the experiment in c. 57.\*

§ 5. *Method of reconstructing the text of d.*—The variations between D and B are naturally more numerous and considerable than the variations between O and C. For the compiler of B dealt with his MS. of the *Vita Tertia*, B', as an editor rather than as a copyist; and it would be difficult to say whether B' was as close to D as C is to O. But it is feasible to correct D by means of B. Were D and B our sole data, this would be impossible;

\* Another instance is the name of Trian in c. 64, 65, where the circumstance that O has *trian*, but C and D *triam*, must be due to the occurrence of both *trian* and *triam*, in different places, in the archetype (and in *g*).

but the existence of OC furnishes the means. For where we find the text of B agreeing with OC against D, we can infer that here B preserves the reading of B' and of *d*, the common original of B' and D. Instead of printing simply the text of D, I have thought it worth while to expend the labour of correcting it on this principle, and so approximating to the text of *d*, using OC as a control, just as in approximating to the text of *g* I have used D (sometimes B) as a control.\*

The compiler of B sometimes followed B' very closely; at others he dealt very freely with it. And some of his modifications were clearly suggested by other Patrician sources which were accessible to him. The initial and final enlargements, of which I have spoken above in § 1, show that he had on his table a copy either of the complete *Vita Secunda* or of its original W, or (if we wish to exhaust hypotheses) of a Life different from V<sub>2</sub> or V<sub>4</sub>, but, like them, derived from W. And he seems to have used this document to make some additions here and there throughout the text of V<sub>3</sub>. For instance:

C. 48. B has: *Ethne Alba, Fedelina Rufa*, where the other MSS. DOC have not *alba* nor *rufa*. These epithets (ultimately derived from Tírechán) are found in V<sub>4</sub> c. 55, and were presumably also in V<sub>2</sub> and W.

C. 81. B offers *transmarinum* (om. DOC) as an epithet of *cacabum*; substitutes *crazacam* for *gratias agam* (DOC); and *incommutabilis* for *immutabilis* (DOC). In all these deviations B reverts to the text of the original source, Muirchu. But when we observe that V<sub>4</sub> (c. 85) has, in the respective cases, *trans mare ductum*, *graticum*, and *incommutabilis*, we may fairly conclude that the compiler of B got his readings not from V<sub>4</sub> but from V<sub>2</sub> or W.

\* For instance, c. 81 *ad in.*, D has *sed non*, B has *nec*; *sed nec* in *g* proves that *d* had *sed nec*. In c. 36 the variations of B and D in the clause *unum pedem-stante* are clearly independent corrections of the ungrammatical original preserved in *g*. So in c. 15, though I have printed the reading of D *Regi autem reuerso*, &c., I suspect that *d* really had the nom. abs. construction preserved in *g*, and that D and B corrected it in different ways. D has corrected elsewhere the nom. abs.: in c. 17 *ad in.*; c. 80 (*euntes autem illi*); c. 81 (*reuersi*, &c., where B has the same correction). Cp. c. 68 *ad in.*

That the compiler did not use a text of Muirchu, but an intermediate compilation, may be proved by the following case :

C. 38. DOC nos in hac nocte ignem illum extinguemus ; B non ita erit sed nos ibimus et trucidabimus in nostrum regnum facientes nefas.

For the words which the author of V<sub>3</sub> places in the mouth of Loiguire, B substitutes the speech which we find in Muirchu. But Muirchu wrote *occidemus* ;\* *trucidabimus* comes from W (V<sub>2</sub> 35, V<sub>4</sub> 41).

In the same chapter DOC give *unus tamen ex illis nomine filius Deogo*, omitting the name *Erc*. We infer that *Erc* was omitted in *g* and *d*, and in their common original. But *Erc* has been inserted before *nomine* in B. The compiler found it in his auxiliary document (see V<sub>2</sub> 35, V<sub>4</sub> 41).

C. 14. DOC Bene iciunas ; B Bene iciunas, et oras.

Here the author of the Life followed the Confession (361<sub>20</sub>, Rolls ed.) and Muirchu (494<sub>25</sub>, *ib.*) in writing simply *bene iciunas*. The addition *et oras* is introduced by the B compiler from a W source: see V<sub>2</sub> 14, *bene iciunas, bene oras*.

The same source may have supplied *Hiberione* for *Hibernia* in c. 20 (cp. V<sub>2</sub> 21); *Altisiodori* for *Autisiodori* in c. 21 (V<sub>2</sub> 22, but V<sub>4</sub> 26 has *Autisiodori*); the name of the r. Sele in c. 43 (cp. V<sub>4</sub> 51); the clause *non erat prope sed distabat*, &c., in c. 14 (cp. V<sub>2</sub> 18, V<sub>4</sub> 20).

In c. 30 there is an interesting addition in B: *Adueniet archicapus cum suo ligno*, &c. It is to be observed that, in this prophecy, Probus (c. 26) has *artis caput* (which he explains *totius artis magister*), which clearly comes from the same source as *archicapus*. It is natural to suppose that this is merely a corruption of Muirchu's *asciciput* (= tailend), misread as *arciciput* through confusion of *r* with *p*), and possibly taken to mean *archi-caplit*, "arch-monk." In any case the B compiler used here a source, also used by Probus, in which Muirchu's *asciciput* appeared in a corrupted form.†

\* P. 280, Rolls ed. See Bury, *Tradition of Muirchu's Text*, p. 190.

† Instances of important corrections in B, derived from other sources, are *Urmumen* (c. 61) and *Crimthin* (c. 65), where the archetype evidently had *uir numen* and *craunithin*.

Readers of Colgan's text must have been puzzled by some passages in which unmeaning words occur. These passages are solved by DOC.

1. C. 59. Foilge a quo orti sunt alii Folge B.

Here *alii* is an error for the Irish *awi* which is preserved in DOC (with the interpretation *id est nepotes* in *g*), equivalent to Hy or Húi, 'descendants.'

2. C. 83. hic est numerus hominum quos . . . curabis . . . quatuor uiri propicii B.

*Propicii* is shown by DOC to be a corruption of *popiou*, 'every Thursday' (see below).

3. C. 19. hoch ailillo fortaich B.

The Irish words, of which this is a corruption, are preserved in O: *ochaillib Fochla*, 'from the woods of Fochlad.' This was in *g*, but has suffered somewhat at the hands of the scribe of C. In D the reading is also corrupt, but not so corrupt as to baffle restoration had we depended upon this MS. alone.

§ 6. *The West British manuscript, w.*—From the two restored texts of *g* and *d*, which are printed *vis-à-vis*, it would be possible to restore approximately the text of *w*, the common original from which they descend. Symbolizing by  $\omega$  the original MS. of the author, I now proceed to show that *w* was not identical with  $\omega$ .

The author of the Life was a native of Ireland, and wrote his work in Ireland. This was recognised by Colgan, and can be proved by internal evidence. (1) Ireland is designated as *haec insula*.\* See c. 25 (five times), c. 45, c. 85, c. 93. (2) There are a number of Irish words and phrases. Cp. cc. 25, 37, 46, 49, 57, 58, 59, 60, 61, 64, 67, 83, 85, 91.

But it can be shown that *w*, from which our MSS. are derived, was probably written in West Britain. This is suggested by two Brythonic interpolations:

- (1) c. 83. curabis xii. uiros *cachsatharn* et quatuor uiros *popiou*.

---

\* The scribe of *g*, sporadically conscious of the awkwardness for British readers, substituted *Fibernensium insula* in a few cases; see 85 and 93.

Here we have 'every Saturday' expressed in Goidelic, 'every Thursday' in Brythonic (Welsh or Cornish).

(2) c. 88. usque ad diem iudici uii uiros do *popsaturn* requiem hore fecisti de uiris Ybernensium liberabis et deduces eos ex igne inferni.

[O *popsaturn*, C *popsaturnn* (or -im ?), D *pop saturnus*, B *popsaturan*].

Here we have 'every Saturday' expressed in Brythonic. In the Tripartite Life the privilege announced by the angel is thus expressed in Irish (Rolls ed., 116):

mórfeisser cacha satuirn (Rawl. B 512; cech sáthairnn, Egerton 93) dotabairt apianaib Ifirn coibráth.

There are two difficulties in our text. How is *requiem hore fecisti* to be taken?\* and what is the meaning of *do*?† (O and D give *do*; C seems to have *de* corrected to *do*; B gives *de*).

It is evident that in both these passages a British scribe has been at work, and introduced a British phrase. The question is whether we have to do with interpolations or merely substitutions. In the first passage, one might suppose, at first sight, that *popiou* had taken the place of an original *cach dardáin*. But, in that case, it would have been very odd that the scribe should have left *cach satharn* unchanged (especially as in the other passage we find *popsaturn*). We must, I think, conclude that the whole clause, *et quatuor uiros popiou*, is an insertion of the West British scribe, and that nothing corresponded to it in the original. If so, it may be thought probable that, in the second passage also, the Brythonic words are an insertion, not a substitution. It is remarkable that in the *Tripartite Life* we see the promise of a deliverance of seven men every Saturday growing into a promise of a deliverance of twelve every Saturday and seven every Thursday (*loc. cit.*, l. 6 and l. 12; hence *Homily* in the *Lebar Brecc*, p. 476, Rolls ed.). The origin of this extension is evidently our first passage in the *Vita Tertia*; the bi-weekly cure from diseases has grown into a bi-weekly rescue from hell. It therefore seems probable that, in that passage, *quatuor* is a mistake for *septem* (iiii for uii).

\* Cp. *Tírechán*, 324<sub>28</sub>.

† Is it possible that *do* is the (accidentally unerased) remnant of an Irish phrase, *do feraib Érenn*, for which *de uiris Ybernensium* was substituted?

It would not be safe to infer that these insertions, made by a West Briton, were British in origin. It seems more likely that the scribe derived them from another Irish source; if not, we must suppose that they were transmitted to Ireland before they were incorporated in the Tripartite, Part ii. I am inclined to think that traditions of the wonderful privileges granted to Patrick were current in West Britain and known to the scribe of *w*, who, not finding them in their full form in the Life which he transcribed, inserted the missing details. In any case, it is to be noted that *w* gives us these traditions in an older shape than that in which they appear in the Tripartite. Observe, too, that various promises which were made to Patrick on three different occasions, according to the *Vita Tertia* (cc. 83, 85, 88), are connected with the episode of Mount Crochan in the Tripartite (and in the *Lebar Brecc Homily*). #

Perhaps it may be suggested that *w* was not written in Britain, but was written in Ireland, transmitted to Britain, and there 'glossed' or interpreted by a West Briton. There is a passage which is inconsistent with such a suggestion. In c. 41 we find in *d* and *g* (D, O and C) the same vox nihil *fernium*, a corruption of the Irish word *ferenn* which is preserved in the original passage in Muirchu.\* The corruption *fernium* was therefore in *w*, and it follows that *w* was not written by an Irish hand.

The conclusion is thus established that *w* and  $\omega$  are not identical.

It is noteworthy that the Irish spelling *Ardmache* has been preserved in the three MSS. O, C, and D. This struck Mr. Bradshaw when he examined C; and he also observed the variant *sepelias* for *sepeliar* (c. 88), which suggested an Irish original ( $\rho$ ,  $\rho$ ). This, however, must be accidental, unless the corruption was as old as *w*, passed into *g*, and was corrected independently by the scribes of O, D, and B (or B').

\* See my observations in *Tradition of Muirchu's Text*, pp. 198-9 note. I had not noted then the entry in *Ann. Ult.*, sub a. 855 (Rolls ed., p. 364), where A has *Sneachta co fernu fer*. B *sneachta co fromnu fer*. Hennessy translates *fernu* by "shields." The variant *fromnu*, "shoulders," suggests the explanation of the reading of the *Biburgensis ad humeros uirorum* (c. 41).

§ 7. *A West British interpolation in w.*—Three passages, in which the text suggests suspicions of interpolation, demand notice here.

c. 13. *Cotidie autem gregem illius custodiebat . . . et frequenter Deum omnipotentem orabit. Tunc datum est illi nomen quod dicitur Coithrige eo quod quattuor dominis serviebat. Nam centies in die orabat, &c.*

This was the text of *w*, but obviously it does not express the writer's intention, for *centies orabat* is not an explanation of the immediately preceding statement *quattuor dominis serviebat*, but an illustration of the statement *frequenter deum orabat*. *Nam* shows that the context is broken up by the insertion of the sentence *Tunc datum est—serviebat*, for which the fitting place would have been immediately before *cotidie*.

The explanation probably is that this displaced sentence was an interpolation of the author, inserted by him in the margin of his MS. as an after-thought, and then introduced by a copyist into the text, but in the wrong place.

A similar explanation may best account for the second case, namely the clause *mater uero eius dicebatur conches filia Ocinis* (c. 12), which occupies a different place in *g* and *d*.

The third passage is more important :

c. 21–22. *Et mansit apud illum [Germanum] xl annos legens et implens diuinas scripturas; et uirgo erat corpore et spiritu. Et postea ad Martinum uenit et mansit xl dies cum illo et angelus ad Martinum dixit ut iret ad Tamcrenensem insulam. Transactis autem ibi xl annis uoluit Patricius inuisere Romam, &c.*

This is the text of *g*; and its natural meaning would be that Patrick spent forty years with Germanus, forty days with Martin, and forty years in the mysterious *Tamcrenensis insula*. But D and B offer other readings which afford a less astounding sense. D gives *transactis autem ibi quadraginta diebus*, thus reducing the forty years in the island to forty days. B gives a different period in all three cases: (a) *quatuor annos*, (b) *quatuor annis*, (c) *nouem annis*.

Here we have data which, if we can make them submit to interrogation, may disclose something worth discovering. I need hardly say that to compare the variant readings, and judge them on their merits, would, in a

case like this, be a crude and useless method. We may at once set aside two of the readings of B as deliberate modifications of the text of B', suggested by another source; since we find that Probus also gives *four* years as the period of the sojourn with Martin, and *nine* years as the time spent in an "island between sea and mountain,"\* which the compiler of B, with or without reason, may well have identified with the *insula Tamer[en]ensis*. These two items, (b) and (c), being explained, we need not pay much attention to (a); we may leave it open whether *quatuor* in B for *quadraginta* was a deliberate or accidental variation.

It is to be observed that the whole context of chaps. 21 and 22, with the exception of the sentence *et postea—insulam*, depends upon Muirchu.† The dependence is not close or slavish; but it is quite clearly indicated by the phrase *virgo erat corpore et spiritu*, and by the last sentence of c. 22. The notice of St. Martin and the island is intruded into the narrative as told by Muirchu. This consideration furnishes us with the clue. *The two periods of forty years mentioned in the text of g were originally one and the same.* The insertion of the sentence concerning St. Martin dislocated the context, and created a new statement that forty years were spent in the island. Let us write out the passage, omitting the sentence in question, thus:

et mansit apud illum xl annos legens et implens diuinas scripturas; et uirgo erat corpore et spiritu. Transactis autem ibi xl annis uoluit Patricius inuisere Romam, &c.;

and if we remember Muirchu's *factisque ibi multis temporibus quasi ut alii xl<sup>a</sup>, alii xxx<sup>a</sup> annis* (271<sub>21</sub>, Rolls ed.),‡ we may conclude that *ibi* meant in the *Vita Tertia*, as in Muirchu, *apud Germanum*, and that *xl annis* is a repetition of *xl annos*.

The interpolation must have existed in *w*, as it is found in all our MSS. It is remarkable that no reference is made to Patrick receiving the tonsure

\* The *Tripartite Life* gives seven years for the sojourn in the cave *inter montem et mare* (Rolls ed., p. 27).

† See Muirchu, Rolls ed., pp. 496 and 272.

‡ In Muirchu the visionary visits of Victoricus and the calling of the *fili et filiae siluae Foelitae* are interposed before the resumption of the *captum iter*; the author of *V<sub>3</sub>* naturally omits this part, because he has already described those visions, using the Confession (not Muirchu) as his source.

from Martin—a statement which is found in the Life by Probus and in the Tripartite Life.

This noteworthy statement *et angelus ad Martinum dixit ut iret ad Tamerensem insulam* is not found in any other Life before Jocelin's, who clearly derived it from this Life. The words naturally mean "the angel directed Martin to go to the *insula Tamerensis*"; and this was the sense in which Jocelin took them:

Valefacientes [Martinus et Patricius] ad inuicem discesserunt ab alterutro, quia B. Martino ut ad Tamarensem insulam proficisceretur iniunctum est ab angelo; sanctus autem Patricius ad B. Germanum reuersus remansit cum ipso aliquot diebus.

Evidently this was the meaning of the interpolator; but once the sentence became incorporated in the text, it assumed a new complexion; the following words *transactis autem ibi, &c.*, could then only refer to the island, and it followed that *Patricius* must be the subject of *iret*. Hence the compiler of B inserted *Patricius* after *iret* to make the meaning clear. Jocelin deserves credit for not having been led astray.

We have, then, to deal with an insertion of which the purport was to connect, not Patrick, but Martin, with an *insula Tamerensis*. None of the older attempts to identify this island is convincing; they all assume some unlikely corruption.\* But when we find that the passage in which the island is mentioned is an interpolation, and know that the MS. *w*, into which it may have been first introduced, was written in West Britain, we can hardly hesitate to conclude that the island is the only island which, so far as I know, could be called *Tamerensis* (*leg.* *Tamarensis*?), † the island of St. Nicholas at the mouth of the Tamar.

The late Mr. C. J. Bates, the historian of Northumberland, discerned the identity of the *insula Tamarensis* with St. Nicholas. In a letter to Mr.

\* See Todd, *St. Patrick*, p. 336, *note*.

† Jocelin's text has *Tamarensem*. The MS. of the Life which he used must have been derived from *w*. There are, therefore, two possibilities. Either, knowing what island was meant (and it is not improbable that he did), Jocelin himself corrected the spelling; or *w* had *Tamarensem*, in which case there must have been an intermediate MS. (*w'*) from which *g*, D, and B derived the spelling with *e*, while the MS. consulted by Jocelin came from *w* by another line independent of *w'*.—The superfluous syllable in the reading of *g* (*Tamer[en]ensis*) is obviously a dittogram.

Haverfield, dealing with the question of St. Patrick's birthplace, and discussing the claims of Daventry and South Brent, he wrote\*; Patrick "was certainly a long time with St. Germanus (not of Auxerre) on the 'insula Tamarensis,' probably St. Nicholas' island in Plymouth Sound." Although this statement misinterprets the passage in the *Vita Tertia* and Jocelin, Mr. Bates's acute determination of the island deserves recognition.

The identification of the island, which implies a Cornish *motif* for the interpolation, enables us to connect *w* with south-west Britain. The tradition, which this passage attests, associating St. Martin with the island in Plymouth Sound, is illustrated by the existence of a church dedicated to him not very far from the mouth of the Tamar on the Cornish coast. It seems possible that if here in south-west Britain legendary Martin traditions existed, it was here that the stories connecting Patrick with Martin originated. It would have been inevitable that such stories should immediately pass over to Ireland and find their way into Irish Lives, owing to the frequent intercourse between Ireland and south-west Britain, for which intercourse *w* is one piece of evidence more.†

A peculiar feature of the *Vita Tertia* is the statement that Patrick died at the age of 132 (c. 89: all the MSS. agree), in contradistinction to the more prevalent view that his age was 120 (as given by Muirchu). Now in the Glastonbury sketch of his life (preserved in William of Malmesbury and John of Glastonbury) his age is given as 132. This coincidence is significant. It suggests that this Life was recognized as the standard Patrician source at Glastonbury when the Patrician legend of Glastonbury was shaped; and the inference harmonises with the evidence adduced above to connect *w* with south-western Britain.

\* The letter was published, after his death, by Mr. Haverfield in the Proceedings of the Newcastle Society of Antiquaries, x. (1902), p. 235.

† The existence of a church dedicated to Patrick at South Brent, which Mr. Bates adduced as an argument for placing the birth-place there, is really a proof of the intimacy between south-west Britain and Ireland in the early middle ages. Irish ecclesiastics who settled in, or visited, this part of Britain impressed upon it a knowledge of, and reverence for, St. Patrick. He became (like Martin) in those parts a great and familiar name, which Glastonbury afterwards tried to appropriate to its own history.

§ 8. *Limits of Date*.—For the date of *g*, we may set as a superior limit the tenth century. The probability is that it was copied for Glastonbury, or found its way thither, after the Glastonbury legend of Patrick had been shaped. The existing evidence points to the conclusion that the reconstruction of early Glastonbury history was wrought out in the tenth century.\* This gives that century as a higher limit of date for the interpolation, and a probable limit of date for the MS. itself.

We have an instance of the unscrupulous practices of the Glastonbury *scriptorium* in a falsification in a MS. of Bede's *Historia Ecclesiastica*, which was written early in the eleventh century.† In the Preface we find *Laestingaeu* (Lavingham) altered to *Glaestingaeu* (see Plummer's ed., p. 7, and Introduction, p. cxiii). This proves that the MS. belonged to Glastonbury, whether written there or not, and illustrates the anxiety of the Glastonbury monks to enhance the fame of their foundation, and their readiness to falsify texts for that purpose. Perhaps these practices specially marked a period when the monastery was first seeking to build itself a fabric of prestige on a sub-structure of fictitious antiquity. At all events, one is tempted to guess that the interpolation in *g* and the manufacture of the *Charta Patricii*‡ belonged to the same epoch, the end of the tenth century or beginning of the eleventh?

\* This reconstruction presupposes a time when a spirit of conciliation between Saxon and Briton had already begun. Mr. Bradshaw arrived at the conclusion that the Bodleian MS. F. 4. 32 (Zeuss's Oxoniensis prior), which belongs to Glastonbury, "passed out of British into Saxon hands in the tenth century, during St. Dunstan's lifetime, when the old animosity had given way to a much more friendly feeling between the two races" (Collected Papers, p. 456). The connexion of Patrick with Glastonbury was established before Dunstan's death; for in the early Life of Dunstan, written about that date, it is mentioned that Irish pilgrims visited Glastonbury to honour *Patricius iunior*, and Dunstan read their books (*Memorials of Dunstan*, ed. Stubbs, p. 10).

† Hatton, 43. [For another case of the doctoring of a MS. (Cott. Tiberius D. 4 of Osbern's *V. Dunstani*) at Glastonbury, see Stubbs, *Memorials of St. Dunstan*, p. xlv.]

‡ See Johannes Glastoniensis, *De rebus Glastoniensibus*, ed. Hearne, i. 63-66. The baselessness of the whole story of Patrick's connexion with Glastonbury is unconsciously revealed with delightful *naïveté*, in this chronicle, where the *Visio de S. Patricio* of a certain monk is described. Long after Patrick's death, it is said,

*cum frequens quaestio verteretur utrum ibi monachus et abbas fuerit, omnem scrupulum absolvit visio cuiusdam fratris.*

There were not only no records, there was not even an unquestioned tradition.

The Patrician legend of Glastonbury, of which the growth is illustrated by the lost MS. *g*, is in itself evidence for the intercourse in the early Middle Ages between south-western Britain and Ireland.\* For the fact that the West-Saxon monks, when they set about discovering a pre-Saxon history for their foundation, thought of linking themselves with the great Irish saint, is a very strong proof of Irish influence. It is indeed probable that traditions connecting Patrick with south-western Britain were already current, and prepared the way for the shaping of the Glastonian myth. Such legends would naturally arise through intercourse with Ireland and the visits of Irish monks, to whose imagination they may have been directly due. The interpolation which we discovered in *w* illustrates the process. It is also illustrated by the article *Mug-éme* in Cormac's *Glossary* (tenth century), where Glastonbury (*Glassdimber*) is mentioned as a stronghold of the Gaels "when their might was over Britain," and is connected with Glass, son of Cass, whom Patrick brought to life (Stokes, *Tripartite*, p. 570). It is significant that it is here called only by its West-Saxon name, which is assumed to be pre-Saxon, in fact Gaelic, derived from Glass. The connexion is doubtless the invention of Irish peregrini.

The recognition of the brief Martin-passage as interpolated suggests that this *Life*, in its original form, is older than the *Life* by Probus and than the *Tripartite* in its present form, in both of which the Martin-legend appears in a fuller shape than in the interpolation. As this legend is not hinted at in the documents of the *Liber Armachanus*, there is a presumption that it was not current in Ireland before the ninth century. The priority in time of the *Vita Tertia* is further suggested by the fact that the story of the *salutatio Domini* at *Mons Arnon* (= *Mons Hermon*, Probus) has a more developed form in Probus (i. 17-18) as well as in the *Tripartite* (p. 30). The identity of Probus and the date of his work are unknown.† If the *Vita Tertia* represents an intermediate stage in Patrician literature between the latest entries in the *Liber Armachanus* and the *Life* of Probus, then

\* Traditions of this intercourse (like that between Ireland and Brittany) are preserved in hagiographical writings; for example, in the *Life* of St. Keby of Cornwall: Rees, *Lives of the Cambro-British Saints*, 183 *sqq.* Compare, above, sect. 7, p. 215, footnote †.

the Life of Probus can hardly be earlier than the tenth century, though it might be later.\*

For the determination of a prior limit for the Vita Tertia, c. 85 is to be noted. Here are recorded the *tres petitiones Patricii* which are given in the *Liber Armachanus* in the later additions to Tírechán's Memoir; but here they are brought into connexion with the episode of Crochan Aigli, whereas in the Lib. Arm. there is no indication of time or place. The second petition is :

LIB. ARM. f. 15 v° b. ne barbarae gentes dominantur nobis in sempiternum		VITA TERTIA (85). ut alienigene in hac insula non habitarent usque in diem iudicii.
--	--	---

This petition may furnish a clue for dating the additions to Tírechán (f. 15 v° b—16 r° a) in the Armagh MS.; for the foreigners who suggested it can hardly have been any other than the Northmen, and, if so, it originated not earlier than the end of the eighth or beginning of the ninth century.†

For the same reason the Vita Tertia cannot have been composed before the ninth century. Perhaps we may conjecturally set down the second half of that century as its date.

§ 9. *Use of Muirchu by the author of the Vita Tertia.*—The writer of the Vita Tertia made large use of Muirchu; but it is not quite easy to determine what text he used.

It may be shown, in the first place, that he did not use A (the Armagh MS.) itself. (1) C. 37: Quis ausus est, &c. This passage is omitted in A (accidentally), but was contained in the MSS. of the X family (and doubtless in Φ, the MS. from which A was copied).‡ (2) C. 39: cum quatuor tantum uiris. *quattuor tantum*, which appears in the Bruxellensis, § is omitted

\* For conjectures see Ussher, *Brit. Ecc.*, c. 17, p. 817, Colgan, *Tr. Th.*, 219, and Hardy, *Descr. Cat.*, i. 66, note. The mention of *Normannia* in i. 10 hardly helps, for it may mean the settlements of the Northmen in Ireland.

† The petitions appear in Nennius, c. 850 A.D., and in connexion there, too, with Crochan Aigli.

‡ See Bury, *Traditions of Muirchu's Text*, p. 192.

§ Anal. Boll., I., p. 564.

in the Armachanus. (3) C. 8: *repentina infirmitas*. Brux. has *repentina mors*, but A omits *repentina*.

This, however, does not decide whether the writer of V<sub>3</sub> used a text of the X or of the Φ family, since, in these cases, the readings of A are doubtless *proprii errores*. In the following cases, the reading of V<sub>3</sub> agrees with the X tradition against A:

(1). c. 39: *et ualde detrahebat Deo eterno et fidei catholice*. Brux. has *Deo aeterno*, which does not appear in A. (2) C. 73: *Adueniente ergo sancto Patricio. Ergo*, omitted in A (p. 287), is found in Brux. and in V<sub>4</sub>, c. 81. (3) *ib.*: *uirum huius habitus*. So Brux., but A has *unius* for *huius* (*proprius error?*). (4) C. 79: *sed potius deridebant illum*. Brux. *sed magis deridebant eum*; A *quin immo inridentes deludebant eum*. (5) C. 82: *qui uocatur Druim Sailech*. A (p. 290) does not give the Irish name, but the Latin equivalent *Dorsum Salicis*. Brux. has *Arumsailech* (*Anal. Boll.*, I. 572); and V<sub>4</sub>, c. 83, has: *dorsum qui Sailech dicitur*. (6) C. 73 (*ad init.*) in *regionibus Ulati*. A (p. 286) in *regionibus Ulothorum*; but Brux. in *regione Uloth*.

On the other hand, there are a number of instances in which V<sub>3</sub> agrees with A:—

(1) C. 26: [*Palladius*] *mortuus est in regione Britonum*. See A, p. 272. The X tradition of Muirchu placed the death of Palladius in *Pictorum finibus* (see my *Tradition of Muirchu's Text*, p. 191). (2) C. 40: *inmisit aliquid exuase suo*. So A, p. 283<sub>18</sub>. But Brux. has *inmiscuit*, and likewise W (= V<sub>2</sub>, c. 38, V<sub>4</sub> c. 42). We may fairly infer Φ had *inmisit*, X *inmiscuit*. (3) c. 41: *fermium* corrupted from *ferenn* (A 284), which is not in Brux., but may have been in W and X (cf. my remark, *op. cit.*, p. 199). (4) c. 73: *posuerunt ex semetipsis unum*. A has *semetipsis* (287<sub>12</sub>); but Brux. has *seipsis* and V<sub>4</sub> c. 81 *ipsis*. (5) *ib.*: *relinque insulam hanc Hibernensem*. A has (*regione*) *Hibernensi*, but Brux. *Hiberniae*. (6) c. 79: *facientium reth* (al. *rech*). A has *rathi* (289<sub>12</sub>), Brux. *fossam castelli*. (7) *ib.*: *in sequenti enim nocte*. So A; Brux. *sequenti autem nocte*.

It is obvious that the greater number of both these series of instances have little weight. An Irish writer, for example, with *Dorsum Salicis* before him in his sources, might yet have chosen to write *Druim Sailech*.

On the other hand, *rathi* may have been in the X MSS.; its omission may be peculiar to the Bruxellensis (cf. the case of *ferenn*). The two cases which seem to me to have most weight are that of the death of Palladius in Britain, and *inmisit* for *inniscuit*. Both suggest that the MS. of Muirchu, which was consulted by the author, belonged to the  $\Phi$  family.\*

§ 10. *Other sources*.—While the writer of  $V_3$  followed Muirchu, he also consulted the *Confession* for the story of the captivity and escape. Thus, in c. 13, Muirchu (494<sub>11-13</sub>) is followed in the first sentence, but the rest is taken from the *Confession* (361<sub>20-38</sub>). In cc. 16 and 17, the *Confession* is followed (362<sub>23-363</sub><sub>19</sub>); but Muirchu is also used (495<sub>18-19, 22-24</sub>). *e.g.* the sentence *neque manducans—illesus* (16 *ad fin.*) comes from Muirchu. For c. 18 compare *Conf.* 363<sub>24-29</sub>, Muirchu, 495<sub>26-30</sub>; for c. 19, *Conf.* 364<sub>1-5</sub>, Muirchu, 495<sub>34-37</sub>.)

