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IRISH TEXTS SOCIETY.

COMANN NA SGRÍBEANN  
ḡAEÖILḡE.



VOL. XVI.  
[1914.]





Lunam an luyr he do nloch ele ad nulle ma em oepun  
 as tēp cum na luyrge doib. W an tēp cum na tēp doib do  
 lice an cloce an capraee aplq. W do oshmate an cloce ym  
 ionda ym no go salbate lē plicēto p m p luyrge. W ym n  
 po cupimz p lē he. W an ceum m rēe an do bātē go tōp m  
 tpe na oshmate. W doib do eclm go po tūp m q p m an  
 tiorlate ēē do cupi do n m cūces onā tēp m tēp oshmate  
 m p m tō nq nōil pē apazyl corōce. W do fēch do eclm  
 oia emō an n m h. do n mē n m tēp m m m cū n dē  
 W doib tēp n a oshpē. luyr cupi bāp tōp m s oib oia an  
 etom lē oia do tōclare an cloce. n tē do n m o tōp m tēp  
 anoyū illumz ionzantē ēēem an. l. tōp m. an ionzantē  
 W an osh m m sēch m y do vint an cpe tūp m an p lē p m  
 z m tūcep m m mēch m cōp m rōi cūctōrōm p m oia do  
 p m an cūlec flo tēp m do glūāstē. go oia p m z bō  
 z m m m m. go p m tēē cūcū h m m dē. tēp m cloce  
 ym tē. W an p m tēp nā n tēē ionzantē p m do m m m m tēp  
 luyr do honatō p m o z d oē. W do n m a m a z p tē. l.  
 do eclm. W doib tēp do eclm go p a rōl m m lē tēēō p m  
 do an cloce q pē. m m m tō go oia hē. W zibe pōstē  
 m zēbā pē. an an zōp m do bāp m o cāchā m m. m o tēp  
 oia p tēp. W an p m tēp p m tē go flāch m m m. an

PAGE OF LIFE OF DECLAN, MS. 4190-4200, ROYAL (BURGUNDIAN) LIBRARY, BRUSSELS.

[Handwriting of BROTHER MICHAEL O'CLERY.]



LIFE OF  
ST. DECLAN OF ARDMORE,

(EDITED FROM MS. IN BIBLIOTHEQUE ROYALE, BRUSSELS).

AND

LIFE OF  
ST. MOCHUDA OF LISMORE,

(EDITED FROM MS. IN LIBRARY OF ROYAL IRISH ACADEMY).

WITH INTRODUCTION, TRANSLATION, AND NOTES.



BY

REV. W.A. POWER, M.R.I.A.,

UNIVERSITY COLLEGE, CORK.

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## PREFACE.

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It is solely the historical aspect and worth of the two tracts herewith presented that appealed to their editor and first suggested to him their preparation for publication. Had preparation in question depended for its motive merely on considerations of the texts' philologic interest or value it would, to speak frankly, never have been undertaken. The editor, who disclaims qualification as a philologist, regards these Lives as very valuable historical material, publication of which may serve to light up some dark corners of our Celtic ecclesiastical past. He is egotist enough to hope that the present "blazing of the track," inadequate and feeble though it be, may induce other and better equipped explorers to follow.

The present editor was studying the Life of Declan for quite another purpose when, some years since, the zealous Hon. Secretary of the Irish Texts Society suggested to him publication of the tract in its present form, and addition of the Life of Carthach. Whatever credit therefore is due to originating this work is Miss Hull's, and her's alone.

The editor's best thanks are due, and are hereby most gratefully tendered, to Rev. M. Sheehan, D.D., D.Ph., Rev. Paul Walsh, Rev. J. MacErlhean, S.J., M.A., as well as to Mr. R. O'Foley, who, at much expense of time and labour, have carefully read the proofs, and, with unselfish prodigality of their scholarly resources, have made many valuable suggestions and corrections.

P.P.



## ERRATA.

- Page 3, line 21; insert "six" after "twenty."
- „ 7, „ 8; for "victorious" read "poisonous."
- „ 20, „ 26; insert "γ" after "Διθε."
- „ 21, „ 24; for "for something . . . keep them," read  
"when their followers threatened to separate  
them by force if they did not go."
- „ 24, „ 21; for "Δη" read "Δη."
- „ 29, „ 23; for "may" read "will."
- „ 35, „ 2; for "round about" read "under tribute to him."
- „ 53, „ 15; for "thence" read "from him."
- „ 59, „ 27; after "and" insert "she" and for "its" read  
"her."
- „ 64, „ 18; for "μιορβυτε," read "μιορβυτε."
- „ 75, „ 7; for "to a woman," read "as a woman's bride-  
price."
- „ 77, „ 8; for "touched her" read "did injury to anyone."
- „ 82, „ 15; for "ριν" read "ρην."
- „ 84, „ 13; for "ρατρμαρ" read "ρατρμαρ."
- „ 101, „ 9; for "the renowned abbess" read "in honoured."
- „ 111, „ 10; for "stout" read "generous."
- „ 141, „ 23; for "the passage of the" read "foot-passengers or."

There are perhaps half-a-dozen additional very obvious printer's errors which the ordinary reader can correct for himself.



# INTRODUCTION.

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## I.—GENERAL.

A MOST distinctive class of ancient Irish literature, and probably the class that is least popularly familiar, is the hagiographical. It is, the present writer ventures to submit, as valuable as it is distinctive and as well worthy of study as it is neglected. While annals, tales and poetry have found editors the Lives of Irish Saints have remained largely a mine unworked. Into the causes of this strange neglect it is not the purpose of the present introduction to enter. Suffice it to glance in passing at one of the reasons which has been alleged in explanation, scil.:—that the “Lives” are uncritical and romantic, that they abound in wild legends, chronological impossibilities and all sorts of incredible stories, and, finally, that miracles are multiplied till the miraculous becomes the ordinary, and that marvels are magnified till the narrative borders on the ludicrous. The Saint as he is sketched is sometimes a positively repulsive being—arrogant, venomous, and cruel; he demands two eyes or more for one, and, pucklike, fairly revels in mischief! As painted he is in fact more a pagan deity than a Christian man.

The foregoing charges may, or must, be admitted partially or in full, but such admission implies no denial of the historical value of the Lives. All archaic literature, be it remembered, is in a greater or less degree uncritical, and it must be read in the light of the writer’s times and surroundings. That imagination should sometimes run riot and the pen be carried beyond the boundary line of the strictly literal is perhaps nothing much to be marvelled at in the case of the supernatural minded Celt with religion for his theme. Did the scribe believe what he wrote when he recounted the multiplied marvels of his holy patron’s life? Doubtless he did—and why not! To the unsophisticated monastic and mediaeval mind, as to the mind of primitive man,

the marvellous and supernatural is almost as real and near as the commonplace and natural. If anyone doubts this let him study the mind of the modern Irish peasant ; let him get beneath its surface and inside its guardian ring of shrinking reserve ; there he will find the same material exactly as composed the mind of the tenth century biographers of Declan and Mochuda. Dreamers and visionaries were of as frequent occurrence in Erin of ages ago as they are to-day. Then as now the supernatural and marvellous had a wondrous fascination for the Celtic mind. Sometimes the attraction becomes so strong as seemingly to overbalance the faculty of distinguishing fact from fancy. Of St. Bridget we are gravely told that to dry her wet cloak she hung it out on a sun-beam ! Another Saint sailed away to a foreign land on a sod from his native hillside ! More than once we find a flagstone turned into a raft to bear a missionary band beyond the seas ! St. Fursey exchanged diseases with his friend Magnentius, and, stranger still, the exchange was arranged and effected by correspondence ! To the saints moreover are ascribed lives of incredible duration—to Mochta, Ibar, Seachnal, and Brendan, for instance, three hundred years each ; St. Mochaemog is credited with a life of four hundred and thirteen years, and so on !

Clan, or tribe, rivalry was doubtless one of the things which made for the invention and multiplication of miracles. If the patron of the Decies is credited with a miracle, the tribesmen of Ossory must go one better and attribute to their tribal saint a marvel more striking still. The hagiographers of Decies retort for their patron by a claim of yet another miracle and so on. It is to be feared too that occasionally a less worthy motive than tribal honour prompted the imagination of our Irish hagiographers—the desire to exploit the saint and his honour for worldly gain.

The “Lives” of the Irish Saints contain an immense quantity of material of first rate importance for the historian of the Celtic church. Underneath the later concoction of fable is a solid substratum of fact which no serious student can ignore. Even where the narrative is otherwise plainly myth or fiction it sheds many a useful sidelight on ancient manners, customs and laws as well as on the curious and often intricate operations of the Celtic mind.



By "Lives" are here meant the old MS. biographies which have come down to us from ages before the invention of printing. Sometimes these "Lives" are styled "Acts." Generally we have only one standard "Life" of a saint and of this there are usually several copies, scattered in various libraries and collections. Occasionally a second Life is found differing essentially from the first, but, as a rule, the different copies are only recensions of a single original. Some of the MSS. are parchment but the majority are in paper; some Lives again are merely fragments and no doubt scores if not hundreds of others have been entirely lost. Of many hundreds of our Irish saints we have only the meagre details supplied by the martyrologies, with perhaps occasional references to them in the Lives of other saints. Again, finally, the memory of hundreds and hundreds of saints additional survives only in place names or is entirely lost.

There still survive probably over a hundred "Lives"—possibly one hundred and fifty; this, however, does not imply that therefore we have Lives of one hundred or one hundred and fifty saints, for many of the saints whose Acts survive have really two sets of the latter—one in Latin and the other in Irish; moreover, of a few of the Latin Lives and of a larger number of the Irish Lives we have two or more recensions. There are, for instance, three independent Lives of St. Mochuda and one of these is in two recensions.

The surviving Lives naturally divide themselves into two great classes—the Latin Lives and the Irish,—written in Latin and Irish respectively. We have a Latin Life only of some saints, an Irish Life only of others, and of others again we have a Latin Life and an Irish. It may be necessary to add that Acts which have been translated into Latin by Colgan or the Bollandists do not of course rank as Latin Lives. Whether the Latin Lives proper are free translations of the Irish Lives or the Irish Lives translations of Latin originals remains still, to a large extent, an open question. Plummer ("*Vitae SSm. Hib.,*" *Introd.*) seems to favour the Latin Lives as the originals. His reasoning here however leaves one rather unconvinced. This is not the place to go into the matter at length, but a new bit of evidence which makes against the theory

of Latin originals may be quoted ; it is furnished by the well known collection of Latin Lives known as the Codex Salmanticensis, to which are appended brief marginal notes in mixed middle Irish and Latin. One such note to the Life of St. Cuangus of Lismore (*recte* Liathmore) requests a prayer for him who has translated the Life out of Irish into Latin. If one of the Lives, and this a typical or characteristic Life, be a translation, we may perhaps assume that the others, or most of them, are translations also. In any case we may assume as certain that there were original Irish materials or data from which the formal Lives (Irish or Latin) were compiled.

The Latin Lives are contained mainly in four great collections. The first and probably the most important of these is in the Royal Library at Brussels, included chiefly in a large MS. known as *Codex Salmanticensis* from the fact that it belonged in the seventeenth century to the Irish College of Salamanca. The second collection is in Marsh's Library, Dublin, and the third in Trinity College Library. The two latter may for practical purposes be regarded as one, for they are sister MSS.—copied from the same original. The Marsh's Library collection is almost certainly, *teste* Plummer, the document referred to by Colgan as Codex Kilkeniensis and it is quite certainly the Codex Ardmachanus of Fleming. The fourth collection (or the third, if we take as one the two last mentioned,) is in the Bodleian at Oxford amongst what are known as the Rawlinson MSS. Of minor importance, for one reason or another, are the collections in the Franciscan Library, Merchants' Quay, Dublin, and in Maynooth College respectively. The first of the enumerated collections was published *in extenso*, about twenty-five years since, by the Marquis of Bute, while recently the gist of all the Latin collections has been edited with rare scholarship by Rev. Charles Plummer of Oxford. Incidentally may be noted the one defect in Mr. Plummer's great work—its author's almost irritating insistence on pagan origins, nature myths, and heathen survivals. Besides the Marquis of Bute and Plummer, Colgan and the Bollandists have published some Latin Lives, and a few isolated "Lives" have been published from time to time by other more or less competent editors.

The Irish Lives, though more numerous than the Latin, are less accessible. The chief repertorium of the former is the Burgundian or Royal Library, Brussels. The MS. collection at Brussels appears to have originally belonged to the Irish Franciscans of Louvain and much of it is in the well-known handwriting of Michael O'Clery. There are also several collections of Irish Lives in Ireland—in the Royal Irish Academy, for instance, and Trinity College Libraries. Finally, there are a few Irish Lives at Oxford and Cambridge, in the British Museum, Marsh's Library, &c., and in addition there are many Lives in private hands. In this connection it can be no harm, and may do some good, to note that an apparently brisk, if unpatriotic, trade in Irish MSS. (including of course "Lives" of Saints) is carried on with the United States. Wealthy, but often ignorant, Irish-Americans, who are unable to read them, are making collections of Irish MSS. and rare Irish books, to Ireland's loss. Some Irish MSS. too, including Lives of Saints, have been carried away as mementoes of the old land by departing emigrants.

The date or period at which the Lives (Latin and Irish) were written is manifestly, for half a dozen good reasons, a question of the utmost importance to the student of the subject. Alas, that the question has to some extent successfully defied quite satisfactory solution. We can, so far, only conjecture—though the probabilities seem strong and the grounds solid. The probabilities are that the Latin Lives date as a rule from the twelfth and thirteenth centuries, when they were put into something like their present form for reading (perhaps in the refectory) in the great religious houses. They were copied and re-copied during the succeeding centuries and the scribes according to their knowledge, devotion or caprice made various additions, subtractions and occasional multiplications. The Irish Lives are almost certainly of a somewhat earlier date than the Latin and are based partly (*i.e.* as regards the bulk of the miracles) on local tradition, and partly (*i.e.* as regards the purely historical element) on the authority of written materials. They too were, no doubt, copied and interpolated much as were the Latin Lives. The present copies of Irish Lives date as a rule from the sixteenth and seventeenth centuries

only, and the fact that the Latin and the Irish Life (where there is this double biography) sometimes agree very perfectly may indicate that the Latin translation or Life is very late.

The chief published collections of Irish Saints' Lives may be set down as seven, scil. :—five in Latin and one each in Irish and English. The Latin collections are the Bollandists', Colgan's, Messingham's, Fleming's, and Plummer's; the Irish collection is Stokes' ("*Lives of Saints from the Book of Lismore*") and the English is of course O'Hanlon's.

Most striking, probably, of the characteristics of the "Lives" is their very evident effort to exalt and glorify the saint at any cost. With this end of glorification in view the hagiographer is prepared to swallow everything and record anything. He has, in fact, no critical sense and possibly he would regard possession of such a sense as rather an evil thing and use of it as irreverent. He does not, as a consequence, succeed in presenting us with a very life-like or convincing portrait of either the man or the saint. Indeed the saint, as drawn in the Lives, is, as already hinted, a very unsaintlike individual—almost as ready to curse as to pray and certainly very much more likely to smite the aggressor than to present to him the other cheek. In the text we shall see St. Mochuda, whose Life is a specially sane piece of work, cursing on the same occasion, first, King Blathmac and the Prince of Cluain, then, the rich man Cronan who sympathised with the eviction, next an individual named Dubhsulach who winked insolently at him, and finally the people of St. Columba's holy city of Durrow who had stirred up hostile feeling against him. Even gentle female saints can hurl an imprecation too. St. Laisrech, for instance, condemned the lands of those who refused her tribute, to—nettles, elder shrub, and corncrakes! It is pretty plain that the compilers of the lives had some prerogatives, claims or rights to uphold—hence this frequent insistence on the evil of resisting the Saint and presumably his successors.

One characteristic of the Irish ascetics appears very clear through all the exaggeration and all the biographical absurdity; it is their spirit of intense mortification. To understand this we have only to study one of the ancient Irish Monastic Rules or one

of the Irish Penitentials as edited by D'Achery ("*Spicilegium*") or Wassersleben ("*Irische Kanonensammerlung*"). Severest fasting, unquestioning obedience and perpetual self renunciation were inculcated by the Rules and we have ample evidence that they were observed with extraordinary fidelity. The Rule of Maelruin absolutely forbade the use of meat or of beer. Such a prohibition a thousand years ago was an immensely more grievous thing than it would sound to-day. Wheaten bread might partially supply the place of meat to-day, but meat was easier to procure than bread in the eighth century. Again, a thousand years ago, tea or coffee there was none and even milk was often difficult or impossible to procure in winter. So severe in fact was the fast that religious sometimes died of it. Bread and water being found insufficient to sustain life and health, gruel was substituted in some monasteries and of this monastic gruel there were three varieties:—(a) "gruel upon water" in which the liquid was so thick that the meal reached the surface, (b) "gruel between two waters" in which the meal, while it did not rise to the surface, did not quite fall to the bottom, and (c) "gruel under water" which was so weak and so badly boiled that the meal easily fell to the bottom. In the case of penitents the first brand of gruel was prescribed for light offences, the second kind for sins of ordinary gravity, and the "gruel under water" for extraordinary crimes (*vid.* Messrs. Gwynne and Purton on the Rule of Maelruin, &c.) The most implicit, exact and prompt obedience was prescribed and observed. An overseer of Mochuda's monastery at Rahen had occasion to order by name a young monk called Colman to do something which involved his wading into a river. Instantly a dozen Colmans plunged into the water. Instances of extraordinary penance abound, beside which the austerities of Simon Stylites almost pale. The Irish saints' love of solitude was also a very marked characteristic. Desert places and solitary islands of the ocean possessed an apparently wonderful fascination for them. The more inaccessible or forbidding the island the more it was in request as a penitential retreat. There is hardly one of the hundred islands around the Irish coast which, one time or another, did not harbour some saint or solitary upon its rocky bosom.

The testimony of the "Lives" to the saints' love and practice of prayer is borne out by the evidence of more trustworthy documents. Besides private prayers, the whole psalter seems to have been recited each day, in three parts of fifty psalms each. In addition, an immense number of Pater Nosters was prescribed. The office and prayers were generally pretty liberally interspersed with genuflexions or prostrations, of which a certain anchorite performed as many as seven hundred daily. Another penitential action which accompanied prayer was the *cros-figul*. This was an extension of the arms in the shape of a cross; if anyone wants to know how difficult a practice this is let him try it for, say, fifteen minutes. Regarding recitation of the Divine Office it was of counsel, and probably of precept, that it should not be from memory merely, but that the psalms should all be read. For this a good reason was given by Maelruin, *i.e.* that the recitation might engage the eye as well as the tongue and thought. An Irish homily refers to the mortification of the saints and religious of the time as martyrdom, of which it distinguishes three kinds—red, white, and blue. Red martyrdom was death for the faith; white martyrdom was the discipline of fasting, labour and bodily austerities, while blue martyrdom was abnegation of the will and heartfelt sorrow for sin.

One of the puzzles of Irish hagiology is the great age attributed to certain saints—periods of two hundred, three hundred, and even four hundred years. Did the original compilers of the Life intend this? Whatever the full explanation be the writers of the Lives were clearly animated by a desire to make their saint cotemporary and, if possible, a disciple, of one or other of the great monastic founders, or at any rate to prove him a pupil of one of the great schools of Erin. There was special anxiety to connect the saint with Bangor or Clonard. To effect the connection in question it was sometimes necessary to carry the life backwards, at other times to carry it forwards, and occasionally to lengthen it both backwards and forwards. Dr. Chas. O'Connor gives a not very convincing explanation of the three-hundred-year "Lives," *scil.* :—that the saint lived in three centuries—during the whole of one century and in the end and beginning respectively of the preceding and

succeeding centuries. This explanation, even if satisfactory for the three-hundred-year Lives, would not help at all towards the Lives of four hundred years. A common explanation is that the scribe mistook numerals in the MS. before him and wrote the wrong figures. There is no doubt that copying is a fruitful source of error as regards numerals. It is much more easy to make a mistake in a numeral than in a letter; the context will enable one to correct the letter, while it will give him no clue as regards a numeral. On the subject of the alleged longevity of Irish Saints Anscombe has recently been elaborating in *Eriu* a new and very ingenious theory. Somewhat unfortunately the author happens to be a rather frequent propounder of ingenious theories. His explanation is briefly—the use and confusion of different systems of chronology. He alleges that the original writers used what is called the Diocletian Era or the “Era of the Martyrs” as the *terminus a quo* of their chronological system and, in support of his position, he adduces the fact that this, which was the most ancient of all ecclesiastical eras, was the era used by the schismatics in Britain and that it was introduced by St. Patrick.

As against the contradictions, anachronisms and extravagances of the Lives we have to put the fact that generally speaking the latter corroborate one another, and that they receive external corroboration from the annals. Such disagreements as occur are only what one would expect to find in documents dealing with times so remote. To the credit side too must go the fact that references to Celtic geography and to local history are all as a rule accurate. Of continental geography and history however the writers<sup>1</sup> of the Lives show much ignorance, but scarcely quite as much as the corresponding ignorance shown by Continental writers about Ireland.

The missionary methods of the early Irish Church and its monastic or semi-monastic system are frequently referred to as peculiar, if not unique. A missionary system more or less similar must however have prevailed generally in that age. What other system could have been nearly as successful amongst a pagan people circumstanced as the Irish were? The community system alone afforded the necessary mutual encouragement and protection

to the missionaries. Each monastic station became a base of operations. The numerous diminutive dioceses, quasi-dioceses, or tribal churches, were little more than extensive parishes and the missionary bishops were little more in jurisdiction than glorified parish priests. The bishop's *muinntir*, that is the members of his household, were his assistant clergy. Having converted the chieftain or head of the tribe the missionary had but to instruct and baptise the tribesmen and to erect churches for them. Land and materials for the church were provided by the Clan or the Clan's head, and lands for support of the missioner or of the missionary community were allotted just as they had been previously allotted to the pagan priesthood; in fact there can be but little doubt that the lands of the pagan priests became in many cases, the endowment of the Christian establishment. It is not necessary, by the way, to assume that the Church in Ireland as Patrick left it, was formally monastic. The clergy lived in community, it is true, but it was under a somewhat elastic rule, which was really rather a series of Christian and Religious counsels. A more formal monasticism had developed by the time of Mochuda, this was evidently influenced by the spread of St. Benedict's Rule, as Patrick's quasi-monasticism, nearly two centuries previously, had been influenced by Pachomius and St. Basil, through Lerins. The real peculiarity in Ireland was that when the community-missionary-system was no longer necessary it was not abandoned as in other lands but was rather developed and emphasised.

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## II.—ST. DECLAN.

“If thou hast the right, O Erin, to a champion of battle to aid thee thou hast the head of a hundred thousand, Declan of Ardmore” (Martyrology of Oengus).

FIVE miles or less to the east of Youghal Harbour, on the southern Irish coast, a short, rocky and rather elevated promontory juts, with a south-easterly trend, into the ocean. Maps and admiralty charts call it Ram Head, but the real name is Ceann-a-Rama and popularly it is often styled Ardmore Head. The material



of this inhospitable coast is a hard metamorphic schist which bids defiance to time and weather. Landwards the shore curves in clay cliffs to the north-east, leaving, between it and the iron headland beyond, a shallow exposed bay wherein many a proud ship has met her doom. Nestling at the north side of the headland and sheltered by the latter from Atlantic storms stands one of the most remarkable groups of ancient ecclesiastical remains in Ireland—all that has survived of St. Declan's holy city of Ardmore. This embraces a beautiful and perfect round tower, a singularly interesting ruined church commonly called the cathedral, the ruins of a second church beside a holy well, a primitive oratory, a couple of ogham inscribed pillar stones, &c., &c.

No Irish saint perhaps has so strong a local hold as Declan or has left so abiding a popular memory. Nevertheless his period is one of the great disputed questions of early Irish history. According to the express testimony of his Life, corroborated by testimony of the Lives of SS. Ailbhe and Ciaran, he preceded St. Patrick in the Irish mission and was a co-temporary of the national apostle. Objection, exception or opposition to the theory of Declan's early period is based less on any inherent improbability in the theory itself than on contradictions and inconsistencies in the Life. Beyond any doubt the Life does actually contradict itself; it makes Declan a cotemporary of Patrick in the fifth century and a cotemporary likewise of St. David a century later. In any attempted solution of the difficulty involved it may be helpful to remember a special motive likely to animate a tribal histrographer, scil. :—the family relationship, if we may so call it, of the two saints; David was bishop of the Deisi colony in Wales as Declan was bishop of their kinsmen of southern Ireland. It was very probably part of the writer's purpose to call attention to the links of kindred which bound the separated Deisi; witness his allusion later to the alleged visit of Declan to his kinsmen of Bregia. Possibly there were several Declans, as there were scores of Colmans, Finians, &c., and hence perhaps the confusion and some of the apparent inconsistencies. There was certainly a second Declan, a disciple of St. Virgilius, to whom the latter committed care of a church in Austria where he died towards close of eighth century.

Again we find mention of a St. Declan who was a foster son of Mogue of Ferns, and so on. It is too much, as Delehaye (*"Legendes Hagiographiques"*) remarks, to expect the populace to distinguish between namesakes. Great men are so rare! Is it likely there should have lived two saints of the same name in the same country!

The latest commentators on the question of St. Declan's period—and they happen to be amongst the most weighty—argue strongly in favour of the pre-Patrician mission (*Cfr.* Prof. Kuno Meyer, *"Learning in Ireland in the Fifth Century"*). Discussing the *way* in which letters first reached our distant island of the west and the *causes* which led to the proficiency of sixth-century Ireland in classical learning Zimner and Meyer contend that the seeds of that literary culture, which flourished in Ireland of the sixth century, had been sown therein in the first and second decades of the preceding century by Gaulish scholars who had fled from their own country owing to invasion of the latter by Goths and other barbarians. The fact that these scholars, who were mostly Christians, sought asylum in Ireland indicates that Christianity had already penetrated thither, or at any rate that it was known and tolerated there. Dr. Meyer answers the objection that if so large and so important an invasion of scholars took place we ought have some reference to the fact in the Irish annals. The annals, he replies, are of local origin and they rarely refer in their oldest parts to national events: moreover they are very meagre in their information about the fifth century. One Irish reference to the Gaulish scholars is, however, adduced in corroboration; it occurs in that well known passage in St. Patrick's "Confessio" where the saint cries out against certain "rhetoricians" in Ireland who were hostile to him and pagan,—“You rhetoricians who do not know the Lord, hear and search Who it was that called me up, fool though I be, from the midst of those who think themselves wise and skilled in the law and mighty orators and powerful in everything.” Who were these “rhetorici” that have made this passage so difficult for commentators and have caused so various constructions to be put upon it? It is clear, the professor maintains, that the reference is to pagan rhetors from Gaul whose arrogant presumption, founded on their learning, made them regard with disdain the

comparatively illiterate apostle of the Scots. Everyone is familiar with the classic passage of Tacitus wherein he alludes to the harbours of Ireland as being more familiar to continental mariners than those of Britain. We have references moreover to refugee Christians who fled to Ireland from the persecutions of Diocletian more than a century before St. Patrick's day ; in addition it is abundantly evident that many Irishmen—Christians like Celestius the lieutenant of Pelagius, and possibly Pelagius himself, amongst them—had risen to distinction or notoriety abroad before middle of the fifth century.

Possibly the best way to present the question of Declan's age is to put in tabulated form the arguments of the pre-Patrician advocates against the counter contentions of those who claim that Declan's period is later than Patrick's :—

For the Pre-Patrician Mission.  
I.—Positive statement of Life, corroborated by Lives of SS. Ciaran and Ailbhe.

II.—Patrick's apparent avoidance of the Principality of Decies.

III.—The peculiar Declan cult and the strong local hold which Declan has maintained.

Against Theory of Early Fifth Century period.

I.—Contradictions, anachronisms, &c., of Life.

II.—Lack of allusion to Declan in the Lives of St. Patrick.

III.—Prosper's testimony to the mission of Palladius as first bishop to the believing Scots.

IV.—Alleged motives for later invention of Pre-Patrician story.

In this matter and at this hour it is hardly worth appealing to the authority of Lanigan and the scholars of the past. Much evidence not available in Lanigan's day is now at the service of scholars. We are to look rather at the reasoning of Colgan, Ussher, and Lanigan than to the mere weight of their names.

Referring in order to our tabulated grounds of argument, *pro* and *con*, and taking the *pro* arguments first, we may (I) discard as evidence for our purpose the Life of St. Ibar which is very fragmentary and otherwise a rather unsatisfactory document. The Lives of Ailbhe, Ciaran, and Declan are however mutually corroborative and consistent. The Roman visit and the alleged tutelage under Hilarius are probably embellishments ; they look like inventions to explain something and they may contain more than a kernel of truth. At any rate they are matters requiring further investigation and elucidation. In this connection it may

be useful to recall that the Life (Latin) of St. Ciaran has been attributed by Colgan to Evinus the disciple and panegyrist of St. Patrick.

Patrick's apparent neglect of the Decies (II.) may have no special significance. At best it is but negative evidence: taken, however, in connection with (I.) and its consecraria it is suggestive. We can hardly help speculating why the apostle—passing as it were by its front door—should have given the go-bye to a region so important as the Munster Decies. Perhaps he sent preachers into it; perhaps there was no special necessity for a formal mission, as the faith had already found entrance. It is a little noteworthy too that we do not find St. Patrick's name surviving in any ecclesiastical connection with the Decies, if we except Patrick's Well, near Clonmel, and this Well is within a mile or so of the territorial frontier. Moreover the southern portion of the present Tipperary County had been ceded by Aengus to the Deisi, only just previous to Patrick's advent, and had hardly yet had sufficient time to become absorbed. The whole story of Declan's alleged relations with Patrick undoubtedly suggests some irregularity in Declan's mission—an irregularity which was capable of rectification through Patrick and which *de facto* was finally so rectified.

(III.) No one in Eastern Munster requires to be told how strong is the cult of St. Declan throughout Decies and the adjacent territory. It is hardly too much to say that the Declan tradition in Waterford and Cork is a spiritual actuality, extraordinary and unique, even in a land which till recently paid special popular honour to its local saints. In traditional popular regard Declan in the Decies has ever stood first, foremost, and pioneer. Carthage, founder of the tribal see, has held and holds in the imagination of the people only a secondary place. Declan, whence-soever or whenever he came, is regarded as the spiritual father to whom the Deisi owe the gift of faith. How far this tradition and the implied belief in Declan's priority and independent mission are derived from circulation of the "Life" throughout Munster in the last few centuries it is difficult to gauge, but the tradition seems to have flourished as vigorously in the days of Colgan as it does to-day. Declan's "pattern" at Ardmore continues to be still the

most noted celebration of its kind in Ireland. A few years ago it was participated in by as many as fourteen thousand people from all parts of Waterford, Cork, and Tipperary. The scenes and ceremonies have been so frequently described that it is not necessary to recount them here—suffice it to say that the devotional practices and, in fact, the whole celebration is of a purely popular character receiving no approbation, and but bare toleration, from church or clergy. Even to the present day Declan's name is borne as their prænomen by hundreds of Waterford men, and, before introduction of the modern practice of christening with foolish foreign names, its use was far more common, as the ancient baptismal registers of Ardmore, Old Parish, and Clashmore attest. On the other hand Declan's name is associated with comparatively few places in the Decies. Of these the best known is Relig Deaglain, a disused graveyard and early church site on the townland of Drumroe, near Cappoquin. There was also an ancient church called Kill-deglain, near Stradbally.

Against the theory of the pre-Patrician or citra-Patrician mission we have first the objection, which really has no weight, and which we shall not stop to discuss, that it is impossible for Christianity at that early date to have found its way to this distant island, beyond the boundary of the world. An argument on a different plane is (I.), the undoubtedly contradictory and inconsistent character of the Life. It is easy however to exaggerate the importance of this point. Modern critical methods were undreamed of in the days of our hagiographer, who wrote, moreover, for edification only in a credulous age. Most of the historical documents of the period are in a greater or less degree uncritical but that does not discredit their testimony however much it may confuse their editors. It can be urged moreover that two mutually incompatible genealogies of the saint are given. The genealogy given by MacFirbisigh seems in fact to disagree in almost every possible detail with the genealogy in 23 M. 50 R.I.A. That however is like an argument that Declan never existed. It really suggests and almost postulates the existence of a second Declan whose Acts and those of *our* Declan have become mutually confused.

(II.) Absence of Declan's name from the Acts of Patrick is a negative argument. It is explicable perhaps by the supposed irregularity of Declan's preaching, Declan was certainly earlier than Mochuda and yet there is no reference to him in the Life of the latter saint. Ailbhe however is referred to in the Tripartite Life of Patrick and the cases of Ailbhe and Declan are *a pari*; the two saints stand or fall together.

(IV.) Motives for invention of the pre-Patrician myth are alleged, scil. :—to rebut certain claims to jurisdiction, tribute or visitation advanced by Armagh in after ages. It is hard to see however how resistance to the claims in question could be better justified on the theory of a pre-Patrician Declan, who admittedly acknowledged Patrick's supremacy, than on the admission of a post-Patrician mission.

That in Declan we have to deal with a very early Christian teacher of the Decies there can be no doubt. If not anterior to Patrick he must have been the latter's cotemporary. Declan however had failed to convert the chieftain of his race and for this—reading between the lines of the "Life"—we seem to hear Patrick blaming him.

The monuments proper of Declan remaining at Ardmore are (a) his *oratory* near the Cathedral and Round Tower in the graveyard, (b) his *stone* on the beach, (c) his *well* on the cliff, and (d) *another stone* said to have been found in his tomb and preserved at Ardmore for long ages with great reversion. The "Life" refers moreover to the saint's pastoral staff and his bell but these have disappeared for centuries.

The "Oratory" is simply a primitive church of the usual sixth century type: it stands 13' 4" x 8' 9" in the clear, and has, or had, the usual high-pitched gables and square-headed west doorway with inclining jambs. Another characteristic feature of the early oratory is seen in the curious antae or prolongation of the side walls. Locally the little building is known as the *beannaacán*, in allusion, most likely, to its high gables or the finials which once, no doubt, in Irish fashion, adorned its roof. Though somewhat later than Declan's time this primitive building is very intimately connected with the Saint. Popularly it is supposed

to be his grave and within it is a hollow space scooped out, wherein it is said his ashes once reposed. It is highly probable that tradition is quite correct as to the saint's grave, over which the little church was erected in the century following Declan's death. The oratory was furnished with a roof of slate by Bishop Mills in 1716.

"St. Declan's Stone" is a glacial boulder of very hard conglomerate which lies on a rocky ledge of beach beneath the village of Ardmore. It measures some 8' 6" x 4' 6" x 4' 0" and reposes upon two slightly jutting points of the underlying metamorphic rock. Wonderful virtues are attributed to St. Declan's Stone, which, on the occasion of the patronal feast, is visited by hundreds of devotees who, to participate in its healing efficacy and beneficence, crawl laboriously on face and hands through the narrow space between the boulder and the underlying rock. Near by, at foot of a new storm-wall, are two similar but somewhat smaller boulders which, like their venerated and more famous neighbour, were all wrenched originally by a glacier from their home in the Comeragh Mountains twenty miles away.

"St. Declan's Well," beside some remains of a rather large and apparently twelfth century church on the cliff, in the townland of Dysert is diverted into a shallow basin in which pilgrims bathe feet and hands. Set in some comparatively modern masonry over the well are a carved crucifixion and other figures of apparently late mediaeval character. Some malicious interference with this well led, nearly a hundred years since, to much popular indignation and excitement.

The second "St. Declan's Stone" was a small, cross-inscribed, jet-black piece of slate or marble, approximately—2" or 3" x 1½". Formerly it seems to have had a small silver cross inset and was in great demand locally as an amulet for cattle curing. It disappeared however, some fifty years or so since, but very probably it could still be recovered in Dungarvan.

Far the most striking of all the monuments at Ardmore is, of course, the Round Tower which, in an excellent state of preservation, stands with its conical cap of stone nearly a hundred feet high. Two remarkable, if not unique, features of the tower are

the series of sculptured corbels which project between the floors on the inside, and the four projecting belts or zones of masonry which divide the tower into storeys externally. The tower's architectural anomalies are paralleled by its history which is correspondingly unique: it stood a regular siege in 1642, when ordnance was brought to bear on it and it was defended by forty confederates against the English under Lords Dungarvan and Broghil.

A few yards to north of the Round Tower stands "The Cathedral" illustrating almost every phase of ecclesiastical architecture which flourished in Ireland from St. Patrick to the Reformation—Cyclopean, Celtic-Romanesque, Transitional and Pointed. The chancel arch is possibly the most remarkable and beautiful illustration of the Transitional that we have. An extraordinary feature of the church is the wonderful series of Celtic arcades and panels filled with archaic sculptures in relief which occupy the whole external face of the west gable.

St. Declan's foundation at Ardmore seems (*teste* Moran's Archdall) to have been one of the Irish religious houses which accepted the reform of Pope Innocent at the Lateran Council and to have transformed itself into a Regular Canonry. It would however be possible to hold, on the evidence, that it degenerated into a mere parochial church. We hear indeed of two or three episcopal successors of the saint, scil. :—Ultan who immediately followed him, Eugene who witnessed a charter to the abbey of Cork in 1174, and Moelettrim Ó Duibhe-rathre who died in 1303 after he had, according to the annals of Inisfallen, "erected and finished the Church" of Ardmore. The "*Wars of the Gaedhil and Gall*" have reference, circa 824 or 825, to plunder by the Northmen of Disert Tipraite which is almost certainly the church of Dysert by the Holy Well at Ardmore. The same fleet, on the same expedition, plundered Dunderrow (near Kinsale), Inisshannon (Bandon River), Lismore, and Kilmolash.

Regarding the age of our "Life" it is difficult with the data at hand to say anything very definite. While dogmatism however is dangerous indefiniteness is unsatisfying. True, we cannot trace the genealogy of the present version beyond middle of the sixteenth



century, but its references to ancient monuments existing at date of its compilation show it to be many centuries older. Its language proves little or nothing, for, being a popular work, it would be modernised to date by each successive scribe. Colgan was of opinion it was a composition of the eighth century. Ussher and Ware, who had the Life in very ancient codices, also thought it of great antiquity. Papebrach, the Bollandist, on the other hand, considered the Life could not be older than the twelfth century, but this opinion of his seems to have been based on a misapprehension. In the absence of all diocesan colour or allusion one feels constrained to assign the production to some period previous to Rathbreasail. We should not perhaps be far wrong in assigning the first collection of materials to somewhere in the eighth century or in the century succeeding. The very vigorous ecclesiastical revival of the eleventh century, at conclusion of the Danish wars, must have led to some revision of the country's religious literature. The introduction, a century and-a-half later, of the great religious orders most probably led to translation of the Life into Latin and its casting into shape for reading in refectory or choir.

Only three surviving copies of the Irish Life are known to the writer: one in the Royal Library at Brussels, the second in the Royal Irish Academy Collection (M. 23, 50, pp. 109-120), and the third in possession of Professor Hyde. As the second and third enumerated are copies of one imperfect exemplar it has not been thought necessary to collate both with the Brussels MS. which has furnished the text here printed. M. 23, 50 (R.I.A.) has however been so collated and the marginal references initialled B are to that imperfect copy. The latter, by the way, is in the handwriting of John Murphy "na Raheenach," and is dated 1740. It has not been thought necessary to give more than the important variants.

The present text is a reproduction of the Brussels MS. plus lengthening of contractions. As regards lengthening in question it is to be noted that the well known contraction for ea or e has been uniformly transliterated e. Otherwise orthography of the MS. has been scrupulously followed—even where inconsistent or incorrect. For the division into paragraphs the editor is not

responsible; he has merely followed the division originated, or adopted, by the scribe. The Life herewith presented was copied in 1629 by Brother Michael O'Clery of the Four Masters' staff from an older MS. of Eochy O'Heffernan's dated 1582. The MS. of O'Heffernan is referred to by our scribe as  $\rho\epsilon\iota\mu\tau\epsilon\lambda\delta\alpha\pi$ , but his reference is rather to the contents than to the copy. Apparently O'Clery did more than transcribe; he re-edited, as was his wont, into the literary Irish of his day. A page of the Brussels MS., reproduced in facsimile as a frontispiece to the present volume, will give the student a good idea of O'Clery's script and style.

Occasional notes on Declan in the martyrologies and elsewhere give some further information about our saint. Unfortunately however the alleged facts are not always capable of reconciliation with statements of our "Life," and again the existence of a second, otherwise unknown, Declan is suggested. The introduction of rye is attributed to him in the Calendar of Oengus, as introduction of wheat is credited to St. Finan Camm, and introduction of bees to St. Modomnoc,—“It was the full of his shoe that Declan brought, the tull of his shoe likewise Finan, but the full of his bell Modomnoc” (*Cal. Oeng.*, April 7th). More puzzling is the note in the same Calendar which makes Declan a foster son of Mogue of Ferns! This entry illustrates the way in which errors originate. A former scribe inadvertently copied in, after Declan's name, portion of the entry immediately following which relates to Colman Hua Liathain. Successive scribes re-copied the error without discovering it and so it became stereotyped.

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### III.—ST. MOCHUDA.

“It was he (Mochuda) that had the famous congregation consisting of seven hundred and ten persons; an angel used to address every third man of them.” (Martyrology of Donegal).

IN some respects the Life of Mochuda here presented is in sharp contrast to the corresponding Life of Declan. The former document is in all essentials a very sober historical narrative—accurate wherever we can test it, credible and harmonious on the whole. Philologically, to be sure, it is of little value,—certainly a much less valuable Life

than Declan's; historically, however (and question of the pre-Patrician mission apart) it is immensely the more important document. On one point do we feel inclined to quarrel with its author, scil. : that he has not given us more specifically the motives underlying Mochuda's expulsion from Rahen—one of the three worst counsels ever given in Erin. Reading between his lines we spell, jealousy—*invidia religiosorum*. Another jealousy too is suggested—the mutual distrust of north and south which has been the canker-worm of Irish political life for fifteen hundred years, making intelligible if not justifying the indignation of a certain distinguished Irishman who wanted to know the man's name, in order to curse its owner, who first divided Ireland into two provinces.

Three different Lives of Mochuda are known to the present writer. Two of them are contained in a MS. at Brussels (*C/r*. Bindon, p. 8, 13) and of one of these there is a copy in a MS. of Dineen's in the Royal Irish Academy (Stowe Collection, A. IV, I.) Dineen appears to have been a Cork or Kerry man and to have worked under the patronage of that rather noted Franciscan Father Francis Matthew (O'Mahony), who was put to death at Cork by Inchiquin in 1644. The bald text of Dineen's "Life" was published a few years since, without translation, in the *Irish Rosary*. The corresponding Brussels copy is in Michael O'Clery's familiar hand. In it occurs the strange pagan-flavoured story of the British Monk Constantine. O'Clery's copy was made in January, 1627, at the Friary of Drouish from the Book of Tadhg O'Ceannan and it is immediately followed by a tract entitled—"O MACHAIB UL SUANAIC." The bell of Mochuda, by the way, which the saint rang against Blathmac, was called the *glassan* of Hui Suanaig in later times.

The "Life" here printed, which follows the Latin Life so closely that one seems a late translation of the other, is as far as the editor is aware, contained in a single MS. only. This is M. 23, 50, R.I.A., in the handwriting of John Murphy, "na Raheenach." Murphy was a Co. Cork schoolmaster, scribe, and poet, of whom a biographical sketch will be found prefixed by Mr. R. A. Foley to the collection of Murphy's poems that he has edited. The

sobriquet, "na Raheenach," is really a kind of tribal designation. The "Life" is very full but is in its present form a comparatively late production; it was transcribed by Murphy between 1740 and 1750. It is much to be regretted that the scribe tells us nothing of his original. Murphy, by the way, seems to have specialised to some extent in saints' Lives and to have imbued his disciples with something of the same taste. One of his pupils was Maurice O'Connor, a scribe and shipwright of Cove, to whom we owe the Life of St. Ciaran of Saighir printed in "*Silva Gadelica*." The reasons of choice for publication here of the present Life are avowedly non-philological; the motive for preference is that it is the longest of the three Lives and for historical purposes the most important.

The Life presents considerable evidence of historical reliability; its geography is detailed and correct; its references to contemporaries of Mochuda are accurate on the whole and there are few inconsistencies or none. Moreover it sheds some new light on that chronic puzzle—organisation of the Celtic Church of Ireland. Mochuda, head of a great monastery at Rahen, is likewise a kind of pluralist Parish Priest with a parish in Kerry, administered in his name by deputed ecclesiastics, and other parishes similarly administered in Kerrycurrihy, Rostellan, West Muskerry, and Spike Island, Co. Cork. When a chief parishioner lies seriously ill in distant Corca Duibhne, Mochuda himself comes all the way from the centre of Ireland to administer the last rites to the dying man, and so on.

The relations of the people to the Church and its ministers are in many respects not at all easy to understand. Oblations, for instance, of themselves and their territory, &c., by chieftains are frequent. Oblations of monasteries are made in a similar way. Probably this signifies no more than that the chief region or monastery put itself under the saint's jurisdiction or rule or both. That there were other churches too than the purely monastic appears from offerings to Mochuda of already existing churches, *v.g.* from the Clanna Ruadhan in Decies, &c.

Lismore, the most famous of Mochuda's foundations, became within a century of the saint's death, one of the great monastic

schools of Erin, attracting to his halls, or rather to its boothies, students from all Ireland and even—so it is claimed—from lands beyond the seas. King Alfrid of Northumbria, for instance, is said to have partaken of Lismore's hospitality, and certainly Cormac of Cashel, Malachy and Celsus of Armagh and many others of the most distinguished of the Scots partook thereof. The roll of Lismore's calendared saints would require, did the matter fall within our immediate province, more than one page to itself. Some interesting reference to Mochuda and his holy city occur in the Life of one of his disciples, St. Colman Maic Luachain, edited for the R.I.A. by Professor Kuno Meyer.

There are many indications in the present Life that, at one period, and in the time of Carthach, the western boundary of Decies extended far beyond the line at present recognised. Similar indications are furnished by the martyrologies, &c.; for instance, the martyrology of Donegal under November 28th records of "the three sons of Bochra" that "they are of Archadh Raithin in Ui Mic Caille in Deisi Mumhan" and *Ibid*, p. xxxvii, it is stated "ἰ κονοναε κορκαίγε αταιω να ὄερι μύμῆαν." Not only Imokilly but all Co. Cork, east of Queenstown and north to the Blackwater, seems to have acknowledged Mochuda's jurisdiction. At Rathbreasail accordingly (*teste* Keating, on the authority of the Book of Cloneneigh) the Diocese of Lismore is made to extend to Cork,—probably over the present baronies of Imokilly, Kinatallon, and Barrymore. That part, at least, of Condons and Clangibbon was likewise included is inferrible from the fact that, as late as the sixteenth century visitations, Kilworth, founded by Colman Maic Luachain, ranked as a parish in the diocese of Lismore. Further evidence pointing in the same direction is furnished by Clondulane, &c., represented in the present Life as within Carthach's jurisdiction.

The Rule of St. Carthach is one of the few ancient Irish so-called monastic Rules surviving. It is in reality less a "rule," as the latter is now understood, than a series of Christian and religious counsels drawn up by a spiritual master for his disciples. It must not be understood from this that each religious house did not have its formal regulations. The latter however seem to have depended

largely upon the abbot's spirit, will or discretion. The existing "Rules" abound in allusions to forgotten practices and customs and, to add to their obscurity, their language is very difficult—sometimes, like the language of the Brehon Laws, unintelligible. The rule ascribed to Mochuda is certainly a document of great antiquity and may well have emanated from the seventh century and from the author whose name it bears. The tradition of Lismore and indeed of the Irish Church is constant in attributing it to him. Copies of the Rule are found in numerous MSS. but many of them are worthless owing to the incompetence of the scribes to whom the difficult Irish of the text was unintelligible. The text in the *Leabhar Breac* has been made the basis of his edition of the Rule by *Mac Eaglaise*, a writer in the *Irish Ecclesiastical Record* (1910). *Mac Eaglaise's* edition, though it is not all that could be desired, is far the most satisfactory which has yet appeared. Previous editions of the Rule or part of it comprise one by Dr. Reeves in his tract on the Culdees, one by Kuno Meyer in the *Gaelic Journal* (Vol. V.), another in *Archiv für C.L.* (3 Bund. 1905), and another again in *Eriu* (Vol. 2, p. 172), besides a free translation of the whole Rule by O'Curry in the *I. R. Record* for 1864. The text of the *Record* edition of 1910 is from *Leabhar Breac* collated with other MSS. The order in the various copies is not the same and some copies contain material which is wanting in others. The "Rule" commences with the Ten Commandments, then it enumerates the obligations respectively of bishops, abbots, priests, monks, and culdees. Finally there is a section on the order of meals and on the refectory and another on the obligations of a king. The following excerpt on the duties of an abbot (*I. E. Record* translation) will illustrate the style and spirit of the Rule:

"Of the Abbot of a Church.

- 1.—If you be the head man of a Church noble is the power, better for you that you be just who take the heirship of the king.
- 2.—If you are the head man of a Church noble is the obligation, preservation of the rights of the Church from the small to the great.
- 3.—What Holy Church commands preach then with diligence; what you order to each one do it yourself.

4.—As you love your own soul love the souls of all. Yours the magnification of every good [and] banishment of every evil.

5.—Be not a candle under a bushel. Your learning without a cloud over it. Yours the healing of every host both strong and weak.

6.—Yours to judge each one according to grade and according to deed ; he will advise you at judgment before the king.

10.—Yours to rebuke the foolish, to punish the hosts, turning disorder into order [restraint] of the stubborn, obstinate, wretched.”

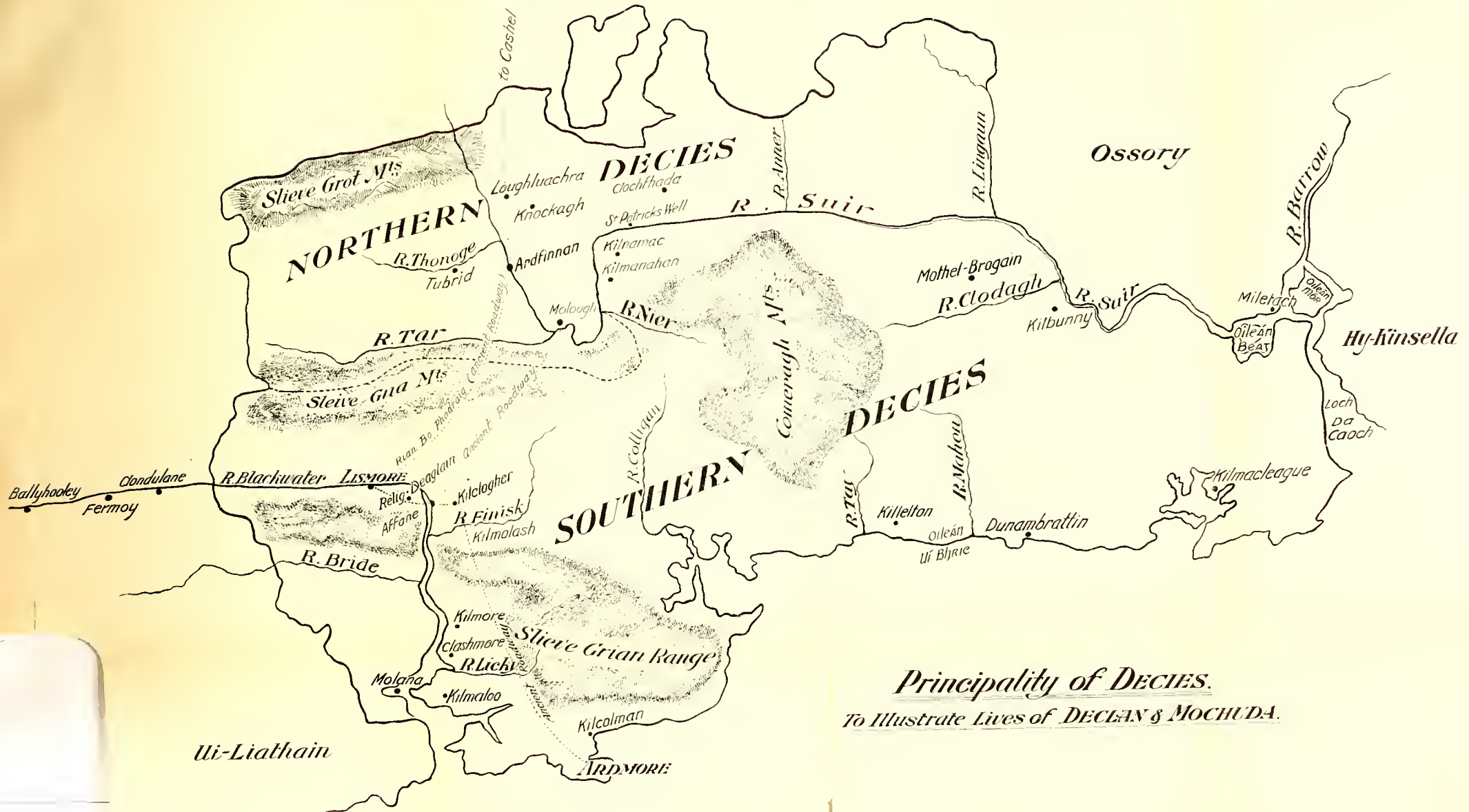
Reservation of the Coarbship of Mochuda at Lismore in favour of Kerry men is an extremely curious if not unique provision. How long it continued in force we do not know. Probably it endured to the twelfth century and possibly the rule was not of strict interpretation. Christian O'Connarchy, who was bishop of Lismore in the twelfth century, is regarded as a native of Decies, though the contrary is slightly suggested by his final retirement to Kerry. The alleged prophecy concerning Kerry men and the coarbship points to some rule, regulation or law of Mochuda.

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Plain of Cashel



Principality of DECIES.

To Illustrate Lives of DECLAN & MOCHUDA.



LIFE OF DECLAN.



LIFE OF MOCHUDA.

## betha decclain.



Deatirimur episcopur Declanur de nobilitimo Hiberniae  
 rexum genere .i. an τερροc ηαεμτα ηε ηαβαρταρ Declanur ar  
 το εμελ πο ηαπαλ ηιοζημωδε Ερεανη το νεοc το αιτ ηλατερ  
 (a) αζηρ διορεαιν (b) Ερεανη ι τεμρηαιζ (c) αιμρηαρ ηαοα (d).  
 Αζηρ το βι Declan αρ ηα ζειμεηαιη μαρ θυρ πολλυρ αρ  
 ζειμεηαιη αζηρ αρ ζειμεηαc ηαπαλ ο ηυη, οηη ιρ αηηλαιο το βι  
 Εοχαηο ηειοηεαc εμ ηα μβεηαρ (e) α ζειμεηαc ποηη ηηα αιποηιζ  
 εμηαcταc ποηη Ερηνη (f) υηε ζο ηιοηηλ ηα βηαοαιη δεαζ αζηρ  
 το θατταρ τηυη μαc αιζε .i. θυερ αζηρ ηαρ αζηρ λοτοηα (g) α  
 ηηημηνηα αζηρ αρ ηηυ αοβερτι ηα τηη ηηηοεμηα, αζηρ το ζαβ  
 (h) μοηηηειρεαρ αζηρ cεο πομπα πο, αζηρ το ηηιοcτ ηηα ηηοιαιζ  
 αζηρ το αοοηηβηατρηαιβ .i. ηηιοcτ Εηηεμοηη ηιζε ηερεανη ηηα  
 αοηειοεηη αζηρ ιαρ αοηειοεηη. Αζηρ το ηυιζετταρ αν τηυη  
 μαc ηηη ηηη αηηλο ηε ηα ηηοηηβηαηη ηειηη .i. Cηοτρηα ηηζεαν  
 Εχαηο ηειοηιζ. Αζηρ το τοηηηεοηη ι ηαcαιβ α τηηηυη αζηρ  
 αν μαc ηυcc ηη τοηη τοηηηερ ηηη το βι (j) ποηηηη ο τηη ηηηαβαιβ  
 δεηεα το ηοηηηυccηαο ζο ηαιβε αρ ηα ζειμεηαιη οη τηυη  
 ηηη. Αζηρ το βι δεζημαιηεαc το ηειηη ηαιοηηοηα αζηρ λαιοηη  
 ο θυηοζηβηη ηη αιμρηηη α ηεηηοαcτα μαρ ηαρ ηηηαcταc ηεηαβ α  
 αοηηαερα το βειτ. Αζηρ ιρ ε βα ηαιηηη το ηυccηαο Σηηαβ  
 ηοηεηε οηα (k) τηη ηηηαβαιβ δεηεα αουβηηαμαρ. Αζηρ ιρ ανη  
 ηο τηοηηηεαηη ηιζε ηερεανη το ζαβαηη ανηβηαοαιη ηυαιη (l)  
 Ζαιυρ Cεραηη βαρ αζηρ το βι ηε ηε βηαοηηα ηιcετ ηηηιζε  
 ηερεανη, η το βι μαc αιεε οαρ βο ηαιηηη Cηηοηηαη ηηηαηη  
 η ηη ηαιβε ηε αcτ ηε βηαοηηα δεαζ ηη ηιζε. Αζηρ βαοη μαc  
 αζ Cηηοηηαη (m) οαρ βαηηηη ηεραοαc ηηηοηεcτηαc (n). Αζηρ

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(a) B. omits ηηαιτεαρ. (b) B. substitutes cαηαcαρ. (c) B. reads αρ after  
 τηαμρηαιζ. (d) B. adds—ι ηηοιαηο α cεηηε μαρ ηοηηηηεοcαμαοηο ηηα  
 ζειμεηαc. (e) B. inserts θυηαουρ. (f) B. reads—αρ τηαμρηαιζ αζηρ

# LIFE OF ST. DECLAN.



THE most blessed Bishop Declan of the most noble race of the kings of Ireland, *i.e.*, the holy bishop who is called Declan was of the most noble royal family of Ireland—a family which held the sceptre and exacted tribute from all Ireland at Tara for ages. Declan was by birth of noble blood as will appear from his origin and genealogy, for it was from Eochaidh Feidhleach,<sup>1</sup> the powerful Ardrigh<sup>2</sup> of Ireland for twelve years, that he sprang. Eochaidh aforesaid, had three sons, scil. :—Breas, Nar, and Lothola, who are called the three Finneavna ;<sup>3</sup> there reigned one hundred and seven kings of their race and kindred before and after them, *i.e.* of the race of Eremon, king of Ireland,—before the introduction of Christianity and since. These three youths lay one day with their own sister Clothra, daughter of the same father, and she conceived of them.<sup>4</sup> The son she brought forth as a consequence of that intercourse was marked by three red wavy lines which indicated his descent from the three youths aforesaid. He was named Lugaidh Sriabhdearg<sup>5</sup> from the three lines in question, and he was beautiful to behold and of greater bodily strength in infancy than is usual with children of his age. He commenced his reign as king of Ireland the year in which Caius Ceasar<sup>6</sup> died and he reigned for twenty years. His son was named Criomthan Nianair<sup>7</sup> who reigned but sixteen years. Criomthan's son was named Fearadach Finnfechtach<sup>8</sup> whose son

αρ ειρηνη υιλε.

(g) B.=λοζαρ.

(h) Lacuna in B.

(j) B.=ρε.

(k) B omits ονά, and thence to end of sentence.

(l) B. reads—Σαυρη ιμριμε

βάρ τε Σεαρι.

(m) B. is unintelligible here owing to unconscious omission

of a clause.