Another source of  $V_3$  is Tírechán, from whose memoir the following chapters are derived :

$V_3$	Tírechán.
36 =	303 (Benignus story).
43, 44 =	307 (Coirpre and Conall).
48 =	314-7 (Rathcrochan episode).
49 =	325-6 (Rechrach).
51 =	323 (elevation of stone).
53 =	327 (baptizatio filii in utero matris).
54 = cp.	327 (ecclesia de humo terre).
56 =	325 (duo sepulcra noua).
58 =	331 (baptism of sons of Dunlaing, &c.).
55 =	328 (rivers Dub and Drobes).
62 =	320 (strife of the two brothers).
67 =	324-5 (fian maicc maicc Con).†

It is not clear, however, whether all these passages are derived directly from Tírechán. Thus, in c. 53, the pregnant woman, who is nameless in Tírechán, is called Fedelin (so in Tripartite Life, p. 134: i. Fedilm);

\* It is worth observing that, in c. 80, the lection *celantes* (*quod factum est*) is replaced by *reuelantes*, which seems more natural. *Celantes*, however, may be explained by referring *quod factum est* to the order which Daire had given to kill St. Patrick.

†  $V_3$  has *et restituit sepulcro* for Tírechán (325) *et resticuit et positus est iterum in sepulcro suo*. (*resticuit* also occurs 311<sub>16</sub>; in both cases it seems to mean "rested, was at peace.")

and whereas in *Tírechán* there is no miracle—the woman died and was buried—in *V<sub>3</sub>*, as in the Tripartite Life, she is raised from the dead.

In the account of the death of Lochru (c. 39), which is told after Muirchu, there is one touch which is derived from another source: *cum globo nivis*. This is also found in *Tírechán's* account: *conglutinatam grandinibus et nivibus*.\*

The following stories and incidents recorded in *V<sub>3</sub>* are not found in the documents of the *Liber Armachanus*:—

14. Story of the pig and lump of gold (was contained in the *W* document).

17. Additions to the story (in the *Confession*) of the temptation of Satan.

20. The story of the 'call' from Fochlad is made more sensational, and there is an Irish addition.

22. (Interpolation: see above, § 7.)

23. Story of staff of Jesus. Here Patrick receives it from an eremite *in quodam loco*; in the Tripartite Life, he receives it from the lord in Hermon (p. 30, *Rolls* ed.).

25. Honour shown to Patrick by Pope Celestine at Rome. Led to Mount Arnon and Capua, where he saluted the Lord. [The three motives of the staff of Jesus, Arnon = Hermon, and the interview with the Lord, have been differently combined in the accounts of the Tripartite and *V<sub>3</sub>*.]

27. Story of the leper on the altar.

28. The curse on the Inberdee. See *Trip.*, p. 30, where Inber Domnaan is cursed.

29. Incident at Anatchailtain.

33. Story of Rus, son of Trechim, restored to youth. [The visit to Rus was noticed in *W* (*V<sub>2</sub>* 31 *V<sub>4</sub>* 37), but the story of the restitution of his youth is not mentioned in *V<sub>2</sub>* or *V<sub>4</sub>*.]

34. The tale of Milchu's death as told by Muirchu is embellished by Patrick's comparison of Milchu's soul to a *draco ignitus*.

35. Dichu and the hostages.

44. *Tírechán's* notice of the Conall incident is slightly expanded, and local names are introduced (see *Trip.* 70).

\* See Bury, *Tírechán's Memoir of St. Patrick* (*Eng. Hist. Review*, April, 1902, p. 16).

45. Miracle of stone-altar. (Cp. the miracle, in another connexion, in Trip. 72.)

46. Story of Mag Slecht. (See V<sub>4</sub> 53, where there is a longer account, and Patrick employs the staff of Jesus.)\*

[49–50. Notice that here the author passes immediately from Rathcrochan to Tirawley, without touching on any of the intervening incidents recorded by Tírechán; the visit to Mount Aigli comes later.]

[57 and 58 seem a brief summary of the last part of Tírechán's Memoir.]

59. Story of Foilge. See V<sub>4</sub> c. 77, and Trip. 216 *sqq.*

60. Baptism of Oengus. Trip. 194 *sqq.* (cp. Tírechán, 331<sub>s</sub>).

61. Deacon Mantan. Trip. 202–4.

63. At Brosnacha; Bishop Trian. Trip. 214–6.

64. Fota, son of Forath, and others raised to life. Trip. 216 (Fot, son of Derach).

65–6. Story of King Eochu and his daughter. Trip. 176–80.

68. Conspiracy of certain *laici* with a woman to accuse Patrick of theft.

70. The goat betraying the thief. Trip. 180.

71. Patrick and Winnoc and the cloaks from heaven.†

75. Duo plaustra uirgarum.

76. Miracle of stones turned into cheeses, and *vice versa*. V<sub>4</sub> c. 90. Trip. 248.

83. Fons Patricii in latere Ardmachae, and healing of sick.

87. Statement that 66 books were written about Patrick. See Colgan's text of the Trip. Life, p. 167 (c. 99); the text of the Rolls ed. does not contain this statement (p. 256).

88. Story of the Hymn of Sechnall. Cp. Trip. 242, *sqq.*‡

In chap. 88, the story of Patrick's meeting with the angel before his

\* Cp. Bury, *Itinerary of Patrick in Connaught*, pp. 154–6 (Proc. B.I.A., xxiv., sect. c., p. 3, 1903).

† This story is not found in any of the other Lives (before Jocelin's compilation). Winnoc is mentioned in the Tripartite in Colgan's MS. (*Tr. Th.*, p. 147, cp. note, p. 189), but does not appear in the corresponding passage in the text of the Rolls ed., p. 164.

‡ A comparison of the legends which are common to V<sub>3</sub> and the Tripartite Life, as shown in the above list, will make it evident that V<sub>3</sub> presents these stories in an older, simpler, and undeveloped form.

death corresponds to Muirchu's narration, but with deliberate modifications. There is no mention of Sabul in  $V_3$ ; and the angel announces the burial in Dúnlethglaisse (anticipating the subsequent notice in Muirchu, 298<sub>11</sub>). Patrick urges that his soul desires burial in Armagh; and the angel resists this wish on the ground that he had promised otherwise to the sons of Trechim. Thus a motive is suggested (not directly suggested by Muirchu) for the burial in Dalaradia. Further, Patrick bitterly protests against this divine direction/ (*Captiuitas est usque ad finem, &c.*); there is no such protest in Muirchu. In  $V_3$  five *dona* are granted to Patrick; in Muirchu only four *petitiones*; and the order is different—

$V_3$ .	<i>Muirchu.</i>
quia ordinatio gratie tue in Ardmache fiet dum illum locum diligis.	(1) ut in Arddmachae fiat ordinatio tua
(1) quod Dichu cum omni sua progenie et gente uitam eternam possidere fecisti.	(3) ut nepotes Dichon qui te benigne susceperunt missericordiam mereantur et non pereant.
(2) quia usque ad diem iudici uii uiros popsaturan . . . ex igne inferni.	
(3) quod in die iudicii omnes Hibernenses post te erunt et tu eris iudex eorum.	(4) ut Hibernenses omnes in die iudicii a te iudicentur.
(4) quod omnis qui ymnum tuum cantauerit in die exitus sui de corpore inferno carebit.	(2) ut quicumque ymnum qui de te compositus est in die exitus de corpore cantauerit, tu iudicabis poenitentiam eius de suis peccatis.

§ 11. *An Abridgment of the Vita Tertia.*—In his *Sanctilogium*, compiled towards the middle of the fourteenth century, John of Tinmouth included a *Vita Patricii*. The compiler used the *Vita Tertia*, which he simply abbreviated, not inserting new matter from other sources, but making some slight changes in the order of some of the statements. The collection of John of Tinmouth was transcribed in the next century, the Lives being rearranged in alphabetical order instead of the order of the calendar; and this rearranged collection, which is generally ascribed to Capgrave, was printed in 1516, by Wynkyn de Worde, under the title *Nova Legenda Anglie*. The original work of John of Tinmouth, which exists in a Cotton manuscript (Tiberius E. 1), much damaged by fire, was collated for the first time by Mr. Horstman for his recent edition of the *Nova Legenda Anglie*.\*

Hardy, referring to C, says: "Capgrave apparently used this MS. for his *Nova Legenda*."† I notice that John of Tinmouth's text agrees with

\* 2 vols., 1901.

† *Descriptive Catalogue*, p. 66, note.

C in the spelling *anathaitā*, and in *Conaldum* for *Conallum* (c. 44); but it is not likely that C was the MS. which he used. For in the episode of Glass (*sic*, like O; C has *Glas*) we find *fian maicon*, whereas C has *filian maiceom*; and *post annos centum*, while C has *ante annos centum*. In both these readings John of Tinmouth agrees with D. The end of the biography (ii., p. 288, ed. Horstman) has been considerably modified in arrangement; and the statement of John of Tinmouth in regard to the place of the saint's burial is remarkable. *Sepultus est autem in civitate Ardmachana*. Is this a misinterpretation of the story in the *Vita Tertia*, or a deliberate correction? At all events, it was again corrected into accordance with the *Vita Tertia*, for de Worde's edition has *in civitate dunensi*. The editors of John of Tinmouth did not usually do more than transcribe his texts; it is highly remarkable that one of them should have introduced this particular correction. The case seems to be quite exceptional.

Having buried St. Patrick at Armagh, the compiler proceeded to append to his abridgment of the *Vita Tertia* a full account of the Glastonbury legend extracted from books of that monastery. He felt doubts about the truth of it, as his words of transition show: *Que autem inferius degesta sunt apud Glastoniam ex libris monasterii illius excerpsi que si veritatem sapiant lectoris arbitrio relinquo*. The relation coincides with that in William of Malmesbury's *De antiquitatibus Glastoniensis Ecclesiae*, and John of Glastonbury's *Chronicle*.

The sentence which I have quoted shows that John of Tinmouth visited Glastonbury to consult books in the library of the monastery; and it has occurred to me that *g* might perhaps have been the MS. of the *Vita Tertia* which he used. It is quite possible that in the *Glas* passage *fīā maicon* and *post annos centum* were *g*'s lections which have been differently corrupted in O and C. Otherwise, of our existing manuscripts, D would have a better claim to being that which John of Tinmouth used than either C or O, neither of which explains his text.

I must not conclude without thanking Mr. Jenkinson for his kind offices in procuring permission for the Cambridge manuscript to travel to Dublin (November, 1902) for my use, and also for the help he has given me in regard to various points concerning it.

## VITA SANCTI PATRICII.

## TEXT OF d :

Restored from D [ublinensis] 171 and Colgan's transcript of B [iburgensis].

F. 19 r<sup>o</sup> Incipit uita sancti Patricii episcopi.\*  
 12 Patricius qui uocatur<sup>1</sup> et Succet<sup>2</sup> de genere Brittonum ortus fuit et non longe a mari nostro<sup>3</sup> patria ipsius et locus in quo natus est consistit. Cuius pater uocabatur<sup>4</sup> Calpurnius<sup>5</sup> filius Potiti presbyteri,<sup>6</sup> mater uero eius dicebatur Conches<sup>7</sup> filia Ochinis<sup>8</sup> religiososque  
 13 habuerat parentes.<sup>9</sup> Cum autem esset puer annorum sexdecim cum ceteris captus,<sup>10</sup> ad hanc insulam in captiuitatem ductus est,<sup>11</sup> et in aquilonari parte<sup>12</sup> sex annis seruiuit apud quendam regem<sup>13</sup> gentilem immitemque<sup>14</sup> qui uocabatur Milchu<sup>15</sup> filius Boin.<sup>16</sup> Cotidie autem<sup>17</sup> gregem illius<sup>18</sup> custodiebat et sues pascebat et frequenter Deum<sup>19</sup> omnipotentem orabat. Tunc datum est illi<sup>20</sup> illud nomen quod dicitur Coithirge<sup>21</sup> eo quod quattuor dominis seruiebat. Nam<sup>22</sup> centies in die orabat, et similiter in nocte, et cotidie magis ac magis timor Dei et amor<sup>23</sup> et fides augebatur<sup>24</sup> in eo, quia spiritus feruebat in illo,<sup>25</sup> et fides ipsius augebatur. Et in siluis et in<sup>26</sup> montibus manebat, et ante lucem existebat<sup>27</sup> peruigil<sup>28</sup> in oratione.<sup>29</sup> Per niuem per<sup>30</sup> gelu ac per pluuiam<sup>31</sup> nichil<sup>32</sup> mali sentiebat neque  
 14 ulla pigritia erat in eo. Et cum completi

\* Tit. : D adds xvi kl. aprilis.

<sup>1</sup> -abatur B. <sup>2</sup> suchet B. <sup>3</sup> est B. <sup>4</sup> om. B.  
<sup>5</sup> Calburnius B. <sup>6</sup> uenerabilis uiri B. <sup>7</sup> conches dic. B. <sup>8</sup> dechuisi B. <sup>9</sup> (for rel.-par.) Huius uiri beati parentes erant religiosi B. <sup>10</sup> raptus B.  
<sup>11</sup> (for ad-est) ductus est in Hiberniam B. <sup>12</sup> eius parte B. <sup>13</sup> regulum B. <sup>14</sup> om. B. <sup>15</sup> Miliu B. <sup>16</sup> Buain B. <sup>17</sup> uero B. <sup>18</sup> eius D. <sup>19</sup> ad Deum B. <sup>20</sup> ei B. <sup>21</sup> choytirge D; Coithrige B. <sup>22</sup> om. B. <sup>23</sup> am. ipsius B. <sup>24</sup> -antur B. <sup>25</sup> om. in il. B. <sup>26</sup> om. B.

RL. IR. ACAD. TRANS., VOL. XXXII., SECT. C, PAET III.

## TEXT OF g :

Restored from O [xoniensis] 285 and C [antabrigiensis] Ff. 1. 27<sup>o</sup>.†

Incipit uita sancti Patricii episcopi. F. 143 r<sup>o</sup> A;  
 Patricius qui uocatur et Succet de genere f. 101 r<sup>o</sup>.  
 Brittonum ortus fuit et non longe a mari 12  
 nostro patria ipsius et locus in quo natus est  
 consistit. Cuius pater uocabatur Calpurnius<sup>1</sup>  
 filius Potiti presbyteri,<sup>2</sup> religiososque habuerat  
 parentes. Mater uero eius dicebatur Conches,<sup>3</sup>  
 filia Ocinis.<sup>4</sup> Cum autem esset puer annorum 13  
 xui cum ceteris captus ad hanc insulam in  
 captiuitatem<sup>5</sup> ductus est, et in aquilonari<sup>6</sup>  
 parte ui annis seruiuit apud quendam regem  
 gentilem inmitemque qui uocabatur Milcu,<sup>7</sup>  
 filius Boin. Cotidie autem gregem illius  
 custodiebat et sues pascebat et frequenter  
 Deum omnipotentem orabat. Tunc datum  
 est illi nomen quod dicitur Coithirge eo quod  
 quattuor dominis seruiebat. Nam centies<sup>8</sup> in  
 die orabat, et similiter in nocte, et cotidie  
 magis ac magis timor Dei et amor et fides  
 augebatur<sup>9</sup> in eo, quia spiritus feruebat in  
 illo et fides ipsius augebatur. Et in siluis  
 et in montibus manebat, et ante lucem ex-  
 istebat peruigil in oratione, per niuem, per  
 gelu ac per pluuiam nichil mali sentiebat<sup>10</sup>  
 neque ulla pigritia erat in eo.<sup>11</sup> Et cum 14  
 impleti

<sup>27</sup> excitabatur B. <sup>28</sup> om. B. <sup>29</sup> ad orationem per niuem &c. B. <sup>30</sup> et per B. <sup>31</sup> et plu. B. <sup>32</sup> et nihil B.

† Marginal references : F. 143 r<sup>o</sup> A, &c., refer to the pages and columns of O. ; f. 101 r<sup>o</sup>, &c., to the pages of C ; the numbers 12, 13, &c., to Colgan's chapters.

<sup>1</sup> calpurnius O. <sup>2</sup> presbyteri C. <sup>3</sup> conchess O.  
<sup>4</sup> ocinis O. <sup>5</sup> cum captiuitate C. <sup>6</sup> aquiloni O.  
<sup>7</sup> miboch C. <sup>8</sup> sencies C. <sup>9</sup> augebantur C.  
<sup>10</sup> senciebat C. <sup>11</sup> illo O.

## TEXT OF d.

essent sex anni in seruitute, uenit ad eum angelus Victor nomine,<sup>1</sup> qui frequenter eum uisitabat.<sup>2</sup> Dixitque ei: Bene ieiunas<sup>3</sup> cito exiturus<sup>4</sup> ad patriam tuam.<sup>5</sup> Et iterum dixit: Ecce nauis tua<sup>6</sup> parata est et expectat te. Habes itaque ad illam quasi ducenta milia passuum.<sup>7</sup> Stetitque angelus super<sup>8</sup> petram et usque hodie manent uestigia eius in petra. Et dixit iterum Patricio<sup>9</sup>: Vade et uide locum illum ubi porcus<sup>10</sup> ille<sup>11</sup> terram naribus foderit, et quod ibi inueneris,<sup>12</sup> da domino tuo, in redemptionem seruitutis tue.<sup>13</sup> Exiit Patricius, et inuenit illic<sup>14</sup> pondus auri, et dedit regi.<sup>15</sup> Rex<sup>16</sup> autem gauisus est, aurum uidens,<sup>17</sup> | et dimisit liberum Patricium. Postquam autem exiit Patricius<sup>18</sup> in uiam sera penitentia tenuit regem<sup>19</sup> quod seruum suum optimum dimisisset.<sup>20</sup> Tunc rex<sup>21</sup> perrexit post Patricium ut reduceret illum, sed tamen eum non inuenit.<sup>22</sup> Regi autem reuerso in domum suam<sup>23</sup> illud pondus auri<sup>24</sup> non comparuit. Patricius uero perrexit ad mare, et inuenit ibi nauem paratam in qua erant gentiles, et receperunt<sup>25</sup> eum cum gaudio, et nauigauit cum eis<sup>26</sup> tribus diebus et tribus noctibus, et post triduum tenuerunt terram, et uiginti quatuor diebus ambulauerunt per desertum, et cibus defuit illis, et inualuit<sup>27</sup> fames. Tunc dixit ei gubernator: Quid est, christiane? Tu dicis quia deus tuus magnus est; quare ergo non rogas pro nobis quia fame perimus. Dixitque ei<sup>28</sup> Patricius: Conuer-

## TEXT OF g.

essent ui<sup>1</sup> anni in seruitute, uenit ad eum angelus Victor nomine, qui frequenter eum uisitabat dixitque ei: Bene ieiunas cito exiturus ad patriam tuam. Et iterum dixit: Ecce nauis tua parata est et expectat te. Habes itaque ad illam quasi ducenta<sup>2</sup> milia passuum. Stetitque<sup>3</sup> angelus super petram et usque hodie manent uestigia eius in petra. Et iterum dixit Patricio: Vade et uide locum ubi porcus ille terram naribus foderit, et quod ibi inueneris da domino tuo, in redemptionem seruitutis tue. Exiit Patricius et inuenit illic pondus auri, et dedit regi. Rex autem gauisus est, aurum uidens, et dimisit liberum Patricium. Postquam exiit Patricius in uiam sera penitentia tenuit regem quod seruum suum optimum dimisisset. Tunc rex perrexit | post Patricium ut reduceret illum, sed tamen eum non inuenit. Et iterum rex reuersus in domum suam illud pondus auri sibi non comparuit.<sup>4</sup> Patricius uero perrexit ad mare et inuenit ibi nauem paratam in qua erant gentiles, et receperunt eum cum gaudio, et nauigauit cum eis tribus diebus et noctibus, et post triduum tenuerunt terram, et xxiii diebus ambulauerunt per desertum, et cibus eis defuit,<sup>5</sup> et inualuit fames. Tunc dixit ei gubernator: Quid est, Christiane? Tu dicis quia deus tuus magnus est; quare ergo non rogas pro nobis, quia fame perimus? Dixitque ei Patricius: Conuer-

F. 19 v°.

15

15

F. 143r°B.

16

16

<sup>1</sup> nom. Vic. B.    <sup>2</sup> uis. eum D.    <sup>3</sup> iei. et oras B.  
<sup>4</sup> es iturus B.    <sup>5</sup> a patria tua D.    <sup>6</sup> tibi B.  
<sup>7</sup> (for et exp.—passuum) quae non erat prope sed distabat longo itinere quasi ducentis millibus passuum B.  
<sup>8</sup> supra B.    <sup>9</sup> dixitque Patr. B.    <sup>10</sup> Vade ad locum ubi porcus B.  
<sup>11</sup> om. D.    <sup>12</sup> —nies B.  
<sup>13</sup> (for in—tue) pro te in pretium ut possis ab eo consequi libertatem B.    <sup>14</sup> ibi D.    <sup>15</sup> regulo B.    <sup>16</sup> regulus B.  
<sup>17</sup> uid. aur. D.    <sup>18</sup> patr. ex. D.    <sup>19</sup> (for in—regem)

poenituit iniquum regulum B.    <sup>20</sup> dim. liberum B.  
<sup>21</sup> ergo B.    <sup>22</sup> non inu. eum B.    <sup>23</sup> (for regi—suam)  
 Et postquam sanctum inaniter persequens in suam domum rediit B.    <sup>24</sup> supradictum aur pon. D.    <sup>25</sup> ceperunt D.  
<sup>26</sup> istis B.    <sup>27</sup> et cibo deficiente eis inu. D.  
<sup>28</sup> eis B.

<sup>1</sup> u O.    <sup>2</sup> cc O.    <sup>3</sup> Stetit O.    <sup>4</sup> comparauit O ;  
 coperuit C.    <sup>5</sup> defuit illis C.

## TEXT OF d.

timini ex toto corde ad Dominum<sup>1</sup> Deum meum, quia nichil impossibile est illi, ut mittat nobis<sup>2</sup> cibum in uiam uestram.<sup>3</sup> Et orante pro eis Patricio, ecce grex porcorum apparuit illis<sup>4</sup> in uia, et multos ex eis occiderunt,<sup>5</sup> et mel siluestre inuenerunt. Et ex hac die cibum habundanter habuerunt, et gratias Deo<sup>6</sup> egerunt et honorauerunt sanctum Patricium. Dixeruntque ei ut comederet cum eis, sed non comedit, quia illi<sup>7</sup> immolauerunt cibos<sup>8</sup> ydolis suis. Eratque Patricius simul cum illis, neque manducans neque bibens, per dies triginta, et nec esuriens nec<sup>9</sup> sitiens illesus.<sup>10</sup>

- 17 Eodem uero tempore nocte dormiens<sup>11</sup> fortiter temptauit eum<sup>12</sup> Sathanas, et cecidit diabolus super eum<sup>13</sup> tribus diebus, et tribus noctibus, et oppressit eum grauitate saxi ingentis, ita ut nichil membrorum suorum posset<sup>14</sup> mouere. Tunc<sup>15</sup> Patricius uocauit Heliam<sup>16</sup> bina uoce in adiutorium.<sup>17</sup> Venitque Helias<sup>16</sup> et liberauit eum. Dixitque ad eum diabolus: Ab hac die non habeo potestatem in te, usque ad diem mortis tue.<sup>18</sup> Statimque ortus est<sup>19</sup> ei sol atque splendor, et eiecit<sup>20</sup> ab eo omnem torporem et grauitatem et omnes caliginum tenebras, et restitute sunt uires eius. Et iterum post hec Patricius captus est ab alienigenis. Et in prima nocte qua mansit cum illis, uenit ad eum Victor angelus<sup>21</sup> et dixit ei: Noli contristari, quia non longo tempore in captiuitate manebis<sup>22</sup> cum his hominibus, sed duobus tantum mensibus.

<sup>1</sup> om. D.    <sup>2</sup> nobis B.    <sup>3</sup> nostram B.    <sup>4</sup> om. D.  
<sup>5</sup> occ. ex eis B.    <sup>6</sup> deo gr. D.    <sup>7</sup> isti B.    <sup>8</sup> cib. istos B.  
<sup>9</sup> aut B.    <sup>10</sup> om. B.    <sup>11</sup> -ientem D.    <sup>12</sup> eum tent. B.  
<sup>13</sup> super eum diab. B.    <sup>14</sup> potuit B.    <sup>15</sup> tum B.  
<sup>16</sup> Eli B.    <sup>17</sup> in adi. suum bina uoce B.  
<sup>18</sup> (for dixitque-tue) Recedente uero inimico dedit ululatum magnum dicens, Vae mihi, quia amplius tibi nocere non possum B.    <sup>19</sup> om. D.    <sup>20</sup> abiecit D (for

## TEXT OF g.

timini ex toto corde ad Dominum<sup>1</sup> Deum meum, quia nichil impossibile est illi, ut mittat uobis cibum | in uiam uestram. Et f. 101 v.  
 orante pro eis Patricio, ecce grex porcorum apparuit illis in uia, et multos ex eis occiderunt, et mel siluestre inuenerunt. Et ex hac die cibum habundanter<sup>2</sup> habuerunt et gratias Deo egerunt, et sanctum Patricium honorificauerunt. Dixeruntque ei ut comederet cum eis,<sup>3</sup> sed non comedit, quia illi immolauerunt cibos ydolis<sup>4</sup> suis. Eratque Patricius simul cum illis,<sup>5</sup> neque manducans, neque bibens, per dies triginta, et nec esuriens, neque siciens mansit illesus.

- Eodem uero tempore nocte dormiens for- 17  
 titer temptauit cum Sathanas, et cecidit diabolus<sup>6</sup> super eum tribus diebus, et tribus noctibus, et oppressit eum grauitate saxi ingentis,<sup>7</sup> ita ut nichil membrorum suorum posset mouere. Tunc Patricius uocauit Heliam<sup>8</sup> bina uoce in adiutorium. Venitque Helias<sup>8</sup> et liberauit eum. Dixitque ad eum diabolus: <sup>6</sup> Ab hac die non habeo potestatem in te, usque ad diem mortis tue. Statimque ortus est ei sol, et splendor, et eiecit ab eo omnem torporem, et grauitatem, et omnes caliginum tenebras, et restitute sunt ei uires. Et iterum post hec Patricius captus est ab 18  
 alienigenis, et in prima nocte qua mansit cum illis, uenit ad eum Victor angelus et dixit ei: Noli contristari, quia non longo tempore in captiuitate manebis cum hiis hominibus, sed duobus tantum<sup>9</sup> mensibus.

sol-eiec.) sol in caelo et splendor eius eiecit B.  
<sup>21</sup> ang. Victor nom. B.    <sup>22</sup> man. temp. in capt. B.

<sup>1</sup> om. O (cp. *Confessio*, Rolls ed. 362<sub>30</sub>).    <sup>2</sup> om. C.  
<sup>3</sup> cum eis com. O.    <sup>4</sup> id. O.    <sup>5</sup> cum illis simu Patr. O; P. s. cum eis C.    <sup>6</sup> dyab. C.    <sup>7</sup> om. O.  
 Helyam, -as C.    <sup>9</sup> tamen O.

## TEXT OF d.

Quod ita factum est. Nam post duos menses liberauit eum Dominus de manibus eorum. Et exiuit Patricius ad parentes suos; uidentes autem<sup>1</sup> illum parentes eius gauisi sunt in aduentu illius,<sup>2</sup> et rogauerunt eum ut uel sic post tribulationes multas de reliquo uite sue numquam ab eis discederet.<sup>3</sup> Quadam autem nocte cum esset Patricius | in domo parentum suorum, uidit in somnis uirum ad se uenientem, quasi de Hibernia<sup>4</sup> insula cum epistulis multis. Et dedit ei unam ex eis. Et legit Patricius principium epistule,<sup>5</sup> et erat<sup>6</sup> scriptum in eo: Hec est uox Hibernensium. Et cum hoc principio audiuit simul in eodem momento uocem infantium ex uteris matrum ex regionibus<sup>7</sup> Connacht, hocabillib fochila;<sup>8</sup> et sic clamauerunt quasi ex uno ore: Rogamus te, sancte puer Patrici,<sup>9</sup> ut uenias et ambules inter nos. Statimque Patricius audiens<sup>10</sup> hoc compunctus est corde, et non potuit ultra legere epistulam. Et expergefactus<sup>11</sup> a somno gratias egit Deo, certissime sciens quod<sup>12</sup> Dominus uocasset illum ad saluandos eos qui se<sup>13</sup> inuocabant. Tunc sanctus Patricius cogitauit per angelicam uisionem exire ut sacras scripturas disceret, ut posset eos docere. Perrexit ergo ad regiones Gallorum, et uenit ad sanctum Germanum episcopum<sup>14</sup> uirum sapientissimum<sup>15</sup> et honoratum ab omnibus Gallis, pontificem<sup>16</sup> Autisiodori<sup>17</sup> ciuitatis; et mansit apud illum<sup>18</sup> quadraginta<sup>19</sup> annis legens, et implens diuinas<sup>20</sup> scripturas; et<sup>21</sup> uirgo erat<sup>22</sup> corpore et spiritu. Et postea ad Martinum

<sup>1</sup> itaque B.    <sup>2</sup> eius B.    <sup>3</sup> ab eis recederet B.  
<sup>4</sup> hiberione B.    <sup>5</sup> om. et dedit-epistule B.    <sup>6</sup> erat hoc B.  
<sup>7</sup> regione D.    <sup>8</sup> Connactorum B.    <sup>9</sup> hoch aillilo fortaich B.  
<sup>10</sup> uidens B.    <sup>11</sup> experfactus D.    <sup>12</sup> quia B.  
<sup>13</sup> ipsum D.    <sup>14</sup> om. B.    <sup>15</sup> -entem D.    <sup>16</sup> principibus B.  
<sup>17</sup> Altisiodori B.    <sup>18</sup> eum B.    <sup>19</sup> quatuor B.

## TEXT OF g.

Quod<sup>1</sup> factum | est ita; nam post duos menses<sup>2</sup> F.143 v<sup>o</sup>A. liberauit eum Dominus de manibus eorum. Et exiuit Patricius ad parentes suos; uidentes autem illum parentes eius gauisi sunt in aduentu illius, et rogauerunt eum ut uel sic post tribulationes multas de reliquo uite sue numquam ab eis discederet. Quadam autem nocte cum esset Patricius in domo parentum suorum, uidit in sompnis uirum ad se uenientem, quasi de Hibernia<sup>3</sup> insula cum epistulis multis. Et dedit ei unam ex illis, et legit Patricius principium epistule, et erat<sup>4</sup> scriptum in eo: Hec est uox Hibernensium. Et cum hoc principium legeret, audiuit simul in eodem momento uocem infancium ex uteris matrum ex regionibus Connacht, ochabillib Fochla;<sup>5</sup> et sic clamauerunt quasi ex uno ore: Rogamus te, sancte<sup>6</sup> puer Patrici, ut uenias<sup>7</sup> et ambules inter nos. Statimque Patricius audiens hoc compunctus est corde, et<sup>8</sup> non potuit ultra legere epistulam. Et expergefactus<sup>9</sup> a sompno gratias egit Deo, certissime sciens quod Dominus uocasset illum ad saluandos eos qui se inuocabant. Tunc sanctus Patricius cogitauit per angelicam uisionem exire ut sacras scripturas disceret, ut posset eos docere. Perrexit ergo ad regiones Gallorum, et uenit ad sanctum episcopum Germanum uirum sapientissimum et honoratum ab omnibus Gallis, principem Autisiodorensis<sup>10</sup> ciuitatis; et mansit apud illum xl annos legens, et implens diuinas scripturas<sup>11</sup>; et uirgo erat | f.102 r<sup>o</sup>. corpore et spiritu. Et postea ad<sup>12</sup> Martinum 22

<sup>20</sup> om.    <sup>21</sup> om. B.    <sup>22</sup> om. B.

<sup>1</sup> Quod et C.    <sup>2</sup> om. C.    <sup>3</sup> Hyb. C.    <sup>4</sup> erat hoc C.  
<sup>5</sup> connach tocha illib et fochla C.    <sup>6</sup> om. O.  
<sup>7</sup> uenies C.    <sup>8</sup> om. O.    <sup>9</sup> exsp. O.    <sup>10</sup> autiodorensis C.  
<sup>11</sup> scr. diu. O.    <sup>12</sup> ad beatum C.

## TEXT OF d.

uenit<sup>1</sup> et mansit quadraginta<sup>2</sup> dies<sup>3</sup> cum eo,<sup>4</sup> et angelus ad Martinum dixit ut iret ad Tamerensem<sup>5</sup> insulam. Transactis autem ibi quadraginta diebus<sup>6</sup> uoluit Patricius uisitare Romam, capud uidelicet omnium ecclesiarum ad quam Christiani ab<sup>7</sup> omnibus mundi partibus conueniebant, et hoc placuit sancto Germano. Misitque sanctus<sup>8</sup> Germanus seniore[m] cum illo<sup>9</sup> Segicium<sup>10</sup> presbyterum, ut testem haberet ydoneum. Tunc Patricius iter ingressus, perrexit ad quendam heremitam in quodam loco habitantem a quo Patricius portauit baculum qui fuit in manu Iesu Christi Domini nostri ut per huius comitis auxilium prosperum haberet iter,<sup>11</sup> et baculus usque hodie manet in ciuitate sancti<sup>12</sup> Patricii et<sup>13</sup> uocatur baculus Iesu. Patricius quoque declinauit iter ad quendam mirabilem hominem summum episcopum et sanctum<sup>14</sup> Amoto<sup>15</sup> nomine, et ab illo sanctus Patricius gradum episcopalem accepit. Cum autem<sup>16</sup> Patricius Romam ingressus esset, inuenit gloriam et honorem apud Celestinum qui erat papa urbis Rome quadragesimus quintus<sup>17</sup> a Petro apostolo. Cum autem esset sanctus Patricius in Roma<sup>18</sup>, audiuit uocem angeli de celo dicentis: Vade ad Hiberniam insulam, et adiuua eos qui te inuocant. Et dixit<sup>19</sup> Patricius: Non ibo donec Dominum salutem. Et angelus duxit eum ad montem Arnon<sup>20</sup> in armairhe lete<sup>21</sup> super ripam<sup>22</sup> maris Tirreni in ciuitate que<sup>23</sup> uocatur Capua; et salutauit Dominum ut Moyses. Tunc papa Celestinus misit

## TEXT OF g.

uenit et mansit xl dies cum illo, et angelus ad Martinum dixit ut iret ad Tamerensem insulam.

Transactis autem ibi xl annis uoluit Patricius inuisere Romam, capud uidelicet omnium ecclesiarum ad quam Christiani ab omnibus mundi partibus conueniebant, et hoc placuit sancto Germano. Misitque sanctus Germanus seniore[m] cum illo Segitimum<sup>1</sup> presbyterum, ut testem haberet ydoneum.<sup>2</sup> Tunc Patricius iter ingressus<sup>3</sup> perrexit ad quendam heremitam in quodam loco habitantem in quo Patricius portauit<sup>4</sup> baculum qui fuit in manu Iesu Christi domini nostri,<sup>5</sup> ut per huius comitis auxilium prosperum haberet iter, et<sup>6</sup> baculus usque hodie manet in ciuitate sancti Patricii, et uocatur baculus Iesu. Patricius quoque declinauit iter ad quendam mirabilem hominem,<sup>7</sup> summum episcopum et sanctum Amoto<sup>8</sup> nomine, et ab illo sanctus Patricius gradum episcopalem accepit. Cum autem<sup>10</sup> Patricius Romam ingressus esset, inuenit gloriam et honorem apud Celestinum qui erat papa urbis Rome quadragesimus quintus a Petro apostolo.<sup>11</sup>

Cum autem esset sanctus Patricius in Roma, audiuit uocem angeli de celo dicentis: Vade ad Hyberniam insulam, et adiuua eos qui te inuocant. Et dixit Patricius: Non ibo donec Dominum salutem. Et angelus duxit eum ad montem Arnon in armairch<sup>12</sup> iethe super ripam maris terreni in ciuitate que uocatur Capua; et salutauit Dominum<sup>13</sup> ut Moyses. Tunc papa Celestinus<sup>14</sup> misit

<sup>1</sup> uen. ad Mart. B.    <sup>2</sup> quatuor B.    <sup>3</sup> annis B.  
<sup>4</sup> secum D.    <sup>5</sup> tamerensem D.    <sup>6</sup> Transactis illic nouem annis B.    <sup>7</sup> ex B.    <sup>8</sup> om B.    <sup>9</sup> cum il. sen. B.    <sup>10</sup> hoc est Segitium B.    <sup>11</sup> it. hab. D.  
<sup>12</sup> om. B.    <sup>13</sup> qui B.    <sup>14</sup> om. et s. B.  
<sup>15</sup> Amatore[m] B.    <sup>16</sup> igitur B.    <sup>17</sup> a beato B.  
<sup>18</sup> Romae (for in R.) B.    <sup>19</sup> dicit B.    <sup>20</sup> arion D.

<sup>21</sup> ar mair Lethe B.    <sup>22</sup> supra petram B.    <sup>23</sup> quo D.

<sup>1</sup> legitimum C.    <sup>2</sup> id. O.    <sup>3</sup> aggressus C.  
<sup>4</sup> portabat O.    <sup>5</sup> dom. n. I. Chr. O.    <sup>6</sup> Qui C.  
<sup>7</sup> hom. mir. C.    <sup>8</sup> amotum C.    <sup>9</sup> om. s. Patr. C.  
<sup>10</sup> ergo C.    <sup>11</sup> ab ap. pet. C.    <sup>12</sup> armaire C.  
<sup>13</sup> eum O.    <sup>14</sup> celestius O.

## TEXT OF d.

Patricium ad hanc insulam.<sup>1</sup> Nam iste  
 F. 20 v<sup>o</sup>. Celestinus<sup>2</sup> | alium<sup>3</sup> predicatorem nomine  
 Palladium misit<sup>4</sup> ante Patricium ad hanc  
 insulam,<sup>5</sup> sed habitatores huius insule non  
 susceperunt<sup>6</sup> doctrinam eius,<sup>7</sup> quia non illi  
 donauit Deus hanc insulam, sed sancto  
 Patricio reseruauit eam.<sup>8</sup> Palladius uero  
 reuersus est ab hac insula ut iret Romam,  
 sed ille mortuus est in regione Britonum.<sup>9</sup>  
 27 Tunc sanctus Patricius ex imperio pape  
 Celestini<sup>10</sup> reuersus est ad hanc insulam;<sup>11</sup> et  
 cum uenisset ad mare, inuenit leprosum  
 super ripam,<sup>12</sup> qui rogabat eos ut secum<sup>13</sup>  
 assumerent eum<sup>14</sup> in naui;<sup>15</sup> sed familia  
 Patricii .i. uiginti quatuor uiri de peregrinis<sup>16</sup>  
 excusabant, quod<sup>17</sup> nauis onus haberet graue.  
 Tunc sanctus Patricius altare suum lapideum  
 super quod offerebat proiecit in mare,  
 et in altaris sede<sup>18</sup> sedit leprosus. Sed  
 lapis ille non recessit a naui, sed ambulabat  
 sub naui aliquando hinc aliquando inde,<sup>19</sup>  
 donec peruenerunt usque<sup>20</sup> ad portum. Et  
 circulum demoniorum uidit sanctus Patri-  
 cius<sup>21</sup> circa insulam spacio<sup>22</sup> sex dierum in  
 nauigando. Videns autem Patricius altare  
 suum gauisus est, et suam familiam aspere  
 28 increpauit.<sup>23</sup> Consummata igitur sancta nau-  
 gatione tenuit quendam portum sanctus  
 Patricius<sup>24</sup> qui dicitur inberdee in finibus  
 Lagenorum et inuenerunt ibi piscatores cum  
 retibus a quibus Patricii familia<sup>25</sup> donum  
 de piscibus postulauerunt,<sup>26</sup> sed ille non

## TEXT OF g.

Patricium ad hanc insulam. Nam idem  
 Celestinus<sup>1</sup> alium predicatorem nomine Pal-  
 ladium<sup>2</sup> misit ante Patricium ad hanc insu-  
 lam, sed habitatores huius insule<sup>3</sup> non  
 susceperunt doctrinam eius, quia non illi  
 donauit Dominus<sup>4</sup> istam insulam, sed sancto  
 Patricio reseruauit eam. Palladius<sup>5</sup> uero  
 reuersus est ab hac insula<sup>6</sup> ut iret  
 Romam,<sup>7</sup> sed ille<sup>8</sup> mortuus est in regione  
 Britonum.

Tunc sanctus Patricius ex imperio pape 27  
 Celestini reuersus est ad hanc insulam; et cum  
 uenisset ad mare inuenit leprosum super  
 ripam, qui rogabat eos ut secum assumerent  
 eum in naui; sed familia Patricii, id est  
 xxxiiii uiri de peregrinis excusabant,<sup>10</sup> quia  
 nauis onus haberet graue. Tunc sanctus  
 Patricius altare suum lapideum super quod  
 offerebat proiecit in mare, et in altaris loco  
 sedit leprosus. Sed lapis non recessit a naui  
 sed natauit sub naui aliquando hinc, aliquando  
 inde, donec peruenerunt usque ad portum.  
 Et circulum demoniorum uidit sanctus Patri-  
 cius circa insulam spacio sex dierum in  
 nauigando. | Videns autem Patricius altare F. 144r<sup>a</sup>.  
 suum gauisus est, et suam familiam<sup>11</sup> aspere  
 28 increpauit. Consummata<sup>12</sup> igitur sancta nau-  
 gatione tenuit<sup>13</sup> Patricius quendam portum qui  
 dicitur Inberdee in finibus Lagenorum et<sup>14</sup>  
 inuenerunt<sup>15</sup> ibi piscatores | cum retibus a f. 102 v<sup>o</sup>.  
 quibus Patricii familia donum de piscibus  
 postulauerunt, sed illi non

<sup>1</sup> marginal note in D: hyberniam. <sup>2</sup> om. misit-  
 Celestinus B. <sup>3</sup> etiam alium B. <sup>4</sup> miserat  
 nom. Pall. B. <sup>5</sup> om. ad h. i. D. <sup>6</sup> receperunt  
 B. <sup>7</sup> eius doct. B. <sup>8</sup> reseruauerat per eum  
 conuertendam D. <sup>9</sup> sed in reg. brit. mortuus est  
 D. <sup>10</sup> cel. pap. D. <sup>11</sup> om. D. <sup>12</sup> supra petram  
 B. <sup>13</sup> eum B. <sup>14</sup> om. B. <sup>15</sup> uia B.  
<sup>16</sup> peregrini (om. de) D. <sup>17</sup> eo quod B. <sup>18</sup> in  
 altari B. <sup>19</sup> illinc B. <sup>20</sup> om. D. <sup>21</sup> om. s. Pat. B.

<sup>22</sup> (for c. ins. sp.) circa spacium B. <sup>23</sup> inc. asp.  
 s. fam. B. <sup>24</sup> om. B. <sup>25</sup> fam. Pat. D. <sup>26</sup> -auit B.

<sup>1</sup> celestius O. <sup>2</sup> paladium O. <sup>3</sup> habitatores eius  
 C. <sup>4</sup> illi non don. (om. dominus) O. <sup>5</sup> paladius O.  
<sup>6</sup> om. ab h. ins. C. <sup>7</sup> ad romam O. <sup>8</sup> om. C. <sup>10</sup> re-  
 cusabant C. <sup>11</sup> fam. suam O. <sup>12</sup> consummata O;  
 consummata C. <sup>13</sup> tenuit O. <sup>14</sup> om. C. <sup>15</sup> Inuen-  
 autem C.

## TEXT OF d.

dederunt. Et hoc sancto Patricio displicuit, et in uindictam huius sceleris fluuius ille pisces non habebit in eternum.

29 Tunc sanctus Patricius, ascendens in terram, tenuit locum quendam<sup>1</sup> qui dicitur Anathailtain,<sup>2</sup> sed plebs regionis illius<sup>3</sup> congregata cum magna ui repulerunt<sup>4</sup> eum, et ob hanc causam repleuit mare<sup>5</sup> totam terram illam, a qua sanctus eiectus est, et in eternum non habitatur.<sup>6</sup> Patricius uero<sup>7</sup> iterum reuersus est super mare et nauigauit ad aquilonalem<sup>8</sup> partem ad uirum illum<sup>9</sup> Miluch<sup>10</sup> cum quo prius in seruitute fuit. Et cum ad terram<sup>11</sup> aquilonis appropinquasset uidit illic<sup>12</sup> multitudinem gentilium qui exspectabant aduentum eius.<sup>13</sup> Nam per multa tempora magi et prophetae aduentum Patricii ad<sup>14</sup> hanc insulam prophetauerunt dicentes: Adueniet<sup>15</sup> cum suo ligno curuo capite,<sup>16</sup> cuius mensa erit in oriente domus sue, et populus eius retrorsum illius,<sup>17</sup> et ex sua mensa cantabit nefas,<sup>18</sup> et tota familia sua respondebit ei,<sup>19</sup> fiat, fiat. Hic autem cum aduenerit deos nostros destruet, templa subuertet, turbas seducet, et reges sibi resistentes occidet, et doctrina eius in seculum seculi<sup>30</sup> regnabit.

31 Precepit ergo rex nomine Loegaire<sup>21</sup> filius Neil<sup>22</sup> qui<sup>23</sup> regimen<sup>24</sup> huius insule tenuit<sup>25</sup> populis suis ut sollicitate exspectarent aduentum Patricii et<sup>26</sup> a suis finibus repellerent eum. Sanctus uero Patricius in aquilonari<sup>27</sup> parte descendit de mari et tenuit portum

F. 21 r<sup>o</sup>.

<sup>1</sup> qu. loc. D.      <sup>2</sup> Anat cailtrin B.      <sup>3</sup> ill. reg. D.      <sup>4</sup> expulerunt D.      <sup>5</sup> mare repl. D.      <sup>6</sup> -abitur B.      <sup>7</sup> om. D.      <sup>8</sup> aquilonis D.      <sup>9</sup> om. D.      <sup>10</sup> Miliuc B.      <sup>11</sup> terram illam B.      <sup>12</sup> ille B.      <sup>13</sup> exp. illum D.      <sup>14</sup> in B.      <sup>15</sup> Adu. archicapus B.      <sup>16</sup> c. s. l. curuicipite B, c. s. curuo ligno capite D.      <sup>17</sup> ipsius B.      <sup>18</sup> nephas D.      <sup>19</sup> om. B.      <sup>20</sup> in modum regni in saecula B.      <sup>21</sup> Leogare B.      <sup>22</sup> Neill B.      <sup>23</sup> qui in aduentu Patricii B.      <sup>24</sup> regnum B.      <sup>25</sup> ten. et dixit B.

## TEXT OF g.

dederunt. Et hoc sancto Patricio displicuit, et in uindictam huius sceleris fluuius ille pisces non habebit in eternum.

Tunc sanctus Patricius ascendens in terram<sup>29</sup> tenuit locum quendam qui dicitur Anathailtain,<sup>1</sup> sed plebs regionis illius congregata cum magna ui repulerunt<sup>2</sup> eum, et ob hanc causam repleuit mare totam terram illam, a qua sanctus eiectus est et in eternum<sup>3</sup> non habitatur.<sup>4</sup> Patricius uero iterum reuersus est super<sup>5</sup> mare et nauigauit ad aquilonarem<sup>6</sup> partem, ad uirum illum Miluch<sup>7</sup> cum quo prius in seruitute fuit. Et cum ad terram<sup>8</sup> aquilonis appropinquasset uidit illic multitudinem gentilium qui exspectabant aduentum illius. Nam per multa tempora magi et prophetae aduentum Patricii ad hanc insulam prophetauerunt dicentes: Adueniet<sup>9</sup> cum<sup>10</sup> suo ligno curuo capite, cuius mensa erit in oriente domus sue et populus eius<sup>11</sup> retrorsum illius, et ex sua mensa cantabit nefas, et tota familia sua respondebit ei: fiat, fiat. Hic autem cum aduenerit deos nostros destruet, templa subuertet, turbas seducet, et reges sibi resistentes<sup>12</sup> occidet et doctrina eius in seculum seculi regnabit. Precepit ergo rex nomine<sup>31</sup> Leogaire filius Neil qui regimen<sup>13</sup> huius insule tenuit populis suis ut sollicitate exspectarent aduentum Patricii et a suis finibus repellerent<sup>14</sup> eum. Sanctus uero Patricius in aquilonari<sup>15</sup> parte descendit de mari et<sup>16</sup> tenuit portum

<sup>26</sup> ut B.      <sup>27</sup> -ali B.

<sup>1</sup> anathailtam C.      <sup>2</sup> repleuerunt O.      <sup>3</sup> et internum O.      <sup>4</sup> habitabitur O (non habitatur is inserted in margin of C).      <sup>5</sup> per C.      <sup>6</sup> aquilonem O.      <sup>7</sup> milcuc O.      <sup>8</sup> terram illam C.      <sup>9</sup> Adu. homo C.      <sup>10</sup> (The scribe of C wrote qui, and corrected it to cum).      <sup>11</sup> suus O.      <sup>12</sup> obsistentes O.      <sup>13</sup> regnum O.      <sup>14</sup> repederunt O.      <sup>15</sup> -ali O.      <sup>16</sup> et-inberslain added in marg. of C.

TEXT OF *d.*

qui dicitur Inberslain.<sup>1</sup> Et cum uenirent<sup>2</sup> in terram dimiserunt gentiles canem ferocissimum<sup>3</sup> ut illum deuoraret, sed canis ille uelud lapis fixus stetit immobilis. Hoc autem uidens quidam gigas nomine Dichu filius Trichim<sup>4</sup> surrexit cum gladio ut sanctum Dei interficeret; et ipse similiter aruit, et nec manum nec pedem mouere potuit. Patricius uero praedicauit illi uerbum Dei. Tunc Dichu credidit ei primus prae omnibus, et optulit ei agrum illum<sup>5</sup> in quo stabant, et rogauit Dichu sanctum Patricium ne longitudo ecclesiae ipsius ab occidente in orientem uerteretur,<sup>6</sup> sed<sup>7</sup> ab aquilone in meridiem; et hoc a Patricio adeptus est. Tunc Patricius in illo<sup>8</sup> loco edificauit<sup>9</sup> ecclesiam transuersam que usque hodie dicitur Sabul Patric.

32 Alio<sup>10</sup> autem die cum Patricius in sua ecclesia sacrificium offerret uenit quidam magus et effudit calicem eius statimque aperiens terra os suum<sup>11</sup> deuorauit illum  
33 magum.<sup>12</sup> Videns autem Rus filius Trichim<sup>13</sup> qui erat ualde senex quod<sup>14</sup> frater suus<sup>15</sup> Dichu Christo credidisset, pugnavit contra Patricium et noluit credere. Cui dixit Patricius: Quid tu pugnas pro hac uita, que tibi defecit? Nam omnes sensus tui defecerunt. Oculi<sup>16</sup> non bene uident, aures<sup>17</sup> non bene audiunt,<sup>18</sup> lingua non bene loquitur, dentium numerus immutatus<sup>19</sup> est, similiter et cetera<sup>20</sup> membra. Si quis ergo renouasset iterum iuuentutem tuam,<sup>21</sup> numquid crederes illi? Respondit Rus: Si<sup>22</sup> mihi quis florem iuuentutis mee iterum redintegrasset,<sup>23</sup> ego ex toto

TEXT OF *g.*

qui dicitur Inberslain.<sup>1</sup> Et cum uenirent<sup>2</sup> in terram dimiserunt gentiles canem ferocissimum ut illum deuoraret, sed canis ille uelud lapis fixus stetit immobilis. Hoc autem uidens quidam gigas nomine Dichu filius Trichim,<sup>3</sup> surrexit cum gladio ut sanctum Dei interficeret; | et ipse similiter aruit,<sup>4</sup> et nec manum nec pedem mouere potuit. Patricius uero praedicauit illi uerbum Dei. Tunc Dichu credidit ei, primus prae omnibus, et optulit ei agrum illum<sup>5</sup> in quo stabant, et rogauit Dichu<sup>6</sup> sanctum Patricium ne longitudo ecclesiae ipsius ab occidente in orientem uerteretur, sed ab aquilone in meridiem; et hoc a Patricio adeptus est. Tunc Patricius in illo loco edificauit ecclesiam transuersam que usque hodie dicitur Sabul Patric.<sup>7</sup> Alio<sup>32</sup> autem die cum Patricius in sua ecclesia sacrificium offerret, uenit quidam magus et effudit calicem, statimque aperiens terra os suum deuorauit illum magum.

Videns autem Rus,<sup>8</sup> filius Trichim,<sup>9</sup> qui<sup>33</sup> erat ualde senex, quod frater suus Dichu Christo credidisset<sup>10</sup>, pugnavit contra Patricium et noluit credere. Cui dixit Patricius: Quid tu pugnas pro hac uita que tibi defecit? Nam omnes sensus tui defecerunt. Oculi<sup>11</sup> non bene uident, aures non bene audiunt, lingua non bene loquitur, dentium numerus immutatus est, similiter | et cetera membra.<sup>12</sup> Si quis ergo renouauerit<sup>12</sup> iterum iuuentutem tuam, numquid crederes illi? Respondit Rus:<sup>10</sup> Si mihi quis florem iuuentutis mee iterum redintegrasset, ego ex toto

<sup>1</sup> inberslan B. ñerslam D.      <sup>2</sup> uenisset B.  
<sup>3</sup> fortissimum D.      <sup>4</sup> Trichim B.      <sup>5</sup> om. B.  
<sup>6</sup> ips. uert. ab o. in o. D.      <sup>7</sup> et D.      <sup>8</sup> eo B.  
<sup>9</sup> erexit B.      <sup>10</sup> alia B.      <sup>11</sup> os suum terra D.  
<sup>12</sup> mag. ill. deuor. uiuum in aeternum B.      <sup>13</sup> Trichim B.  
<sup>14</sup> quia B.      <sup>15</sup> eius D.      <sup>16</sup> oculi tui B.  
<sup>17</sup> aures tuae B.      <sup>18</sup> om. aures-audiunt D.

<sup>19</sup> imminutus B.      <sup>20</sup> omnia B.      <sup>21</sup> iuu. tu. iter. B.  
<sup>22</sup> Qui B.      <sup>23</sup> -aret D.

<sup>1</sup> et-inberslain added in margin of C.      <sup>2</sup> -et C.  
<sup>3</sup> trichin O.      <sup>4</sup> aruit ().      <sup>5</sup> om. O.      <sup>6</sup> duchu O.  
<sup>7</sup> sabul pathraic O.      <sup>8</sup> russ O.      <sup>9</sup> trichin O.  
<sup>10</sup> added in marg. C.      <sup>11</sup> ocelli O.      <sup>12</sup> renouaret C.

f. 147<sup>v</sup> B.

32

33

f. 103 r<sup>o</sup>.

## TEXT OF d.

corde meo credidisset<sup>1</sup> illi. Tunc orante Patricio renouatus est Rus in etatem pulcherrimi et fortissimi iuuenis, et statim ille credidit, et baptizatus est; et tres filii Trichim<sup>2</sup> baptizati sunt, et multi cum eis. Dixitque<sup>3</sup> Patricius ad Rus: Datur tibi electio utrum in hac uita praesenti longo tempore iterum uiuas aut nunc ad celum pergas. Respondit Rus: Eligo ut modo ad uitam eternam<sup>4</sup> exeam. Et statim accepto sacrificio exiit ad

34 Dominum. Tunc Patricius reliquit nauem suam apud uirum qui dicitur Dichu, et sicut proposuerat perrexit in uiam<sup>5</sup> ut uisitaret praedictum regem Milchoin,<sup>6</sup> ut ad fidem Christi illum conuerteret. Audiens autem<sup>7</sup> Miluch<sup>8</sup> seruum suum Patricium uenire<sup>9</sup> ad conuertendum illum congregauit substantiam suam,<sup>10</sup> et succendit eam super se,<sup>11</sup> et illic<sup>12</sup> combustus est rex ille, magis mortem eligens<sup>13</sup> quam ut seruo suo subiectus esset.<sup>14</sup> Patricius uero de monte propinquo intuens uidit rogam<sup>15</sup>

F. 21 v°.

regis | ardentem,<sup>16</sup> et duabus aut<sup>17</sup> tribus fere horis suspirans et<sup>18</sup> lacrimans dixit: Hic<sup>19</sup> rex qui seipsum igni tradidit ne<sup>20</sup> Deo eterno seruiret,<sup>21</sup> nemo sedebit de filiis eius rex super sedem regni eius, sed semen eius seruiet in eternum.<sup>22</sup> Et<sup>23</sup> his dictis iterum reuersus est Patricius ad domum Dichu<sup>24</sup> et mansit ibi diebus multis.

35 Alio autem die sanctus Patricius reuelante sibi Domino dixit amico suo qui Dichu

<sup>1</sup> crederem D.      <sup>2</sup> Trechin B.      <sup>3</sup> Dixit B.  
<sup>4</sup> om. B.      <sup>5</sup> uiam suam D.      <sup>6</sup> Miluch B.  
<sup>7</sup> hoc D.      <sup>8</sup> Miluco B.      <sup>9</sup> (for Patr. uen.)  
 iterum reuersum B.; (for uen.-illum) ad se conuert.  
 uenientem D.      <sup>10</sup> suam in sua domo B.  
<sup>11</sup> quam D.      <sup>12</sup> ipse D.      <sup>13</sup> eligens mori B.  
<sup>14</sup> After esset B insertis: et Domino cui nolebat in fine uitae suae crederet. Et Patricius dixit: Nescio Deus scit, formam animae hominis istius uideo ut draconem ignitum.      <sup>15</sup> regium B.      <sup>16</sup> ardens B.  
<sup>17</sup> uel B.      <sup>18</sup> ac B.      <sup>19</sup> Hic est B.      <sup>20</sup> tr. ig. B.

## TEXT OF g.

corde meo credidisset illi. Tunc orante Patricio renouatus est Rus<sup>1</sup> in etatem pulcherrimi et fortissimi<sup>2</sup> iuuenis, et statim ille<sup>3</sup> credidit et baptizatus est; et tres filii<sup>4</sup> Trichim baptizati sunt, et multi cum eis. Dixitque Patricius ad Rus: Datur tibi electio utrum in hac uita praesenti longo tempore iterum uiuas aut nunc ad celum pergas.<sup>5</sup> Respondit Rus: Eligo ut modo ad uitam eternam exeam. Et statim accepto sacrificio exiit ad Dominum. Tunc Patricius

34 reliquit nauem suam apud uirum qui dicitur Dichu, et sicut proposuerat perrexit in uiam ut uisitaret praedictum regem Millcoin,<sup>7</sup> ut<sup>8</sup> ad fidem Christi illum conuerteret. Audiens autem Miluch<sup>9</sup> seruum suum Patricium uenire ad conuertendum illum congregauit substantiam suam, et succendit eam super se, et illic combustus est rex ille, magis mortem eligens quam ut seruo suo subiectus esset. Patricius uero de monte propinquo | intuens<sup>10</sup> uidit

F. 141 v° A.

rogum regis ardentem, et duabus aut tribus fere<sup>11</sup> horis<sup>12</sup> suspirans et lacrimans dixit: Hic rex qui seipsum igni tradidit ne Deo eterno seruiret, nemo sedebit de filiis eius rex super sedem regni eius, sed semen eius seruiet in sempiternum. Et hiis dictis iterum reuersus est Patricius ad domum Dichu, et mansit ibi diebus multis.

35 Alio autem die sanctus Patricius, reuelante sibi Domino, dixit amico suo qui Dichu

<sup>21</sup> seru. etern. B.      <sup>22</sup> (for seruiret, nemo-eternum) seruiret, non habeat filium heredem sed semen eius seruiat in eternum D.      <sup>23</sup> om. B.      <sup>24</sup> Dichonis B.

<sup>1</sup> added in marg. C.      <sup>2</sup> illi C.      <sup>3</sup> om. et fort O.  
<sup>4</sup> filii O.      <sup>5</sup> perges O.      <sup>6</sup> Added in marg. C.  
<sup>7</sup> miluch C.      <sup>8</sup> et C.      <sup>9</sup> milcuc O.      <sup>10</sup> in marg. C.  
<sup>11</sup> om. O.      <sup>12</sup> locis C (horis is scribbled above by later hand).

## TEXT OF d.

dicitur :<sup>1</sup> Obsides tui capti sunt et ualde sitiunt. Nam Leogaire<sup>2</sup> filius Neil potum eis dare<sup>3</sup> prohibuit eo quod me suscepisti et credidisti Christo.<sup>4</sup> Vade ergo ad illum et dic<sup>5</sup> ut saltem decem diebus requies et potus detur obsidibus, donec ego ad illum perueniam. Tunc perrexit Dichu ad regem Leogaire<sup>2</sup> et hec uerba nuntiauit ei.<sup>6</sup> Rex uero Leogaire<sup>2</sup> ualde iratus dixit :<sup>7</sup> Requies unius diei uel potus non dabitur eis.<sup>8</sup> Deinde Dichu retro reuersus est.<sup>9</sup> Sequenti uero<sup>10</sup> nocte uenit angelus Domini et dedit potum obsidibus, et ab illa nocte nunquam sitierunt, donec postea Patricius peruenit.