(n) B. adds:—η σο βί τριόχα βλιασαν ι ρίξε νεηρεανη

ασηρ σο μαρβαό ι τεαηραιξ έ.

mac doréin fiacha fintoilaid (o). Agus mac doréin túatal  
 Teótmar (p). Agus do bi mac as Tuácal dar bo comhainn  
 feòilimio Reótmar (q). Agus batтар триур mac as feòilimio  
 .i. Cono-cead-cathad, 7 Eochad finto 7 fiacha Suisge. Agus  
 baol Conn fichi bliadain hi muze nEreann 7 (r) meirid clú  
 agus oirdearcar corad an talman 7 meada 7 inblecta bói  
 inEirinn re linn Cuinn-cead-cathais go deiread an domhain.  
 Agus do marbad hi Maig Coða re hulltoib é .i. le Tiopritte  
 Tiredé. Agus aríad aríol go brad ar mó gabur muze nEreann  
 (s). Agus ir é Eocair finto doba mac éanairte as feòilimioh  
 Reótmar. Agus do dóid (t) iccoicead Laignenn. Agus ir an  
 adad aríol agus aríocht ó rin. Agus áiriméar mar Laigne-  
 caid iact. Agus adad morán do tisermaid 7 do daonib  
 cumadaid (u) oibh ilLaignibh. Fiacha Suisge imorro ir an  
 dobi ferann dicce attimcell naTeampad. Sioed fuair re  
 bár ní ar taorcca (v) ina doib muze nEreann dicce. Agus do  
 batтар триур mac dicce .i. Rorra agus Oengus agus Eogan  
 agus ra gníomad, galad, gairccemair an triur rin hi ceadaib  
 agus hi comlannaid (w). Agus do deirgnais Oengus oib  
 ar eódadé (x) uile, agus ar fer ardeir Oengus Gabuaidtech.  
 Agus ir é ra ní Ereann an tanrin Cormac mac Airic mic Cuinn-  
 céttéadais. Agus do bí mac as Corbmac dar bainn  
 Cealla mac Corbmaic agus succ ré inžen Eogan (y) mic  
 fiacha Suisge ar adad leir .i. Cperde inžen Eogan. Agus  
 mar do éualad (z) Oengus Gabuaidtech rin .i. inžen adair-  
 bratar do breid do Ceallach leir do gabh fercc mor he,  
 7 do len Cealla go Temrais agus a dalta lair .i. Corc  
 Duibne mac Cairpri mic Conaire mic Moza Lamia do bí ingiall-  
 nur as Corbmac ó Muinneachaid. Agus ar do Engus da

(o) B. adds:—7 do bí trí bliadna deas i muze 7 do marbad i teampais é.

(p) B. adds:—agus do bí trí bliadna ficéad i muze Teampad no sur marbad le hulltaib é. (q) B. adds:—agus do bí naoi mbliadna i muze.

(r) B. has beró, with some variation of remainder of clause. (s) B. adds:—

was Fiacha Finnolaidh<sup>9</sup> whose son again was Tuathal Teachtmhar.<sup>10</sup> This Tuathal had a son Felimidh Reachtmhar<sup>11</sup> who had in turn three sons—Conn Ceadcathach,<sup>12</sup> Eochaidh Finn, and Fiacha Suighde. Conn was king of Ireland for twenty years and the productiveness<sup>13</sup> of crops and soil and of dairies in the time of Conn are worthy of commemoration and of fame to the end of time. Conn was killed in Magh Cobha<sup>14</sup> by the Ulstermen, scil. :—by Tiopruid Tireach<sup>15</sup> and it is principally his seed<sup>16</sup> which has held the kingship of Ireland ever since. Eochaidh Finn<sup>17</sup> was second son to Felimidh Reachtmhar and he migrated to the latter's province of Leinster, and it is in that province his race and progeny have remained since then. They are called Leinstermen, and there are many chieftains and powerful persons of them in Leinster. Fiacha Suighde<sup>18</sup> moreover, although he died before he succeeded to the chief sovereignty, possessed land around Tara. He left three sons—Ross, Oengus, and Eoghan who were renowned for martial deeds—valiant and heroic in battle and in conflict. Of the three, Oengus excelled in all gallant deeds so that he came to be styled Oengus of the poisonous javelin. Cormac Mac Art Mac Conn<sup>19</sup> it was who reigned in Ireland at this time. Cormac had a son named Ceallach who took by force the daughter<sup>20</sup> of Eoghan Mac Fiacha Suighde to dwell with him, *i.e.* Credhe the daughter of Eoghan. When Oengus Gaebuaibhtheach (“of the poisonous javelin”)<sup>21</sup> heard this, *viz.*, that the daughter of his brother had been abducted by Ceallach he was roused to fury and he followed Ceallach to Tara taking with him his foster child, scil. :—Corc Duibhne,<sup>22</sup> the son of Cairbre, son of Conaire, son of Mogha Lamha whom Cormac held as a hostage from the Munstermen, and whom

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1 να ὀδιό. (t) B. has κυδιό ζο instead of κόρο. (u) B. substitutes ἀρραδέταδα for κυμαδέταθ. (v) B. has πυλ instead of νιορ ταορσα. (w) B. substitutes μόρ-ζαλαθ. (x) B. varies slightly here. (y) B. omits εοζαιν. (z) B. has ὄο c.

coiméat tucc Corbmac (a) é. Aḡur ar nool ḡo Temḡais ḡo Éḡur (b) ḡo éonnairc (c) Ceallaé ar cúlaib Corbmaic ina ḡuirde. Aḡur tucc rádaó pleiḡe (d) ḡair ḡur éuir tḡic ón taób ḡo araire. Aḡur aḡ tabairt na pleiḡe arḡ ḡo ben a huplann tar ḡúil <sup>2</sup>Corbmaic ḡo porḡbriḡḡ, aḡur ḡo ben (e) a huplann irin reáétauḡe ḡo por maḡb aḡur ḡo imḡiḡ ḡein aḡur dáalta ḡlán ar éula ina ḡiaiz ḡin. A cceann aimḡiḡe (f) tucc Corbmac ḡa aḡe eḡbaíó amḡeic aḡur a ḡúil aḡur a reátauḡe ó aenḡur ḡaebuairḡeé aḡur on a bḡaéḡib aḡur ḡo bḡetnuiḡ pé a nionnarbaó óna noúthaiḡ ḡéin .i. ó Déirib Temḡaé aḡur ni huaiḡe amáin áéḡ ón (g) taób thuaio ḡeiriḡo uile. Aḡur tuccaó reáḡ ccaḡa ettoḡma níar taorcca ina (h) ḡo ḡabattar ionnarbaó éuca. Aḡur ḡo ḡonḡat ḡiḡbal móḡ ḡo Corbmac aḡur ḡa ḡuinnḡir (i) ḡna caḡaib ḡin, ḡiḡeó ar iaḡran ḡo cláirdeó anḡ, aḡur ḡob éiccen ḡoib ḡa ḡeoiḡ an ḡuthaiḡ ḡḡaḡbaíl aḡur ionnarbaó ḡo ḡabail éuca (j) .i. tḡi meic ḡiacha Suiḡḡe .i. Roḡra aḡur Oenḡur aḡur Eoḡan, maḡ a ḡubḡamaḡ ḡomaiḡn (k). Aḡur ar na nionnarbuó maḡ ḡin ó ḡiḡ hEḡenn tanḡattar ḡo ḡiḡ Mumán ḡo hOiliú Oium ar ḡaol Saíḡbe inḡine Cuinnceó-cathaiḡ ḡoba ben ḡó. Aḡur ḡuaraḡtar ḡerann anḡ .i. na ḡéiri Mumáin, aḡur ar ḡa ḡlióéḡ ḡin .i. ḡo ḡlióéḡ Eoḡain Mic ḡiacha Suiḡḡe ááó ḡiḡu aḡur ḡúécaḡa na nDéiri óḡin anuar (l).

C. 2. Aḡur ar ḡo ḡlióéḡ an Eoḡain cettna ḡin an tḡrocc naemḡa Declan ḡa laibeoḡam inar noiaiz (m) .i. Declan mac Eḡic Mic Tḡein Mic Luḡḡeacé Mic Míaié Mic ḡḡiaín Mic Eoḡain Mic Aḡic Cuirḡ Mic Moḡcoḡb (n) Mic Meḡḡeóḡa Mic Mḡeḡḡe Mic Cuana Cainḡreataiz Mic Conḡa Caébuadaiz Mic Coḡḡḡe Mic Eoḡain Mic ḡiachaio Suiḡḡe Mic ḡeioimio Rectmaḡi Mic Tuataḡ Tectmaḡi. Eḡic mac Tḡein imoḡḡo ḡi na nDéiri aḡe ḡob áthair ḡo

(a) B. has—coiméat ó Corbmac. (b) B. omits, ḡo o. (c) B. substitutes—ḡuair. (d) B. has rádaó ḡeḡleiz. (e) B. reads—ḡo máḡb reáétauḡe na Temḡaé aḡur ḡonḡḡe éuḡaóib Corbmaic. (f) B. reads, iaḡrin. (g) B. omits clause.



he had given for safe custody to Oengus. When Oengus reached Tara he beheld Ceallach<sup>23</sup> sitting behind Cormac. He thrust his spear at Ceallach and pierced him through from front to back. However as he was withdrawing the spear the handle struck Cormac's eye and knocked it out and then, striking the steward, killed him.<sup>24</sup> He himself (Oengus) with his foster child escaped safely. After a time Cormac, grieving for the loss of his son, his eye and his steward at the hands of Oengus of the victorious javelin and of his kinsmen, ordered their expulsion from their tribal territory, *i.e.* from the Decies of Tara,<sup>25</sup> and not alone from these, but from whole northern half of Ireland. However, seven battles<sup>26</sup> were fought in which tremendous loss was inflicted on Cormac and his followers before Oengus and his people, *i.e.* the three sons of Fiacha Suighde, namely, Ross and Oengus and Eoghan, as we have already said, were eventually defeated, and obliged to fly the country and to suffer exile. Consequent on their banishment as above by the king of Ireland they sought hospitality from the king of Munster, Oilill Olum,<sup>27</sup> because Sadhbh, daughter of Conn Ceadcathach was his wife. They got land from him, *scil.*: the Decies of Munster,<sup>28</sup> and it is to that race, *i.e.* the race of Eoghan Mac Fiacha Suighde that the kings and country of the Decies belong ever since. Of this same race of Eoghan was the holy bishop Declan of whom I shall speak later *scil.*: Declan son of Eirc,<sup>29</sup> son of Trein, son of Lughaidh, son of Miaich, son of Brian, son of Eoghan, son of Art Corp, son of Moscorb, son of Mesgeadra, son of Measfore, son of Cuana Cainbhreathaigh, son of Conaire Cathbuadhaigh, son of Cairbre, son of Eoghan, son of Fiacha Suighde, son of Felimidh Reachtmhar, son of Tuathal Teachtmhar.

The father of Declan was therefore Erc Mac Trein. He and

(h) B. reads  $\rho\upsilon\tau$ .

(i) B. omits three last words.

(j) B. omits  $\acute{\epsilon}\upsilon\kappa\alpha$ .

(k) B. omits clause.

(l) B. reads  $\upsilon\epsilon$   $\acute{\sigma}\acute{\omicron}\rho\iota$ .

(m) B. reads  $\mu\acute{\alpha}\rho\iota$   $\xi\epsilon\mu\epsilon\alpha\lambda\alpha\acute{\sigma}\acute{\epsilon}$ .

(n) B. =  $\mu\omicron\tau\epsilon\sigma\omicron\tau\omicron\alpha$ .

Déclan ašur do cuairtí fém 7 a ben Deitín co teach com-  
 brátaí do dár] bainm Uobran. Ašur arí rin aimpere ina  
 ttaimic am tuirmitó atoirrécera do Deitín Ašur ipé toirrecer  
 do bi aice Declan (o) 7 no tuirmité é san tinter san dólar san  
 uocaimal, 7 aša tocobáil an diais abeirthe do ben aceno  
 fpi cloich móir. Ašur bitó a fip accuib (p) so tucc Declan  
 comárta naemtaeta leir, ašur miorbuile a bpoinn a mātchar  
 amáil atá pccmocta on fáit:—“De uulua pinctificau te 7  
 prophetam in gentibus deo te” .i. do naemur tú imbpoinn do  
 mačar 7 tuccur dona cineoaiḃ amáil fáit tú. Ašur ip  
 amlaio rin do bí Declan ar na naemáto imbpoinn a mačhar  
 ašur ar na tabairt ó Dia dona cineoaiḃ ina a fáit leir  
 hiompoitēoth moran dona daoiniḃ ó žeinntižēct ašur o  
 rechran an čreioim co haōraō Crioirt ašur an čreioim  
 Catolice mar bur follur in ar ndiais (q) óir do bēn nullac (r)  
 no maet a čino fon cloich cnuaiō mar adubramar (s) ašur ar  
 mbēin a čino fpi do monaō caban 7 toll (t) ipin cloic do pēir  
 formu (u) 7 cumča acinn 7 nīr (v) určoioec do pēin a moō ar  
 bit. Ašur na daoine do čonnairc rin do šab ionžantur moriact  
 oir do bí čre an tan rin in erbaō čreioim ašur ar annam do  
 cithi comárta naemta no Crioirtaide ar donuine (w). Ašur  
 an cloch arar čuit cenō Declan ipé ar ainn oi, Carracc  
 Déclain. Ašur an tuircece nó an fērtain fērar ipin caban  
 a dubramar inonaō čino Déclain pccmoctar šalair ašur  
 eplante leir do šmaraiḃ Dé ašur do ūerbuō anaemtaeta (x).

C. 3. In oitce žeine (y) Declain do tairbēanaō ionžnaō  
 mōir do čach ašur don oiois do bi accomžari dait ašemeina  
 .i. čeri čeinntiōe (z) ořaicrim tre lapaō ó (a) nullac an tiže ina  
 paitē Declan, ašur no teižeoth ruar so nem ašur anūar  
 arīr, ašur aingil imōa na timcell. Ašur hī hi piožair

(o) B. adds—do muš é.

(p) B. reads, ašav.

(q) B. adds—mar do

čluinpiō.

(r) B. reads—ar mbuain nullaiž.

(s) B. substitutes—ar

na bpeit.

(t) B. substitutes, clair.

(u) formu written in later hand

his wife Deithin went on a visit to the house of his kinsman Dobhran<sup>30</sup> about the time that Declan's birth was due. The child she bore was Declan, whom she brought forth without sickness, pain or difficulty but in being lifted up afterwards he struck his head against a great stone. Let it be mentioned that Declan showed proofs of sanctification and power of miracle-working in his mother's womb, as the prophet writes :—"De vulva sanctificavi te et prophetam in gentibus dedi te" (Before thou camest forth out of the womb I sanctified thee and made thee a prophet unto the nations.) Thus it is that Declan was sanctified in his mother's womb and was given by God as a prophet to the pagans for the conversion of multitudes of them from heathenism and the misery of unbelief to the worship of Christ and to the Catholic faith, as we shall see later on. The very soft apex of his head struck against a hard stone,<sup>31</sup> as we have said, and where the head came in contact with the stone it made therein a hollow and cavity of its own form and shape, without injury of any kind to him. Great wonder thereupon seized all who witnessed this, for Ireland was at this time without the true faith and it was rarely that any one (therein) had shown heavenly Christian signs. "Declan's Rock" is the name of the stone with which the Saint's head came into contact. The water or rain which falls into the before-mentioned cavity (the place of Declan's head) dispels sickness and infirmity, by the grace of God, as proof of Declan's sanctity. On the night of Declan's birth a wondrous sign was revealed to all, that is to the people who were in the neighbourhood of the birthplace; this was a ball of fire which was seen blazing on summit of the house in which the child lay, until it reached up to heaven and down again, and it was surrounded by a multitude of angels. It assumed the shape

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above line. (v) B. has  $\nu\acute{\iota}\sigma\mu$ . (w) B. adds— $\iota\eta\eta\tau\epsilon$  (x) B. reads—  
 $\nu\alpha\sigma\acute{\iota}\tau\alpha\delta\epsilon\tau$   $\acute{\omicron}\epsilon\alpha\zeta\lambda\acute{\alpha}\iota\eta$ . (y) B. reads,  $\zeta\epsilon\iota\eta\epsilon\alpha\delta\acute{\alpha}\mu\eta\eta\alpha$ . (z) B. adds— $\acute{\nu}\acute{o}$   
 $\rho\alpha\iota\zeta\eta\epsilon\acute{\alpha}\nu$   $\tau\epsilon\iota\eta\epsilon\lambda\acute{\omicron}$ . (a) B. has,  $\alpha\pi$   $\iota\alpha\rho\alpha\acute{\omicron}$   $\sigma\tau$ .

ὀρέμιρε amail do cairbénað don pátaric Iacob naemta (b).  
 Aḡur na daeine do connairc aḡur do éualaid in ní rin do b-  
 ionḡnað leo he. Aḡur ní raibe a fíor aca ḡur abe Oia do  
 rinne foillruccað (c) a míorbuite (d) fein ipin naoiðin rin (e)  
 aḡur ina ócclach fein do bríḡh (f) ḡo raibe erbarð an cpeioim  
 oirra aḡur ar an talaid da raðattar uile. Aḡur ḡiðeð  
 ar na aitéir rin don fíor Cíorctaidé .i. do Colmán, neoch do  
 báí an tairin ina raccart aḡur ina (g) diaiḡ ina eppoc naemta,  
 taimic re maille le ḡairdechur móir aḡur ar na lionaðh do  
 Spírat na fáiðettóraeta cum an ionaid ipraibe Declan aḡur  
 do řenmóir da tuirtigib cpeioem Cíorct aḡur do foillriḡ  
 doib (h) ḡo raibe amac lán do ḡrafaib, aḡur do foillriḡeð do  
 méτ ḡloire aḡur (i) onóra na naiden rin aḡ Oia aḡur aḡ  
 daoinib, ḡ do foillricceð do anaemtaét aḡur aéraibtiḡe do  
 bérað abeta (j) ar. Aḡur taimic opeptaib (k) Dé ḡur  
 cpeittíor an oirionḡrin (l) .i. Epe aḡur Deitín do Oia aḡur do  
 Colmán. Aḡur tuccerat an mac rin da baírteað do Colmán,  
 aḡur do baírte é. Aḡur tucc Declan daimm fair, aḡur  
 ahaíte abairtte atberc Colmán (m) aḡ denam fairtine don  
 naoiðin hi fiaðnaire caich—"ḡo řirinnech, a méic ḡraðaiḡh  
 aḡur aíteccarina búð áirto aḡur buð onórach innim (n) aḡur  
 ittalmain tú aḡur lionfaíðer ceítepe haírtoe Epeann (o) do clú  
 do naemtaeta aḡur do deizbér aḡur róiróir do óuthaiḡ  
 fein .i. na Déiri ó eitricceét ḡo cpeioem Cíorct (p). Aḡur ar  
 an aðbair rin cenḡlaimri cumann aḡur braðairri (q) řioct. aḡur  
 airtigim doct naemtaet mé.

C. 4. Aḡur ina diaiḡ rin (r) do iompo Colmán da ionað fein  
 aḡur do aitéin Declán doilemáin ḡo honoraé deititneé (s).

(b) Gen. xxviii, 12. (c) B. has ófoillriḡ. (d) B reads—míor builleaða.  
 (e) B. reads řan ionað rin, evidently a scribal error. (f) B. omits preceding  
 six words and substitutes ar řon. (g) B. reads amřin, evidently another error.  
 (h) B. has řeim: contractions for řeim and doib are sometimes difficult to distinguish.  
 (i) B reads—oe fáirtine ḡlan Colmán, instead of last three words of our text.

of a ladder<sup>32</sup> such as the Patriarch, Jacob saw. The persons who saw and heard these things wondered at them. They did not know (for the true faith had not yet been preached to them or in this region) that it was God who (thus) manifested His wondrous power (works) in the infant, His chosen child. Upon the foregoing manifestation a certain true Christian, scil. :—Colman,<sup>33</sup> at that time a priest and afterwards a holy bishop, came, rejoicing greatly and filled with the spirit of prophecy, to the place where Declan was; he preached the faith of Christ to the parents and made known to them that the child was full of the grace of God. He moreover revealed to them the height of glory and honour to which the infant should attain before God and men, and it was revealed to him that he (Declan) should spend his life in sanctity and devotion. Through the grace of God, these, *i.e.* Erc and Deithin, believed in God and Colman, and they delivered the child for baptism to Colman who baptised him thereupon, giving him the name of Declan. When, in the presence of all, he had administered Baptism, Colman spoke this prophecy<sup>34</sup> concerning the infant “Truly, beloved child and lord you will be in heaven and on earth most high and holy, and your good deeds, fame, and sanctity will fill all (the four quarters of) Ireland and you will convert your own nation and the Decies from paganism to Christianity. On that account I bind myself to you by the tie of brotherhood and I commend myself to your sanctity.’

Colman thereupon returned to his own abode; he commanded that Declan should be brought up with due care, that he should be

(j) B. adds, ΔΙΠΡΕΔΗ ΔΡ.

(k) B. has, ΞΗΡΑΔΙΘ

(l) B. adds, ΟΙΡ.

(m) B. reads—ΔΟΥΒΑΙΡΤ C. ΙΑΠ ΝΑ ΘΑΙΡΤΕΑΘ.

(n) B.=ΔΙΠ ΝΙΘ.

(o) B.=ΔΞΥΡ ΒΥΘ ΙΑΝ ΕΙΡΕ.

(p) B. reads, ΙΟΠΡΟΔΑΙΘ ΤΥ ΘΕΙΡΕ Ο ΞΕΙΠΤ-

ΥΘΕΑΤ ΞΟ ΟΡΙΟΤΑΜΛΑΤ.

(q) B. reads—CEANΞΛΑΙΜ ΒΗΔΙΞΜΕΑΡ ΔΞΥΡ

cumann.

(r) B. omits three last words.

(s) B.=ΘΕΑΞ-ΟΙΘΕΑΔ.

Δξυρ α εϋρ cum λειξινν accionn apect mbliathan da ppaξtaí poξ-  
 lainntiò ar biè accompoccur toò to beit ina Cmuortaire. Δξυρ  
 to foilliccheoth rubailche Δξυρ poçartanaige móri inaccaroth  
 Decclain in ainrii a ðairte arar tuicceoth zo maò móri a  
 rubailche Δξυρ a púna (*t*) ppiatata ia ppoirbtuicceat toò.  
 Δξυρ ar ðraicrin Δξυρ ar ccluinrin na neitèò rin to éom-  
 bratair Eirc .i. Dòbran, (*u*) to ξυιò pé Eirc Δξυρ Deitín pan  
 mac (*v*) to tabairt toò da oilemáin Δξυρ tuccat toò é. Δξυρ  
 ir e toob ainm don baite rin Ait Dòbrain conuicce rin. Δξυρ  
 ir e a ainm o rin amach Ait Decclain. Δξυρ tucc Dòbrán an  
 baite rin (*w*) to Dóclan γ to açaraighe fein abaité (*x*) ar zo  
 hionat éle. Δξυρ ar mbeith to (*y*) Dóclán acharo fáda ina  
 tairighe rin ina eppoc to pinne pella onorach ann anonóiri Dó.  
 Δξυρ ir ann aca an ttonaróin irin mannt thep dona Deirib don  
 táobh éoir to Maig Sciaç Δξυρ ní fáda uatá caçair Mocuroa  
 .i. lip móri. Δξυρ to hoileò Decclan maille le deititín moiri  
 Δξ Dòbran .i. Δξ bratair a achar (*z*) zo cenn a feact mbliathan  
 Δξυρ doba móri ξμαò Decclain toò. Δξυρ ar móri to míoibuitib to  
 foillicg Dia tpic ar feò na haimirre rin. Δξυρ ar ccoim-  
 nuide (*a*) to ξμαραιò an Spiaç Naem ann to feçain ξac uile  
 loct Δξυρ ξach uile mian neimceatáigteaç púr an ainrii rin  
 amáil bat Cmuortaire çraibteaç iúlmáir é.

C. 5. Ar ccoimlionat a feact mbliathan to Dóclán (*b*) to  
 cuireoth óna tuiróigib (*c*) Δξυρ ona éairtoib Δξυρ (*d*) ona luèc  
 oileamna to denam poξlama (*e*) amáil to aitin Colman. Δξυρ  
 ir éuicce to cuireò hé zo (*f*) neoch çraibteaç eccnarò to  
 bí foirpe irin cçerdoemh oár ðainm Dimma (*g*). Δξυρ tainic  
 zo nuairé (*h*) an tan rin ó fupáilem Dó i neirunn ar mbeit toò  
 ainrii fáda ina heccmar Δξ poξlam leixinn. Δξυρ to pinne  
 pella maic irin tair rin ina mbeit Δξ denam foircectail to

(*t*) B. reads, púnat. (*u*) B.=Eirc míc tpeín ir na baite puçat Deaglán  
 mar doðairt. (*v*) B.=naoioin. (*w*) B. adds, zo ðmaç. (*x*) B. reads,  
 çairléan. (*y*) B. substitutes, ar n-aopuçat to. (*z*) B. omits this clause.

well trained, and be set to study at the age of seven years if there could be found in his neighbourhood a competent Christian scholar to undertake his tuition. Even at the period of his baptism grace and surpassing charity manifested themselves in the countenance of Declan so that it was understood of all that great should be the goodness and the spiritual charm of his mature age. When Dobhran had heard and seen these things concerning his kinsman Erc he requested the latter and Deithin to give him the child to foster, and with this request Erc complied. The name of the locality was "Dobhran's Place"<sup>35</sup> at that time, but since then it has been "Declan's Place." Dobhran presented the homestead to Declan and removed his own dwelling thence to another place. In after years, when Declan had become a bishop, he erected there a celebrated cell in honour of God, and this is the situation of the cell in question :—In the southern part of the Decies, on the east side of Magh Sgiath<sup>36</sup> and not far from the city of Mochuda *i.e.* Lismore. For the space of seven years Declan was fostered<sup>37</sup> with great care by Dobhran (his father's brother) and was much loved by him. God wrought many striking miracles through Declan's instrumentality during those years. By aid of the Holy Spirit dwelling in him he (Declan)—discreet Christian man that he was—avoided every fault and every unlawful desire during that time.

On the completion of seven years Declan was taken from his parents and friends and fosterers to be sent to study as Colman had ordained. It was to Dioma<sup>38</sup> they sent him, a certain devout man perfect in the faith, who had come at that time by God's design into Ireland having spent a long period abroad in acquiring learning. He (Dioma) built in that place a small cell wherein he might

(a) B. adds,  $\eta\lambda\iota\tau\mu\epsilon\alpha\theta$ .

(b) B. omits name.

(c) B.= $\epsilon\upsilon\eta\mu\iota\zeta\tau\epsilon\sigma\mu\epsilon\theta$ .

(d) B. omits clause.

(e) B. reads,  $\sigma'\rho\omicron\zeta\lambda\iota\mu\iota\tau\mu\iota\upsilon\epsilon\alpha\epsilon\tau\alpha\ \acute{\epsilon}$

(f) B. has,

$\zeta\sigma\ \eta\upsilon\iota\zeta\ \eta\epsilon\alpha\acute{\epsilon}$ .

(g) B.= $\Theta\iota\omicron\mu\alpha\ \Delta\ \Delta\iota\eta\mu$ .

(h) B.= $\zeta\sigma\eta\upsilon\iota\zeta\ \acute{\epsilon}$ .

Decclan ašur ina mbeit̃ a comnuir̃e f̃eiñ to žnač. Ašur to cuipeč̃ leanab̃ ócc̃ ele t̃ár̃ b̃ainm̃ Cairp̃re mac Colmaiñ (*i*) ar̃ deñ tr̃liccič̃ le Decclañ éuicce t̃á̃ fožlaim̃. Ašur to bi an Cairp̃re riñ ina earpoc̃ naem̃ta onórac̃ na t̃íaiž̃ riñ. Ašur to b̃áttar̃ an t̃iar̃ riñ (*j*) aimp̃er̃ f̃átã ap̃foč̃air̃ ač̃ele aš̃ denam̃ (*k*) fožlama.

C. 6. Ašur to bat̃tar̃ moip̃reiper̃ to t̃aoim̃b̃ ina ccomnuir̃e ir̃iñ aitt̃reib̃ to b̃i ir̃iñ ionač̃ riñ .i. im̃aiž̃h̃ Sciač̃. Ašur to foill̃ricceč̃ (*l*) toib̃ žo minic̃ an č̃aer̃ č̃em̃eč̃h̃ a t̃uē̃riamar̃ to connar̃icar̃ (*m*) nam̃ ž̃eiñem̃na Deccl̃aiñ. Ašur t̃ainic̃ to ž̃riar̃aib̃ (*n*) De ž̃ur̃ab̃ iač̃or̃iñ ceč̃ t̃aoime t̃oim̃ne f̃air̃t̃ine ašur̃ (*o*) f̃óill̃riuccač̃ ar̃ añ f̃aiž̃neñ riñ. Ašur t̃anž̃at̃tar̃ an moip̃reiper̃ ro mar̃ a f̃aiž̃be Decclañ, ašur̃ to ž̃ab̃at̃tar̃ é mar̃ maiž̃ir̃tir̃ ašur̃ mar̃ č̃iger̃na. Ašur to foill̃riž̃et̃tar̃ hi ir̃iač̃onure č̃aič̃ accoic̃tiñne žo mač̃ earpoc̃ é iar̃tañ (*p*). Ašur a t̃uē̃riat̃tar̃ žo f̃ár̃deim̃ail̃ "T̃iuc̃ra l̃á a m̃eic̃ ž̃riáč̃aiž̃ ašur̃ a f̃er̃b̃ont̃air̃e t̃é ina t̃iub̃riam̃ne r̃inñ f̃eiñ ašur̃ ar̃ monač̃ t̃eitr̃i. Ašur ir̃ am̃l̃air̃ riñ to b̃i oir̃ to c̃reit̃et̃tar̃ ina t̃iaž̃ riñ (*q*) to t̃ia, ašur̃ to b̃air̃t̃eac̃ t̃iač̃ (*r*). Ašur to bat̃tar̃ ecc̃iarič̃ c̃riab̃t̃eac̃ f̃ur̃iech̃air̃ ašur̃ to cuič̃om̃iž̃eč̃ leo reč̃t̃ t̃teamp̃uill̃ mar̃ onoir̃ to t̃ia at̃tim̃cell̃ m̃aiž̃h̃e Sciač̃.

C. 7. To bi Decclañ aimp̃er̃ f̃átã ap̃foč̃air̃ añ t̃uine naem̃ta a t̃uē̃riamar̃ (*s*) .i. t̃im̃ma. Ašur to fožlaim̃ ré leiž̃eanñ ašur̃ c̃r̃ábač̃, ašur̃ é c̃raim̃lač̃t̃ eiač̃añ (*t*), ašur̃ f̃oir̃ic̃et̃tail̃ aic̃ce. Ašur to b̃i iúlm̃ar̃ f̃eim̃ ac̃f̃aineac̃ (*u*) ionnt̃a. Ašur t̃anž̃at̃tar̃ t̃aoime ioñta t̃ar̃ b̃aič̃ñič̃ uair̃le t̃écc̃laiñ to f̃eip̃ f̃ola ar̃ na č̃loir̃tiñ t̃óib̃ métt̃ anaem̃t̃act̃a ašur̃ a ž̃riár̃. Ašur to um̃l̃aiž̃et̃tar̃ iač̃t̃ f̃eiñ t̃ó. Ašur to ž̃ab̃at̃tar̃ č̃uca a č̃uing̃ r̃iaž̃la ašur̃ c̃r̃ábač̃ to č̃enž̃al̃ or̃ra. Ašur to b̃reč̃ñaiž̃ (*v*) Deccl̃áñ t̃ol̃ to Roim̃h̃ t̃fožlaim̃ b̃er̃ ašur̃ moč̃ ecc̃al̃ra

(*i*) B. = eolum.

(*l*) B. reads, foill̃riž̃či.

(*o*) B. omits f. ašur̃.

(*j*) B. adds, i ñeip̃eac̃t̃.

(*m*) B. adds, no añ f̃aiž̃ñeāñ.

(*p*) B. = Irañ aimp̃er̃ to b̃i č̃uca.

(*k*) omitted in B.

(*n*) B. = ó ž̃riár̃aib̃.

(*q*) B. omits



instruct Declan and dwell himself. There was given him also, to instruct, together with Declan, another child, scil., Cairbre Mac Colmain,<sup>39</sup> who became afterwards a holy learned bishop. Both these were for a considerable period pursuing their studies together.

There were seven men dwelling in Magh Sgiath, who frequently saw the fiery globe which it has been already told they first beheld at the time of Declan's birth. It happened by the Grace of God that they were the first persons to reveal and describe that lightning. These seven came to the place where Declan abode and took him for their director and master. They made known publicly in the presence of all that, later on, he should be a bishop and they spoke prophetically :—"The day, O beloved child and servant of God, will come when we shall commit ourselves and our lands to thee." And it fell out thus (as they foretold), for, upon believing, they were baptised and became wise, devout (and) attentive and erected seven churches<sup>40</sup> in honour of God around Magh Sgiath. Declan remained a long time with Dioma, the holy man we have named, and acquired science and sanctity and diversity of learning and doctrine, and he was prudent, mild, and capable so that many who knew his nobility of blood came when they had heard of the fullness of his sanctity and grace. Moreover they submitted themselves to him and accepted his religious rule.

Declan judged it proper that he should visit Rome to study discipline and ecclesiastical system, to secure for himself esteem

three last words.

noib.

(s) B. omits clause.

leigenn.

(r) B. reads—'Do rinne Dia daoine foiribte críuibéada

(t) B. omits eiaóan and writes rḡmíóinn for

(u) B.=acárfuinneac.

(v) B=b' é aítne

Ἀγυρ το ἡαβᾶιλ ἡιαῶ Ἀγυρ ἡιαῶαμ ἀνν Ἀγυρ ὄραῡαιλ ἡεῶα Ἀ  
 ρενῆῶιρ το ῆᾶῶ ὄνα ροιρλιῶ. Ἀγυρ cum ἡο ἡτιυβῆᾶῶ ῆῆ  
 ῆιαῡῆᾶ ῆα ῆοῆᾶ (w) ῆειρ το ῆειρ ῆαρι το ἡαῡῡαρι ραν ῆοῆᾶ.  
 Ἀγυρ το ῆνῡῡῡ ῆειρ Ἀγυρ ὄῆονῡ ὄα ὄειρῡῡῡῡῡῡ ῆειρ Ἀγυρ ῆιρ  
 ἀν ἡο ῆοῡῡῡῡ ῆα ῆοῆᾶ (x) ὄῶ, Ἀγυρ το ῆinne ἡοῆῆῆῆῆῆῆ ῆνῡῡ  
 ῆε ῆαιρῆῆῆῆ (y).

C. 8. ῆιρ ῆν ῆαιρῆῆῆῆ (z) το ἡι ῆρροῡ ῆαῆῆῆᾶ ῆ. Ἀῡῡῡῡ, Ἀρ ῆῡῡῡ  
 ῆνῆῆῆῆ ἡῡῡῡῡῡ ῆοῆῆῆ ῆιν το ἡum ῆα ῆoῆᾶ Ἀγυρ το ἡῡ Ἀνν Ἀρρο-  
 ἡαιρ ῆῡῡῡῡῡ ῆᾶῡῡ, οῡῆ ῆρῆ το ῆinne ῆρροῡ ὄῡ (a). Ἀγυρ Ἀρ  
 ῆῡῡῡ το ὄῡῡῡῡ ῆαῡῡῡ ῆε ῆα ὄειρῡῡῡῡῡ ἡum ῆα ῆοῆᾶ το ἡᾶῡ  
 ἡαιρῡῡῡῡῡ Ἀγυρ ῆαῡῡῡῡῡ ῆῶῆ Ἀῡῡῡῡ ῆοῆῆῆ, Ἀγυρ το ῆοῡῡῡ-  
 ρῡῡῡ Ἀ ῆαῆῆῆῆῆῆῆ Ἀγυρ Ἀ ῆαιρῡῡ ὄ ῆῡῡῡ ὄον ροῡῡῡ ῆοῆᾶῆᾶῆ.  
 Ἀγυρ ῆῡῡῡ ὄῡῡῡῡ Ἀγυρ ἡιαῡῡ ῆῡῡῡῡῡῡ ὄῡ ῆοῡῡῡ Ἀγυρ ὄῡ  
 ἡῡῡῡ ῆoῆᾶῡῡῡ Ἀρ ῆα Ἀῡῡῡῡ ὄῡῡῡ Ἀῡῡῡῡ ῆοῡᾶ ὄῡῡῡῡῡῡῡ ὄῶ,  
 οῡῆ το ἡῡ ὄῡᾶρ ὄῡῡῡῡῡῡ ὄ ῆοῡῡῡ, Ἀγυρ ῆῡῡῡ ῆᾶ ὄῡῡῡῡῡῡῡ,  
 Ἀγυρ ῆῡῡῡ ῆᾶ ἡῡῡῡῡῡῡῡ, Ἀγυρ ῆοῡῡ ῆᾶ ἡοῡῡῡῡῡῡῡ, Ἀγυρ ῆᾶῡῡ  
 ῆᾶ ἡοῡῡῡῡῡῡ, Ἀγυρ ῆῡῡῡῡῡῡῡ ῆᾶ ὄῡῡῡῡῡῡ, Ἀγυρ ῆῡῡῡῡῡῡ ῆᾶ  
 ἡῡῡῡῡῡῡῡῡῡ, ῆαῆῆῆᾶ ῆᾶ ἡῡῡῡῡ Ἀγυρ ῡᾶῡῡῡῡῡῡῡ ῆᾶ ῆῡῡῡῡ-  
 ῡῡῡῡῡῡ.

C. 9. Ἀγυρ Ἀρ ἡοῡῡῡῡῡῡῡῡ ῆοῡῡῡῡ το ῆᾶῡῡῡῡ ὄῡ ὄῡῡῡῡ  
 ῆῡῡ ῆοῆᾶ ὄῡ ῆοῡῡῡῡῡῡῡ ῆᾶ ῆᾶρροῡ ῆ ὄῡ ῆᾶῡῡ, Ἀγυρ Ἀρ ῡῡᾶῡῡῡῡ  
 ῆᾶῡῡ Ἀγυρ ῆιαῡῡᾶῡ Ἀγυρ ῆῡῡῡ ῆα ῆῡῡῡῡῡῡ ὄῡ ὄῡ ἡῡῡῡῡῡῡ  
 cum ῆρῆᾶῡῡ ῆ ὄῡ ῆᾶῡῡ ῡῡῡῡῡ ἡο ῆῡῡῡῡῡῡῡ ῆῆ ῆῡῡῡῡ. Ἀρ  
 ἡοῡῡῡῡῡῡῡ Ἀγυρ Ἀρ ῆῆᾶῡῡῡῡ ἡῡῡῡῡῡῡῡ Ἀῡ ῆᾶῡῡ ὄῡ ὄῡῡῡῡ  
 ὄῡ ῡῡῡῡῡῡῡῡ ῡῡῡῡ ἡο ῆῡῡῡῡ. Ἀγυρ το ῆῡᾶῡῡῡῡ ῆοῡῡῡ  
 ὄῡ ῆoῆᾶῡῡῡῡ ῆ ὄῡ ῡῡᾶῡῡ ῆειρ ῡ ῆῡῡῡῡ ὄῡ ὄῡῡῡῡ Ἀῡῡῡῡῡῡῡῡ  
 Ἀγυρ το ῡᾶῡῡῡῡ Ἀῡῡῡῡῡῡῡ Ἀρ ῆῡ ἡῡῡῡῡ Ἀγυρ ῆῡ ῆῡᾶῡῡῡ  
 ῆρροῡῡ ὄῡῡῡῡῡ. Ἀγυρ ῆῡῡῡ ἡᾶῡῡ ῆῡῡ ὄᾶ ῡῡᾶῡῡῡ ῆειρ ὄῡῡ  
 ῡᾶῡῡῡ ῆῡῡῡῡ ῆᾶ ῆῡῡ ῆῡῡῡῡ. Ἀγυρ ῆοῡ ῡῡῡῡῡῡ ῆῡ ὄῡῡῡῡῡῡ  
 ῆῡῡῡῡ.

C. 10. Ἀγυρ ῡᾶῡῡ ὄᾶ ἡῡῡῡ Ἀρ ῆῡῡῡῡῡ ῆα ῆῡῡῡῡῡ, ῆρροῡ  
 ὄῡῡῡῡῡ Ἀγυρ ῆᾶῡῡῡῡῡ. Ἀγυρ ῆῡ ῆᾶῡῡ ῆᾶῡῡῡῡ Ἀῡ ῡᾶῡῡῡ ῆᾶ

(w) B.=ἡο ὄῡῡῡῡ ῆῆ ὄῡῡ Ἀγυρ ῆῡῡῡῡ ῆoῆᾶῡῡῡῡ.

(x) B. omits clause.

and approbation thence, and obtain authority to preach to the (Irish) people and to bring back with him the rules of Rome as these obtained in Rome itself. He set out with his followers and he tarried not till he arrived in Rome where they remained some time.

At the same period there was a holy bishop, *i.e.* Ailbe,<sup>41</sup> who had been in Rome for a number of years before this and was in the household of Pope Hilary<sup>42</sup> by whom he had been made a bishop. When Declan with his disciples arrived in Rome Ailbe received him with great affection and gladness and he bore testimony before the Roman people to his (Declan's) sanctity of life and nobility of blood. He (Declan) therefore received marks of honour and sincere affection from the people and clergy of Rome when they came to understand how worthy he was, for he was comely, of good appearance, humble in act, sweet in speech, prudent in counsel, frank in conversation, virtuous in mien, generous in gifts, holy in life and resplendent in miracles. When Declan had spent a considerable time in Rome he was ordained a bishop by the Pope, who gave him church-books and rules and orders and sent him to Ireland that he might preach there. Having bidden farewell to the Pope and received the latter's blessing Declan commenced his journey to Ireland. Many Romans followed him to Ireland to perform their pilgrimage and to spend their lives there under the yoke and rule of Bishop Declan, and amongst those who accompanied him was Runan, son of the king of Rome; he was dear to Declan.

On the road through Italy Bishop Declan and Patrick met. ✓  
Patrick was not a bishop at that time, though he was (made a bishop)

(y) B.=με ηαεαο.

(z) B.=rın.

(a) B.=Immense lacuna here.

episcop asur do bi ina diaig ó Celtinur Pápa asur do cuiréth é do fénmóir dona héireanáib oir afe patrúic iarffír ar airt-eaproc innri éreann go hiomlán. Asur do ceilebrattar da éile, asur do cenglatattar cumann asur bradáirri ettopra. Asur tuccattar pocca darioile mar comárta rithe. Asur do imtig zach nech tob le na toircc fein .i. Decclán do cum nÉreann asur Patrúicc do cum na Romá.

C. 11. Do gab Decclán da raó airinn in ecclair do bi mehe ar in rliccío. Asur do cuiréo cloc bec tob éuicce do nír tre fuinneois na heccairi artech. Asur do an ar an altóir hi ffrádnure Declain. Asur do gab gáirdechur móir Declán asa faicrin asur tucc molaó asur gloir do Émport ara ron. Asur do bi inntinn daingen aicce inaccaró ainffera asur níféruin na zeinntligéctá óna beit aicce. Asur tucc ré an cloccrin don Runan adubramar .i. mac rígh Román da cométt asur da iomcar. Asur ire ainm do bepar ar in Érinn .i. Duibín Declain. Asur óna daé do gabre an tainm rin éuicce oir ar tob do réir óatha he. Asur do foillrigéad ó gnráirib Dé asur Declain miorbuile go minic trit asur marair for ino ecclair Declain.

C. 12. Ar tect do Declan maille re na cuiréctain náem do cum mara hlét ní féad re long tfažail duiperbair corrtair óir ní raibe an ní do ríreáó air aige. Asur do eitigh aen long tob é araon rin. Asur do benran a clocc, asur do pinne urnaige cum nDe pana fupraét arin cár rin. Asur ar zerr ina diaig rin do ceo De go ffacattar long éuca ar bair na tuinne go éile, asur hi folamž žan don nduim innte asur žan reol fuirre. Asur adubairt Declan in ainm Criorc denam irin luing utt. Asur an ti do éuir éuccainn hí tpeopochair re fein hí go himill duinn cum an fuirt inab áil leir rinn do óul, asur do éuatar le breitir Declain innte asur rorná an long maille le roirbear asur re hinnillur no žur gab port hi Saxaib. Asur ar ntol do Declán maille re na deiriplaib

subsequently by Pope Celestinus, who sent him to preach to the Irish. Patrick was truly chief bishop of the Irish island. They bade farewell to one another and they made a league and bond of mutual fraternity and kissed in token of peace. They departed thereupon each on his own journey, scil. :—Declan to Ireland and Patrick to Rome.

Declan was beginning mass one day in a church which lay in his road, when there was sent him from heaven a little black bell, (which came) in through the window of the church and remained on the altar before Declan. Declan greatly rejoiced thereat and gave thanks and glory to Christ on account of it, and it filled him with much courage to combat the error and false teaching of heathendom. He gave the bell<sup>43</sup> for safe keeping and carriage, to Runan aforesaid, *i.e.* son of the king of Rome, and this is its name in Ireland—"The Duibhin Declain," and it is from its colour it derives its name, for its colour is black. There were manifested, by grace of God and Declan's merits, many miracles through its agency and it is still preserved in Declan's church.

When Declan and his holy companions arrived at the Sea of Icht<sup>44</sup> he failed, owing to lack of money, to find a ship, for he did not have the amount demanded, and every ship was refused him on that account. He therefore struck his bell and prayed to God for help in this extremity. In a short time after this they saw coming towards them on the crest of the waves an empty, sailless ship and no man therein. Thereupon Declan said :—"Let us enter the ship in the name of Christ, and He who has sent it to us will direct it skilfully to what harbour soever He wishes we should go." At the word of Declan they entered in, and the ship floated tranquilly and safely until it reached harbour in England. Upon its abandonment by Declan and his disciples the ship turned

eirte do iompó an long agus do chuidio gur an ionad ara  
ttainic agus na daoine do connairc agus do éuala na miorbhuile  
rin do mhéadaigettar ainm Dé agus naomtaóit Déclain. Agus  
do píraó bhiastra Daoir an tan rin mar aDubairc: “Mirabilis  
Deus in sanctis suis” (b) .i. ar ionganác Daoir ina naemaid.

C. 13. Ina diais rin tainic Déclan cum nEreann acé don  
ní robaoi Déclan glic mar naóair neime agus cenna mar  
éolaim, agus coróail rir an mbeich ar fólatar, óir mar  
tiomairceer an bech an mil agus rechnar na luibe urcóideacha  
ir amlaid rin do rinne Déclan, oir do tiomraig re rmir milir  
na ngrár agus na rccrioptúireó noiaóa ionnur gur líonad  
de é. Agus do batarr ceórar verpoccaid naemta i nEirinn  
maile re na ndeirceplaid roim Pátraicc do teacé innte  
do rinne renmoir agus foircetal Dé innte do ríolad. Agus  
ir iacé an ceórar rin dilbe agus Erroc lubair agus Déclan  
agus Cíaran. Agus do tairingsettar ro moran do dáoinib  
ó rechrán cum creioim Críort, gídeó ire Pátraicc do ríol an  
creioem i nEirinn agus ire ro éionnto tigeirnaide agus rígae  
na hEreann rri baóair agus creioem agus ioóbairet agus breit-  
emnur bhacá.

C. 14. Agus do rinnettar an triur ro .i. Déclan agus  
dilbe agus Erroc lubhair cairóer agus cumann ettorra fein  
agus an thong do tiucraó ina noiaig co bhacé innoimh agus i  
ttalmain. Agus do batarr go gíraóac ra ceile. Agus ro  
gíraóhuig dilbe Déclan acéile gomór o gíraó bhairneimail ionnur  
nar báil leó rccraó re ceile ó méo a ngráda dároile acé le  
cár eiccentac ar fupailéam a ndeircepal muna rccraóair real  
aitgerri re droile. Agus do cuidó Déclan na diais rin da  
túthais fein dona Deiró Muman agus do renmóir doib,  
7 do bairet morán doib i nainm Críort. Agus do iompó iacé  
cum an creioim átoilice ó cumáctaid an diaóail. Agus do

back and went again to the place from which it had come and the people who saw the miracles and heard of them magnified the name of the Lord and Declan, and the words of the prophet David were verified:—"Mirabilis Deus in Sanctis Suis (God is wonderful in His Saints.)"

After this Declan came to Ireland. Declan was wise like a serpent and gentle like a dove and industrious like the bee, for as the bee gathers honey and avoids the poisonous herbs so did Declan, for he gathered the sweet sap of grace and Holy Scripture till he was filled therewith. There were in Ireland before Patrick came thither four holy bishops with their followers who evangelized and sowed the word of God there; these are the four:—Ailbe, Bishop Ibar, Declan, and Ciaran.<sup>45</sup> They drew multitudes from error to the faith of Christ, although it was Patrick who sowed the faith throughout Ireland and it is he who turned chiefs and kings of Ireland to the way of baptism, faith and sacrifice and everlasting judgment.

These three, scil.:—Declan, Ailbe and Bishop Ibar made a bond of friendship and a league amongst themselves and their spiritual posterity in heaven and on earth for ever and they loved one another. SS. Ailbe and Declan, especially, loved one another as if they were brothers so that, on account of their mutual affection they did not like to be separated from one another—except for something arising out of duty towards their followers which might keep them apart for a very short time. After this Declan returned to his own country—to the Decies of Munster—where he preached, and baptized, in the name of Christ, many whom he turned to the Catholic faith from the power of the devil. He built numerous churches in which he placed many of his own followers to serve

cumdaigeó eccalpa iomda lair in ro orúis moían da deircplaib fein do denam feirbiri asur fođanta do Óia asur do earraing an popuil o neit diabail cum Dé.

C. 15. Do éuaíó Declan ainneir eiccin tóior an ionaíó ina puccaó é. Asur dooinne connuioe da picet la ann asur do cumdaigeó leir ionaó onorach ina raibe gnatuccaó loéta crabaíó do sír. Asur ir ainneir tanđattaí an moirfeireí adubramar poíoinn do poine a naittrebh a ttimceall Maighe Sciá, asur do pinne an fáidettoíact óionnruige Declan asur tuccattaí iact féin asur a monaó tó mar do g'eallattaí asur ir iad ro a nanmanna .i. Mocolloc asur Riadaín (c), Colman asur Raétaín (d), Finoloz, Caeman (e), &c. Asur do battaí an t'ionngro ro mađail Erpoic Declan ina diais rin, asur tuccattaí ambeá zo conais ar, asur do junnettaí moirbuile iomda ara haíte.

C. 16. A ccinn ainneire ele do cuaió Declan mar a raibé dengur mac Natfraich ni Cairil asur do řenmoir tó. Asur do earcc a cúí ar creideím na heccailri. Asur do battaí as Declan diaí deirbraétaí do éaioib a maétaí do cloinn dengura .i. Colman asur Eogan ananmannaé. Asur ar naónaó g'ráí an Spioraic náeím i cColmán do chúaio mar a raibe díbe lmlig, asur do g'abh bairteáó uaóa asur aibít crabaio asur do bí ina fárraó realac as foglaim leiginn, asur do pinne řeáí náeímta řoirfe řa tóois de. Asur do bí Eochair do crué fein as řuirec le řige Muman in diais a aétaí, asur do g'uidéó a aétaí řa onoir do tabairt do Declan da brathair. Asur dooinne an ří rin, óir nír toirmircc ré Déclan ina řenmoir. Asur do éaitneo řur crabaó asur ceccurcc Decclain g'ioeoh níí éreitt tó, asur nír g'ab bairteoh uaóa. Asur adoiritt t'iong g'urab eoh řođera rin .i. Declan do beit tóna Déirib, asur Leth Cunn, asur dengur do beith

(c) *Beanus*, in the Latin version.

(d) *Lachnyn*, in the Latin version.



and worship God and to draw people to God from the wiles of Satan.

Once on a time Declan came on a visit to the place of his birth, where he remained forty days there and established a religious house in which devout men have dwelt ever since. Then came the seven men we have already mentioned as having made their abode around Magh Sgiath and as having prophesied concerning Declan. They now dedicated themselves and their establishment to him as they had promised and these are their names :—Mocellac and Riadan, Colman, Lactain, Finnlaoc, Kevin, &c.<sup>46</sup> These therefore were under the rule and spiritual sway of bishop Declan thenceforward, and they spent their lives devoutly there and wrought many wonders afterwards.

After some time Declan set out to visit Aongus MacNatfrich,<sup>47</sup> king of Cashel, to preach to him and to convert him to the faith of Christ. Declan however had two uterine brothers, sons of Aongus, scil.: Colman and Eoghan.<sup>48</sup> The grace of the Holy Ghost inspiring him Colman went to Ailbe of Emly and received baptism and the religious habit at the latter's hands, and he remained for a space sedulously studying science until he became a saintly and perfect man. Eochaid however remained as he was (at home)—expecting the kingdom of Munster on his father's death, and he besought his father to show due honour to his brother Declan. The king did so and put no obstacle in the way of Declan's preaching but was pleased with Declan's religion and doctrine, although he neither believed nor accepted baptism himself. It is said that refusal (of baptism) was based on this ground : Declan was of the Decies and of Conn's Half,<sup>49</sup> while Aongus himself was of the Eoghanacht of

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(e) Caminanus, in the Latin version.

θεογοναατ Cairil Muman ar nama dona Déirib' do zhaé.  
 Aghur ní do neiméoil' don creidém nári éreitt mar' deirétar ar  
 ro .i. an tan do cuadair' an ni, Patraicc airdearrucc na  
 héreann do beith éuicce neoch do bí ar na zemeimain don  
 éinél Úretnach da nach raibe fuaé na héirienneac' aicce ni  
 hé amáin' zuri creio do áct do cúair' ina éoinne ona éatair  
 féin o Cairiol' aghur do éreio do ághur do zab' baírteó  
 zo luac'.

C. 17. Ina diaigh rin do cuair' Declán ar riolaó bheirne  
 Dé aghur ar renmoir' don fuzh zion zuri creio re do dá  
 dúthaisg' féin aghur nocreittrehtar' fein aghur ro zab'rat baírteó  
 áct an ní amáin' aghur' orong' da muinntir' do bíó zác lá  
 ag zéallaó creioim' aghur baírte do zabail' éuca aghur do  
 ticceó ó fupairem' an diabail' zo raáattar' ag ionfuiréé aghur  
 agha cur' ar cáirde.

C. 18. Aghur' adoirit' orong' ele zo noechair' Declan  
 moirán' ouairib' don Roim', zioeó ni fázmaittne rccriobéa  
 ona renndaoimib' condechair' ré áct tri huairé amáin' da  
 hionnraizir'. Aghur' uair' eiccin' oibhirin' do zab' Declan ar  
 cuairit' zo hearroc' naeméa' boi imÚretnaib' dar' bainm' Dauit  
 zur' ar ecclair' re raitep' Ceall' Muine mar' a raibe an terroc'  
 rin' a ccoir' traza' moinner' etar' Émunn' aghur' Úretnaib'. Aghur'  
 do zabh' an terroc' rin' zo honoraé' Déclan. Aghur' do bí da  
 ficet' la ina fochair' maille' re zraó aghur' le zairvechur',  
 aghur' do éanaó airfionn' zach' lá. Aghur' do éenzlattar'  
 cumant', aghur' carattraó' ettorra' féin aghur' luca' an ionaó  
 ina noiaig' zo bpaé. Aghur' ar' ccoimhionaó' an dá' ficet' lá  
 rin' do Declan' do zlac' a ceo' ag Dauit' aghur' tuca' pócc' do a  
 ccomairta' ríóa. Aghur' do éuair' fein aghur' a' deircepuil' cum  
 traza' an mara' do' doil' illuing' oionnraizir' Éreann.

C. 19. Aghur' an clocc' adubramar' do cuiréó' do nim' éum  
 Déclain' do bí re an tanrin' ag Runán' da ionchoir' mar' adubra-  
 mar' óir' níri' bail' le Déclan' rccraio' mur' ar' denéoir' aghur' tucc

Cashel of<sup>50</sup> Munster—always hostile to the Desii. It was not therefore through illwill to the faith that he believed not, as is proved from this that, when the king heard of the coming to him of Patrick, the archbishop of Ireland, a man who was of British race against which the Irish cherished no hate, not only did he believe but he went from his own city of Cashel to meet him, professed Christianity and was immediately baptised.

After this Declan, having sown the word of God and preached to the king (although the latter did not assent to his doctrines), proceeded to his own country and they (the Desii) believed and received baptism except the king alone and the people of his household who were every day promising to believe and be baptised. It however came about through the Devil's agency that they hesitated continually and procrastinated.

Other authorities declare that Declan went many times to Rome, but we have no written testimony from the ancient biographers that he went there more than three times. On one of these occasions Declan paid a visit to the holy bishop of the Britons whose name was David at the church which is called Killmuine<sup>51</sup> where the bishop dwelt beside the shore of the sea which divides Ireland from Britain. The bishop received Declan with honour and he remained there forty days, in affection and joy, and they sang Mass each day and they entered into a bond of charity which continued between themselves and their successors for ever afterwards. On the expiration of the forty days Declan took leave of David giving him a kiss in token of peace and set out himself and his followers to the shore of the sea to take ship for Ireland.

Now the bell which we have alluded to as sent from heaven to Declan, was, at that time, in the custody of Runan to carry as we have said, for Declan did not wish, on any

Ruian an lá rin hé do neoch ele da maibe ina cúroectain as  
 teact cum na luings doib. Agus ar ttect cum na traga  
 doib do leicc an clocc ar carraicc ar lár. Agus do  
 óermaitt an clocc ipin ionad rin no go maðattar leé  
 rliccéo ran ffairrge. Agus ip ann rin no cuimnígrett he.  
 Agus, ar ccuimníuccaó air, do báttar go toirpread tpe na  
 óermatt. Agus do bi Declan go no tuirpreé ar fon an  
 tiotlaicé do cuiré do nim éuicce ona éigerna do óermat in  
 ionad nar raol pé a raðail coirce. Agus do fech Declan ora  
 cinó ar nemh agus do rinne urnaiðthe ina inntinn cum nDó.  
 Agus adubairt rir na deiriclaib, "Cuiré bar toirpre doib  
 óir ar eirir le Dia do éioðlaic an clocc utt do nim o  
 éoraig ácur anorra illuings ionðantaið eiccin ar." Ar móir  
 agus ar ionðantaó agus ar degh-mairech mar do umhúig  
 an cpetúir ðan pérun ðan tuiccrin inaccharo naóúra da  
 cruthuigteor féin óir do rnaí an éaracc no érom doðluairte  
 go tpreé ionnur ður bó ðerr in ainrer go ffacatar cuca hí  
 ina deaðhairó, agus an clocc uirre. Agus ar ffaircín na neicé  
 ionðantaó rin do muinntir Declán do lionaó iact o ðráó Dé  
 agus donóir a maigirtreac .i. Declain. Agus adubairt Déclan  
 go fárdéamail leiccró meáib an clocc ar re agus lenaíó go  
 tpreé hé, agus ðibe porc ingeba re ip a ngoirpe do bíar mo  
 cathairri agus mo éeghdair eppocoioe agus ar eirte raéat go  
 flaitéinnar, agus ar innte bíar meirirge. Agus do chúaro  
 an clocc maran luings agus do rccuir don triubal móir do  
 rinne poime óir do an pé beccán poimhe an luings ionnur go  
 ffaircítí erpe é agus nach béraó an long air. Agus do  
 óirugh an clocc poime cum nEreann ionnur ður ðab cuan  
 ipin taobh thep .i. ip na Deirib ílmuíain as an imir dárad  
 ainm imir airó na ðcCaorac an tanrin. Agus do ðab an  
 long an porc ceona amail adubairt Declan. Agus do  
 éúaro an pep naemta rin i ttrir agus tucc ðara agus  
 moláto do Dia ar fon go ttainic re go hionad a eiréirge.

account, to part with it. On this particular day as they were proceeding towards the ship Runan entrusted it to another member of the company. On reaching the shore however the latter laid the bell on a rock by the shore and forgot it till they were half way across the sea. Then they remembered it and on remembrance they were much distressed. Declan was very sorrowful that the gift sent him by the Lord from heaven should have been forgotten in a place where he never expected to find it again. Thereupon raising his eyes heavenward he prayed to God within his heart and he said to his followers:—"Lay aside your sorrow for it is possible with God who sent that bell in the beginning to send it now again by some marvellous ship." Very fully and wonderfully and beautifully the creature without reason or understanding obeyed its creator, for the very heavy unwieldy rock floated buoyantly<sup>52</sup> and without deviation, so that in a short time they beheld it in their rear with the bell upon it. And when his people saw this wondrous thing it filled them with love for God and reverence for their master. Declan thereupon addressed them prophetically:—"Permit the bell to precede you and follow it exactly and whatsoever haven it will enter into it is there my city and my bishopric will be whence I shall go to paradise and there my resurrection will be." Meantime the bell preceded the ship, and it eased down its great speed remaining slightly in advance of the ship, so that it could be seen from and not overtaken by the latter. The bell directed its course to Ireland until it reached a harbour on the south coast, scil. :—in the Decies of Munster, at an island called, at that time, High Sheep Island<sup>53</sup> and the ship made the same port, as Declan declared. The holy man went ashore and gave thanks and praise to God that he had reached the place of his resurrection. Now, in that island

Δξυρ ιρ ανηραν ινιρ ριν το βατταρ εάοιρϋη ιννα ριγη να η'Οέρι το ξηάε δξα εκοιμέεττ. Δξυρ ιρ υαόα ριν αθειρτι ινιρ Διρτο να εεαοραέ. Δξυρ το βί ενοε αρτο ινντε. Δξυρ τοε αοιβινη δεξημαρπέ ε. Δξυρ αουδαρτε νεέ τά μιννιτηρ ρέ Decclán αρ ητοε αρ mullach an énuic ριν:—"Cionnur fεαοφαρ αν ταρτο becc ρο το ρορυλρα το εοτuccaó"? Δξυρ αουδαρτε Decclán: "Να ηαδαρ ριν α μειε ξηάόαιξ, ηί ηαρτο becc hé áετ αρτο μόρ. Δξυρ το len an ταιηη ριν τον έαταρ ι. Διρτομόρ Decclán. Δξυρ ινα τιαίξ ριν το έυαιό Decclán ξο ριγη να η'Οέρι Δξυρ το ιαρρ αν ινιρ αουδραμαρ αιρ. Δξυρ tuccaó το ηί.