36 Tunc Patricius uoluit<sup>11</sup> uenire ad regem magnum Leogaire,<sup>2</sup> qui habitabat in Temoria in<sup>12</sup> campo Breg, ut magnam solemnitatem pasce que<sup>13</sup> prope erat in illo campo praeclaro<sup>14</sup> celebraret. Eleuata igitur<sup>15</sup> naui super mare nauigauit a finibus Uloth<sup>16</sup> usque ad campum Breg, et ibi tenuerunt<sup>17</sup> portum. Ascenditque<sup>18</sup> de naui et<sup>19</sup> uenit uespere ad quendam uirum bonum<sup>20</sup> et baptizauit eum, et inuenit cum eo filium qui sibi placuit. Et<sup>21</sup> Patricius dedit ei<sup>22</sup> nomen Benignum; et<sup>23</sup> puer ille<sup>24</sup> suis manibus<sup>25</sup> pedem Patricii ad suum pectus<sup>26</sup> colligauit et noluit dormire cum patre suo uel<sup>27</sup> matre, sed flebat nisi cum Patricio dormiret. Mane autem facto cum Patricius currum ascenderet et unum pedem in currum eleuato<sup>28</sup> altero uero<sup>29</sup> in terra stante,<sup>30</sup> tenuit Benignus puer<sup>31</sup> pedem Patricii strictis

<sup>1</sup> dic. Dichu B. <sup>2</sup> Leogaire B. <sup>3</sup> dari eis B. <sup>4</sup> Chr. cred. D. <sup>5</sup> die ei B. <sup>6</sup> nunt. ei haec uer. B. <sup>7</sup> hec renuntiauit ei D. <sup>8</sup> non dabitur eis nec potus sed labore et siti peribunt D. <sup>9</sup> Deinde iam reuerso dichu D. <sup>10</sup> (for S. u.) sequenti D. <sup>11</sup> uol. ipsemet B. <sup>12</sup> om. D. <sup>13</sup> quia B. <sup>14</sup> praeclare B. <sup>15</sup> ergo B. <sup>16</sup> Uloth B; ulloth D. <sup>17</sup> -uerat D. <sup>18</sup> et ascendens B. <sup>19</sup> om. B. <sup>20</sup> om. D. <sup>21</sup> cui D. <sup>22</sup> om. D. <sup>23</sup> tunc B. <sup>24</sup> iste puer B. <sup>25</sup> (for et-manibus) cum uero irent dormitum puer manibus suis D. <sup>26</sup> p. s. D.

## TEXT OF g.

dicitur : Obsides tui capti sunt et ualde sitiunt.<sup>1</sup> Nam Leogaire filius Neil potum eis dare prohibuit eo quod me suscepisti et credidisti Christo. Vade ergo ad illum,<sup>2</sup> et dic<sup>3</sup> ut saltem<sup>4</sup> decem diebus requies et potus detur obsidibus, donec ego ad illum perueniam. Tunc perrexit Dichu ad regem Leogaire, et hec uerba nuntiauit ei. Rex uero ualde iratus dixit : Requies unius diei uel potus non dabitur eis. Deinde Dichu retro reuersus est. Sequenti uero nocte angelus Domini dedit potum obsidibus, et ab illa nocte nunquam sitierunt,<sup>5</sup> donec postea 36 Patricius peruenit.<sup>6</sup> Tunc Patricius uoluit uenire ad regem, magnum Leogaire, qui habitabat<sup>7</sup> in Temoria<sup>8</sup> Breg<sup>9</sup> ut magnam sollempnitatem pasce que prope erat in illo campo praeclaro celebraret. Eleuata<sup>10</sup> igitur naui super mare nauigauit a finibus Uloth<sup>11</sup> usque ad campum Breg, et ibi tenuerunt portum. Ascenditque de naui et uenit uespere ad quendam uirum bonum et baptizauit illum, et inuenit cum eo filium qui sibi placuit. Et Patricius dedit illi<sup>12</sup> nomen Benignum; et puer ille suis manibus pedes Patricii ad suum pectus colligabat et noluit dormire cum patre suo uel<sup>13</sup> matre, sed flebat nisi cum Patricio dormiret. Mane 14 facto cum Patricius currum ascen- f. 103 v°. deret, et unum pedem in currum eleuato, altero uero stante<sup>15</sup> in terra, tenuit Benignus puer pedem Patricii strictis

<sup>27</sup> aut B. <sup>28</sup> eleuasset B.; (for et-eleuato) uno pedo in c. eleuato D. <sup>29</sup> om. D. <sup>30</sup> stetisset (om. in terra) B. <sup>31</sup> ben. pu. ten. D.

<sup>1</sup> siciunt O. <sup>2</sup> eum C. <sup>3</sup> die ei C. <sup>4</sup> saltim O. <sup>5</sup> sicerunt C. <sup>6</sup> illuc peruenit C. <sup>7</sup> -abant C. <sup>8</sup> them. C. <sup>9</sup> breg O. <sup>10</sup> eleuato O. <sup>11</sup> uolth O. <sup>12</sup> om. O. <sup>13</sup> uel cum O. <sup>14</sup> om. C. <sup>15</sup> stantem O.

## TEXT OF d.

manibus et dixit: Dimittite me apud Patricium, patrem meum proprium. Et dixit Patricius: Baptizate eum et eleuate<sup>1</sup> in currum quoniam<sup>2</sup> heres regni mei est.

37 Post hec<sup>3</sup> uenit Patricius ad quendam locum in campo Breg<sup>4</sup> qui dicitur Ferte<sup>5</sup> ferfeic, et disposuit celebrare pascha et ignem succendit. Erat autem in illa nocte magna sollemnitas in Temoria, id est feis temrach,<sup>6</sup> et<sup>7</sup> in illa sollemnitate mos erat apud illos ut nemo ignem succenderet in omni<sup>8</sup> prouincia donec prius accenderetur<sup>9</sup> in Temoria. Ignis ergo<sup>10</sup> quem Patricius accendit uisus est a Themoria cum magna<sup>11</sup> admiratione. Dixit autem rex Leogaire: Quis ausus est ignem succendere donec prius in domo mea accendatur?<sup>12</sup> Tunc magus uidens hunc ignem dixit | regi:<sup>13</sup> Nisi ignis iste extingatur in hac nocte,<sup>14</sup> ipse principatum in hac insula tenebit in eternum, et hii<sup>15</sup> cum quibus erit  
28 doctrina eius.<sup>16</sup> Tunc rex cum suo populo<sup>17</sup> dixit: Nos in hac nocte ignem illum extinguemus.<sup>18</sup> Eadem hora surrexit cum suo exercitu,<sup>19</sup> et uenerunt ut extinguerent ignem. Et cum appropinquasset<sup>20</sup> loco in quo<sup>21</sup> erat Patricius,<sup>22</sup> dixerunt magi ad regem: Noli tu exire<sup>23</sup> ad hominem illum ne adores eum, sed ille uocetur ad te et nemo exurgat in aduentum<sup>24</sup> eius. Sed unus tamen<sup>25</sup> ex illis nomine<sup>26</sup> filius Dego, qui<sup>27</sup> illum<sup>28</sup> adorauit<sup>29</sup> in ciuitate Slane, surrexit, et benedixit illum Patricius et uitam eternam promisit ei,<sup>30</sup> et ille credidit Deo.

F. 22 r<sup>o</sup>.

## TEXT OF g.

manibus et dixit: Dimittite me apud Patricium patrem meum proprium. Et dixit Patricius: Baptizate eum et eleuate in currum quoniam heres regni mei est.

Post hec<sup>1</sup> uenit Patricius ad quendam 37 locum in campo Breg qui dicitur Ferte-ferfeic, et disposuit celebrare pascha et ignem succendit. Erat autem in illa nocte magna F. 144 v<sup>o</sup> B. sollemnitas in Themoria, id est festemrach, et in illa sollemnitate mos erat<sup>2</sup> apud illos ut nemo ignem succenderet in omni prouincia donec prius accenderetur in Themoria. Ignis ergo quem Patricius accendit uisus est a Themoria cum magna admiratione. Dixit autem rex Leogaire: Quis ausus est ignem succedere donec prius in domo mea<sup>3</sup> accendatur<sup>4</sup>? Tunc magus uidens hunc ignem<sup>5</sup> dixit regi: Nisi ignis iste extingatur in hac nocte, principatum in hac insula tenebit in eternum, et hii cum quibus erit<sup>6</sup> doctrina eius. Tunc rex cum suo populo 38 dixit: Nos in hac nocte ignem illum extinguemus. Eadem hora surrexit cum suo exercitu, et uenerunt ut extinguerent ignem. Et cum appropinquasset loco in quo erat Patricius, dixerunt magi ad regem: Noli tu exire ad hominem illum ne adores eum, sed ille uocetur ad te et nemo exurgat<sup>8</sup> in aduentum eius. Sed unus tamen ex illis nomine filius Dego qui illum adorauit in ciuitate Slane surrexit, et benedixit illum Patricius et uitam eternam promisit ei, et ille credidit Deo.

<sup>1</sup> eleu. eum D. <sup>2</sup> quia B. <sup>3</sup> Postea B. <sup>4</sup> om. D.  
<sup>5</sup> feste D. <sup>6</sup> festum rach D. <sup>7</sup> om. B. <sup>8</sup> corum B.  
<sup>9</sup> asc. D. <sup>10</sup> uero D. <sup>11</sup> om. D. <sup>12</sup> Dixit-  
accendetur om. B. <sup>13</sup> om. B. <sup>14</sup> hac nocte exting. D.  
<sup>15</sup> hi B. <sup>16</sup> (for erit-eius) est B. <sup>17</sup> pop. s. B.  
<sup>18</sup> (for Nos in hac-extinguemus) Non ita erit sed nos  
ibimus et trucidabimus in nostrum regnum facientes  
nefas B. <sup>19</sup> exerc. rex B. <sup>20</sup> -assent D. <sup>21</sup> loco

ubi D. <sup>22</sup> sanctus Patr. B. <sup>23</sup> ire D. <sup>24</sup> -entu B.  
<sup>25</sup> om. B. <sup>26</sup> Ere nomine B. <sup>27</sup> quia D. <sup>28</sup> nunc B.  
<sup>29</sup> adoratur B. <sup>30</sup> ei prom. B.

<sup>1</sup> hoc C. <sup>2</sup> erat mos C. <sup>3</sup> in d. m. pr. O.  
<sup>4</sup> -eretur C. <sup>5</sup> om. O. <sup>6</sup> fuerit erit O. <sup>7</sup> dixerunt O.  
<sup>8</sup> exs. O.

## TEXT OF d.

39 Erat autem quidam magus<sup>1</sup> nomine Lochu<sup>2</sup> qui grauiter resistebat Patricio et ualde detrahebat Deo eterno et fidei catholice. Videns autem Patricius grauitatem eius dixit ad Dominum : Domine, qui omnia potes, hic impius blasphematur nomen tuum. Eleua illum<sup>3</sup> foras et cito moriatur. Et his dictis, eleuatus est magus in aera. Et iterum dimissus de superis<sup>4</sup> cum globo niuis,<sup>5</sup> uerso capite ad lapidem comminutus et mortuus est.<sup>6</sup>

Tunc rex iratus surrexit cum suo exercitu ut occideret Patricium.<sup>7</sup> Et statim terremotus factus est magnus, et tonitrus et ignis et uentus uehemens,<sup>8</sup> et ceciderunt ex eis<sup>9</sup> multi. Ceteri uero<sup>10</sup> huc illuc fugerunt,<sup>11</sup> et remansit rex cum quatuor uiris tantum,<sup>12</sup> latens in quodam loco cum magno timore. Venit autem regina ad Patricium et dixit ei : Homo iuste et potens, ne perdas regem. Veniet enim ille et genua flectet et adorabit Dominum tuum. Et uenit rex timore coactus, et genua flexit coram sancto, et finxit se adorare quem<sup>13</sup> corde non credebat. Et cum reuertetetur ad domum suam dixit : Crastina die<sup>14</sup> ueniet post me Patricius ad domum meam. Et iterum congregauit<sup>15</sup> rex uiros fortissimos<sup>16</sup> et posuit nouem currus occulte super unumquodque uadum ut occiderent<sup>17</sup> Patricium.

40 Crastina ergo<sup>18</sup> die Patricius cum octo uiris et uno puero recto itinere ad Temoriam uenit, iam<sup>19</sup> apertis omnibus ianuis<sup>20</sup> et cenantibus<sup>21</sup> illis, intrauit in domum conuiuii, et nemo

## TEXT OF g.

39 Erat autem quidam magus nomine Lochu<sup>2</sup> qui grauiter resistebat Deo<sup>1</sup> eterno et fidei catholice. Videns autem Patricius grauitatem eius dixit ad dominum : Domine qui omnia<sup>2</sup> potes, hic impius blasphematur nomen tuum. Eleua illum foras et cito moriatur. Et hiis dictis eleuatus est magus in aera. Et iterum dimissus de superis cum globo niuis uerso capite ad lapidem comminutus et mortuus est.

Tunc rex iratus surrexit cum suo exercitu ut occideret Patricium. Et statim terremotus factus est magnus, et tonitrus et ignis et uentus uehemens, et ceciderunt ex eis multi. Ceteri uero huc illuc<sup>3</sup> fugerunt, et remansit rex cum quatuor tantum uiris, latens in quodam loco cum magno timore. Venit autem regina ad Patricium et dixit ei : Homo iuste et potens, ne perdas regem. Veniet enim ille<sup>4</sup> et genua flectet et adorabit Dominum tuum. Et uenit rex timore coactus, et genua flexit coram sancto, et finxit<sup>5</sup> se adorare, sed corde non credebat. Et cum reuertetetur ad domum suam dixit : Crastina die ueniet post me Patricius ad domum meam. Et iterum con|gregauit rex uiros fortissimos et posuit nouem currus occulte super unumquemque<sup>6</sup> uadum ut occiderent Patricium.

Crastina ergo die Patricius cum octo uiris 40 et uno puero recto itinere ad Temoriam<sup>7</sup> uenit, iam apertis omnibus ianuis<sup>8</sup> et cenantibus illis, intrauit in domum conuiuii,<sup>9</sup> et nemo

<sup>1</sup> om. magus D. <sup>2</sup> Luchus B. <sup>3</sup> eleuetur nunc B. <sup>4</sup> de superis D; desuper et B. <sup>5</sup> niuis putridae circa se B. <sup>6</sup> comm. mortuus fuit D; comm. est et mortuus B. <sup>7</sup> scm. Patr. B. <sup>8</sup> ueh. vent. B. <sup>9</sup> om. ex eis D. <sup>10</sup> om. D. <sup>11</sup> fug. huc illucque B. <sup>12</sup> om. B. <sup>13</sup> que D. <sup>14</sup> autem die B. <sup>15</sup> congr. iterum B. <sup>16</sup> fortes B.

<sup>17</sup> -eret D. <sup>18</sup> Postera autem B. <sup>19</sup> et B; iam D. <sup>20</sup> apertae sunt omnes ianuae B. <sup>21</sup> cernentibus B.

<sup>1</sup> patri C. <sup>2</sup> omnium O. <sup>3</sup> illucque C. <sup>4</sup> ille enim O. <sup>5</sup> finxit O. <sup>6</sup> imum C. <sup>7</sup> them. C. <sup>8</sup> ianuis C. <sup>9</sup> conuii O.

F. 145 r<sup>o</sup> A.f. 104 r<sup>o</sup>.

## TEXT OF d.

ante eum surrexit. Tunc poeta regis nomine Dubthac<sup>1</sup> maccu lugir<sup>2</sup> surrexit ante eum et credidit Deo. Et cum sedisset Patricius, dedit ei rex pateram suam ut potum<sup>3</sup> biberet. Tunc magus quidam nomine Lucitmael<sup>4</sup> in-misit aliquid ex uase suo<sup>5</sup> in pateram illam. Videns autem hoc Patricius conuertit os patere ad palmam suam, et stetit liquor<sup>6</sup> in patera et cecidit gutta illa<sup>7</sup> quam magus in-misit. Et benedicens pateram bibit potum<sup>8</sup>

41 et omnes mirati sunt. Et post pusillum dixit magus : Faciamus signa. Respondit<sup>9</sup> Patricius : Qualia?<sup>10</sup> | Et<sup>11</sup> dixit<sup>12</sup> magus : Inducamus niuem super terram. Et ait Patricius : Nolo contraria uoluntati Dei<sup>13</sup> inducere.<sup>14</sup> <sup>15</sup>Tunc magus per incantationes suas induxit niuem super totum<sup>16</sup> campum Breg pertingentem fernium.<sup>17</sup> Et dixit Patricius : Depone niuem et frigus ab hominibus ; et dixit magus : Non possum deponere usque ad horam hanc<sup>18</sup> cras. Et ait Patricius : Potes malum et non potes bonum facere. Tunc Patricius benedixit totum campum, et statim sine uento et pluua<sup>19</sup> euanuit nix. Et clamauerunt omnes et<sup>20</sup> admirati sunt et compuncti sunt corde. Et iterum induxit<sup>21</sup> magus<sup>22</sup> densissimas tenebras super terram, et murmurauerunt<sup>23</sup> omnes in tenebris.<sup>24</sup> Et ait sanctus : Repelle tenebras. At<sup>25</sup> ille similiter non<sup>26</sup> poterat. Et orante sancto expulse sunt tenebre, et sol refulsit. Et clamauerunt omnes et gratias egerunt.

42 Tunc consilio inito<sup>27</sup> ut<sup>28</sup> uenirent<sup>29</sup> magus<sup>30</sup>

<sup>1</sup> Duehus B. <sup>2</sup> mac Vlagir B. <sup>3</sup> om. D. <sup>4</sup> Lucus Mael B. <sup>5</sup> suo uase D. <sup>6</sup> fecit liquorem D. <sup>7</sup> illa tantum B. <sup>8</sup> om. D. <sup>9</sup> Ait B. <sup>10</sup> Quae sunt ? B. <sup>11</sup> om. D. <sup>12</sup> praedixit magus B ; magus dixit D. <sup>13</sup> Dei uol. B. <sup>14</sup> niuem ind. B. <sup>15</sup> new paragraph in D. <sup>16</sup> om. B. <sup>17</sup> usque ad humeros uirorum B. <sup>18</sup> hanc horam D. <sup>19</sup> om. et pluua D. <sup>20</sup> om. B. <sup>21</sup> it. ind. B. <sup>22</sup> om. B. <sup>23</sup> -urabant B.

## TEXT OF g.

ante eum surrexit. Tunc poeta regis nomine Dubthac maculurgir<sup>1</sup> surrexit ante eum et credidit Deo. Et cum sedisset Patricius, dedit ei rex pateram suam ut potum biberet. Tunc magus quidam nomine Lucithmael<sup>2</sup> in-misit aliquid ex uase suo in pateram illam. Videns autem<sup>3</sup> hoc Patricius conuertit os patere ad palmam suam, et stetit liquor in patera, et cecidit<sup>4</sup> gutta illa<sup>5</sup> quam<sup>6</sup> magus in-misit. Et benedicens pateram bibit potum 41 et omnes mirati sunt. Et post pusillum dixit magus : Faciamus signa. Respondit Patricius : Qualia ?<sup>7</sup> Et dixit magus : Inducamus niuem super terram. Et ait Patricius : Nolo contraria uoluntati Dei facere. Tunc magus per incantationes suas induxit niuem super totum campum Breg pertingentem fernium. Et dixit Patricius : Depone niuem et frigus ab hominibus,<sup>8</sup> et dixit magus : Non possum deponere usque ad horam hanc cras. Et ait Patricius : Potes malum, et non potes bonum facere.<sup>9</sup> Tunc Patricius benedixit totum campum, et statim sine pluua et uento euanuit nix. Et clamauerunt omnes et admirati sunt et compuncti sunt corde. Et iterum induxit magus densissimas tenebras super terram, et murmurauerunt omnes in tenebris. Et ait sanctus : Repelle tenebras. At ille similiter non poterat. Et orante sancto Patricio expulse sunt tenebre et sol refulsit. Et clamauerunt omnes et gratias egerunt.

Tunc consilio inito ut uenirent magus 42

<sup>24</sup> -as B. <sup>25</sup> Ait B. <sup>26</sup> quia non B. <sup>27</sup> consilium bonum inuenerunt B. <sup>28</sup> om. D. <sup>29</sup> om. B. uincire simul D. <sup>30</sup> magum D.

<sup>1</sup> om. C. <sup>2</sup> lucitmahel O. <sup>3</sup> om. C. <sup>4</sup> cecidit O. <sup>5</sup> illa sola C. <sup>6</sup> que O. <sup>7</sup> quales O. <sup>8</sup> omnibus O. <sup>9</sup> fac. bon. C.

## TEXT OF d.

simul et puer Patricii Benignus<sup>1</sup> in unam domum statuerunt \*et domus illa igne incenderetur, et casula Patricii esset circa magum et casula magi circa puerum Patricii.<sup>2</sup> Et ita factum est. Et edificata est eis domus cuius dimidium ex materia uiridi factum est et alterum dimidium ex arida. Et missus est magus in domum illam in partem uiridem, et puer in partem domus aridam, et ignis consumpsit magum cum dimidia parte<sup>3</sup> domus uiridis<sup>4</sup> et casulam Patricii ignis non attigit. Puerum uero e contrario cum dimidia parte domus aride<sup>5</sup> flamma non combussit; casula tamen magi<sup>6</sup> circa eum exusta est. Et iratus rex de morte magi sui aduersus Patricium uoluit occidere eum sed Dominus illum prohibuit.\*<sup>7</sup> Nam terra aperuit os suum et deuorauit maximam partem de populo Temrach;<sup>8</sup> pauci uero qui remanserant<sup>9</sup> crediderunt et baptizati sunt. Tunc rex timore perterritus promisit quod omnia que sibi Patricius dixisset<sup>10</sup> impleret, sed tamen baptizati<sup>11</sup> se<sup>12</sup> renuit. Cui dixit Patricius: Ego relinquam<sup>13</sup> te in libero arbitrio, quia<sup>14</sup> ualde restitisti doctrine mee et afflixisti me.<sup>15</sup> Nullus rex erit ex semine tuo post te in eternum. Regina uero credidit Christo et benedixit eam Patricius. Tunc sanctus Patricius perrexit ad locum agonis regalis qui dicitur Tailtiu<sup>16</sup> ad alterum filium Neil<sup>17</sup> nomine

<sup>1</sup> et puerum patr. benignum (for s. e. p. P. B.) D. <sup>2</sup> om. B. <sup>3</sup> om. B. <sup>4</sup> domo uiridi B. <sup>5</sup> cum dim. domo arida B. <sup>6</sup> om. B. <sup>7</sup> For \*et domus illa—illum prohibuit\* D gives: ut cum domus illa accenderetur benignus puer patricii casula magi indutus in una parte domus staret, magus similiter casula pueri indutus in alia. Et edificata est eis domus cuius pars dimidia ex uiridi materia altera ex arida surrexit. Et missus est magus in partem uiridem, puer in aridam. Ignis uero hinc inde obsurgens magum cum dimidia parte uiridis combussit sed casulam patricii non attigit. Puer e contra cum dimidia parte domus aride casula magi qua erat

## TEXT OF g.

simul et puer Patricii Benignus in unam domum statuerunt, et<sup>1</sup> domus illa igne incenderetur, et casula Patricii esset circa magum et casula magi super puerum Patricii. Et<sup>2</sup> ita factum est. Et edificata est eis domus cuius dimidium ex materia uiridi et dimidium ex arida materia factum est. Et missus est | magus in domum illam in partem uiridem, et puer in partem domus aridam, et ignis consumpsit magum cum dimidia parte domus uiridis<sup>3</sup> et casulam Patricii ignis non tetigit. Puerum uero eius e contrario cum dimidia parte domus<sup>4</sup> aride flamma non combussit; casula tamen magi erga<sup>5</sup> eum exusta est. Et iratus est rex de morte magi sui aduersus Patricium, uoluitque occidere eum, sed Deus prohibuit illum. Nam terra aperuit os suum et deuorauit maximam partem de populo Temrach<sup>6</sup>; pauci uero qui remanserant<sup>7</sup> crediderunt et baptizati sunt. Tunc rex timore<sup>8</sup> perterritus promisit quod omnia que sibi Patricius dixisset impleret, sed tamen baptizari se renuit. Cui dixit Patricius: | Ego relinquam te in libero arbitrio quia ualde restitisti doctrine mee et afflixisti me. Nullus rex erit ex semine tuo post te in eternum. Regina uero credidit Christo et benedixit eam Patricius. Tunc sanctus Patricius perrexit ad locum agonis regalis qui dicitur Tailri ad alterum filium Neil nomine

circumdatus adusta illesus extitit. Iratus itaque rex mortem magi sui in patricium ulcisci uoluit, sed Dominus illum tutauit. <sup>8</sup> Teambrach B. <sup>9</sup> -erunt B. <sup>10</sup> ei patr. diceret D. <sup>11</sup> om. B. <sup>12</sup> ille B. <sup>13</sup> relinquo B. <sup>14</sup> sed quia B. <sup>15</sup> me, nullus B. <sup>16</sup> tailtiu D; Tailtin B. <sup>17</sup> Neill B.

<sup>1</sup> domum, statuerunt autem ut C. <sup>2</sup> om. C. <sup>3</sup> uiride O. <sup>4</sup> om. C. <sup>5</sup> circa C. <sup>6</sup> add. in marg. C. <sup>7</sup> runt C. <sup>8</sup> om. O (perterritus timore perterritus C).

## TEXT OF d.

Coirpre.<sup>1</sup> Nam isti<sup>2</sup> sunt tres filii Neil quos in hac insula Patricius inuenit,<sup>3</sup> id est Loegaire,<sup>4</sup> Coirpre<sup>5</sup> et Conal,<sup>6</sup> sed Coirpre noluit credere. Voluit ergo<sup>7</sup> iugulare Patricium; ideo appellauit eum Patricius inimicum Dei, et dixit ei: Semen tuum seruiet seminibus fratrum tuorum, et de semine tuo rex non erit<sup>8</sup> in eternum; et fluuius iste<sup>9</sup> qui iuxta est pisces non habebit<sup>10</sup> in aeternum.<sup>11</sup> Deinde uenit Patricius ad Conallum filium Neil, et suscepit eum Conall<sup>12</sup> cum gaudio magno, et baptizauit eum, et optulit<sup>13</sup> Patricio domum suam et omne habitaculum, et dixit ei: Fac tibi ciuitatem de hoc habitaculo, et ego faciam mihi aliud habitaculum<sup>14</sup> prae foribus<sup>15</sup> ciuitatis tue. Et fecit illi Patricius<sup>16</sup> ciuitatem que nunc dicitur Domnach Patric,<sup>17</sup> et depinxit Patricius habitaculum Conallo de baculo suo, hoc<sup>18</sup> est Rathairthir.<sup>19</sup> Et dixit ei Patricius: In hoc habitaculo multi reges<sup>20</sup> erunt, et in eo sanguis non effundetur nisi sanguis unius hominis, et tu eris benedictus et solium tuum firmum,<sup>21</sup> in eternum, et semen fratrum tuorum tuo semini seruiet in eternum.<sup>22</sup> Post hec uoluit Patricius exire<sup>23</sup> ad regiones Connacht<sup>24</sup> ut cum uerbo euangelii uisitaret infantes qui se<sup>25</sup> ex uteris matrum uocauerunt ut<sup>26</sup> ex illis regionibus hanc insulam circuiret<sup>27</sup> per girum. Tunc reliquit Patricius in sua ciuitate<sup>28</sup> altare suum lapideum ut esset illic<sup>29</sup> ad sanandos languores<sup>30</sup> plebium. Cumque

<sup>1</sup> Corpre B. <sup>2</sup> hi B. <sup>3</sup> inu. Patr. B. <sup>4</sup> om. D. Leogaire B. <sup>5</sup> Corpre B. <sup>6</sup> Conall B. <sup>7</sup> uero B. <sup>8</sup> non erit rex post te D. <sup>9</sup> iste sele B. <sup>10</sup> non hab. pis. D. <sup>11</sup> om. D. <sup>12</sup> conal D. <sup>13</sup> magno. Baptizatus uero optulit D. <sup>14</sup> abit. D. <sup>15</sup> foribus eius B. <sup>16</sup> fec. Patr. ibi D. <sup>17</sup> domnac patraic D; Donach Patric B. <sup>18</sup> hec D. <sup>19</sup> Rathairthir B. <sup>20</sup> om. D. <sup>21</sup> om. B. <sup>22</sup> om. et semen-eternum B. <sup>23</sup> ex. Patr. B. <sup>24</sup> connach D; Conachtoru B. <sup>25</sup> eum D. <sup>26</sup> et B. <sup>27</sup> circ. h. ins. B. <sup>28</sup> om. in s. ciu. B. <sup>29</sup> ibi D.

## TEXT OF g.

Coirpre<sup>1</sup>. Nam isti sunt tres filii Neil quos in hac insula Patricius inuenit, id est,<sup>2</sup> Coirpre noluit credere. Voluit<sup>3</sup> ergo<sup>4</sup> iugulare Patricium; ideo appellauit<sup>5</sup> eum Patricius inimicum Dei. Et dixit ei: Semen tuum seruiet seminibus fratrum tuorum et de semine tuo rex non erit<sup>6</sup> in eternum, et fluuius iste qui iuxta est pisces non habebit.<sup>7</sup> Deinde uenit Patricius ad Conallum<sup>8</sup> filium Neil, et suscepit eum Conall<sup>9</sup> cum<sup>10</sup> gaudio magno et baptizauit eum.<sup>11</sup> Et optulit Patricio domum suam et omne habitaculum et dixit ei: Fac tibi ciuitatem<sup>12</sup> de hoc habitaculo, et ego faciam mihi aliud habitaculum<sup>13</sup> prae foribus ciuitatis tue. Et ecit illi Patricius ciuitatem que nunc dicitur Domnach<sup>14</sup> Patric, et depinxit Patricius habitaculum Conallo de<sup>15</sup> baculo suo, hoc est, Rathairthir.<sup>16</sup> Et dixit ei Patricius: In hoc habitaculo multi reges erunt, et in eo sanguis non effundetur, nisi sanguis unius hominis, et tu eris benedictus, et solium tuum firmum in eternum, et semen fratrum tuorum tuo semini seruiet in eternum. Post hec uoluit Patricius exire ad regiones Connacht, ut cum uerbo euangelii<sup>17</sup> uisitaret infantes qui se ex uteris matrum uocauerunt, ut ex illis regionibus hanc insulam circuiret per girum.<sup>18</sup> | Tunc reliquit<sup>19</sup> Patricius in sua ciuitate altare suum lapideum, ut esset illic ad sanandos languores<sup>20</sup> plebium. Cumque

<sup>30</sup> languidos B.

<sup>1</sup> corirpre O. <sup>2</sup> idem C. <sup>3</sup> sed uol. C. <sup>4</sup> uero O. <sup>5</sup> apell. O. <sup>6</sup> erit post te C. <sup>7</sup> hab. in eternum O (the clause et fluuius—in eternum is added in the margin in O). <sup>8</sup> conaldum C. <sup>9</sup> conaldus C. <sup>10</sup> om. C. <sup>11</sup> add. in marg. C. <sup>12</sup> habitaculum O. <sup>13</sup> et ego—habitaculum add. in marg. C. <sup>14</sup> donoch O. <sup>15</sup> et O. <sup>16</sup> rethairthir C; ratairehu O. <sup>17</sup> -ellii O. <sup>18</sup> gyrum C. <sup>19</sup> -quid O. <sup>20</sup> -gores O.