C. 20 Δξυρ το ιομπο Decclán ξο ηαιε η'Ορερατ (f) μαρ αμβιττιρ ιοιηξερ Δξυρ αρριξηε (g) να ηινηρ ι α ρορτε ιετη αταιαό ανοηη Δξυρ αναλλ ερτε (h). Δξυρ το φοιλξετταρ μιννιτηρ (i) να ηινηρ ι ηαρτραιξε υιλε (j) ιοηννρ ναέ ρεοφαο Decclán αιττρεβηαό (k) ινντε, όιρ αρ μόρ το βί (l) ecclá ορρα Decclán αιττρεβηαό (m) ινντε decclá ιαττ ρέιη το ρεορτορ ερτε (n). Δξυρ αουδρατταρ ι υειρρατ ηε Decclán: "Α ατταρ," αρ ριαό, "αρ μόρ (o) ηειτε ηεεκαρ αλερ Δξυρ αρ ινιηιε ιμλοέταό cum να ηιηηρε ρο (p) Δξυρ βυό ιιοηcu ανόιαίξ τυρα το τοε αρ ηεηί ινα ανορα (q) Δξυρ ξυιόμιετ tú ξο ρεचना tú ηί ηό ταν ξο ρφαξά tú ο Όια αν ραιηηξε (r) ρο το ορτυο αμαη ο τιρ ιοηννρ ξο ρρεαοραόδαρ τοε το έοραρ η έιορμαιό ινντε, οηι αουδαρτε ερτορτ ξιβε ηί ιαρρραρ αρ μαέαιρρι ιη αιηη ρέιη το βερα ταιη ε (s) οηι ηί ηέιορ αν τιοηαορριη αιττρεβηαό (t) ξο ηυραρα áετ ιινα ορτυιτι αν ραιηηξε αμαη υαιτε. Δξυρ αρ αν αοδαρ ριν ηι ηέιορ τυιτηρ το έατταρ το έυηόαη ινντε." Το ρηεεκαρ Decclán τόιό Δξυρ αουδαρτε: "Cionnur το ρεοραηηρ αν τιοηαό το ξεαλλαό ταιη ο Όια Δξυρ ιναρ ξεαλλαό μαόηααλ Δξυρ ηερρηξε το βειτη το ρεचना? Δξυρ αν ηί αθειρτιρ

(f) Lacuna ends. (g) B.=ιαρ οτριάξ. (h) B.=λε υειξέιρ ινντι Δξυρ αιρτι. (i) B. reads—luét. (j) B. reads—an long αρ έριάξ ειλε. (k) B. adds—out.

depastured the sheep belonging to the wife of the chieftain of Decies and it is thence that it derives its Irish name—Ard-na-Ccaorac, scil. :—there was in it a high hill and it was a promontory beautiful to behold. One of the party, ascending the summit of the hill, said to Declan :—“How can this little height support your people” ? Declan replied :—“Do not call it little hill, beloved son, but great height,” and that name has adhered to the city ever since, scil. :—Ardmore-Declain. After this Declan went to the king of the Desii<sup>54</sup> and asked of him the aforesaid island. Whereupon the king gave it to him.

Declan next returned to Ait-mBreasai<sup>55</sup> where, in a haven at the north side, were the shipping and boats of the island, plying thither and backwards. The people of the island hid all their boats not willing that Declan should settle there ; they dreaded greatly that if Declan came to dwell there they themselves should be expelled. Whereupon his disciples addressed Declan :—“Father,” said they, “Many things are required (scil.: from the mainland) and we must often go by boat to this island and there will be (crossing) more frequently when you have gone to heaven and we pray thee to abandon the place or else to obtain from God that the sea recede from the land so that it can be entered dry shod, for Christ has said :—‘Whatsoever you shall ask of the Father in my name He may give it to you’ ; the place cannot be easily inhabited unless the sea recede from it and on that account you cannot establish your city in it.” Declan answered them and said :—“How can I abandon the place ordained by God and in which He has promised that my burial and resurrection shall be ? As to the alleged inconvenience of dwelling

(l) B.=οοβ οτε λέο. (m) B.=Δ η-ιοηηδρηδδδ. (n) B. omits clause.  
 (o) B.=ητ μητις. (p) B. omits clause. (q) B.=ηια ανοιη. (r) B.=τηδξδδδ.  
 (s) John xv, 16. (t) B.=ηδ το εαετηη το εμηηδδ δηη.

τρέ ὄορα (*u*) ἀὰ ἀιτρεαδαῖοη in αἰλ λιβ (*v*) ἄο ηἄιὸφινν ὄια  
 inacchaito ἀτοίε .i. ἀἄλαραῖτ ναὸύρτα φείν το βύαιν τον  
 μαιρ. Ἰίρεὸ ἀρ ἄαρ φφυράιεληηρα cuiρεττ uphαιἄthe  
 cum ὄε ἀἄυρ ἄιβε nί bur toil le ὄια το ἄενταρ ἔ.” ἀἄυρ  
 το ἔιρηἄετταρ μαινντερ (*w*) Declain ἀἄυρ ἀουβρατταρ ριρ:  
 “ἀ ἀῖαιρ ἄαδ το ἄαῖαλλ cuccat ἀηαιλ το ριννε Μόγρι, ριρ  
 ρλαιτ, ἀἄυρ βύαιλ ἀη φαιρηἄε ὄι ἀἄυρ φοιλλρέοχαιὸ ὄια ἀτοίλ  
 τουιτ μαρ ριν.” ἀἄυρ το ἄιὸδεατταρ ἀ τοειρccipuil leiρ ἀρ ἀη  
 ἀουβαρ ριν ὄιρ τοἄα τοαοίε τοερἄτα ηἄεηῖτα ἰαττ ἀἄυρ tuccat  
 ἀη ἄαῖαλλ ἰλλαη Declain ἀἄυρ το βυαιλ ἀη τuiρce le  
 in αιηη ἀη ἀῖαρ ἀἄυρ ἀη Mιc ἀἄυρ ἀη Spιοραιτ ηἄεηἰ (*x*).  
 ἀἄυρ το ἔυιρ comαρτα ηα cρoiche cέρτα lé ἀρ ἀη uιρce.  
 ἀἄυρ ἄο λυαῖ ὄ φυράιεη ἀἄυρ ὄ ἔεο ὄε (*y*) το ἔιονηἄἄαιη ἀη  
 φαιρηἄε (*z*) ὄρῡτο ἀμαχ οηα ηιονηατοφείη com λυαῖη ριν ἄο  
 ηαἄατταρ ριαρτα ἀη μαρτα ἀἄ ρηαἰἰ (*a*) ἀἄυρ oc ριῖτ ἀἄυρ  
 ἄυρἄδ ἀρ eiccin ηαηἄατταρ ἀμαχ leiρ ἀη μαιρ (*b*). ἀἄυρ  
 το φἄccaiδ ἰαρcc ἰοητοα (*c*) ἀρ ἀη τραιἄη τῡρῡη le ηα λυαῖῖε  
 το ἄλυαιρ. ἀἄυρ το len ὄέclan ἀη φαιρηἄε ροἰηε μαρ ριν  
 ἀἄυρ ἀ ἄαῖαλλ ἰηα λαιηη. ἀἄυρ το lenατταρ ἀ τοειρcipail  
 eιρῡηἰ ἀἄυρ το βί ἄαἰρ ἀἄυρ φοἄαρ μόρ ἀἄ ἀη μαιρ ἀἄυρ ἀἄ  
 ηα ριαρταἰδ ἀἄ ἰητεῖτ. ἀἄυρ ἀη ταν ραιηic ὄέclan ἀη τιοναὸ  
 ἰηα ἄρῡη cριοῖc ηα φαιρηἄἰ (*d*) ἀηορρα ἀουβαιρτ lenαδ ὄcc τοα  
 τοειρcipλαιδ ηε ὄeclan τοαρ ἄαιηηη Μαιηcῡη ἀρ ηἄαἄαἰ ecclā τοῖ  
 ροἰἰἰ ἔορἰηη ἀη ἡαρτα ἀἄυρ ηια ηἄαἰρ ηα ἄρῡαρ ηαηαιῖηοῖ.  
 ἀἄυρ ἀηβεοἰλ ορῡηiccthe (*e*) ἀἄ lenηαιη ἀη uιρce: “ἀ ἀῖαιρ”  
 ἀρ ρέ, “nί becc τουιτ ἀφαὸ ρο ὄιοῖcῡιρῡ ἀη ἡῡιρ ὄιρ ἀῖα ecclā  
 ηα ἄρῡαρ ηαῖαῖατταρ ρο ορῡηηη.” ἀἄυρ μαρ το cυαλαῖὸ  
 ὄeclan ριν ἀἄυρ ἀη ἡῡιρ ἀρ ηαηἡἰηη le ἄρῡεἰρ ἀη leiηἰἰ (*f*)  
 ηῡρ ηαἰῖη leiρ ἡέ, ἀἄυρ το ἰοηπο ριρ (*g*) ἀἄυρ το βυαιλ το  
 ἄυἰἰἰe becc ἀρα ρρoἰη ηε. ἀἄυρ το ρεαρατταρ τῡη ἄρῡοἰη

(*u*) B.=το ὄέαιηἰ. (*v*) B.=nί ἡαἰλ λιοη. (*w*) B. reads—τοειρἄοἰαιλ.

(*x*) B. has—ἰ ηαιηηη ηα τῡἰοηοἰῡε. (*y*) B. omits this clause. (*z*) B.=ἄο λυαῖ.

(*a*) B. reads—ἄυρἄδ ἀρ ἔἰἄεαη το ρηαἰἰ εαῖαρ. (*b*) B. omits clause.



therein, do you wish me to pray to God (for things) contrary to His will—to deprive the sea of its natural domain? Nevertheless in compliance with your request I shall pray to God and whatever thing be God's will, let it be done." Declan's community thereupon rose up and said:—"Father, take your crosier as Moses took the rod and strike the sea therewith and God will thus show His will to you." His disciples prayed therefore to him because they were tried and holy men. They put Declan's crosier in his hand and he struck the water in the name of the Father and of the Son and of the Holy Ghost and made the sign of the cross over the water and immediately, by command and permission of God, the sea commenced to move out from its accustomed place—so swiftly too that the monsters of the sea were swimming and running and that it was with difficulty they escaped with the sea. However, many fishes were left behind on the dry strand owing to the suddenness of the ebb. Declan, his crosier in his hand, pursued the receding tide and his disciples followed after him. Moreover the sea and the departing monsters made much din and commotion and when Declan arrived at the place where is now the margin of the sea a stripling whose name was Mainchin,<sup>56</sup> frightened at the thunder of the waves and the cry of the unknown monsters with gaping mouths following the (receding) water, exclaimed:—"Father, you have driven out the sea far enough; for I am afraid of those horrid monsters." When Declan heard this and (saw) the sea standing still at the word of the youth it displeased him and turning round he struck him a slight blow on the nose. Three drops of blood flowed from the wound on to the ground

(c) B.=πάρι ῥέασ ἑανήμιοντ να μαρια.

(d) B. reads—τεαρμον να μαρια.

(e) See this form in Keating ("Three Shafts") &c.

(f) B. reads—σο ῥαν

υπορησο αν ῥιουι τε βηρέτιν αν λεινῶ.

(g) B omits four last words.

fóla uaða co lár fo coraib Déclain attri hionadaib. Agus  
 do beannuig Déclán árrón agus do rccuir an fuil go luath.  
 Agus adubairt Déclán: “ní meiri do dícuir [an] fáirige” ar ré,  
 “áct are Día ona cúmáctuibh mora féin do ionnarb í, agus do  
 denad ní buo mó muna abarctápa an tubarctair.” Agus an  
 tionad inar éuitetar na tri bhlóin rin do muigetar tri  
 topair becca tuirge milir fólar (*h*) fo coraib Déclain.  
 Agus maraict na toirpe rin fóir. Agus do cíther go hannam  
 i nDath (*i*) fóla iad do cuimniucchao na miorbail rin. Agus  
 ata mile ar leitett ran trairg rin (*j*) do tiormaidgeoh on  
 uirce (*k*). Agus ar fáda an trucche ar fáo hí agus ma  
 timcell agus ar maith agus ar torctach (*l*) an ferann treabta,  
 agus feir hí rin (*m*) fo mainirtir Déclain. Agus an báall do  
 bí illáim Déclán ag denam na miorbail rin iré ar ainm ói .i.  
 “an ferctac Déclán” ona ferctuib agus ona miorbailib  
 doirneoh uaité (*n*). Agus adéram tuilleo da miorbailib in  
 ionad (*o*) ele inar ndiaig.

C. 21. Agus a ndiaig an mara do tiormuccaó (*p*) mar  
 adubramar don naoim oirdeic rin eóon Déclán ra ainm (*q*)  
 agus aclú do éuaioh fo Érinn ona fóirctuib moruib examlaibh  
 do tiorneain a mainirtir móir do cúmtoach don taoibh éir  
 don trrué (*r*) ata tre ran inir irin fáirigi. Agus ar onorach (*s*)  
 deghmairec an mainirtirrin. Agus iré ar ainm ói Airtoimóir  
 Déclain, mar adubramar. Agus na diaig rin tangetar  
 daoine ionda a rannair imchiana (*t*) Éreann fo clú  
 anaoimtaéta agus a deigber an tí Déclain agus tucattar  
 iad fein ettar anam agus éorp do Día agus do Déclán.  
 Agus do cenclattar iad féin fo cúing agus fo maigail do,  
 agus do cúmtoiggeoh leir ina tuthaig fein rna Déiribh in gach  
 don airt (*u*) teampuil agus mainirtreaca agus ni heoh amain

(*h*) B=go pollur. (*i*) B. reads—agus ir annam gan uaé. (*j*) B.=i ppár  
 na trága rin. (*k*) Last four words omitted in B. (*l*) B. reads—toirbeacé.  
 (*m*) B. omits—treabta and feir hí rin. (*n*) B. omits entire clause.

in three separate places at the feet of Declan. Thereupon Declan blessed the nose and the blood ceased immediately (to flow). Then Declan declared:—"It was not I who drove out the sea but God in His own great power who expelled it and He would have done still more had you not spoken the words you have said."<sup>57</sup> Three little wells of clear sweet water burst forth in the place where fell the three drops of blood at the feet of Declan, and these wells are there still and the colour of blood is seen in them occasionally as a memorial of this miracle. The shore, rescued from the sea, is a mile in width and is of great length around (the island) and it is good and fertile land for tillage and pasture<sup>58</sup>—lying beneath the monastery of Declan. As to the crosier which was in Declan's hand while he wrought this miracle, this is its name—the Feartach Declain,<sup>59</sup> from the miracles and marvels wrought through it. I shall in another, subsequent, place relate some of these miracles (narrated). After the ex-  
pulsion of the sea by this famous Saint, scil. : Declan, whose name and renown spread throughout Erin because of his great and diverse miracles, he commenced to build a great monastery by the south side of the stream which flows through the island into the sea. This monastery is illustrious and beautiful and its name is Ardmor Declain,<sup>60</sup> as we have said. After this came many persons to Declan, drawn from the uttermost parts of Ireland, by the fame of his holy living; they devoted themselves, soul and body to God and Declan, binding themselves beneath his yoke and his rule. Moreover he built himself in every place throughout the territory of the Decies, churches and monasteries<sup>61</sup>

(o) B.=ι η-άιτ. (p) B. reads—αι τημάζεαν. (q) B. reads—το κυαρσ κλύ  
 υεαζλάη υτίηηβ εαζραήλα. (r) B. adds—ζαβδαρ τηίσο. (s) B. substitutes—  
 δοραδ. (t) B.=α μανηαιβ ευζραήλα. (u) B.=ι υτίηηβ ιομοα ειτε.

ina dúthais fein aét itáirib éle Epeann fo cuairt (*v*). Agus ar mor do míltib do mhaid agus d'epaid do bí fona cuing (*w*) agus fona maḡail ir na hionaduib rin adubhamar ar fúo Epeann aḡa tucacatar (*x*) ambeḡa ar go conaig (*y*). Agus ro ordaig d'orog da d'epicpalaib ina n'epuccaib agus do cúir íao ir na hionaduib rin do fíolaḡ cpeioḡe agus cpaib do innu. Agus do brollur búide agus roḡarḡanaigse in eppcop naemḡa Déclan an méitte (*z*) rin ḡomaḡ ferr le na d'epicpal a beith fona rmacḡ agus fona maḡail agus ina d'epicpal aicce ina neach d'ibh do beith ina uaḡtarán imainirtir éle (*a*).

C. 22. Na diaigh rin tainic an t'epcop naemḡa ḡloimmar cenḡo ipre agus cpeioḡe inri ḡad'ioeal in Epinn .i. Paḡraicc (*b*) ó Celerḡínur Paḡa, (*c*) agus do chuairḡ aengur mac Paḡraic ina éoinne mar do cuairḡ a ḡuarurcḡaib da ionnraigḡo (*d*) agus tucḡ leir maile re ḡloir agus le honḡir móir da caḡraig moḡḡa féin go Cairéal hé. Agus do bairḡḡ Paḡraicc eipim agus do bennuig é féin agus a cineḡ agus a chaḡair. Agus do cuairḡ Paḡraicc go raibe ní na n'Óeir ḡan cpeioḡeḡ na bairḡeḡ do ḡabail cuicce agus ḡur eipig epáenta etar he agus Déclan (*e*), agus ḡur eitḡis (*f*) foicceḡa do ḡabail uaḡa. Agus do cuairḡ Paḡraicc do řenmoir ḡ an cetmar eaproc adubhamar do bí in Epinn roim Paḡraicc, agus do bí ran Roim (*g*). Agus ní maḡatar d'áontoil le Paḡraicc aét Déclan aḡain ḡioeḡe do énglaḡatar řioḡ agus paipḡ ferr íar rin. Agus do uimlaigecatar do. Ciaran imoiprio do řinne ḡach uile aidoitte agus uimla do agus do bí d'áontoil ferr da laḡair agus reḡair. Aibe imoiprio

(*v*) B. omits whole preceding clause. (*w*) B.=éúram. (*x*) B. reads, ar oḡadair. (*y*) B. substitutes—go mar ar. (*z*) B. substitutes—ina diaḡo. (*a*) B.=i n-ionad eile na maḡairḡir. (*b*) B. adds—mac Alpuinn. (*c*) B. adds—agus do uimlaig dia cpeioḡe na n'aoine da mó agus ba oimraigse i n'epinn do féin agus da foicceḡaḡ agus mar adubhamar. (*d*) B. omits clause. (*e*) B. omits clause. (*f*) B. reads—óuḡtuig. (*g*) B. adds—do cuair cum na Róma do tára Paḡraic ran Róim orḡa .i. ar

and not alone in his own territory (did he build) but in other regions of Ireland round about. Great too were the multitudes (thousands) of men and women who were under his spiritual sway and rule, in the places we have referred to, throughout Ireland, where happily they passed their lives. He ordained some of his disciples bishops and appointed them in these places to sow the seed of faith and religion therein. Gentleness and charity manifested themselves in Declan to such an extent that his disciples preferred to live under his immediate control and under his direction as subjects than to be in authority in another monastery.

After this the holy renowned bishop, head of justice and faith in the Gaelic island came into Ireland, *i.e.* Patrick sent by Celestinus, the Pope. Aongus Mac Nathfrich went to meet him soon as he heard the account of his coming. He conducted him (Patrick) with reverence and great honour to his own royal city—to Cashel. Then Patrick baptised him and blessed himself and his people and his city. Patrick heard that the prince of the Decies had not been baptised and did not believe, that there was a disagreement between the prince and Declan and that the former refused to receive instruction from the latter. Patrick thereupon set out to preach to the prince aforesaid. Next, as to the four bishops we have named who had been in Rome: Except Declan alone they were not in perfect agreement with Patrick. It is true that subsequently to this they did enter into a league of peace and harmonious actions with Patrick and paid him fealty. Ciaran, however, paid him all respect and reverence and was of one mind

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Ciarán 7 ari aithe asur ari Deaglán asur ari eile, do ceanglaodar cumann  
 asur muinteardóar me éite, ac nári báil le Deaglán umluzáó do pádrúis ari  
 na mear do do méir a uairle féin sur do ba ceart beir : náro-ceannur na  
 heireann. Asur do bí eardaonta asur riorra eatorra do bhrí 50 o-tuzáó  
 pádrúis i mbriáirdeanar le Rí 5 éireann moime rin asur é na leand asur  
 móirán do leandair uairle eile ón bfrainse

mar do connairc rígha asur ticcefnairde Epeann acc umluccad  
 do Patruicc asur as teét ina comne tainic fein go Cairiol  
 da ionnraicchiu. Asur do umlaisg od, asur do ghad mar  
 maişirtir éuicce he hi fiaðnuire an rígh asur cáic uile. Asur  
 bioð a fíor accaibh gurab é Aibe do ordaigettar an tionsg  
 náemhearpoce rin ina máişirtir orra. Asur ar an adbar rin  
 tainic ar túr mar arnaibe Patruicc ionnur nach beittir rion  
 ara uét accontaríodaét do, asur go mbuð uraitte leo teadé  
 fona rmaét asur fona maşail eirumh ar tur do éadé ann.  
 Eppoc lubair imorrio nír faom ré ar éor ar bié umluccad do  
 Patruicc óir nír báil leir cineadhais ele do beit ina bratruinaib  
 in Eriunn. Asur ir amlais do bai Patruicc do ba bnetnac é  
 iar mbunaður. Asur do hoileð in Eriunn é ar na tabairt  
 i mbraighdenur innte in doir a macdaéta. Asur do bí earáenta  
 asur cennairice ar neirge etar Patruicc asur eppoc lubair  
 o túr (*h*) gídeð ar tteét daingéal (*i*) na ríoda ettorra do  
 ionrat comáenta asur braithear do cengal ettorra; asur do  
 batrar feið o rin rúar. Asur nír báil le Declán contraríodaét  
 do Patruicc ar don moð oir do cenglattar muinnterur je  
 ceile ar rlişir na heitaille asur ir amlais do aicín an  
 taingeal de teét go Patruicc asur a éoil do óenam.

C. 23. Tainic aingéal Dé cum Declán asur adubairt  
 iur: “Eirice go luad mar a bfuil Patruicc asur toirmirce uime  
 do (*j*) émeð asur duthais do mallacað oir ata attreðenur ar  
 in rígh (*k*) anoét ran maş ra raitei an Inneoin. Asur da  
 mallaişe ré do émeð beitt mallaişei go brath.” Ir ann rin  
 do gluar Declán maille je deitneirr mói ar fupairem an  
 aingil go hInneoin .i. áit rin adá ar lar Maíşe feimín irin iann  
 tuair dona Déirib. Asur do ghad tarra na Steibe Cua asur  
 tar Síur asur painic irin maíom ar na marach mar a raibe

(*h*) B. omits all from asur ní rabattar above, inclusive. It also attributes to Declán the misunderstanding with Patrick with which our text credits Ibar.

(*i*) B. adds—cum Deaşlám do ceanglatar muintearíor asur braithear asur je

with him present or absent. Ailbe then, when he saw the kings and rulers of Ireland paying homage to Patrick and going out to meet him, came himself to Cashel, to wait on him and he also paid homage to him (Patrick) and submitted to his jurisdiction, in presence of the king and all others. Bear in mind it was Ailbe whom the other holy bishops had elected their superior. He therefore came first to Patrick, lest the others, on his account, should offer opposition to Patrick, and also that by his example the others might be more easily drawn to his jurisdiction and rule. Bishop Ibar however would on no account consent to be subject to Patrick, for it was displeasing to him that a foreigner should be patron of Ireland. It happened that Patrick in his origin was of the Britons and he was nurtured in Ireland having been sold to bondage in his boyhood. There arose misunderstanding and dissension between Patrick and Bishop Ibar at first, although (eventually), by intervention of the angel of peace, they formed a mutual fellowship and brotherly compact and they remained in agreement for ever after. But Declan did not wish to disagree at all with Patrick for they had formed a mutual bond of friendship on the Italian highway and it is thus the angel commanded him to go to Patrick and obey him:—

The angel of God came to Declan and said to him “Go quickly to Patrick and prevent him cursing your kindred and country, for to-night, in the plain which is called Inneoin,<sup>62</sup> he is fasting against the king,<sup>63</sup> and if he curses your people they shall be accursed for ever.” Thereupon Declan set out in haste by direction of the angel to Inneoin, *i.e.* the place which is in the centre of the plain of Femhin in the northern part of the Decies. He crossed Slieve Gua<sup>64</sup> and over the Suir and arrived on the following morning at the place where Patrick was. When Patrick and his disciples

έστε. νιον βάντε θεαγλάν υμνυζαό το αρι τον μου όρι το έαηγλαοαρ  
μυνηταροαρ αρι ηλιζε να ηιοοάιτε; the text of B. is evidently corrupt here.

(j) B. adds—ταταμ δγυρ το.

(k) B. omits two last words.

Πατριεε. Αξυρ μαρι το εάλαιρ Πατριεε (l) αξυρ α  
 θειρεπαρ ζο παibe Declan τα monnraicche τοδα φορφαίλιρ  
 ιαυ ποίμε, όρι το εάλαιταρ παρ βάλ λειρ τεέτ. Αξυρ το ζαβ  
 Πατριεε αξυρ α πορυλ é maille le honóiri móiri. Αξυρ το  
 υήλαιζ Declán το Πατριεε αξυρ το ζυιρ é ζο ούτμαέταc  
 nach vepraó (m) pé α éineoh veprcaine na το μάλλαέαδ ná an  
 талам та паibe pe. Αξυρ το ζεαλλ α έοιλ πέιν τό τά éinn rin.  
 Αξυρ α τουδαιρτ Πατριεε αρ ρον το ζυιρδερι ni heó amáin nach  
 mailleoc é ιαττ αέτ το ζέν α mbennaéaó. Αξυρ το εάλαιρ  
 Declan an tan rin μαρι α παibe μί na nDeiri (n) τό bi  
 accomfoccur το. Αξυρ το έαιρευρριζ Πατριεε αξυρ ηίρ  
 φαοή cpeioem τό αρ impioe Décláin αξυρ το ζεαλλ Declán  
 luaigióeaéτ τό το éino τολα μαρι α παibe Πατριεε  
 αξυρ βαιρτεό το ζαβαιλ αξυρ an cpeioeam óaontucchaó αξυρ  
 ηίρ φαοήρóih rin αρ έορι (o) αρ bir nó ó πέrun αρ τοóman. Αξυρ  
 ο το έονναρε Declan rin .i. μί na nDeiri, leoban αρ nanmain,  
 ina micpeioem αξυρ ina diaóalraéτ μο iompo ζυρ an oipeaéτυρ  
 deccla ζο mailleocao Πατριεε α éineoh, αξυρ α τουτλαιζ  
 αξυρ το παρ μιύ veiliuzaó μυρ an nech malluigéti rin cona  
 beittír πέιν malluigéti ara ρον, “Όρι το βαιρτερα ριβρι αξυρ το  
 bennaigear αξυρ teccairé tim,” αρ πέ, “οιονnpaige Πατριεε  
 neoch το έυρι Dia cuccairé τα βαιρ mbennucchaó όρι ατα पेin  
 αρ na τοζα ina aipveppoc αξυρ ina aipopaρiún in Epyinn uile  
 όρι oλιζimpe máταrhoα πέιν αξυρ α heit im μιζ opuibh inaρ  
 oλιζear an पेrι úττ” (p). Αξυρ λειρ an ηζυέρο το ειρζετταρ  
 αξυρ το leanaτταρ Declan. Αξυρ pucc Declan ιαττ  
 οιονnpaige (q) Πατριεε, αξυρ αουδαιρτ μυρ: “An ppaicenn tu

(l) B. omits μαρι το εάλαιρ p. and becomes quite unintelligible. (m) B.  
 reads—An nio το meap το óeanam. Αξυρ μαcαορα ζο μιζ na nDeiri τα  
 ιαρηαιρ άρι υήλα αξυρ onóiri το έαβαιρτ υυιτ αξυρ βαιρτεαó το ζλαέαó  
 uait é पेin αξυρ na huairle na nDeircaé αξυρ muna βpaigear α έοιλ mallóeaó  
 é. It omits from “vepraó” (our text) to “αξυρ το εάλαιρ.” (n) B. reads—  
 αξυρ μαite na υιέτε τα ιαρηαιρ όρετα iomπόό cum cpeioim αξυρ éum



heard that Declan was there they welcomed him warmly for they had been told he would not come. Moreover Patrick and his people received him with great honour. But Declan made obeisance to Patrick and besought him earnestly that he should not execrate his people and that he should not curse them nor the land in which they dwelt, and he promised to allow Patrick do as he pleased. And Patrick replied :—"On account of your prayer not only shall I not curse them but I shall give them a blessing." Declan went thereupon to the place where was the king of Decies who was a neighbour of his. But he contemned Patrick and he would not believe him even at the request of Declan. Moreover Declan promised rewards to him if he would go to Patrick to receive baptism at his hands and assent to the faith. But he would not assent on any account. When Declan saw this, scil. :—that the king of the Decies, who was named Ledban,<sup>65</sup> was obstinate in his infidelity and in his devilry—through fear lest Patrick should curse his race and country—he (Declan) turned to the assembly and addressed them :—"Separate yourselves from this accursed man lest you become yourselves accursed on his account, for I have myself baptised and blessed you, but come you," said he, "with us, to Patrick, whom God has sent to bless you, for he has been chosen Archbishop and chief Patron of all Erin ; moreover, I have a right to my own patrimony and to be king over you as that man (Ledban) has been."<sup>66</sup> At this speech they all arose and followed Declan who brought them into the presence of Patrick

παρρησις. ΔΞΥΡ ΤΟ ΒΙ ΑΝ ΡΙ ΤΑ ΕΥΡ ΑΓΙ ΚΑΙΡΟΣ ΜΑΙΛΛΕ ΓΕΡΟΣΑΘ ΟΝ ΤΙΑΒΑΙ  
 ΔΞΥΡ Ο ΝΑ ΤΙΑΒΛΙΤΙΘΕΑΕΤ ; it omits from "το βί" (as in our text) to "ΞΥΡ ΑΝ  
 ΟΠΡΕΑΕΤΑΡ." (o) ΕΟΡ has alternative, ΜΟΥ, in text. (p) Declan's alleged  
 speech is of course a paraphrase for the writer's purpose of the judgment of  
 Moses on Core and his impious adherents. (q) B.=1 ΞΕΑΝΝ.

mar tanzatar cineotha na n'Deiri liumra mar tigeirna do tionnraizhe agus mar do faccbar an ticceirna malluizti aza rabatur. Agus bioð a fíor azaat zo fpuilit riatt ullam (*r*) cum onora do d'enam duiteri agus cum do tola do coimhionad' óir ar uaimri do zabattar riatt bairteað éuca." Agus do éiriz pátraice ina fepam leir an mhéirirín agus a d'oircepuil maille fíur agus do bennuiz cineoth na n'Deiri agus ní heath amáin aét a ccoillte agus a nuircece agus a ttalam. Agus aoubairtar maite na n'Deiri agus a núairte an tan rín: "Cia búr ní nó búr tigeirna orrain anorra"? Agus aoubairt Declan: "Ar méirí ar tigeirna orrain, agus zibe nech oirtoécar méire orrain ina tigeirnae beinneochairt pátraice hé agus do zenam uile a bennuccað. Agus bialoth ina rízh orrain uile" (*s*). Agus iré nech do orraiz Declan anrim fepgal mac Corbmaic nech ócc do cineð (*t*) na n'Deiri agus fá do zádol Déclain féin eirein (*u*). Agus do cúir ré i meóðn cáic in ionad rízh é. Agus do tairin le cáe uile, agus do beannuiz pátraice agus Declan é agus do zóir zach nech oib fo leit ina rízh é. Agus aoubairt pátraice fíur an occlach zomadh eioða laioir i ccairibh agus zo mað toréac an talam fe a lino. Agus ir amlaith rín bío rízu na n'Deiri do znaç.

C. 24. Ina diaiz rín tucc Declan agus fepgal mac Corbmaic .i. ní na n'Deiri agus a éinél fepann moir do pátraice accompoccur do Maizh fepmín agus ata aza coimairbaid orin alle, agus tigeirnar moir ann. Agus ni fada on tSiuir an tionad tuccað do. Ata topar moir folar ann fe nabairtar topar pátraice agus nob ionmain fe pátraice an topar rín. Agus ina diaizh rín ar cceilebrað da ceite maille le bennadéain do éuairt pátraice zo Cairiol arur accenn aenzura mic Nattraic agus do éuairt Declan leir.

C. 25. Do rinnead' míorbuite an tan rín ar Déclan tre

(*r*) B.=zo bpuilit uimál.

(*s*) B. reads—"ir mír búr tigeirna daorb agus zibe tigeirna eile tozpað orrain agus do zéana rabruiz a beannuccað"

and said to the latter :—"See how the whole people of the Deisi have come with me as their Lord to thee and they have left the accursed prince whose subjects they have been, and behold they are ready to reverence you and to obey you for it is from me they have received baptism." At this Patrick rose up with his followers and he blessed the people of the Deisi and not them alone, but their woods and water and land. Whereupon the chiefs and nobles of the Deisi said :—"Who will be King or Lord over us now" ? And Declan replied :—"I am your lord and whomsoever I shall appoint over you as lord, Patrick and all of us will bless, and he shall be king over you all." And he whom Declan appointed was Feargal MacCormac<sup>67</sup> a certain young man of the nation of the Deisi who was a kinsman of Declan himself. He (Declan) set him in the midst of the assembly in the king's place and he was pleasing to all. Whereupon Patrick and Declan blessed him and each of them apart proclaimed him chieftain: Patrick moreover promised the young man that he should be brave and strong in battle, that the land should be fruitful during his reign. Thus have the kings of the Deisi always been.

After these things Declan and Feargal Mac Cormac (king of the Deisi) and his people gave a large area of land to Patrick in the neighbourhood of Magh Feimhin and this belongs to his successors ever since and great lordship there. And the place which was given over to him is not far from the Suir. There is a great very clear fountain there which is called "Patrick's Well"<sup>68</sup> and this was dear to Patrick. After this, with blessing, they took leave of one another and Patrick returned to Cashel to Aongus Mac Natfrich and Declan went with him.

A miracle was wrought at that time on Declan through the

ΑΣΥΡ ΠΟΪΕΔΗΑΜΝΑ."

(t) B.=ΟΥΔΙΡΓΕΙΒ.

(u) B. adds—1Γ ΜΑΪΑ ΠΟ ΠΥΝΝΕΑΪ

ΕΑΡΒΟΣ ΘΕ. B. concludes here.

impríde pátraic agus tige na suíde, óir do bí Déclan as riubal  
 go neáiríeac írim rligíó, agus tárla iarann gér fíur agus do  
 gerrí a cor, agus do éilg fuil go dáraéctach agus do éionnreccain  
 Decclan beit bacac agus do bí dílbe Imlig do laetar na  
 miorbuile rin agus Sechnall erpucc d'erpíral pátraicce agus  
 aderari gurab é rin ceir-erpucc do cuairt fo úir Eireann maí.  
 Agus do ba naemta eccnairt é agus do éuir orra go móri an  
 cneoh rin tarla ar Decclan. Agus do hinniread to pátraicce  
 in ni rin; agus doob oic leir. Agus adubairt: "Slánuis a  
 éicceirna cor to ferbontairde réin fuilinger móri to túad  
 agus do dochar ar to íon." Agus do glac pátraicce an cor  
 agus do éuir comairta na croiche cértá ar an ccneir agus do  
 recuir a fuil go luad, agus pucc bét na cneirde cum a éile  
 agus ticc fele fuirre agus do bi rlan agus do eirg Decclan  
 ina feram agus a cor rlan leir. Agus tuccatar uile molaó  
 do Dá. Na rluais, agus na ceirerna do bí ar an laetar anirín  
 tuccatar gáir moir or airto as molaó Dé agus na naem.

C. 26. Ar mbeit to pátraicce agus dona naomairt rin ar  
 don rir i cCairt .i. dílbe agus Déclan cona n'erpírlairt i  
 ffarraó denzura mic Nattraich to cuiread leo moian to  
 gennncligeét agus to fechrán an cneirí ar cúl. Agus to  
 ionpóirdeetar íatc cum an cneiríom émorairde. Agus to  
 orruis pátraicce agus denzura mac Nattraich i rladhuire cáic  
 uile a ccoitcime airderpuccioie Mumán to beit as dílbe,  
 agus to órdaigetatar to Déclan mar an cceona a cénéil  
 fein .i. na Déiri, óir íré do ionpó íad ona fechrán agus  
 ambeith aicce ina parairte agus ina erpuccioie. Agus mar  
 to déndair ére to pátraicce gur ab amairt rin to déndair na  
 Déiri to Déclan to brátrun réin agus adubairt pátraicce  
 an rann:—

dílbe umal; pátraicce Mumán, mó gáclath,

Déclan, pátraicce na n'Déiri: na Déiri as Decclan gan  
 brat (v).

(v) Thus in text; usually go brát.

intercession and prayers of Patrick for as Declan was walking carelessly along he trod upon a piece of sharp iron which cut his foot so that blood flowed freely and Declan began to limp. Ailbe of Emly was present at this miracle and Sechnall<sup>69</sup> a bishop of Patrick's and a holy and wise man, and he is said to be the first bishop buried in Ireland. The wound which Declan had received grieved them very much. Patrick was informed of the accident and was grieved thereat. He said :—"Heal, O Master (*i.e.* God), the foot of your own servant who bears much toil and hardship on your account." Patrick laid his hand on the wounded foot and made over it the sign of the cross when immediately the flow of blood ceased, the lips of the wound united, a cicatrix formed upon it and a cure was effected. Then Declan rose up with his foot healed and joined in praising God. The soldiers and fighting men who were present cried out loudly, blessing God and the saints.

As Patrick and the saints were in Cashel, *i.e.* Ailbe and Declan with their disciples, in the territory of Aongus Mac Nathrich, they made much progress against paganism and errors in faith<sup>70</sup> and they converted them (the pagans) to Christianity. It was ordained by Patrick and Aongus Mac Natrich in presence of the assembly, that the Archbishopric of Munster<sup>71</sup> should belong to Ailbe, and to Declan, in like manner, was ordained (committed) his own race, *i.e.* the Deisi, whom he had converted to be his parish and his episcopate. As the Irish should serve Patrick, so should the Deisi serve Declan as their patron, and Patrick made the *rann* :—

"Humble Ailbe the Patrick of Munster, greater than any saying,  
 "Declan, Patrick of the Deisi—the Decies to Declan for ever."

Δγυρ αρ ιονανν ριν με α ράδα αγυρ ζυρ अबे Διθε αν θαρα  
 Ρατριuce να Μυμαν, αγυρ ζυρ अबे Δέclan θαρα Ρατριuce  
 να ηΘειρι. Ινα τιαγ ριν αρ cceitebraō τον ριγη τοιβη αγυρ  
 τοιβ̄ uile le céle το εuaτταρ να ηαοιηρην θα ηίαταιβ̄ ρέιν το  
 ρίολαο̄ αν έπειομη.

C. 27. Ταρτα Δεclan αγυρ ρεργαl mac Coρbmaic le  
 ceite .i. ρί να ηΘειρι cona ρλυαγ αγυρ cona con̄itionol̄ τονa  
 Δέιριβ̄ αγ̄ Ιηδοειν αγυρ το θαηγηηζετταρ αν μεc̄t Cμιορταρθε  
 ιρην ροπαl. Αγυρ αν ρί αουβ̄ραμαρ ρομ̄αηη .i. leοβαν  
 τουlταιγ̄τέοιρ̄ αηηα Cρίορτ το τοιέμ̄ιεση ο γαch̄ αον̄ é αγυρ  
 το cυαιο̄ αρ ηειη̄τη̄η̄ γαν ριορ̄ arcél̄ μαρ̄ ατα ρεμ̄οβ̄τα το  
 ηαιμ̄τιβ̄η̄ αν έπειομη̄:—“ζο ττιαγατ̄ α ccyim̄ne αρ̄ μαρ̄  
 ροζαρ̄” (w). Αγυρ το ορ̄οαιγ̄ Δεclan αγυρ ρεργαl αγυρ  
 μαιthe να ηΘέιρ̄och̄ ζυρ̄ab̄ αηηραη̄ ιοναο̄ ριν το ζοιρ̄ρ̄θε ρί  
 αρ̄ να Δέιρ̄ιβ̄ ζο βραth̄, το βρ̄ιγ̄ ζυρ̄̄ab̄ αηη το βennuiγ̄  
 Ρατριuce αγυρ Δεclan αν ηι ριν .i. ρεργαl αγυρ αουβ̄ηρατταρ  
 να ρenn̄όλαοιη̄ ζυρ̄b̄ αηηρ̄ιν τορ̄ιογ̄ε̄ταοι ριογ̄α αγυρ το έμ̄ιθη̄οιρ̄  
 αρ̄ραιτεαρ̄ ροιμη̄ cπειοem̄h̄ ιρ̄ να Δέιρ̄ιβ̄.

C. 28. Ιρ̄ ηη̄ αηηρ̄ιρ̄ ριν̄ ταηηc̄ ρ̄λαγ̄η̄ γρ̄άηηα ιρ̄ην̄ Μυμαη̄  
 αγυρ̄ το βί ι cCαιρ̄ιοl̄ ηί̄ βαο̄ μό̄ ηη̄α ηη̄ ιοναο̄ ele. Αγυρ̄ ιρ̄  
 αη̄η̄λαιο̄ τομ̄ιο̄ο̄ ηυρ̄ να θαοιη̄β̄̄ αη̄οαth̄ το cλαο̄έλαο̄ ημβ̄υρ̄θεc̄t  
 αρ̄ τ̄ύρ̄ αγυρ̄ αμαρ̄βαο̄ αηηηρ̄ειη̄. Αγυρ̄ το βατταρ̄ μοιρ̄ρ̄ειρ̄ειρ̄ το  
 βρ̄αιγ̄τοιβ̄ uαιρ̄lē αγ̄ Δ̄ηγ̄υρ̄ ηι cCαιρ̄ιοl̄ τον̄ ταοιβ̄̄ έιαρ̄ το  
 C̄αιρ̄ιοl̄ ραν̄̄ ᾱιτ̄ με ηαβαρ̄ε̄ταρ̄ Ραῑε̄ να ηη̄ρ̄λαη̄η̄, αγυρ̄ ταρ̄τα τοιβ̄  
 οῑρ̄cē αηη̄ ζο ρ̄ρ̄υαρ̄ιατταρ̄̄ b̄άρ̄ τον̄ ρ̄λαγ̄̄ αουβ̄ραμαρ̄. Αγυρ̄  
 ροb̄ oic̄ λαρ̄ην̄ ριγ̄̄ ᾱ η̄b̄άρ̄ αγυρ̄ αουβ̄αιρ̄c̄ ᾱ c̄eilt̄ deccl̄ā ζο  
 ηέρ̄εοchaο̄ ρ̄ccannāil̄ ηο c̄occaο̄ τ̄ρ̄ίοε̄τᾱ οη̄ι το β̄άταρ̄ η̄acc̄eloιηη̄  
 τονā θαοιη̄β̄̄ ρα τ̄ρ̄ειρ̄ē αγυρ̄ ρα ηερ̄ῑη̄αιρ̄ē το βί ραν̄̄ Μυμαη̄.  
 Αγυρ̄ ταηηc̄ Δεclan̄ ζο Cαιρ̄ιοl̄ αρ̄ να η̄άρ̄ιαch̄. Αγυρ̄ το λαβ̄αιρ̄  
 με ηΔ̄ηγ̄υρ̄ αγυρ̄ τοβα ρ̄άῑλῑο̄ αν̄ ρί ροιη̄ē αγυρ̄ το ζοιρ̄̄ c̄uic̄cē  
 ηe. Αγυρ̄ αουβ̄αιρ̄c̄ ηυρ̄ ηι ρ̄ρ̄ιαθ̄η̄ιρ̄ē τ̄ρ̄μ̄ιη̄γε̄ τ̄ά̄ c̄άιρ̄τοιβ̄  
 ρέιν̄:—“ζυρ̄οιη̄ τ̄ύ, ᾱ Δέclain̄, ᾱ ρεαρ̄β̄ον̄τ̄υρ̄θε̄ Δέ, ζο τ̄τι

This is equivalent to saying that Ailbe was a second Patrick and that Declan was a second Patrick of the Decies. After that, when the king had bidden them farewell and they had all taken leave of one another, the saints returned to their respective territories to sow therein the seed of faith.

Declan and Ferghal Mac Cormac, king of the Deisi, with his army and followers, met one another at Indeoin and they made still more strong on the people the bond of Christian obligation. The king we have already mentioned, scil. :—Ledban, the recusant to the Christian name, was rejected of all and he came to nothing, leaving no knowledge (memory) of his history, as is written of the enemies of the faith :—“Their memory perisheth like a sound.” Moreover Declan and Fergal and the chief men of the Deisi decreed this as the place where the king of the Deisi should be inaugurated for ever thenceforward, because it was there Patrick and Declan blessed the king, Fergal ; moreover tradition states that it was there the kings were crowned and ruled over the Deisi in pagan times.<sup>72</sup>

At that time there broke out a dreadful plague in Munster and it was more deadly in Cashel than elsewhere. Thus it affected those whom it attacked : it first changed their colour to yellow and then killed them. Now Aongus had, in a stone fort called “Rath na nIrlann,”<sup>73</sup> on the western side of Cashel, seven noble hostages. It happened that in one and the same night they all died of the plague. The king was much affected thereat and he gave orders to have the fact concealed lest it should bring disgrace or even war upon him, for the hostages were scions of the strongest and most powerful families in Munster. On the morrow however Declan came to Cashel and talked with Aonghus. The king welcomed him heartily and addressing him said to him in presence of persons of his court, “I pray you, Declan, servant of God, that

διοτ in ainm Cμιορτ an moir'feirei bpaζat το bi aζam  
 imbpaiz'oenur ó tizerna'oiθ Muman anaib'beouζa'ó 'oam' oip  
 atáio ap ppaζail b'áip 'oon plaiζri 'o eluine aζup ip eccail  
 lempa anaib'pe 'o é'occbáil coccaio' aζup cennaip'ice imaζaio',  
 óip ap 'o'oiine neptmapa láioipe íatt, aζup ap n'áip linn ζo  
 'oem'ín a mb'ár, óip a'opai'cip'ion ζup ab 'o'inn p'eim ta'nic a  
 mb'ár." 'Oo p'p'ea'ccai'p 'Decclain 'oon p'íζ aζup a'oubai'p:—"A  
 lei't'éite pin 'o é'ap .i. 'o'oiine 'o'ait'beouζa'ó o b'ár ζo bethaio  
 ap p'ip an ccu'í'ac'ta no'í'á'oa am'áin benur. 'Aζup an ní benur  
 p'imp'a 'oe .i. 'ool map a b'p'uilit a ccu'ip'p aζup up'naiz'e 'o é'up  
 cum 'Oé a'p'aron 'o ζ'en é. 'Aζup 'o 'o'éna 'Oia map ap p'ep'p  
 'o cí'p'ó'ep 'o'ó an'p'ri'óe." 'Aζup 'o ch'ú'aito 'Oéclain aζup  
 'o'p'ong ele ma'ille p'éna 'o'ep'cip'laib' aζup luct eolai'p an  
 p'íζh pempu (x) map a p'aba'ttap' cu'ip'p na mu'inn'cip'pe pin  
 tep'oa. 'Aζup 'o len an p'í íatt ap a lo'p'cc ion'nu'p ζo  
 p'p'aca p'e ma'ó'a cu'ip'p na no'oi'ne map'ó. 'Aζup 'o ch'ú'aito  
 'Decclain ap na liona'ó on é'p'ei'oi'ín 'o'í'á'oa ipin tizh ip'p'aba'ttap',  
 aζup 'o ep'oi't up'p'ce co'ip'p'ec'c'a op'pa, aζup 'o p'inne up'naiz'e  
 hi p'p'ia'ó'nui'pe ca'ich aζup a'oubai'p:—"A é'ic'cep'na, a lo'p'a  
 Cμio'p'τ, a 'oi'oi' meic 'Oe bi in on'ó'ip ta'nn'a p'eim 'o'ú'ip'iz na map'ó  
 p'o ion'nu'p ζo no'oi'ni'ζ'oi'ζ'tap í'at' ipin ep'ei'oi'ín é'at'oi'lice t'p'é  
 na'p no'ip'ic'ne." 'Ina 'o'í'á'iz pin 'o hai't'beoi'á'iz'eo an 'o'p'ong pin 'o  
 'Oéclain aζup 'o ba'ttu'p aζ ζ'l'ú'apa'é't a b'p'ab'p'á'ó aζup a  
 'oubai'p 'Decclain p'ú:—"In ainm Cμio'p'τ ap p'lanai'ζ'te'op'a é'ip'iz'ó  
 in b'ap p'ep'am' aζup bennaiz'io' 'O'ia, aζup tab'p'aito ζ'l'ó'ip 'o'ó." 'Aζup  
 'o é'ip'z'ettap' lei'p an up'ut pin ζo lu'ach aζup 'o lab'p'a-  
 tap' p'é é'á'ch aζup 'o p'ó'cc'ap' 'Decclain 'oon p'íζ íatt ap mb'eit'  
 p'lan beo 'oi'ó. 'Aζup ap p'p'ai'cip'p na mio'p'ba'ile'ó mio'ng'ant'ac'  
 pin 'o é'á'ch tu'cc'attap' uile ζ'l'ó'ip aζup mo'la'ó 'o 'Oia aζup  
 p'ainic cl'ú 'Decclain p'o é'p'inn 'oe pin aζup no'ba p'á'ilit an p'i  
 p'é'p'an a'p'p'ec'c pin p'uai'p.

C. 29. Ina 'o'í'á'iz pin 'o ζ'ui'ó'ettap' p'op'al Cμip'it ep'p'oc'c  
 'Oe ζo mbennaiz'eo p'é an é'á'c'ap' aζup ζo no'oi'ó'cu'ip'eo' p'é an

(x) le, as alternative, above line.



in the name of Christ you would raise to life for me the seven hostages whom I held in bondage from the chieftains of Munster. They have died from the plague of which you hear, and I fear their fathers will raise war and rebellion against me, for they are men of strength and power, and indeed we are ashamed of their death, for they will say that it is we ourselves who killed them." Declan answered the king, saying to him:—"Such a matter as this—to raise one to life from death—belongs to Omnipotence alone—but I shall do whatever is in my power. I go where the bodies lie and pray to God for them and let Him do in their regard what seems best to Him." Next, Declan, with a multitude and his disciples together with the king's councillors, went to the place where the corpses of the young men lay. The king followed after them until he came in sight of the bodies. Declan, full of divine faith, entered the house wherein they lay and he sprinkled holy water over them and prayed for them in the presence of all, saying:—"O Lord Jesus Christ, only Son of the living God, for thine own name's sake wake the dead that they may be strengthened in the Catholic faith through our instrumentality." Thereupon, at Declan's prayer, the group (of corpses) revived and they moved their eyelids and Declan said to them "In the name of Christ, our Saviour, stand up and bless and glorify God." And at his words they rose up immediately and spoke to all. Declan then announced to the king that they were alive and well. When people saw this remarkable miracle they all gave glory and praise to God. The fame of Declan thereupon spread throughout Erin and the king rejoiced for restoration of his hostages.

After this the people of Cashel besought Bishop Declan to bless their city and banish the plague from them and to intercede

πλαῖς υατα αἷυρ ἑο ηἡυῖθεὸ ρέ ἐυμ Ὁέ αἷρ ῥον na πῶοἷne το bi eplán ipin teirom pin ḡan τοl oe. Αἷυρ αἷρ ρῥαιερἷn epeἷome na τῥuἷnḡe pin το Ὁέclan το ḡuἷτῥ Ὁía, αἷυρ το ἐομῥτῥαῖḡ ὀ comῥῥῶα na eῥoiche ceῥῥa ceῖῥe ηαιῥῥe an αeoἷr. Αἷυρ αῥ τοἷmἷn ḡuἷr bo ῥolluῥ ḡuἷαῥῥα Cῥuἷoῥῥe ηe na τοἷῥcἷplaiḡ an τῥnῥἷn μαῥ αῥοḡαἷῥῥ αḡα ḡῥῥḡḡáἷl αἷυρ αḡ τοl το ἐυμ nἷmḡ: "Super eḡῥoῥ maḡuῥ imponent et bene habebunt," (y) .i. cuἷῥῥeαῥ mo lamἷa αῥ na ηeῥlanaiḡ αἷυρ ḡeἷῥῥ ῥlán. Αἷυρ τοἷῥ an αeoἷr το ἐομῥῥῥucḡḡḡḡ ὀ ἐομῥῥῥῥa na eῥoiche ceῥῥa το Ὁέclan ḡach τοἷne το bi eapῥlán το ḡαῥῥaῥ ῥlan, αἷυρ nἷ ḡiáῥ amáἷn το bi ῥlan áῥῥ an tíῥ uἷle ina τἷmceall ḡἷbe ḡἷonaῥ ina ῥáḡaῥῥaῥ ῥaoἷne eῥlána το ḡáῥῥaῥ ῥlán. Αἷυρ το τοἷcuἷῥḡ an ῥláiḡ ῥἷn ὀ ḡáῥ uἷle tíῥ αἷυρ το ḡa móῥ ḡuἷῥῥeḡuῥ cáἷῥ ῥῥἷῥῥἷn αἷυρ ῥῥeῥ na ῥáḡἷmἷḡ μαῥḡa αῥοḡḡῥaῥ μαῥ τοaἷῥḡeouccḡḡḡḡ. Αἷυρ το ὀῥῥuἷḡ an ῥἷ cἷoῥ αἷυρ ὀnoἷῥ uáḡḡa, αἷυρ ὀ ḡach ῥἷḡ το ḡeḡaῥ Cῥuἷoἷl ina τοaἷḡ το Ὁέclan αἷυρ το luῥῥ a ἷonaῥ. Αἷυρ ina τοaἷḡḡ ῥἷn το ḡennuἷḡ an teῥῥcῥῥ ḡlórḡḡaῥ Ὁeclan an ῥἷ áḡḡḡuῥ cona caῥaἷῥ αἷυρ cona ἐἷneῥḡ αἷυρ το ἷomῥῥo ἷaῥῥἷn το ἐυμ a ἷonaῥ ῥéἷn.

C. 30. Ὁο ḡaἷ Ὁέclan ὀἷῥḡe ḡἷῥḡḡe αῥ αἷἷḡḡeῥῥ ἷῥῥἷḡ τοἷne ῥaἷḡḡἷῥ ipin ῥann ῥeῥ το muἷḡ ῥeἷmἷn αἷυρ ἷῥ amἷaiḡ το bi an ῥeῥ ῥἷn αἷυρ é ina áἷncῥuἷoῥῥaἷḡe ḡan eῥeἷῥeἷḡ το ḡáḡaἷl cἷuἷce. Αἷυρ ἷῥ é το ḡaἷmḡ το τοῥcῥan. Αἷυρ το ḡῥeῥḡuἷḡ ῥé ῥanáḡaῥῥ το ῥéḡnἷḡ ῥona eῥuἷoῥῥaἷḡἷḡ ὀἷῥ αῥοḡαἷῥῥ ηe na ῥeῥḡῥoḡḡanῥaἷḡe maῥḡḡḡ το μαῥḡḡḡ ḡan ῥἷoῥ αἷυρ a ḡeann αἷυρ a ḡoῥa το ḡúἷn ῥe αἷυρ a ῥῥolaῥ ἷ ῥῥalmἷn αἷυρ a ῥeἷl το ḡῥuἷῥ ḡo maἷῥ αἷυρ a ῥaḡaἷῥῥ το muἷnḡἷῥἷ Ὁέcláἷn ῥa caἷῥeἷḡ αἷυρ αῥοḡαἷῥῥ ῥἷḡ an maῥḡḡḡ το ḡeἷῥḡ meἷῥ ḡo maἷῥ, ḡo ηḡaḡḡaἷῥ a ῥeἷl μαῥ ῥeἷl caḡῥáῥ. Αἷυρ an τῥn ῥḡḡa ḡῥuἷῥῥe tuccaiḡ ḡἷ ῥῥἷáḡḡaἷῥe Ὁecláἷn αἷυρ a ḡἷuἷnḡἷῥe maἷḡḡe ηe ḡaῥan αἷυρ ḡe ḡaḡḡaἷḡ eἷe. Αἷυρ το bi a ḡoῥḡáḡḡ αῥ ῥῥuἷῥἷm αῥ Ὁeclan an τῥn ῥἷn αἷυρ το τοἷῥcḡeḡḡ ḡé

with God for those stricken with sickness who could not escape from its toils. Declan seeing the people's faith prayed to God and signed with the sign of Redemption the four points of the compass. As he concluded, there was verified the saying of Christ to His disciples when leaving them and going to heaven :—"Super aegros imponant manus et bene habebunt" ("I shall place my hands on the sick and they shall be healed.") Soon as Declan had made the sign of the cross each one who was ill became well and not alone were *these* restored to health but (all the sick) of the whole region round about in whatsoever place there were persons ailing. Moreover the plague was banished from every place and all rejoiced greatly thereat as well as on account of the resurrection of the dead men we have narrated. The king thereupon ordered tribute and honour to Declan and his successors from himself and from every king who should hold Cashel ever after. Upon this the glorious bishop Declan blessed Aongus together with his city and people and returned back to his own place.