## TEXT OF d.

Patricius benedixisset<sup>1</sup> Conallum, perrexit in uiam.<sup>2</sup> Et ecce illud altare<sup>3</sup> post se exiit in uiam nolens a domino suo separari. Videns autem Patricius altare reuersus est iterum<sup>4</sup> cum eo et ex hac die stabilis illic<sup>5</sup> permanet lapis iste<sup>6</sup> ad profectum<sup>7</sup> plebium usque in hodiernum diem. Diuertit autem Patricius ut uideret ydolum ex auro et argento ualde<sup>8</sup> constructum, quod rex Loegaire<sup>9</sup> adorabat in campo Slecth<sup>10</sup> cui uocabulum ceneroth.<sup>11</sup> Et orante Patricio ymago illa quam populi adorabant comminuta est et in puluerem redacta. Cum ergo<sup>12</sup> appropinquasset Patricius<sup>13</sup> ad regiones<sup>14</sup> Connath,<sup>15</sup> audierunt famam aduentus eius duo magi filii<sup>16</sup> Neil qui habitabant in illis regionibus, id est Mael et Caplit.<sup>17</sup> nominati ergo<sup>18</sup> duo fratres isti<sup>19</sup> ne Patricius posset intrare in illas regiones.<sup>20</sup> Adduxerunt<sup>21</sup> tenebras densissimas super totum campum tribus diebus et tribus noctibus.<sup>22</sup> Sed orante et ieiunante Patricio tenebre iste<sup>23</sup> fugate sunt. Erant autem due filie Loegaire<sup>24</sup> filii Neil, id est Ethne<sup>25</sup> et Fedellam<sup>26</sup> apud magos illos Mael et Caplit<sup>27</sup> qui nutriuerunt<sup>28</sup> eas. Et ille filie<sup>29</sup> orto sole uenientes mane ad fontem ad lauandum<sup>30</sup> inuenerunt sinodum sanctorum episcoporum cum Patricio iuxta fontem, et non cognouerunt unde essent aut qualem habitum haberent. Putabant enim<sup>31</sup> quod fantasmata<sup>32</sup> essent uel de uiris side.<sup>33</sup> Et

<sup>1</sup> ben. Patr. B.      <sup>2</sup> uiam suam B.      <sup>3</sup> alt. reuersum B.      <sup>4</sup> om. D.      <sup>5</sup> om. D.      <sup>6</sup> iste illic D.      <sup>7</sup> salutem B.      <sup>8</sup> om. B.      <sup>9</sup> Leogar B.      <sup>10</sup> flecth D; Slecht B.      <sup>11</sup> cencroth D; (for cui-ceneroth) cuius nomen uocabatur Cenuerbhe B.      <sup>12</sup> Cumque B.      <sup>13</sup> om. B.      <sup>14</sup> terram B.      <sup>15</sup> Coř-actorum B.      <sup>16</sup> Leogare filii B.      <sup>17</sup> caplith D.      <sup>18</sup> om. B.      <sup>19</sup> om. B.      <sup>20</sup> in reg. istas D.      <sup>21</sup> Add. magi illi B.      <sup>22</sup> noct. manentes B.      <sup>23</sup> illæ B.      <sup>24</sup> Leogare B; Loegari D.      <sup>25</sup> ethne D; Ethne Alba B.      <sup>26</sup> Fedelina Rufa B; fedellam D.      <sup>27</sup> caplith D.

## TEXT OF g.

Patricius benedixisset Conaldum perrexit in uiam. Et ecce illud altare post se exiit in uiam, nolens<sup>2</sup> a domino suo separari. Videns autem Patricius altare reuersus est iterum ex eo<sup>3</sup>, et ex hac die stabilis illic permanet lapis ille ad profectum plebium usque in hodiernum diem.

Diuertit autem Patricius ut uideret ydolum ex auro et argento ualde<sup>4</sup> constructum, quod rex<sup>5</sup> Leogaire adorabat in campo Stecht<sup>6</sup>, cui uocabulum ceneroth.<sup>7</sup> Et orante Patricio ymago illa quam populi adorabant comminuta<sup>8</sup> est. Cum ergo appropinquasset Patricius ad regiones Connath,<sup>9</sup> audierunt famam aduentus eius duo magi filii Neil qui habitabant in illis regionibus, id est Mael et Caplit. Cogitauerunt igitur duo fratres isti ne Patricius posset in illis regionibus introire.<sup>11</sup> Adduxerunt densissimas tenebras super totum campum, tribus diebus et tribus noctibus. Sed orante Patricio ac ieiunante tenebre iste fugate sunt. Erant autem due filie Leogairi<sup>12</sup> filii Neil, id est Ethre<sup>13</sup> et Fedelam,<sup>14</sup> apud magos illos, Mael et Caplit, qui nutriuerunt<sup>15</sup> eas. Et ille filie orto sole uenientes mane ad fontem ad lauandum inuenerunt sinodum<sup>16</sup> sanctorum episcoporum cum Patricio iuxta fontem et non cognouerunt unde essent aut qualem<sup>17</sup> habitum haberent. Putabant enim quod fantasmata<sup>18</sup> essent uel de uiris side.<sup>19</sup> Et

<sup>28</sup> nutriuerant B.      <sup>29</sup> om. B.      <sup>30</sup> (for ad lau.) lauatum B.      <sup>31</sup> autem D.      <sup>32</sup> phantasma B.      <sup>33</sup> sidhe B.

<sup>1</sup> perrexit O.      <sup>2</sup> noluit O.      <sup>3</sup> exeo O ex eo autem C.      <sup>4</sup> om. C.      <sup>5</sup> rex rex O.      <sup>6</sup> stecth O.      <sup>7</sup> cenneroth C.      <sup>8</sup> minuta but comminuta in marg. C.      <sup>9</sup> connath (last letter perhaps c) C.      <sup>11</sup> intr. poss. in ill. reg. C.      <sup>12</sup> Leogaire O.      <sup>13</sup> ethra C.      <sup>14</sup> fedela C; phedelam O.      <sup>15</sup> nutriuerunt O.      <sup>16</sup> syn. C.      <sup>17</sup> quale O.      <sup>18</sup> fantasma O.      <sup>19</sup> syde C.

## TEXT OF d.

interrogauerunt eos dicentes: Unde estis? et ubi semper habitatis? Patricius respondit ad illas: Melius erit uobis Deo nostro credere quam de genere nostro interrogare. Que dixerunt: Quis est Deus uester et ubi est habitaculum eius? utrum in celo an in terra an in mari? si habet filios et filias pulciores hominibus mundi? si uiuit semper Deus uester? si habet aurum et argentum?<sup>1</sup> Respondit<sup>2</sup> autem<sup>3</sup> Patricius<sup>4</sup>: Deus noster deus omnium hominum,<sup>5</sup> deus celi et terre et maris et omnium que in eis sunt. Deus solis et lune et stellarum. Deus super celum<sup>6</sup> et in celo et sub celo, et habet habitaculum erga<sup>7</sup> celum; filiumque habet<sup>8</sup> consimilem<sup>9</sup> sibi et coeternum. Volo ergo uos coniungere<sup>10</sup> illi regi celesti,<sup>11</sup> dum filie estis regis terreni. Tunc praedicante illis Patricio crediderunt et baptizate sunt. Et postulauerunt uidere faciem Christi. Et dixit eis Patricius: Nisi mortem gustaueritis non potestis uidere<sup>12</sup> faciem Christi, et nisi sacrificium accipiatis. Et responderunt: Da nobis sacrificium ut uideamus filium Dei<sup>13</sup> sponsum nostrum. Tunc accipientes eucaristiam mortue erant<sup>14</sup> et planxerunt eas amici earum tribus diebus et sepelierunt eas. Et uenerunt duo illi magi<sup>15</sup> qui eas nutrierant id est Mael et Caplit, ad sanctum Patricium loquentes dura uerba; et praedicauit illis<sup>16</sup> Patricius, et ipsi crediderunt Christo et baptizati sunt.

49 Post hec intrauit Patricius ad magnum concilium gencium illarum, ubi erant .iij.<sup>17</sup> filii Amolgeth<sup>18</sup> cum exercitu suo. Tunc in illo

<sup>1</sup> om. Patricius respondit—argentum B.    <sup>2</sup> -dens B.  
<sup>3</sup> om. D.    <sup>4</sup> Patr. dixit B.    <sup>5</sup> om. D.    <sup>6</sup> Deos B.;  
celum D (celos d?).    <sup>7</sup> supra B.    <sup>8</sup> om. B.  
<sup>9</sup> similem D.    <sup>10</sup> conij. uos D.    <sup>11</sup> cel. reg. D.  
<sup>12</sup> uid. non pot. B.    <sup>13</sup> (for f. D.) Christum D.  
<sup>14</sup> sunt B.    <sup>15</sup> magi illi B.    <sup>16</sup> ipsis B.    <sup>17</sup> quatuor  
B octo D.    <sup>18</sup> Amolgethi B.

## TEXT OF g.

interrogauerunt eos dicentes: Unde estis? et ubi semper habitatis? Patricius<sup>1</sup> respondit ad illas: Melius<sup>2</sup> erit uobis Deo nostro credere quam de genere nostro<sup>3</sup> interrogare. Que dixerunt: Quis est Deus uester et ubi est habitaculum eius? utrum in celo<sup>4</sup> an in terra<sup>5</sup> an in mari? si habet filios et filias pulciores hominibus mundi? si uiuit semper Deus uester? si habet aurum et argentum? Respondit autem Patricius: Deus noster deus omnium hominum, deus celi et terre et maris et omnium que in eis sunt, Deus solis et lune et stellarum, Deus super celo<sup>6</sup> et in celo et sub celo,<sup>7</sup> et habet habitaculum erga celum; filiumque habet consimilem sibi et coeternum.<sup>8</sup> | Volo ergo uos coniungere illi regi celesti, dum filie estis regis terreni. Tunc praedicante illis Patricio crediderunt et baptizate sunt. Et postulauerunt uidere faciem Christi. Et dixit eis Patricius: Nisi mortem gustaueritis non potestis uidere faciem Christi, et nisi sacrificium accipiatis. Et responderunt: Da nobis sacrificium ut uideamus filium Dei<sup>9</sup> sponsum nostrum. Tunc accipientes eucaristiam<sup>10</sup> mortue erant,<sup>11</sup> et planxerunt eas amici earum<sup>12</sup> tribus diebus et sepelierunt eas. Et uenerunt duo illi magi qui eas nutrierant, id est Mael et Caplit,<sup>13</sup> ad sanctum Patricium loquentes dura uerba; et praedicauit illis Patricius, et ipsi crediderunt Christo et baptizati sunt.

49 Post hec intrauit Patricius ad magnum concilium gencium illarum, ubi erant septem filii Amolgeth<sup>14</sup> cum exercitu suo. Tunc in illo

F.145<sup>v</sup>B.

<sup>1</sup> Patr. uero O.    <sup>2</sup> melior O.    <sup>3</sup> nostro genere O.  
<sup>4</sup> celum O.    <sup>5</sup> terram O.    <sup>6</sup> celos C (cp. Tirechán 315<sup>33</sup>).  
<sup>7</sup> et s. c. add. in marg. C.    <sup>8</sup> new paragraph here in O.  
<sup>9</sup> om. O.    <sup>10</sup> euk. (contracted) C.    <sup>11</sup> sunt C.  
<sup>12</sup> om. O.    <sup>13</sup> caplit C.    <sup>14</sup> amolgeth C.

TEXT OF *d.*

concilio surrexit quidam magus nomine Rechrath<sup>1</sup> ut occideret Patricium. Descenditque ignis de celo, et illum magum coram omnibus consumpsit. In illa die .viii.<sup>2</sup> filii Amolgeth<sup>3</sup> cum .xii. milibus<sup>4</sup> hominum Christo<sup>5</sup> crediderunt et baptizati sunt.

50 <sup>6</sup>Alio quoque die uenit illic<sup>7</sup> quidam magus ingulare sanctum Patricium, et aperiens terra os suum deuorauit illum. Item frater illius magi uolens uindicare fratrem suum uenit ut occideret sanctum, et illum<sup>8</sup> similiter terra deglutiuit usque ad aures.<sup>9</sup> Tunc exclamauit ille et promisit se crediturum. Statimque sursum<sup>10</sup> eleuatus est et credidit et baptizatus est.

51 Quadam autem die uidit Patricius in illis regionibus multitudinem uirorum qui eleuantes lapidem grauissime<sup>11</sup> laborabant. Et ille lapis qui a centum uiris eleuari non potuit,<sup>12</sup> a solo Patricio ad<sup>13</sup> locum aptum eleuatus est.

52 Alia quoque die uenit<sup>14</sup> Patricius ad quandam fossam terre rotundam,<sup>15</sup> que dicitur ferte.<sup>16</sup> Et erat ibi quaedam mulier sepulta, et sanctus Patricius illam resuscitauit de sepulcro.<sup>17</sup>

53 Item alia die mulier<sup>18</sup> mortua nomine Fedelin<sup>19</sup> allata est ad eum que in utero filium<sup>20</sup> habebat,<sup>21</sup> et illam resuscitauit et filium<sup>22</sup> in utero<sup>23</sup> baptizauit.

54 In quodam loco in regione Connath<sup>24</sup> fecit Patricius ecclesiam de humo<sup>25</sup> terre, quia silua prope non erat,<sup>26</sup> et illa ecclesia non deficiet usque in diem iudicii. Et est sedes Patricii<sup>27</sup>

<sup>1</sup> Rechrach B. <sup>2</sup> octo D; quatuor B. <sup>3</sup> Amolghet B. <sup>4</sup> et duodecim millia B; cum duobus milibus D. <sup>5</sup> secum B. <sup>6</sup> *Hers B has a heading*: Incipiunt alia miracula eiusdem S. Patricii. <sup>7</sup> illuc B. <sup>8</sup> ipsum B. <sup>9</sup> terra sim. usque ad aur. conclusit D. <sup>10</sup> rursum B. <sup>11</sup> -inum B. <sup>12</sup> poterat B. <sup>13</sup> in D. <sup>14</sup> om. D. <sup>15</sup> om. B. <sup>16</sup> ferte peruenit D. <sup>17</sup> (*for* Et erat sepulcro) Et ibi quandam mulierem de sepulcro resuscitauit D. <sup>18</sup> quaedam mulier B. <sup>19</sup> Fedeli

TEXT OF *g.*

concilio surrexit quidam magus nomine Rethrach<sup>1</sup> ut occideret Patricium. Descenditque ignis de celo, et illum magum coram omnibus consumpsit. In illa die .vii. filii<sup>2</sup> Amolgeth cum .xii. milibus hominum Christo crediderunt<sup>3</sup> et baptizati sunt.

Alio quoque die uenit illic quidam magus 50 ingulare sanctum Patricium, et aperiens terra os suum deuorauit illum. Item frater illius magi uolens uindicare fratrem suum uenit ut occideret sanctum, et illum similiter terra deglutiuit usque ad aures. Tunc exclamauit ille<sup>4</sup> et promisit se crediturum. Statimque sursum<sup>5</sup> eleuatus est et credidit et baptizatus est. Quadam autem die uidit Patricius in 51

illis regionibus multitudinem uirorum qui eleuantes lapidem grauissime laborabant. Et ille lapis qui a centum uiris eleuari non potuit, a solo Patricio ad locum aptum<sup>6</sup> eleuatus est.

Alia quoque die uenit Patricius ad quandam 52 fossam terre rotundam, que dicitur ferte. Et erat ibi quaedam mulier sepulta, et sanctus Patricius illam suscitauit de sepulcro. Item alia die mulier mortua, nomine Fedelin, 53

adducta est ad eum, que in utero<sup>7</sup> filium habuerat, et illum resuscitauit, et filium in utero baptizauit. In quodam loco in | regione f. 105 v<sup>o</sup>.

Conald fecit Patricius ecclesiam de humo 54 terre, quia silua prope non erat, et illa ecclesia | non deficiet usque in diem iudicii. F. 146 r<sup>a</sup>. Et est sedes Patricii<sup>8</sup>

B; fidelin D. <sup>20</sup> habens filium B. <sup>21</sup> mortua erat B. <sup>22</sup> fil. eius D. <sup>23</sup> qui in ut. eius erat B. <sup>24</sup> regionis Conactoru B. <sup>25</sup> limo D. <sup>26</sup> quia in propinquo non erat lapis B.

<sup>1</sup> rethraet O; retrach C. <sup>2</sup> filii O. <sup>3</sup> cred. chr. O. <sup>4</sup> ille excl. O. <sup>5</sup> sursus O. <sup>6</sup> aptissimum O. <sup>7</sup> ut. eius C. <sup>8</sup> et sed. Patr. est O.

## TEXT OF d.

iuxta illam ecclesiam<sup>1</sup> usque in hodiernum diem.

F. 21 r<sup>o</sup> 55 Duo flumina sunt in illis regionibus, | unus uocatur Dub, alter<sup>2</sup> Drobes.<sup>3</sup> Sed<sup>4</sup> unus fluuius habuit multitudinem piscium, alter sine piscibus sterilis fuit. Venit autem Patricius ad piscatores fluuii<sup>5</sup> fructiferi, postulans ab eis<sup>6</sup> pisces, et nichil ei dederunt. Ex<sup>7</sup> hac die in eternum pisces recesserunt<sup>8</sup> ab illo fluuio,<sup>9</sup> et cucurrerunt in<sup>10</sup> fluuium qui pisces 56 non habuit. Et uenit Patricius in alium campum in regionibus Conath,<sup>11</sup> et inuenit ibi signaculum crucis Christi et duo sepulcra noua. Et dixit de curru suo:<sup>12</sup> Quis est hic sepultus? Et respondit uox de sepulchro: Ego gentilis sum<sup>13</sup> homo. Dixitque Patricius: Cur iuxta te crux sancta infixata est? Et iterum<sup>14</sup> respondit uir<sup>15</sup> de sepulchro: Qui sepultus est iuxta latus meum credidit Deo celi, et uenit uir fatuus et insensatus, et posuit crucem<sup>16</sup> iuxta me. Tunc Patricius descendit<sup>17</sup> de curru suo et<sup>18</sup> posuit crucis signum<sup>19</sup> super<sup>20</sup> faciem baptizati, et abiit inde. Post 57 hec migravit Patricius a finibus Conath<sup>21</sup> ad gentes aquilonis, id est cuulta<sup>22</sup> et Cruithnu<sup>23</sup> et Dalnaraidi,<sup>24</sup> et crediderunt ei omnes et 58 baptizati sunt. Deinde uenit trans montem Fuoith<sup>25</sup> ad campum Breg. Deinde perrexit ad fines Laginensium,<sup>26</sup> et crediderunt ei filii Dunlinge, et ordinauit ibi Auxilium discipulum 59 Patricii<sup>27</sup> et Feic hiSlehti.<sup>28</sup> Inuenit autem uirum<sup>29</sup> pessimum nomine Foilge a quo orti

## TEXT OF g.

iuxta illam ecclesiam usque in hodiernum diem.

<sup>1</sup> Duo flumina sunt in illis regionibus, 55 unus uocatur Dub, alter Drobes. Sed unus fluuius habuit multitudinem piscium, alter sine piscibus sterilis fuit. Venit autem Patricius ad piscatores fluuii fructiferi postulans ab eis pisces, et nichil<sup>2</sup> ei dederunt. Ex illa die in eternum pisces recesserunt ab illo fluuio, et cucurerunt in fluuium<sup>3</sup> qui 56 pisces non habuit. Et uenit Patricius in alium campum in regionibus Conath,<sup>4</sup> et inuenit ibi signaculum crucis Christi, et duo sepulcra noua. Et dixit de curru suo: Quis est hic sepultus? Et respondit uox de sepulchro: Ego gentilis sum homo. Dixitque Patricius:<sup>5</sup> Cur iuxta te crux sancta<sup>6</sup> infixata est? Et iterum respondit uir de sepulchro: Qui sepultus est iuxta latus meum credidit Deo<sup>7</sup> celi, et uenit uir fatuus et insensatus, et posuit crucem<sup>8</sup> iuxta me. Tunc Patricius descendit de curru suo et posuit crucis signum super faciem baptizati, et abiit inde. Post 57 hec migravit Patricius a finibus Connath<sup>9</sup> ad gentes aquilonis, id est cuulta et Cruithnu<sup>10</sup> et Dalnaraidi,<sup>11</sup> et crediderunt omnes et baptizati sunt. Deinde uenit trans montem Fuoith 68 ad campum Breg. Exinde perrexit ad fines Laginensium et crediderunt ei filii Dunlinge, et ordinauit illi<sup>12</sup> Auxilii discipulum Patricii<sup>13</sup>; et Fec hiSlehti.<sup>14</sup> Inuenit autem uirum 59 pessimum, nomine Fohilge,<sup>15</sup> a quo orti

<sup>1</sup> om. usque in—ecclesiam B. <sup>2</sup> alterum B. <sup>3</sup> drohes D. <sup>4</sup> set D. <sup>5</sup> om. D. <sup>6</sup> ipsis D. <sup>7</sup> Et D. <sup>8</sup> recurre-runt B. <sup>9</sup> flumine B. <sup>10</sup> ad B. <sup>11</sup> Coñactorū B. <sup>12</sup> (for de c. s.) S. Patricius B. <sup>13</sup> sum gent. D. <sup>14</sup> eadem B. <sup>15</sup> nox B. <sup>16</sup> cr. sanctam B. <sup>17</sup> om. B. <sup>18</sup> exiliens B. <sup>19</sup> sig. cr. B. <sup>20</sup> supra B. <sup>21</sup> Coñactorum B. <sup>22</sup> cumultu D; Hultu B. <sup>23</sup> cruinnu D; Cruithne B. <sup>24</sup> -de B. <sup>25</sup> fuoth (or ficoth?) D; Fuoit B. <sup>26</sup> Lageniensium B. <sup>27</sup> suum D.

<sup>28</sup> Fiach Slehti B. <sup>29</sup> ibi uirum D.

<sup>1</sup> No paragraph C. <sup>2</sup> nil in text, nichil in marg. C. <sup>3</sup> fluminu O. <sup>4</sup> conald O; connacht C. <sup>5</sup> dixitque (om. Patr.) C; et dix. Patr. O. <sup>6</sup> christi O. <sup>7</sup> christo O. <sup>8</sup> om. O. <sup>9</sup> connacht C. <sup>10</sup> cruithnum O. <sup>11</sup> dalnaaraidi O. <sup>12</sup> illis O. <sup>13</sup> patricius O. <sup>14</sup> fec his lehti C. <sup>15</sup> fulge C.

## TEXT OF d.

sunt aui<sup>1</sup> Foilge<sup>2</sup>; qui aurigam Patricii iugulavit coram eo in curru suo, et statim in eodem<sup>3</sup> mense mortuus est Foilge, et anima eius portata est in infernum. Et intrauit diabolus in corpus illius<sup>4</sup> et habitavit in eo<sup>5</sup> quasi homo uiuens inter homines. Post multum autem tempus uenit Patricius ad domum Foilge. Cumque esset<sup>6</sup> Patricius<sup>7</sup> ante ianuam, interrogauit unum de seruis eius dicens: Ubi est Foilge? Ille<sup>8</sup> respondit: Nunc reliqui eum in domo sua. Dixitque Patricius: Voca illum ad me. Cum autem intrasset domum, inuenit ossa arida Foilge in domo sua et reuersus cum tristitia nuntiauit hoc Patricio. Dixitque Patricius<sup>9</sup>: Ex eo tempore quo iugulauit Foilge aurigam meum coram me, ille positus est in inferno. Venitque diabolus ut ludificaret in corpore eius ut non tantum anima eius in inferno cruciaretur,<sup>10</sup> sed etiam corpus eius inter homines<sup>11</sup> demone 60 repleretur. Tunc uenit Patricius per Belut Gabron<sup>12</sup> ad reges<sup>13</sup> Muminentium<sup>14</sup> et occurrit illi<sup>15</sup> in campo Femín, Oengus filius Nathfroich<sup>17</sup> rex Mumen<sup>18</sup> gaudens in aduentu Patricii. Et adduxit eum secum ad habitaculum suum qui<sup>19</sup> dicitur Caissel, et ibi credidit ei et baptizatus est. Cumque Patricius caput regis benedixisset, cuspis baculi eius<sup>20</sup> fixa<sup>21</sup> est in pede<sup>22</sup> regis sed rex benedictionem ualde desiderans dolorem pedis pro nichilo reputauit. Finita autem benedictione, uidens

## TEXT OF g.

sunt, id est nepotes aui Foilge<sup>1</sup>; qui aurigam Patricii iugulauit coram eo in curru suo, et statim in eodem mense mortuus est Foilge, et anima eius portata est in infernum. Et intrauit diabolus<sup>2</sup> in corpus illius et habitavit in eo quasi homo uiuens inter homines spacium unius anni. Post<sup>3</sup> multum autem tempus uenit Patricius ad domum Foilge. Cumque esset Patricius ante ianuam, interrogauit unum<sup>4</sup> de seruis eius dicens: Ubi est Foilge? Ille respondit: Nunc reliqui eum in domo sua. Dixitque Patricius: Voca eum ad me. Cumque<sup>5</sup> ille intrasset domum, inuenit arida ossa<sup>6</sup> Foilge in domo sua, et reuersus<sup>7</sup> cum tristitia nuntiauit hoc Patricio. Dixitque Patricius<sup>8</sup>: Ex eo tempore | quo<sup>9</sup> F. 146 r<sup>o</sup>B. iugulauit Foilge aurigam<sup>10</sup> meum coram me, ille positus est in<sup>11</sup> inferno. Venitque diabolus<sup>12</sup> ut ludificaret in corpore eius ut non tantum anima eius in inferno cruciaretur, sed etiam corpus eius inter homines demone 60 repleretur. Tunc uenit Patricius per Belut Gabron<sup>13</sup> ad reges Muminentium,<sup>14</sup> et occurrit<sup>15</sup> illi in campo Feinein<sup>16</sup> Oengus filius Nathfroich Muminentium<sup>17</sup> gaudens in aduentu Patricii. Et adduxit eum secum ad habitaculum suum qui dicitur Caissel<sup>18</sup> et ibi credidit ei et baptizatus est. | Cumque Patricius capud f. 106 r<sup>o</sup>. regis benedixisset, cupis baculi eius fixus est in pede regis, sed rex benedictionem<sup>19</sup> ualde desiderans dolorem pedis pro nichilo reputauit. Finita autem benedictione, uidens

<sup>1</sup> alii B. <sup>2</sup> Foilgi B. <sup>3</sup> isto B. <sup>4</sup> eius D. <sup>5</sup> illo D. <sup>6</sup> sedisset B. <sup>7</sup> om. B. <sup>8</sup> om. B. <sup>9</sup> om. Voca illum-Patricius D. <sup>10</sup> cruc. in inf. B. <sup>11</sup> om. int. hom. B. <sup>12</sup> Belach gabran B. <sup>13</sup> regē (erasure: originally reges?) D. <sup>14</sup> muninentium D; Mumuniensium B. <sup>15</sup> ei B. <sup>17</sup> Natfraich B; nathfroie D. <sup>18</sup> Mumuniensium B. <sup>19</sup> quod D. <sup>20</sup> om. B. <sup>21</sup> affixa B. <sup>22</sup> pedi (for in p.) B.

<sup>1</sup> auifoilgi C. <sup>2</sup> dyab. C. <sup>3</sup> post autem C. <sup>4</sup> unus O. <sup>5</sup> cum C. <sup>6</sup> ossa arida C. <sup>7</sup> reuersus est C. <sup>8</sup> pateri C (erasure: scribe first wrote Patricius). <sup>9</sup> qui C. <sup>10</sup> aurigiam C. <sup>11</sup> om. C. <sup>12</sup> dyab. C. <sup>13</sup> perbelut gabrom C; per beluth gabron O. <sup>14</sup> muni- mētiū C. <sup>15</sup> occurit O. <sup>16</sup> fremem C. <sup>17</sup> munimentū C. <sup>18</sup> caisseil O. <sup>19</sup> -ione C.

## TEXT OF d.

F. 24 v°. Patricius pedem eius laceratum bene dixit eum,<sup>1</sup> et statim sanatus est. Et dixit ad regem: Non effundetur in eternum sanguis omnium regum, qui in loco isto sedebunt<sup>2</sup> super solium tuum, excepto uno rege. Est autem in illo<sup>3</sup> loco lapis Patricii, qui huc usque hodie<sup>4</sup> dicitur Lec<sup>5</sup> Coithirgi<sup>6</sup> super quo ordinantur omnes reges Caissel.<sup>7</sup> Deinde exiit<sup>8</sup> Patricius<sup>9</sup> ad regiones uir<sup>10</sup> Mumen, et fecit ei<sup>11</sup> ibi cenam magnam decon Manthan.<sup>12</sup> Cum autem Patricius illic<sup>13</sup> uerbum Dei praedicaret, praeco non cessabat grauiter querere ab eo<sup>14</sup> cibum. Tunc uir sanctus<sup>15</sup> erubuit et animus eius afflictus est. Et ecce<sup>16</sup> uir quidam nomine Nessian,<sup>17</sup> qui nunc dicitur decō Nessian<sup>18</sup> optulit herbicem Patricio et ille dedit eum<sup>19</sup> praeconi. Tunc preco ille cum sua familia mortuus est.<sup>20</sup>

62 Quadam autem die cum Patricius ambularet<sup>21</sup> in regione Ciarrigi,<sup>22</sup> uidit duos fratres inter se rixantes, qui post mortem patris sui hereditatem eius<sup>23</sup> non tenebant. Ambo itaque manus suas<sup>24</sup> cum gladiis eleuauerunt,<sup>25</sup> ut se inuicem<sup>26</sup> interficerent. Viditque<sup>27</sup> eos Patricius de propinquo et benedixit eos. Et ait Patricius: Tene, Domine, manus fratrum,<sup>28</sup> ne faciant malum inter se. Et non potuerunt manus suas<sup>29</sup> mouere, sed erant erecte uelut<sup>30</sup> manus lignee; et fecit Patricius pacem inter eos.

63 Patricius autem<sup>31</sup> postquam omnes regiones Muminensium<sup>32</sup> fide Dei repleuit, reuersus

## TEXT OF g.

Patricius pedem eius laceratum benedixit eum, et statim sanatus est. Et dixit ad regem: Non effundetur in eternum sanguis omnium regum, qui in loco isto sedebunt super solium tuum, excepto uno rege. Est autem in<sup>1</sup> illo loco lapis Patricii, qui usque hodie dicitur Lecc Coirthirgi<sup>2</sup> super quo ordinantur omnes reges Caissel.<sup>3</sup> Deinde exiit Patricius ad regiones uir<sup>4</sup> Mumenen et fecit ei ibi cenam magnam de Conmanthan<sup>5</sup>. Cum autem Patricius illic uerbum Dei praedicaret,<sup>6</sup> preco non cessabat grauiter querere ab eo cibum. Tunc uir sanctus erubuit<sup>7</sup> et animus eius afflictus est. Et ecce uir quidam, nomine Nessian, qui nunc dicitur dechom Nessian,<sup>8</sup> optulit herbicem Patricio, et ille dedit eum praeconi. Tunc preco cum sua familia mortuus est. Quadam autem die cum Patricius<sup>62</sup> ambularet in regione Ciargi uidit duos fratres inter se rixantes qui post mortem patris illorum hereditatem eius non tenebant. Ambo itaque manus suas cum gladiis eleuauerunt, ut se inuicem interficerent. Viditque eos Patricius de propinquo et benedixit eos. Et ait Patricius: Tene, Domine, manus fratrum ne faciant malum inter se. Et non potuerunt manus suas mouere<sup>9</sup> sed erant erecte uelud manus lignee; et fecit Patricius pacem inter eos. Patricius autem postquam<sup>63</sup> omnes regiones Muminentium<sup>10</sup> fide<sup>11</sup> Dei repleuit,<sup>12</sup> reuersus

<sup>1</sup> ei B.      <sup>2</sup> sederint B.      <sup>3</sup> om. B.      <sup>4</sup> om. D.  
<sup>5</sup> om. D.      <sup>6</sup> Coithurgi B.      <sup>7</sup> Caissell B.      <sup>8</sup> per-  
 rexit B.      <sup>9</sup> om. B.      <sup>10</sup> Ur B (Urmumen).  
<sup>11</sup> om. B.      <sup>12</sup> Dechō Mantā B.      <sup>13</sup> illis B.      <sup>14</sup> ab eo  
 quaerens B.      <sup>15</sup> san. uir B.      <sup>16</sup> om. B.      <sup>17</sup> Nesan B.  
<sup>18</sup> Dechō Nesā B; deconesson D.      <sup>19</sup> datus est B.  
<sup>20</sup> omnes mortui sunt B.      <sup>21</sup> laboraret B.      <sup>22</sup> coar-  
 rigi D; Kiarruigi B.      <sup>23</sup> om. B.      <sup>24</sup> om. D.  
<sup>25</sup> cumque ambo man. suas eleuassent B.      <sup>26</sup> sese

mutuo B.      <sup>27</sup> uidit B.      <sup>28</sup> Horum domine miserere  
 fratrum D.      <sup>29</sup> inter se D.      <sup>30</sup> quasi B.      <sup>31</sup> itaque B.  
<sup>32</sup> Mumunensium B.  


---

<sup>1</sup> om. C.      <sup>2</sup> coirthirge O coirthirgi C.      <sup>3</sup> caisel C  
 caissil O.      <sup>4</sup> uiri O.      <sup>5</sup> chonm. C.      <sup>6</sup> praed.  
 uer. dei O.      <sup>7</sup> erubuit erubuit O.      <sup>8</sup> de chom-  
 nesan C.      <sup>9</sup> mo | mouere in cols. a, b C.      <sup>10</sup> mu-  
 minenstiū C.      <sup>11</sup> fidei O.      <sup>12</sup> replicauit O.

## TEXT OF d.

est ut iret ad fines Neil.<sup>1</sup> Venitque cum eo rex<sup>2</sup> Muminensium<sup>3</sup> Oengus filius Nathfroich<sup>4</sup> cum xii. regibus<sup>5</sup> secum, et cum magno exercitu numero .xiiii. milia<sup>6</sup> hominum.<sup>7</sup> Veneruntque cum Patricio usque ad flumen illud quod dicitur<sup>8</sup> Brosnacha, et<sup>9</sup> fecit eis Patricius cenam magnam in loco qui dicitur Croibeth.<sup>10</sup> In quo loco habitauit<sup>11</sup> episcopus Triā<sup>12</sup> peregrinus de Romanis; et ipse habuit secum unam<sup>13</sup> uaccam et illa occisa est ad materiam cene cum suo uitulo. Veneruntque duo cerui<sup>14</sup> de silua, et duo apri ex altera parte, et<sup>15</sup> ipsi similiter occisi sunt. Et ex his quinque animalibus quasi<sup>16</sup> quinque panibus euuangeliorum saturauit Patricius .xiiii. milia hominum, et fragmenta superfuerunt. Crastina autem die ne episcopus Triā fieret sine lacte<sup>17</sup> illa<sup>18</sup> uacca que occisa est<sup>19</sup> uiua et sana in suo agro<sup>20</sup> reperta est<sup>21</sup>. Clamauitque<sup>22</sup> uacca ad uitulum, et uitulus<sup>23</sup> respondebat ei.

64 Et in illo loco suscitauit Patricius uirum quendam, qui dicitur Fota, filius Forath,<sup>24</sup> post decem annos in sepulcro, et ceteros simul<sup>25</sup> uiros numero .xiiii.<sup>26</sup> in eodem<sup>27</sup> loco ex suis sepulcris resuscitauit. Et erant isti omnes in illo loco<sup>28</sup> apud episcopum Triā<sup>29</sup> penitentiam agentes in<sup>30</sup> monachorum habitu usque ad mortem. Post hec rex Mumen |<sup>31</sup> cum<sup>32</sup> magno gaudio et honore reuersus est ad sua, glorificans<sup>33</sup> Deum et sanctum Patricium.

65 Patricius uero perrexit ad fines Neil. Fuit

F. 23 r<sup>o</sup>.

<sup>1</sup> nill D. <sup>2</sup> om. B. <sup>3</sup> Mumuniensium B. <sup>4</sup> nathfroic D. <sup>5</sup> Ducibus B. <sup>6</sup> quatuordecim milibus D. <sup>7</sup> om. B. <sup>8</sup> flumina illa quae dicuntur B. <sup>9</sup> et ibi B. <sup>10</sup> coibeth D; Croibeck B. <sup>11</sup> -itat B. <sup>12</sup> Triā episcopus B; ep. triam D. <sup>13</sup> om. B. <sup>14</sup> ex B. <sup>15</sup> ex syluis suis et B. <sup>16</sup> quasi ex B. <sup>17</sup> si. inops de lacte illius B. <sup>18</sup> om. B. <sup>19</sup> est occ. B. <sup>20</sup> om. in suo ag. B. <sup>21</sup> om. B. <sup>22</sup> clamansque B. <sup>23</sup> om. et uit. B. <sup>24</sup> om. fil. For. D. <sup>25</sup> similiter B. <sup>26</sup> octodecim D; quatuordecim B. <sup>27</sup> illo B. <sup>28</sup> isti uiui in illo

## TEXT OF g.

est ut iret ad fines Neil. Venitque cum eo Mumen<sup>1</sup> Oengus filius Nathfroich<sup>2</sup> cum xii regionibus secum et cum magno exercitu numero .xiiii. milia hominum. Veneruntque cum | Patricio usque ad flumen illud quod dicitur Brosnacha et fecit ei Patricius cenam magnam in loco qui dicitur Croibeth.<sup>3</sup> In illo loco habitauit<sup>4</sup> episcopus Trian<sup>5</sup> peregrinus de Romanis; et ipse habuit secum unam uaccam et illa occisa est ad materiam cene cum suo uitulo. Veneruntque duo cerui de silua,<sup>6</sup> et duo apri ex altera parte, et ipsi similiter occisi sunt. Et ex his<sup>7</sup> quinque animalibus, quasi quinque<sup>8</sup> panibus euuangeliorum<sup>9</sup> saturauit Patricius .xiiii. milia hominum, et fragmenta superfuerunt. Crastina autem die ne episcopus Trian<sup>10</sup> fieret sine lacte, illa uacca que occisa est uiua et sana in suo agro reperta est. Clamauitque uacca et uitulus respondebat ei. Et illo loco suscitauit Patricius uirum quendam, qui dicitur Fota filius Forath,<sup>11</sup> post .x. annos de sepulcro, et ceteros simul uiros numero .xiiii. in eodem loco ex suis sepulcris resuscitauit. Et erant isti in illo loco apud<sup>12</sup> episcopum Trian,<sup>10</sup> penitentiam agentes in monachorum habitu usque ad mortem. Post hec rex Mumen cum magno gaudio et honore reuersus est | ad sua, glorificans Deum et sanetum Patricium. Patricius uero<sup>13</sup> perrexit ad fines Neil. Fuit

F. 146v<sup>o</sup>A.

64

f. 106 v<sup>o</sup>.

loco omnes B. <sup>29</sup> Trian B; triam D. <sup>30</sup> et in B. <sup>31</sup> Mumuniensium B. <sup>32</sup> tum cum D. <sup>33</sup> -cantes D.

<sup>1</sup> mumengus C. <sup>2</sup> nathfroich O. <sup>3</sup> chroibet O. <sup>4</sup> -abat O. <sup>5</sup> triam O. <sup>6</sup> de silua duo cerui O. <sup>7</sup> hiis C. <sup>8</sup> ex quinque O. <sup>9</sup> euang. C. <sup>10</sup> triam O. <sup>11</sup> forat O. <sup>12</sup> apre C. <sup>13</sup> om. O.

## TEXT OF d.

ergo<sup>1</sup> quidam rex in regionibus<sup>2</sup> Neil, nomine Echu filius Craumthin,<sup>3</sup> et ille habuit filiam quam noluit<sup>4</sup> uiro<sup>5</sup> dare. Patricius uero<sup>6</sup> uoluit<sup>7</sup> coniungere illam<sup>8</sup> sponso celesti, et illa filia credidit Patricio. Pater uero dixit: Filiam meam dabo uiro, o Patrici, nisi promiseris mihi pro ea regnum celeste<sup>9</sup> et non cogas me baptizari, et promisit ei hoc sanctus<sup>10</sup> Patricius. Post multa autem tempora egrotauit rex Echu, et cum prope esset morti dixit seruis suis: Non sepeliatis me donec ueniat ad me<sup>10a</sup> sanctus Patricius quoniam<sup>11</sup> ille promisit mihi uitam celestem. Et mortuus est rex die ac nocte antequam ueniret<sup>12</sup> ad eum Patricius. Et cum ille aduenisset<sup>13</sup> ad eum, orauit cum lacrimis, et suscitauit eum ac<sup>14</sup> baptizauit, et docuit eum de ratione fidei. Et post hec coram omni populo dixit ei: Narra nobis omnia que uidisti siue de penis impiorum siue de beatitudine sanctorum, ut credant hii quibus ego praedico uera esse que dico.<sup>15</sup> Cumque ille narrasset que uidit per ordinem,<sup>16</sup> dixit ei Patricius: Elige tibi unum, an<sup>17</sup> in hac uita iterum uiuas,<sup>18</sup> an<sup>17</sup> nunc ad celum pergas.<sup>19</sup> Respondit rex: Si mihi totius<sup>20</sup> orbis regnum daretur, pro nichilo ducens uelut inanem fumum contempnerem in comparatione eternorum gaudiorum que uidi. Sed rogo ut ad illam leticiam quam uidi quantocius reuertar. Eadem hora accepto Christi corpore migravit ad celum.

67 Quadam autem die cum ambularet Patri-

## TEXT OF g.

ergo quidam rex in regionibus Neil nomine Echu filius Craunithin,<sup>1</sup> et ille habuit filiam quam noluit<sup>2</sup> uiro dare. Patricius uero uoluit coniugem illam dare sponso celesti, et illa filia credidit Patricio. Pater uero dixit: Filiam meam dabo uiro, o Patrici, nisi promiseris mihi pro ea regnum celeste, et non cogas me baptizari. Et promisit ei hoc sanctus Patricius. Post multa uero tempora egrotauit rex Echu, et cum prope esset morti dixit seruis suis: Non sepeliatis me donec ueniat ad me<sup>3</sup> sanctus Patricius, quoniam ille promisit mihi uitam celestem.<sup>4</sup> Et mortuus est rex die ac nocte<sup>5</sup> una ante quam ueniret ad eum Patricius. Et cum ille aduenisset<sup>6</sup> ad eum, orauit cum lacrimis et suscitauit eum ac baptizauit, et docuit<sup>7</sup> eum de ratione fidei. Et post hec coram omni populo dixit ei: Narra nobis omnia que uidisti, siue de penis impiorum uel de beatitudine sanctorum, ut credant hii quibus ego praedico uera esse que dico. | Cumque F.146v° B. ille narrasset que uidit per ordinem dixit ei Patricius: Elige tibi unum ut in hac uita iterum uiuas, an nunc ad celum pergas. Respondit rex: Si mihi totius<sup>8</sup> orbis regnum daretur, pro nichilo ducens uelud inanem fumum contempnerem in comparatione eternorum gaudiorum que uidi. Sed rogo ut ad illam leticiam quam uidi quantocius<sup>9</sup> reuertar. Eadem hora accepto Christi corpore migravit ad celum.

Quadam autem die cum ambularet Patri- 67

<sup>1</sup> Et fuit B.      <sup>2</sup> regione D.      <sup>3</sup> Crimthin B.  
<sup>4</sup> uoluit B.      <sup>5</sup> om. D.      <sup>6</sup> autem B.  
<sup>7</sup> uolebat B.      <sup>8</sup> ill. coni. B.      <sup>9</sup> reg. cel. pro  
ea D.      <sup>10</sup> om. D.      <sup>10a</sup> om. ad me D.      <sup>11</sup> quia B.  
<sup>12</sup> Et rex mort. est. et die ac nocte mortuus fuit donec  
uenit B.      <sup>13</sup> peruenisset B.      <sup>14</sup> et. D.      <sup>15</sup> dico  
de regno et inferno B.      <sup>16</sup> per ordinem quae uide-  
rat B.      <sup>17</sup> aut D.      <sup>18</sup> uiues D.      <sup>19</sup> perges D.

<sup>20</sup> totus B.

<sup>1</sup> traunithin O.      <sup>2</sup> uoluit C.      <sup>3</sup> om. ad me O.  
<sup>4</sup> eternam O.      <sup>5</sup> om. ac nocte O.      <sup>6</sup> uenisset C.  
<sup>7</sup> et doc in marg. C.      <sup>8</sup> totius C.      <sup>9</sup> quam-  
tocius C.

TEXT OF **d.**

cius<sup>1</sup> in uia inuenit magnum sepulcrum<sup>2</sup> longitudine centum .xx. pedum, et uidentes hoc fratres cum magno stupore dicebant: Non credimus quod esset homo<sup>3</sup> huius longitudinis. Dixit eis Patricius: Si uolueritis, uidebitis eum. At illi rogabant ut uiderent eum. Tunc signauit Patricius baculo sepulchrum, et ecce uir magnus surrexit et dixit: Bene sit tibi, uir sancte, quia et in una<sup>4</sup> hora a penis liberasti me. Et fleuit amarissime et dixit ei: Si licet,<sup>5</sup> ambulabo<sup>6</sup> uobiscum. Et respondit Patricius: Non possumus ut ambules nobiscum, quia non possunt homines faciem tuam uidere prae timore tuo.<sup>7</sup> Sed<sup>8</sup> crede Deo celi, et baptismum accipe, et non reuerteris<sup>9</sup> in locum ubi fuisti; et indica nobis quis es. Et respondens dixit: Ego sum Glas filius Cais, qui fuit<sup>10</sup> porcorius<sup>11</sup> Lugir<sup>12</sup> regis Hirote,<sup>13</sup> et iugulauit me fīā<sup>14</sup> maicon<sup>15</sup> in regno Coirpre<sup>16</sup> Neothfer<sup>17</sup> post annos centum.<sup>18</sup> Et baptizauit eum Patricius et restituit sepulcro.<sup>19</sup>

F. 25 v<sup>o</sup>.

68 Alia<sup>20</sup> quoque<sup>21</sup> die<sup>22</sup> ambulans Patricius in itinere,<sup>23</sup> uidit eum cuneus<sup>24</sup> laicorum, qui ad inuicem dixerunt:<sup>25</sup> Hic est homo qui nos prosequitur.<sup>26</sup> Venite occidamus<sup>27</sup> eum. Erat autem non longe ab eis quedam mulier linum lauans aqua, et uenientes ad eam suaserunt ei dicentes: Cum isti homines<sup>28</sup> ad te uenerint et paulisper a te recesserint, exalta uocem tuam et dic quod illi<sup>29</sup> partem de lino

TEXT OF **g.**

cius,<sup>1</sup> in uia inuenit<sup>2</sup> magnum sepulcrum. longitudine centum .xx. pedum, et uidentes hoc fratres cum magno stupore dicebant: Non credimus quod esset homo huius longitudinis. Dixit eis Patricius: Si uolueritis uidebitis eum. At illi rogabant ut uiderent eum. Tunc signauit Patricius baculo sepulcrum, et ecce uir magnus surrexit et dixit: Bene sit tibi, uir sancte, quia et in<sup>3</sup> una hora a penis<sup>4</sup> liberasti me. Et fleuit amarissime et dixit ei: Si licet, ambulabo uobiscum. Et respondit Patricius: Non possumus ut ambules nobiscum, quia non possunt homines uidere faciem tuam pro timore tuo. Sed crede Deo celi, et baptismum accipe, et non reuerteris in locum penarum in quo fuisti; et indica nobis quis es. Et respondens dixit: Ego sum Glas,<sup>5</sup> filius Cais,<sup>6</sup> qui fuit porcorius<sup>7</sup> Lugir regis<sup>8</sup> Hirote; et iugulauit me filian<sup>9</sup> maiceom in regno Coirpre Niethfer<sup>10</sup> post annos<sup>11</sup> centum. Et baptizauit eum Patricius et restituit in sepulcro.

Alia<sup>12</sup> quoque die ambulans Patricius in 68 itinere, uidit eum cuneus laicorum qui ad inuicem dixerunt: Hic est homo qui nos prosequitur. Venite occidamus eum. Erat autem non longe ab eis quedam mulier linum lauans aqua, et uenientes ad eam suaserunt<sup>13</sup> ei dicentes<sup>14</sup>: Cum isti homines ad te uenerint, et paulisper a te recesserint exalta uocem tuam et dic quod illi partem de lino

f. 107 r<sup>o</sup>.

<sup>1</sup> om. B.      <sup>2</sup> in uia, inuenit sepulchrum magnum B; inu. mag. sep. in uia D.      <sup>3</sup> esse hominem (for qu. e. h.) B.      <sup>4</sup> quia etiam una B.      <sup>5</sup> om. B.      <sup>6</sup> ambulauero B.      <sup>7</sup> prae timore uidere faciem tuam B.      <sup>8</sup> sed dixit ei B.      <sup>9</sup> -aris B.      <sup>10</sup> fui B.      <sup>11</sup> -arius B.      <sup>12</sup> logir D; Lugair B.      <sup>13</sup> Hyrote B; birote D.      <sup>14</sup> fiam D; Fian B.      <sup>15</sup> mac con B.      <sup>16</sup> om. B.      <sup>17</sup> Mothfer B.      <sup>18</sup> anno centesimo usque hodie B.      <sup>19</sup> et sepulcro suo restituit eum D.      <sup>20</sup> alio B.      <sup>21</sup> autem D.

<sup>22</sup> in die B.      <sup>23</sup> Patr. amb. in it. D; ambulante in itinere Patricio B.      <sup>24</sup> latrunculus B.      <sup>25</sup> dix. ad. inu. B.      <sup>26</sup> persequitur B.      <sup>27</sup> et occ. B.      <sup>28</sup> om. B.      <sup>29</sup> om D; isti B.

<sup>1</sup> om. C.      <sup>2</sup> inuenit in uia O.      <sup>3</sup> om. et in O.      <sup>4</sup> pena O.      <sup>5</sup> glass O.      <sup>6</sup> caiss O.      <sup>7</sup> porcarius C.      <sup>8</sup> regis lugir O.      <sup>9</sup> om. O.      <sup>10</sup> nithfer O.      <sup>11</sup> ante annos C; propter agnos O.      <sup>12</sup> alio O.      <sup>13</sup> dixerunt O.      <sup>14</sup> om. O.

TEXT OF *d.*

tuo<sup>1</sup> furati sunt, et nos ilico superuenientes occidemus<sup>2</sup> eos. Et fecit<sup>3</sup> mulier sicut erat instructa. Et cum secus eam Patricius transiret,<sup>4</sup> exclamauit post eos. Tunc<sup>5</sup> laici illi certatim ex<sup>6</sup> siluis proruperunt dicentes: O mulier, quid clamas? Illa respondit: Isti homines linum meum furati sunt.<sup>7</sup> Dixeruntque laici: Occidantur isti<sup>8</sup> quia rei sunt mortis. Erat autem in illo loco ubi omnes steterunt quedam fossa rotunda et ibi erat homo fossus<sup>9</sup> quem suscitauit Patricius. Et dixit ei: Da testimonium ueritatis de hac questione, qua<sup>10</sup> populus meus blasphematur.<sup>11</sup> Dixitque<sup>12</sup> ille: O sancte Patrici, populus tuus innocens est. Sed mulier ipsa<sup>13</sup> ex consilio laicorum linum suum abscondit<sup>14</sup> in ligno propinquo. Et ita inuentum est. Tunc Patricius liberatus est cum populo suo.

69 Mos erat sancto Patricio quod ubicumque uideret in uia signum crucis,<sup>15</sup> declinabat ad illam<sup>16</sup> et<sup>17</sup> de curru suo descendebat<sup>18</sup> ut manu tangeret crucem. Quadam autem die unam<sup>19</sup> crucem que erat iuxta uiam<sup>20</sup> sita non uidit sed praetergressus est eam. Auriga uero uidit eam,<sup>21</sup> et tamen<sup>22</sup> non indicauit Patricio. Cum autem ad hospitium peruenissent<sup>23</sup> et orare ante prandium cepissent, dixit: Crucem uidi iuxta uiam per quam<sup>24</sup> uenimus. Tunc Patricius dimisso hospicio per uiam qua uenerat perrexit ad crucem et uidit sepulcrum iuxta illam,<sup>25</sup> et interrogauit quis esset in eo. Et dixit ei: Ego gentilis sum, sed Christianus sepultus est iuxta me, cuius mater erat in alia prouincia<sup>26</sup> quando mortuus est<sup>27</sup> et sepul-

TEXT OF *g.*

tuo furati sunt, et nos ilico<sup>1</sup> superuenientes<sup>2</sup> occidemus eos. Fecit ergo mulier sicut erat instructa. Et cum secus eam<sup>3</sup> Patricius transiret exclamauit post eos. Tunc laici illi, certatim ex siluis proruperunt | dicentes: O mulier, quid clamas? Illa respondit: Isti homines linum meum furati sunt. Dixeruntque laici: Occidantur isti quia rei sunt mortis. Erat autem in illo loco ubi omnes steterunt quedam fossa rotunda, et ibi erat homo fossus<sup>4</sup> quem suscitauit Patricius. Et dixit ei: Da testimonium ueritatis de hac<sup>5</sup> questione quia populus meus blasphematur.<sup>6</sup> Dixitque ille: O sancte Patrici,<sup>7</sup> populus tuus innocens est. Sed mulier ipsa ex consilio laicorum linum suum abscondit in ligno propinquo. Et ita inuentum est. Tunc Patricius liberatus est cum populo suo. Mos erat sancto Patricio quod, ubicumque uideret in uia signum crucis, declinabat ad illam et de curru suo descendebat ut manu tangeret crucem. Quadam autem die unam crucem que erat iuxta uiam sita non uidit sed praetergressus est eam. Auriga uero uidit eam et tamen non indicauit Patricio. Cum autem ad hospicium peruenissent et orare ante prandium cepissent, dixit: Crucem uidi iuxta uiam per quam uenimus. Tunc Patricius dimisso hospicio per uiam qua uenerat perrexit ad crucem et uidit sepulcrum iuxta illam et interrogauit quis esset in eo. Et dixit ei: Ego gentilis sum, sed christianus sepultus est iuxta me. Cuius mater erat in alia prouincia quando mortuus est, et sepul-

F. 147<sup>ra</sup>.

69

<sup>1</sup> om. D.                                   <sup>2</sup> uenientes interficiemus D.  
<sup>3</sup> Fecitque B.                           <sup>4</sup> -isset B.                           <sup>5</sup> Tū B.  
<sup>6</sup> de D.                                   <sup>7</sup> fur. s. m. lin. B.                   <sup>8</sup> isti homines B.  
<sup>9</sup> sepultus B.                           <sup>10</sup> sic D; de qua B.                   <sup>11</sup> populum  
meum blasphemauerunt D.           <sup>12</sup> Dixit B.                           <sup>13</sup> ipsa-  
met B.                                   <sup>14</sup> abscondit. lin. s. ex cons. laic. D.   <sup>15</sup> sancte  
crucis D.                               <sup>16</sup> illud D; eam B.                   <sup>17</sup> om. D.                           <sup>18</sup> -ens D.

RL. IR. ACAD. TRANS., VOL. XXXII., SECT. C, PART III.

<sup>19</sup> aliam B.   <sup>20</sup> om. B.   <sup>21</sup> om. B.   <sup>22</sup> tuc B.   <sup>23</sup> uenissent B.   <sup>24</sup> qua (for per quam) D.   <sup>25</sup> eam D.  
<sup>26</sup> non erat in prouincia D.   <sup>27</sup> om. D.

<sup>1</sup> illico O.                               <sup>2</sup> -iemus O.                           <sup>3</sup> eam secus O.  
<sup>4</sup> sepultus C.                           <sup>5</sup> om. O.                               <sup>6</sup> blafem. O.                           <sup>7</sup> -icij C.

## TEXT OF d.

tus<sup>1</sup> filius eius. Et post aliquot dies uenit mater<sup>2</sup> lugere filium<sup>3</sup> quae<sup>4</sup> per ignorantiam posuit crucem iuxta me. Et Patricius dicebat quod<sup>5</sup> ideo illam crucem<sup>6</sup> non uidi quia iuxta gentilem posita erat.

70 Hircum<sup>6</sup> qui sancto Patricio aquam suis humeris uehebat<sup>7</sup> furatus est quidam uir et manducauit et postea negauit quod illum comedisset. Cumque uehementissime affirmaret quod manum suam in hircum<sup>8</sup> non misisset hircus proditor furti ex uentre eius clamauit.<sup>9</sup>

71 Alia die cum in uno loco sedisset Patricius et quidam uir sanctus nomine | Winnoc<sup>10</sup> et mutuis uerbis<sup>11</sup> de Deo loquerentur, missum<sup>12</sup> est inter eos pallium de celo. Tunc dixit Patricius: O Winnoc, tuum pallium accipe qui pro Deo omnia mundi reliquisti. Dixitque Winnoc: Tibi<sup>13</sup> a Deo hoc pallium missum est,<sup>14</sup> qui cum multa habeas<sup>15</sup> pauper tamen<sup>16</sup> es, et cum multos uestias nudum teipsum<sup>17</sup> relinquis. Cumque inter eos pia esset<sup>18</sup> contentio, eleuatum est ab eis pallium in celum,<sup>19</sup> et duo pallia dimissa sunt eis.

72 Nunciata sunt sancto Patricio mala opera cuiusdam regis Brittonum Ceretic<sup>20</sup> crudelis et inmitis tyranni, ut conuerteret illum<sup>21</sup> ad uiam ueritatis. Hic Ceretic<sup>22</sup> namque erat persecutor et interfector Christianorum. Misitque<sup>23</sup> ad eum<sup>24</sup> Patricius<sup>25</sup> epistolam, sed rex ille deridebat doctrinam Patricii.<sup>26</sup> Cum<sup>27</sup> hec<sup>28</sup> nuntiarentur Patricio, orauit Dominum<sup>29</sup> et dixit: Domine, si fieri potest, expelle hunc

## TEXT OF g.

tus filius eius. Et post aliquantos dies uenit mater lugere filium; illa<sup>1</sup> per ignorantiam posuit crucem iuxta me. Et Patricius dicebat quod ideo illam crucem non uidi quia iuxta gentilem posita erat.

Hircum qui sancto Patricio aquam suis 70 humeris uehebat furatus est quidam uir et manducauit, et postea negauit quod illum comedisset. Cumque uehementissime<sup>2</sup> affirmaret quod manum suam in hircum non misisset, hircus proditor furti ex eius uentre illum accusauit. |

F. 147<sup>o</sup>B.

Alia<sup>3</sup> die cum in uno loco sedisset Patricius 71 et quidam uir sanctus nomine Winnoc et mutuis uerbis de Deo loquerentur, missum est inter eos pallium de celo. Tunc Patricius dixit: O Winnoc, tuum pallium accipe, quia pro Deo omnia reliquisti. Dixitque Winnoc: O Patrici, tibi a Deo hoc pallium missum est qui cum multa habes<sup>4</sup> pauper tamen es, et cum multos uestias nudum teipsum relinquis. Cumque inter eos pia esset contentio. Eleuatum est ab eis pallium in celum et duo pallia dimissa<sup>5</sup> sunt eis. Nunciata sunt sancto 72 Patricio mala opera cuiusdam regis Brittonum<sup>6</sup> Ceretic,<sup>7</sup> crudelis et inmitis tyranni.<sup>8</sup> Cogitabat autem<sup>9</sup> Patricius | ut conuerteret illum f. 107<sup>o</sup> C. ad uiam ueritatis. Hic Ceretic<sup>6</sup> namque<sup>10</sup> erat persecutor et interfectu christianorum. Misitque ad eum Patricius epistolam, sed rex ille<sup>11</sup> deridebat doctrinam Patricii. Cum hec nuntiarentur Patricio, orauit<sup>12</sup> ad Dominum et dixit: Domine, si fieri potest, expelle hunc

<sup>1</sup> sep. est D.    <sup>2</sup> mater eius D.    <sup>3</sup> fil. suum B.  
<sup>4</sup> et B.    <sup>5</sup> quia B.    <sup>6</sup> cr. il. D.    <sup>7</sup> Hircum autem D.  
<sup>8</sup> suis ueh. hum. D.    <sup>9</sup> super hircu B.    <sup>10</sup> furti  
eius clam. in uentre D.    <sup>11</sup> Winnoc B.    <sup>12</sup> om. D.  
<sup>13</sup> missus B.    <sup>14</sup> om. B.    <sup>15</sup> est tibi B.    <sup>16</sup> habes D.  
<sup>17</sup> om. D.    <sup>18</sup> teips. nud. D.    <sup>19</sup> esset inter eos pia D.  
<sup>20</sup> celo D.    <sup>21</sup> ceretic D.; Coritic B.    <sup>22</sup> eum B.  
<sup>23</sup> ceretic; Coritic B.    <sup>24</sup> misit D.    <sup>25</sup> illum D.

<sup>26</sup> Patr. ad eum B.    <sup>27</sup> eius D.    <sup>28</sup> eumque B.  
<sup>29</sup> haec ita se habere B.    <sup>30</sup> om. D.

<sup>1</sup> om. C.    <sup>2</sup> -entisse C.    <sup>3</sup> Alia quoque O.  
<sup>4</sup> habeas O.    <sup>5</sup> dem. O.    <sup>6</sup> brittonum C.    <sup>7</sup> ceritic C;  
ceretic O.    <sup>8</sup> tyrannus corr. to tyrani C.    <sup>9</sup> om. C.  
<sup>10</sup> namque ceritic C.    <sup>11</sup> ille rex O.    <sup>12</sup> orante C.

## TEXT OF d.

pessimum de presenti seculo et futuro. Non post longum tempus cum ille constitutus esset<sup>1</sup> in medio foro, ilico profectus<sup>2</sup> est<sup>3</sup> in forma uulpeculi<sup>4</sup> coram omnibus, et<sup>5</sup> ab<sup>6</sup> illa hora nusquam apparuit in terris.