One night Declan was a guest at the house of a wealthy man who dwelt in the southern part of Magh Femhin ; this is the kind of person his host was, scil. :—a pagan who rejected the true faith, and his name was Dercan.<sup>74</sup> He resolved to amuse himself at the Christians' expense ; accordingly he ordered his servants to kill a dog secretly, to cut off its head and feet and to bury them in the earth and then to cook the flesh properly and to set it before Declan and his company as their meal. Moreover he directed that the dog should be so fat that his flesh might pass as mutton. When, in due course, it was cooked, the flesh, together with bread and other food, was laid before Declan and his following. At that moment Declan had fallen asleep but he was aroused by his disciples that

le na deircioptaib̄ do bennachad̄ accosa. Aḡur adubairc riu  
 “Ḥo r̄innech do c̄impe r̄iēāilem̄ an t̄iabal̄ at̄timcell̄ na  
 feola ut̄t.” Aḡur do r̄iaf̄raiz̄ don̄ lucc̄ r̄iēōl̄m̄a c̄reo h̄i an  
 f̄eōil̄ no c̄ionnur̄ r̄iēich̄ ī. Aḡur a d̄ub̄raettar̄ ran̄:—“Ar̄  
 t̄ticceḡna adubairc̄ r̄inn̄ r̄eic̄te m̄eic̄ do m̄ar̄baḡ d̄aib̄ri aḡur  
 do r̄innemair̄ne r̄in̄ air̄.” Aḡur adubairc̄ Dec̄lan̄: “Ar̄  
 t̄tiḡern̄ainē iorā C̄riort̄ ḡ foill̄riḡeḡ d̄uinn̄ c̄r̄eāto d̄ob̄eir̄  
 tim̄t̄irec̄t̄ an̄ t̄iabal̄ at̄timcell̄ na feolā ro aḡur̄ t̄oir̄m̄ir̄cc̄  
 do r̄er̄bon̄taib̄e ḡ d̄iāḡaib̄ ur̄coir̄oechā do c̄ait̄em̄ d̄oib̄.” Aḡur  
 do connair̄c̄ Dec̄lan̄, ar̄ na r̄aḡ r̄in̄ ionḡa an̄ m̄aḡaiz̄ im̄er̄cc̄ na  
 feolā oir̄ do b̄r̄uic̄t̄ettar̄ c̄eḡraḡnā an̄ m̄aḡaiz̄ conā coir̄ r̄ēin̄  
 uir̄re ḡan̄ r̄ior̄ d̄oib̄ r̄ēin̄. Aḡur do r̄aoilettar̄ ḡur̄ foill̄ḡettar̄  
 i t̄tal̄main̄ mar̄ do r̄ion̄raḡt̄ nā cor̄ā ele. Aḡur adubairc̄  
 Dec̄lan̄:—“N̄ī cor̄r̄ c̄āorāch̄ rō aḡt̄ cor̄r̄ m̄aḡaiz̄.” Aḡur  
 mar̄ do cuall̄attar̄ an̄ lucc̄ r̄iēōl̄m̄ r̄in̄ do c̄uattar̄ ḡo luac̄  
 t̄ion̄nr̄uiz̄e a t̄ticceḡnā aḡur̄ do in̄r̄ettar̄ r̄in̄ d̄ō. Aḡur̄ t̄aim̄ic̄  
 Dec̄can̄ t̄ion̄nr̄uiz̄e Dec̄lain̄ aḡur̄ do c̄reiō t̄ō aḡur̄ do ḡaḡ  
 bāir̄teḡ uāḡa, aḡur̄ t̄ucc̄ ē r̄ēin̄ aḡur̄ a r̄lioc̄t̄ do Dec̄lan̄ ḡo  
 b̄raḡt̄. Aḡur̄ t̄ucc̄ an̄ bailē r̄in̄ do Dec̄lan̄ aḡur̄ do bāir̄teḡḡ  
 a m̄ūin̄tir̄. Aḡur̄ do iarr̄ ar̄ Dec̄lān̄ n̄ī eic̄cin̄ do b̄ennachad̄  
 ir̄in̄ m̄bailē r̄in̄ do h̄ain̄m̄neoch̄taoī d̄ō r̄ēin̄ ḡo b̄raḡt̄. Aḡur̄ do  
 b̄enn̄aiz̄ Dec̄lan̄ c̄locc̄ do connair̄c̄ r̄ē; aḡur̄ ir̄ ē ar̄ ain̄m̄ d̄ō—  
 c̄locc̄ Dec̄can̄. Aḡur̄ adubairc̄ Dec̄lan̄—“r̄acc̄bāim̄ mar̄  
 b̄uāḡaib̄ ar̄ in̄ c̄clocc̄ rō d̄a n̄ḡaḡā r̄ī nā n̄D̄eirī nā tim̄c̄eall̄  
 aḡur̄ ē aḡ̄ d̄ol̄ do c̄aḡuccaḡ l̄ē nā earr̄c̄air̄toib̄ n̄ō do t̄ioḡāil̄  
 a in̄d̄liḡit̄o ḡo t̄tiucc̄rā r̄e r̄lān̄ aḡur̄ ḡo m̄ber̄ā buāit̄.” Aḡur̄  
 do r̄iḡaḡ r̄in̄ ḡo m̄in̄ic̄ ḡiḡeḡ nā d̄aoinē t̄iom̄raḡā t̄ion̄nr̄ḡnar̄  
 d̄ol̄ h̄icc̄ath̄ nō i n̄d̄eab̄aḡō ḡo h̄ain̄d̄liḡh̄t̄eac̄h̄ aḡur̄ ḡabar̄ in̄a  
 c̄im̄c̄eall̄ n̄ī b̄ūait̄o b̄eir̄it̄ r̄iāḡt̄ aḡt̄ r̄aḡb̄āit̄t̄ buāit̄ ḡa n̄āim̄toib̄.  
 Aḡur̄ ir̄ē r̄a h̄ain̄m̄ d̄on̄ bailē r̄in̄ Tech̄ Dec̄can̄. Aḡur̄ ir̄ē a  
 ain̄m̄ an̄oir̄ Com̄inḡen̄ (z) ḡ inḡin̄ nā con̄, n̄ō an̄ m̄aḡaḡō  
 a d̄ub̄raḡmar̄. Ir̄ an̄nr̄in̄ tanḡaḡtar̄ an̄ d̄ronḡ n̄aōim̄rō mar̄ a r̄aib̄e

(z) Note on margin:—Cominḡa potius ḡ ionḡuin̄ nā con̄. The text has inḡin̄,  
 “filia,” and the marginal note is thus corrective and not explanatory.

he might bless their meal. He observed to them:—"Indeed I see, connected with this meat, the ministry of the devil." Whereupon he questioned the waiters as to the meat—what kind it was and whence procured. They replied: "Our master ordered us to kill a fat ram for you and we have done as he commanded." Declan said, "Our Master is Jesus Christ and may He show us what it is that connects the ministry of Satan with this meat and preserve thy servants from eating forbidden food." As he spoke thus Declan saw in the meat the claw of a dog, for, without intending it, they had boiled one quarter of the dog with its paw adhering; they thought they had buried it (the incriminating limb) with the other paws. Declan exclaimed, "This is not a sheep's but a dog's foot." When the attendants heard this they went at once to their master and related the matter to him. Then Dercan came to Declan, accepted his faith and received Baptism at his hands, giving himself and his posterity to Declan for ever. Moreover he gave his homestead to Declan and his people were baptised. After this Dercan requested that Declan should bless something in his homestead which might remain as a memorial of him (Dercan) for ever. Then Declan blessed a bell which he perceived there and its name is Clog-Dhercain ("Dercan's Bell"); moreover, he declared: "I endow it with this virtue (power) that if the king of Decies march around it when going to battle, against his enemies, or to punish violation of his rights, he shall return safely and with victory." This promise has been frequently fulfilled, but proud (men) undertaking battle or conflict unjustly even if they march around it do not obtain victory but success remains with the enemy. The name of that homestead was Teach-Dhercain ("Dercain's House") and its name now is Con-ingeon,<sup>75</sup> from the claw of the hound or dog aforesaid. To this place came the saintly concourse, scil:—Coman and Ultan, MacErc

Declan .i. Coman, asur Ulán mac Eiric, asur Mocoba, asur mac Lairhein, asur tuccattar iatt féin do Dia asur doéuattar fo maíadail asur fo rmaét Declain.

C. 31. Asur do rinne Declan mainirtir irin mbaille rin a Coningin asur do órduis ré an tionsg naoimro innte maille le buiróin ele da deirciplaib zideó rucceé Ulán leir féin mar a nbeachaid.

C. 32. Ainirtir ele ina diaisg rin do cuaid Declan zo bpezdab .i. a céoduthaigriuim ría mionnarbad a rinreir. Asur fuair onóir móir ó ríis Tempach asur ó éicceirnaóab na mÍde oir doob ionmain leo hé do bhuig zur ab uata fein do éuattar a rinnirtir asur zur bí an tírrin a dúthaisg ríunnech asur zurab innte ata Temáir. Asur do cumóaisg Déclan mainirtir éanánach ann rin a bfermann fuair ré ón ríis. Asur ir uadā ainmnigter an tionad. Asur do facaib mionn no leabair cumóaisg asur roircél onópach do bíoh aicce féin do zhad ar ioncār ann rin. Asur atā an roircel inonoir móir irin ionadoin asur do zhidter miorbuile uadā. Asur ina diaisg rin do ionpó ré irin Mumán.

C. 33. Do bi Declan la acc riubal tre Orraige asur do bāil leir anad iccairlén ann. Asur tuccattar luct an éairlean (a).

. . . . .  
Asur tanzattar na fir asur na mna rin ar na marad zo humal mar a raibe Declan. Asur do innrettar do a truaige fuaratar an tionsg rin bār mar do bí afor aicce rion. Asur do ionratt rin airticche asur tuccattar ionad onópach do Déclán ina nbeirna ré mainirtir asur fuair tuillead ele ferann asur tucc fo vera na maib rin daólacad mar anbeirna an mainirtir. Asur iré ar ainm don mainirtir Ceall Colaim Deirce. Asur ir amlaid do bi an Colaim Deirce rin ina fear búrd naoimta do deircipal do Déclán don mann toir do cuizeó Laižen iar mbunadār .i. do Dāl Meircoib. Asur ir uadā ainmnigter an

(a) The text wants a few lines at this place. A translation of the approximate missing portion has however been supplied on the other side, from the Latin Life.

and Mocoba and Maclaisren,<sup>76</sup> who dedicated themselves to (the service of) God and placed themselves under the spiritual rule and sway of Declan. Thereupon Declan established a monastery in that place, scil.—in Coningin—and he placed there this holy community with a further band of disciples. Ultan however he took away with him to the place whither he went.

On another (subsequent) occasion Declan visited Bregia,<sup>77</sup> *i.e.* the original territory which belonged to his race previous to the expulsion of his ancestors. There he was treated with particular honour by the king of Tara and by the chieftains of Meath by whom he was beloved, since it was from themselves (their tribe and territory) that his forbears had gone out, for that region was the patrimony of his race and within it lies Tara. Declan instituted therein a monastery of Canons, on land which he received from the king, and it is thence the place is named. Moreover he left therein a relic or illuminated book and a famous gospel which he was accustomed to carry always with him. The gospel is still preserved with much honour in the place and miracles are wrought through it. After this again he turned towards Munster.

Declan was once travelling through Ossory when he wished to remain for the night in a certain village. But the villagers not only did not receive him but actually drove him forth by force of arms. The saint however prayed to God that it might happen to them what the Sacred Scripture says, "Vengeance is mine I will repay." The dwellers in the village, who numbered sixty, died that same night with the exception of two men and ten women to whom the conduct of the others towards the saint had been displeasing. On the morrow these men and women came humbly to the place where Declan was and they told him—what he himself foreknew—how miserably the others had died. They themselves did penance and they bestowed on Declan a suitable site whereon he built a monastery and he got another piece of land and had the dead buried where he built the monastery. The name of that monastery is Cill-Colm-Dearg. This Colm-Dearg was a kind, holy man and a disciple of Declan.<sup>78</sup> He was of East Leinster, *i.e.* of the Dal Meiscorb, and it is from him that the monastery is

máinirtir rin ašur a ndiaig an tionad rin do lepuccad tainice da ionad fein tar a air .i. dona Deiribh.

C. 34. La náen tainic Declan sur in ionad nír araiteir ait mÓreapail ašur nír leiccettar aittrebaig an baile rin ina ccairlen hé, ašur do foilgettar anartraige uile ionnur nach feořad dol da inir fein óir tuccatar an tponš rin fuác ro móir do, žideo do rinne Dia na nuile éumáct ar fon naomácta dóccláig fein do žuid é maille le foigittin sur ionntó pé an níuir na talamh tirim mar do éualabair éuar, ašur do an Déclán an oitce rin irápla folam do bí amuis ar in ffaítece ašur ní fúair teine amáin o lucc an baile. Ašur ar oirceř táinic inneachad o Dia orparan o nach raibe do trocnaire ionnta tene do éabairt do deircepal Dé óir tainic teine do níim orparan do loircc iact uile etir baile ašur cairlén ionnur žo ffuil ofoin ina fářach mallaižti mar adá řecriobta on fáid:—“Ciuitateř eorum deřturti” (b) .i. oircaoitear cařřacha na ndaoine míotřocnairech.

C. 35. La ele do bí Declan ina duthaig fein aš řuibal Sleibe Cúa ir na Deirib. Ašur do bacaižedh deach ó adbar eiccin, ionnur nar beoir lé řuibal do óenamh. Ašur do connairc Déclan alma řiadh acc řuibal an třleibe do éad óe. Ašur a dúbairt le neach da níuinntir: “eiris ašur tabair cuccam řiad oib řuťť řom carpat in ionad meich ašur beir an břraigdead řo let ar a cenť.” Ašur do imtiž an deircepal ašur níř éuir rin a cconntabairť no žo řainic an řiadach, ašur do anattar žo min cenťra řur, ašur do žlac an řiad do ba mó ašur řer cormaile beit láioir oib. Ašur tucc leir hé, ašur do éuir řon carpat ašur do ioméair an řiad žo cenťra láioir eaproc Declain no žo řainic pé Maž řeimin. Ašur do žabh tech leapta ann rin ašur do leicc an řiad uadā, ašur adúbairť řur a óenamh amáil řa žnac leir. Ašur le břeicir an řireoin do iompó an řiad irřiadnaire cáich



named. When he (Declan) had completed that place he came to his own territory again, *i.e.* to the Decies.

On a certain day Declan came to a place called Ait-Breasail and the dwellers therein would not allow him to enter their village ; moreover they hid all their boats so that he could not go into his own island, for they hated him very much.<sup>79</sup> In consideration however of the sanctity of his servant, who prayed in patience, God the All-Powerful turned the sea into dry land as you have already heard. Declan passed the night in an empty stable out in the plain and the people of the village did not give him even a fire. Whereupon, appropriately the anger of God fell on them, who had not compassion enough to supply the disciple of God with a fire. There came fire from heaven on them to consume them all [together with their] homestead and village, so that the place has been ever since a wilderness accursed, as the prophet writes : "civitates eorum destruxisti," *i.e.* the dwellings of the unmerciful are laid waste.

On yet another occasion Declan was in his own region—travelling over Slieve Gua in the Decies, when his horse from some cause got lame so that he could proceed no further. Declan however, seeing a herd of deer roaming the mountain close to him, said to one of his people : "Go, and bring me for my chariot one of these deer to replace my horse and take with you this halter for him." Without any misgiving the disciple went on till he reached the deer which waited quietly for him. He chose the animal which was largest and therefore strongest, and, bringing him back, yoked him to the chariot.<sup>80</sup> The deer thereupon obediently and without effort carried Bishop Declan till he came to Magh Femhin, where, when he reached a house of entertainment, the saint unloosed the stag and bade him to go free as was his nature. Accordingly, at the command of the saintly man and in

uile rin rligiú ceona tar a air. Agus an neach a toubairt tucc an fiaó cum Déclain ipé fa hainm do Dormanach agus do bennuis Déclain hé agus tucc ferann do ipin mann tuaid do na Deirib lech le hEoghanact agus mairiú a rliocet sur aniu ipin ionad rin.

C. 36. La ele do bairi Déclain as riubal agus cuirteca móri maille sur mar fa gnat leir, agus do tuic neach toib ipin rligiú agus do bripeth a lupca ar do agus do connairc Déclain rin agus do gab trocaire do e agus adubairt le nech ele an cor do éngal sunach pasad pe bair ó roméo a tinnir agus atelccin pola. Agus adubairtatar uile nar fetatatar tré uatmairect na cneíde. Agus do bi nech ele don cuirtecaim dári bainm Dalúath agus do cuaid go dána láitir do cum na cneíde agus adubairt "In ainm Crioirt agus Déclain ar brátruin biaid meiri in liaig as in coir ro" agus ar dáboct adubairt rin: gídeo do éngal go maic an cor agus do bennais go maic í in ainm Dé 7 Déclain hi fiaónuire cáic agus fa ferri fa cáic do bi rí an uair rin féin. Agus accionn tamail bicc do éneais an éneó agus do bí plan. Agus tuccatar uile molaó do Dia, agus a dubairt Déclain re Dalúath, "Do gellair go mbeitea it liaig as in coir rin in ainm Crioirt agus in ainmri agus tucc Dia ói beith plan sur na bmairiú rin. Agus ar an adbar rin biaid tura it liaigh dearbta, agus biaid do clano agus do ríol it oiaig go brach. Agus gibe do fáoírocaó leiger in ainm De agus in ainmri act nac raibe fuat asuib na raint iomarcach in luach leigir do béra Dia agus meiri furtact do." Agus do comlionad bmaira Déclain, don oruing rin.

C. 37. La ele do bi Déclain as riubal ipin mann tuaid imuis fermin laim le Siúr, agus tarla doib duine as raibe lenab becc ga breit dia bairteth agus a dubairt Déclain re na muinntir: "Anaid ann ro go mbairtineó an naoide útt," (c)

(c) *Recte*, go mbairttim &c. The original had ann annro go mbairttim annaoide útt but the scribe's eye went back to the first ann and, instead of

the presence of all, the stag returned on the same road back (to the mountain). Dormanach is the name of the man aforesaid who brought the stag to Declan and him Declan blessed and gave him a piece of land on the north of Decies close by the Eoghanacht and his posterity live till now in that place.<sup>81</sup>

On another occasion, Declan, accompanied, as usual, by a large following, was travelling, when one member of the party fell on the road and broke his shin bone in twain. Declan saw the accident and, pitying the injured man, he directed an individual of the company to bandage the broken limb so that the sufferer might not die through excess of pain and loss of blood. All replied that they could not endure to dress the wound owing to their horror thereof. But there was one of the company, Daluadh by name, who faced the wound boldly and confidently and said: "In the name of Christ and of Declan our patron I shall be surgeon to this foot"; and he said that jestingly. Nevertheless he bandaged the foot carefully and blessed it aright in the name of God and Declan, and in a little while the wound healed and they all gave praise to God. Then Declan said to Daluadh: "You promised to be surgeon to that foot in Christ's name and in mine and God has vouchsafed to heal it at these words: on this account you will be a true physician for ever and your children and your seed after you for ever shall also possess the healing art, and whomsoever they shall practise healing upon in God's name and mine, provided there be no hatred [in their hearts] nor too great covetousness of a physician's fee to him, God and myself shall send relief." This promise of Declan has been fulfilled in the case of that family.

On another occasion, as Declan was travelling in the northern part of Magh Femhin beside the Suir, he met there a man who was carrying a little infant to get it baptised.<sup>82</sup> Declan said to the people [his *muinntear*, or following]: "Wait here till

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writing the letters preceding the second *ann*, he wrote what preceded the first.

óir do foillrigeó dó on Spírít Naom̄ gur ab do do (*d*) Óia do foigénaó ré. Agus a'ubairt an tocclach gur nach maibé foiróteó no palann aicce cum an'ubairtce. Agus a'ubairt Declan, "Atá foiróteó fairrinis agusinn an tSiúir agus do béra Óia palann tóinn cum na náiden ro óir báó naemta miorbúileó é." Agus do tóccaib Declan lan a'úirín dúir na talman agus do rinne urndaiže ina inntinn cum Dé agus do cómarcáigh o cómarca na croidce cepta hí. Agus do rónaó palanó tium zeal oi agus tuccattar cách uile aša fáiccrin rin molaó agus onóir do Óia agus do Declan. Agus do bairtceó an naoirde ainnein agus tuccaó Cíaran dainm fair. Agus a'ubairt Declán: "Oiró go fpuócnam (*e*) an mac rporiataalta ro accampa, agus cuiró do denam leiginn in aóir iomcubairó é, cum duine craidbóis aša mbia an croidem̄ go maic óir buo rolar dealraigteaó an porra irin ecclair e." Agus doó í an naoirde rin Cíaran mac Eacnac do cumóais iar ffoirbúisgáó do mainirtir onorach ar a ndeachairó fein cum nimhe agus inaid ele maile fria; agus do rinne móran do miorbúilb agus do cómarcáib naoimtaóta. Agus iré ar ainm don mainirtir rin—Tirnut, agus ir ann atá rí irin leith cíar dona Deirb in úib faithiú eatar Sliaó Crot agus Sliaó Cua agus ir dearpuc-coirdecht Declan hí.

C. 38. La ele tainic bean do mainirtir Déclain agus ni fada ón cátair mar ambioó a comnuíde. Agus do rinne gadaigect an lá rin irin mainirtir mar do rinne go minic reime, agus ire ní do goiró rí .i. habellum, agus do imtigh on mbairle agus rin lé agus tarla uirre luct rlicceó moire agus do rluicc an talam̄ ina fiaónaire hí agus do teilce rí an tabellum ara huct, agus do ronaó cloó óe go luac agus do tóccbattar luct na rlicceó an cloch agus puccattar leo hí cum Déclan agus do conairce Declan féin go rporiataalta sach ní da ndearnaó ann rin ar in mnaóí rin in inneachaó na

(*d*) Thus the MS.—*i.e.* dittography.

(*e*) Probably fpuócnamaó.

I baptise yonder child," for it was revealed by the Holy Ghost to him that he [the babe] should serve God. The attendant replied to him that they had neither a vessel nor salt for the baptism. Declan said : "We have a wide vessel, the Suir, and God will send us salt, for this child is destined to become holy and wonderful [in his works]." Thereupon Declan took up a fistful of earth and, making prayer in his heart to God, he signed the clay with the sign of the cross of redemption. It (the handful of earth) became white, dry salt, and all, on seeing it, gave thanks and honour to God and Declan. The infant was baptised there and the name of Ciaran given him. Declan said : "Bring up my spiritual son carefully and send him, at a fitting age, for education to a holy man who is well instructed in the faith for he will become a shining bright pillar in the Church." And it was this child, Ciaran Mac Eochaidh, who founded in after years a famous monastery (from which he migrated to heaven) and another place (monastery) besides. He worked many miracles and holy signs and this is the name of his monastery Tiprut<sup>83</sup> and this is where it is :—in the western part of the Decies in Ui Faithe between Slieve Grot and Slieve Cua<sup>84</sup> and it is within the bishopric of Declan.

On another day there came a woman to Declan's monastery not far from the city where she dwelt. She committed a theft that day in Declan's monastery as she had often done previously, and this is the thing she stole—a *habellum* ; she departed homewards taking it with her and there met her a group of people on the highway, and the earth, in their presence, swallowed her up, and cast out the tabellum from its bosom and it was quickly turned into a stone which the wayfarers took and brought with them to Declan. Declan himself had in supernatural vision seen all that happened to the woman in punishment of her theft, and the name



of Declan was magnified owing to those marvels so that fear took possession of all—those present and those absent. The stone in question remains still in Declan's graveyard in his own town of Ardmore-Declan, where it stands on an elevated place in memory of this miracle..

A rich man named Fintan was childless, for his wife was barren for many years. He himself, with his wife, visited Declan and promised large alms and performance of good works provided he (Declan) would pray that they might have children ; they held it as certain that if Declan but prayed for them God would grant them children. Declan therefore, praying to God and blessing the pair, said : "Proceed to your home and through God's bounty you shall have offspring." The couple returned home, with great joy for the blessing and for the promise of the offspring. The following night, Fintan lay with his wife and she conceived and brought forth twin sons, scil. : Fiacha and Aodh, who, together with their children and descendants were under tribute and service to God and Declan.

When it was made known to a certain holy man, scil. :—Ailbe of Emly Iubar, chief bishop of Munster, that his last days had come, he said to his disciples : "Beloved brethren, I wish, before I die, to visit my very dear fellow worker, scil. :—Declan." After this Ailbe set out on the journey and an angel of God came to Declan notifying him that Ailbe was on his way to visit him. On the angel's notification Declan ordered his disciples to prepare the house for Ailbe's coming. He himself went to meet Ailbe as far as the place which is called Druim Luctraidh.<sup>85</sup> Thence they came home together and Ailbe, treated with great honour by Declan and his people, stayed fourteen pleasant days. After

an rennaom tar a air arir da caeraig fein go hmler lubar.  
 Agus taimic Declan agus daoine iomra lair go Druim  
 Luclarao do tiolarao Aibe. Agus do fupail Aibe ar  
 Declan iompoo da caeraig fein agus do bi a fior as an oiar  
 rin nach raicritir a cele go brat arir ar an raogal ro. Agus  
 as deluccha le cele doib do teilgettar deira treunooilge  
 agus do denclattar raic agus cumann ettar luct anionao  
 ina noiaig go brat. Agus do bennais Aibe caera Declan  
 agus a cliair, agus a popul agus do rinne Declan mar rin  
 do ran. Agus tuccattar pocca a ccomarta grao agus rioa  
 da ceile agus taimis sach neac da da caeraig fein iarrin.

C. 41. La naen do gab teine cairlen righ na nDeiri .i.  
 Cinaeo, agus do lair go daractach. Agus tarla go raibe  
 Declan as dol dionnraighe an cairlen le gnouigib eiccin,  
 agus rob oic leir mar do connairc an cairlen ar larao agus  
 tucc urdar don baclall aoubnamar leir ar traiged an muir  
 dionnraighe an cairlen agus do euaio ri ona peclatanaib oiaoa  
 ar foluamain irin aer go raimec meoan na larrach agus do  
 much go hopann an larair uaithe fein do graoib De, agus tre  
 mioibuilib na baclae agus Declain as a raibhe ri. Agus doob  
 faoa an mile on ionao arar caic Declan an baclall gur an  
 ccairlen agus ar braicrin na mioibuil ri don righ .i. do Cinaeo  
 agus do eac uile rob iongnao leo he. Agus tuccattar  
 burtoechur do Dia agus do Declan ar na aithe doib gur ab e  
 do rinne rin. Agus ni faoa on tSiuir an tionao ina buil an  
 cairlen rin .i. don taoe ear oi. Agus ir ann da an tionao  
 arar caic Declan abaclall laim rir an de da ar an Siuir, no  
 rpuich gabur laim rir an mainritir do rinneattar na hoza  
 naomta ingeana righ na nDeiri, .i. Cinaeo, a nonoir do Dia dar  
 ab ainm Maolaca agus da cairn cloch agus cpor annan ionao  
 rin do cumnuighao na mioibuil ri.

C. 42. Araite ainper taimic coblac eactrann dionnraighe  
 caera Declan agus are doba rin doib an baile do milleao



that the aged saint returned home again to his own city, scil. :— to Emly Iubar. Declan came and many of his people, escorting Ailbe, to Druim Luchtradh, and Ailbe bade him return to his own city. The two knew they should not see one another in this world ever again. In taking leave of one another, therefore, they shed plentiful tears of sorrow and they instituted an everlasting compact and league between their successors in that place. Ailbe moreover blessed the city of Declan, his clergy and people and Declan did the same for Ailbe and they kissed one another in token of love and peace and each returned to his own city.

On a certain day the Castle of Cinaedh, King of the Deisi, took fire and it burned violently. It happened however that Declan was proceeding towards the castle on some business and he was grieved to see it burning; he flung towards it the staff to which we have referred in connection with the drying up of the sea, and it (the staff) flew hovering in the air with heavenly wings till it reached the midst of the flame and the fire was immediately extinguished of its own accord through the grace of God and virtue of the staff and of Declan to whom it belonged. The place from which Declan cast the staff was a long mile distant from the castle<sup>86</sup> and when the king, *i.e.* Cinaedh, and all the others witnessed this miracle they were filled with amazement and gave thanks to God and to Declan when they came to know that it was he who wrought it. Now the place where the castle stands is not far from the Suir, *i.e.* on the south side of it and the place from which Declan cast the staff is beside a ford which is in the Suir or a stream which flows beside the monastery called Mag Laca<sup>87</sup> which the holy virgins, daughters of the king of Decies, have built in honour of God. There is a pile of stones and a cross in the place to commemorate this miracle.<sup>88</sup>

On another occasion there approached a foreign fleet towards Declan's city and this was their design—to destroy and to plunder

Ἀγυρ το ρηεαατο ετταρ ὀλοινιῖ Ἀγυρ σετρυιῖ οἱρ τοῖβα ὀλοινε  
 το βί ινασχηαῖο ἀν ρηειοῖν ἴαττ. Ἀγυρ τανσάτταρ μῶρην το  
 λυετ ἀν βαῖλε λε ὀειβῖ (f) μῶρῖ ὀά ινηρῖν το Ὀέεclán ἀν εὐβλαχ  
 ρῖν το βεῖε Ἀγ τεετ ὀιονηραῖῖ ἀν βαῖλε Ἀγυρ ὀα ῖάτο ῖυρταετ  
 Ὀέ ὀιαρρηαῖῖ ιν ἀνασχηαῖο. Ὀο βί Ἀ ῖῖορ Ἀγ Ὀεclán ἀν nech  
 τοῖβα ναοῖῖτα εὐναῖζε ὀά ὀειρϕῖλαῖῖ ῖέῖν Ἀγυρ ταρ ἀττανσάμαρ  
 τῦαρ .ι. Ὑεclán, Ἀγυρ το ῖυρῖλῖ ἀῖρ ῖυρῖε Ὀέ το ὀεναῖῖ ιν  
 ἀεσχηαῖο ιν εὐβλαῖζη. Ἀγυρ το ῖαῖ ῖρῖοαῖρῖ Ὑεclán ὀον ῖορῖα  
 Ἐρῖορταῖζε Ἀγυρ το εὐαῖῖ Ὑεclán ῖο λυατῖ λε βρῖεῖτῖρ Ὀεclán  
 ιν ἀεσχηαῖο ιν εὐβλυῖζ Ἀγυρ το τοῖαῖῖ Ἀ λαιμη εῖῖ ινα ναεσχηαῖο.  
 Ἀγυρ ἀρ ιν λαῖαρῖ ρῖν το ῖλυῖζ ἀν ῖαιρῖζε ἴαττ μαρ ῖαεαῖῖ λῖν  
 το λυαῖζε. Ἀγυρ το ὀιονητοῖῖοεσῖο να μαῖρνεαλαῖζ ὀείρ Ἀ  
 μβῖαῖττε ηῖ εελοεαῖῖ μῶρῖα. Ἀγυρ νῖ ῖαῖοα ἀμαχ ο τῖρ ἀν  
 ὀιοναῖο ινα βρῖυῖετ ιμβέεῖ ἀν εὐάῖν Ἀγυρ ἀρ ῖολλυρ ἴαῖο ῖρῖν  
 βῖαιρῖζε ῖο ηαρῖ ο ῖῖν ἀνῦαρ Ἀγυρ ῖαε υῖλε Ἐρῖορταῖζε το  
 εὐναῖρῖ ρῖν το ῖαῖ ῖαῖρῖοεῖαρ Ἀγυρ λυαῖῖαῖρῖ ἴαῖο, Ἀγυρ  
 τυεεαταρ μολαῖῖ Ἀγυρ ῖλοῖρῖ το Ὀῖα Ἀγυρ το Ὀεclán ὀα  
 βρατῖρῖν ῖέῖν ὀα τταῖνῖο να ινῖορβυῖλε ρῖν το ὀέναῖῖ Ἀγυρ  
 μορῖῖν το μῖορῖβυῖλεῖ ελε μαῖλε ῖρῖυ. Ἀγυρ το βῖ ιμπερῖαῖν  
 εταρ Ὑεclán Ἀγυρ Ὀεclán ῖῖν μῖορῖβαῖλ ρῖν ὀῖρ ῖρ Ἀ λειτῖ  
 Ὀεcláin το εὐῖρῖεαῖῖ Ὑεclán ἴαῖο, Ἀγυρ ῖρ ἀρ Ὑεclán το εὐῖρῖεαῖῖ  
 Ὀεclán ἴαῖο. Ἀγυρ ἀτα μαρ ῖεῖῖῖοεαῖ ἀρ εὐῖῖῖῖε ιν Ἐρῖῖν ἀν  
 ταν ὀεcláinῖετ ῖεῖῖαεαῖῖλ no ῖυαρῖετ εὐν ἀβρῖαῖττ ῖαῖττ:—“Λῖῖ  
 εῖῖ Ὑεclán ῖε Ἀῖαῖῖο.” Ἀγυρ το βῖ Ὑεclán ινῖοῖαῖζ βῖῖρ Ὀεcláin  
 ινα ἀββ μῖορῖβυῖλεχ ἀρ μῶρῖῖν το ῖῖναεαῖῖ ναοῖῖτα ελε.

C. 43. Ὀο εὐῖρ ἀν ταῖρῖοερρῖοε ναοῖῖτα ῖλοῖρῖμαρ .ι.  
 ῖατῖαῖεε νεαεῖ ὀα ὀειρϕῖορῖλαῖῖ ῖεῖν εὐμ Ὀεcláin λε εὐῖῖαεαῖῖ  
 Ἀγυρ λε ηαιῖῖε ἀν ἀῖρῖοερρῖυῖε. Ἀγυρ ἀρ ηῖοῖῖ ὀῖ ῖρῖν ῖῖῖν  
 τεαρ ὀονα Ὀειρῖῖ το βαῖῖεῖῖ ιν ἀβῖαῖν ἀῖνῖρῖεῖν ηε ὀα μῖλε ο  
 εῖατῖαρ Ὀεcláin. Ἀγυρ ἀρ να εῖορ ρῖν το Ὀεclán ηῖοβ οῖε λειρ  
 Ἀγυρ ἀῖυβαῖρῖ:—“ῖο ὀειῖῖῖν ἀρ οῖε ῖῖμ ὀειρϕῖαῖλ Ὀέ Ἀγυρ  
 ῖατῖαῖεε το εὐῖρ ὀομ ῖοηηραῖζε ε (ἀβῖαν ῖμ ὀῖτῖαῖζ ῖέῖν ὀα  
 βῖαῖῖο) ὀείρ Ἐρῖεανν το ῖῖυβαῖλ ὀῖ Ἀγυρ ῖαβαῖῖο μῖο εαῖρῖατ ὀαῖῖ

(f) Thus in text but it ought be, ὀεαβαῖῖο.

it of persons and of cattle, because they (the foreigners) were people hostile to the faith. Many members of the community ran with great haste to tell Declan of the fleet which threatened the town and to request him to beg the assistance of God against the invaders. Declan knew the man amongst his own disciples who was holiest and most abounding in grace, scil., Ultan, already mentioned, and him he ordered to pray to God against the fleet. Ultan had pity on the Christian people and he went instantly, at the command of Declan, in front of the fleet and he held his left hand against it, and, on the spot, the sea swallowed them like sacks full of lead, and the drowned sailors were changed into large rocks which stand not far from the mouth of the haven where they are visible (standing) high out of the sea from that time till now. All Christians who witnessed this rejoiced and were glad and they gave great praise and glory to God and to Declan their own patron who caused the working of this miracle and of many other miracles besides. Next there arose a contention between Ultan and Declan concerning this miracle, for Ultan attributed it to Declan and Declan credited it to Ultan; and it has become a proverb since in Ireland when people hear of danger or jeopardy :—"The left hand of Ultan against you (the danger)." Ultan became, after the death of Declan, a miracle-working abbot of many other holy monks.<sup>89</sup>

The holy and glorious archbishop, *i.e.* Patrick, sent one of his own followers to Declan with power and authority (delegation) from the archbishop. And proceeding through the southern part of Decies he was drowned in a river<sup>90</sup> there, two miles from the city of Declan. When Declan heard this he was grieved and he said : "Indeed it grieves me that a servant of God and of Patrick who sent him to visit me, having travelled all over Ireland, should be drowned in a river of my own territory. Get my chariot for me

ʒo luat ʒo n̄dechainn ʔpēcain a ʔaire ionnur ʒo cclunēð  
 p̄atp̄aic ʔeĩt̄ite aʒur ʔoĩp̄i ʔo beĩt̄ aʒam p̄a b̄aĩ a ʔeĩp̄eĩp̄aĩt̄.”  
 Aʒur ʔo ʔóccbað p̄oĩn̄ ʔeclan an corp̄ aʒ ʔaoinibh ele ʔo bi  
 accoĩp̄occaĩ ʔó. Aʒur ʔo cuĩp̄eð in eletp̄om é ʔá b̄p̄eĩt̄ cum  
 Cíaĩp̄ain ʔa aʔn̄acal aʒur ʔap̄la ʔo ʔeclan iátt̄ ip̄in p̄ucc̄o.  
 Aʒur ʔo p̄up̄aĩt̄ an corp̄ ʔo ʔup̄naĩn̄ ʒo laĩ. Aʒur ʔo ba ʔoĩgh  
 leop̄aĩn̄ ʒup̄ abe a op̄o maĩb̄ ʔoob̄ aĩl̄ leĩĩ ʔo maʔa. Aʒur ʔo  
 chuaid̄ maĩ a maĩbe an teĩletp̄om aʒur ʔo ʔoccaĩb̄ an b̄iat̄ ʔo  
 bi ar acchaĩt̄ aʒur ʔo connap̄ic teĩmlĩʒt̄i mĩʒn̄étech̄ í maĩ b̄ío  
 aĩʒt̄e na n̄oaoĩne b̄aĩtt̄ep̄. Aʒur ʔo p̄unne up̄naĩʒt̄e an̄o p̄in  
 cum ʔé aʒur ʔo ʔoĩp̄t̄ ʔep̄a aʒur n̄í éúala é̄n̄oĩne ni ʔa  
 n̄oũb̄aĩp̄t̄. Aʒur a ʔoũb̄aĩp̄t̄ ina ʔoiaĩʒ̄ p̄in:—“In ainm̄ na  
 ʔup̄noĩt̄e, in ainm̄ an̄ aʔhaĩ aʒur an̄ Meic̄ aʒur an̄ Sp̄ioĩp̄aĩt̄  
 Naoin̄ ʔá n̄oĩm̄c̄uĩp̄up̄e cuiñʒ ep̄ab̄aĩð ep̄uĩgh̄ c̄uccaĩnn̄ oĩp̄ ʔo  
 aĩp̄ic ʔoia ʔo beāt̄a ʔaĩp̄a.” Aʒur ʔo ep̄uĩʒ̄ ʒo luat̄h̄ leĩĩ an̄  
 n̄gũt̄h̄ p̄in aʒur ʔo b̄ennaĩʒ̄ ʔo ʔeclán̄ aʒur ʔo c̄áç uĩte. Aʒur  
 ʔo ʒab̄ ʔeclan é maĩlle le honoĩp̄ aʒur a ʔeĩp̄eĩp̄uĩt̄. Aʒur  
 ʔo b̄í p̄é ainm̄ p̄in ʒan̄ beĩt̄ p̄lan̄ (g) aet̄ maĩ ʔuĩne ar n̄éĩp̄t̄e a  
 heĩp̄aĩnt̄e no ʒo ʔtaĩn̄ic p̄e an̄ ʔoiaĩʒ̄ ācele c̄um̄ p̄laĩnt̄e. Aʒur  
 ʔo chuaid̄ le ʔeclán̄ aʒur ʔo b̄í ainm̄p̄eĩ ina p̄ocap̄ aʒur ʔo  
 p̄áĩ ʒaĩp̄dechar̄ m̄óĩp̄ iccāt̄aĩp̄ ʔeclain̄ ʔona m̄oĩp̄buĩl̄b̄ p̄in  
 aʒur ʔo lech̄naĩʒ̄ a ainm̄ aʒur a cl̄ú p̄ona ep̄oic̄aĩb̄ accoĩtt̄eĩnne.  
 Aʒur ʔo b̄é ainm̄ an̄ ʔeĩp̄eĩp̄aĩt̄ p̄in p̄átp̄aĩc̄, ʔaĩllin̄. Aʒur ʔo  
 iomp̄ó éuĩce maĩlle le ʒaĩp̄dechar̄ m̄óĩp̄ aʒur p̄o in̄n̄ĩp̄ ʔó  
 ʔeclan̄ ʔoia aĩt̄b̄éouʒað̄ aʒur ʔo in̄n̄ĩp̄ ʔo in̄óĩp̄an̄ ele naĩp̄é.  
 Aʒur ar̄ c̄cloĩp̄t̄in̄ na m̄oĩp̄buĩte p̄in ʔo p̄átp̄aĩcc̄ hi p̄p̄aĩt̄naĩp̄e  
 m̄óĩp̄an̄ ʔo ʔaoinib̄ ʔucc̄ ʒp̄aĩp̄a aʒur moĩað̄ ʔo ʔoia aʒur ʔo  
 in̄eáʔoiaĩʒ̄ ainm̄ ʔeclain̄.

C. 44. An ʔoiaĩgh̄ na m̄oĩp̄buĩte n̄eĩʒ̄naĩt̄āc̄a p̄in ʔo ʔénaĩn̄  
 ʔo ʔeclán̄ ʔoob̄ aĩl̄ lĩn̄o ep̄oic̄ ʔo cup̄ ar̄ ar̄ comp̄āt̄a. Aʒur na

that I may go in haste to see his corpse, so that Patrick may come to hear of the worry and the grief I have undergone because of his disciple's death." The body had been recovered before the arrival of Declan by others who were close at hand and it had been placed on a bier to be carried to Ciaran<sup>91</sup> for interment. Declan however met them on the way, when he ordered the body to be laid down on the ground. They supposed he was about to recite the Office for the Dead. He (Declan) advanced to the place where the bier was and lifted the sheet covering the face. It (the face) looked dark and deformed as is usual in the case of the drowned. He prayed to God and shed tears, but no one heard aught of what he said. After this he commanded :—"In the name of the Trinity, in the name of the Father and of the Son and of the Holy Ghost whose religious yoke I bear myself, arise to us for God has given your life to me." He (the dead man) rose up immediately at the command and he greeted Declan and all the others. Whereupon Declan and his disciples received him with honour. At first he was not completely cured but (was) like one convalescent until (complete) health returned to him by degrees again. He however accompanied Declan and remained some time with him and there was much rejoicing in Declan's city on account of the miracle and his (Declan's) name and fame extended over the country generally. This disciple of Patrick was named Ballin ; he returned with great joy and he told him (Patrick) that Declan had raised him from the dead. To many others likewise he related what had happened to him. Patrick, in presence of many persons, hearing of the miracle gave glory and thanks to God and the name of Declan was magnified.

With this extraordinary miracle wrought by Declan we wish to conclude our discourse. The number of miracles he wrought,

miorbuile iomda do sinne ré nach reibótar anro do tuiccrin  
 asur daíthe ar an méit do reibótarai sib. Asur doib aib  
 linn fóir a fóir do beir asuib sur plánuis ré daoine eirlána  
 asur sur fóillris ré rúile daoine noll, asur sur glan daoine  
 ó lubhra asur so tucc riubal do bacachuib asur so ffuair  
 eirtect do bódhriuib asur moran decramlact tinnir in  
 ionaduib iomda ele ar fuo Eirinn do plánucchad as nach  
 reibótar anro iact lena ffao, asur ar a lionmairect le na  
 reibótar deccla so maó eimilt le luét a lesta no a neirtecta  
 moran do labairt daon pearraim ahdán. Asur ar an adbar  
 rin leiccrem toraim iact.

C. 45. Asur ar na tuiccrin do Decclain sur bó seir  
 daite deirioncha uada asur so rabattar angar do tuccré a  
 darta féin da ionnruige .i. Macclias ar an mainrctir ara ran  
 taoib toir dona Deiribh ar comair fear-nghailian ionnur so  
 nsgadao re Corp Crioirt asur a fuil asur Sacramainti na  
 hecclaire ara lamuib in uair a báir. Asur do fóillris re la  
 a báir da deirceplaib asur do fupail a bpeit da catrais féin  
 oir in hinnte do bí an tanrin act i rella becc onorach do  
 ordais re do denam do, etar an enoc re nabartar áromor  
 Decclain asur an níur in ionad cumang ar bhuac na fairrige  
 asur ar lam pur gabar an rputan glan polur on enocán anuar  
 cum an mára asur atáo croun asur biteoá as a timceallad  
 re nabartar Dipeart Decclain. Asur ar becc an mile uada  
 so nuice an caoir. Asur ire adbar far gnatais Decclain  
 beir an do teichead o trioblóir asur o consáir, ionnur so  
 frectao ré beith as lesta asur acc upnaige asur as trédenar  
 an, asur nri bupara do beith anrin féin seir buáigneé e ar  
 iomac a deircepal asur a boct asur a oilitreé asur a ceitirne  
 do bíth ina dais. Asur do bí re deirgeimís búir triocairead,  
 asur ar an adbar rin adbar on penndaoimís so mbéir

but which are not written here, you are to judge and gather from what we have written. And we wish moreover that you would understand that he healed the infirm, that he gave sight to the eyes of the blind, cleansed lepers, and gave "their walk" to cripples; that he obtained hearing for the deaf, and that he healed many and various diseases in many different places throughout Ireland—(things) which are not written here because of their length and because they are so numerous to record, for fear it should tire readers to hear so much said of one particular person. On that account we shall pass them by.

When Declan realised that his last days were at hand and that the time remaining to him was very short he summoned to him his own spiritual son, scil., MacLiag (residing) in the monastery which is on the eastern side of the Decies close to the Leinstermen<sup>92</sup> in order that, at the hour of death, he might receive the Body and Blood of Christ and the Sacraments of the Church from his hands. Thereupon he foretold to his disciples the day of his death and he commanded them to bring him to his own city, for it was not there he dwelt at the time but in a small venerable cell which he had ordered to be built for him between the hill called Ardmore Declain and the ocean—in a narrow place at the brink of the sea by which there flows down from the hill above a small shining stream about which are trees and bushes all around, and it is called Disert Declain.<sup>93</sup> Thence to the city it is a short mile and the reason why Declan used go there was to avoid turmoil and noise so that he might be able to read and pray and fast there.<sup>94</sup> Indeed it was not easy for him to stay even there because of the multitude of disciples and paupers and pilgrims and beggars<sup>95</sup> who followed him thither. Declan was however generous and very sympathetic and on that account it is recorded by tradition that a great following (of poor, &c.), generally accompanied him

rlúas moir do gnaith i ccomhitec̄t Decclain ašur do ba mo ionm̄ain leir an realia becc ar an ad̄bar rin adubramar ašur aittreabait daoine ionda crabair̄ ann do gnaith. (*h*)

C. 46. Iar mbeit̄ do Decclain earlan ašur anbfann ma bmošais̄ do leit̄ a c̄uirp̄ ašur rlan ó doctur̄ ašur ó c̄reid̄m̄ ašur o ḡraó De tainic̄ da c̄at̄rais̄ fein ar ccunniucchaó a p̄opail̄ ašur a deir̄cipal̄ ašur a c̄leir̄ec̄ ma tim̄cell. Ašur de feinmoir̄ doib̄ aittentā Dé. Ašur do teccair̄cc doib̄ a mbēta do c̄abair̄c̄ ar go maic̄ anois̄ a b̄air̄ fein ašur beit̄ um̄al dona huactar̄ánais̄ ašur a loirc̄c̄ fein do lenm̄ain mar ar mó do feōp̄at̄t̄air̄ ašur ac̄at̄air̄ do com̄héat̄t̄ i r̄eait̄o ašur iymašais̄ crabair̄o. Ašur ar neir̄tect̄ an c̄omp̄áit̄o rin do cach do c̄uir̄ oyma go moir̄ a f̄ir̄ do beit̄ ac̄a go māb̄ t̄m̄t̄ adubair̄t̄ rium̄ rin go maib̄e a f̄ior̄ aicce gur̄ šeiri in aim̄rei go r̄achad̄ ré cum̄ m̄m̄e uatha fein. Ašur do c̄uir̄ polar̄ oyma o b̄m̄at̄rais̄ cenn̄ra ašur tuccaó c̄uicce ann rin an nech naom̄ta adubramar .i. Mac̄ias̄ a d̄ubair̄t̄ fein ašur do šad̄ ré Corp̄ C̄m̄ort̄ ašur a f̄uil̄ ašur Sac̄ram̄int̄ na hecc̄laire da l̄ám̄ ētar̄ a naom̄ais̄ ašur a d̄eir̄cip̄lais̄ ašur do benn̄uis̄ a p̄opul̄ ašur a r̄er̄b̄ónt̄air̄de ašur a d̄eiblein̄ ašur do p̄ócc̄ iat̄t̄ a ccom̄air̄ta ḡraóda ašur r̄iōda. Ašur mar rin ar r̄ecc̄m̄or̄ ionm̄áigeó ašur eod̄air̄ta na na n̄ōdal̄ ašur ar hiomp̄óth̄ moir̄ain do p̄oir̄lib̄h̄ cum̄ c̄reid̄m̄ ašur ar noir̄oucchaó main̄ir̄t̄reach̄ ašur óro na hecc̄air̄i in ionad̄hais̄ ecr̄am̄lais̄ ašur ar cc̄air̄ēm̄ a aim̄rie go con̄ais̄ ašur go naom̄ta do cuait̄o an t̄er̄p̄cop̄ ḡlor̄m̄ar rin .i. Decclan, leir̄ na han̄ḡlib̄ go flait̄em̄nar̄ ḡlor̄m̄ar̄ ir̄in̄ n̄áom̄ad̄o K̄l (*i*) do mí augsur̄ ašur do naom̄ad̄ a c̄oir̄p̄ ašur do honó- r̄ais̄gead̄o o aiff̄m̄on̄nais̄ ašur o c̄ann̄t̄air̄ec̄t̄ le naom̄ais̄ ašur le p̄opal̄ na n̄Déirī ašur le na m̄an̄c̄ais̄ ašur lena d̄eir̄cip̄lais̄ fein ar t̄t̄iom̄ar̄cc̄ain̄ c̄uicce ar ḡach̄ airt̄o in aim̄rīi ad̄air̄.

(*h*) The corresponding chapter in the Latin Life ends thus "Ipse enim largus, ualde pius et clemens erat et inde fertur nobis ab antiquis ejus discipulis quia magnus exercitus in comitatu ipsius consuete fuerat. Et predictam suam cellulam



and that moreover the little cell was very dear to him for the reason we have given, and many devout people have made it their practice to dwell therein.

When Declan fell ill and became weak in body, but still strong in hope and faith and love of God, he returned to his own city—his people and disciples and clergy surrounding him. He discoursed to them on the commands of God and he enjoined on them to live holily after his death, to be submissive to authority and to follow as closely as possible the way he had marked out and to preserve his city in a state of piety and under religious rule. And when they had all heard the discourse it grieved them greatly to perceive, from what he had said, he realised that in a short time he would go away to heaven from them. But they were consoled by his gentle words and then there came to him the holy man, to wit, MacLiag, at his own request, already referred to. He [Declan] received the Body and Blood of Christ and the Sacraments of the Church from his [MacLiag's] hand—surrounded by holy men and his disciples, and he blessed his people and his dependents and his poor, and he kissed them in token of love and peace. Thus, having banished images and the sacrifices to idols, having converted multitudes to the true faith, having established monasteries and ecclesiastical orders in various places, having spent his whole life profitably and holily, this glorious bishop went with the angels to heaven on the ninth day of the Kalends of August and his body was blessed and honoured with Masses and chanting by holy men and by the people of the Decies and by his own monks and disciples collected from every quarter at

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*multum diligebat in qua poterat saltim breui tempore theoricæ Deo uaccare, et uiri religiosi semper in ipso loco habitant."*

(i) *i.e.* Kalends.

Δξυρ το ηαύλαϊσεύ ζο ηονοραέ e ινα εατραϊζη ρειν ιν αιρσ  
 Decclain ιρην τumba το κοήαρταϊζ ρε ρειν ο ρυραϊλεή αν αιηζιλ  
 neoch το ηί μιορβυιλε Δξυρ κοήαρταύα ηαιοήτα ορην ανύαρ  
 Δξυρ το ευαιρ ιν άενταύ αν Δταρ Δξυρ αν ημεϊε Δξυρ αν  
 Spiraic ηαιοιμη ιν ρecula ρeculorum, Amen. ριηιρ.

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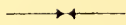
Αν βραταϊρ βοct Michel O Cleric ηο ρεμιοβ αν βεταρο  
 Decclain ιcCaireal αν ceirpeaét αρ ιεαβαρ Eochada Uι  
 ηρεαρηαιη. Δοιρ Cμιορτ αν τράτ το ρεμιοβαύ αν ρειηιεαβαρ ριη  
 Eochada 1582. Δξυρ ηο αιτρεεμιοβαρ ανορα αν βετα ceττηα  
 ι cconueint ηα ιηβραταρ Δξ Όροβηαιοίρ Δοιρ αν τιζερηα αν  
 ταηρα, 27 Febry 1629.

the time of his death. He was buried with honour in his own city—in Declan's High-Place—in the tomb<sup>96</sup> which by direction of an angel he had himself indicated—which moreover has wrought wonders and holy signs from that time to now. He departed to the Unity of the Father and the Son and the Holy Ghost in *Saecula Saeculorum ; Amen.* FINIS.

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The poor brother, Michael O'Clery originally copied this life of Declan in Cashel, from the book of Eochy O'Heiternan. The date, A.D., at which that ancient book of Eochy was written is 1582. And the same life has now been re-written in the Convent of the Friars at Druiske, the date, A.D., 27th February, 1629.

## beata mochuta.



Stoimorur Episcopus Carthagus qui uirgo uocatur Mochuta de gente Ciarruige Luacra de nepotibus Feargura mic Roiġ.

An teabhog glóimhar me nabarċar accoicéinne Močada ar de Ciarruige Luacra acinéol, so ruihraóac do riuóct Feargura mic Roiġ, aġa maib miġe nllac no so tuis ré féin atcionrġna mná i so cenn bliadna aġur ní ħruair an muġan ar tteóct na bliadna. Aġur acá a riuóct a puiuirib eaxamla na héireann. Aġur do tuit ré ointleaóct Oiliolla Riġ Connaóct acionaró éada uim a mnaoi .i. Meabó inġion Eochada Feiúliġ. Finġen mac ġnaoi do Ciarruige Luacra acim Močuda, 7 ar í pá máta:ri do Meao inġion Finġin do Corca Duibhne accomarranaóct an tġriocla mé nabarċar Leamuin ran rann triar oéiminn. Do foillirġ, umorro, an tainġiol do Comġoll Naomta so nġempíde Močuda ní ar túrġa iná do ġemeaó é. Aġur aoubairt: “ġempíġear mac ran rann ntriar oéiminn aġur buó Carċac a ainm bairtíġe aġur ġráóeoóar é ó Óia 7 ó óaoimib aneam 7 atcalaí, aġur tiucraio ré cúġatra 7 toġaróis dul cum na Róma 7 ná leis ri rin do, óir do aitin do tġearna óuit é, acó bíoó re bliadain iomlán maille muot.” Aġur do bí ainlaio. Do tarġarimeaó fóri Močuda ón ainġeal do Óreanuinn 7 aoubairt: “Tiocraio cuġao brácair míoibúilleac, óoóarċur leao éine féin abur 7 tall; 7 rui-riġear Ciarruige eaoirib; 7 buó Carċac a ainm; 7 ar iomóa dona daoimib búri forbráilteaó ruiime; 7 ar iomóa dona cineadóib beárap cum niime; 7 arí céao caóair biar aġe—Ratten; 7 aré ionnaó abruil Raiten ameaódon Éireann ran mióe, ran talaí me nabarċar Fii-Ceall; 7 buó onóireó an

# LIFE OF ST. MOCHUDA.



THE renowned bishop, Carthach, commonly called Mochuda,<sup>1</sup> was of the territory of Ciarraighe Luachra<sup>2</sup> and of the race of Fergus MacRoigh.<sup>3</sup>

The illustrious bishop, who is generally known as Mochuda, was of the Ciarraighe Luachra ; to be exact—he was of the line of Fergus Mac Roigh, who held the kingship of Ulster, till the time that he gave the kingship to a woman for a year and did not get it back when the year was over.<sup>4</sup> His descendants are now to be found throughout various provinces of Ireland. He fell himself, through the treachery of Oilíoll, king of Connaght, and the latter's jealousy of his wife, Meadhbh, daughter of Eochaid Feidhleach.<sup>5</sup> Finghen Mac Gnaoi of Ciarraighe Luachra was father of Mochuda, and his mother was Mead, daughter of Finghin, of Corca Duibhne, in the vicinity of the stream called Laune<sup>6</sup> in the western part of Ireland. The forthcoming birth of Mochuda was revealed to St. Comhghall<sup>7</sup> by an angel, announcing—"There will be conceived a child in the western part of Erin, and Carthach will be his baptismal name and he will be beloved of God and men—in heaven and on earth. He will come to you seeking direction as to a proposed pilgrimage to Rome—but you must not permit the journey for the Lord has assigned him to you ; but let him remain with you a whole year." All this came to pass, as foretold. In similar manner the future Mochuda was foretold to St. Brendan<sup>8</sup> by an angel who declared : "There will come to you a wonder-working brother who will be the patron of you and your kindred for ever ; the region of Ciarraighe will be divided between you and him, and Carthach will be his name ; to multitudes his advent will be cause for joy and he will gain multitudes for heaven. His first city will be Raithen<sup>9</sup> in the region of Fircheall,<sup>10</sup> territory of Meath and central plain of Ireland ; this

ceall rin, 7 buð onóipec 7 buð veallmaizteac an taria caðair 7 an ceall bial aize .i. lior-mór azá mbialú tigeapnar azur pinnriopálteac mór.”

La éigin do bí cóimtionól mór do mnaib 7 tpearmab a cCiarúige 7 do connarcadar uile caor teineac az tuitim do nín azcenn máear Moçyða ar mbeic oi toipiac air 7 do chuair ar neimníð ní ar túrca ioná do pinne pí upéoro do úuine ar bíc. Azur doð iongha le zac ntuine rin az náe maib aþior cpeac do foillrígeac tpite. Azur aré níð do tuizeac tpuo rin, zupab iac zupáa an Spioraito Naomta táinis ar cuairc cum na hinzine 7 cum na zeine naomta rin.

Azur ba tuine cúmaéteac paíðbir áear Moçyða azá maðadar oá caiplean máite .i. caiplean don taoib éear do Sliab-Mir 7 caiplean eile a ccómþozur na habann pé nabarcar mainz 7 annra caiplean rin do muzac é, azur do bennaizeac an oá caiplean rin uada ar ron zupab a ccaiplean oíob do muzac é, 7 zupab ran caiplean eile do zac a máear ina broinn é, 7 aþeirtear náe féaduio ropóðaoine mailipocá aitreabað acceacéar oíob. Ruzac iar rin Caréac cum bairtíðe 7 tapla don feaðmannac do chuair leir neac naomta oá'ri bainn Aoðán, 7 do zúitacac é zo mbairteac pé an naoitelan. Azur doð fáca uirge ón ionnac rin; do moitú tpac tobair aluinn oóib ann rin azur do bairteac an naoitelan ar, 7 mairuonn an tobair rin fór. Azur aré ainm tuzac air Caréac mar do éan an tainziol azá éapnzair mar aþuibmaíar, zitacac ip Moçyða do zairéi ðe ar ron zupab é do zoipeð amaizirtir ðe ar méac azmáca 7 ðeictioe uim; azur ar teapc azá maib a þior aiteaprac Moçyða do beic o'ainm air, 7 ar oíleap Moçyða no Caréac do rziuob air. Aþuibairc Apózan az véanaí fáigeópecta; “An mac po do bairter, ar pé, buð veallmaizteac 7 buð ropmáca do Dia 7 do óaimb é,” 7 buð þior rin, óir do bí pé rziamáac veazmaireac mar Óaitbí, 7 do bí rriantac ar na ropicmannaib mar Óaimel azur do bí ceanna clenðarmac

will become a place revered of men, and revered and famous will be his second city and church, seat:—Lismore, which shall possess lordship and great pre-eminence.”

One day when there was a large meeting of people at a certain place in Kerry, the men and women who were present saw descending a fiery globe, which rested on the head of Mochuda's mother,<sup>11</sup> at that time pregnant of the future saint. The ball of fire did no one any injury but disappeared before it touched her. All those who beheld this marvel wondered thereat and speculated what it could portend. This is what it did mean:—that the graces of the Holy Spirit had visited this woman and her holy child unborn.

Mochuda's father was a rich and powerful chieftain owning two strong lioses—one, on the south side of Slieve Mish,<sup>12</sup> and the other, in which Mochuda first saw the light, beside the River Maing.<sup>13</sup> Both places were blessed for sake of the Saint, who was conceived in one of them and born in the other; it is even said that no evil disposed or vicious person can live in either. Carthage in due course was sent to be baptised, and, on the way, the servant who bore the infant, meeting a saintly man named Aodhgan, asked him to perform the ceremony. There was however no water in the place, but a beautiful well, which burst forth for the occasion and still remains, yielded a supply. With the water of this well the infant was baptised and Carthach, as the angel had foretold, was the name given him. Nevertheless *Mochuda* is the name by which he was commonly known, because he was so called, through affection and regard, by his master (St. Carthach Senior). Many scarcely know that he has any other name than Mochuda and it is lawful to write either Mochuda or Carthach. Speaking prophetically Aodhgan said of him:—“This child whom I have baptised will become famous and he will be beloved by God and men.” That prophecy has been fulfilled, for Mochuda was graceful of figure and handsome of features as David, he was master of his passions as Daniel, and mild and gentle like Moses.





His parents however despised him because he valued not earthly vanities and in his regard were verified the words of David :—"For my father and my mother have left me and the Lord hath taken me up" (Ps. xxvi., 10). Like David too—who kept the sheep of his father—Mochuda, with other youths, herded his father's swine in his boyhood.

On a certain day as Mochuda, with his companion swineherds and their charges, was in the vicinity of the River Maing, he heard that the king of Ciarraighe Luachra was at his residence called Achadh-di ;<sup>14</sup> he waited on the king by whom he was kindly and politely received. The king, whose name was Maoltuile and who wished to see Mochuda frequently, invited the youth to come every day to the royal lios and to bring with him his companions, who would be made welcome for his sake. One evening as Mochuda sate in the king's presence Maoltuile gazed so long and so intently at the youth that the queen (Dand, daughter of Maolduin Mac Aodha Beannan, king of Munster) reproved her husband asking why he stared every evening at the boy. "O wife," answered the king, "if you but saw what I see, you would never gaze at anything else, for I behold a wondrous golden chain about his neck and a column of fire reaching from his head to the heavens, and since I first beheld these marvels my affection for the boy has largely increased." "Then," said the queen, "let him sit there beside you." Thenceforth the youth sate as suggested. Sometimes Mochuda herded the swine in the woods and at other times he remained with the king in his court.

One day as Mochuda was keeping his herd as usual beside the river already alluded to, he heard the bishop and his clerics pass by, chanting psalms as they went along. The Spirit of God touched the boy's heart and leaving his pigs Mochuda followed the procession as far as the monastery called Tuaim<sup>15</sup> [into which the clerics entered]. And as the bishop and his household sate

Moctua amuic ar rgalc na huppan san fiour don earbog na do neac eile da maib ran tig. Agus do gab eagla an Righ .i. Maoltuile, ar na raicrin do nac tainig Moctua an oithe rin, oir nior tuig creao tug rin. Agus do cuir re teacta air fuaid na tpe da iarraid, 7 fuair neac doib e na fuige ar rgalc na huppan as an tig araid an tearbog 7 tug leir e. Agus o'fiamig an Ri de: "A meic creao uim ar fanair amuig mar riud." Dubairt Moctua: "A tigeairna," ar re, "ar uimi do anar—grad tugar don leigeann dia da do cuala as an earbog 7 as a cleireadaid as a canad, 7 ni cuala riam nio buo binne liom na e, 7 do badairad as a rad ar fuo na rlige piompa, no so mangadar an teas 7 ann rin re dul do coola doib, 7 do bi for an tearbog ina donar abrad don oithe as rad an leiginn rin tar eir daic, 7 do buo fearr leamra, a tigeairna, so mbeinn fein as fogluim." O do cuala an Righ na briaera rin cuir neac so luac mar araid an tearbog 7 dubairt iur teact cuige.

Iar rin grad do hullmuigead ruirear ondirad as adair Moctua don Righ, do Maoltuile, 7 ar mbeid bo dac as caicim an truirer, do zoir an Righ Moctua ina fiaighaire, 7 dubairt iur:—"Gab cuigat an rgalc, 7 an claidem 7 an sai 7 na headuirge rioda ro, 7 bi do muire o rin amac 7 bi asamra amail do bi taair romat." Do duilt Moctua rin. Dubairt an Righ, "Creao eile an nio ar ail leat so tuiginnre duic e." Dubairt Moctua, "Ni hal liom doin-nio do heitib an doimain ro, ac do buo maic leam an nio do cuala as na cleireadaid da cantainn do beic asam agus a fogluim dam." Agus do tuig an Righ grad an Spiomair Naoim ann. Agus do geall do an nio do iarr. Tainig iar rin an tearbog aduamair air na saim on Righ .i. Carac earbog, 7 daicim an Righ Moctua de 7 dubairt iur leigeann agus rgridinn do fogluim do. Agus do gab an tearbog e, maille re ludeair moir, oir do daicim so maib re lan do rad an Spiomair Naoim. Agus do bi mar rin po forceadal 7 po muna do an earbois no sur gab grad pasairt uada.

down to eat, Mochuda, unknown to them, concealed himself—sitting in the shadow of the doorway.<sup>16</sup> Meanwhile the king, Maoltuile, was troubled about the boy, noticing his absence [from the homestead at Achaddi,] that evening and not knowing the cause thereof. He immediately sent messengers to seek the youth throughout the country, and one of these found him sitting, as indicated, in the shadow of the doorway of the bishop's house. The messenger took Mochuda with him back to the king. The latter questioned him :—"My child, why have you stayed away in this manner." Mochuda replied, "Sire, this is why I have stayed away—through attraction of the holy chant of the bishop and clergy; I have never heard anything so beautiful as this; the clerics sang as they went along the whole way before me; they sang until they arrived at their house, and thenceforth they sang till they went to sleep. The bishop however remained by himself far into the night praying by himself when the others had retired. And I wish, O king, that I might learn [their psalms and ritual]." Hearing this the king at once sent a message to the bishop requesting the latter to come to him.

About this time Mochuda's father gave a feast in the king's honour and as the company were at supper the king calling Mochuda before him offered him a shield, sword, javelin, and princely robe, saying: "Take these and be henceforth a knight to me as your father has been." But Mochuda declined the offer. "What is it," asked the king, "that you will accept, so that [whatever it be] I may give it to you"? Mochuda answered :—"I do not long for anything of earth—only that I be allowed to learn the psalms of the clerics which I heard them sing." In this answer the king discerned the working of divine grace, whereupon he promised the youth the favour he asked for. Shortly afterwards the bishop, Carthach, whom we have mentioned as sent for by the king, arrived, and to him the latter entrusted Mochuda to be instructed in reading and writing. With great joy the bishop undertook his charge for he saw that his pupil was marked by grace, and under the bishop's guidance and tutelage Mochuda remained till his promotion to the priesthood.

Ὁ οὖν Μοῦουα ῥγοῦται μὴ εἶναι ὡς ὁ μὸρ ἰοννυρ ζυρ ζυρ ἰοῦοεαοαρ Ν νόζα XX ἑ ἀλάιτιθ εαχαμίλα ἁ ναιμιρῖ ἀνοίγε ἀν ζυρὸ κορραπαῶα ἰοννυρ νάρῖ θρεϊοῖρ λεὸ cceilt ἀν ζυρὸ ριν. Ἀζυρ το ζυρὸ Μοῦουα ἀρα ρον ἰοννυρ ζο cclaoelaίγῃ ἀν ζυρὸ κορραπαῶα ριν ἀηζυρὸ ρρῖοραοάιλτα. Ἀζυρ το ριννεαὸ ἀμῖλαιὸ τρέ ζυρὸε Μοῦουα ἰοννυρ ζο ραθαῶαρ ἰνα ἠὸζαιθ ἠαομῆα ζο ἠθεαρῖαὸ ρελλι ἡ μαιμῖρτεαῶα λεὸ ἀτά ἀρ ἠα ρύιζιοζεαὸ ἀμιοζ ἀβορραῖρτε Μοῦουα, ἡ τυζαῶαρ ἠα ἠὸζα ριν ἰαθ ρέιν ἡ ἁ μαιμῖρτεαῶα ρο θρεϊε ἡ ρὸ ἐμῖαῶαίθ Μοῦουα.

Τάμῖς ριονῖταιν μαε Καρταιν λε μαε τῶά θαιρτε cum ἀν εαρβοῖς, cum Ἐαρῆαις. Ἀουθαῖρτε ἀν τεαρβοζ ρῖρ, “Ταθαῖρ το ἠῖαε τῶά θαιρτε τῶον τραζαῖρ ὄς ριν λαῖμῖ ριοτ τῶά ἠθεαρῖνα ραζαῖρ ἀμιοζ,” ἀζυρ το ριννεαὸ ἀμῖλαιὸ. Ἀζυρ ὀρῖαῖρταιὸ Μοῦουα εα ἠαιμῖ το θεαρῆαοῖ ἀῖρ. Ἀουθαῖρτε ἁ ἀῶαρ, ροῦρῖαν το ταθαῖρτε ἀῖρ. Ἀζυρ ἀρ ἠμθαῖρτε ἀν λεῖνθ το Μοῦουα το ριν ταῖρῖζαῖρτε το. Ἀζυρ το ζυλαε ἀλάμῖ ἡ ἀουθαῖρτε:—“Ὀυὸ ἐρὸῶα ἀν λάμῖ ρο, ζεθαῖρὸ θραῖζοε ἡ ἠεαρτε ρλεαῶα Τόρῖνα, (ἀζυρ ἀρ ἀνν ἀτά ἀν εῖνεαὸ ριν ἀμιαῶον εἰαρῖραῖζε .i. ὁ Σῖαδ Ἰαῶῆρα ζο μαιρ), ἡ θιαῖρὸ ρύζε ἀζα ἐλοῖνν ἠα ὀεαῖς ζο θραῶτ μῖνα ἠθεαρῖναιθ μο ἠῖρῖῖρῖρ: ἀζυρ τῶά ἠθεαρῖναιθ ἠῖρῖῖρ μο ἐοῖμῖαῖα ἁ ἠὸῖαῖς μαιμῖρτε ραῶαῖρ ἁ ρύζε ἡ ἀττιζεαρῖναρ ἠαῶα.” Ἀζυρ το ρῖοραὸ ἀν ῑάῖρῖοῖνε ρῖν.

Λά εἰζῖν το χυαῖρὸ Μοῦουα ἡ ἀμῖαῖζῖρτεῖρ Καρταῶ εαρβοζ μαρ ἀραῖθ ἀν τιζεαρῖνα ἀουθραμαρ .i. Μαοιτῖτε. Ἀζυρ ἀρ ἀνν ρυαῖρτεαὸ ἑ ἰρ ἀν ἰοῖνναθ ρε ἠαθαῖρῆαρ ρεορῖαῖνν, λάμῖ ρῆ Τρῖαῖζῖ ἡ ἀρ ὄν ἰοῖνναθ ρῖν ἀῖνμῖνῖζῆεαρ ταοῖρῖζε ἡ τιζῖνεαρῖρῖθε εἰαρῖρῖῖζε. Ἀουθαῖρτε ἀν τεαρβοζ Καρῆαῶ:—“Ὀζ ρο, ἁ τιζεαρῖνα, ἀν μαε τυζαῖρ τῶαῖρῖα; ἀρ μαῖε λέῖζῖοῖρ ἡ ἀρ μαῖε τῶορῖν ἁ ρὸζλυῖμ ἰρ ἀν ρζῖρῖορτῖῖρ ὀιαῶα ἡ το ζαθ ρῆ ζυρὸα ραζαῖρτε ἠαῖμῖρτε ἡ ἀρ ρολλυρ ζυρῖαῖρα ἁ μὸρῖαν το εῖνεαῶαῖθ.” Ἀουθαῖρτε ἀν τιζεαρῖνα:—“Ἐρῆαθ ἀρ ἀῖλ λεατῖρα ἀρ ρον το ραοῶαῖρ”? “Ὀοθ ἀῖλ ἠῖομ τυρα τῶοτ ἐαθαῖρτε ρέιν ἡ το ἐαθαῖρτε το ἐλοῖννε ζο θραῶτ τῶον τραζαῖρτε ὄς ρο ἀρ ὄζυλαε το

Mochuda was very handsome of features with the result that at different times during his youth maidens to the number of thirty were so enamoured of him that they could not conceal their feeling. But Mochuda prayed for them, and obtained for them by his prayers that their carnal love should be turned into a spiritual. They afterwards became consecrated religious and within what to-day is his parish he built them cells and monasteries which the holy virgins placed under his protection and jurisdiction.

Finntan MacCartan, bringing with him an infant for baptism came to Bishop Carthach.<sup>17</sup> The latter said to him:—"Let the young priest there who was ordained to-day baptise the child." Whereupon Finntan handed the infant to the young priest. Mochuda enquired the name he was to impose, and the father answered—Fodhran. Having administered baptism Mochuda taking the infant's hand prophesied concerning the babe—"This hand will be strong in battle and will win hostages and submission of the Clan Torna whose country lies in mid-Kerry from Sliabh Luachra<sup>18</sup> to the sea. From his seed, moreover, will spring kings to the end of time, unless indeed they refuse me due allegiance, and if, at any time, they incur displeasure of my successors their kingship and dominion will come to an end." This prophecy has been fulfilled.

Sometime afterwards Mochuda with his master, Carthach, visited King Maoiltuile, whom they found at a place called Feorainn, near Tralee, from which the lords and kings of Kerry take their name.<sup>19</sup> Said Bishop Carthach:—"Here, Sire, is the youth you gave me to train; he is a good scholar and he has studied the holy writings with much success. I have ordained him a priest and (his) grace is manifest in many ways." "What recompense do you desire for your labour?" asked the king. "Only," replied Carthach, "that you would place yourself and your posterity under the spiritual jurisdiction of this young priest, the servant of God." The

Ὅια.” Ὅο βί ἀν Ρίξ ἀγα κυρ ριν ἀρ κάιρωε ἡ ἀν φοιρῖθεῖτα Μοῦουδα το ρέιρ διορ. Ἀγυρ μαρ το ἔονναιρ ἀν τεαρβορ ριν το ἔλαοιν ἔ ρέιν ἡ το λειξ ἀ ἡλίμνε ραιο ἀ ἕριαθῆναιρ Μοῦουδα ἡ ἀ τουῖαιρ:—“Ταῖροιν με ρέιν ἡ μο ῥορραιρτε ἡ μο μαινιρτιρ το Ὅια ἀγυρ τουτ ἀ μείρ νό ζο ττιξ ἀν βρῖαίτ.” Ὅο ἔονναιρ ἀν Ρίξ ριν το λειξ ἔ ρέιν ρο ἔοραιο Μοῦουδα ἡ τυξ ἀ ἀναμ ἡ ἀ ἔορρ ἡ ἀ ἔλανν να ὄειξ ζο ρίορραιρθε το Ὅια ἡ το Μοῦουδα. Ἀγυρ το ραλταίρ Μοῦουδα ἀιρ μινελ ἀν Ρίξ ἡ το βί ἀγα ἔομυρ τῶ ἀ ἔροιξ. Ἀουῖαιρτ νεῦ το μινντιρ ἀν Ρίξ ζο ταρκυρνεῦ ζμυαμα ρε Μοουδα “Ἀρ τοιμαρρὰχ τουτ βειῦ ἀξ ραλταῖθ ἀρ μινελ ἀν Ρίξ, ἡ βίοῦ ἀ ρίορ ἀγατ ζυρῖθ οηόρῖῶ ἀν κορρ ριν ἀρα ραλταῖῶ.” Ἀρ να ἔλορ ριν ὄο Μοῦουδα το λειξ ἀν Ρίξ υῶδα ἡ ἀουῖαιρτ:—“Ἀν μινῆαλ ρο ἀιρ ἀρ ραλταίρ νί οῖῦῶεαν-ρῖξερ ζο βρῖῶ ἔ, ἀγυρ ἀν κορρ το ἔομῖαιρταρ τομ ἔροιξῦθ νί κρῖῶῶτνοῦῶρ ἔ, ἀγυρ μυνα κερῶναῖξῦῶεαρ με νί βειῦ νίῦ ἀ ν-υιρταρῖῶθ ὄο ρέιν νῶ ὄῶ ῥλιοῦῦ ζο βρῖῶ.” Ἀγυρ τουῖαιρτ ρυρ ἀν νεῶ ὕο το ρβρταξ το ἔ:—“Ὅιαῖθ τυρῶ ἡ το ρίοιθ οερῶιθ ἔοιῦῶε ιοερ να κινεῶῶδα.” Ἀγυρ το βεανηῖξ ἀν Ρίξ ἡ το ζεαλλ νεμ ἡ ταλαμ ὄο ἀγυρ ἀουῖαιρτ ρυρ “Ζιβε τοο τρῖοιθ το ὄεαναῦ ἀιρ τοιξε ἀιρ μο ἔομῖαιρταρ ἡ νῶ τοῖῶρα μο ἔοιρ ρέιν τῶμ νί βια ρίξ Κιαρρῖῖξε ἀιξε.” Ἀγυρ το ρίορῶθ ἀμῖαιρῶ.

Ἰαρ ριν τρῶῦ, το ριν Μοῦουδα ἀρ ρυρῖαιρῶμ ἀ μῖῖξιρτρεῶῦ ἀν εαρβυῖξ ἡ ἀν Ρίξ Μαοιτυιτε ρεαλλα οηόρῖεῶῦ ιρ ἀν ρανν τρεαρ το Κιαρρῖῖξε ιοιρ Σιαῖθ Μιρ ἡ Μαιηξ Σεαλλ Τυλαῦ ἀοειρῦῶρ ρια. Ἀγυρ το ρυνν μῶρῖῶν μίορῖῖυιλλεῶῶ ἀνν ρινν, ἡ το ηονόρῖεῶῦ ἔ ὄ ζῶῦ ἀοηουινε ἀνν. Ἀγυρ ἕῶῶαρ τοιαρ εαρβορ ιρ να ηιονῶῶῖῶ ριν, Ὅιβιλιν ἡ Ὅομαῖξῖξ ἀναημῶνα ἡ βα τῖῦῦῶῦ λέῶ οηόιρ ἀγυρ ζῖῖῖῖα Μοῦουδα ἡ το ζῖῖῖῖῖῖ ρέῖῦε βα ηολε λειρ. Ὅο χυῖῖῖῖῖ ριν μαρ ἀ ρῖῖῖῖ Μοιτυιτε ἡ το ιννιρ ἀν νίῦ ριν το, ἡ μαρ το ἔυαλα ἀν Ρίξ ριν τῖῖῖῖξε λε Μοῦουδα, ἀγυρ ἀρ ἀνν το βί ρέ ἀηταν ριν ἀ κκαίρῖῖῖῖ ἀρ ἕρῖῖῖῖ λυιμνῖξ, ἡ νί ἀημυιρ το ριν ζο ρῖῖῖῖ μυλλῶ Στεῖθε Μιρ, ἡ ἀουῖαιρτ ρέ Μοῦουδα:—“Ἀ ηῖε ιοηῖῖῖῖ, ρῖῖῖῖῖ ἀν ρεαρῖῖῖ βεαξ κυῖῖῖῖ ρο το ἔηῖῖῖ ἡ

king, however, hesitated—because of Mochuda's youth. Soon as Carthach perceived this he himself inclined to Mochuda and bending his knee before him exclaimed :—"I hereby give myself, my parish and my monastery to God and to Mochuda for ever." Touched by the bishop's example the king prostrated himself before Mochuda and pledged to God and to him, his soul and body and posterity to the end of time. Then Mochuda placed his foot upon the king's neck and measured the royal body with his foot. Against this proceeding of Mochuda's a member of the king's party protested in abusive and insulting terms—"It is a haughty act of yours, laying your foot upon the king's neck, for be it known to you the body on which you trample is worthy of respect." On hearing this Mochuda ceased to measure the king and declared :—"The neck upon which I have set my heel shall never be decapitated and the body which I have measured with my foot shall not be slain and but for your interference there would not be wanting anything to him or his seed for ever."<sup>20</sup> Addressing (specially) the interrupter, he prophesied :—"You and your posterity will be for ever contemptible among the tribes." Blessing the king he promised him prosperity here and heaven hereafter and assured him :—"If any one of your posterity contemn my successors refusing me my lawful dues he will never reign over the kingdom of Kerry." This prophecy has been fulfilled.

Next, Mochuda, at the suggestion of his master, the bishop, and of King Maoiltuille, built a famous cell called Killtulach<sup>21</sup> at a place between Sliabh Mis and the River Maing in the southern part of Kerry.<sup>22</sup> Here his many miracles won him the esteem of all. In that region he found two bishops already settled before him, scil. :—Dibhilin and Dmailig. These became envious of the honour paid him and the fame he acquired, and they treated him evilly. Whereupon he went to Maoiltuille and told him the state of affairs. Soon as the king heard the tale he came with Mochuda from the place where he then was on the bank of the Luimnech<sup>23</sup> and stayed not till they reached the summit of Sliabh Mis, when he addressed Mochuda : "Leave this confined region for the present to the envy and jealousy of the bishops

“ορρομαο να ηαρβοο υτο οο ceann pealaio, η ταρ αιρ ανη η βιαρο αοαο φειη η αο αο comarba αο υιαιο.” Αουρ βα μαιτ λε Moctua αν comairle pin, η oioipuiο αν ηις maille pe beannoctuin, η οο φάουιθ pin α pealla oona hearboοaiθ auoθpamaρ. Αουρ οο θπειθηιο του οά οιλιηpe α ηαοηαρ η imteaot on pann tuaro oθipinn.

Τάηηο αν ταιηοeal μαρ α ηαιθ ab θεανηαιρ .i. Comgoll, η auoθairt pρ μαρ auoθairt poime, οο ττιοcραθ euiοe παοαρτ oο λε mburo ail του οά οιλιηpe ταρ ηυιρ poip αρ pon θpiorc, αουρ οαν α leiοeann ανη acτ acοηοηάιλ βλιαθαιν ina φοcαιρ α mθεανηαιρ. “Cioηuy αιθneoο e”? αρ Comgoll. Αουθαιρτ αν ταιηοeal “ηιβε οο eipe tu αο οαθαίιλ on eazlaiρ οο teaο na ηαιθεαθ buo he pin e,” oip αρ ανη βα ηηάτ λε Moctua αν eazlaiρ αρ τtup oioηηpaiοe. Αουθαιρτ Comgoll ηe να θειρηοιθλαιθ:—“Tiucpa euaioηη aoioe onoiρiς ανη po αρ ionηuiη λε Oia oip τάηηο αν ταιηοeal φά oθ. οά φοιλλpιοοαθ oάηηpa.” Τάηηο ιαρ pin Moctua oon baile η οο chuaro oon ηαιηιρτιρ αιρ τtup η οο αιθηη Comgoll e, η buo φάιλteaot οο θι poime. Αουρ οο φορτ ina φοcαιρ οο ceann βλιαθηα e μαρ auoθairt αν ταιηοeal, η αιρ ceρioθηuaο na βλιαθηα οο ioipuiο οο cceaο οο Comgoll οά outhaiο φειη αουρ οο eumθoaiοeαθ moρāη οο ceallaίθ η οο teaρpollaiθ leiρ imte η οο pin ηioρθbuilleαθo ioμoα, η οο τapaηο oaoiηe ioμoα eum epābaot η oeaθoιθpeαc. Αουρ τιοαοαρ moρāη οο oaoiηiθ ιαο φειη η acclann η acciηe oο η οο hoρouiοeαθ poρpαιρτi moρa α ηouθaiοe φειη οο η οο θι eapboοoioeαcθ θiappaiοe φά oειpeαθ aiοe.

Αρ αηαιτe pin oaiθηη Moctua α poρpαιρτe η α cealla oona oaoiηiθ ip epābuioe η αρ pioρaοητα puaip pe, αουρ οο chuaro φειη maille pe beazāη οά θειρηοιθλαιθ ip αν ηann teaρ oon Muiηain μαρ α ηαιθ Ciaρāη mac φioηηταιη leiρ eumθoaiοeαθ ηαιηιρτιρ Roρa ηiallaη. Αουρ oφiappaiοe οe cā aiτ ανη po ioηa mbia αν eazlaiρ buρ mō η buρ onoiρiοe oona



and hereafter it will become yours and your coarbs' to the end of time." The advice commended itself to Mochuda and he thanked the king for it. Thereupon he abandoned his cell to the aforesaid bishops and determined to set out alone as a pilgrim to the northern part of Ireland.

In the meantime an angel visited Comghall and repeated to him what had been foretold him already—that there should come to him a young priest desirous for Christ's sake of pilgrimage beyond the seas—that Comghall should dissuade him and, instead, retain the stranger with him for a year at Bangor. "And how am I to recognise him?" asked Comghall. The angel answered:—"Whom you shall see going from the church to the guest-house" (for it was the Mochuda's custom to visit the church first).<sup>24</sup> Comghall announced to his household that there was coming to them a distinguished stranger, well-beloved of God, of whose advent an angel had twice foretold him. Some time later Mochuda arrived at Comghall's establishment, and he went first to the monastery<sup>25</sup> and Comghall recognised him and bade him welcome. In that place Mochuda remained a whole year, as the angel had said, and at the end of the year he returned to his own country where he built many cells and churches and worked many wonders, winning many souls to religion and to good works. Many persons moreover placed themselves, their children, and their kindred under his jurisdiction, and the great parishes of their own territory were assigned to him, and finally the episcopate of Kerry became his.

Subsequent to this Mochuda, having committed the care of his cell and parish to certain pious and suitable persons, set out himself, accompanied by a few disciples, through the south of Munster to visit the Monastery of Ciaran Mac Fionntan at Rosgiallan.<sup>26</sup> From Ciaran Mochuda enquired, where—in south Munster

cellaibhri oir aoubairt an taingiol re Coimholl go ceúmhóidg-  
fíde liomra easlais onóirleac ir an rann tear don Muíain.  
Do bí rrioiaró na fáirdeamlaéca a cCiarán, 7 aoubairt “Raáca  
tura ar ttúr don Míde 7 do óéantar easlais onóirleac leat  
ann anpócaisg í Neill 7 biairó tú daicéioo bliáoin ann 7 do  
óéantar hionnarbaó ar 7 ionpóó tú cum Muíain arír 7 ar ann  
biar an easlais búr mó 7 búr onóiríde asao.” Aoubairt  
Mocuda re Ciarán—“Seabara tura asam mar pátrín 7 mar  
uactarán cóiróce.” “Ní hamlaio bíar,” ar Ciarán, “acé do  
beirimir me féin 7 mo ceall tuiteri go ríoiaróde 7 aoirim riuo  
bíóó fuaóran mo mac féin ac óiaig ran ionnao ra.” Asur  
do ceaoaisg Mocuda rin óir do bí fuaóran naoimca XX bliáoin  
an óiaig Ciarain an abóaine na caépac rin.

Ar dhaitle rin do chuairó Mocuda ir na Déirib Muíain  
mar ariab Clann Ruáoin 7 tugaoar rin iao féin 7 a neaslair  
uile óo, 7 tug Colmán mac Cobéaisg do bí na éigearna raibóir  
ir an talamh rin fearainn ionóó do Mocuda 7 tugran rin uile  
do óaoimib cráibécaá ar a uóe féin. Asur do gab féin roime  
tré nullac Síleibe sCua, 7 do féac ina éimpceall 7 do  
éonnaric uime bruaó na habann re nabairtar Néim aingil ionóó  
as dul ruar 7 anuar go neamh. Asur do éógbaoar leo  
caéaoir aingio 7 ionmáig óir innte go neamh. Asur ar an ran  
ionnao rin do jun Mocuda aimpair fáca na óiaig rin an easlais  
onóirleac ar anpocáio ré air neamh.

Iar rin trác do chuairó Mocuda cum an fír naeim re  
nabairtar Molba mac Coinche ina caéair féin a cCluain fearca  
a coisgerioó Laižen asur Muíain. Asur fuair ré Molba  
abpócair a méitile do bí as buain arba. Asur as tearóo do  
Mocuda ar a eaótra do leis uaó a óeirgiobuil uile óá  
nionnaoais féin óir níoir baíl leir dul go roépaídeac ir na  
tíoiptáib coimhótecaá acé don tuine amáin. Asur do fánncaisg  
an taoinfeair rin anmúin as Molba 'na máinirtir féin, 7  
aoubairt rir, “A léair naoimca,” ar ré, “oob áil leamra anaó

(as the angel had mentioned to Comghall)—the chief and most distinguished of these churches should be. Ciaran, who possessed the spirit of prophecy, replied—"You shall go first to Meath where you will found a famous church in the territory of Ibh Neill and there you will remain for forty years. You shall be driven thence into exile and you will return to Munster wherein will be your greatest and most renowned church." Mochuda offered to place himself under the patronage and jurisdiction of Ciaran: "Not so, shall it be," said Ciaran, "but rather do I put myself and my church under you, for ever, reserving only that my son, Fuaran, be my successor in this place." This Mochuda assented to and Fuadhran governed the monastic city for twenty years as Ciaran's successor in the abbacy.

Next, Mochuda entered the territory of the Munster Decies where dwelt the Clanna Ruadhain who placed themselves and all their churches under him, and one Colman Mac Cobhthaigh a wealthy magnate of the region donated extensive lands to Mochuda who placed them under devout persons—to hold for him. Proceeding thence Mochuda took his way across Sliabh Gua<sup>27</sup> looking back from the summit of which he saw by the bank of the Nemh<sup>28</sup> angels ascending towards heaven and descending thence. And they took up with them to heaven a silver chair with a golden image thereon. This was the place in which long afterwards he founded his famous church and whence he departed himself to glory.

Hence Mochuda travelled to Molua Mac Coinche's monastery of Clonfert,<sup>29</sup> on the confines of Leinster and Munster. He found Molua in the harvest field in the midst of a *meitheal* of reapers. Before setting out on this present journey of his Mochuda had, with one exception, dismissed all his disciples to their various homes for he, but with a single companion, did not wish to enter the strange land ostentatiously. The single follower whom Mochuda had retained wishing to remain at Clonfert, said to St. Molua: "Holy

annah do trodair." Aduhairt Molba, "Maō ceao too mādairtir fēin rin ir ceao liompa ē." Aduir do bi Moōuda ar leigion a ōeirgiobal uile uadā nīor bāil leir coimtinu do ōēanaō a taimpeall an aoinfir, 7 do doncuiz do anmūm uair 7 do bi aš imēaēt ina aonar. Aduir do doncaoir manaiš Molba ina aonar ē do šabrapo aš panamāo paoi 7 adubrapoir do buō mīēro don tuine āirarō ūo anmūm amainirtir ēigin ōir nī deašmāireadō do beir aš riobal ina aonar. Aduir nī maib a fīor aeo žurib ē Moōuda do bi ann, ōir fā teairc neadō da ninnireō ē. "Nā habrapō rin," ar Molba, "ōir tiocpa lā 7 buō oimbrīšmāir āir ccomhčionōl 7 āir ceatāirne aš pēadūm an ccomhčionōil 7 na caēraō biar aize riūo, cia atā pē anuiz ina aonar, 7 nī bfuil āfīor ašuib žurab ē riūo Moōuda ašā bfuil mōrān ōaoinē uāil do annoir 7 ašā mbia nī ar mō pan aimir atā eušainn"?

Ar mbeir do Moōuda aš riobal na plīže ina aonar mar rin tārla oiar bīrāčair do 7 oīrappaižeaoir do eā āit a maib pē aš oul. "Oob āil liom," ar pē, "oul mar ābfuil Colmān Eite." Aduhairt neadō oīōb rin—"Šab rinne ašao mar mānēaib 7 mar pēaribōntcuizče," ōir ba follur oīōb žur pā oiaōa ē ina ōreic. Aduir do šab Moōuda iao 7 do šluairaoair miompa nō žo pānšaoair Colmān 7 aduhairt Moōuda mir: "A ačair," ar pē, "oob āil liompa anmūm ašuoira annro." "Nī hāmāirō biar," ar Colmān, "adē maōa tū ōon ionnao ata accomhčozur oūinn ann po pe nabairčair Raičein, ōir do žeall ōia ōuit aitreabāō ann ašur beio manaiš 7 cōmhčionōl iomōa ašuo ann aš reiribir do ōia 7 ar ōn ionnao rin ainmneocar air tčūr tū .i. Moōuda Raičein." Ar nšabail beannoētun Colmān 7 air ceileabrapō ōo do, do chuairō Moōuda 7 a oiar manadō cum an ionnaio adubrapoir 7 do rin realla beaš ann ar tčūr, 7 ar minic do tašao pē fēin 7 Colmān cum a cēile.

Do bīreānuiz umoirpo Colmān cēao aitreabāō do ōēanaō a Raičein aimirpōime rin, 7 do pāšarē da mārcleat (a) nō trī

(a) Evidently a corruption; perhaps the original had—o'ādāir ēlēic trī &c.

father, I should wish to remain here with you." Molua answered:—"I shall permit you, brother, if your pious master consents." Mochuda, having dismissed so many, would not make any difficulty about an individual, and so he gave the monk his freedom. Mochuda thereupon set out alone, which, Molua's monks observing, they remark:—"It were time for that aged man to remain in some monastery, for it is unbecoming such a (senior) monk to wander about alone." They did not know that he, of whom they spoke, was Mochuda, for it was not the custom of the latter to make himself known to many. "Say not so," said Molua (to the censorious brethren), "for the day will come when our community and city will seem but insignificant beside his—though now he goes alone; you do not know that he is Mochuda whom many obey and whom many more will obey in times to come."

As Mochuda went on his lonely way he met two monks who asked him whither he was bound. "To Colman Elo," he answered. Then said one of them to him:—"Take us with you as monks and subjects," for they judged him from his countenance to be a holy man. Mochuda accepted the monks and they journeyed on together till they came to Colman's monastery.<sup>30</sup> Mochuda said to Colman: "Father I would remain here with you." "Not so," replied Colman, "but go you to a place called Rahen in this vicinity; that is the place ordained by God for your dwelling and you shall have there a large community in the service of God and from that place you will get your first name—Mochuda of Rahen." Having said farewell to Colman and obtained his blessing Mochuda, with his two monks, set out for the place indicated and there in the beginning he built a small cell and Colman and he often afterwards exchanged visits.

Colman<sup>31</sup> had in the beginning—some time previous to Mochuda's advent—contemplated establishing himself at Rahen

εαοιλις ραν ιονηαδ αρ βριηηις ρε ρεαλλα το θεαν αδ η αουβαιρε ρε να θειρσιοβαλ, “Τιυερα νεαδ ειτε αμ θιαις ανηρο η αρ το θεονοδαρο θια αν τιονηαδ ρο νι θαμηρα.” Ασυρ ιρ τον εαοιαε ριν το ειονησαιν Μοcυτα αν ρεαλλα το θεαναμ μαρ το φαιρτιν Colmán αεεαθοιρ. Ασυρ το ριννεαδ μαηιρτιρ ηοιρ να θιαις ριν λε Μοcυτα αραιθ ρε θα XX βλιαδαν ινα εομνηυιζε η αραιθ μοηφειρεαρ η εειηρε ηιεειο η οετ εεεαθ το ηανεαιβ αιζε ρο να φοιρεαθαλ η ρο να ριαζηιλ.

Αρ ζευηθαε μαηιρτερεαε Ραιηιν το Μοcυτα το ριννε ρεαρτα η ηιορβυιλλεαδ ιομηθα υαθα η το lion α ελυ εηρε η θρηαταιν η τανηαδαρ θαοινη ιομηθα αρανηαιθ εαμηλα εηρεανη η θρηαταν θα τεαθαρε ρειν μαρ ηανεαιβ το θια η το Μοcυτα ζο ηραε. Ασυρ το θιυιτ ρε αρ τεηρ α ρρηειθ ραοζηατα αρ να θαοιμηθ, ζηθεαθ το ηονοηρυιζεαθ η το εμνηυαζεαθ αν εαζηαιρ ονα Ριοζηαιθ η να τιζεαρηηαοιθ βυθ εοιμηροζυρ το αρ τεαθαρε ρεαρταιν η ρρηειθ η αιρσιθ η ζαε ορηαλα ειτε θι, ασυρ το εηιρεαθ Μοcυτα αμηαναις το θεαναμ οιβρε η τραοεαιρ η το τηρεαθαθ αν ταμηαν οηρ ηιορ θαιλ λειρ ζαν αμβειε υηαλ το ριορ. Ασυρ το θαδαρ θρηονζα ειτε το ηαομηαιθ εηρεανη λειρ ηαρ θαιλ ζο ηθιοηζηηαιθιρ α μαηαις ραοεαρ να ταμηαν μαρ ριν.

Ασυρ το θι Μοcυτα ο ηορηαν το ηαομηαιθ αρ να οηρτουζαθ ινα εαρβοζ, η το ριορρηυιζεαθ ρε υαιρηανηα ραρρηαιρτε ρειν, .ι. Cιαρρηαιζε, η το θιοθ το ζηαε ιθιρ α μαηαεαις ρειν α Ραιηεαν, οηρ αρ μαηαις το θι αιζε η ηι ελειρμζ.

Λα εηζην αν αιμρεαρ εαραις ταηις θρηαι μαρ α ραιθ Μοcυτα το θεαναμ αθβαιρηεορηαετα αιρ η αουβαιρε ριρ, “Αη αιηη το τιζεαρηηα ρειν θεανα αν αθαλλ ρο ιονηυρ ζο ημβυθ θυιλλε ηυα υιρτε.” Ασυρ το θι α ριορ αζ Μοcυτα ζυρηαθ το εαεαοιρ να ευμαετα θαθα αουβαιρε ριον ριν, η το θι αν ερηαν αρ αν λαεαρ ρο θυιλλε. Αουβαιρε αν θρηαι, “Αη αιηη το τιζεαρηηα ρειν ταθαρ βλαηε αρ αν αθαλλ.” Το εηιρ Μοcυτα εομηαρεα να ερηιθε εεαρθα υιρτε η τυζ βλαε ζο λυαε τηηε. Α ουβαιρε αν θρηαι:—“Cα ταρηα αν βλαε ηυηα ραθαδαρ υβλα υιρτε?”

and he had left there two or three [bundles] of rods remarking to his disciples that another should come after him for whom and not for himself God had destined this place.<sup>32</sup> It was with this material that Mochuda commenced to build his cell as Colman had foretold in the first instance. He erected later a great monastery in which he lived forty years and had eight hundred and eighty seven religious under his guidance and rule.

Subsequent to Mochuda's foundation of Rahen his miracles and the marvels he wrought spread his fame far and wide through Ireland and through Britain, and multitudes came to him from various parts of those countries to give themselves to the service of God under his guidance.<sup>33</sup> In the beginning he refused worldly gifts from others although his church was honoured and patronised by neighbouring kings and chieftains who offered him lands and cattle and money and many other things. Mochuda kept his monks employed in hard labour and in ploughing the ground for he wanted them to be always humble. Others, however, of the Saints of Erin did not force their monks to servile labour in this fashion.

Mochuda was consecrated bishop by many saints and from time to time he visited his parish in Kerry, but as a rule he remained at Rahen with his monks, for it is monks he had with him not clerics.

On a certain day in the (early) springtime there came to tempt him<sup>34</sup> a druid who said to him :—"In the name of your God cause this apple-tree branch to produce foliage." Mochuda knew that it was in contempt for divine power the druid proposed this, and the branch put forth leaves on the instant. The druid demanded "In the name of your God, put blossom on it." Mochuda made the sign of the cross [over the twig] and it blossomed presently. The druid persisted :—"What profits blossom without

Ʈc beannais Mochuda an aball an tpeap uair, 7 tanḡadar ubla  
 iomḡa ʔi. Aduḡairc an ʔraoi:—“A Ćriopḡaiḡe, ʔeana na  
 huḡla ʔaibc̃iḡeas̃ annoir.” Ʈo beannais Mochuda an cpann,  
 7 ʔo baḡar na huḡla aḡ tuicim ḡo calaḡ ar anaibc̃iḡe, 7 ʔo  
 c̃ḡuib an ʔraoi uball ʔo calaḡ ʔiob 7 ʔo f̃eac̃ e 7 ʔo b̃i rearb  
 ḡo roḡor 7 aduḡairc, “Ñi maic̃ na miop̃uille ro 7 aḡeas̃ ir  
 rearb na huḡla.” Ʈo beannais Mochuda na huḡla 7 ʔo f̃aḡaib  
 a mb̃lar meala ias̃ uile, 7 anḡioḡuil aḡbir̃eop̃aḡta an ʔraoḡ  
 ʔo beanaḡ rolar aḡul ʔe 7 ʔo b̃i ʔall ḡo ceann blias̃na. Aḡur  
 tainis a ccion blias̃na mar a raib Mochuda, 7 ʔo ḡab aic̃riḡe 7  
 tuḡas̃ a raḡaric ʔo 7 ʔo impuis maile le ḡair̃oeas̃ur.

L̃a eile t̃ainis neac̃ raog̃alta ʔionñp̃uic̃e Mochuda 7 aḡac  
 leir balb̃-boḡar 7 ʔo ḡuis̃ Mochuda f̃o na f̃lañuḡas̃, 7 ʔo rin  
 Mochuda up̃nais̃c̃e cum Ʈia ara f̃on 7 aduḡairc:—“Aḡac,” ar  
 re, “eirt aḡur lab̃air ñiḡ.” Ʈp̃reḡair an mac ḡo luac̃ 7  
 aduḡairc:—“A ʔuine Ʈe, b̃ionnaimme f̃ein 7 mois̃reac̃t ḡo  
 b̃raḡ ʔuit,” 7 ʔo b̃i f̃lañ o f̃in amaḡ iona ballaib 7 ina  
 c̃eas̃ḡas̃aib.

L̃a eile t̃ainis ʔuine oḡ ar tuicim ir an luib̃re cum  
 Mochuda 7 ʔp̃oil̃ris aḡraas̃a 7 aboc̃taḡt ʔo, 7 ʔo ḡuis̃ rin  
 ara f̃on 7 ʔo b̃i f̃lañ.

L̃a eile t̃ainis ʔuine ḡo Mochuda 7 a aḡas̃o na haoñcl̃ar  
 7 ʔo ḡuis̃ Mochuda ara f̃on 7 b̃i roḡraioḡ a aḡas̃o iar rin.

L̃a eile a naim̃p̃ir eap̃ais̃ t̃ainis ʔuine boḡt ḡo Mochuda  
 ḡo raib a maiñp̃tir Raic̃in 7 ʔo iar ar ʔa ʔam̃ 7 t̃reabac̃ an  
 l̃a rin ʔo c̃reabac̃, aḡur ʔo b̃i Mochuda mar aduḡramar—ñi  
 ḡabas̃o f̃e aiñḡis̃c̃e ar biḡ aḡe ir an maiñp̃tir, oir ar̃as̃o  
 aḡanais̃ ʔo b̃iḡo a roḡar 7 aḡ f̃reac̃ar na calaḡan ʔo. Aḡur  
 ʔo ḡair neac̃ ʔa rearb̃ontas̃oib̃ c̃uis̃e ʔar b̃'ainm̃ ʔoḡan, 7  
 aduḡairc, “Eir̃is̃ f̃on cc̃oil̃ ir neap̃a ʔuit,” ar f̃e, “7 tab̃air  
 ʔa f̃ias̃o leac̃ airt̃e 7 eir̃is̃ leir an ʔuine uḡo, aḡur b̃i f̃ein aḡur  
 ias̃ aḡ t̃reabac̃ ʔo ar an eap̃ac̃ ro.” Aḡur ʔo rin ʔoḡan  
 ḡo huḡal mar aduḡairc Mochuda p̃ur, oir tuḡ an ʔa f̃ias̃o leir 7



fruit?" [said the druid]. Mochuda, for the third time, blessed the branch and it produced a quantity of fruit. The druid said:—"Follower of Christ, cause the fruit to ripen." Mochuda blessed the tree and the fruit, fully ripe, fell to the earth. The druid picked up an apple off the ground and examining it he saw it was quite sour, whereupon he objected:—"Such miracles as these are worthless since it leaves the fruit uneatable." Mochuda blessed the apples and they all became sweet as honey, and in punishment of his opposition the magician was deprived for a year of his eyesight. At the end of a year he came to Mochuda and did penance, whereupon he received his sight back again and he returned home rejoicing.

On another occasion there came to Mochuda a secular who brought with him his deaf and dumb son whom he besought the saint to heal. Mochuda prayed to God for him and said, "My son, hear and speak." The boy answered immediately and said, "Man of God, I give myself and my inheritance to you for ever," and thenceforth he possessed the use of all his senses and members.

Another day a young man who had contracted leprosy came to Mochuda showing him his misery and his wretched condition. The saint prayed for him and he was restored to health.

At another time there came to Mochuda a man whose face was deformed. He besought the saint's aid and his face was healed upon the spot.

On yet another occasion in the springtime a poor man who dwelt some distance from the monastery of Rahen, came to Mochuda, and asked the loan of two oxen and a ploughman to do a day's ploughing for him. But Mochuda, as we have already said, had no cattle, for it was the monks themselves who dug and tilled the soil. Mochuda summoned one of his labourers named Aodhan whom he ordered to go into the nearest wood to bring back thence a pair of deer with him and to go along with them to the poor man to do the spring work for him. Aodhan did

το χυαίθ λειρ αν ουινε μβοότ γ το βάοαρ ας τρεάβασό νο σο ταινις όοιθ γ οιμτίς αν φιαθάς τά μιονηαοαίθ φέιν γ το ιομπυις Δοθάν σο Μοόυδα.

Λά ειτε τάινις ουινε αρ να θυαιόρεασό ό να θεαίννυιθ σο Μοόυδα γ το ρλάνυις Μοόυδα σο ιυατ έ αρ νοίότσίυιρ να ηθεαίηαν υαθά γ οιμτίς αρ τεαθαίρε ζηάρα το Όια γ το Μοόυδα.

Λά ειτε αρ μβειτ όοηα μαηέαις υιτε ας θεαηαίη ραόθαιρ γ υλλήμόιθε, γ το έυαιθ Μοόυδα όοη μυιτεαηη λε κυο να μαηαέ τά ηειτε αςυρ το κοηαοαρ ηαοηήαρ ζαοαίςζε ριν αζά ραιθ ρυατ όοραη, γ το λεηραο έ τά ηάρθαθό αςυρ το έυιρ αν σεαηη το βί ορητα ζαέ ηεαέ όίόθ το ρειρ ήιρτο έυη αν ηυιλιηη. Αςυρ ηίορ φιαθ λοιηεαέ όίόθ τουλ αρτεαέ αηη αρ να ττοιρμεαργ ό λαραιρ όάραέταις έειηητίζε το έιμρέαλλυις αν μυιτεαηη ρά ζευαίρε, αρ τεααέτ ό ζηαραιθ Όε το ραοηα Μοόυδα αρ να ρλαοαίςέιθ. Αςυρ το ήίοιρ ζα ρεάέυιη τρε όορυρ αν ηυιλιηη γ έ υαιρεαηηα ηηα έοοηα γ υαιρ ειτε α ηεαήέοοηα. Αςυρ αηυαιρ το ράραις αν έοοηα το ρζυρ αν μυιτεαηη υαιθ φέιν γ αηυαιρ το ειρζεαθ αρ α έοοηα το ζλυαιρ αν μυιτεαηη υαιθ φέιν. Αςυρ οιομρύιζεαοαρ αν όροιης ριν κυη α ττιζεαρηηα γ το ηηηιρεαοαρ το ζαέ ηίθ αοέοηαρεαοαρ, γ όο έυαηα ριυη ριν το ζαθ ρεαργ ηόρ έ, γ όέιμς έυη αν ηυιλιηη το ηάρθαθό Μοόυδα. Αςυρ το έοηηαιρε μαρ το έοηαοαρ εαέ γ ηίορ ήρειοιρ λειρ υρέόιθεαθ όο, αςυρ το ιομπυις μαρ α ραιθ α ηυιητεαρ γ α ουθαίρε ρίυ, “Αηαη αηη ρο νο σο ήραζαη αμαέ έ οιρ ηεαζαλ ουιηη σο ηζαιρρεαθ ρέ κοιμιρσε γ ηί ηό ατά εαζηα αλάιηη ορυιηη.” Αςυρ τάινις Μοόυδα ζαιρτο να όιαις ριν αμαέ γ αειρε αιρ. Αςυρ το ηιτεαοαρ να ζαοαίςιτε έυιζε γ ηίορ ρεαο ριαο υρέόιρ αρ βιτ το όεαηαίη όο, όιρ μαρ το έαιρζεαο ρεαρ όίόθ αρηη το ζλυαραέτ το ρεαααιοίρ α λάηηα γ ηί φιαοαθ αοη έορ το κυρ όίόθ. Αςυρ το ζυις Μοόυδα ιαο σο λειζιόιρ το τουλ λε να ειρ, γ το ζεαλλ ρό να έρειοιοή γ ρό να ήρειέιρ σο ττιοεραθ έύαα αρίρ αιρ ττιοθλαεαη α ειρ. Αςυρ το

dutifully all that Mochuda bade him—he found the two deer, went with the poor man and ploughed for him till the work was completed when the deer returned to their habitat<sup>35</sup> and Aodhan to Mochuda.

On another day there came to Mochuda a man troubled by the devil. Mochuda cured him at once, driving the demons from him and the man went his way thanking God and Mochuda.

Once, when the brethren were at work in the fields and in the kitchen, Mochuda went to the mill to grind meal for the monk's use, and nine robbers, who hated him, followed with the intention of murdering him. The chief of the band sent each member of the gang to the mill in turn. Not one of them however could enter the mill because of a violent flame of fire which encircled the building round about, through the goodness of God protecting Mochuda from the robbers. The latter, through the mill door, watched Mochuda who slept portion of the time and was awake another portion. And while he slept the mill stopped of itself, and while he was awake it went of its own accord. The gang thereupon returned to the chief and told him all they had seen, which, when he heard, he became enraged. Then he hastened himself to the mill to kill Mochuda. But he experienced the same things as all the others and he was unable to hurt Mochuda. He returned to his followers and said to them—"Let us stay here till he comes out of the mill, for we need not fear that he will call help nor need we fear his arm." Shortly afterwards Mochuda came out carrying his load. The robbers rushed on him, but they were unable to do him any injury for as each man of them tried to draw his weapon his hands became powerless, so he was unable to use them. Mochuda requested them to allow him pass with his burden and he promised them on his credit and his word that he should return to them when

éireodas ar rin do, 7 oimtiúgion 7 úrásuib a éirio mine irin cuétar, 7 oimpuis féin go húmal arís accoinne amáire, agus ba doig le na veirgioblaib súrab anionnaó uaigneac do chuair do deanaím uirnaigíte mar fá gnát leir. Agus ar tteacú cum na nsaóuigíte do, do éairgeas ar márbáó ar móran do éoruib 7 níor féadrad e, 7 mar do conarcas ar na míorbuille rin do ionrac aigíte 7 tugas ar iad féin do Dia 7 do Mocuda go brát 7 do badar go haimpír a mbáir fá foircasail 7 fá miagail Mocuda 7 do haicéiread móran doibruigéib glóimáira naomta orca iar rin.

Lá eile táinig an taingeal cum Mocuda ina máinirtir féin a Raitean 7 adubairt rir:—“Do aicín do éirgearna óuit dul anois oionnruóe míc fíodais, Ríú Ciarrmaige Luacra doo úúthais féin ionnur go ttagá comaoin 7 racarba do oir ar veiread dá beata raogalta. Oíarrmaig Mocuda doo aingeal cionnur do rachad an lá rin acCiarrmaige ó Raicín agus do éoguib an taingel leir é a ccarrbat teinntige ir an aer no go mainis an tionnao maib an Ríú 7 tug Mocuda comaoin 7 racarba do, 7 tug an Ríú do ran almpána iomóa 7 do chuair cum nime. Agus do chuair Mocuda an lá ceáona tar air go Raicín 7 fuair na brátre as ceileabrad aneabarda innce.

Lá eile táinig Mocuda ar cuairt cum Colmán Eile do máinirtir féin .i. Lánn Ela dá iarrair leir do éomairtúgad tumba do ina máinirtir féin .i. a Raitean, óir fá bear do Colmán go ccómaritúigead ré maille ré hainguib na foair tumbaóa iomóa 7 fuair ó Dia gibe tumba éomairtúeac ré nac rachad anirpionn neac dá naólaicrío ann. Adubairt Colmán ré Mocuda;—“Eirig doo tionnaó féin 7 leanasora tu an 5 máó. La o anis.” Agus táinig Mocuda dá éig féin 7 do bí ann go ceann an cúigmeac lá, 7 ní táinig Colmán an lá rin 7 do chuair rin arís go Colmán 7 adubairt:—“A deair, créac uime nár éomailir mar do geallair.” Adubairt

he had deposited the sack in safety. They took his word and he went, deposited his bag of meal in the kitchen, and returned meekly to martyrdom. The brethren imagined he had gone to a quiet place for prayer as was his custom. When he returned to the robbers they drew their weapons several times to kill him but they were unable to do so. Seeing this wonder they were moved to repentance and they gave themselves to God and to Mochuda for ever and, till the time of their death, they remained under his guidance and rule and many subsequent edifying and famous acts of theirs are recorded.

An angel came to Mochuda at Rahen on another occasion announcing to him the command of God that he should go that same day to Mac Fhiodaig, king of his own region of Kerry Luachra, and administer to him Holy Communion and Confession as he was on the point of death. Mochuda asked the angel how he could reach Kerry that day from Rahen. The angel thereupon (for reply) took him up through the air in a fiery chariot until they arrived at the king's residence. Mochuda administered Holy Communion and Confession and the king having bestowed generous alms upon him departed hence to glory. Mochuda returned that same day to Rahen where he found the community singing vespers.

On another occasion Mochuda visited Colman Ela at the latter's monastery of Lannelly and requested Colman to come with him to consecrate for him his cemetery at Rahen, for Colman, assisted by angels, was in the habit of consecrating cemeteries and God gave him the privilege that no one should go to hell who was interred in a grave consecrated by him. Colman said to him:—"Return home and on the fifth day from now I shall follow." Mochuda returned home, where he remained till the fifth day, when, seeing that Colman had not arrived he came again to the latter. "Father," said he, "why have you not kept your promise?" To which Colman replied, "I came and an angel with

Colmán:—"Do éadúra aingiol maitle muom an lá rin 7 do éomáirtéigior tumba 7 iompuiǵri, 7 do ǵeabá tú ir an cceann tear doo trealla féin ar na éomáirtéigadó é, 7 déin féin do reir mar atá rin comáirtéigíte é, 7 nár ab aibébreac leat alúigisio doir comáirtócar tuama ar mó iná rin tuic ó na haingiolaib ir an mainirtir éumóócar tuic ir an rann tear oéirinn .i. a lior-mór." Agus do iompuiǵ Moctua 7 do fuair tumba ar na éomáirtéigadó mar adubairt Colmán.

Sa naimriú rin táingeadar cléirig tar Siab Luáca a ǵcoisgeicé Ciarraige cum na heagailre araid an óis naomta .i. Ite a n-Doib onórac Conall ǵabra. Agus do bí leabó ós ina cuiréadéain 7 mar do conairc Ite an leabó ós do éaoir ǵo rearb. Agus oíarfeadar na cléirig ói créad uim a raib ag caoi agá bfaicrin féin. Adubairt riri:—"Ar conác anuair do ǵmeadó an mac ós ró inbúr bfoóair doir ar ann adlóócar é attuama ar nác racha neac anirmuonn, 7 ar oic liomra nác ann rin biao féin adlaicte." Oíarǵruigeadar na cléirig, cia an tumba anaólaicfégear e. "Attuaim Muctua," ar rí, "nác fuil fóir ar na éomáirtéigadó, antan biar bur ǵlóruar onóiréac é." Agus do cóimlíonadó rin, doir do bí an leabó rin na manac ag Moctua fa oéois 7 do haólacadó é attuaim mainirtreac leara mór mar adubairt Ite.

Lá eile do tuic leabó do oíóidead Raiteann ir an aduinn 7 do báadó é, 7 do bí a cóir lá 7 oíóce ǵan fáǵail 7 ar na fáǵail do tíoólacadó ǵo Moctua é. Agus do ǵab tíoóairce do é doir ní raib don mac agá acáir acé é, 7 daibéóóair ó bár é. Agus do oic féin iar rin re haimriú fáda é 7 ar mbeic na mác anpóirbóic do doóuir da oúcaig féin, .i. ǵo Dealbna, é. Agus do ǵmeadó meic 7 ingeana uair 7 tug ré é féin 7 acéann do oia 7 do Moctua agus tug aoiǵneacé, 7 mairuó fóir a ríóóct ag oéanaim fóǵanta na mainirtreac 7 areirbire.

Lá éigin táinig Moctua ó Ciarraige 7 alirana iomóa leir ǵo Raithen 7 ag teacé do a ǵcoisgeic Dealbna láim rir an loé

me that day and consecrated your cemetery. Return now and you will find it marked (consecrated) on the south side of your own cell.<sup>36</sup> Lay it out as it is there indicated and think not that its area is too small, because a larger will be consecrated for you later, by the angels, in the southern part of Erin, namely—in Lismore.” Mochuda returned and found the cemetery duly marked as Colman had indicated.

About the same time clerics came across Slieve Luachra in the territory of Kerry to the church of Ita, the renowned abbess of Conall Gabhra.<sup>37</sup> They had with them a child upon seeing whom Ita wept bitterly. The clerics demanded why she cried at seeing them, “Blessed,” she answered, “is the hour in which that youth in your company was born, for no one shall ever go to hell from the cemetery in which he will be buried, but, alas, for me, that I cannot be buried therein.” The clerics asked what cemetery it was in which he should be buried. “In Mochuda’s cemetery,” said she, “which though it be as yet unconsecrated will be honoured and famous<sup>38</sup> in times to come.” This all came to pass, for the youth afterwards became a monk under Mochuda and he is buried in the monastic cemetery of Lismore as Ita had foretold.

A child on another occasion fell off the bridge of Rahen into the river and was drowned. The body was a day and a night in the water before it was recovered. Then it was brought to Mochuda who, moved with compassion for the father in his loss of an only son, restored the boy to life. Moreover he himself fostered the child for a considerable time afterwards and when the youth had grown up, he sent him back to his own country of Delbhna. Mochuda’s foster son begat sons and daughters and he gave himself and them, as well as his inheritance, to God and Mochuda, and his descendants are to this day servile tenants of the monastery.

Once as Mochuda, with large offerings, was returning from Kerry to Rahin he passed through the confines of Delbhna by the

ne nabairtar loc Muineine do tuit an oirde orda. Agus fuairadar miompa air an rlige rota rogluairte do pinne raor do bi ag deanaim muilinn air an uirge do tigeaδ on loc aoubhamar tre diomaoinear. Agus mar do gluairead an rot aoubhamar do gnioδ fogar mōr-ionganac 7 do cualaδ e o muintri Mocua. Agus buδ clop afozar ir na bailtib buδ comfogur do 7 deirgeadar daoine iomda amac fon brozar rin maille ne coimircib 7 ne zoδaib mōra da fior creako do rin e. Do zaib eagla mōr muinntear Mocua ioinne na zairib rin do cualaδar 7 do cuadar a neic 7 a ccapuill fein uada, 7 do cuireadar a neireadā oioδ 7 ar ar eigin do rugadar orda. Agus do tuis Mocua adbar na neite rin 7 aoubairt fir na raorair do rin an rar oioimaoinead rin, zo mbeoir rzaoilte a rannair eadama eireann 7 nac bead feidm na tairbe oioδ 7 nac criocnoirir an muileann do tionrghadar 7 zo mad neamtoirac mioctarbede a rlioct da noeir. Hi Eanna adairtar mu anuz.

La eigin taimis Mocua zur an ionnad ne nabairtar Cluain Drennainn 7 do badar ubla iomda ir an baile rin, agus diairadar deirgiobail Mocua nio dona hublaib do, 7 do ear an lubhairteoir iad. Aoubairt Mocua:—"On mbliadain ro amac ni farrair ubla air an lubgorr ro zo brad." Agus do fiorad amair do zeall.