73 Erat quidam homo in regionibus Ulath<sup>7</sup> nomine Maguil; hic homo erat gentilis et ualde malignus et crudelis tyrannus. Sum-sitque cum sociis suis signa diabolica super capita sua,<sup>8</sup> id est diberech.<sup>9</sup> Hic ergo cum uidisset Patricium in uia ambulantiem, cogitabat interficere eum. Dixitque cum sociis<sup>10</sup> suis<sup>11</sup>: Ecce seductor ille<sup>12</sup> qui decipit et seducit<sup>13</sup> homines. Eamus ergo et temptemus, ut<sup>14</sup> uideamus potentiam dei illius. Tunc posuerunt ex<sup>15</sup> semetipsis unum sanum in medio eorum<sup>16</sup> sub<sup>17</sup> sago iacentem, infirmitatemque<sup>18</sup> mortis<sup>19</sup> simulantiem. Adueniens ergo Patricio, dixerunt ei: Ecce unus ex nobis nunc<sup>20</sup> infirmatus est. Accede itaque<sup>21</sup> et canta super eum aliquas incantationes tuas ut sanus sit.<sup>22</sup> Sanctus uero Patricius sciens<sup>23</sup> fallacias eorum dixit: Non est mirum<sup>24</sup> si infirmus est.<sup>25</sup> Tunc socii eius mortuum eum inuenerunt,<sup>26</sup> et obstupescentes inter se<sup>27</sup> dixerunt<sup>28</sup>: Vere hic homo Dei est. Hoc autem uidens Maguil credidit Deo et baptizatus est, Et dixit Patricio: Penitet me quia temptaui te.<sup>29</sup> Ecce nunc omnia quecumque dixeris mihi faciam. Patricius dixit: Non possum iudicare te, sed Deus iudicabit. Attamen<sup>30</sup> nunc<sup>31</sup> uade inermis ad mare et relinque

## TEXT OF g.

pessimum de presenti seculo et futuro. Non post longum tempus<sup>1</sup> cum ille constitutus esset<sup>2</sup> in medio foro, ilico<sup>3</sup> profectus est in forma<sup>4</sup> uulpeculi coram omnibus et ab illa hora<sup>5</sup> nusquam apparuit in terris.

Erat quidam homo in regionibus Ulath,<sup>6</sup> 73 nomine Maguil; hic homo erat gentilis et ualde malignus et crudelis tyrannus.<sup>7</sup> Sump-sitque cum sociis suis signa diabolica<sup>8</sup> super capita sua, id est diberech. Hic ergo cum uidisset Patricium in uia ambulantiem cogitabat interficere eum. Dixitque cum sociis suis: Ecce seductor ille qui decipit et seducit homines. Eamus ergo et temptemus eum, ut uideamus potentiam Dei illius.<sup>9</sup> Tunc posuerunt ex semetipsis unum<sup>10</sup> sanum in medio eorum sub sago iacentem infirmitatemque mortis simulantiem. Adueniens ergo Patricio, dixerunt ei: Ecce unus ex nobis nunc infirmatus est. Accede itaque et canta super eum aliquas incantationes tuas ut sanus sit. Sanctus | uero Patricius sciens fallacias eorum F.147v<sup>a</sup>. dixit: Non mirum si infirmus est. Tunc socii eius mortuum illum<sup>11</sup> inuenerunt, et obstupescentes dixerunt inter se: Vere hic homo Dei est. Hoc autem uidens Maguil credidit Deo et baptizatus est. Et dixit Patricio: Penitet me quia temptaui te. Ecce nunc omnia quecumque dixeris mihi<sup>12</sup> faciam. Patricius dixit: Non possum iudicare te, sed Deus iudicabit. Attamen nunc uade<sup>13</sup> inermis<sup>14</sup> ad mare et relinque

<sup>1</sup> est D.                    <sup>2</sup> factus D.                    <sup>3</sup> est ab eis B.  
<sup>4</sup> -ulae B.                    <sup>5</sup> et profectus est et D.                    <sup>6</sup> ex B.  
<sup>7</sup> Ulthorum B.                    <sup>8</sup> om. B.                    <sup>9</sup> (for  
i. e. d.) deberech D.                    <sup>10</sup> (for c. s.) consociis B.  
<sup>11</sup> om. D.                    <sup>12</sup> om. D.                    <sup>13</sup> sed. et dec. D.  
<sup>14</sup> et D.                    <sup>15</sup> a D.                    <sup>16</sup> sui B.                    <sup>17</sup> om. D.  
<sup>18</sup> et inf. D.                    <sup>19</sup> om. B.                    <sup>20</sup> om. D.                    <sup>21</sup> ergo D.  
<sup>22</sup> fiat D.                    <sup>23</sup> uidens D.                    <sup>24</sup> nec mirum est B.  
<sup>25</sup> esset B.                    <sup>26</sup> inu. eum mort. B.                    <sup>27</sup> om. i. s. D.

<sup>28</sup> gentiles dix B.                    <sup>29</sup> te et uolui te occidere B.  
<sup>30</sup> Tu tamen B.                    <sup>31</sup> om. B.  


---

<sup>1</sup> temporis C.                    <sup>2</sup> constitutus esse O.                    <sup>3</sup> illico O.  
<sup>4</sup> formam O.                    <sup>5</sup> die O.                    <sup>6</sup> ulach C.  
<sup>7</sup> tyr. C.                    <sup>8</sup> dyab. C.                    <sup>9</sup> potentiam illius  
(om. dei) C.                    <sup>10</sup> unum ex s. O.                    <sup>11</sup> Tunc mor-  
tuum illi socii eius O.                    <sup>12</sup> inter se dix. C.  
<sup>13</sup> michi O.                    <sup>14</sup> uade nunc O.                    <sup>15</sup> inermis O.

TEXT OF **d.**

insulam hanc<sup>1</sup> Hibernensem,<sup>2</sup> nichil tollens tecum de tua substantia praeter uile uestimentum circa te habensque insignem hanc penitentiam<sup>3</sup> in capite tuo, ascende in nauem unius pellis sine gubernaculo et remo, et colliga pedes tuos compede ferreo et proice clauem eius<sup>4</sup> in mare. Et ad quamcumque terram uentus te portauerit esto ibi seruiens [Deo. Dixitque Maguil: sic faciam sicut dixisti. Tunc suscitauit Patricius uirum qui mortuus iacebat, et in illa die<sup>5</sup> migravit<sup>6</sup> Maguil ad mare et ascendit in nauem et flatus uenti portauit eum ad insulam Manan.<sup>7</sup> Et inuenit ibi duos sanctos episcopos. Qui uidentes uirum huius<sup>8</sup> habitus mirati sunt et<sup>9</sup> miserti sunt illius. Eleuaueruntque eum de mari cum gaudio et mansit ibi cum illis. Et accepit postea gradum episcopalem et in illis regionibus habetur magna ciuitas Maguil sancti episcopi usque hodie.

74 Alia<sup>10</sup> die sedit Patricius in agro plebei cuiusdam. Venitque<sup>11</sup> plebeus ille et uidit equos Patricii in agro suo,<sup>12</sup> et minauit eos aspere de<sup>13</sup> agro. Et hoc Patricio displicuit, et ob hanc causam repleuit copiosa harena agrum illum. Et factus est sicut litus maris sine fructu in eternum.

75 Quodam tempore postulauit Patricius<sup>14</sup> ab aliquo<sup>15</sup> uiro bono ut duo plaustra uirgarum sibi afferret. Que cum adducte essent<sup>16</sup> posite in quodam loco et locum illum incaute ignis apprehendit. Tunc unum plaustrum uelociter cucurrit ex igne, aliud uero plaustrum<sup>17</sup> mansit in igne et ignis non combussit etiam<sup>18</sup> unam uirgam.

<sup>1</sup> hanc ins. D.    <sup>2</sup> -iensem B.    <sup>3</sup> insigne hoc peccati  
tui B.    <sup>4</sup> om. B.    <sup>5</sup> om. D.    <sup>6</sup> iuit D.    <sup>7</sup> Manain B.  
<sup>8</sup> huiusmodi D.    <sup>9</sup> om. mir. sunt et B.    <sup>10</sup> Alia B.  
<sup>11</sup> uenit D.    <sup>12</sup> om. D.    <sup>13</sup> ex B.    <sup>14</sup> om. D.  
<sup>15</sup> a quodam B.    <sup>16</sup> fuissent erant B.    <sup>17</sup> uelociter—

TEXT OF **g.**

insulam hanc Hybernensem, nichil<sup>1</sup> tollens tecum de tua substantia praeter uile uestimentum circa te. Habens hanc insignem penitentiam in capite tuo.<sup>2</sup> Ascende in nauem<sup>3</sup> unius pellis sine gubernaculo et remo, et colliga pedes tuos compede ferreo, et proice clauem eius in mare. Et ad quamcumque terram uentus te portauerit, esto ibi seruiens Deo. Dixitque Maguil: Sic faciam sicut dixisti. Tunc suscitauit Patricius uirum qui mortuus iacebat, et in illa die migravit Maguil ad mare et ascendit in nauem, et flatus uenti portauit eum ad insulam Mannan.<sup>4</sup> Et inuenit ibi duos sanctos episcopos. Qui uidentes uirum huius habitus mirati sunt et miserti sunt illius.<sup>5</sup> Eleuaueruntque<sup>6</sup> eum de mari cum gaudio et mansit ibi cum illis,<sup>7</sup> et accepit postea gradum episcopalem, et in illis regionibus habetur magna ciuitas Maguil episcopi usque hodie.

Alia die sedit Patricius in agro plebei<sup>74</sup> cuiusdam. Venitque plebeus ille et uidit equos Patricii in agro suo, et minauit eos aspere de agro suo. Et hoc Patricio displicuit et ob hanc causam repleuit copiosa arena<sup>8</sup> agrum illum. Et factus est sicut litus maris<sup>9</sup> sine | fructu in eternum. Quo- f. 108 v.  
dam tempore postulauit Patricius ab aliquo<sup>75</sup> uiro bono ut duo plaustra uirgarum sibi afferret. Que cum adducte essent posite in quodam loco, et locum illum incaute ignis apprehendit. Tunc unum plaustrum mansit in igne, et ignis non combussit etiam unam uirgam.

plaustrum om. D (and perhaps om. d; cp. g).    <sup>18</sup> uel B.

<sup>1</sup> n'l C.    <sup>2</sup> om. circa-tuo C.    <sup>3</sup> nauim O.    <sup>4</sup> man O.  
<sup>5</sup> eius OC, corr. in marg. of C to ill    <sup>6</sup> Elleu. C.  
<sup>7</sup> eis O; e illis C.    <sup>8</sup> har. O.    <sup>9</sup> maris litus C.

TEXT OF **d.**

- 76 Item alia<sup>1</sup> die uenit quidam magus ad conflictum contra Patricium. Et ille magus<sup>2</sup> Patricio dixit:<sup>3</sup> Fac nobis aliqua signa ut uideamus uirtutem Dei tui. Tunc sanctus Patricius de uno lapide fecit massam mollissimam quae de baptuta<sup>4</sup> lacte copulari solet. Item<sup>5</sup> e contrario de duabus aliis massis lactis fecit duos lapides et in naturam<sup>6</sup> lapidum<sup>7</sup> permanent in eternum. Hoc autem uidens magus credidit et baptizatus est.
- 77 Consuetudo autem erat illi<sup>8</sup> ut a uespere dominice noctis usque ad mane secunde ferie propter honorem diei dominice non ambularet inde.<sup>9</sup> Quadam autem<sup>10</sup> dominica<sup>11</sup> nocte pro honore diei<sup>12</sup> erat in campo<sup>13</sup> pernoctans et pluit in toto campo<sup>14</sup>; in loco uero<sup>15</sup> ubi Patricius erat pluuia non descendit.<sup>16</sup> Tunc auriga amisit equos suos et flebat quia in tenebrosa nocte equos inuenire non potuit.<sup>17</sup> Et Patricius misertus est fletui<sup>18</sup> eius, et tulit manicam de manu sua, et exarserunt quinque digiti uelut<sup>19</sup> lampades et auriga uidit equos.
- 78 Erat autem rex quidam<sup>20</sup> gentilis Britonum, et habuit filiam Munessan nomine,<sup>21</sup> et ille uoluit eam dare uiro,<sup>22</sup> sed filia noluit. Licet enim gentilis illa fuerit, tamen<sup>23</sup> per legem nature sue<sup>24</sup> cognouit Deum<sup>25</sup> et illum dilexit. Aspiciebat enim celum et solem ac<sup>26</sup> lunam, et per illas<sup>27</sup> creaturas cognouit creatorem earum et per auxilium sancti spiritus. Et<sup>28</sup> neque a parentibus neque a magis<sup>29</sup> neque minis neque uerberibus mens eius potuit commoueri ab amore Dei. Tunc parentes eius

<sup>1</sup> alio B.      <sup>2</sup> om. i. m. B.      <sup>3</sup> dixit Patricio B.  
<sup>4</sup> paptuta B.      <sup>5</sup> et B.      <sup>6</sup> natura B.      <sup>7</sup> lap.  
nat. D.      <sup>8</sup> illi erat D.      <sup>9</sup> om. B.      <sup>10</sup> ergo B.  
<sup>11</sup> om. B.      <sup>12</sup> sanctae diei B.      <sup>13</sup> nocte D.      <sup>14</sup> et  
grauis pluuia in toto campo defluebat B.      <sup>15</sup> autem D.  
<sup>16</sup> (for pl. n. des.) non pluebat D.      <sup>17</sup> poterat B.  
<sup>18</sup> fletus B.      <sup>19</sup> uelut quinque B.      <sup>20</sup> quidam rex B.  
<sup>21</sup> nomine Munessam B.      <sup>22</sup> (for d. u.) desponsare D.

TEXT OF **g.**

- Item alia die uenit quidam magus ad altercandum contra Patricium. Et ille | magus Patricio dixit: Fac nobis aliqua signa ut uideamus uirtutem Dei tui. Tunc sanctus Patricius de uno lapide fecit<sup>1</sup> massam mollissimam quae<sup>2</sup> de baptuta<sup>3</sup> lacte copulari solet. Item e contrario de duabus aliis massis lactis fecit duos lapides, et in naturam lapidum permanent in eternam. Hoc autem uidens magus credidit et baptizatus est. Consuetudo autem erat illi<sup>77</sup> ut a uespere dominice noctis usque mane secunde ferie propter honorem diei dominici non ambularet inde. Quadam autem dominica nocte pro honore diei erat in campo pernoctans et pluit in toto campo; in loco uero ubi Patricius erat pluuia non descendit. Tunc auriga amisit equos suos et flebat quia in tenebrosa nocte equos inuenire non potuit. Et Patricius misertus est<sup>78</sup> fletui eius, tulit manicam de manu sua, et exarserunt quinque digiti uelud lampades, et auriga uidit equos.
- Erat autem rex quidam gentilis Britonum<sup>78</sup> et habuit filiam Munessan<sup>5</sup> nomine, et ille uoluit eam dare uiro, sed filia noluit. Licet enim illa gentilis<sup>6</sup> fuisset, tamen<sup>7</sup> per legem nature sue cognouit Deum et illum dilexit. Aspiciebat enim celum et solem ac lunam, et per illas creaturas agnouit creatorem earum et per auxilium sancti spiritus. Et neque a parentibus neque a magis, neque minis neque uerberibus, mens eius potuit commoueri ab amore Dei. Tunc parentes eius

<sup>23</sup> (for sed filia-tamen) Que quamuis gentilis esset noluit sed D.      <sup>24</sup> om. D.      <sup>25</sup> deum nouit D.  
<sup>26</sup> et D.      <sup>27</sup> has D.      <sup>28</sup> om. B.      <sup>29</sup> om. neque a m. D.

<sup>1</sup> f. de u. l. O.      <sup>2</sup> quam O.      <sup>3</sup> baltua O.  
<sup>4</sup> om. O.      <sup>5</sup> munessam O.      <sup>6</sup> gent. illa C.  
<sup>7</sup> fuisset. Tamen C.

TEXT OF *d.*

F. 27 r<sup>o</sup>. audientes famam | sancti Patricii uenerunt ad eum cum filia sua et dixerunt ei<sup>1</sup>: Nos coacti sumus uenire ad te causa filie nostre que nimio desiderio cupit uidere Deum. Tunc sanctus Patricius dixit ad eam: Si credis in Deum? Et ait: Credo. Et statim accipiens baptismum<sup>2</sup> tradidit<sup>3</sup> animam suam<sup>4</sup> in manus angelorum, et ibi mortua est<sup>5</sup> et ibi<sup>6</sup> sepulta est.

79 Alio tempore sanctus Patricius requiescens in die dominica super mare in aquilonari parte audiuit magnum sonum gentilium in die dominica laborantium, facientium<sup>7</sup> rech.<sup>8</sup> Vocatis illis<sup>9</sup> prohibuit eos<sup>10</sup> ne laborarent in die dominico. At illi non audierunt uocem eius, sed potius deridebant eum. Et ait Patricius: Quamuis laboraueritis, non proficietis. Quod completum est. In<sup>11</sup> sequenti enim<sup>12</sup> nocte magna tempestas maris omne opus gentilium dirrupit.<sup>13</sup>

80 Fuit quidam homo diues et honorabilis in illis regionibus<sup>14</sup> nomine Daire. Hunc autem rogauit Patricius<sup>15</sup> ut aliquem locum daret ei<sup>16</sup> ut habitaret cum suis. Deditque ille Patricio<sup>17</sup> locum quendam<sup>18</sup> paruum ubi nunc est ferte martar<sup>19</sup> iuxta Ardmache,<sup>20</sup> et ibi habitauit Patricius. Post<sup>21</sup> aliquod tempus uenit auriga Daire<sup>21a</sup> cum suo equo,<sup>22</sup> et dimisit eum<sup>23</sup> illa nocte in agello sancti Patricii. Crastina autem die ueniens auriga<sup>24</sup> inuenit equum suum mortuum ibi. Et hoc nuntiauit domino suo dicens. Ecce christianus ille occidit equum tuum. Dixitque Daire: Occidatur et ille. Nunc ite<sup>25</sup>

TEXT OF *g.*

audientes famam sancti Patricii uenerunt ad eum cum filia sua et dixerunt ei: Nos coacti sumus uenire ad te causa filie nostre, que nimio desiderio cupit uidere Deum. Tunc sanctus Patricius dixit<sup>1</sup> ad eum: Si credis in Deum? Et ait: Credo. Et statim accipiens baptismum, tradidit animam suam in manus angelorum et ibi mortua est et ibi sepulta est.<sup>2</sup>

Alio tempore sanctus Patricius requiescens 79 in die dominica super mare in aquilonari parte | audiuit magnum sonum gentilium in die dominica laborantium facientes<sup>3</sup> rech<sup>4</sup>; uocatisque illis prohibuit eos ne laborarent in die dominico. At illi non audierunt uocem eius, sed potius deridebant eum. Et ait Patricius: Quamuis laboraueritis, non proficiet. Quod<sup>5</sup> completum est. In sequenti enim nocte magna tempestas maris omne opus gentilium dirrupit.<sup>6</sup>

<sup>7</sup>Fuit quidam homo diues et honorabilis 80 in regionibus, nomine Daire. Hunc autem<sup>8</sup> rogauit Patricius ut aliquem locum daret ei ut habitaret cum suis. Deditque Patricius locum quendam paruum, ubi nunc est ferte martar<sup>9</sup> iuxta Ardmach; et | ibi habitauit Patricius. Post aliquod<sup>10</sup> tempus uenit auriga Daire cum suo equo et dimisit eum illa nocte in agello sancti Patricii. Crastina autem die ueniens auriga inuenit equum<sup>11</sup> suum mortuum ibi, et hoc nuntiauit domino suo dicens: Ecce christianus ille occidit equum<sup>11</sup> tuum. Dixitque Daire: Occidatur et ille. Nunc ite

F. 148r<sup>o</sup>A.f. 103 v<sup>o</sup>.

<sup>1</sup> om. B.      <sup>2</sup> accepto baptismo D.      <sup>3</sup> solo  
prostrata tradidit B.      <sup>4</sup> om. B.      <sup>5</sup> om. et-  
est D.      <sup>6</sup> et statim D; ibique B.      <sup>7</sup> et fac D.  
<sup>8</sup> rotam B.      <sup>9</sup> Quibus uocatis D.      <sup>10</sup> om. D.  
<sup>11</sup> Nam B.      <sup>12</sup> om. B.      <sup>13</sup> consumpsit B.      <sup>14</sup> in  
regionibus Aquilonis Hiberniae B.      <sup>15</sup> S. Patr. B.  
<sup>16</sup> illi D.      <sup>17</sup> Ded. illi Daire B.      <sup>18</sup> loc. qu. Patr. D.  
<sup>19</sup> feste mariar D; Ferta B.      <sup>20</sup> -cha B.      <sup>21</sup> Post

uero B.      <sup>21a</sup> dairi D.      <sup>22</sup> equo mirabili B.  
<sup>23</sup> illum in D.      <sup>24</sup> om. D.      <sup>25</sup> ille nunc; ite B.

<sup>1</sup> ait C.      <sup>2</sup> om. C.      <sup>3</sup> faciendo O.      <sup>4</sup> reth O with  
retia superser.      <sup>5</sup> Quod et C.      <sup>6</sup> dirup. O (orig.  
dir.; the s was erased).      <sup>7</sup> No paragr. C.      <sup>8</sup> om. O.  
<sup>9</sup> fertemartar O.      <sup>10</sup> aliquot C.      <sup>11</sup> equum O.

## TEXT OF d.

et interficite eum.<sup>1</sup> Euntes autem illi<sup>2</sup> foras, dicto citius repentina infirmitas<sup>3</sup> irruit super Daire.<sup>4</sup> Dixitque uxor illius: Causa christiani hec infirmitas est.<sup>5</sup> Tunc reuocati sunt qui exierunt<sup>6</sup> occidere eum. Exieruntque duo uiri ad sanctum Patricium<sup>7</sup> reuelantes ei<sup>8</sup> quod factum est: Ecce infirmatus est Daire;<sup>9</sup> uenimus ut benedicas ei aquam. Tunc sanctus Patricius sciens omnia que facta sunt benedixit ei aquam<sup>10</sup> et ait illis: Aspergite equum et regem<sup>11</sup> de aqua ista. Et ita fecerunt. Et surrexit equus et rex sanatus est.<sup>12</sup> Tunc rex Daire<sup>13</sup> misit ministros suos<sup>14</sup> ad sanctum portantes cacabum eum magnum.<sup>15</sup> Cumque Patricius accepisset eum, dixit: Gratias agam<sup>16</sup> Reuersis autem ministris, dixit eis Daire<sup>17</sup>: Quid uobis christianus dixit?<sup>18</sup> At illi dixerunt: Gratias agam<sup>20</sup> dixit. Ait autem Daire:<sup>21</sup> Homo stultus est quia<sup>22</sup> nichil boni<sup>23</sup> dixit praeter gratias agam.<sup>24</sup> Ite iterum<sup>25</sup> et adducite mihi<sup>26</sup> cacabum eum. Dixitque eis<sup>27</sup> rex iterum: Quid dixit uobis christianus? Illi dixerunt: Verbum suum gratias agam.<sup>28</sup> Et rex ille ait:<sup>29</sup> Gratias agam<sup>30</sup> quando datus est. Gratias agam<sup>30</sup> quando ablatum est. Bonus est sermo apud illos gratias agam.<sup>30</sup> Nunc credo<sup>31</sup> quia uir constans et immutabilis est.<sup>32</sup> Tunc uenit rex Daire<sup>33</sup> ad Patricium et obtulit ei eum cacabum<sup>34</sup> et agrum simul propinquum. Et adduxit rex<sup>35</sup> Patricium de paruo loco in alium locum<sup>35</sup>

<sup>1</sup> illum D. <sup>2</sup> euntibus autem illis D. <sup>3</sup> mors B. <sup>4</sup> dairum D. <sup>5</sup> Dixitque-est om. D.; (for infirm. est) mors B. <sup>6</sup> -erant B. <sup>7</sup> (for s. P.) Christianum, qui dixerunt ei et B. <sup>8</sup> om. B. <sup>9</sup> dairus D. <sup>10</sup> Tunc-aquam om. D. <sup>11</sup> reg. et eq. D. <sup>12</sup> om. D. <sup>13</sup> dairus D. <sup>14</sup> om. D. <sup>15</sup> transmarinum B. <sup>16</sup> Crazacam B. <sup>17</sup> dixit dairus D. <sup>18</sup> dix. Chr. B. <sup>19</sup> et B. <sup>20</sup> Crazacam B. <sup>21</sup> dairus D. <sup>22</sup> qui B. <sup>23</sup> aliud B. <sup>24</sup> Crazacam B. <sup>25</sup> tamen ite iterum B; iterum ite D. <sup>26</sup> om. D. <sup>27</sup> om. B. <sup>28</sup> gratias agamus D; Crazacam B. <sup>29</sup> om. Et-ait D. <sup>30</sup> Gra-

## TEXT OF g.

et interficite eum. Euntes autem illi foras, dicto citius repentina infirmitas irruit super Daire.<sup>1</sup> Dixitque uxor illius: Causa christiani hec infirmitas est. Tunc reuocati sunt qui exierunt occidere eum. Exieruntque duo uiri ad Patricium, reuelantes ei<sup>2</sup> quod factum est: Ecce, infirmatus est Daire; uenimus<sup>3</sup> ut benedicas ei aquam. Tunc Patricius, sciens omnia que facta sunt,<sup>4</sup> benedixit ei aquam et ait illis: Aspergite equum<sup>5</sup> et regem de aqua ista. Et ita fecerunt. Et surrexit equus,<sup>6</sup> et rex sanatus est. Tunc rex Daire misit ministros suos ad sanctum,<sup>7</sup> portantes<sup>8</sup> cacabum eum magnum.<sup>9</sup> Cumque Patricius accepisset eum dixit: Gratias agam. Reuersi autem ministri, dixit eis Daire: Quid uobis christianus dixit?<sup>10</sup> At illi dixerunt: Gratias agam dixit.<sup>11</sup> Ait autem Daire: Homo stultus est quia nil<sup>12</sup> boni dixit praeter gratias agam. Ite iterum et adducite mihi cacabum eum. Dixitque eis rex iterum: | Quid dixit uobis christianus? Illi dixerunt: Verbum suum, gratias agam. Et rex ille ait: Gratias agam<sup>13</sup> quando datus est; gratias agam quando ablatum est; bonus est sermo apud illos<sup>14</sup> gratias agam. Nunc credo quia uir constans et immutabilis est. Tunc uenit rex Daire ad<sup>15</sup> Patricium et obtulit ei eum cacabum, et agrum simul propinquum. Et adduxit rex Patricium de paruo loco in alium locum

zagam B. <sup>31</sup> nos credimus Sancto B. <sup>32</sup> Constans est et incommutabilis B. <sup>33</sup> om. D. <sup>34</sup> cac. aen. B. <sup>35</sup> om. D. <sup>36</sup> om. B.

<sup>1</sup> dairi O. <sup>2</sup> om. C. <sup>3</sup> ueni O. <sup>4</sup> fuerant O. <sup>5</sup> equum O. <sup>6</sup> equus O. <sup>7</sup> sanctum Patricium O. <sup>8</sup> port. ei C. <sup>9</sup> mag. en. O. <sup>10</sup> dix. chr. C. <sup>11</sup> Gr. ag. dix. in marg. C. <sup>12</sup> nichil C. <sup>13</sup> agam dixit C. <sup>14</sup> illum C. <sup>15</sup> ad sanotum O.

81

F. 148<sup>r</sup> B.

82

## TEXT OF d.

excelsiorem et meliorem qui uocatur Druim Sailech,<sup>1</sup> qui est nunc Ardmache.<sup>2</sup> Et inuenerunt ibi ceruam cum uitulo paruo iacentem, et uoluerunt comites Patricii<sup>3</sup> tenere uitulum et occidere eum, sed ille non permisit. Tunc Patricius ipse<sup>4</sup> tenuit uitulum portans eum, et secuta est cerua uelut mitissima ouis, usque dimiserat<sup>5</sup> uitulum<sup>6</sup> in altero saltu sito<sup>7</sup> ad aquilonarem<sup>8</sup> partem Ardmache. <sup>9</sup>Sequenti autem nocte uenerunt angeli<sup>10</sup> et depinxerunt<sup>11</sup> per girum magnitudinem ciuitatis in illo loco excelso, et ibi fecit Patricius ciuitatem <sup>12</sup> magnam.<sup>12</sup> Quadam autem die dixit angelus <sup>13</sup> Patricio iuxta fontem qui dicitur Tipraptrich<sup>13</sup> in latere Ardmache<sup>2</sup>: Curabis<sup>14</sup> .xii. uiros<sup>15</sup> cachsatharun,<sup>16</sup> et quatuor uiros popiou,<sup>17</sup> ab omnibus infirmitatibus et doloribus suis.<sup>18</sup> <sup>84</sup> Post hec<sup>19</sup> prospero itinere perrexit Patricius Romam et attulit inde reliquias apostolorum Petri et Pauli et Stephani martyris;<sup>20</sup> et quod his maius est attulit lintheamen super quod fuit sanguis Domini nostri Iesu Christi.<sup>21</sup> Et reliquie iste retro altare Patricii reseruantur. Constitutum est enim ut in die pasche et pentecosten<sup>22</sup> eleuentur.<sup>23</sup> <sup>85</sup> Deinde sanctus Patricius secundum exemplum Domini exiit in desertum, id est hi Crocanaigle,<sup>24</sup> in tempore quadragesime ante pascha, et erat ibi super lapidem sedens et

## TEXT OF g.

excelsiorem et meliorem qui uocatur Druim saillech,<sup>1</sup> qui est nunc<sup>2</sup> Ardmache. Et inuenerunt ibi ceruam cum uitulo paruo iacentem, et uoluerunt comites Patricii tenere uitulum et occidere eum, sed ille non permisit. Tunc Patricius ipse<sup>3</sup> tenuit uitulum portans<sup>4</sup> eum, et secuta est cerua uelud mitissima ouis.<sup>5</sup> Dimiserat<sup>6</sup> autem uitulum in altero saltu sito ad aquilonarem<sup>7</sup> partem Ardmache. Sequenti autem nocte uenerunt angeli et depinxerunt per girum<sup>8</sup> magnitudinem ciuitatis<sup>9</sup> in illo loco excelso, et ibi fecit Patricius ciuitatem magnam.<sup>10</sup> Quadam <sup>83</sup> autem die dixit angelus Patricio iuxta fontem qui dicitur Tipraptrich<sup>11</sup> in latere Ardmache. Curabis .xii. uiros cachsatharn,<sup>12</sup> et .iij. uiros popiou, ab omnibus infirmitatibus et doloribus suis. Post hec prospero itinere perrexit <sup>84</sup> Patricius ad Romam, et detulit inde reliquias apostolorum Petri et Pauli et Stephani<sup>13</sup> martyris, et, quod hiis<sup>14</sup> majus est, detulit lintheamen super quod fuit sanguis domini nostri Iesu Christi. Et reliquie iste<sup>15</sup> retro altare Patricii reseruantur. Constitutum est enim ut in die pasche et pentecosten eleuentur. <sup>85</sup> Deinde sanctus Patricius secundum exem- plum Domini exiit in desertum, | id est <sup>f. 103 r<sup>o</sup>.</sup> hi Crochanaigle,<sup>16</sup> in tempore quadragesime ante pascha, et erat ibi super lapidem sedens et

<sup>1</sup> Drumsaileth B.      <sup>2</sup> Ardinache D; Ardmacha B.  
<sup>3</sup> om. D.      <sup>4</sup> ipsemet B.      <sup>5</sup> usque dum  
dimitteret B.      <sup>6</sup> om. D.      <sup>7</sup> in alterum  
saltum situm B.      <sup>8</sup> -alem D.      <sup>9</sup> *New*  
*paragraph here in D.*      <sup>10</sup> uenit angelus B.      <sup>11</sup> de-  
pexit B.      <sup>12</sup> mag. ciu. B.      <sup>13</sup> fons Patricii B.  
<sup>14</sup> hic est numerus hominum quos iuxta fontem hunc  
curabis B.      <sup>15</sup> id est, duodecim uiri B.      <sup>16</sup> catra-  
tharim D; omnibus sabbathis B.      <sup>17</sup> uiri  
propicii B.      <sup>18</sup> dol. et inf. suis B; inf. suis et dol. D.  
<sup>19</sup> hec autem D.      <sup>20</sup> protomartyris B.      <sup>21</sup> I.C.D.n.B.