Do badar da deirgiobal X ag Mocua 7 buδ mōr anūmla ir an mainirtri .i. Caoinche mac Meallain do b'e ba ceatmānac a Raitin, 7 Cnuoinoc, 7 tri mic Narcainn .i. Zoban 7 Sraphan 7 Lairren, 7 Mulua Luzar, 7 Mocomoc eile, 7 doδan, 7 factna, 7 Coinceann, 7 pionnlog, 7 Mocomoc do bi ina hearboz fa deoiz. Agus do buδ doicreirte a mead doδ uial an tpoingro 7 do breacnaδ Mocua eotromūzaδ ar a nepe ro ioin ambār 7 do cūmōaiz reallaδa iomda oioib ionnur zo mbead rōlar eigin acu anairtir areanōrōacda ara mead doδ uial iad ina noize. Agus do tarngairre mōrān do māit oioib. Agus do rin [ ]



lake called Muincine<sup>39</sup> where he and his party were overtaken by night. They found here before them by the roadside revolving wheels, which an artisan, who was erecting a mill on the stream from the lake, had set up for a joke. As the wheels revolved they made a terrific noise which was heard by the whole neighbourhood. Many of the inhabitants of the neighbouring villages aroused by the noise rushed out, with appeals for help and loud cries, to investigate the matter. Mochuda's people were frightened by the din and their pack and riding horses stampeded and lost their loads and it was not without difficulty that they were caught again. Mochuda knew what caused the noise and he told the workmen who had played this mischievous trick that they should be scattered throughout the different provinces of Ireland, that they should be always worthless and unprofitable, that the mill they were engaged on should never be finished and that their progeny after them should be a valueless race of mischief-makers. These latter are called the Hi-Enna to-day.<sup>40</sup>

One day Mochuda came to a place called Cluain-Breanainn where apples abounded. His followers asked some apples for him but the orchard owner refused them. Said Mochuda:—"From this day forward no fruit shall grow in your orchard for ever," and that prophecy has been fulfilled.

Mochuda had in his monastery twelve exceedingly perfect disciples, scil. :—Caoinche Mac Mellain,<sup>41</sup> who was the first monk to enter Rahen; Mucoinog<sup>42</sup>; the three sons of Nascainn—Goban, Straphan, and Laisren<sup>43</sup>; Muluu<sup>44</sup>; Lugair<sup>45</sup>; Mochomog Eile<sup>46</sup>; Aodhan<sup>47</sup>; Fachtna Coinceann<sup>48</sup>; Fionnlog<sup>49</sup> and Mochomog who became a bishop later. The virtue of these monks surpassed belief and Mochuda wished to mitigate their austerities before their death. He therefore built separate cells for them that they might have some comfort in their old age as a reward for their virtue in youth; moreover he predicted blessings for them. He made [a

τον νεαρό αουδραμαρ τσαρ .i. Moche mac Melláin da nDeapna  
 re realla maiz ran ionnato ré nabairtar Cluain da Ćrann. Δσυρ  
 αουδαιρτ μιν:—"Ní hann ro b'iar teiréirge aét an ionnato eile  
 ionair déonairg Dia úuit." Δσυρ το φίοράδ ριν. Αουδαιρτ ρόρ,  
 Mochuda ré teirgiobal eile do .i. ré f'iaáa:—"Ní hann ro b'iar  
 teiréirge gé do minneapra realla úuit ann, óir beid trí hinio  
 eile aSao, z'idead ir ábroóair compánairg úuit réin oioð .i.  
 Aoúán, to éairi, 7 b'iaid teirerge a ccoisgriú Ó Toirna 7 ar  
 uair réin ainmneóair an tionnato ρin." Δσυρ το cúmtoaid  
 Mochuda realla eile τον Δεζán ρin accrioc Ó Toirna láim re  
 Siad l'uaéra. Δσυρ αουδαιρτ Mochuda μιν zo párdemúil  
 "Tioccreao tairre do édmúeirceipbail éugao ann ro .i. f'iaána  
 7 ar uada ainmneóair an ionnato ρo." Δσυρ το φίοράδ na  
 ρuigle ρin, óir ar Ceall-f'iaána aDeap'air μιν an ccill ρin  
 amuig, 7 ceall Δεζám αουδairtaoi μia ar t'úr. Δσυρ το μίν  
 párdemúeét do oiroinz eile oioð 7 do φίοράδ iao.

Δimpear eile do ρazb'ad leand' boét do ρinead' αναοαιταρ-  
 nur 7 zo ρolac láim re mainirteir Raicim, 7 do hoilead' an leand'  
 ρin az Mochuda zo beid na earbug do, 7 ní maiz a φίορ aige an  
 tuine cpeao an tainm do zairfid' de ná φίορ αuirmizteóimúe.  
 Αουδαιρτ Mochuda, "An leand' ρo," ar ré, "Oiomá ir ainm do,  
 7 Coimac ainm a áair do φίοl Eacach Eacáig," ó nabairtar  
 clann nEacac Eoóair. Δσυρ το mórtoair cac uile ρaiditeoir-  
 eacét Mochuda de ρin óir ní ó neac eile ρuair ρin aét ar ón  
 Spioirao Naoim. Αουδαιρτ Mochuda re Oiomá ar mbeid na  
 earbog do:—"Eimz zo luac do úúit'ó réin an Aoib' Eacac ρan  
 ρann t'iar éear τον Múman óir ar ann b'iar teiréirge, 7  
 eireóair' cogad' 7 ceannairme mór ioir to éineao 7 do  
 b'airteacá muna nDeáair zo luac da teapazgoim." Το zluair  
 Oiomá 7 earbog eile dáir b'ainm Cuana leir buó teirceobal do  
 Mochuda, Δσυρ το chuaoair a n'ib Eacac, 7 do ρeannóir Oiomá  
 ar moctuin do ann b'iaéra Dé dá b'iaéraib 7 da élanmáicne,  
 Δσυρ το μιν φίoúac iao 7 do cúmtoiz'ead' mainirteir leir mnre

prophecy] for one of them, mentioned above, scil. :—Mochae Mac Mellain, for whom he had built a comfortable cell at a place called Cluain-Da-Chrann.<sup>50</sup> He said to him : “Your place of resurrection will not be here but in another place which God has given you.” That prediction has been verified. To a second disciple, scil. :—Fiachna, Mochuda said :—“Your resurrection will not be in this place though I have made you a cell here ; you will have three further abiding places, nevertheless it will be with your own companion, Aodhan, that your remains will rest and your resurrection will be in the territory of Ui Torna, and it is from you that the place will get its name.” For this Aegan alluded to Mochuda likewise built another cell in the land of Ui Torna close by Slieve Luachra, and speaking prophetically he said to him : “The remains of your fellow-disciple, Fiachna, will be carried to you hither and from him will this place be named.” That statement has been verified, for the church is now called Cill Fiachna and it was first called Cill-Aeghain. Concerning other persons, Mochuda prophesied various other things, all of them have come to pass.

A child born of secret adultery was abandoned close by the monastery of Rahen and Mochuda fostered the child until he became a bishop, though no one knew his name or his progenitors. Mochuda said :—“This child’s name is Dioma and his father is Cormac of the race of Eochaidh Eachach.”<sup>51</sup> All thereupon magnified the foreknowledge of Mochuda, which he had from no other than the Holy Spirit. Having consecrated him bishop,<sup>52</sup> Mochuda instructed him : “Go in haste to your own native region of Hy-Eachach in the southern confines of Munster for there will your resurrection be. War and domestic strife shall arise among your race and kinsfolk unless you arrive there soon to prevent it.” Dioma set out, accompanied by another bishop, Cuana by name, who was also a disciple of Mochuda’s. They travelled into Ibh Eachach and Dioma preached the word of God to his brethren and tribesmen. He made peace between them and they built a monastery for him and he placed himself, his kindred, and parish

ἡ τὴν πέφειν ἡ ἀέμε ἡ ἀραιοῦντε ἰ τὰ μαιζιρτιμ ποζματὰς το  
Μοΐουδα ἡ το ἐμοϋναῖς ἡ βεατα σο conάικε.

Διμριμ εἰτε τάνις Μοΐουδα ὁ Ραιτεαν ἀβρριουηριβ Μυμῆαν  
ἡ τάνις ἡ εCιαρμῖαιζε Cυιρδέ. Ἀσυρ ταπλα το Cαιρβριε mac  
Cριομῖταιν το βα Ρίς Μυμῆαν σο παῖβ πε ανταν ριν αΜμυῖζε  
Cυιρδέ ραν ἰονατο ανθεαCαῖο Μοΐουδα. Τάνις ανταν ριν εαορ  
εἰντιῖζε ἡ το·λεας Cαιρλεάν το Cαιρλεάναιβ αν Ρίς ἡ το μαρβαῖο  
ἡ ρίοζαν ανη Ἀσυρ μόρῆν τὰ μῖμνντιμ ἡ ἀμῆαC Δοῦ mac  
Cαιρβριε αρ ττυιτιμ αν Cαιρλεῖν ορῆα. Ἀσυρ το μαρβαῖο ανη  
τὰ εαC μαῖτε το βῖοῖο Ἀς ἰομῆυρ Cαρβαῖο αν ρίς. Το ζυῖο  
Cαιρβριε Μοΐουδα ανη ριν ρά αἰCβεδοCαν na ρίοζνα Ἀσυρ αν  
μῖεῖ, ἡ ὅτο Cονηαιρε Μοΐουδα Cπειροεαμ αν ρίς το ριν ὑρηνυῖCτε  
cum Ὅια ἀρα ρον ἡ ἀουβαιρε ρῖν:—“Εἰρῖζε.” Ἀσυρ δῆρῖζεαοαρ  
ἡ τὴν Μοΐουδα ρλῆν τον ρίς ἰαῖο, ἡ τὴνζαοαρ υἰτε ζλόριε Ἀσυρ  
μολα το Ὅια ἡ το Μοΐουδα. Ἀσυρ τὴν αν ρίς ορῖῖα ἰομῖοα  
το ορῖεαρῖαν ἡ το ρεαρβῖόντυῖCῖβ. Ἀσυρ το βῖ ηεαC τοῖοβ ριν  
λεῖρ ἡῖρ βῖῖλ ὑμῖλῖζαῖο το Μοΐουδα αν Ἀζαῖο αἰCηε αν ρίς τρῖ  
ρῖορμαῖο ἡ τρῖ οῖομυρ. Ἀουβαιρε Μοΐουδα:—“ΡαCαῖο το  
ρῖοῖρα ἀμβῖαῖο ἡ ανοῖςρεαCτ ρά αCαCῖαιζε ριομῖρα, βεῖο ρῖ σο  
ρῖορρῖυῖτε Ἀσυρ; ἡ ζῖβῖ ηεαC βεανρῖυρ τοῖομ αν ηῖῖο το ζεαῖο ὁ  
ηεαC εἰτε βεανρῖαι ηεαμ ἡ ταλαμ ὀε.” Ἀσυρ το Cυαῖο αν ρεαρ  
ρῖν ἡ ἀρῖοῖ σο λυαC τον βῖC.

Υαιρ εἰτε το Cυῖρ Μοΐουδα Cρῖορ ὀρῖοα Cυμ ρεαρῖζυρα μῖε  
Cριομῖταιν ἀραιβ ραCῆαρ CρῖοῖCῖν le τεῖννεαρ ἀρῖαν αἰρ ἡ αρ  
ηζαβῖαι αν Cπειρα ταρῖυρ το, μαῖτε πε βεαννοCτυῖν Μοΐουδα,  
το βῖ ρλῆν.

Διμρεαρ εἰτε το βῖ ρίς Μυμῆαν, .1. CαCῆα mac Δοῦα ἡρ αν  
ταλαμ Cυιρδέ, αρ na εαρῖῆνῖζαῖο ὁ ζαλαραιβ εαχαμῖα, το ρῖν  
βοζαρ, βαCαC, θαλλ ὀε, ἡ τάνις Μοΐουδα μαρ ἀραιβ πέ, ἡ το  
ζυῖο αν ρίς ἡ ἀCαραιο ε υἰμῖ ἀρῖῆνῖζαῖο. Ἀσυρ το ζυῖο,  
ἰομορρῖο, Μοΐουδα Cυμ Ὅια ἀρα ρον ἡ το Cυῖρ Cῖμῖαρῖα na  
CρῖοῖCε Cεαρτα αρ ἀρῖῖῖβ ἡ ἀρα Cυαῖραιβ ἡ το βῖ ρλῆν ὁ ζαC υἰτε  
τοCαμῖυῖ, ἡ το Cυῖνεαῖο ἡ το CῖῖεαC σο ροῖρῖCτε, ἡ τὴν CαCῆα

under his chosen master, Mochuda, and he ended his life (there) in peace.

On another occasion Mochuda travelled from Rahen to the provinces of Munster and entered Ciarraighe Corca.<sup>53</sup> It happened that Cairbre Mac Criomhthain,<sup>54</sup> who was king of Munster, was at that time in Magh-Cuirce, the place to which Mochuda came. At the same time there fell a fire ball which destroyed one of the king's residences, killing his wife, many of his people and his son, Aodh Mac Cairbre, who were buried in the falling ruin. There were killed there moreover two good carriage horses of the king's. Cairbre besought Mochuda that he would restore the queen and his son to life, and when the saint saw the king's faith he prayed for him to God and then addressing the dead he said,—“Arise.” They arose thereupon and he gave them safe to the king and they all gave glory and thanks to God and Mochuda. The king moreover made large offerings of land and servile tenants to Mochuda. But one of the tenants, through pride and jealousy, refused to obey Mochuda, notwithstanding the king's command. Mochuda said: “Your posterity will die out and their inheritance, for sake of which you (mis)behave towards me, shall become mine for ever; whosoever takes from me that which another has given me shall be deprived of heaven and earth.” That man and his posterity soon came to nought.

On another occasion Mochuda sent a golden belt to Fergus Mac Criomhthan who suffered from uncleanness of skin arising from kidney disease and upon application of the girdle, by the blessing of Mochuda he recovered.

Another time again a king of Munster, Cathal Mac Aodha,<sup>55</sup> in the region of Cuirche, was a sufferer from a combination of complaints—he was deaf, lame, and blind, and when Mochuda came to see him the king and his friends prayed the saint to cure him. Mochuda therefore prayed for him and made the sign of the cross on his eyes and ears and immediately he was healed of all his maladies—he heard and saw perfectly, and Cathal gave extensive

fearrainn móra do Dia 7 do Mochuda go bráit, .i. Oilean Caithil 7 Ror Deas 7 Ror Mór 7 Inir Ríc. Agus do éirí Mochuda a Ror Deas bráite naomta do deanaí eagrairí ann anonóir Dé, agus do éirí gan Mochuda féin mainiurtear do deanaí an Inir Ríc 7 do bí ann rin bliadain iomlán. Do éirí iarúid Mochuda triur dona deirgioblaib duobhamar éuar .i. tri mic Narcainn .i. Soban earros, 7 Spasán ragsairt, 7 Laicren Naomh 7 an teapros naomta Daruomaisín (tus sraóa don oriois ra a bfiadhnair Mochuda) dá coiméad ro 7 da ccongáil artaio foirbte, 7 da XX eile do bráiteuib a mainiurtear Inir Ríc ina ionnadh féin. Agus doimpuis Mochuda iar rin go Raiteann. Agus an inir rin a duobhamar, Inir Ríc, ir ionnadh rónaomta í, 7 bío daoine rócráibteac innte do gnát.

Agus do bí Mochuda as riothál na Mumán roir 7 do gabtar an adainn re nabairtaoi Neimh antan rin 7 re nabairtar adainn Mór annoir, agus do éonairc ré uball mór air lár an áta tar a raió ré as gabáil. Agus do éirí e 7 rus leir iona lámh. Surab de atá, ác ubla a bfeairuib Muige. Agus diair an siolla an tuball ar Mochuda 7 ní tus do é, 7 adubairt, “Do deana Dia réad míorbuilleac don uball ro triompa anuis óir teangmíuib duinn iníon Cuana mic Caicín 7 a lámh deap earbaótaó da náé féidir le donóir do éirí acé a beic rínte ré na taob. Agus rlanócar í maille re sraóuib Dé trío an uball.” Agus do fíoraó rin. Agus do éonairc Mochuda an iníean as rúisra 7 as cluicte rir na híníeanuib eile ar raité an baile. Agus do chuair dá hionnruide 7 adubairt ríad: “Gab an tuball ro asad,” ar ré. Agus do rín rí alám clé cum an ubail mar do gnácuigeac. Adubairt ríon: “Ní bfuigíte éu ir an lámh rin é acé rín an lám eile éirí.” Agus ar mbeic don iníin lán don éreiríom do éairí an lám deap do gluaríocé. Agus do bí ar an láear rin lán do neart, do fuil, 7 do gluaríeacé, agus do glac an tuball lé. Dac fáilteac go mór cac de rin 7 doob iongantac

lands to God and Mochuda for ever, scil:—Oilean Cathail and Ros-Beg and Ros-Mor and Inis-Pic.<sup>56</sup> Mochuda placed a religious community in Ros-Beg to build there a church in honour of God. Mochuda himself commenced to build a church on Inis-Pic and he remained there a whole year. [On his departure] Mochuda left there—in the monastery of Inis-Pic—to watch over it, in his stead, and to keep it in perfect order—the three disciples whom we have already named (scil:—the three sons of Nascon, *i.e.* Goban a bishop, Srafan a priest, and holy Laisren) together with the saintly bishop, Dardomaighen,<sup>57</sup> (who had conferred orders on them in presence of Mochuda) and forty monks. Thereupon Mochuda returned to Rahen. That island we have mentioned, scil.:—Inis-Pic, is a most holy place in which an exceedingly devout community constantly dwell.

Mochuda next directed his steps eastward through Munster and he crossed the river then called Nem, and now named the Abhainn More. As he crossed he saw a large apple floating in the middle of the ford. This he took up and carried away with him in his hand. Hence (that ford is named) Ath-Ubhla in Fermoy.<sup>58</sup> His attendant asked Mochuda for the apple, but the latter refused to give it saying—“God will work a miracle by that apple and through me to-day: we shall meet Cuana Mac Cailcin’s daughter whose right hand is powerless so that she cannot move it from her side. But she shall be cured by the power of God through this apple.” This was accomplished. Mochuda espied the child playing a game with other girls in the faithche of the Lios. He approached and said to her:—“Take this apple.” She, as usual, put forth her left hand for the fruit. “You shall not get it in that hand, but take it in the other.” The girl full of faith tried to put out the right hand, and on the instant the hand became full of strength and blood and motion so that she took the apple in it. All rejoiced

ιατο ἵρ ἀν μίορβύιλ ριν. Δουβαίρετ Cuana ἀν οἰόθε ριν ρυρ ἀν  
 inſim:—"Τός πέιν το ποζα το μάκαϊθ ρίξ na Mumhan ἡ το  
 ζεαβρα οἰτ εἶ." Δουβαίρετ ἀν inſean:—"Ní bia fear aſampra  
 áct ἀν fear το ῥλάννιξ mo lám." "Ἀν cluine ριυο, a Moéyoda,"  
 ἀρ Cuana. "Ταβαίρι ἀν inſean θαίρα," ἀρ Moéyoda, "Δσυρ  
 το βέαρρα í na mnaoi πόρτα το Όια λέαρ ῥλάναθ a lám." Δσυρ  
 τυξ Cuana ἀν inſion .i. ῥλανοαιτ, maille ρε na hoιξρεάct  
 ἡ ρέ na ρεαρann ατά ἀν bpuác na habann ρε naδαρctar Nem.  
 το Όια ἡ το Moéyoda ζο bπάct. Δσυρ ba τοctuarpuξβαλα  
 mece inιξ Cuana. Δσυρ το ρυξ Moéyoda ἀν inſean leiρ ζο  
 Raictin ἡ τυξ a beata ζο ποctonác ἀρ ἀβροctair na ccailleác  
 nouθ ann nó ζυρ hionarbaθ ó ρίοξαιθ Teamraác Moéyoda ἀρ  
 áctair πέιν ἀμαιλ το cluineíthe. Δσυρ ρυξ leiρ ῥλανοαιτ  
 maille ρέ cάct, ἡ ἀρ ccumíthác ácactraác πέιν a Uor Mór το cúρ  
 ῥλανοαιτ τα οἰctaiξ ionup ζο ccumíthoócáθ ρí ρealla το πέιν  
 ann. Δσυρ το cúmíthaiξ ρealla ceallpαιξcteaác a cCluain  
 Dallain, ἡ a πορpαιρτε Moéyoda ατά.

Το bί Moéyoda ραν ionnao ionar cúmíthaiξ ρε Uor Mór,  
 ρυλ το ctionpζam aiρpeabaθ ann, ἡ το cúala ζυct na noaoine το  
 bί aξ léaξctoiρeaác a Raictin, ἡ δουβαίρετ ρε na ceipzioba:—  
 "Aictinim ζυρab annpau ionaο ρο το θέonaiξ Όια ouinn ár  
 mainpctip το ceanaím." Δσυρ ba ρίορ ριν iapíam.

Λά τα ctainιξ Columcille ζο Raictin μαρ apaiθ Moéyoda  
 Δσυρ δουβαίρετ ρυρ:—"Ἀρ ionmíun leatra ἀν ctionaο ρò ἀβpuile"?  
 "Ἀρ ionmíun, ζο ceimín," ἀρ Moéyoda. Δουβαίρετ Colum-  
 cille:—"Ná cuípeáθ opctra ἀν níθ αθέapρα ριοτ .i. naé ann  
 ρο bίαρ ceipéipze, oip eipcoctair πορpmaο ρίξ éipeann ἡ áctoiinne  
 ριοτ, ἀρ ῥυρáíleaím thoiingε το ctéipctib éipionn. Δσυρ το  
 ceanaio τυρa oionarbaθ ἀρ ἀν ionnaο ρο." Δσυρ opiappuιξ  
 Moéyoda το Columcille το bί na ῥáíθ ρίpeannaác:—"Cá hionnaθ  
 eile ambeaθ a ipéipze"? Δουβαίρετ Columcille:—"Ἀν ctionnaο  
 ἀβpaca tú ἀν ῥλυaξ aingeaλ το múllaác Sleíthe ζCua ἡ ἀν  
 áctaoip aiρpziο acu aξá ctózbáil leó, ἡ ἀν ionáíξ óip innte, ἀρ



thereat and were amazed at the wonder wrought. That night Cuana said to his daughter: "Choose yourself which you prefer of the royal youths of Munster and whomsoever your choice be I shall obtain in marriage for you." "The only spouse I shall have," said she, "is the man who cured my hand." "Do you hear what she says O Mochuda,"? said the king. "Entrust the child to me," answered Mochuda, "I shall present her as a bride to God who has healed her hand." Whereupon Cuana gave his daughter Flandnait, together with her dowry and lands on the bank of Nemh, to God and to Mochuda for ever. Cuana was almost incredibly stout. Mochuda took the maiden with him to Rahen where she passed her years happily with the religious women there till Mochuda was expelled by the kings of Tara as you may hear. He took Flandnait with him (from Rahen) in his party to her own native region that she might build herself a cell there. She did build a famous cell at Cluain Dallain in Mochuda's own parish.<sup>59</sup>

Previous to his expulsion (from Rahen) Mochuda visited the place where (later) he built Lismore and he heard the voice of persons reading at Rahen, wherefore he said to his followers: "I know that this is the place where God will permit us to build our monastery." This prophecy was subsequently verified.

On a certain occasion Columcille came to Rahen where Mochuda was and asked him:—"Is this place in which you now are dear to you?" "It is, indeed," answered Mochuda. Columcille said: "Let not what I say to you trouble you—this will not be the place of your resurrection, for the king of Erin and his family will grow jealous of you owing to machinations of some of the Irish clergy, and they shall eventually drive you hence." Mochuda questioned Columcille who had a true prophetic gift—"In what other place then will my resurrection be"? Columcille told him—"The place where from the summit of Slieve Gua you saw the host of angels building a city of silver with a statue of gold therein



on the bank of the Nemh—there will your resurrection be, and the chair of silver is your church in the midst of them.”<sup>60</sup> Mochuda believing what he heard thanked and glorified God.

As Mochuda on another day was at Rahen there came to him a priest and monk of his own community from the northern part of Munster<sup>61</sup>; he made a reverence as was the custom of the monks, in Mochuda’s presence and said to him, “Father, I have complied with all your commands and the precepts of God from the day I left Rahen till now—except this—that, without your permission, I have taken my brother from the secular life.” “Verily I say to you,” answered Mochuda, “if you were to go to the top of a high hill and to shout as loudly as you could and were to bring to me all who heard the cry I should not refuse the habit of religion to one of them.” Hearing these words all realised the character and extent of Mochuda’s charity and returned thanks to God for it.

On a certain day about vesper time, because of the holiness of the hour, Mochuda said to his monks:—“We shall not eat to-day till each one of you has made his confession,”<sup>62</sup> for he knew that some one of them had ill will in his heart against another. All the brethren thereupon confessed to him. One of them in the course of his confession stated: “I love not your miller and the cause of my lack of charity towards him is this, that when I come to the mill he will not lift the loads off the horses and he will neither help me to fill the meal sacks nor to load them on the horse when filled. And not this alone but he does everything that is disagreeable to me; moreover I cannot tell, but God knows, why he so acts. Often I have thought of striking him or even beating him to death.” Mochuda replied, “Brother dear, the prophet says—‘Declina a malo et fac bonum.’ Avoid evil and do good. Following this precept let you act kindly towards the miller and that

μαίτ' οὐίτη, ἡ ὅσο μβεϊτίζε in βύρ σσάιρσιβ ζηράδα ὅα ἔειτε." Μαρ ριν τοίβ, ὅσο σεανν τρή λά, ἄσυρ ζαῆ νιὸ ἀρ φεαρρ ὀφέαο an βράτταιρ ζα ὀέαναμ αἰζε ὀον μνιλλεόιρ. Ζιὸεαὸ νιὸρ φεάσαιρ an μνιλλεόιρ ἀὸρνοιὲβέαρα φέιν, ἡ νιὸρ φεάσαιρ an βράτταιρ α φυαῆ ὀο ραν. Δουβαιρτ Μοῦουδα an τρεαρ λά ριρ an μβράτταιρ, α φάοιρσιν ὀο ἔαδαιρτ ὀο. Δουβαιρτ an βράτταιρ:—"Ἀρὶ ρο μφαιρσιν α ἄταιρ; νί ηιονήμιν λιον an μνιλλεόιρ φόρ." Δουβαιρτ Μοῦουδα, "Κλαοῆλόσαιὸ ἀνοῆτ ἡ νί ἔαιτφὸ βιαὸ ἀμαρπιὸῆ νό ὅσο ηὐεάδα ὀά ιονηρσιὸε ἡ καίτφὸε ἀρ ἀον ρύτθε αιρ ἀον βόρτο ἡ βειτίθε in βυρ σσάιρσιβ ζηράδα ὀ ριν ἀμαῆ." Ἄσυρ ὀο φίοραὸ ριν; ὀιρ ὀο λιοναὸ an μαναῆ ριν ὀ ζηράταιβ an Σβιοραὸ ηαομήτα τρέ φοιρσεαὸαλ Μοῦουδα. Ἄσυρ τυζ ζιόιρ ἡ μολαὸ ὀο Μοῦουδα μαρ ὀο ἔονηαιρτ ἔ ἀρ na φοιρβιυζαὸ ὀ ζηράταιβ an Σβιοραὸ ηαοιή.

Λά εἰτε ὀο βαῶαρ ὀιαρ ἡαναῆ ὀο ἡαινιρτιρ Μοῦουδα ἄζ ἔοηραὸ ηέ ἔειτε, ἄσυρ ὀον ἔινέαλ Ὀηεατναῆ ιαὸ. "Ἄτά," ἀρ ριαὸ, "Μοῦουδα ἀρραιὸ ὅσο μόρ, ζιὸεαὸ νί ζαρ ὀο βάρ ὀφάζαιλ. Ἄσυρ ἀρ ὀειμῖν naῆ φαζῆαρ ἀλειτέαὸ ἔοιτῶε an umλαῆτ na ἀηὐεαὸιβηεάσαιβ. Ἄσυρ ὀά μβεαὸ ηέ ζαν βειτ ann ἀρ ηεαῆ ἄζυιννε ὀο τὸζφαοι ina ιονηαὸ ἡ ἀρ an ἀὸβαρ ριν μαρβανηα ἔ, ὀιρ νί βρuiζε φέιν βάρ ὅσο λυαῆ." Ἄσυρ βά ηί ἀκοῆαιρτε ἀβρειῆ ἀηὐειρεαὸ na ηοιτῶε ριν cum na ηαβανη ἡ ἀβάταὸ ἡ α φολαῆ μαρ naῆ φαζῆαοι α φίορ ὅσο βράῆ. Ἄσυρ φυαηαῶαρ na ὀιαἰζ ριν ἔ an ιονηαὸ υαιζηεαῆ ἄζ ὀέαναμ α ὕρηαιζε μαρ φά βέαρ ὀο. Ἄσυρ ὀο ἔεανζηαῶαρ ὅσο ὀοσαῆλαῆ ἔ, ἄσυρ ριυζαῶαρ ἀρα μνιν εατορῆα cum na ηαβανη ἔ. Ἄσυρ ταρλα ὀόιβ ὀά βρειῆ ἔum na ηαβανη μαναῆ ἔραίβῶεαῆ ὀάρ βέαρ an ηειλζ ἔοιρρηεαζῆα ὀο ἔιμρῆεαλλυζαὸ ζαῆ ηοιτῶε. Ἄσυρ δουβαιρτ ριύ ριν, "Ἐφέαὸ ριν βειρτίζε λιβ"? Δουβηαῶαρ ζυραβ ἔαῶιζε ὀρπινγε ὀονα μαηῆαίβ ὀα μβρειῆ ὀά ηίζε cum na ηαβανη. Ἄσυρ νιὸρ ἔρητορπιον ριν ἀρ na ζυιν ὀη Σβιοραὸ ηαοιή. Ἄσυρ δουβαιρτ, "Ἐμῖρὸ ὀίβ βύρ ηερε ὅσο βραῆιμῖρ ἔ." Ἄσυρ ὀοβ εἰζιον ὀόιβ, ἄσυρ ἀρέ εἰρε φριῆ ann ριν Μοῦουδα. Ἄσυρ ὀοβ ἔ an μαναῆ

charity of yours will move him to charity towards you and ye shall yet be steadfast friends." Things went on thus for three days—the monk doing all he could to placate the miller. Nevertheless the miller did not cease his persecution, nor the brother his hate of the miller. On the third day Mochuda directed the brother to confess to him again. The brother said:—"This is my confession, Father, I do not yet love the miller." Mochuda observed:—"He will change to-night, and to-morrow he will not break fast till you meet him and you shall sit on the same seat, at the same table, and you shall remain fast friends for the rest of your lives." All this came to pass; for that monk was, through the instruction of Mochuda, filled with the grace of the Divine Spirit. And he glorified and praised Mochuda, for he recognised him as a man favoured by the Holy Ghost.

On another occasion two British monks of Mochuda's monastery had a conversation in secret. Mochuda, they said, is very old though there is no immediate appearance of approaching death—and there is no doubt that his equal in virtue or good works will never be found—therefore if he were out of the way one of us might succeed him. Let us then kill him as there is no likelihood of his natural death within a reasonable time. They resolved therefore to drown him in the river towards close of the following night and to conceal all traces so that the crime could never be discovered. They found him subsequently in a lonely place where he was accustomed to pray. They bound him tightly and carried him between them on their shoulders to the water. On their way to the river they met one of the monks who used walk around the cemetery every night. He said to them: "What is that you carry"? They replied that it was portion of the monastic washing which they were taking to the river. He however, under the insistent suggestion of the Holy Spirit, believed them not. He said: "Put down your load till we examine it." They were constrained to obey and the burden proved to be—Mochuda. The monk who detected [the proposed murder] was the overseer

ριν τοῦ φεαῶμανναδῆ ἢ ἂν μβαίτε ριν. Ἀῖϋρ αῶυῶαιρτ ῖο  
 τυρριοῦ, “Ἄ Ὀῆ ἄρ οἰε ἂν οἰυρ ριν τοῦ ῥιοηῖαῖνῶυρ.”  
 Αῶυῶαιρτ Μοῦσοῦα ῖο εἰυιν, “Ἄ ἢιε τοῦ βυῶ ἢαιῖ ὠαῖηρα ριυῶ  
 οἰμῖρτ ορῖν ὀηρ τοῦ ἡαηῖῆοῖῖῖῖῖαι με ἰοηρ ἢα μαηρῖηεῶῶ  
 ἢαοῖῖῖῖ. Ἀῖϋρ τοῦ βυῶ οἰε ὠῶῖῖ ριον ἔ, ὀηρ ἄρ ἄβροῶαρ ἢυῶαιρ  
 τοῦ ηεῶε Ἀῖῖῖεαρῖα ηῖῖν τοῦ βειῶῖρ Ἀῖ ηῖῖῖαι ηεῖνε τοῦ ῖῖορ ὀηρ  
 τοῦῶ ἄἢ ἢεο ἢηρῖ τοῦ ῥυρ cum βῖαιρ ἰοηνυρ ῖο ἢβειῶῖρ ἂμ  
 ἰοηῖαῶ ὀρ εἰοηη ἢο ἢῖαῶῖ. Ἀῖϋρ ἢῖ ἡῖαῶ ἢα ὠαοῖε ἢαἢἢ-  
 υῖῖῖῖ ἢῖ, ἢῖ ὠαοῖε ὠοη ἔῖνε ὠῖ ἔβυἢ ῖῖαῶ, βυρ κοῖαηραῶῶ  
 ὠαῖηρα ῖο βηῖῖ, ἄῖῖ ἄρ τοῦ εεῖῖ ἂν ηειῖ ῖηῖ ἄρ ῖῖορ ὠῖα  
 με βῖαρ ηεαρ ἢιοηῖαῶ ὠοη ἔῖρῖ. Ἀῖϋρ ἢῖ βῖα ἢο ῥῖῖῖαιρ ῖο  
 βηῖῖ ῖῖαη ὠροηῖ ἔῖῖῖη ὠοη ἔῖνε Ὀηεῖῖῖῖῖ ἢηῖῖῖ ῖῖ ἢα ἢῖοῖηῖῖ-  
 ῖαιρ ῖῖῖῖῖ ῖ ῖῖῖῖῖῖῖῖ ῖ ὠῖ ἢῖῖ βῖα ἢαοῖη ἢα ῖαηβῖα ἄῖῖ ρῖν.”  
 Ἀῖϋρ ἂν ηεῖῖ ρῖν τοῦ ῖῖορ Μοῦσοῦα ἄηα ἢῖἢῖῖῖῖ ἄρ ὠοη ἔῖνε  
 ῖῖῖῖῖῖῖῖῖῖ ἔ, ῖ ἄρ ὠῖὀῖ Ἀῖῖῖῖ κοῖαηραῶῶ ῖ ἢεῖῖ ἰοηῖαῶ  
 Μοῦσοῦα τοῦ ῖῖῖῖῖῖ.

Ὀο ἔῖ Μοῦσοῦα ἄβραῶ ὠαῖηρῖη ἢαη αῶυῶηαῖαη ῥυαρ ἢῖῖ  
 βῖῖἢ ἢειρ βα ἢα εαηυἢἢ τοῦ ῥῖῖῖῖῖῖ εἰῖῖῖ ὀηα ὠαοῖηῖῖ ἄῖῖ ἄηῖαῶ  
 ἄ ἢαηῖῖῖ ὠο βῖῖῖ Ἀῖ ἢοῖῖῖ ῖ Ἀῖ ηηεῖῖῖ ἢα ῖαἢῖῖῖῖ ὠο ῖ  
 ἄηῖαῶ ὠοῖηηῖῖῖῖῖῖ ῖῖῖ ἢῖῖ βειηῖῖῖῖῖῖ cum ἢα ἢαῖηῖῖῖῖῖῖ ἄηα  
 ἢυἢ ῖῖῖ. ῖῖῖῖῖ ῖῖοηῖη ἢαοῖῖ ἄρ ῥυῖῖῖῖ cum Μοῦσοῦα ἄρ  
 ῖῖῖῖῖ ὠο ὀη ῖῖῖῖ ἂηῖῖῖ ρῖν Ἀῖϋρ ῖῖ βηῖῖῖῖῖῖ ὠο Μοῦσοῦα ἔ.  
 Ἀῖϋρ τοῦ ῖῖῖῖῖ ῖῖ Μοῦσοῦα ῖ αῶυῶαιρτ:—“Ἄ Μοῦσοῦα,” ἄρ  
 ῖῖ, “εῖῖῖῖ ὑἢ ἄ εῖῖῖῖῖῖ ἢοῖῖῖῖῖῖῖῖ βυρ ἢαῖηῖῖῖῖῖῖῖῖ  
 βηῖῖῖῖῖῖῖῖ ἄρ ἢα ὠαοῖηῖῖ Ἀῖῖ ἢα ἢαῖηῖῖῖῖῖῖῖῖ ἢεῖῖῖῖῖῖῖῖ?  
 Ἀῖϋρ ῖῖῖ ἄρ ἄροη ὠο ῥῖῖῖῖῖῖ, ὠῖα ῖῖῖ ἂηῖῖῖῖῖῖῖῖ ἔῖῖῖ? Ἀῖϋρ,  
 ἄρ ὠεῖῖῖῖ, ἢῖῖ εῖῖῖῖῖῖῖῖῖῖῖῖῖ ἂῖῖ ἢῖ ἂη ἢβαἢῖ ῖο ἢῖ ῖο  
 ῖῖῖῖῖῖῖ ἂη ὠῖῖῖῖ ἢῖ ὠῖὀῖ.” Ἀῖϋρ τοῦ ἂοηῖῖῖ Μοῦσοῦα  
 ἂηοηῖῖῖ ῖῖοηῖη ὠοηα ἢαηῖῖῖῖῖ ὠαῖῖ ῖ εαηῖῖῖ ἔῖῖῖ ὀ ἢα ὠαοῖηῖῖ  
 ῖ ἡῖῖ ῖῖῖῖ ὠο βειῖ ῖῖορ ὀη ἢοῖῖῖῖῖῖῖῖῖῖῖῖῖῖ αῶυῶηαῖαη. ἢῖ ὠῖῖῖ  
 ρῖν ἰοηοηηῖῖ ὠο ῖῖῖ ῖῖῖῖῖῖῖ ἂη ῖῖῖ ἢαοῖῖῖῖ ἢῖῖῖῖῖῖῖ ὠο Μοῦσοῦα  
 ῖ ὠῖ ἢῖῖῖῖῖῖ ἄρ ῖοη ἢῖ ῖῖῖῖῖῖῖῖῖῖῖῖ ἂη ἢῖ ῖῖῖῖῖῖῖῖῖῖῖῖῖῖ,  
 ῖ ῖῖῖῖῖῖῖ ῖο ῖῖῖῖῖ ῖ ῖῖῖ ῖῖῖῖῖῖῖῖῖῖῖῖ ῖ ῖῖῖῖῖῖῖῖῖῖῖῖῖ ῖ ὠῖῖ

of the homestead. He said mournfully, "My God, it is a dreadful work you are about." Mochuda said gently:—"Son, it were well for me had that been done to me for I should now be numbered among the holy martyrs. And it were bad for them (the two wicked monks) for it is with Judas the betrayer of his Lord they should be tortured for ever, who had desired my death for their own advancement. Neither these wretched men themselves nor anyone of their nation shall be my coarb for ever, but my successors shall be of his race through whom God has rescued me. Moreover my city shall never be without men of the British race who will be butts and laughing-stocks and serve no useful purpose." The person who saved Mochuda was of the Ciarraighe race and it is of that same people that the coarbs and successors of Mochuda have commonly been ever since.<sup>63</sup>

Mochuda refused for a long while, as we have already said, to accept cattle or horses from anyone; it was the monks themselves who dug and cultivated the land and they did all the haulage of the monastery on their own backs. St. Fionan<sup>64</sup> however who was a kinsman of Mochuda and had just returned from Rome, came at this time on a visit to the monastery. He reproached Mochuda saying: "Mochuda, why do you impose the burden of brute beasts upon rational beings? Is it not for use of the latter that all other animals have been created? Of a truth I shall not taste food in this house till you have remedied this grievance." Thenceforth Mochuda—in honour of Fionan—permitted his monks to accept horses and oxen from the people and he freed them from the hardship alluded to. Sometime later the holy abbot, Lachtaoin,<sup>65</sup> compassionating Mochuda and his monks because of their lack of cattle paid a visit to Rahen bringing with him a gift of thirty cows and a bull, also a couple of cattle-

βανηαέταιρεαδα λειρ. Δγυρ αρ ηουλ αζωμόηζαρ αν θαίλε το, το φάζαιβ αθα αμονηαο υαιζηεαέ όρι ηίορ βάιλ λειρ αβραιερη αιζε. Δγυρ το chuairό φέιν τον ηάινηρτιρ, η το λειζ τειννεαρ μαρ βαθ εαθ έυιζε η οιαρρ βαιννε. Δγυρ το chuairό αν ηινηορτράλνιζε το φοιλλριυζεαθ το ΜοΪτοδα ζο ηαιβ λαέταειν τεινν η ζυρ ιαρρ βαιννε τά όλ. Δουβαιρτ ΜοΪτοδα, ροιζηεαέ το λίοναθ ουιρζε; η το ηιννεαθ αηλαίθ. Δγυρ το βεανηαιζ αν τυιρζε η το έλαοέλο α ηνβαιννε ηίληρ ηυα έ αηαιλ βα ί ανυαιρ ηηη το βλεαοφαιζε έ. Δγυρ το κυιρεαθ cum λαέταοιη έ Δγυρ το αιέηη ζυρ βαιννε φηίέ ζο τιαθα έ. Δγυρ το βεανηαιζ αρίρ αν βαιννε έ η το έλαοέλο αν υιρζε έ μαρ το βί ροιηε. Δγυρ αουβαιρτ:—“Ηί υιρζε αέτ βαιννε το ιαρραρ.” Δγυρ ταιέτρη αν τεαέταιρε αβφιαζηαιρε έαιέ υιλε αν ηίθ ηηη. Δγυρ αουβαιρτ λαέταοιη:—“Αρ ηαιέ αν ηαηαέ ΜοΪτοδα ζηθεαθ ηί όθιοηηαο α έοηαηθα βαιννε τον υιρζε.” Δγυρ αουβαιρτ ηη αν τεαέταιρε:—“Έηηζ ζο ΜοΪτοδα η ηηηρ το ηάέ αιέτρεαορα βιαθ ηη αν θαίλε ρο ηό ζο ηζεαθαίθ ρέ έυιζε αν τειρτ τυζαρη έυη ηα ηαηαέ.” Το ζεαλλ ΜοΪτοδα ζο ηζεαθαθ, η το τυζαθ ηα βα η ηα ηεαέταιρεαθα το ηάηαίβ ΜοΪτοδα η το έοηαηέυιζεαοαρ ηα ηεαέταιρεαθα τθίθ ιαθ. Δγυρ αουβαιρτ ΜοΪτοδα ηά ζεαθαζ ηε ηηη έυιζε αέτ αηοηόηη λαέταοιη ζο ζεαθαθ ιαθ. Δουβαιρτ λαέταοιη: “Θιαίθ ηαιθβηεαρ, Δγυρ ιοηαθ ρηηέηθε η ηαοιηε τοηάηαα Δζ λυέτ τιοηηαο το ζηέαρ ό αηηυζ αηαέ η βιαο ιοηαθ τδαιηε εηάθαίθ τρε βιοέα ηη αν εαέαιρ αρ αηαζα τύ έυη ηηηε, όηη το θεάηταρ ηιοηηαηθαθ αρ αν ιοηηαο ρο.” Δγυρ τφαζαιβ λαέταοιη αν θαίλε ιαρ τταβαιρτ βεανηοέτυηη φέηη τά έέηε η ιαρ εεηεαβραθ η ιαρ εεεαηζαλ εάηηεαρη η ευηαιηηη τθίθ.

Αη αηηηηη φοζηαιρ, ιοηοηηο, τάηηηζ α φεαθηαηαέ ζο ΜοΪτοδα η τθηηηρ το ζο ηαθαοαρ ηα ζυηρ Δζ τυλ τεαρβυθό α ηνβυαηα η ηαέ φαζαθ ηεηίολ. Δουβαιρτ ΜοΪτοδα:—“Ηηέηζ ηαιηε ηε ρίθθ, α βηάέαιρ, η το βέαρη Θια βυαηυθέτε ηαιηε τυητ.” Δγυρ βα φίορ ηηη, όηη τανζαοαρ αηηζιλ Θε ιοηθα έυη



men and two dairymaids. Coming near Rahen he left the cattle in a secluded place, for he did not wish them to be seen. Thereupon he went himself to the monastery and simulating illness requested a drink of milk. The house steward went to Mochuda to tell him that Lachtaoin was ill and required milk. Mochuda ordered the steward to fill a pitcher with water and bring it to him—and this order was executed. Mochuda blessed the water which immediately was changed into sweet new milk apparently of that day's milking. He sent the milk to Lachtaoin but the latter identified it as milk miraculously produced ; he in turn blessed it with the result that it was changed back again into water. He complained :—"It is not water but milk I have asked for." The messenger related this fact publicly. Lachtaoin declared :—"Mochuda is a good monk but his successors will not be able to change water into milk," and to the messenger he said—"Go to Mochuda and tell him that I shall not break bread in this house until he accept the alms which I have brought to the community." On Mochuda agreeing to accept them he handed over the cattle and dairymen to the monks of Rahen and the stewards took charge of them. Mochuda said thereupon, that he should not have accepted the cattle but as a compliment to Lachtaoin. Lachtaoin replied :—"From this day forward there will be plenty cattle and worldly substance in your dwelling-place and there will be a multitude of holy people in the other place whence you are to depart to heaven (for you will be exiled from your present home)." After they had mutually blessed and taken leave and pledged friendship Lachtaoin departed.

Once, at harvest time, the farm steward came to Mochuda complaining that, though the crop was dead ripe, a sufficient number of harvesters could not be found. Mochuda answered : "Go in peace, dear brother, and God will send you satisfactory reapers." This promise was fulfilled, for a band of angels came



to the ripest and largest fields, reaped and bound a great deal quickly, and gathered the crop into one place. The monks marvelled, though they knew it was God's work and they praised and thanked Him and Mochuda.

The spirit of obedience amongst Mochuda's monks was such that if any senior member of the community ordered another to lie in the fire he would be obeyed. As an instance of this,—some of the brethren were on one occasion baking bread in an oven when one of the monks said to another younger than himself, "The bread is burning: take it out instantly." There was an iron shovel for drawing out the bread but the brother could not find it on the instant. He heeded not the flames which shot out of the oven's mouth but caught the hot bread and shifted it with his hands and suffered no hurt whatever.<sup>66</sup> On another day the monks were engaged in labour beside the river which runs through the monastery. One of the senior monks called upon a young monk named Colman to do a certain piece of work. Immediately, as he had not named any particular Colman, twelve monks of the name rushed into the water. The readiness and exactness of the obedience practised was displayed in this incident.

Great moreover was their meekness and patience in sickness or ill-health as appears from the case of the monk out of the wounds of whose body maggots fell as he walked; yet he never complained or told anyone or left his work for two moments although it was plain from his appearance that his health was declining, and he was growing thinner from day to day. The brothers pitied him very much. At length Mochuda questioned him—putting him under obedience to tell the truth—as to the cause of his decline. The monk thereupon showed him his sides which were torn by a twig tied fast around them. Mochuda asked him who had done that barbarous and intolerable thing to him. The monk answered:—"One day while we were drawing logs of

ταρμινς μαϊοε ρόμδιρ όη σσοιλ γ το βρυρ μο έρμιορ λέ μέσθ να ρεσθμα το βί ορμ ασυρ το έυιτ μο λέινε ρέμ έορσιθ; το έολληαιρ νεαέ τοά ραιθ αν ύοις ριν, ασυρ τοφάιρς αν ζαο ρο ταιρ μο έαοβαίθ κοιήτεανη ριν ιοηνυρ ζυρ ήορζαιθ ρεοιλ μο έαιοθ υαιθ.” Δουβαίρτ ΜοέυοΔ:—“Έρεαο υιμ ήάρ ρζαιοιρ ρέιν αν ζαο”? Δουβαίρτ αν μαηαέ, “ήάέ λιομ ρέιν αν κορρ ρο γ αν νεαέ το έυιρ ορμ έ ήάρ ρζαιοι έ.” Δσυρ το βί βλιαθδαιη ιομλάν ό το κυρρεαθ αν ζαο ταιρρ ζυρ ανυαιρ ριν. Δουβαίρτ ΜοέυοΔ:—“Δρ μόρ αν ριαν τοφυιλινζιρ, α βρλάταιρ, ασυρ αμα ρον ριν βίοθ το ροζα αζαο ρλάντε κυρρ νό ανηα τοφαζαιλ ανηοιρ λε του έυμ να βεαέα ρίορρρύιζε.” Δουβαίρτ ριον:—“Έρεαο τοβ άιλ λιομρα το βειέ αρ αν ραοζα ρο”! Δσυρ το έοζ του έυμ ήιμε. Δσυρ αρ ηζαδάιλ τραιορμιντε γ κοιηαιοηεαέ το το चुαιθ το έυμ ήιμε.

Τάιης λά ειτε ζο ΜοέυοΔ βεαν τοάρ βαιηη Όρμζ γ α λάη έιρηνζέτε άις ήάρ βρέιοιρ λέ ατόζβαίλ ό να ταοθ, γ α ρεαρ λέ. Δσυρ το ζυρθεαοαρ ΜοέυοΔ ρόν λάηη το ρλάνυζαθ. Δσυρ το βί αν βεαν τορρμαέ ανταν ριν. Δσυρ το ρίν ΜοέυοΔ α λάη λε ήύβαλλ έύιςε μαρ το ρίν λε ηιηζιη έυαηα, ηε ρλαντοηαιτ. Δσυρ δουβαίρτ “Δελεαυά,” αρ ρέ, “κυρ αν λάη έαρλάν αρ έεανη αν ύβαλλ ρο.” Δσυρ το κυρ μαρ δουβαίρτ ΜοέυοΔ. Δσυρ το ζλας αν τύβαλλ αρ αλάηη γ το βί ρλάν γ μαρ το βλαιρ ρί αν τύβαλλ το έυιρμιζ α τοιρρέεαρ ζαν τειηηεαρ, ζαν τοσαήαλ. Δσυρ το έυαοαρ να ττις μαίλλε ζαιρθεαέυρ.

Δήυιλ το έαρηηζαιρ αν ράιθ Colum Cuille γ μόρην το ηαοήαιθ ειτε το ΜοέυοΔ α ιοηηαρβαθ α Ραιέηη, τάιης Ριζ Τεαήρμας, Όλάτμας μας Δοθα Σλάιηε, γ Όιαρμυρο αβρλάταιρ, γ έλέιρμζ ειτε το ήυιητιρ έυαηα ηέαρμαιο το ρυρλάιλ ορέα ΜοέυοΔ το ιοηηαρβαθ. Δσυρ δουβηαοαρ ηυρ:—“Ράζαιθβιρ αν βαίτε ρο ασυρ αν ταλαή υιτε, ασυρ θεαηα ιοηηαο τοιτ ρέιν.” Δουβαίρτ ΜοέυοΔ:—“Δρ ανη ρο βυθ άιλ τοαήρα μο βεαέα το έρφοέηυζαθ ασυρ ατάηη μόρην το βλιαθθαιθ α ρειρθβιρ το Όια ανη ηαέ [βεαζ (?)] ηαηαζρα έμιοέ μοθ βεαθαθ. Δσυρ [αρ] αν

timber from the wood my girdle broke from the strain, so that my clothes hung loose. A monk behind me saw this and cutting a twig tied it so tightly around my sides that it has caused my flesh to mortify." Mochuda asked—"And why did you not loosen the twig"? The monk replied—"Because my body is not my own and he who tied it (the withe) has never loosed it." It was a whole year since the withe had been fastened around him. Mochuda said to him :—"Brother, you have suffered great pain ; as a reward thereof take now your choice—your restoration to bodily health or spiritual health by immediate departure hence to eternal life." He answered, deciding to go to heaven :—"Why should I desire to remain in this life." Having received the Sacrament and the Holy Communion he departed hence to glory.

There came to Mochuda on another occasion with her husband, a woman named Brigh whose hand lay withered and useless by her side : she besought the saint to cure her hand. Moreover she was pregnant at the time. Mochuda held out an apple in his hand to her as he had done before to Flandnait,<sup>67</sup> the daughter of Cuana, saying—"Alleluia, put forth your nerveless hand to take this apple." She did as she was told and took the apple from his hand and was cured ; moreover as she tasted the fruit parturition came on—without pain or inconvenience, after which [the pair] returned to their home rejoicing.

In fulfilment of the prophecy of Columcille and other holy men that Mochuda should be expelled from Rahen the king of Tara, Blathmac, the son of Aodh Slaine, and his brother Diarmuid<sup>68</sup> came, together with some clergy of the Cluain Earaird<sup>69</sup> community, to carry out the eviction.<sup>70</sup> They said to him "Leave this monastery and region and seek a place for yourself elsewhere." Mochuda replied—"In this place I have desired to end my days. Here I have been many years serving God and have almost reached the end of my life. Therefore I shall not depart unless I am dragged

ἀὐθαίρην νί φειγεαὴν ἀντιονησάρα μὴνα τταραινζτέαρ ἀν  
 λάμαϊβ ζο χαϊμῶθεονὰς ἀρ με, ὅρη νί βεαζῆμαιρεὰς το φεανόρη  
 ἀνθεϊρεαὶθ ἀβεαῖτα ζο ναῖρῶσαὶθ ρέ τὰ ὀέοιν ἀρ ἀν ιονησὰ  
 ἀμβεαὶθ ρέ με χαϊμηρὶ φάσα.” Ὀιομπῦιζεαὶθ να χαϊρηλε ρην  
 ζο βλάετας ἡ το ρηρησὰ σαραοιο Μοῦουδα ζο φαλλρα ἀσσάραϊβ  
 ιομῶα ρηρ. Ἀζυρ το ζῦιζεαὶθ ἐ ζο ττιοσαὶθ ρέιν το ρζρηορ  
 Μοῦουδα, ὁ νὰς θεαρηρησὰὶθ ορησαραν ἀ φάζβαϊλ. Τάιηζ ιομορηο  
 ἀν ρίζ ζο ροῦραιο ἡόρη. Ἀουβαιρητ Μοῦουδα με να μαησάϊβ  
 ἀἡαϊλ φάιθ, με τεαεῖτ ὀον ρίζ, “Ἀ βρηαίρηε ζρηάθὰς,” ἀρ ρέ,  
 “ὀλλῆμῦιζιθὶθ βῦρη νεϊρεαὶθ ἡ σαηζλαϊθ ιαθ, ἀρ ζεαρη [ζο ττιοσα-  
 ραϊθ] ρῖρηίζηοη ἡ ζηλαρηοῖτ ορηυῖθ ὁ ἐιζεαρηηαοῖβ ἀν ταλῆαν ρο,  
 το ὀέαναιο βυρη μιοναρηβαὶθ ἡ βῦρη ηρηοῖτςυρη ἀρ βῦρη μιονησὰ ρέιν.”  
 Τάιηζ ιαρημ ἀν ρίζ ἡ ἀβρηάιτρη ἡ ἡόρη ἀν ὀάρηληβ εἰλε λέο. Ἀζυρ  
 ὀορηηεαὶθ ἀσῶηηυθε ἀσῶηῖρῶζυρ Ραῖτην. Ἀζυρ το ἔυρη ἀν  
 ρίζ ἀ βρηάιτρη, .ι. Ὀιαρημυρο, μαῖλε ἡόρη ἀν εἰλε ὀιονηαρηβαὶθ  
 Μοῦουδα, ἡ τὰ ἔυρη ἀρ ἀν ἡβαῖλε τὰ ἀἡῶθεοῖν, ὅρη το ζὰβ  
 Ὀιαρημυρο το λάμη ζο ηρηοηηζηαὶθ ρέ ρην. Ἀζυρ ἀρ ἀἡλαῖθ ρυαρη  
 ρέ Μοῦουδα ἀζ ἡρηηαῖζτε ἡρ ἀν ἔορηηη ἀζυρ ὀρηαρηηυῖζ Μοῦουδα  
 ὀε ἔυρη υἡμ ἀττάιηζ ρέ ἔε το βῖ ἀρηορ ἀιζε. Ἀουβαιρητ Ὀιαρημυρο  
 ζυρηαβ ἐ βλάετας ἀν ρίζ το ἔυρη ἐ τὰ ζὰβἀἡ ρηοη ἀρ λάμη τὰ  
 βρηεῖτ ἀρ ἀν ἔσαῖταρη ἡ τὰ ἡονηαρηβαὶθ ἀρ ἀν ἡἡῶθε υἡλε. “Ὀέανα  
 ἡάθ ἀἡ ὀυἡτ,” ἀρ Μοῦουδα, “ὅρη ἀτῆμαοῖθη ὀλλαἡ ἔυμη ζὰῖ  
 ἡῖθ ὀρηυλαηζ ἀρ ζρηάθ Ἐρηορητ.” Ἀουβαιρητ Ὀιαρημυρο:—“Ἀρ  
 ὀεἡἡηη νὰς ὀηοηζαρηα ζο βρηάτ ἀ λειτρη ὀαἡηὀλῖζε; ὀέἡηεὶθ ἀν  
 τέ ἔοιζέορηαρη.” Ἀουβαιρητ Μοῦουδα:—“Ὀο ζεαβα τυρη ρλαῖτεαρη  
 ὀέ, ἡ βιαῖθ τῦ ἀθ ρηζ ζο λυαῖ ἀηηονησὰ το βρηάταρη, ἡ ἀν ἀζαῖθ  
 ἡορηῦιζεαρη τῦ ἡαἡηρη νί ὀυἡτρηαῖθῖρη με ἡαοῖθε ζο βρηάτ, ἀζυρ  
 ἀν τ-ἡῶθεαρηηζαὶθ ἡ ἀν ἀἡτρη ὀο βέαρηαὶθ ἀν ρίζ ὀυἡτ ἀμυῖῖ  
 ἀηηοῖρη ἀρ ροη νῆρη ἔρηῖῖῖηῖθῖρη ἀν ἡῖθ ἔυμη ἀτταηηαρη ραῖαῖθ ρῖ  
 ἀ ἡολαθ ἡ ἀῖῖῖ ὀυἡτρη, ἡ ἀρ ροη ζυρη ρμυαἡηρη ὀλε το ὀεαναἡἡ  
 ὀαἡηρη ἡ ζυρη βὀλλῆμῦζτα ἔυηζε τῦ ἡνῆ ἔαῖ νί ζεαβα το ἡῖαῖ  
 ρῖζε ταρη ἔἡρη.” Ὀο ἔυαῖθ Ὀιαρημυρο ζυρη ἀν ρίζ ἡ το ἡηηρη ἡῖρη  
 ρέαθ ἡρηῖῖῖοῖθ ἀρ ὀοἡηηη το ὀεαναἡἡ το Μοῦουδα. Ἀουβαιρητ ἀν

hence by the hands against my will, for it is not becoming an old man to abandon easily the place in which he has spent great part of his life." Then the nobles returned to Blathmac and they made various complaints of Mochuda, accusing him falsely of many things; finally they asked the king to undertake the expulsion personally, for they were themselves unequal to the task. The king thereupon came to the place accompanied by a large retinue. Alluding prophetically to the king's coming, previous to that event, Mochuda said, addressing the monks:—"Beloved brothers, get ready and gather together your belongings, for violence and eviction are close at hand: the chieftains of this land are about to expel and banish you from your own home." Then the king, with his brothers and many of the chief men, arrived on the scene. They encamped near Rahen and the king sent his brother Diarmuid with some others to expel Mochuda and to put him out by force—which Diarmuid pledged his word he should do. It was in the choir at prayer that Diarmuid found Mochuda. Mochuda, though he knew his mission, asked Diarmuid why he was come and what he sought. Diarmuid replied that he came by order of King Blathmac to take him by the hand and put him out of that establishment and to banish him from Meath. "Do as you please," said Mochuda, "for we are prepared to undergo all things for Christ's sake." "By my word," answered Diarmuid, "I shall never be guilty of such a crime; let him who chooses do it." Mochuda said:—"You shall possess the kingdom of God and you shall reign in your brother's stead and your face which you have turned from me shall never be turned from your enemies. Moreover the reproaches which the king will presently cast upon you for not doing the work he has set you, will be your praise and your pride. At the same time as a penalty for your evil designs towards me and your greater readiness to drive me out, your son shall not succeed you in the sovereignty."<sup>71</sup> Diarmuid returned to the king and told him that he could do no injury to Mochuda. The king retorted [sarcastically and] in

πίξ ζο φεαρζαδ:—"Ruanaio pin a Oiarmuio." Δουβαιρτ Oiarmuio:—"Ar mar pin to zeali Moçyta, oçlác Oé, oam." Oiarmuio Ruanaio adieptize mur o pin ruar oir adubradar uile mar molaò to aneinfeact ar pioi zuwab Ruanaio.