<sup>22</sup> -ostes D.      <sup>23</sup> Et reliquie—eleuentur om. B.  
<sup>24</sup> Croighan Eigle B.

<sup>1</sup> drumsailech C.      <sup>2</sup> nunc est C.      <sup>3</sup> ille O.      <sup>4</sup> et  
portauit O.      <sup>5</sup> oui smit. O.      <sup>6</sup> Amiserat (*new*  
*paragr.*) C.      <sup>7</sup> aquilonem C.      <sup>8</sup> gyr. C.      <sup>9</sup> mag. ciu.  
per girum O.      <sup>10</sup> mag. ciu. C.      <sup>11</sup> tipraptrich C.  
<sup>12</sup> cachsatharim C; cachsarthan O.      <sup>13</sup> steffani O.  
<sup>14</sup> his O.      <sup>15</sup> isto C.      <sup>16</sup> Hiocanaigle C.

## TEXT OF d.

quatuor lapides circa ipsum a<sup>1</sup> quatuor partibus. Tunc magna multitudo de auibis nigris, id est demonibus, uolabant super eum;<sup>2</sup> grauititer enim<sup>3</sup> impediabant orationem eius. Patricius uero percussit cymbalum super eos<sup>4</sup> et fugauit eos trans<sup>5</sup> mare. Et statim repleuit totum<sup>6</sup> montem multitudo<sup>7</sup> angelorum in formis candidissimarum<sup>8</sup> auium et suauium carmina cantabant ei. In ipso monte<sup>9</sup> tres petitiones rogauit. Prima ut omnes<sup>10</sup> habitatores huius insule, si quis ex ipsis una<sup>11</sup> hora penitentiam egerit, infernus non claudatur super eum.<sup>12</sup> Secunda ut alienigene<sup>13</sup> in hac insula non habitarent<sup>14</sup> usque in<sup>15</sup> diem iudicii. Tercia ut .iij.<sup>16</sup> annis ante diem iudicii insulam istam<sup>17</sup> mare operiat.<sup>18</sup> Cumque<sup>19</sup> de monte illo<sup>20</sup> descendisset benedixit hanc insulam ac percussit<sup>21</sup> cymbalum suum et omnes habitatores huius insule siue uiui siue mortui<sup>22</sup> 86 audierunt sonum cimbali illius.<sup>23</sup> Cotidiana uero<sup>24</sup> uita eius talis erat.<sup>25</sup> Omni namque die psalterium<sup>26</sup> cum canticis et ymnis et<sup>27</sup> ducentis orationibus decantabat,<sup>28</sup> et apocalipsim Iohannis cotidie<sup>29</sup> canebat<sup>30</sup> et offerebat corpus Christi docebatque discipulos et praedicabat turbis,<sup>31</sup> et in omni hora signo crucis Christi centies signabat se.<sup>32</sup> In prima uero noctis parte<sup>33</sup> centum psalmos canebat et ducentis uicibus<sup>34</sup> genua curua-

## TEXT OF g.

quatuor lapides circa ipsum a quatuor partibus. Tunc magna multitudo<sup>1</sup> de auibis nigris, id est demonibus, uolabant super eum; grauititer enim impediabant orationem eius. Patricius uero percussit cymbalum super eos, et fugauit eos trans mare. Et statim | repleuit totum F. 148 v<sup>o</sup> A. montem multitudo angelorum in formis candidissimarum<sup>2</sup> auium, et suauium carmina cantabant ei. In ipso<sup>3</sup> monte tres petitiones rogauit. Prima, ut omnes habitatores huius insule, si quis ex ipsis una hora penitentiam egerit, infernus non claudatur super eum. Secunda ut alienigene in Ybernensium<sup>7</sup> insula<sup>4</sup> non habitarent usque in diem iudicii. Tercia, ut .iij.<sup>5</sup> et .iij. annis ante diem iudicii<sup>6</sup> insula Hibernensium<sup>7</sup> mare operiat.<sup>6</sup> Cunque de monte illo<sup>9</sup> descendisset, benedixit<sup>10</sup> Hibernensium<sup>7</sup> insulam ac<sup>11</sup> percussit cymbalum suum, et omnes habitatores Hibernensium<sup>12</sup> insule siue uiui siue mortui<sup>13</sup> audierunt sonum cimbali illius. Cotidiana uero uita 86 eius talis erat. Omni namque die psalterium cum canticis et ymnis<sup>14</sup> et ducentis orationibus cantauit, et apocalipsin Iohannis cotidie canebat,<sup>15</sup> et offerebat<sup>16</sup> corpus Christi. Docebatque discipulos et praedicabat turbis<sup>17</sup> et in omni hora signo crucis Christi centies signabat se. In prima uero noctis parte centum psalmos canebat, et ducentis<sup>18</sup> uicibus genua<sup>19</sup> curua-

<sup>1</sup> ex D. <sup>2</sup> super eum. uol. D. <sup>3</sup> et grauititer B. <sup>4</sup> percutiebat cimb. suum B. <sup>5</sup> ultra D. <sup>6</sup> dominus D. <sup>7</sup> multitudine D. <sup>8</sup> -issimis D. <sup>9</sup> In monte isto B. <sup>10</sup> super D. <sup>11</sup> ultima B. <sup>12</sup> in inferno non claudatur D. <sup>13</sup> al. seu barbari B. <sup>14</sup> hanc insulam (for in h. ins.) habitent B. <sup>15</sup> ad B. <sup>16</sup> septem D; quatuor B. <sup>17</sup> ist. ins. B. <sup>18</sup> coop. B. <sup>19</sup> Cum uero B. <sup>20</sup> om. B. <sup>21</sup> percussitque B. <sup>22</sup> om. s. u. s. m. B. <sup>23</sup> huius cymbali B. <sup>24</sup> om. B. <sup>25</sup> eius uita sic erat B. <sup>26</sup> omnes namque psalmos B. <sup>27</sup> et cum B. <sup>28</sup> om. B. <sup>29</sup> om. B. <sup>30</sup> cantabat D. <sup>31</sup> (for et off-

turbis) et doc. discip. et praed. populis et off. corp. xti D. <sup>32</sup> se sign. B. <sup>33</sup> parte nocte D. <sup>34</sup> genuflexionibus B.

<sup>1</sup> mult. mag. O. <sup>2</sup> candidissimorum C. <sup>3</sup> ipsa C. <sup>4</sup> insule O. <sup>5</sup> quinque O. <sup>6</sup> iud. di. C. <sup>7</sup> Hybernensium C. <sup>8</sup> aperiat C. <sup>9</sup> om. O. <sup>10</sup> ille ben. O. <sup>11</sup> et C. <sup>12</sup> hybernensis C. <sup>13</sup> s. mort. s. uiui C. <sup>14</sup> hymnis C. <sup>15</sup> om. et apoc.-canebat C. <sup>16</sup> offerrebat C. <sup>17</sup> in marg. C. <sup>18</sup> ducentos C. <sup>19</sup> genu O.

## TEXT OF d.

bat<sup>1</sup> et a pullorum cantu<sup>2</sup> in aquis stabat<sup>3</sup> donec  
adimpleret orationes suas.<sup>4</sup> Post hec<sup>5</sup> dormie-  
bat super nudum lapidem posuitque alterum<sup>6</sup>  
sub capite eius. Et tunicam pelliceam<sup>7</sup> in aqua  
87 tinctam<sup>8</sup> habebat<sup>9</sup> circa lumbos suos.<sup>10</sup> Suffi-  
cient hec pauca nobis<sup>11</sup> de uirtutibus sancti  
Patricii. Nam omnes libri qui de uirtutibus  
Patricii scripti sunt<sup>12</sup> sexaginta sex<sup>13</sup> numero  
computantur. Cotidie namque non cessabat  
in omnibus locis et prouinciis curare<sup>14</sup> cecos,  
et<sup>15</sup> mutos, claudos, et<sup>16</sup> surdos, et leprosos<sup>17</sup> et  
omnem languorem et infirmitatem.

88 Cum autem appropinquaret dies exitus eius  
de corpore, erat ipse in regionibus Uloth<sup>18</sup>  
iuxta Dunlechglaisse,<sup>19</sup> et uoluit<sup>20</sup> ad ciuitatem  
Ardmache pergere.<sup>21</sup> Cumque iter<sup>22</sup> cepisset  
pergere,<sup>23</sup> occurrit ei in uia Victor angelus  
loquens ei de rubo, et ille rubus uidebatur  
ardere<sup>24</sup> sed<sup>25</sup> nec<sup>26</sup> comburebat.<sup>27</sup> Et dixit ei  
angelus: Ecce appropinquabit<sup>28</sup> dies exitus  
tui; noli ire ad ciuitatem Ardmache; quia  
non illic<sup>29</sup> morieris, nec ibi erit resurrectio tua,  
sed in Dunlecglaissae.<sup>30</sup>

Respondit Patricius:  
Anima mea desiderat ut in Ardmache<sup>31</sup> sepeliar.  
Dixitque<sup>32</sup> angelus: Hoc non potest fieri, quia  
promisisti filiis Trichim quod in terra eorum  
caderes. Dixitque Patricius: Captiuitas est  
usque ad<sup>33</sup> finem, dum nec<sup>34</sup> possum etiam<sup>35</sup>  
locum eligere sepulture mee.<sup>36</sup> Dixit autem  
angelus: Noli contristari quia ordinatio

<sup>1</sup> flectebat D; curu. in nocte B.      <sup>2</sup> et aliam  
partem noctis B.      <sup>3</sup> agebat B.      <sup>4</sup> om. donec-  
suas B.      <sup>5</sup> hoc B.      <sup>6</sup> (for pos. alt.) et alius  
apis B.      <sup>7</sup> -ica, -icea B.      <sup>8</sup> tincta B.      <sup>9</sup> om. B.  
<sup>10</sup> eius B.      <sup>11</sup> uobis haec pauca B.      <sup>12</sup> de u. scr.  
s. eius D.      <sup>13</sup> om. B.      <sup>14</sup> om. D.      <sup>15</sup> om. B.  
<sup>16</sup> lepr. curare D.      <sup>17</sup> Ultorum B.  
<sup>18</sup> dunlecglassae D; Dunlethglaisse B.      <sup>19</sup> uol. ire B.  
<sup>20</sup> om. B.      <sup>21</sup> iter illuc D.      <sup>22</sup> agere B.      <sup>23</sup> (for  
uid. ard.) ardebat B.      <sup>24</sup> om. B.      <sup>25</sup> non D.

## TEXT OF g.

bat, et a pullorum cantu in aquis fiebat donec  
adimpleret orationes suas. Post hec dormie-  
bat super nudum lapidem, posuitque alterum  
sub capite suo.<sup>1</sup> Et tunicam pelliceam in  
aqua tinctam habebat circa lumbos suos.  
Sufficiant hec pauca nobis<sup>2</sup> de uirtutibus  
sancti Patricii. Nam omnes libri qui de uir-  
87 tutibus Patricii scripti sunt .Lxvi. numero  
computantur. Cotidie namque non cessabat  
in omnibus locis et prouintiis curare cecos et  
mutos et claudos et surdos et leprosos et  
omnem languorem et infirmitatem. Cum 88  
autem appropinquaret dies exitus eius de cor-  
pore, erat ipse in regionibus Uloth,<sup>3</sup> iuxta  
Dunlethglaisse,<sup>4</sup> et uoluit ad ciuitatem Ard-

mache pergere. Cumque iter cepisset pergere,<sup>5</sup>  
occurrit ei in uia Victor angelus, loquens ei de  
rubo, et ille<sup>6</sup> rubus uidebatur ardere, sed nec  
comburebat. Et dixit ei angelus: Ecce appro-  
pinquabit dies exitus tui, et noli ire ad ciuita-  
tem Ardmache; | quia non illic morieris<sup>7</sup> F. 148v° B.  
nec ibi erit resurrectio tua, sed in Dunlege-  
glaisse (quod nos dicimus in nostra lingua<sup>8</sup>  
Glastingaberi<sup>9</sup>). Respondit Patricius: Anima  
mea desiderauit ut in Ardmache sepeliar.<sup>10</sup>  
Dixitque angelus: Hoc non potest fieri, quia  
promisisti filiis Trichim quod in terra eorum  
migrares. Dixitque Patricius: Captiuitas est  
usque ad finem, dum nec possum etiam locum  
sepulture aptum ibi inuenire. Dixit autem  
angelus: Noli contrista|ri quia ordinatio<sup>11</sup> f. 109 v°.

<sup>26</sup> -batur B.      <sup>27</sup> -inquit B.      <sup>28</sup> ibi B.  
<sup>29</sup> Dunlethgl. B.      <sup>30</sup> ardmache D.      <sup>31</sup> Dixit B.  
<sup>32</sup> in D.      <sup>33</sup> non B.      <sup>34</sup> om. D.      <sup>35</sup> loc. sep.  
mibi eligere B.

<sup>1</sup> eius C.      <sup>2</sup> nobis pauca O.      <sup>3</sup> utloth O.  
<sup>4</sup> Dunlechglaisse O.      <sup>5</sup> agere C.      <sup>6</sup> illa O.  
<sup>7</sup> morieris O.      <sup>8</sup> nostra. Lingua C.      <sup>9</sup> glesting-  
abyri C.      <sup>10</sup> sepelias C.      <sup>11</sup> -acio C.

## TEXT OF d.

gratie tue in Ardmache fiet,<sup>1</sup> dum illum locum diligis, et alia multa dona dabit<sup>2</sup> tibi Deus. Primo quod<sup>3</sup> Dichu cum omni sua progenie et gente uitam eternam possidere fecisti.<sup>4</sup> Secundo quia<sup>5</sup> usque ad diem iudicii .i.iii.<sup>6</sup> uiros do popsaturnu<sup>7</sup> requiem hore fecisti<sup>8</sup> de uiris Ybernensium liberabis et deduces eos ex<sup>9</sup> igne inferni. Tercio quod in die iudicii omnes Hibernenses post te erunt, et tu eris iudex<sup>10</sup> eorum. Quarto quod omnis<sup>11</sup> qui ymnum tuum cantauerit<sup>12</sup> in die exitus sui<sup>13</sup> de corpore inferno carebit.<sup>14</sup> Nam postquam hunc ymnum fecit Sechnall<sup>15</sup> dixit Patricio<sup>16</sup>: Quid mihi dabis pro mercede huius ymni. Dixit ei Patricius: Dabitur tibi ut per<sup>17</sup> numerum fimbriarum casule tue animas<sup>18</sup> tecum ad celos portes. Dixitque Sechnal:<sup>19</sup> Malus clericus est qui numerum istum<sup>20</sup> secum non portet. Egomet ipse hunc numerum<sup>21</sup> mecum portare possum. Dixitque Patricius: Quicumque hunc ymnum cantauerit<sup>22</sup> in die mortis sue infernus non possidebit eum.<sup>23</sup> Et Sechnallo<sup>24</sup> hoc<sup>25</sup> placuit. Mansit ergo Patricius in regionibus 89 Uloth,<sup>26</sup> sicut dixit angelus ei.<sup>27</sup> Et appropinquante<sup>28</sup> hora exitus eius dedit ei sacrificium Tassach,<sup>29</sup> sicut ille<sup>30</sup> Victor angelus<sup>31</sup> praecepit. Et peractis annis etatis eius<sup>32</sup>

## TEXT OF g.

gratie tue in Ardmache fiet dum illum locum diligis et alia multa<sup>1</sup> donabit tibi Deus. Primo quod Dichu cum omni sua progenie et gente, quia usque ad diem iudicii .i.iii. uiros de<sup>2</sup> popsatur<sup>3</sup> requiem hore fecisti de uiris Ybernensium<sup>4</sup> liberabis et deduces eos ex igne inferni. Tercio quod in die iudicii omnes<sup>5</sup> Hibernensium<sup>4</sup> post te<sup>6</sup> erunt et tu eris iudex eorum. Quarto quod omnis qui ymnum<sup>7</sup> tuum<sup>8</sup> cantauerit, in die exitus sui de corpore, inferno carebit. Nam postquam hunc ymnum<sup>7</sup> fecit Sechnall, dixit Patricio: Quid mihi dabis<sup>9</sup> pro merceda huius ymni.<sup>7</sup> Dixit ei Patricius: Dabitur tibi ut per numerum fimbriarum casule tue animas tecum ad celos<sup>10</sup> portes. Dixitque Sechnall: Malus<sup>11</sup> minister est qui numerum istum<sup>12</sup> secum non portet<sup>13</sup>. Egomet ipse numerum istum<sup>14</sup> mecum portare possum<sup>15</sup>. Dixitque Patricius: Quicumque hunc hymnum<sup>16</sup> cantauerit in die mortis sue, infernus non possidebit eum. Et Sechnallo hec placuit. Mansit ergo Patricius in regionibus Uloth<sup>17</sup>, sicut dixit 89 angelus ei<sup>18</sup>. Et appropinquante hora exitus eius, dedit ei sacrificium Tassach, sicut ille Victor angelus praecepit<sup>19</sup>. Et peractis annis etatis<sup>20</sup> eius

<sup>1</sup> fuit in Ardinache D.      <sup>2</sup> multa bona donauit B.  
<sup>3</sup> quia B.      <sup>4</sup> (for p. f.) possidebunt B.      <sup>5</sup> om. B.  
<sup>6</sup> quatuor B; septem D.      <sup>7</sup> do popsaturus D;  
 de Popsaturan B.      <sup>8</sup> r. h. f. om. B.      <sup>9</sup> de B.  
<sup>10</sup> Dux B.      <sup>11</sup> -es B.      <sup>12</sup> -int B.      <sup>13</sup> tui  
 (rasure) D.      <sup>14</sup> -bunt B.      <sup>15</sup> sennath D.  
<sup>16</sup> Patr. d. B.      <sup>17</sup> secundum B; super D.  
<sup>18</sup> omnes B.      <sup>19</sup> sennach D.      <sup>20</sup> ist. num.  
 B; ymnum istum D.      <sup>21</sup> ymnum D.      <sup>22</sup> por-  
 tauerit secum et cantauerit D.      <sup>23</sup> infernum  
 non possidebit B.      <sup>24</sup> sennath D.      <sup>25</sup> hoc  
 Sechnallo B.      <sup>26</sup> terra Ulthorum B.  
<sup>27</sup> ei ang. D.      <sup>28</sup> App. autem (om. et) B.

<sup>29</sup> episcopus Tass. B.      <sup>30</sup> illi B.      <sup>31</sup> ang. uictor D.  
<sup>32</sup> suae B.

<sup>1</sup> bona added in marg. to follow multa C.      <sup>2</sup> do  
 (corr. from de?) C.      <sup>3</sup> popsaturu (-im may be  
 meant, but the i is not stroked) C.      <sup>4</sup> hybernensium C.  
<sup>5</sup> omes C.      <sup>6</sup> poste C.      <sup>7</sup> hymn. C.  
<sup>8</sup> om. C.      <sup>9</sup> dabis mihi O.      <sup>10</sup> ad celum tecum O.  
<sup>11</sup> manus C.      <sup>12</sup> in marg. C.      <sup>13</sup> portat C.  
 (the scribe first wrote portare possum).      <sup>14</sup> hunc.  
 numerum C.      <sup>15</sup> Egomet-possum add in marg. C.  
<sup>16</sup> hymn. C.      <sup>17</sup> uthlet O.      <sup>18</sup> eius C.  
<sup>19</sup> praec. ille v. ang. O.      <sup>20</sup> om. O.

## TEXT OF d.

90 centum triginta duobus ad<sup>1</sup> celum profectus est. In prima autem nocte post mortem eius uenerunt angeli ut custodirent corpus eius in uigiliarum et psalmodum morem; et clerici qui undique conuenerant ad custodiendum corpus eius<sup>2</sup> omnes dormierunt, audientes uocem angelorum circa corpus. Et post<sup>3</sup> primam noctem recesserunt angeli, et dimiserunt in illo loco suauissimum odorem quasi mellis et uini. Veneruntque<sup>4</sup> clerici et duodecim diebus<sup>5</sup> custodiebant<sup>6</sup> corpus illud<sup>7</sup> cum psalmis et ymnis et canticis, et lucernas accenderunt<sup>8</sup> iuxta illud.<sup>9</sup> Non erat nox<sup>10</sup> in illis duodecim diebus per totam illam regionem,<sup>11</sup> sed una

91 dies erat<sup>12</sup> sine nocte. Tunc ortum est bellum durum de contentione corporis eius inter duas plebes, id est inter Uloth<sup>13</sup> et Nahairturu,<sup>14</sup> sed spiritus Patricii<sup>15</sup> de celo<sup>16</sup> hoc prohibuit bellum<sup>17</sup> ne sanguis multorum effunderetur. Tunc maris fretum qui<sup>18</sup> dicitur Muindam<sup>19</sup> surrexit inter duas plebes, undis in altum tumescentibus. Post hec due plebes uiderunt inter se duos boues plaustrum cum corpore portantes. Tunc surgentes populi cum presbyteris et diaconibus secuti sunt plaustrum et psalmis et ymnis et canticis usque ad ciuitatem Ardmache.<sup>20</sup> Eo autem sepulto redit unusquisque ad propria in pace.<sup>21</sup> In campo autem illo in quo<sup>22</sup>

<sup>1</sup> 16 Kal. April. ad B.

corpus eius D.

<sup>4</sup> et uenerunt B.

<sup>6</sup> -erunt B.

accenderentur B.

erat B.

(om. inter) B.

Pat. B.

<sup>18</sup> quod B.

Tunc surgentes—Ardmache, B gives: exieruntque Ultith

<sup>2</sup> om. in uigiliarum-

<sup>3</sup> post istam D.

<sup>5</sup> diebus sequentibus B.

<sup>7</sup> om. B.

<sup>9</sup> corpus B.

<sup>10</sup>, non

<sup>11</sup> om. B.

<sup>13</sup> Ultu

<sup>14</sup> nahantirum D; Harthirii B.

<sup>15</sup> S.

<sup>17</sup> prob. hoc b. B.

<sup>20</sup> ardinache D. For

## TEXT OF g.

centum .xxxii.<sup>1</sup> ad celum profectus est. In prima autem nocte post mortem eius, 90 uenerunt angeli ut custodirent corpus eius in uigilia psalmodum; et clerici qui undique uenerunt ad custodiendum corpus eius omnes dormierunt audientes uocem angelorum circa corpus. Et post primam noctem recesserunt angeli et dimiserunt in illo loco suauissimum odorem quasi mellis et uini. Veneruntque clerici et .xii.<sup>2</sup> diebus custodiebant corpus illud, cum psalmis et ymnis<sup>3</sup> et canticis, et lucerne accendebantur iuxta illud. Non erat nox in illis duodecim<sup>3a</sup> diebus per totam illam<sup>4</sup> regionem, sed una dies erat

sine nocte. Tunc ortum est bellum durum 91 de contentione corporis eius inter duos populos, id est inter<sup>5</sup> Uloth et Nachairturu,<sup>6</sup> sed spiritus Patricii de celo hoc prohibuit bellum, ne sanguis multorum effunderetur. Tunc maris fretum, qui dicitur Muindam, surrexit inter duos populos undis in altum tumescentibus. Post hec ambo populi uiderunt inter se duos boues plaustrum cum corpore portantes. Tunc surgentes populi cum presbyteris et diaconibus<sup>7</sup> secuti sunt eum in psalmis et ymnis<sup>3</sup> et canticis usque ad ciuitatem Ardmache. Eo autem sepulto, redit unusquisque ad propria in pace. In 92 campo autem illo in quo

cum magno gaudio circa plaustrum suum ad Dunlethglaisse: et similiter Orientales circa aliud plaustrum reuersi sunt cum ingenti laetitia ad ciuitatem Ardmachae.

<sup>21</sup> Eo—pace om. B.

<sup>22</sup> ubi (for i. q.) D.

<sup>1</sup> Ctam, xx<sup>ta</sup>. 11<sup>o</sup>bus C. (an erasure after c, and superlineal letters in later ink).

<sup>2</sup> x u O.

<sup>3</sup> hymn. C.

<sup>3a</sup> xii C.

<sup>4</sup> om. O.

<sup>5</sup> add. in marg. C.

<sup>6</sup> anachairthiru C.

<sup>7</sup> dyac. C.

TEXT OF *d.*

Patricius mortuus fuit non erant<sup>1</sup> tenebre usque ad finem anni nisi modice tenebre sicut nox lucida in medio estatis. Et per hoc apparet quod<sup>2</sup> sanctus Patricius ad magnam lucem exiit,<sup>3</sup> et cum hic in<sup>4</sup> corpore uiueret magnam lucem spiritualis gratie<sup>5</sup> habuit. Illuminabatur enim anima eius crebris uisitationibus angelorum, et angelus eius<sup>6</sup> proprius Victor nomine in omni septima die ebdomadis ueniebat, et sicut homo cum homine loquitur sic se inuicem salutabant. Et quod his omnibus que hucusque diximus<sup>7</sup> maius est, uidebat solito more celos apertos et Iesum Christum cum angelis suis in celo;<sup>8</sup> ideo cor eius incomparabili igne dilectionis Dei ardebat, et quoscumque salutabat suis uerbis corda eorum incendebat. Nam cum uiro cuidam gentili Patricius praedicaret, dixit ille<sup>9</sup> gentilis ei<sup>10</sup>: Quid est hoc quod uideo? Ignis descendit<sup>11</sup> ex ore tuo in os meum. Respondit Patricius: Nam<sup>12</sup> uideo scintille iste uerba Domini nostri sunt que tibi predico. Tunc gentilis ille credidit et baptizatus est. Hunc ergo predicatorem sanctum Patricium, sancti spiritus igne ardentem ad hanc insulam Dominus misit ut nos qui eramus in tenebris ad lucem conuerteret et corda nostra clarificaret<sup>13</sup>; et<sup>14</sup> cum omnes apostoli cum suis populis in die iudicii undique conuenerint, sanctus Patricius in illa die<sup>15</sup> ante nos preibit.<sup>16</sup> Ipse est<sup>17</sup> enim dux noster a Domino,<sup>18</sup> ipse pastor noster, ipse iudex noster, ipse pater noster,<sup>19</sup> ipse apostolus noster, quem nobis

TEXT OF *g.*

Patricius<sup>1</sup> mortuus fuit non erant tenebre usque ad finem anni nisi modice tenebre sicut nox lucida in medio estatis. Et per hoc apparet quod sanctus Patricius ad magnam lucem exiit, et cum hic in corpore uiueret magnam lucem spiritualis gratie habuit. Illuminabatur enim<sup>2</sup> anima eius crebris uisitationibus angelorum, | et angelus eius proprius, Victor nomine, in omni septima die ebdomadis ueniebat, et, sicut homo cum homine loquitur, sic se inuicem salutabant. Et quod hiis<sup>3</sup> omnibus maius est que hucusque diximus, uidebat solito more celos apertos et Iesum Christum cum angelis suis in celo; ideo cor eius incomparabili igne dilectionis Dei ardebat, et quoscumque salutabat suis uerbis corda eorum incendebat. Nam cum uiro cuidam gentili Patricius praedicabat, dixit ille gentilis ei: Quid est hoc quod<sup>4</sup> uideo? Ignis descendit ex ore tuo in os meum. Respondit Patricius: Nam uideo scintille istae uerba Domini<sup>5</sup> nostri<sup>6</sup> sunt que tibi predico. Hunc ergo predicatorem<sup>7</sup> sanctum Patricium sancti spiritus igne ardentem. tunc gentilis ille credidit et baptizatus est. ad Hybernensem<sup>8</sup> insulam Dominus sanctum Patricium misit,<sup>9</sup> ut nos qui | eramus in tenebris ad lucem conuerteret, et cum omnes apostoli cum suis populis in die iudicii undique conuenerint, sanctus Patricius in illa die ante nos preibit. Ipse est enim dux noster a Domino, ipse pastor noster, ipse iudex noster, ipse pater noster, ipse apostolus noster, quem nobis

<sup>1</sup> erant ibi B.      <sup>2</sup> ut per hoc apparet quia B.<sup>3</sup> quod ad m. luc. ex s. Pat. D.      <sup>4</sup> om. B.<sup>5</sup> spiritualem B.      <sup>6</sup> ei B.      <sup>7</sup> om. que h. dix. B.<sup>8</sup> in cel. uidebat B.      <sup>9</sup> om. D.      <sup>10</sup> ei ille gent. B.<sup>11</sup> ignes descendentes B.      <sup>12</sup> iam B.      <sup>13</sup> calefaceret B.<sup>14</sup> ut B.      <sup>15</sup> om. in i. d. D.      <sup>16</sup> ibit B.      <sup>17</sup> om. B.<sup>18</sup> ad dominum D.      <sup>19</sup> om. ipse pastor-pater noster D.<sup>1</sup> sanctus Patr. C.      <sup>2</sup> autem O.      <sup>3</sup> his O.<sup>4</sup> add. in marg. C.      <sup>6</sup> dei O.      <sup>6</sup> om. O.<sup>7</sup> predicantem O.      <sup>8</sup> -iensem C.      <sup>9</sup> mis. d. s. P. C.

TEXT OF *d.*

misit Dominus noster, Iesus Christus, qui nos creavit, qui nos redemit, qui nobis regnum eternum sine fine prestat. Cui honor et gloria et uirtus et potestas in secula seculorum, amen.

Explicit uita Sancti Patricii episcopi.

TEXT OF *g.*

misit Dominus noster Iesus Christus, qui nos creavit, qui nos redemit, qui nobis regnum<sup>1</sup> eternum sine fine<sup>2</sup> prestat. Cui<sup>3</sup> honor, et gloria, et uirtus, et potestas in secula seculorum, amen.

Explicit uita Sancti Patricii episcopi.<sup>4</sup>

<sup>1</sup> regum C.

<sup>2</sup> s. f. r. e. O.

<sup>3</sup> Qui O.

<sup>4</sup> Exp.—ep. om. C.

NOTE.—It may be well expressly to call attention to the fact that, in reconstructing the texts *g* and *d*, I have not attempted or intended to restore the original text of the author. My task was simply to determine the texts of the exemplaria which the scribes of the extant late MSS. respectively copied. These texts are a contribution to the reconstitution of the "Urtext"; I preferred to present to the student the outcome of my comparative study of the MSS. in this shape, instead of offering a "diplomatic" reproduction of any one of the MSS. But the critical apparatus supplies the actual readings (only some unimportant orthographical variants are ignored), and furnishes the means of controlling, and improving on, my reconstructions.