Ar ann to cuireadar na huairle pin cranncur eadarca fein, da feacuin cia oioò da poiceaò lám to cur a Moçyta farair an píξ da çarrainzta amaç ar an mainirçir. Azur to çuit an cranncur air airçinneac Çluana hlorairto. Azur to çuaiò an píξ azur é fein 7 móran to oaoimò lairope léo ran mainirçir. Azur fuaradar Moçyta 7 a bráitpe zo huile ran eazlar. Douβαιρτ neac raiòbir aco dar bainm Cronán to zuç áro:—"Oeanaiò zo luac an niò çum a tçanzabdar." Douβαιρτ Moçyta:—"Oo zeaba tupa báp zo luac zioeaò ar ar ron zo tçuzair almra iomòa oamra ar çràò Çmuort 7 zo paib tu ceannra caonðarac muom zur aniuç biarò to pioi raiòbir zo brác." Azur to pioiaò anoubairt. Feap eile oár ainm Oulaç to iaðaiç pé rúil oá rúilib. Azur to çab az çáipe 7 a panamato pa Moçyta. Douβαιρτ Moçyta:—"Ar mar pin biar tú zo çuic to beaca ar leaèrúil 7 tú az çáipe to çnáit 7 biarò móran ooo tçlioçt mar pin." Neac eile oioò oár bainm Cailçe to pin aiòbirpçioieact 7 conntaçt ar Moçyta. Douβαιρτ Moçyta:—"Zeabaiò oipintepia zo luac tú 7 çalar fuail 7 to zeabair báp." Azur tarla pin mar pin, 7 ar iomòa oioò oá tçarla oic 7 oioçfazbala tpe na nainoizçte fein buò çoir to çaoi antan pin. Azur mar to çonnairc an píξ pin to çab fearç mói é azur to çuaiò fein 7 ab Çluana heðairto, 7 to çlacadar lám çaca nouine to Moçyta, 7 to çarainzeadar léo é ar a caçair amaç zo heaponóiaç, mioimòamuil, 7 to juieadar amuinntear an niò ceaðna pé muinntir Moçyta. Azur to bádair ioir ðir azur mnaoi az çaoi 7 az opraòail 7 a nuallçúba feaçnoin an baile in çac náirto ar na nionnarbaò zo heaponóiaç ar a ceçair 7 ar a mbairt fein. Zioeaò oob iomòa oona pluazaiò azá paib



anger, "What a valiant man you are, Diarmuid." Diarmuid replied:—"That is just what Mochuda promised—that I should be a warrior of God." He was known as Diarmuid Ruanaidh thenceforth, for the whole assembly cried out with one voice—truly he is valiant (Ruanaidh).

Next, the nobles present cast lots to decide which one of them should go with the king to lay hands on Mochuda and expel him from the monastery. The lot fell upon the Herenach of Cluain Earaird.<sup>72</sup> He and the king accompanied by armed men went to the monastery where they found Mochuda and all the brethren in the church. Cronan, a certain rich man in the company, shouted out, "Make haste with the business on which you are come." Mochuda answered him—"You shall die immediately, but on account of the alms which you gave me for love of Christ and on account of your uniform piety heretofore your progeny shall prosper for ever." That prophecy has been fulfilled. Another man, Dulach by name, winked mockingly with one of his eyes; moreover he laughed and behaved irreverently towards Mochuda. Mochuda said to him:—"Thus shall you be—with one eye closed and a grin on your countenance—to the end of your life; and of your descendants many will be similarly afflicted." Yet another member of the company, one Cailche, scurrilously abused and cursed Mochuda. To him Mochuda said:—"Dysentery will attack you immediately and murrain that will cause your death." The misfortune foretold befell him and indeed woeful misfortune and ill luck pursued many of them for their part in that wrong doing. When the king saw these things he became furious and, advancing—himself and the abbot of Cluain Earaird—they took each a hand of Mochuda and in a disrespectful, uncivil manner, they led him forth out of the monastery while their followers did the same with Mochuda's community. Throughout the city and in the country around there was among both sexes weeping, mourning, and wailing over their humiliating expulsion from their own home and monastery. Even amongst the soldiers of the

τριπλῆς ἢ τριόκαιρε ἴσθι το Μοέυθα, ἢ τὰ μινντιρ ἡαβαις  
 ριν μαρ ριν.

Ὁο βί μαναέ το μινντιρ Μοέυθα ἀγα ραιβ ποταγρια ινα  
 εοιρ ἀγυρ το ζυις Μοέυθα αν ρίς ἢ ἀ κομαιοιρ υιρ ζο λειγρφοίρ  
 ιρ αν μαιιρτιρ ἔ ὁ νάε ραιβ ριυβαλ αιγε, ἢ το ειτίζεατορ υιρ  
 ἔ. Ὁο ζαιρ Μοέυθα αν μαναέ ευιγε ἢ ὀφόςαιρ αναιιημ Ἐριορτ  
 ὀση τινnear εορ αν ἡαναίς ὀφάγβαίλ ἢ τουl accοιρ Ἐοlmáin .i.  
 ρριονηρα το βί ἀς εαευγαῶ ινα ἀγαῖῶ ζο ἴσθι. ἀγυρ το ἡαιρ  
 αν τειννιορ να εοιρ αν ρεαῶ το βί να βελετα. ἀγυρ ὀείρμζ αν  
 μαναέ ἢ το εριυβαίλ ἢ το εhuaiῶ le να ἡαιγιρτιρ.

Ὁο βί βηάταιρ ἀρραῖῶ το μινντιρ Μοέυθα, ἢ το εὐζ ρέ  
 ἀ ἀὐλαεαῶ το βειτ ἀ Ραιτιη ἢ τυς Μοέυθα εεαῶ το ἢ το ζαβ  
 κομαοιηε ἢ ράρερμáβαῶ το λάιη Μοέυθα. ἀγυρ το εuaiῶ εum  
 ηιηε ἀβριαγῆαιρε εάιε ἢ το ηαὐλαίεεαῶ ἀ εοιρ ἀ Ραιτιη ἀηυιλ  
 το εὐζ ρέηη.

ἀς ιητεεαετ το Μοέυθα ἀ Ραιτιη το ζαβ το ρειτς να  
 ηηβμάταρ αρ εuaiρτ ἢ το εαιοῦ ἀγá ραιρρην; το ιαιρ βεανηοετ ἀ  
 ραιβ ἀὐλαίετε ιηητε ἢ το ρην ἡρμαιογτε ἀρα ροη. ἀγυρ τάηις  
 το εεαῶ Ὁε ζυρ ορζυιλ υαιῶ ἡαναίς ὀιοῶ ἀβριαγῆαιρε εάιε υιρ  
 ἢ βα ραῶα ροιηε ρην ὁ το ηαὐλαίεεαῶ ἔ, ἢ το εὐζυιῶ ἀ εεανη αρ  
 αν υαις, ἢ ἀουβαίρτ το ζυε ἄρτ:—“ἀ ὀυιηε ηαοηέτα ἢ ἀεαραιο  
 Ὁέ, βεανηαις ριηηε ἢ τigeαῶ το βρμζ το βεανηοετ αρ ηέιρζε  
 ἢ ἄρ ηουl leατ μαρ ἀραεαιῶ τῦ.” ἀουβαίρτ Μοέυθα:—“Ἠί  
 ὀηηγεαηρα ὀβαιρ ηυα ὀρη ηί βεαναῶ ειρέιρζε αρ ανηρτοαι ρην το  
 ὀαοιηῶ ροιηε ειρέιρζε αν εηηε ὀαοηηα υιρ.” ἀουβαίρτ αν  
 μαναέ ἀρῖρ:—“ερεαῶ υιη ἀ βράγβα ριηη ἢ ζυρμαῶ ἀηάλαῖῶ το  
 ζεαλλμαρ [αρ] ἡβειτ αν αοιηιοηηαῶ ριοτ ζο βηάε ἢ το βειτ  
 αν αοιη ιοηηαῶ ριηη”? ἀουβαίρτ Μοέυθα:—“ἀ μαηαις  
 αν εουαλα τῦ αν ρριοιβερβ ρο ‘necessitas movet decretum et  
 consilium’ .i. τορμιορζιοηη αν τέιζιοηηετυρ τοιλ ἢ κομαιοιρ να  
 ηῶαοιηε. ἀγυρ ὀεαναιῶ ρι κοηηυῶδε ανηρῶ αν βῦρ ηιοηηαῶαῖῶ  
 ρέηη ἢ ιοηρῶίς ηιρρε μαίηη ρέηη υιρ ἡανέαιῶ εῦζαῖῶ lá  
 ειρέιρζε εάιε, ἢ ραεαηαοιῶ ζυρ αν εεροιρ ἡῶ ατá αν ὀορυρ να

king were many who were moved to pity and compassion for Mochuda and his people.

One of Mochuda's monks had gout in his foot and for him Mochuda besought the king and his following that he, as he was unable to travel, might be allowed to remain in the monastery ; the request was, however, refused. Mochuda called the monk to him and, in the name of Christ, he commanded the pain to leave the foot and to betake itself to the foot of Colman,<sup>73</sup> the chieftain who was most unrelenting towards him. That soreness remained in Colman's foot as long as he lived. The monk however rose up and walked and was able to proceed on his way with his master.

There was an aged monk who wished to be buried at Rahen ; Mochuda granted the request, and he received Holy Communion and sacred rites at the saint's hands. Then he departed to heaven in the presence of all and his body was buried at Rahen as he had himself chosen that it should be.

Leaving Rahen Mochuda paid a visit to the monastic cemetery weeping as he looked upon it ; he blessed those interred there and prayed for them. By the permission of God it happened that the grave of a long deceased monk opened so that all saw it, and, putting his head out of the grave, the tenant of the tomb cried out in a loud voice : "O holy man and servant of God, bless us that through thy blessing we may rise and go with you whither you go." Mochuda replied :—"So novel a thing I shall not do, for it behoves not to raise so large a number of people before the general resurrection." The monk asked—"Why then father, do you leave us, though we have promised union with you in one place for ever" ? Mochuda answered :—"Brother, have you ever heard the proverb—necessity is its own law. Remain ye therefore in your resting places and on the day of general resurrection I shall come with all my brethren and we shall all assemble before



the great cross called 'Cross of the Angels'<sup>74</sup> at the church door and go together for judgment." When Mochuda had finished, the monk lay back in his grave and the coffin closed.

Mochuda, with his following, next visited the cross already mentioned and here, turning to the king, he thus addressed him :—  
"Behold the heavens above you and the earth below." The king looked at them ; then Mochuda continued :—"Heaven may you not possess and even from your earthly principality may you soon be driven and your brother whom you have reproached, because he would not lay hands on me, shall possess it instead of you, and in your lifetime. You shall be despised by all—so much so that in your brother's house they shall forget to supply you with food. Moreover yourself and your children shall come to an evil end and in a little while there shall not be one of your seed remaining." Then Mochuda cursed him and he rang his small bell against him and against his race, whence the bell has since been known as "The Bell of Blathmac's Extinguishing," or "The Bell of Blathmac's Drowning,"<sup>75</sup> because it drowned or extinguished Blathmac with his posterity. Blathmac had a large family of sons and daughters but, owing to Mochuda's curse, their race became extinct.<sup>76</sup> Next to the prince of Cluain Earaird who also had seized him by the hand, he said : "You shall be a servant and a bondman ere you die and you shall lose your territory and your race will be a servile one." To another of those who led him by the hand he said :—"What moved you to drag me by the hand from my own monastery" ? The other replied :—"It pleased me not that a Munster man should have such honour in Meath." "I wish," said Mochuda, "that the hand you laid on me may be accursed and that the face you turned against me to expel me from my home may be repulsive and scrofulous for the remainder of your life." This curse was effective for the man's eye was thereupon destroyed in his head. Mochuda noticed that some of Columcille's successors and people from Durrow, which was one of

Columcille na ionnarbad. Δεξυρ δουδαριτ ρίυ:—“Ὀιαὶ εοζαὶ  
 7 ceannaraic δεξυῖρε το ζηάτ 7 το ὀεανταοι τοὐδρι 7 οἱτ α  
 εἰτε, ὅρι το βἰ ραιρτ μὸρι ὀἰβ ἱρ αν εοζαὶ ρο το εἰρ οριμρα.”  
 Δεξυρ βά ρίορ ριν.

Το βρορταιζεαὶ τρα Μοῦουδα αν ριν ὄν ρίζ 7 ὄν βροβαλ  
 accoiteinne cum imteacta αρ αν mbaile. Δεξυρ το ζλυαιρ  
 Μοῦουδα ζονα ὀειρσιοβαλαιβ .i. μὸρι-ῖειρεαρ 7 τρι ριτῆρο 7  
 οὐτ εεάτο; 7 ὀράζυῖβ αν οἱρεατο εέαῶνα α Ραιτῆν αρ να  
 ναολασαν. Δεξυρ το βαοαρ, μὸρᾶν εἰτε βέο τᾶ ὀειρσιοβαλαιβ  
 αριαναιβ ἕαχαῖνλα ἕἱρεανν ἱαρ βράζαιλ βᾶιρ. Δεξυρ αν ὀριονζ  
 ριν το βἰ αιρ λᾶτᾶιρ ὀιοβ το βᾶοαρ λᾶν το ζρᾶραιβ αν  
 Sbioρατο Ναιοῖν δεξυρ αρ ἱομῶα ὀιοβ να ὀιαἱζ ριν το βἰ  
 να νεαρβοζαιβ 7 να βράραῶδαιβ δεξυρ το εἰμῶοαἱζεαὶ λέο  
 ρῆν εαζλαιρε ἱομῶα το Ὀια. Δεξυρ βἱοῦ α ρίορ δεξυρ ζυρ  
 μὸρι υἰνλαῆτ αν εαρβοἱζ ναοῖντα .i. Μοῦουδα, μαρ δεαρβῆαρ  
 ἱρ αν ρζῆαλ ρο—.i. ζο ραβαοαρ εεἱτεαρν μὸρι λοβαρ αἱζε αν  
 οἰῶρι 7 ανῶἱζνῆτε α ρεαλλα το λεατ-ταοἱβ να εαῖραῆ .i. Ραιτῆν,  
 7 το εἱζεαὶ ζο μῆνιε τᾶ βῖορ 7 τᾶ βῖρμιοῦῶλαιῖν αν ριν ζαν  
 ταβαριτ ταοἱβε το νεαῆ εἰτε ρυ. Δεξυρ το εἰαλαοαρ να  
 λοβαρ accoiteinne αιρ ρυτο ἕἱρμῶνν ζυρ ζαβ Μοῦουδα εἰρᾶν  
 7 μῆρρεαρ να λοβαρ ριν. Δεξυρ το εἰομαἱρζεαοαρ αρ ζαῆ ἄἱρτο  
 εἰζε ἱοἡνυρ ζο ραιβ νῆμρεαρ τοῶἱρμῆζτε ὀιοβ ἱνα ρῶδαιρ.  
 Δεξυρ ανταν ὀράζαιβ ρῆ Ραιτῆν τυζ λειρ ἱαῶ ζο λιορ-Μὸρι 7  
 το ρῆν ἱοἡναῶ τοἱρμῆζτε τοἱβ αν ἱνα βῖρμῆρο ὀ ροἱν ρῶ οἰῶρι 7  
 ρᾶ ὀἱζνῆτε το ρῆρἱ αιῖνε ἱμοῦουδα.

Δεξυρ imteact na ρῆζε το Μοῦουδα 7 τᾶ ὀειρσιοβλαιβ ὀ  
 Ραιτῆν μαἱτε ρε εαἱβουοαιβ 7 ρε ρεαραιβ τᾶρλαῶ ὀοἱβ αιρ  
 αν ρῆζε εἱρᾶν μὸρι να λῆζε. Δεξυρ ἱοἱρ ῖεαοραῶ τουλ ταἱμρ  
 το βῖρῆζ ὀλῆρ να εοἱτε να εἱμῖρῆοἱλλ. Δεξυρ δουδαριτ νεαῆ  
 τοἱβ:—“Ατᾶ εἱρᾶν ρεοῖμῆνν αρ αν ρῆζε ἱᾶῆ λῆἱζεαν ταἱμρ  
 ρῆνν.” Δουδαριτ Μοῦουδα:—“Αν αιἱνν ἕἱμῶρτ, αῆρῶἱνῆρε,  
 εἱρῆζ αῶ ρεαραιῖν αῶ τῶἱνναῶ ρῆνν.” Δεξυρ ὀἱρμῆζ αν εἱρᾶν  
 accéaῶῶρι λε μβρῆεἱρἱ Μοῦουδα αν αρταῶ ρῆνν δεξυρ μαἱρῆῶ.

Columcille's foundations, had taken part in his eviction. He thus addressed them:—"Contention and quarrelling shall be yours for ever to work evil and schism amongst you—for you have had a prominent part in exciting opposition to me."<sup>77</sup> And so it fell out.

The king and his people thereupon compelled Mochuda to proceed on his way. Mochuda did proceed with his disciples, eight hundred and sixty seven in number (and as many more they left buried in Rahen). Moreover, many more living disciples of his who had lived in various parts of Ireland were already dead. All the community abounded in grace: many of its members became bishops and abbots in after years and they erected many churches to the glory of God.<sup>78</sup>

Understand, moreover, that great was the charity of the holy bishop, as the following fact will prove:—in a cell without the city of Rahen he maintained in comfort and respectability a multitude of lepers. He frequently visited them and ministered to them himself—entrusting that office to no one else. It was known to all the lepers of Ireland how Mochuda made their fellow-sufferers his special care and family, and the result was that an immense number of lepers from all parts flocked to him and he took charge and care of them. These on his departure from Rahen he took with him to Lismore where he prepared suitable quarters for them and there they have been ever since<sup>79</sup> in comfort and in honour according to Mochuda's command.

As Mochuda and his people journeyed along with their vehicles they found the way blocked by a large tree which lay across it. Owing to the density of underwood at either side they were unable to proceed. Some one announced:—"There is a tree across the road before us, so that we cannot advance." Mochuda said: "In the name of Christ I command thee, tree, to rise up and stand again in thy former place." At the command of Mochuda the tree stood erect as it was originally and it still retains its former appearance,

ó rin na épuĉ féin, aġur atáto cloĉa iomĉa fóna bun a ccuimníġaĉ na míorbuiltle re.

Aĉĉ tob éiġion to imteaĉĉ; 7 an oirĉe ofáġaiĉ Moĉuda Raiĉin ir ann to bí ir an ccill me nabarĉar Īruim Cuilinn aġcoiġcpiĉ Muĉan 7 Laiġean 7 Ālanna Néill, ġiĉeaĉ ir anpúĉaiġ Ālanna Néill atá pí a bĉearaiĉ Ceall 7 ar innĉe atá Raiĉin. Aġur ar ann ra Īruim Cuilinn rin to bí an tab naomĉa to deallraiġeaĉ to míorbuiltle .i. Āarri-ĉinn. Aġur ar na máraĉ to Moĉuda aġaiġir Āiaráin, 7 an oirĉe ina ōiaiġ ir an ĉaĉair a bĉuil Āronan annoir .i. Kor Āré. Aġur to bí an oirĉe rin ann ġan doirĉeaĉĉ ġé to bí cuire aiġe ó Āronan, oir to ullíniġ Āronan a ruipéar to. Aġur to éimġirĉ rin toul toá ĉaiĉiom óir aĉubairĉ:—“An té to reaĉain na háoiġirĉ 7 to rin reaĉla ōo ar móin fáraiġ aĉĉaĉ ó ĉáĉ, náĉ raĉaĉĉ toá rliġe ĉuġe aĉĉ ġur ĉópa ōo piarĉoi an fáraiġ to beĉ mar doirĉib aiġe an áit ōaoine.” Ōo ĉualaiĉ Āronan rin táiniġ ġo Moĉuda 7 to reaĉain (to ĉomairĉle Moĉuda) an tionnaĉ araiĉ ré ar an móin, 7 to ĉomairĉuiġ ré féin 7 Moĉuda mainirĉir aġur eaġlaira ōo aĀor Āré. Aġur to rin caĉair níor ann aĉĉuil féin aĉlaicĉe. Ōo ĉeileĉair Moĉuda to Āronan 7 to ġaĉ tré Éile 7 táiniġ ĉum na caĉraĉ níoga me nabarĉar Cairiol. Ar na máraĉ táiniġ an níġ .i. Fáilbe, mar araiĉ Moĉuda 7 to ĉairġ ionnaĉ to a noionġnaĉ ré eaġlair to ĉúimĉaĉ. Aĉubairĉ Moĉuda:—“Ní ceatúġĉĉair ōuinn ó Ōia cōimniĉe to ōéanaĉ an aoim ionnaĉ no ġo noiĉiom an tionnaĉ to ġeallaĉ ōuinn ó na naomĉaib.”

Ar anhrin tángatara teaĉĉa ó níġ Laiġean ġo níġ Muĉan, 7 to ġúirĉeatar é to bĉníġ a ĉumainn 7 aroinn le níġ Laiġean toul to ĉúġnaĉ ōo. Aġur ġo maĉatar leaĉ-Cuinn 7 an rann tuaiĉ ōeiriunn aġ teaĉĉ 7 mórpuaġ leo to mílleaĉ Laiġion. Ar aĉlariĉ ōo bí Fáilbe ann rin aġur arúĉ ina eaġmuir 7 níor leiġ an náire to toul accóġcpiĉ 7 é leaĉĉaĉĉ. Ōo ĉonnaire Moĉuda méaĉ náire an níġ to beannaġ arúĉ 7 to ĉuir



and there is a pile of stones there at its base to commemorate the miracle.

It was necessary to proceed ; the first night after Mochuda's departure from Rahen the place that he came to was a cell called Drum Cuilinn,<sup>80</sup> on the confines of Munster, Leinster, and Clanna Neill, but actually within Clanna Neill, scil. :—in the territory of Fearceall in which also is Rahen. In Drum Cuilinn dwelt the holy abbot, Barrfhinn, renowned for miracles. On the morrow Mochuda arrived at Saighir Chiarain<sup>81</sup> and the following night at the establishment where Cronan is now, scil. :—Roscrea.<sup>82</sup> That night Mochuda remained without entertainment although it was offered to them by Cronan who had prepared supper for him. Mochuda refused however to go to it saying that he would not go out of his way to visit a man who avoids guests and builds his cell in a wild bog far from men and that such a man's proper guests are creatures of the wilderness instead of human beings. When Cronan heard this saying of Mochuda he came to the latter, by whose advice he abandoned his hermitage in the bog and he, with Mochuda, marked out the site of a new monastery and church at Roscrea. There he founded a great establishment and there he is himself buried. Mochuda took leave of Cronan and, travelling through Eile,<sup>83</sup> came to the royal city named Cashel.<sup>84</sup> On the following day the king, scil. :—Failbhe,<sup>85</sup> came to Mochuda offering him a place whereon to found a church. Mochuda replied :—“It is not permitted us by God to stay our journey anywhere till we come to the place promised to us by the holy men.”

About that same time there came messengers from the king of Leinster to the king of Munster praying the latter, by virtue of league and alliance, to come to his assistance as Leath-Chuinn and the north were advancing in great force to ravage Leinster. This is how Failbhe was situated at the time : he had lost one of his eyes and he was ashamed to go half-blind into a strange territory. As soon as Mochuda realised the extent of the king's diffidence he blessed the eye making on it the sign of the cross

comairta na croice céarta uirte, 7 do bí rian abriaghaire éaic. Agus do ceileadhair Mochuda 7 an níg dá éile agus do éuaib zac nruine dáob ara éonair féin. Táinig an níg agus tionól afluaisg d'fhorcáct laigean ó na néigean.

Agus do ráinig Mochuda roimhe tré Murzraoi Oirteir, agus do gab tigeanna na tíre rin é maille honóir mhóir, dothán dainn, 7 tug an baile re nabairtar Iril do, 7 do beannaig Mochuda é, agus a ríol. Agus táinig ann féin ir na Déirib. Agus do gab tré Múige' Féinnionn, agus do rin cóinnúide an áro b'reanninn ar bhuac na Siúire. Agus táinig éuige ann rin Maolóc'tair níg na n'Déiri agus na huairil eile da muinntir do bí agcosad 7 anearaonta mhór gur atimpceall fuinn. Agus do ríoduis Mochuda do ceat Dé eatorra, agus do leis níg ag imteadct iad. Agus tug Maolóc'tair an fearann rin do Mochuda. Agus do cómairtaig reala ann agus atá anuig na baile mhór ré nabairtar áro ríonnán agá bhuil porrairte mhór 7 onóir dainn Mochuda. Do éonairc bean Maolóc'tair airling 7 arí fá bean do Cucinicear ingean níg Mumán, Fáilbe Flann, .i. ealta déanaic ró áille ag eitiollaú óra cionn, 7 éan aco buó mó 7 ba háille ina áeile. Agus do leanaioir na héoin eile é, agus do túrin ré an uct an níg, Maolóc'tair. Agus ar neirge ar a coúla ói do aiteir do'n níg zac níó do éonairc. Doubairt an níg:—"A bean, ir maic an airling do éonairc 7 ar zéari zo coimhlonfar í; ariat an eanluic do éonairc ir an aer—Mochuda 7 aihanaig air pobal ó Raitin. Agus aré an téan ar onóirige óioib, Mochuda. Agus aré mar do ruis ré am uctra, ionnad a eiréirge bial agusra am talam. Agus biaib zára móra óuinne 7 dáir tatalam de rin." Agus do ríoraó aihail doubairt an níg ríoraonta airling aihná ríoraonta.

Lá eile táinig Mochuda mar ariab Maolóc'tair dá iarriatú air ionnad anoirghnad re níg leir a mainirtir do émhóac. Doubairt Maoloch'tair:—"Ní héoir lé pobal mhór aitreabáó

and it was immediately healed in presence of all. The king and Mochuda took leave of one another and went each his own way. The king and his hosting went to the aid of Leinster in the latter's necessity.<sup>86</sup>

Mochuda journeyed on through Muscraige Oirthir<sup>87</sup> the chief of which territory received him with great honour. Aodhan was the chief's name and he bestowed his homestead called Isiol<sup>88</sup> on Mochuda, who blessed him and his seed. Next he came into the Decies.<sup>89</sup> He travelled through Magh Femin<sup>90</sup> where he broke his journey at Ard Breanuinn<sup>91</sup> on the bank of the Suir. There came to him here Maolochtair,<sup>92</sup> king of the Decies, and the other nobles of his nation<sup>93</sup> who were at variance with him concerning land. Mochuda by the grace of God made peace amongst them, and dismissed them in amity. Maolochtair gave that land to Mochuda who marked out a cell there where is now the city of Ardfinnan, attached to which is a large parish subject to Mochuda and bearing his name. The wife of Maolochtair, scil. :—Cuciniceas, daughter of Failbhe Flann, king of Munster, had a vision, viz. :—a flock of very beautiful birds flying above her head and one bird was more beautiful and larger than the rest. The other birds followed this one and it nestled in the king's bosom. Soon as she awoke she related the vision to the king; the king observed: "Woman you have dreamed a good dream and soon it will be realised; the flock of birds you have seen is Mochuda with his monks coming from Rahen and the most distinguished bird is Mochuda himself. And the settling in my bosom means that the place of his resurrection will be in my territory. Many blessings will come to us and our territory through him." That vision of the faithful woman was realised as the faithful king had explained it.

Subsequently Mochuda came to Maolochtair requesting from him a place where he might erect a monastery. Maolochtair replied: "So large a community cannot dwell in such a narrow place."

ann ro ara cumaingse." Douðairc Mochuda:—"Oia do cuir rinne asatpa 7 foillreochair doitri an tionnato bur ioncubair duinne." Douðairc an rí:—"Atá ionnato asum do leactaib Sleibe sCua ar bhuac na Neime 7 ir sari iars 7 coil do, asur atá easla oim so bfuil ré cumaing." Douðairc Mochuda:—"Ní bfuil ré cumaing 7 atá abainn 7 iars ann, 7 atá oá earngairc duinne ré haimiri fáda surab ann biar ár neir-éirge." Ar ann rin tug Maolócair an fearann rin do Oia 7 do Mochuda abriaghairc mhóran daoine .i. Lior-Mór. Asur ir ann do cumraig Mochuda a éatair iarsain. Asur do beannais Mochuda an rí asur a bean 7 anuairle 7 abrobuil, 7 ar cceileabrad doib 7 ar na onórúgadó uata uile do óirig. oionnruige a rúige tairna Sleibe sCua 7 cum na cille me nabaircari Ceall Clochair. Asur do ullmuis naoim na cille rin ruiréar do réir adóicill do Mochuda .i. Múca Mianain, 7 ní maib do óis aige oá maib do mancaib as Mochuda áct bairille leanna. Asur do bí Mochuda sona muinntir trí la. 7 trí hoitóce ann rin 7 do earaingead an tab naóiméa, .i. Mochua, in lino ar an mbairille aroiščib beasa don luét fmoctaluim do réir mar fángatopar a lear, asur níor lúgairce an bairille fóir áct do bí as fáir ahuil do bí anola ó beanachtain. Elear. Ar ann rin douðairc neac oá mancaib lé Mochuda:—"Oá bfuirgead ríó mir an bplead ro do éairioim bur fáda bui ccóimnúide ann ro, óir táinig do éioðlaicib Dé náe lúgairce í accairtear oi." "Ar fóir rin, a bmadair," ar Mochuda, "7 ar miéto duinn imteacé." Asur do sliuiratopar cum na rúige, 7 tug Múca Mianain é féin 7 aionnato do Oia asur do Mochuda so brác. Asur ar imntecé do Mochuda do éraig an bairille so deargairb.

Asur do sliuir Mochuda ioime cum na habann me nabaircari Néim 7 cum an áta me nabaircari áé-méatoin 7 ní féatopad duine a duil áct rnaimúide nó duine ró láitri an aimiri éioimais mhóir 7 accearbac ráimairó 7 acceirig mhara.

Mochuda said: "God, who sent us to you, will show you a place suited to us." The king answered:—"I have a place, convenient for fish and wood, beside Slieve Gua on the bank of the Nemh but I fear it will not be large enough." Mochuda said:—"It will not be narrow; there is a river and fish and that it shall be the place of our resurrection." Thereupon, in the presence of many witnesses,<sup>94</sup> the king handed over the land, scil.:—Lismore, to God and Mochuda and it is in that place Mochuda afterwards founded his famous city. Mochuda blessed the king and his wife as well as the nobles and all the people and taking leave of them and receiving their homage he journeyed across Slieve Gua till he came to the church called Ceall Clochair.<sup>95</sup> The saint of that church, scil.:—Mochua Mianain,<sup>96</sup> prepared a supper for Mochuda to the best of his ability, but he had only a single barrel of ale for them all. Although Mochuda with his people remained there three days and three nights and although the holy abbot (Mochua) continued to draw the ale into small vessels to serve the company, according to their needs, the quantity in the barrel grew no less but increased after the manner of the oil blessed by Elias.<sup>97</sup> Then one of the monks said to Mochuda, "If you remain in this place till the feast ends your stay will be a long one for it (the entertainment) grows no smaller for all the consumption." "That is true, brother," said Mochuda and it is fitting for us to depart now." They started therefore on their way and Mochua Mianain gave himself and his place to God and Mochuda for ever. On Mochuda's departure the ale barrel drained out to the lees.

Mochuda proceeded till he reached the river Nemh at a ford called Ath-Mheadhon<sup>98</sup> which no one could cross except a swimmer or a very strong person at low water in a dry season of summer



heat, for the tide flows against the stream far as Lismore, five miles further up. On this particular occasion it happened to be high tide. The two first of Mochuda's people to reach the ford were the monks Molua and Colman,<sup>99</sup> while Mochuda himself came last. They turned round to him and said that it was not possible to cross the river till the ebb. Mochuda answered:—"Advance through the water before the others in the name of your Lord Jesus Christ for He is the way the truth and the life." As soon as they heard this command of Mochuda's Molua said to Colman "Which of the two will you hold back—the stream above or the stream below"? Colman answered:—"Let each restrain that which is nearest to him"—for Molua was on the upper, or stream, side and Colman on the lower, or sea, side. Molua said to Colman—"Forbid you the sea side to flow naturally and I shall forbid the stream side." Then with great faith they proceeded to cross the river; they signed the river with the sign of Christ's cross and the waters stood on either hand and apart, so that the dry earth appeared between. The side banks of water rose high because there was no passage up or down, so that the ridges were very elevated on both the sea and stream sides. The waters remained thus till such time as all Mochuda's people had crossed. Mochuda himself was the last to pass over and the path across was so level that it offered no obstacle to the passage of the chariots but was like a level plain so that they crossed dryshod, as the Jordan fell back for Josue the son of Nun. Soon as Mochuda had crossed over he blessed the waters and commanded them to resume their natural course. On the reuniting again of the waters they made a noise like thunder, and the name of the place is The Place of Benedictions,<sup>100</sup> from the blessings of Mochuda and his people.

Next the glorious bishop, Mochuda, proceeded to the place-promised to him by God and the prophets, which place is the-

ατά αν τιονναο ριν αρ αν μαδαίρε με ναβαρταρ Μαιξ-Σγιατ. Ασυρ το βεανηαιξ Μοκυτα μαίλλε να ναομιαιβ αν ρεαρμην ριν 7 το κομαρτεύιζεαοαρ ιονναο εαγλαιρε ανη φα κυαιρε αμοθ διορκαίλλε. Ασυρ τάιηξ εύκα ανη βεαν ναομ το βί αιρ αν μαξ ριν οάρ βαιημ Καειμελλ αζά ραιβ ρεαλλα 7 αιτρεαδ ανη, 7 ορφαρρμυξ οίοβ ραν:—“Κρεαο τοβ αιλ λιβ το οέαναμ, α ρεαρβόηταίξτε Θε.” “Οοβ αιλ λιηη,” αρ Μοκυτα, “λιορ βεαξ το οέαναμ α ττιμρείοιι αρ ηάρηέιρι ανη ρο.” Αουβαιρε Καειμελλ:—“Ηί βά λιορ βεαξ αέτ λιορ μόρ.” “Αρ ρίορ, α οξ,” αρ Μοκυτα, “βυθ λιορ μόρ α αιηημ τρέ βιοτα.” Ασυρ τυξ αν οξ ριν ί ρέηη 7 α ρεαλλα το Όια ασυρ το Μοκυτα, ζο βηάε, μαρ α βρμυλ μαηιρτιρ κάιλλεαέ ηουβ αρ να οέαναμ αααταρ λεαρα μίορ. Ασυρ μαρ το ζεαλλ Colmán Éile, μαρ αουβηαμαρ, το Μοκυτα, ρυαιρ ρέ τumba αρ να κόμαρτεύζαθ ό να ηαιηγεαλλαιβ μαρ α βρμυλ ρέηη αόλαιετε 7 μόρην το ναομιαιβ ειλε α λιορ μόρ, 7 το ροιλλρίζεαθ το ραν όη εαζηα Όιαθα αν λιον ναομ το ηαόλαιρρίοε ζο οειρεαθ αν οομιαη ιρ αν τumba ριν. Ασυρ αρ οηόιρεαέ αν ααταρ ριν—λιορ-Μόρ, οιρ ατά κυο το ηάε λάηαο ηηά το έρμυβαλ ηά οηηεαέτ ασυρ ατά μόρην το ρέιρέαλαιβ 7 το ηαιηιρτρεαάιβ ηηητε, 7 βίη μόρην το οάοιηιβ ναομτα ρηάιβτεαά το ζηάε ηηητε, 7 ηί ηεαθ αηάηηη α ηέιρμην αέτ α Saxaιβ 7 α Όρεατηαιξ 7 α τιορταιβ ειλε. Ασυρ ιρ ανη ατά ρί ιρ να Όέιριβ οση ταοιβ έεαρ οΑβυηηη Μόρ.

Λά έιζην οά ττάιηξ οραιο ζο Μοκυτα οαιόβιρρεορεαέτ 7 το κοηηηραέτ το. Ασυρ α οουβαιρε ρμρ “Μάρ ρεαρβόηταίξε το Όια έυ, ταβαιρ ατορμ ηάούρτα τρέρ αν ααηαοιβ έριοη ρο.” Οο έυηξ Μοκυτα ζμρ το έαρκαρηηίοζαθ ηα ααοηαέταη οιαθα αουβαιρε αν οραιο ριν. Ασυρ το βεανηαιξ αν έρμυθ 7 τάιηξ ρραιοεανη αρ ττύρ υιρτε 7 ομυλλε αιρρείηη 7 βλαέ 7 τορμθ ρά οέοιξ μαρ το ιαρρ αν οραιο. Οο ιοηζαηταίξ αν οραιο ζο μόρ υιη αν ηίορβυιι ριν 7 οηηέιξ ροηηε.

Λά ειλε έάιηξ ουηηε βοέτ ζο Μοκυτα 7 οιαρρ ρε ζο κοηηέιξεαέ βαιηηε ασυρ λεαηηα αηέηηεαέτ αιρ. Ασυρ το βί



plain called Magh-Sciath. Mochuda, with the holy men, blessed the place and dedicated there the site of a church in circular form.<sup>101</sup> There came to them a holy woman named Caimell who had a cell there and she asked "what do you propose doing here, ye servants of God." "We propose," answered Mochuda, "building here a little *Lios* around our possession." Caimell observed, "Not a little *Lios* will it be but a great one (*Lis-mor*)." "True indeed, virgin," responded Mochuda, "Lismore will be its name for ever." The virgin offered herself and her cell to God and Mochuda for ever, where the convent of women is now established in the city of Lismore.

As Colman Elo, alluded to already, promised, Mochuda found his burial place marked out (consecrated?) by angels; there he and a multitude of his disciples are buried and it was made known to him by divine wisdom the number of holy persons that to the end of the world would be buried therein. Lismore is a renowned city, for there is one portion of it which no woman may enter and there are within it many chapels and monasteries, and in which there are always multitudes of devout people not from Ireland alone but from the land of the Saxons and from Britain and from other lands as well. This is its situation—on the south bank of the Avonmore in the Decies territory.

On a certain day there came a druid to Mochuda to argue and contend with him.<sup>102</sup> He said:—"If you be a servant of God cause natural fruit to grow on this withered branch." Mochuda knew that it was to throw contempt on the power of God that the druid had come. He blessed the branch and it produced first living skin, then, as the druid had asked—leaves, blossom and fruit in succession. The druid marvelled exceedingly and went his way.

A poor man came to Mochuda on another occasion with an ill timed request for milk, and beer along with it. Mochuda was



at the time close by the well which is known as "Mochuda's Well"<sup>103</sup> at the present time ; this he blessed changing it first into milk then into beer and finally into wine. Then he told the poor man to take away whatever quantity of each of these liquids he required. The well remained thus till at Mochuda's prayer it returned to its original condition again. An angel came from heaven to Mochuda at that time and told him that the well should remain a source of health and virtues and of marvels, and it still, like every well originally blessed by Mochuda, possesses power of healing from every malady.

Mochuda, now grown old and of failing powers and strength, was wearied and worried by the incessant clamour of building operations—the dressing of stones and timber—carried on by the multitude of monks and artisans. He therefore by consent and counsel of the brethren retired to a remote, lonely place situated in the glen called "Mochuda's Inch"<sup>104</sup> below the great monastery. He took with him there a few monks and built a resplendent monastery ; he remained in that place a year and six months more leading an hermitical life. The brethren and seniors of the community visited him (from time to time) and he gave them sound, sweetly-reasoned advice. He received a vow from each to follow his Rule, for he was the support of the aged, the health-giver to the weak, the consoler of the afflicted, the hope-giver to the hopeless, the faith-giver to the doubting, the moderator and uniter of the young.

As soon as Mochuda saw the hardship to the visiting brothers and elders of the descent from Lismore and the ascent thereto again—knowing at the same time that his end was approaching—

ἔπειθ ῥυαὶ ἀμεαῖς ἑαίς ἰοννυρ νὰς βυθ̄ τοιῖρεὰς λέο τεὰς  
 τὰ ῥιορ. Ὑὰ μιτ̄ιο ἰομοῖμο λε Ὑία ἀνν ῥιν ἀφ̄εαῖθοντ̄ύιζε  
 ῥέιν το ἔπειθ λειρ ὁ ὅοαῖαλ ἀν τραοῖαι 7 λυαῖατ̄ ἀ  
 τεαῖοιβεαῖα το ἑαῖαιε τῶ. Ἀσυρ το ἠοῖγλαῖο τοιῖρε νιῖε  
 ἀνν ῥιν. Ἀσυρ το κυῖρεαῖο ῥλυαῖς ἀιηγεαῖ μαῖιλε ῖλοῖρ 7 ῖε  
 βυαῖο το ἀιτ̄ιρτε τὰ ἰονηῖιζε. Ἀσυρ ὅο ἐοηηαιε Μοῖυτα  
 νεαῖ ὠῖαῖτε ὄρ ἀῖοηη 7 ἀιηῖι ἰοηῖα ἀῖ τεὰςτ να ἐοῖοαῖι  
 το ῥυῖαῖι ἑ ῥέιν το ἐυρ ἀμεαῖθον ἀν ῖλεαηηα, 7 ὅηηηῖ ὅηηα  
 ῥεαηῖοῖρεαῖα ηαοῖῖα ἀν ηῖῖο ἀο ἐοηαιε 7 ὅῖῖαῖι Κοῖρ Ἐῖοῖρ  
 το ταῖαιε ἐυῖε τὰ ἐαῖῖοηῖ, 7 το ἑαῖαῖς ὅηηα βῖαῖῖεῖ 7  
 ὅηη ἐοῖῖῖοηῖοῖι τιοηηα Ὑέ 7 ἀ ἀιτ̄εαητα το ἐοῖοαῖι. Ἀρ ἀνν  
 το ἔῖ Μοῖυτα ἀηταη ῥιν ἀμυῖτ̄ ἀῖ ἀη ἐῖοῖρ ῖε ηαβαῖταη  
 ἀηυῖ “Crux Migracionis” .ι. ἀη ἐῖοῖ τὰ ηῖεαῖαῖο Μοῖυτα  
 ἐυμ ηῖε. Ἀσυρ ἀη ηῖαῖαῖι Κυῖρ Κοῖρ 7 ἀ ῖοῖα ὅο 7 ἀη  
 τεαῖαῖς ηα ἔῖοῖεαῖαλ ηῖαῖα ἰοῖρ χοῖαῖβ ηαοῖ 7 ῖῖῖαη  
 το βῖαῖῖεῖ 7 το ῖηηῖαῖβ 7 ἀη τεαῖαιε ἀ βεαηηῖοῖηη ὅῖῖ,  
 ἀσυρ ἀη ηα ἔῖοῖαῖο το ῖέῖρ ἔῖηο ῖα ῖεαῖ το ἑυαῖο ἀη  
 τεαῖρρῖ ῖλοῖηηαι ηαοῖῖα ῥιν μαῖιλε ῖε ῥλυαῖαῖβ ἀιηγεαῖ ἐυμ  
 ηῖε ἰῖη ὅαῖη ηῖοῖρ το ῖῖ Μαι ἀ ηαοητα ηα Ἠαοῖη Τῖοηῖοῖε,  
 Ἀῖαι 7 Μαε 7 Σῖοῖρῖαῖ Ἠαοῖη ἀ ῖαοῖαι ηα ῖαοῖαι. Ἀμην.  
 ῖῖητ 7ber 4th, 1741.

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he ordered himself to be carried up to the monastery so that the monks might be saved the fatigue of the descent to him. Then it pleased God to call to Himself His devoted servant from the troubles of life and to render to him the reward of his good works. He opened the gates of heaven then and sent to him a host of angels, in glory and majesty unspeakable. When Mochuda saw the heavens opened above him and the angel band approaching, he ordered that he be set down in the middle of the gien and he related to the seniors the things that he had seen and he asked to receive the Body of Christ and he gave his last instruction to the monks—to observe the Law of God and keep His commands. The place was by the cross called “Crux Migrationis,” or the cross from which Mochuda departed to Glory. Having received the Body and Blood of Christ, having taught them divine doctrines, in the midst of holy choirs and of many brethren and monks to whom in turn he gave his blessing and the kiss of peace according to the rule, the glorious and holy bishop departed to heaven accompanied by hosts of angels on the day before the Ides of May, in his union with the Holy Trinity—Father, Son, and Holy Ghost, for ever and ever. Amen.

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# NOTES.

# NOTES TO LIFE OF DECLAN.

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[1] EOCHAIHDH FEIDHLECH. The Four Masters place the commencement of his reign at 142 B.C. and Keating traces his genealogy from the Heremonian Aengus Tuirmech who was chief monarch of Ireland. Eochaidh's sobriquet may mean—"vigilant." Keating's ridiculous derivation is justifiably described by O'Mahony (Keating's Ireland, New York, 1866) as beneath criticism. To Eochaidh is attributed institution, or rather, restoration, of the Irish pentarchate. The annalists agree with our MS. in ascribing to this monarch a reign of twelve years. Eochaidh has been Latinised Equitius on the theory that its root is *eác*, a horse.

[2] ARDRIGH. The chief kingship appears to date no further back than the time of Niall (end of the fourth century) and to have been more nominal than real. An Ardrigh's sway over the provincial kings was mainly confined to exaction of certain specified tribute and the exaction in question was largely limited by the monarch's ability to enforce his right. The sub-kingdoms or states under the jurisdiction (real or nominal) of the Ardrigh or of the provincial king were of three types—(a) free, (b) tributary, with fixity of tenure, and (c) tributary, without security of tenure. Free states (a), were branches or colonies from the chief state and were ruled by sons or direct descendants of Conn, Cathair Mor or Oiliall Olum. These subordinate rulers made acknowledgment of the suzerainty of the over king by accepting certain gifts from him and they were obliged to furnish him with certain subsidies in time of war. States of the first tributary class, (b), were ruled by chieftains of the race, but not of the line, of the three great dynasts enumerated. Sub-states of the second tributary class, (c), were aboriginal in origin, *i.e.* Firbolgic or Iberian tribes paying heavy tribute and existing in a state of practical tenancy-at-will under a provincial king. (See MacNeill, "New Ireland Review," March, April, and June, 1906).

[3] THREE FINNEAVNA Teste O'Donovan, these were so called from Emhain (Armagh) the place of their fosterage. The annalists give the third name as Lothar. Eochaidh had moreover six daughters of whom (some of them, at least) very strange stories are recorded. Far and away the most noted of the six was Maedbh whose name survives in Irish folklore as the heroine of the Cuchullan Sagas, and, in the literature of England, as the Queen Mab of Shakespeare, &c. The Bollandist "Life" gives another, and quite different, account of Lugaidh's paternity. It makes him son of Lechar (=Lothola of text) and attributes his cognomen of Sriabhdearg to a birth-mark of three rosy circles upon his body.

[4] CONCEIVED OF THEM. This horrible story has been suppressed (*ad evitandum scandalum*) by the Bollandists and in some of the Latin MSS.



[5] LUGAIDH SRIABHDEARG. The same repulsive and unnatural story is related by Keating, who moreover adds the wild details that Lugaidh resembled Nar in his head, Breas in his breast and shoulders, and the third brother in his lower limbs. O'Mahony (Keating's Ireland, New York, 1866), suggests that this coarse tale, like other stories of similar improbability or impossibility, originated in bardic imagination and malice. A tendency to similar malicious invention still survives. How often, for instance, do we not find that, where the origin of a place, or personal, name has been forgotten or become obscured, a fictitious and belittling etymology is invented by outsiders.

[6] CAIUS CEASAR. This is evidently the emperor Caligula, who was assassinated by conspirators, A.D. 41. The Four Masters place the reign of Lugaidh between 5166 and 5191 A.M. In the chronology of the Masters aforesaid the first year of Christ corresponds with the year of the world 5200. Lugaidh, the Four Masters' account says, died of grief; the Annals of Clonmacnoise go a step further and explain the reason of his grief—the death of his wife, Dervorgil. The Irish annalists, it is of interest to add, are hopelessly at variance as to the reign in which the Saviour was born. Indeed all discussion of exact dates of events antecedent to the first century after Christ seems at present little better than waste of time. In the hypothesis that Lugaidh commenced his reign in A.D. 41, and that, as the annalists represent, he reigned twenty-six years, his death would have taken place in A.D. 67, the year in which, according to Petavius, &c., the apostles Peter and Paul suffered under Nero.

[7] CROIMTHAN NIANAIR. The Four Masters assign the year of the world, 5193 (seven years B.C.), to the commencement of his reign. He died after a reign of sixteen years at Dun-Criomthan, on the Hill of Howth. Wonderful accounts are given of an expedition which he made, over sea, and of the golden spoil with which he returned laden. Among the trophies were a golden chariot and a golden chessboard inlaid with transparent gems, also a conquering sword with bosses of massy gold, a shield embossed with silver bright, a spear which inflicted only mortal wounds, a sling which never failed in aim, &c., &c.

[8] FEARADACH FINNFECHTNACH. O'Clery's Glossary interprets the monarch's cognomen, scil:—"φεαδτναδ ε. φήνεντα," *i.e.* "righteous." From Fearadach, Conn of the Hundred Battles is claimed to be fourth in direct descent. Fearadach is one of the three nobles who are recorded to have escaped the (probably—mythical) uprising of the Attacotti; he died at Tara in the first half of the first century and during his reign lived the Brehon, Morann, who wore the collar of justice.

[9] FIACHA FINNOLAIDH. His Ardrighship lasted twenty-seven years according to Keating and only seventeen according to the Four Masters. He was killed by, or through the instrumentality of, the Attacotti or plebians.

[10] TUATHAL TEACHTMHAR. With this monarch, MacNeill ("New Ireland Review," March, 1906) would commence the line of Milesian kings and

to his age he ascribes the Milesian invasion—such invasion as he attributes to the last Irish colonists. Moreover, in the monarch's cognomen—*Teachtmhar* ("The Comer"), MacNeill thinks he discerns an argument in favour of this very late arrival of the colony, styled Milesian. Keating explains *Teachtmhar* as "Welcome" and O'Donovan as "Legitimate." In the hitherto received version of early Irish history Tuathal is credited with creation, or aggrandisement, of the state of Meath. He took from each of the other four provinces a portion to constitute the mensal land of Tara, and erected upon each of the surrendered portions a longphort or fortified residence, scil.:—Tlactga (now the Hill of Ward) upon the Munster portion, and Uisneach (Co. Westmeath), Tailteann and Tara upon the Connaught, Ulster and Leinster portions respectively. Tuathal it was, likewise, who first exacted from the men of Leinster, the Boromha or cattle tribute which became subsequently—what it was well calculated to become—a prolific source of warfare and unrest. After an eventful reign of some thirty years Tuathal, like so many of his successors, ended his career by a violent death.

[11] *FELIMIDH REACHTMHAR*. The reign of this king takes us into the second century of the Christian era. According to the Four Masters he commenced to reign in 111, but in 113 according to the chronology of Keating. As a matter of fact however both authorities antedate the event by about half a century. His cognomen he owed to the justice of his decisions and, as became his peaceful life, his end was a peaceful death in his bed.

[12] *CONN CEAD-CATHACH*. Conn's is one of the most noted names in our early history ; his place is well within the authentic period and to him most of the genuine Irish pedigrees are traced. MacNeill thinks that pedigrees traced to brothers or nephews of Conn are spurious. To Conn's time is commonly assigned the making of the five great roads of ancient Eire.

[13] *PRODUCTIVENESS*. Belief was general in olden Ireland that fruitful seasons were an accompaniment and consequence of kingly worth and virtue. Regal unrighteousness, on the other hand, led to dearth of fruit and to national misfortune.

[14] *MAGH COBHA*. The Four Masters say Conn met his death at Tuath Amrois which O'Donovan has been unable to identify. He conjectures however—from the fact that Conn at the time was preparing for celebration of the Tara Feis—that the place was somewhere near Tara. If Tuath Amrois be identical with Magh Cobha or if, as seems more likely, the latter be part of Tuath Amrois, the locality is in Ulster—for Magh Cobha is certainly a sub-division of Ui Eathach Uladh (Iveagh in Ulster). On the other hand, Keating specifically asserts Conn was killed in the neighbourhood of Tara. Keating's authority was probably the Book of Ballymote which thus locates the scene of the tragedy—"opposite his (Conn's) own Dun, and his Lecht is on the Faithche there."

[15] *TIOPRUID TIREACH*. He was son of Mal, who—having slain Tuathal Teachtmhar—succeeded to the sovereignty, only however, to be himself, in turn, deposed and slain by Felimidh Reachtmhar, son of Tuathal. A vendetta, centuries long, is suggested.

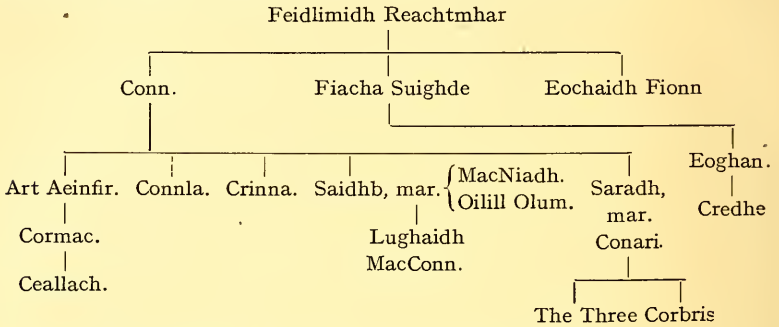
[16] HIS SEED. The chief northern, and western, families (O'Neill, O'Donnell, O'Melaghlin, O'Connor, O'Malley, O'Flaherty, &c.), trace their pedigree to Conn. MacNeill, with good reason, questions the genuineness of the common Desii pedigree. Indeed, it is highly probable, if not quite certain, that the pedigree in question is forged and that the Desii are really of aboriginal or pre-Milesian stock. This is deducible primarily from the testimony of the Book of Rights which enumerates as *tributary* peoples not only the Desii of Munster but even their kinsmen who remained behind in Meath. Only *non-tributary* dynasties belong to the line of Conn, and it is clear that, if the Desii owned the pedigree assigned them in the MS. and elsewhere, they should be non-tributary—and not as they really were—a tributary state. MacNeill argues that all, or nearly all, these pedigrees traced to brothers or other such relatives of Conn have been forged. Annotation of the pedigree as in text does not therefore imply acceptance of it as genuine.

[17] EOCHAIÐH FINN. This Eochaidh, who is reckoned brother of Conn, was participator, with his brother Fiacha Suighde, in the murder of their nephews Conla and Crinna. There survived of the sons of Conn only Art who, when he succeeded to the kingship, banished the bloody handed Eochaidh. The latter took refuge in Leinster where he secured, in Carlow and Wexford, some small territory now represented by the baronies of Forth in these two counties. From Eochaidh is said to descend the families or tribes of O'Nolan and O'Larkin.

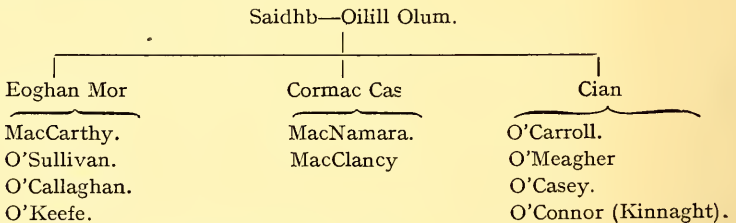
[18] FIACHA SUIGHDE. According to the text, which agrees with MacFibis and the genealogists, almost universally, he was great ancestor of the O'Phelans, O'Brics and other Waterford families. The fictitious character of the Desii pedigree has however been more than hinted at already (see note [15] above). Fiacha's original territory lay in the neighbourhood of Tara and is represented by the present baronies of Deece in Meath.

[19] CORMAC MACART. As his name indicates this monarch was son of Art (Aeinfir), son of Conn; he is also styled Ulfada, for which cognomen, Keating testifies, the derivation from *ulcha*, a beard, was suggested. Cormac commenced his reign in A.D. 213, according to the chronology of Keating. The latter historian, by the way, relates a wonderful story of Cormac's parentage. It is hardly too much to claim for Cormac that he was the greatest, if not the most renowned, of the Irish kings. A tract, entitled "CEAZAFS R1S" or "Instruction of a King," and attributed to him, is extant in the Book of Leinster. Under his direction was drawn up the Psalter of Tara and to him is attributed the erection of the Midhquarta or Banqueting Hall at Tara. His character and career were not however entirely blameless; it was at Cormac's instigation that the poet Fercheas MacComan, whose residence was the Dun of Knockagh, near Cahir, assassinated the monarch of Ireland Lughaidh MacConn, as the latter—his back against a pillar stone—stood distributing gifts to the *ollamhs* of Ireland at a place called *Gort-an-Óir* in the Plain of Magh Feimhin. O'Donovan (Four

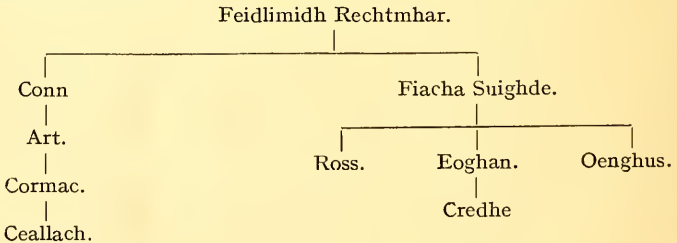
Masters, Vol. i, p. 110—note,) has succeeded in identifying the scene of this tragedy as Derrygrath (Derrigrath) between Clonmel and Cahir, Co. Tipperary. The pillar stone occupied its original site half a century since and its exact location was pointed out to the present writer by those who saw it—*i.e.* in the north-east angle of the field in which are the interesting church ruin of Derrygrath and a fine double-ramparted lios of commanding dimensions and situation. The following table will show the mutual relationship of Conn, Cormac, MacConn, Eochaidh Fionn, &c.:—



Saidhb, daughter of Conn, it will be observed, was twice married. Lughaidh Mac Conn was the fruit of her union with MacNiadh. The following table exhibits the offspring of the second marriage and the descent therefrom of the chief Munster houses:—



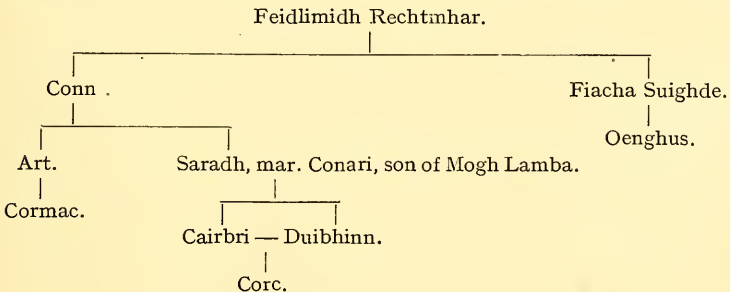
[20] DAUGHTER She would have been his own kinswoman, in the 4--3 degree, thus —



The cause of Oenghus' wrath is differently stated in Keating:—"At that time a distinguished warrior fell under the enmity of Cormac Mac Airt and there was found no person who would dare to be his security against the vengeance of the monarch but Aengus Gaei-Buailteach. The king then gave him Aengus as guarantee for his safety and Aengus took the nobleman under his special protection. But it happened soon after that Cealoc, son of Cormac, made that nobleman captive in violation of the safeguard of Aengus and put out his eyes without even asking leave of the king, his father. When Aengus heard thereof he marched straight to Tara, attended by a numerous host and there by a cast of his dreaded spear," &c., &c. (O'Mahony's Keating). The Bollandist version also, resembling Keating's, differs widely from our text. In the Bollandist version, as presented by Father O'Hanlon, it is Oenghus and his brothers, the king's life-guards, who are delivered as hostages to the monarch. It strikes one that Father O'Hanlon has misapprehended the meaning of the Bollandist text. Neither our text nor the Bollandist translation conveys the idea of delivering hostages but rather of furnishing with champions. The Bollandists, by the way, write the name of the king's son—Cenloch. The Book of Acaill (O'Curry, "MS. Materials," p. 48) explains that Oenghus was an *Aivé Eghta* or professional avenger of the wrongs of his tribe in the territory of Luighné.

[21] OENGUS GAE-BUAIDHTEACH. The cognomen is rendered "of the poisoned spear" by O'Curry (MS. Materials, as above). O'Donovan however (Four Masters, Vol. i., p. 115), writes it *gaibh uarbhteach*—"terrible"; finally, Keating—*testé* O'Mahony's edition, which here is not above suspicion—gives—*gaei-buailteach*—"javelin-striking."

[22] CORC DUBHNE. Clearly this is "the nobleman" referred to by the Bollandists and Keating. He was son of Cairbri Musc from whom the extensive territories called Muscraidhe are named. Corc was the issue of incestuous intercourse between Cairbri and his sister Dubhinn and this crime of the chieftain was considered to have occasioned misfortune and failure of crops throughout all Munster. The descent of Corc and his relationship with Cormac and Oenghus will be understood from the following :



Cormac would therefore have been doubly a cousin to Corc while Oenghus would have stood to the latter in the character of 1—3 cousin. The relationship of Oengus and Cormac, on the other hand, may be expressed as cousinship in the 3—2 degree.

[23] CEALLACH. He is called Conn in one of the accounts of the expulsion published by Professor Kuno Meyer.

[24] KILLED HIM. In the account referred to in last note the circumstances are somewhat differently detailed, scil. :—as the spear pierced Ceallach's body one of the chains attached to it hit the king in the eye and its butt or shaft struck and killed the royal cup-bearer.

[25] DECIES OF TARA. Represented, as already stated, by the present Barony of Deece in Co. Meath.

[26] SEVEN BATTLES. Professor Kuno Meyer has printed two Middle-Irish tracts descriptive of the expulsion and trekkings of the tribesmen of Oenghus. The first, preserved in Laud, 610 and in Rawl., B. 502, is styled in one "De Causis torche na n-Dessi" and in the other "Tairired na nDessi," and is a wide variant of the narratives of Keating and our MS. The "Tairired" places Oenghus much lower down the genealogical tree than do the other authorities ; it makes him son of Artchorp, son of Meschorp, and gives him three, not two, brothers ; moreover Ross and Eoghan are styled nephews, not brothers, of Oenghus, *i.e.* sons of his eldest brother, Breas. It may, in passing, be observed that the occurrence of the name Brecc in the pedigree is suggestive of the tribe name, O'Bric, borne by some of his descendants. Artchorp, according to our text, is eighth in descent from Fiacha Suighde, while Oenghus is made son, not of Artchorp, but of Fiacha Suighde himself ! The following is the account of the expulsion as related in the Bodleian codex :

"Artchorp son of Messchorp had four sons, to wit Brecc and Oengus and Eochuid and Forad. Forad however was the son of a bondmaid and did not get any land and he was the eldest of them. Oengus had the strength of fifty men. Now the king of Tara had a wanton son, to wit, Conn Mac Cormaic, who forcibly seized the daughter of Forad—Forach was her name—and ravished her. Then Oengus set out in search of the girl and went to Tara. He did not secure the chains which were on the . . . of the lance, for a man was needed for each of these two chains of his always. He saw his foster child sitting at the right hand of the King's son. 'We have not heard of this new alliance,' said Oengus. The King's son answered. 'Grant me the respite of a grown-up person. In any case thou wilt have to bear it, though you do not grant it.' 'To begin with, I will not bear it,' said Oengus and ran the lance through him. Then one of the chains struck the eye of the King so that it broke in his head ; and when he pulled the lance back, its butt end struck the cup-bearer and passed through him so that he died the first. It was from the chains that his name was Oengus of the Dread Lance. Hence Achail (now the hill of Skreen) was built by the side of Tara that is to say a *raih* was dug by Cormac in which he would

always sleep for it was not lawful for a king with a blemish to sleep in Tara. . . . The King's son died and Oengus took the woman away with him. Cormac sent hosts against the Dessi who were routed in seven battles under the leadership of Oengus and his brother's sons, to wit, Russ and Eogan. To the end of forty days Oengus was king after Brecc and then every man murmurs for they could not endure the combined power of the prince and the champion together. It is then he said. 'Take possession of the kingship : my own strength is best for me.' The King of Tara gathered the men of Ireland against them and did not grant them fair fight so that they left his land to him."

The narrative goes on to describe the flight of the hapless Deisi, first into Leinster and thence, after an interval, to Munster. In Leinster they were befriended by Fiachu Bacceda Mac Cathair who made room for them by expelling the Hui Bairrche. Here they abode till the time of Crinthan, son of Enna Censelach, when there arose a warrior of the dispossessed Hui Bairrche, who, taking up the cause of his people, drove the Deisi out and sent them wandering to the south. A daughter of the Deisi however was the wife of Crimthann, and this lady, Cuiniu by name, bore the chieftain a daughter—the famous, Ethne the Dread, of whom Bri, the druid, foretold on the night of her birth that on her account her mother's kindred should seize the land in which they should dwell. Ethne was named "The Dread" for this reason that her mother's kindred, learning the nature of the prophecy, secured the girl in fosterage and reared her on the flesh of children that she might grow the quicker and be marriageable the sooner. On the death of his first wife Oengus Mac Nadfraich, the king of Cashel, sought the maiden in marriage and promised to grant her what three requests soever she should make. Ethne accepted his suit and demanded (*a*) that the meadow land from Luasc to Cashel should be given her for her mother's kindred to dwell there, (*b*) that the tribe which they would choose should clear the land before them, and (*c*) that they should be as free as the three Eoganacht of Munster. The Deisi chose the Ossorians to be cleared out, but they do not seem to have been able to wrest the latter's land from them by force. At any rate they had recourse to stategy. They made Dil, the Ossorian druid, drunk, when he confessed that whichever of the hostile armies should on the morrow first slay or wound any one of the opposite host should be defeated. Next day finds the rival hosts in battle array at Inneoin, now Mulloghinneony, near Clonmel, Co. Tipperary, and it is proclaimed by Dil that no soldier of Ossory is to slay a man of the Deisi. The druids of the latter people however find an old serf, who by promise of freedom to his descendants for ever, consents to be turned into a red and hornless cow. The cow goes out to encounter the men of Ossory, flings herself wildly upon them, and is slain by some irresponsible horseboys heedless of the druids warning. Complete rout of the Ossorians follows—they fly eastward to the Anner where they are again routed and driven across the Lingaun "which is the boundary between the Deisi and the men of Ossory till Doom."

Thereupon the conquered lands were divided amongst the victorious Deisi who moreover joined to themselves exiled bands from every part of Ireland and even some from over the seas. It is evident from the context that the territory here spoken of as won from the Ossorians was Northern Decies, roughly equivalent to the Tipperary portion of the present diocese of Lismore. The foregoing account is curiously confusing—doubtless because it is somewhat fragmentary and condensed. It takes no account of the fact that the Deisi had been already two centuries established in Munster when Aengus Mac Nadfraeich commenced to reign. The trekking of the Deisi became one of the great bardic stories: it will be found listed under the sub-head of "Progresses" (Προόδους) in the Catalogue of Historic Tales given in the Book of Leinster, fol. 151a. There is a copy of it in the same book, fol. 208b., another, quoted by O'Curry (Lectures on MS. Materials, p. 48), in the Book of Acaill, and others again in the Liber Flavus Fergusorum, fol. 8, λαβαρι να ηιυοριε, pp. 53a—54b and in H. 3, 17, a small quarto MS., on vellum, in Trinity College, Dublin. The story of the great trek seems to rest upon some historic basis and may not be lightly or entirely rejected. It represents the wanderers as resting for a time in the territory (probably, Slievemargy, Queen's Co.) of Leinster hitherto occupied by the Hui-Bairrche whence they were driven south to Ard Ladhraann a place somewhere in Co. Wexford and referred to in the very first page of the Four Masters as the burial place of Ladhra one of the three warriors of the antediluvian Ceasair. O'Donovan hesitatingly identifies the Ard Ladhraann with the present Ardamine on the east coast of Wexford where there is a curious mote by the sea shore. Previous to their expulsion from Leinster the wandering tribesmen split up into three parties, of which one seems to have made terms with the king of Meath and to have returned to Bregia, the second crossed the sea to Wales where their descendants were well known both to the compiler of the tract in Laud, 610 and Rawl., B. 502 and to the Welsh genealogists (Zimmer, *Nennius Vind.*, p. 88). We next find our trekkers at Tigernach (Rawl.) otherwise Eochu (Laud) where their sojourn was evidently of the briefest only. Early one morning, soon as they had built themselves dwellings, the king of Ossory saw them. "Yonder," said he, "are a thousand houses and a thousand smokes." Hence the place came to be called Miledach (μίλε τίζε or μίλε ηθεαταδ). The king set fire to the newly erected huts and drove the intruders from his territory and we may regard the subsequent animosity of the Deisi towards the Ossorians as due to this incident. Though the names Tigernach, Eochu, and Miledach are all obsolete there is no particular difficulty in identifying the place signified, which is doubtless the extreme south-east angle of Kilkenny County at the junction of the Suir, Nore, and Barrow rivers (Cumaρι να οτρί ηιυιζε). Hence, the hapless Deisi hid them forth again, "along the sea westward," till they found a final resting place "in Irchuilen in the south-west (*tas thess*, Laud.)" The name of Dil, the Ossorian druid, lives in Drumdeel the name of an extensive townland



in the barony of Middlethird, Co. Tipperary, where it forms portion of the ridge extending from Slievenamon in a north-westerly direction towards Fethard, &c. From a notion that the latter part of the name is *oíol*, payment, modern anglicisation is making the townland—Market-hill. The Anner and Lingaun are two tributaries of the Suir which fall into the latter—the first near Clonmel and the second near Carrick-on-Suir; the Lingaun stream for the last six or seven miles of its course forms the boundary between the Counties of Tipperary and Kilkenny and gives its name to a parish—Newtown-Lennon in the diocese of Lismore.

[27] OILILL OLUM. He was son of Eoghan Mor, king of Munster, by his wife Bera, “daughter of Eber, king of Castile.” Bera, whose name survives in place-names all over Ireland has become semi-deified in popular legend (see “Place-Names of Decies,” pp. 64, &c.) Oilill’s wife, we have already seen, was daughter of Conn and widow of Mac Niadh; she bore him nine sons of whom no fewer than seven fell in the disastrous battle of Magh-Mocrumba. Oilill was evidently a man of strong character and considerable gifts of statesmanship; at any rate, in an age of turbulence and intestine wars, he succeeded in establishing the supremacy of his dynasty on a basis so firm that his line retained the kingship of Cashel right down to the English invasion. Moreover he did much during his long reign of sixty years to consolidate the Munster kingdom. He died according to the Four Masters in A.D. 234. Saidhbhe, the wife of Oilill Olum, as daughter of Conn was first cousin of Oengus Gae-buaibhtech.

[28] DECIES OF MUNSTER. The territory is commonly described as coterminous with the present diocese of Waterford and Lismore, *i.e.* as embracing practically the whole county of Waterford with two baronies, and portions of two others, of Co. Tipperary. It was sub-divided into northern and southern Decies and ruled over by O’Phelans and O’Brics. The following is Keating’s notice (Rev. P. Dineen’s translation) of the territory and in connexion therewith it is to be remembered that the historian was himself a native of the Decies and a resident therein. “The descendants of Fiachaidh Suighdhe who are called the Deise possessed only the district known as Deise Dheisceirt that is from the Siuir southwards to the sea and from Lios Mor to Ceann Criadain up to the time when Eithne Uathach was married to Aonghus, son of Natrach, king of Munster. For it was about that time that Aonghus gave them Deise Thuaisceirt that is from the same Siuir to Corca Athrach which is called the Plain of Cashel, and O’Fadlain, who came from that stock, was king of Deise Thuaisceirt and the place in which his residence was situated was on the brink of the Siuir to the west of Inis Leamnachta and Dun Ui Fhaolain is the name it is called to-day Another kinsman of his occupied Deise Dheisceirt and he was called O’Bric, and he had his stronghold beside the sea in the south in the place which is now called Oilean Ui Bhric. And the Deise were divided thus between these two races until the race of O’Bric became extinct and O’Faolain obtained the chieftainship of the two territories and held it for a long period after-

wards until the race of Eibhear took Deise Thuaiscert from him and so he possessed only Deise Dheisceirt on the coming of the foreigners to Ireland."

The Latin Life has, at this place, several additional sentences conveying considerable further topographical and historical information.

[25] DECLAN SON OF EIRC. The question of the authority of these early genealogies is a thorny one and perhaps, in the present stage of Irish scholarship, a theme to be avoided in such a work as the present. Whatever may be said, however, of the first portion of the pedigree given the latter part, as falling within the age of admittedly authentic history, may be admitted as approximately correct. If the genealogical tree could be shown to be correctly drawn, perhaps, some light might be thrown on the vexed question of St. Declan's period. Allowing twenty years to a generation and fixing the time of Fiacha Suigdhé as about 200 A.D. (Keating) we get about A.D. 500 as the period of Declan's birth. Shorten the generation to fifteen years and it will still be difficult to bring Declan within the period of Patrick's mission. The genealogy given would, by the way, prove Declan related to many of the great saints of Ireland—to St. Brigid, for instance, who descends from a common ancestor, Feilimídh Rechtmar. The following fuller genealogy is supplied by the Book of Leinster, p. 358, thus :—

Declán Airtomóir,  
 m. Eiribriainn.  
 no Declán,  
 m. Rora,  
 m. náir,  
 m. Fiácair,  
 m. Conail,  
 m. Mecair,  
 m. Oenúra,  
 m. Cormac m. Airt Oenúir.

Mac Firbisig's genealogy (R.I.A. copy) agrees with the foregoing and adds some information of interest concerning Declan's immediate relatives, thus:—Aonúar Fionn Aon mac Láir, Deirionn : Conail : Fiachon : náir : ionúora nó ionúora : ionúora no ionúora cuiz mec ler .i. Dealgáchu, Tiomáóibead, mócta, Dealgáin Airtomóir 7 Conail in Airtéar Feimín.

The strange thing about the genealogies quoted is that they both omit Eirc. Another genealogy appended to the "Life" in R.I.A. MS. 23 M. 30., but in a different hand from the text, makes Declan, son of Eirc, and does not agree in a single point with the lists in Mac Firbisig and the Book of Leinster. It agrees however with our text, only omitting a few generations. For comparison I append portion of the list (it is carried up to Adam) :—Dealgán, m. Eirc, m. Treoin, m. Luódac, m. Anac (Niab), m. Buiain, m. Eozain, m. Airt Cuirb, m. Moza Cuirb (Morcorib), m. Moréarúg, m. Meirfeoir (Morfeirg), m. Cuana Caom Breatais, m. Cairbhe Ríórfada, m. Eozain, &c., &c. The text of this last list seems rather corrupt.

[30] DOBHRAN. The place has been identified (Waterford Archæological Journal, No. 1, p. 39) as a practically disused graveyard on the townland of Drumroe, parish of Lismore, Co. Waterford. Within the roughly circular enclosing-fence the foundations of the primitive church are faintly traceable and to all the country side the place is known as *Reiligín Deagláin*. That the name Deithin is a form of *θειήτιος*, *care* or *diligence*, is suggested by Ussher's rendering of the name as *Cura*.

[31] AGAINST A HARD STONE. There is a similar legend in Keating referring to Fiachaidh Maellathan son of Eoghan Mor, son of Conn (History, O'Mahony's Translation, p. 317). In the case of Fiachaidh, however, it is the infant's head, not the stone, which was affected by the impact. Local seanachies have lately excogitated the theory that the well known *Cloic & Cúinne*, or "Corner Stone" of Cappoquin, is the identical boulder with which the infant Declan's head came into such extraordinary collision. The origin of this repulsive legend might perhaps be traced to the former existence within the Reiligín at Drumroe of a boulder furnished with a *bullán*, or basin-like cavity, of the kind so often met with on early church sites and elsewhere in Ireland.

[32] SHAPE OF A LADDER. The resemblance of miracles recorded in the present "Life" to those of Holy Scripture cannot fail to strike the reader and, in the generality of cases, to suggest the genesis of the legend. This phenomenon is not peculiar to the Life of Declan, as may be proved by perusal of the accompanying Life of Mochuda. Indeed it characterises the Irish "Lives" almost universally.

[33] COLMAN. This Colman, represented here as a bishop, it is impossible to distinguish in the martyrologies. No fewer than one hundred and thirteen saintly men of the name are enumerated in the Martyrology of Donegal and which individual, if any, of these is the Colman of our text it is now, and will perhaps for ever be, impossible to determine. There is just one possible means of settling the question; it is discovery of the date on which fell the patronal feast of Kilcolman, an ancient church of the Decies which however is not recorded even in the Taxation of Pope Nicholas (1302-6). Kilcolman is the site of the early church traditionally regarded in the Decies as the cell of Colman. Close to Ardmore, the church of Colman has ever been looked upon as associated with the great establishment of Declan and, strangely enough, the modern Catholic parish in which Kilcolman townland is included has been and is locally known as *Seana Tríbal*—"Old Congregation (or Tribe)." The immediate site and vicinity of the ancient church is held sacrosanct, as is the thorn bush which overshadows it, but the holy well has been drained away. On the grass covered mound which marks site of the primitive cell there were preserved from immemorial time a couple of stone objects believed to be respectively the chalice and patena of the saint. Unfortunately the less reverent spirit of modern times is responsible for the destruction and disappearance of the "patena" and for the mutilation of the "chalice." The last named curious object, which is at present

in the writer's custody, stands  $10\frac{5}{8}$  inches high, is cupped or hollowed at both ends (diameters  $3\frac{1}{2}$  inches and  $3\frac{3}{4}$  inches respectively), and tapers slightly towards the middle of its stem. Its present worn condition is the result, probably, of its use, for a lengthened period, as a "healing stone" in cases of cattle sickness. For a fuller description, with illustration, see Waterford and S.E. Ireland Archæological Journal, Vol. ix., pp. 143 &c.

[34] SPOKE THIS PROPHECY. Irish hagiographers are extremely devoted to the idea of prophecy at birth and baptism. We shall see them cast the spiritual horoscope in the case of Ciaran of Tubrid and of Carthage, &c., later on. The notion was, no doubt, borrowed from Simeon's prophecy in the Temple on the occasion of Our Saviour's Presentation therein.

[35] DOBHRAN'S PLACE. Hereon was erected a primitive church on the usual diminutive scale the foundations of which (14 feet x 8 feet) are faintly traceable within a small circular graveyard some two miles to south-west of Cappoquin, Co. Waterford. This place, called the *Reiligín* or *Reiligín Deagláin*, as already mentioned, was till recently, and may still occasionally be, used for the burial of unbaptised infants, &c. See Waterford and South-East Ireland Archæological Journal, Vol. i., p. 39.

[36] MAGH SGIATH. All authorities agree that this is the original name of the place which afterwards became, and now is, Lismore. The name appears to signify "Plain of Shields" and it has even been suggested it is derived from the great shield-shaped mound known as the Round Hill, a mile to the east of Lismore on the south bank of the Blackwater, at the point exactly where the Rian-Bo-Phadruig (see Journal, Royal Society of Antiquaries, Ireland, Vol. xxxv., pp. 110-129.) crossed the river. The name is also written M. Sceth, M. Sceith, and M. Scethili.

[37] FOSTERED. It is hardly necessary to explain that fosterage was an honoured institution in ancient Ireland. The children of the chief and generally the children of the wealthy were brought up in other, usually poorer, families than their own—from infancy to the age of thirteen years in the case of girls and to seventeen in the case of boys. The relationship created between fosterer and fostered was recognised as amongst the most sacred known—often, indeed, *teste* Giraldus Cambrensis and Stanihurst, as sacred as the tie of blood. Elaborate enactments of the Brehon code regulated the respective obligations of fosterers and parents and guarded their privileges. Fosterers were obliged to efficiently educate the child in the specified branches and were liable for any fines, &c, incurred by the *Dalla* or foster child; on the other hand they had a strict right to a fosterage fee and likewise to support in old age from the fostered

[38] DIOMA. He was the son of Cas. "He is patron of Cill-Dioma in Caenraige of the county and diocese of Limerick and has a holy day, a festival and a station. He was also the master of Declan and Coirbre, son of Colman, bishop, as we read in the Life of Declan and he was in the Desi of Mumhain" (O'Clery's note to Table, Martyr. Donegal, p. 403). His festival is on May 12th. On the other hand the Martyrology of Donegal

(text) suggests identity of our Dioma or Diomma with Dimma Dubh of Condeire, bishop (January 6th), of whom the compiler says —“I think this is the Dima to whom Declan was sent to be educated.”

[39] CAIRBRE MACCOLMAIN. The martyrology of Donegal enumerates four bishops named Cairbre, but which of these, if any, be the Cairbre styled MacColmain in the text there is nothing to indicate. Under November 1st the Martyrology of Gorman has a Cairbre, bishop.

[40] SEVEN CHURCHES. Omitting Reilig Deaglain already mentioned, the following early church sites, all in the immediate vicinity of Lismore, have been identified:—Cappoquin (within demesne), Ralph, Ballyinn, Coole (CILL COLUMCILLE), Seemochuda, Garrison (CILL ÚMEAC), Flower Hill (CILL FUIZÉAM), Tobber (better known as Shean), Aglish (NA SAGART) Ballysaggartbeg (? AN LÓIRTÍN). Okyle, and Kilbree (C. BUIZÉ). The last named church cannot have been one of the seven for its origin otherwise is known to us—from Brig dau. of Cairpre whom the Felire of Aengus commemorates under January 31st. If Reiligín Deaglain be made the centre instead of Lismore a few of the foregoing would be excluded but the following would fall within a radius of three or four miles, Affane, Killderriheen, Cill-a-tSleibhe (within Affane demesne) and Moneyvroe.

[41] AILBHE. He is perhaps the most prominent of the four or five saints of Ireland claimed to be pre-Patrician in their mission. Though he was born in Eliogarty, his descent is traced from the Dalaradians of the north. Like the founders of Rome he is said in early infancy to have been suckled by a wolf, and it is claimed he was brought up and educated by certain Britains who lived in Eastern Eliach. Ailbhe's "Life" states that he learned the Sacred Scriptures from a Bishop Hilarius whom Lanigan conjectures to have been Hilary of Arles (d. 449). Ailbhe and Ibar are referred to in the Tripartite Life as observing a peculiar injunction of their father, Patrick. The annals refer the death of Ailbhe to the sixth century, thus:—

Annals of Ulster—A.D. 526.

„ „ Innisfallen—A.D. 526

„ „ Four Masters—A.D. 541.

Chronicon Scotorum—A.D. 531.

Ailbhe's feast is kept on September 12th.

[42] HILARY. Assuming this passage not to be an interpolation the pontiff in question would be Pope Hilary (461—468). This assumption involves transference of Declan's *floruit* to the late fifth century. As however the native hagiographers were not strong in their foreign geography or in their European history, one might assume, with Meyer and Zimmer, that the Hilary in question is not the Pope so named but the Bishop of Arles referred to in last note.

[43] We have no account of a king or emperor of Rome who had a son named Runan. To be sure the Latin Life reads Lunanus, but that does not make solution of the difficulty anything the easier. This however is no reason to doubt that Declan had a disciple so named, nor even that

the latter was a Roman and of patrician lineage. The Irish gave the title of king to provincial chieftains and even to smaller territorial magnates. In this connexion too we must remember the considerable direct and comparatively close intercourse of Ireland with Gaul (Conf. Meyer "Learning in Ireland in the Fifth Century," &c.), also the considerable influx of Gaulish, &c. refugees consequent on the Vandal invasion of Continental countries.

[43] BELL. It is evident from the context that *cloc* here is identical with the *clocc* of a few sentences lower; I have accordingly translated it *bell* in both cases. The word I am aware has been translated *stone* (Journal of Kilkenny and South East of Ireland Archæological Society, Vol. iii., New Series, 1860-61, p. 47), and on strength of present passage the name, *Ṯuibín Ṯeagláin*, has been applied to a small object of marble said to have been found in St. Declan's grave at Ardmore and preserved with veneration in the vicinity for ages. The object in question was simply a thin and flat piece of black marble, roughly about two inches square, bound by a light metal clamp, and bearing on one side a cross incised and on the other a circle. The stone was pierced by four or five holes countersunk for silver rivets. This singular object was regarded locally with great popular reverence; it was also in much request on account of its alleged curative, &c., virtues. A detailed description of the stone, with a woodcut, will be found in the above quoted Kilkenny Archæological Journal. Regarding the name, *Ṯuibín*, Mr. William Williams, of Dungarvan, writer of the notice just referred to, has offered the explanation that *Ṯuibín*=*Ṯuib-ínionn*; perhaps *Ṯuibín*, "little black object (bell)" is more likely. Unfortunately the so-called *Ṯuibín* has not been heard of since 1861, but I have little doubt its rediscovery would reward an adequate search for it in Dungarvan or vicinity.

[44] ICHT. The Irish called the English Channel *Ich*, *Ycht*, *Vecta*, or the *Ictian Sea*. Compare *Isle of Wight*.

[45] AILBHE, IBAR, DECLAN, AND CIARAN. With these four saints is inextricably—we may almost say, hopelessly—bound up the question of pre-Patrician Christianity in Ireland. Each of the four is brought into the story of the other three, but *Ailbhe* it is whose relations with *Declan* are most intimate. *Ailbhe's* life has been already sketched (note [41]). *Ciaran*, like *Declan*, is brought into close relationship with *King Aengus of Cashel* whom *Patrick* is said to have baptized. Though *Ossorian* by race *Ciaran* was born in *Clear Island*, his mother being of *Corca Laighde*. *Seir Ciaran* especially, and the territory of *Ossory* generally was the theatre of his life and labours. His feast day is *March 5th* on which day also, or day following, is honoured his disciple and successor, *St. Carthage, Senior*. Neither *Ciaran's* death nor his period is indicated in the annals, but his "Life" makes him a cotemporary of *King Aenghus* and also of a number of sixth century saints. *Ibar* is claimed as a native of *Ulster* but his life, like the lives of *Declan*, *Ciaran*, and *Ailbhe*, was identified with south or south-east Ireland. He is said to have been trained by an *Abbot, Motta*, and to have permanently

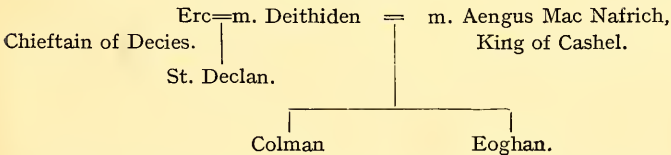
established himself at Beg Erin near the present town of Wexford. His feast is kept on April 23rd, and the Annals claim the vicinity of 500 A.D. as the date of his death ; thus :—

Annals of Ulster	....	....	499, 500 or 503
„ „ Cambria	....	....	501
„ „ Four Masters	....	....	500
„ „ Clonmacnoise	....	....	504
Chronicon Scotorum	....	....	500

[46] KEVIN, &c. The Bollandists and the Latin Life add Moby (Moby). These names—except perhaps Moby's and Colman's—are not perpetuated in place or church denominations within the Decies territory. Without further data it is impossible to identify them with names in the martyrologies. In the calendars aforesaid one hundred and thirteen Colmans are commemorated, four Lachtains, five Findlugs and fourteen Caoimghens.

[47] AENGHUS MAC NAFRICH. He was the first Christian king of Cashel and fell with his wife Eithne (A.D. 489, A.F.M.), at the battle of Celi-Osnadha, now Kelliston, four miles east of Leighlin, Co. Carlow. Their death fulfilled a prophecy of Ciaran's and was the penalty exacted for a shameful crime attempted by Eithne. From Aenghus descend the families of MacCarthy, O'Keefe, O'Callaghan, and O'Sullivan, besides many saints and kings. SS Lugadi, Foilian, Natalis, and Colman were amongst the sons of Aenghus.

[48] COLMAN AND EOGHAN. Colman became bishop of Doremore (Durrow), within Eile, on the confines of Munster and Leinster and is honoured in the Irish calendars on May 20th. The following table shows the interrelationship of Declan and Colman, &c. :—



[49] CONN'S HALF. In allusion to the well known Meathian, or northern, origin of the Deisi chieftains.

[50] EOGHANACHT OF CASHEL. The tribe name of the O'Donoghues who were anciently located in Magh Femhin, the fertile plain of South Tipperary. Shortly after the English invasion the O'Donoghues were driven from the Golden Vale and forced to find a home in Kerry. Here they gave the name of Onoght O'Donoghue to all, or portion of, the present barony of Magunihy.

[51] KILMUINE. Menevia, otherwise Rosnat, and now St. David's, Cardiganshire. It is practically the nearest point of Wales to southern Ireland—the distance thence to Ardmore being just about one hundred miles. This proximity goes far to explain the early commercial and other

close connexion of South Wales and southern Ireland. Kilmune is inseparably associated with the memory of St. David, who established here the archiepiscopal See of Wales some time in the first half of the sixth century. St. David is mentioned with unusual distinction in the Irish martyrologies: in fact the native hagiographers treat him in a manner as one of their own distinguished Irish saints. His death took place in 544 approximately.

[52] The legend of the floating rock is not quite unique. Many similar stories are found in the lives of Celtic saints. St. Cuangus, of Liathmore, for instance, sailed to Scotland on a flagstone. On another occasion a holy man from Ireland crossed the ocean on a sod cut from his native hillside. Yet again we read of four Irish saints sailing the Irish sea on another flagstone for permanent possession of which they cast lots soon as they had reached their destination. A boulder of coarse gritstone—wrenched in the Ice Age from the Comeragh Mountains—lying on the shore at Ardmore and known far and wide as “St. Declan’s Stone” has been regarded with the veneration of many generations as the identical stone which floated from Wales in the wake of Declan’s ship. Popular reverence expresses itself in peculiar devotions performed here on the occasion of the annual pattern. “Declan’s Stone” rests upon the underlying rocks in such a way as to leave, in the centre underneath, a narrow opening or passage through which devotees crawl on all fours, meantime invoking the saint’s intercession in their particular necessity. A late Parish Priest, deeming the stone an object of superstition wished to have it broken or removed, but, when it came to the point, the workmen refused to use their sledges upon the offending monument.

[53] HIGH SHEEP ISLAND. The former island character of Ardmore Promontory is forcibly suggested by present appearances; elevation of the sea by a few feet or a corresponding depression of the low neck of land to north and north-west of the village would reduce Ardmore to an island. The present junction with the mainland appears to have been effected as much by silting up of the channel as by elevation of the ground. The silt here is coarse gravel with some sand, thrown up by the sea at the east side of the neck. It is hard to imagine that Ardmore can have been insulated in historic time. The evidence is the other way, scil.—that for centuries the sea has been advancing on the land, and at the present rate of gain it is only a matter of a century or two till Ardmore does really become an island. A former crannoge site, which must at one time have been within a lagoon, is now covered by the advancing sea. Towards its western end the former channel follows the course of a stream and terminates in a depression by the strand or shore known as *Úéal ábá* or river-mouth. The circuit of the former alleged island would embrace the present townlands of Ardocheasty, Ardogina, Ballinamona, Farrengarret, Duffcarrick, and Monea.

[54] THE DESII. Their territory varied its boundaries from time to time. At its widest extension it included the whole Co. Waterford with the baronies of Iffa and Offa, East and West, as well as portions of



Middlethird and Slieveardagh, Co. Tipperary, the Great Island, Co. Wexford, and the baronies (or parts of them) of Imokilly, Condons and Clangibbon and possibly Kinnatalloon and Barrymore, Co. Cork.

[55] AIT-BREASAIL. This place has remained, and most probably will remain, unidentified. Possibly it was the present Crossford (Ἀῖτ Βρεασαίρε).

[56] MAINCHIN. This, according to the O'Clerys (Martyr. Donegal), was probably St. Mainchin or Muinchin of Limerick, who was son of Sedna, son of Cas, son of Conall Eachluath of the race of Cormac Cas, son of Oilíoll Olum. Within the Decies was one ancient church (Killmanahan, near Clonmel) bearing Mainchin's name. The Martyrology of Donegal commemorates in all eleven Mainchins besides two Mainchans.

[57] Stories of interrupted miracles are common in the "Lives." One saint miraculously erecting a Round Tower by night is spied upon by an inquisitive female, who makes some remark on the progress of the work—with the result that the building was immediately stopped and the tower carried no higher. St. Mochuda, measuring Moeltul, a petty king of Kerry, is interrupted by a meddlesome servant and Moeltul's catalogue of promised earthly blessings is thereupon cut short, &c., &c.

[58] PASTURE. The land, especially the portion of it comprised in the townlands of Ballinamona and Monea, still retains and deserves its reputation for fertility. Hereabout is a restricted outcrop of limestone to which this materialistic age will insist on ascribing something of the district's productiveness.

The three wells referred to in the preceding sentence are said to be represented now by certain springs on the strand near low water mark. These are uncovered only at low water of spring tides and cure inward complaints of those enterprising enough to reach them. *The Holy Well* is however "Tobar Deaglain," the most noted holy well in Munster, situated on the cliff, within a few yards of Teampull Disirt. It is still visited by thousands on the occasion of the patronal feast.

[59] FEARTACH DECLAIN. No trace or memory of the Feartach is now discoverable, though apparently the staff existed in the time of the saint's biographer and perhaps even in the seventeenth century when O'Clery made the present copy.

[60] ARDMOR DECLAIN. Of the earliest Ardmore of St. Declan's time, nothing remains to-day beyond a few ogham inscribed pillar stones, which are preserved in the ruined Cathedral, and possibly the rude plinth of a cross lying on the grounds of Monea House. Even the diminutive oratory, with its hoary antiquity of nearly fifteen hundred years, is most probably of a period somewhat posterior to Declan's day. As the cells of the community and original church were all of wood or wattle in the characteristic Irish style we need not wonder that so little has survived.

[61] We cannot help regretting that the writer does not specify some of the churches so founded. Almost the only church definitely named is Kilmacleague and as this is near the extreme east of Decies territory it helps

to bear out the biographer's statement that Declan's influence was far extended. Lanigan conjectures that Mocollop was another Declan church : possibly it was, but to base this theory on a resemblance between Mochelloc and Mocollop, as Lanigan does, is to build upon sand—or upon air. This reference to Declan's churches and monasteries has successfully tempted the present annotator to add here a list (as complete as it can at present be made) of the early churches of Decies. In this connection ancient Decies is taken as coterminous with the present diocese of Waterford and Lismore. For convenience of reference the church sites are grouped under the headings of their old or pre-Reformation parishes :—

<i>Parish.</i>	<i>Early Church Sites.</i>
Affane	.... Affane, Kilderriheen (not identified), Moneyvroe.
Aglish	.... Aglish, Ballingown, Dromore (Kiltira), Shanakill, Tinascart.
Ardfinnan	.... Ardfinnan.
Ardmore	.... Ardmore, Crobally, Dysert, Kilcolman, Kilknockan, Loskeran (C1LL ƆONNĊAƆĎA), Rodeen.
Ballybacon	.... Ballybacon, Killaidamee, Kilballygorman, Kildanoge, .... Kilgrogy (unidentified), Kilmaneen, Lady's Abbey Lodge.
Ballygunner	.... Ballygunner (2).
Ballylaneen	.... Ballylaneen (2), Tempelyvrick.
Ballymacart	.... None discoverable.
Ballynakill	.... Ballynakill, Kilcohan.
Baptist Grange	.... Ballygambon (Killedmond), Carrigeensharragh, Milton (CEAMPULL AƆĎA).
Cahir	.... Ballylegan, Ballymacadam, Caher Abbey, Clonmore (C1LL ƆĎONNAIT), Kilcommon, Killeenbutler, Killeigh, Killemlly, Loughloherly.
Clashmore	.... Clashmore, Kilmore, Knockanaris (C1LL ƆOLUIM ƆĎEITƆ).
Clonea	.... Glen, Kilbeg (unidentified), Kilgrovan, Killineen.
Clonegam	.... Clonegam, Killowen.
Colligan	.... Colligan.
Corbally	.... Coolum.
Crooke	.... Crooke.
Derrygrath	.... Ballydoney, Derrygrath, Kilmalogue, Kilmurry.
Donaghmore	.... Donaghmore, Killerk.
Drumcannon	.... Drumcannon, Killune.
Dungarvan	.... Abbeyside, Dungarvan, Killongford, Killossoragh, Kilminnin, Kilmurry, Ringapuca.
Dunhill	.... Ballylenane, Dunhill, Killone, Killsteage, Kilcannon, Smoor.
Dysert	.... Churchtown (ƆITPEAIT), Kildroughtan, Windgap (otherwise Ardmore).

Faithlegg	...	Faithlegg, Kilcullen.
Fenough	....	Fenough, Tinhalla (?).
Fews	....	Fews, Killnagrange.
Garrongibbon	....	Garrongibbon.
Grange	....	Idem.
Grangemockler	....	Grangemockler (2).
Guilcagh	....	Killmovee.
Inislounaght	....	Inislounaght, Kilmacomma, Killnamack, Decoy Kilmolash, Patrickswell.
Kilbarry	....	Ballindud, Kilbarry.
Kilbarrymaiden	....	Kilbeg, Kilmurrin.
Kilbride	....	Idem.
Kilburne	....	Idem.
Kilcaragh	....	Idem.
Kilcash	....	Idem.
Kilcockan	....	Killeenagh, Kilcockan, Kilmanicholas.
Kilcop	....	Idem.
Kilgobinet	....	Ballyneety, Inchindrisla (CILL CIONTÁIN), Kiladangan Kilbryan, Kilgobinet (C. ŚOBNAIT), Killnafrehan.
Kilgrant	....	Idem.
Killalooan	....	Kilheffernan, Killalooan.
Killea	....	Killawlan (unidentified), Killea, Licaun
Killotteran	....	Idem.
Kill St. Lawrence	....	Idem.
Kill St. Nicholas	....	Idem.
Killure	....	Idem.
Kilmacleage	....	Ballygarron, Kilmacleage.
Kilmacomb	....	Idem.
Kilmeadan	....	Adamstown, Darrigle, Gortaclade, Kilbunny, Kil- meadan.
Kilmolash	....	Keereen, Kilmagiboge, Kilmolash.
Kilmoleran	....	Carrickbeg (REILIZ NA MUC)
Kilmurray	....	Macreary, Lisadobber, Kilmurray, Dovehill (ÁIRO CÓLUM).
Kilronan	} <i>Lismore Diocese</i>	Ballydonagh, Bawnfune, Kilcreggane, Kilmanahan, Kilkeany, Kilronan, Bennetschurch.
Kilronan,		
	} <i>Waterford Diocese</i>	Idem.
Kilrossanty	....	Ballingowan, Ballykeroge (CILL BHEAC), Curraheen (C. LOMNÍN), Garranmillon, Kilcomeragh, Kilross- anty, Knockyelan (?), Shanbally.
Kilrush	....	Idem.
Kilsheehan	....	Burntchurch, Kilsheelan.
Kiltegan	....	Idem.
Kilwatermoy	....	Fountain (C. FÍONNETAIN), Kilwatermoy.

Kinsalebeg	....	D'Loughtane, Kilgabriel, Kilmeedy (C. MO-TOE), Kilmaloo (C. MO-LUAD), Kinsalebeg.
Leitrim	....	Idem.
Lickoran	....	Idem.
Lismore and Mocollop	....	Aglish, Ballyinn, Ballysaggartbeg, Cappelquin, Cool (C. COLUMCILLE), Drumroe (C. OEAZLAIN), Flower Hill (C. OUIZEAIN), Garrison (C. OPEAC), Kilbree (C. OPIGE), Lismore, Mocollop, Okyle, Rath, Seemochuda, Tobber.
Lisnackill	....	Lisnackill, Loughdabean.
Lisronagh	....	Kilmore, Lisronagh
Modeligo	....	Derry (C. MO LUAD), Killea (C. LIAT), Modeligo
Molough	....	Idem
Monamintra	....	(?)
Monksland	....	Kildwan, Monksland.
Mora	....	Ballynattin, Maginstown, Moorstown
Mortlestown	....	Idem
Mothel	....	Ballynevin, Bishopstown, Joanstown, Kilcanavee, Kilcooney, Killerguile (unidentified), Mothel, Ross.
Neddias	....	Idem
Newcastle, <i>Lismore Diocese</i>	}	Clashganny, Crohan (C. LIAT), Crohan (C. NA-ZCLOISEANN), Killnacarriga (C. LIAT also) Newcastle
Newcastle, <i>Diocese Waterford</i>		
Newtown Lennon	....	Ahenny (C. OUIPIN), Newtown.
Outeragh	....	Idem.
Rathgormack	....	Ballynafina, Glenpatrick, Kilbrack, Killballyquilty, Knockanaffrin, Park (C. EOZAIN), Rathgormack.
Rathmoylan	....	Kilmaquage (C. MO OUIAIG), Rathmoylan.
Rathronan	....	Idem
Reiske	....	Ballydermody, Ballyphilip, Killcarton, Reiske.
Ringagonagh	....	Ballintlea South, Ballyharrahan, Gortadiha, Killinoorin (site unidentified), Shanackill (Ringagoonagh)
Rochestown	....	Idem.
Rossduff	....	None discoverable.
Rossmire	....	Kilmoylan, Rossmire (C. OUIAUL).
Seskinane	....	Ballinaguilkee, Bleantasour, Cloonacogaile, Kilcooney (C. OUIAUL), Knockboy (Seskinane), Lyre.
Shanrahan	....	Burncourt, Kilavenoge, Kilcarron (C. OUIAUL), Killeaton (C. OUIAUL), Rehill, Shanrahan.
Stradbally	....	Ballyvoyle, Garranturton, Kildeaglain (site unidentified), Kilminnion, Kyllelton, Stradbally.
Tallow	....	Kilcalf, Kilmore, Kilwinny, Tallow.
Templemichael (Co. Waterford)	}	Darinis (Molana), Ringcrew, Killea, Templemichael.

Templemichael	}	Idem.
(Co. Tipperary)		
Tubrid	....	Ballydrinan, Ballylaffan, Burgess (Τεαμπυλλ Οαζάιν), Kilcoran (C. Κουαίρίν), Killinure, Kilroe, Tubrid.
Tullaghmelan	....	Idem.
Tullaghortan	....	Killballyboy, Tullaghortan.
Whitechurch	}	Idem.
(Co. Tipperary)		
Whitechurch	}	Kilcloher, Kilcannon, Kilgreany, Kilnafarna, White- church.
(Co. Waterford)		

Three or four of the ancient parishes seem to have had no church at any time within their bounds ; at any rate very minute investigation has failed to find trace of any. It cannot, of course be proved that all these churches were Celtic in origin ; it is possible that a few, like Inislounaght, Lady's Abbey, and Mothel, were of purely post-invasion foundation. The majority of early churches here listed are of the cill, ceal, or cilleen, type and in every case, except in those noted as "non-discoverable" or "not identified," the actual site of the ancient oratory or ecclesiastical foundation has been located and examined (*vid.*, "Place-Names of Decies," *passim*). As the church buildings were generally of wood or wicker it is vain to expect remains. In a great many instances—but not in the majority—the cill site was occupied later by an Irish-Anglo-Norman church of which the ruins often survive, and occasionally it continues occupied by a church to the present day. As a rule the typical cill differs little in outward appearance from the lios or rath ; there is, in both cases, a circular rampart of earth enclosing a space of approximately half an acre still occasionally used for burial of unbaptised infants.

[62] INNEOIN. This is Inneoin-na nDeisi to which the smith of Sid Buidb in Feimin threw his anvil from Loch Lein. It appears to have been a seat of the king of Cashel and to have been also called Indeoin Aine, Indeoin Maighe Feimin, and I. of Ossory. The Book of Ballymote (379a) refers to it as a hillock or fert. The place has been identified as the present Mullaghone, a townland in the parish of Newchapel four miles north of Clonmel, Co. Tipperary.

[63] FASTING ON THE KING. To make a prayer or a curse more efficacious it was preceded or accompanied by a fast of greater or less severity and duration. In this connection will be re-called Ruadan's famous fast on the Ard-Righ at Tara before the saint put his final ban upon the royal city. There is something left unexplained here. The National Apostle threatens Declan and his people with censures, yet we are told of no canonical offence. Why this threat of censure ? The most reasonable explanation, which indeed at once suggests itself, is some irregularity in jurisdiction on Declan's side.

[64] SLIEVE GUA. Now the Knockmaeldown range (highest point 2,690 feet) forming the dividing line between the counties of Tipperary and Waterford. Two ancient roadways from Magh Feimin to South Decies

are still traceable (see Journal, R.S.A.I., Vol. xv., 5th Series, pp. 110, &c.) The more westerly and probably the later of these is the Rian-Bo-Phadraig of local legend, which led directly to Lismore. Declan seems as a rule to have used the more easterly track ; such, at any rate, we gather from the various references to his journeys. This latter road diverged from the early Cashel-Lismore Road ("Rian Bo Phadraig") at Ardfinnan, followed down the east bank of the Suir to Molough, crossed the river here, and, running nearly straight over the mountain ridge, emerged on the southern plain at Affane. This was evidently too the road taken by Carthage on the occasion of his retreat from Rahen.

[65] LEDBAN. I can find no further reference to him ; I cannot even discover his name in the Deisi genealogies. The Deisi it is to be remembered did not obtain possession of Magh Feimin till the fifth century, when, on expulsion of the Ossorians, the territory was bestowed on them by Aenghus of Cashel. Thenceforward O'Bric held sway in Waterford and O'Phelan in northern Decies, till the O'Brics sank under the O'Phelan's, some time previous to the English Incasion (Cf. O'Donovan's note to O'Huidhrin).

[66] Apparently Declan in his speech to the Clann claims a tanist's rights or something akin thereto.

[67] FEARGAL. The name Ferrgil occurs twice in the Deisi genealogies (Book of Ballymote) but in neither case is its owner returned as son of Cormac ; in one case he is—F. son of Artgal, son of Leitetch, and in the other—F. son of Bec, son of Faelan.

[68] ST. PATRICK'S WELL. "Patrick's Well," about one mile west of Clonmel, consists of a great basin filled to the brim with bubbling crystal water and still regarded with much local veneration (see Map). Close by it in the marsh is a stunted, rude and early Celtic cross which marks a former penitential station. There are likewise the ruins of a small seventeenth century church, proved to be the successor of a primitive Celtic structure by fragments of the earlier building which survive incorporated in the present ruin.

[69] SECHNALL ; otherwise Secundinus, first bishop of Slane.

[70] SYNOD OF CASHEL. Lanigan unreservedly rejects this account of the synod as a patched-up story of later date intended to support certain claims to jurisdiction, &c. This hypothesis leaves unexplained, however, the payment of tribute (see three paragraphs later) to Declan from Cashel—a payment evidently claimed by Declan's successors at the time when the present Life was written.

[71] ARCHBISHOPRIC OF MUNSTER. Possibly archbishopric is here used in the sense of most ancient and historic bishopric. More probably however the title and perhaps the story also and the rann are of a date posterior to Rathbreasail and to the transfer from Emly to Cashel of the chief bishopric of Munster.

A Latin rendering of the rann, composition of which is here attributed to Patrick, is given by Ussher and elsewhere ; it accentuates the verses' significance :—

“Albeus est humilis dixit Caephurnia proles ;  
 Patriciusque esto hinc Ailbee Momonia.  
 Declanus pariter patronus Desius esto ;  
 Inter Desenses Patriciusque suos.”

[72] IN PAGAN TIMES. It is rather anomalous that—accepting the modern diocesan boundaries as identical with the later territorial limits—Mullogh-noney is now outside the Decies. But so, too, are other places specially located by the text within that region. There must have been frequent change or shrinkage of boundary at this north as at the western side of the region.

[73] RATH NA NÍRLANN ; in the Latin Life variously—“Raith na Yrlane,” “Raith na nÍrlann,” and “Magh na nGherlann.” The passage throws an interesting light as well on the ancient topography of Cashel as on the arrangement or purpose of buildings within a kingly Dún. There was a special place of detention for hostages ; compare, in this connection, the Mound of the Hostages at Tara. The name, Rath-na-ngerlann—presuming the rendering here given to be correct—suggests that the structure may have also been used as an armoury.

[74] DERCAN. Unfortunately I have been unable to identify this individual or site of his homestead. It avails nothing that Dercan’s name was perpetuated in “Clog Dercain,” the title of a well known bell (or pillar stone) in northern Decies which survived in the writer’s day and around which the army of Decies marched before it took the field. I imagine *clog* (a bell) here has been written in mistake for *cloch* (a stone) In this connexion it is suggestive that the Latin Life has “stone.” It is not easy to conceive an army solemnly marching around a hand bell ; it is different when the centre of circumambulation is a pillar stone. The name, however, has disappeared and probably the stone too. It is possible however that the latter is identical with “Cloch-Fhada” a remarkable pillar stone standing alone on a hilltop within the townland of Giant’s Grave in the parish of Rathronan, near Clonmel (see Map). The remarkable monument is visible for miles in every direction : it is tall (nine feet above ground), tapering and slender and is marked with two inscribed crosses of early Irish pattern. There are two sketches of this cloç from the pencil of Du Noyer in the Royal Irish Academy Library. In the parish of Cahir and townland of Grangemore there lies, at a cross roads, a remarkable boulder of limestone locally known and venerated as “St. Patrick’s Stone.”

[75] CONINGEAN. I regret exceedingly my inability to locate this establishment, identification of which would be both interesting and important. Kiltagan the site of an early church, near Clonmel, suggests itself—but we can only conjecture. Popularly, in west Decies, where the story of the cooked dog is well known to Irish speakers, Coninga is believed to be Conna, near Tallow. Conna however is not in Magh Feimin and I suspect the only reason for equating it with Dercan’s homestead is similarity of name sound. Again, in mid-Waterford, the pass or gap over the Comeragh Mountains known as “Bearna Mhadraidh” (Dog’s Gap) is pointed out as the road.

taken by the resuscitated dog, for the tale there is that the animal was restored to life by Declan. The whole story was probably founded in *Folk's etymology*, based on the name Coninga (CON-IONZA). That the place sought for lies to north of the Knockmaeldown range is evident from the text and likewise from the *Felire Aengussa* (Stoke's edition of 190, p. 77):—"Do Coningnib do . . . . . i . . . tuath fil fri Sliab Cua atuaid ocus ic Ard Finain ata," *i.e.* the Comingi are a tribe to the north of Slieve Gua, &c.

[76] COMAN AND ULTAN, &c. Ultan succeeded Declan as head of the monastery. Colgan devotes a whole page to him under March 14th, and succeeds in telling us practically nothing. Apparently Ultan was Declan's favourite disciple; yet, strangely enough, his memory does not survive in any Deisian place-name—unless indeed it be Kyllelton, an ancient church site near Stradbally. Shearman, on what authority I do not know, credits Ultan with foundation of Maghnidh in Magh Femin. Magh-nidh, which the Book of Hymany describes as "ἸἸἸἸ-ἸἸἸἸ ḄḄḄḄ" in Magh Femin, has not been identified. I suggest that it is Mowney an ancient parish and church in the barony of Slieveardagh, Co. Tipperary. Coman may perhaps be commemorated in Kilcommon near Cahir, Mochaba (*rectius* Mocopa according to Colgan) in Kilcop, near Waterford, and MacErc and Mac Laisren (MO-LAIPE) respectively in Killerk and Kilmolash, near Clonmel.

[77] BREGIA. Brega Midi was a people of Meath and a plain of the same province—the original home of the Deisi of Munster. Bregia would include roughly the present baronies of Deece, Duleek and Slane with Monasterboice as somewhere near its centre. Thanks to Rev. Paul Walsh, M.A., of Mullingar I am able to identify Declan's religious foundation, wherein he established the Canons and left the Book-shrine. The church referred to gave name to Kilegland, a diminutive parish of one townland, which surrounds the village of Ashbourne in the barony of Ratoath, Co. Meath. Ashbourne is close to the border of Co. Dublin and five miles east of Dunshaughlin; a brief notice of it appears in Cogan's "Meath," vol. II., p. 383. The evolution of the name Kilegland may be thus expressed:—Kildeglan—Kilegland—Kilegland. (Cfr. Hogan's *Onomasticon*, pp. 188, 190).

[78] The place has not been identified but in all probability it is Kilcolomb, the site of an early church, in the barony of Ida, Co. Kilkenny. Our martyrologies have no mention of a Columdearg. It is interesting however to find his name associated with a holy well at a place called Knockanaris in the parish of Clashmore, Co. Waterford ("Place-Names of Decies," p. 81). Close to the church remains at Kilcolomb is a rough stone boulder with three basin shaped hollows on its upper surface; it is known as Clóe Colúm and held in great reverence locally.

[79] There appears to be some confusion of the present with an incident previously recorded. What was the necessity for a boat if the channel had been—as the narrative records—already dried up! The hatred too of the Ait-Breasail folk for Declan is rather unintelligible; there is something left understood, which the writer might have told us.



[80] Instances are not rare in these Irish "Lives" of wild animals, especially deer, surrendering themselves as beasts of burden, &c. Compare, for instance, the alleged incident on Columba's interview with the bishop, Etchen, who was to ordain him on the morrow—when wild deer came unled from the woods to take the place of oxen in the plough.

[81] The Latin Life gives the name of the place as Mag-Gabra (ΜΑΣ ΖΑΒΗΛΑ) which perhaps we may take as represented by the present townland of Mogowry in the parish of the same name, some miles to east of Cashel in the barony of Middlethird and diocese of Cashel. The name of the grantee might be represented to-day by Dorney.

[82] The baptism of a future saint is an incident frequently emphasised in the "Lives." Its introduction seems to be a motive on which to hang a prophecy of the infant's future greatness. An incident exactly like the present is related in Mochuda's Life, q.v.

[83] TIBRID. Tubrid, in the barony of Iffa and Offa West, Co. Tipperary, and diocese of Lismore, where St. Ciaran, bishop of that place, is honoured on November 10th. The Holy Well of Tubrid, a large circular basin at which stations were formerly made, has recently been enclosed by a wall. A public pump too has been erected in connection with it. Tubrid is called Tioprat-mic-Nenna in the martyrology of Donegal. (See Map.)

[84] GROT AND CUA. The name Ui Faihthe survives in Iffa and Offa, the designation of two baronies of South Tipperary. Slieve Grot is the Galtee mountain range and Slieve Cua the nearly parallel Knockmaeldown chain. Tubrid is situated almost midway between the two ranges of Sliabh Grot (the Galtees) and Sliabh Gua (Knockmaeldown). Here it will be remembered, in the old graveyard beside the Holy Well, the ashes of Dr Geoffrey Keating await the resurrection.

[84a] HABELLUM. This word—variously written gabellum, cabellum, and habellum—has sorely puzzled commentators. Du Cange ("Gloss. Med. et Infim. Lat.") renders *Cabella* pro *Gabella* thus:—"Olim tributum omne, nunc illud solum quod sali imponitur." He adds—"Eodem nomine appellatur tributum quod ex vino penditur." *Gabella*, he states to be—"vox ejusdem originis et notionis ac Gablum. Nam qui aliunde etymon arcessunt toto coelo aberrant." Finally, he glosses *Gablum*—"census, tributum, reditus, ex Saxonico *Gafol* vel *gafel* eadem notione." The "Glossarium" subjoins four or five further particular meanings in all of which the idea of tax or tribute is evident. *Cabellum* at once suggests the ancient *gabal* or *cabal* (καβαλλ), a small wiry horse bred in Ireland and exported thence, but the obvious meaning of our term is a coin or other such medium of ecclesiastical tribute. Possibly the alleged petrified habellum so long preserved at Ardmore is identical with the stone object referred to in note [43] *antea*. The Latin Life calls the object stolen—Magnum habellum, on which the Bollandist editor observes:—"quid sit habellum, nescio."

[85] DRUM LUCTRAIDH; most probably the ridge of Lochluachra, near the northern boundary of the Deisi territory and on the direct ancient

highway from Cashel to Ardmore. (See Journal, R.S.A.I., vol. 35, pp. 110-129).

[86] CASTLE. The Latin Life renders the name of the place "Collis Stabilis" and adds that between the castle and the place whence Declan hurled the staff was, at least in time of the writer, a high wood called Cuirt—(qy. Scairt). "Collis Stabilis" at once suggests Crohan (CṘUΔΘΔN—"Hard Ridge") a place about one mile to west of the pass across the Suir at Molough. On this townland, which is of great extent (1,860 acres) are the sites of two early churches—CILL LIΔC and C. NA SCLOIṘEANN. The narrow intervening townlands of Middlequarter and Killnacarriga (CΟΙΛΛ NA CAIṘṘAIṘE), with their suggestive sub-denominations, CΟΙΛΛ-ṘṘṘ, CΟΙΛΛ-ṘΔṘAIṘE, &c., are reminiscent of a former forest covered area. It is hardly necessary to add that the Irish chieftain's "castle" would have been of wood or wattle.

[87] MAGLACHA. Now Molough, on the right bank of the Suir close to the village of Newcastle. Here are considerable remains of a later church and some monastic buildings. The author of our life is corroborated by the Martyrology of Donegal in his statement that the monastery of Molough owed its origin to the daughters of Cinaedh; under September 24th the martyrology in question commemorates:—INṘENA CAIṘṘAIṘH Ó MAIṘ LOCHA Compare with the present dedication the neighbouring CILL-NA-MAC. Molough was granted at the suppression to Sir Henry Radcliffe. Beside or close to the abbey was one of the chief passes over the Suir into Southern Deisi. (See Map.)

[88] TO COMMEMORATE THIS MIRACLE. Near the southern end of the ford, on the townland of Clashganny, and beside of the ancient roadway, is a primitive church site with a stunted pillar stone and some boulders, possibly portion of the cross-crowned pile alluded to in the text. The Latin Life adds that the place was called Ulladh or Vlu, a name which has much mystified the commentators. It is simply the Irish—OΔ, a penitential station or sanctified place.

[89] See note [76] *antea*.

[90] RIVER. The Lickey river which, rising in the Slieve Grian range, discharges into the Blackwater below Clashmore. Three or four miles from Clashmore this stream was crossed, at Aughnacurraveil, by the Rian-Bo-Phadraig or ancient Cashel-Lismore-Ardmore roadway already alluded to. The Latin Life gives the name of the stream as *Luth*, but, independently of this testimony, the place is easily identified.

[91] The Latin Life reads:—"Ut sepelivetur apud sanctum Declanum."

[92] LEINSTERMEN. O'Hanlon cavalierly states that this place "is undoubtedly identical with the present Dungarvan." Without corresponding emphasis it is well to observe that the place is not and cannot be Dungarvan. Dungarvan is not in the east of Decies and is not close to the Leinstermen. Kilmacleage, however, three or four miles east of Tramore, fulfils both conditions and moreover embodies the name MacLiag. The remains of the old church, of quasi-cyclopean masonry, stands on the edge of a clay

cliff which juts out into the Back Strand of Tramore on the eastern side of the latter. The Latin Life adds that MacLiag's church was near the bay called *Ymleach*. This latter, I take it, is Waterford harbour, otherwise Loch-Da-Caoc, an ancient name of which was Loc Miletach. From this last name the scribes have evolved Ymleach thus—Miletach, Imletach (and Leathach), Ymleach. In this connection it is interesting to note that the Irish name of Woodstown Strand, Waterford Harbour, is  $\tau\rho\acute{\alpha}\iota\zeta \acute{\eta}\mu\acute{\iota}\tau\eta\rho$ , that the headland which forms its southern boundary is  $\epsilon\nu\omicron\kappa \Delta \acute{\eta}\mu\acute{\iota}\tau\eta\rho$  and that Belle Lake, a picturesque sheet of water a mile or two inland, was Lough Miles according to Speed's Map of 1610.

[93] DISERT DECLAIN. This name is perpetuated in Dysert, the official title of a townland to east of Ardmore village. Here, on the edge of the cliff, half-a-mile from the Cathedral, tower and oratory, stands the ruin of a later (probably twelfth century) church. Beside this ruin is the Holy Well of Declan already alluded to. Doubtless this marks the spot to which the saint retired before the end as noted in the text. The place is now bare of timber, but, as it is sheltered from the prevailing south, or sea, gales, it is capable of growing trees. Over the holy well some rude modern carved crucifixes, &c., are set in masonry. Others were maliciously mutilated some ninety years ago, when the foolish and ill-advised act led to a considerable display of popular feeling against certain members of the community.

[94] Compare the Life of St. Mochuda for an example of similar retirement "to make his own soul" before the end.

[95] Mochuda's "Life" ends somewhat similarly. In his retirement Mochuda is visited by aged and infirm members, &c, of the community, "for he was the prop of the aged, the health of the infirm and the comfort of the sorrowing."

[96] TOMB. The word in the Latin text is "Leuciana" the meaning of which was unknown to the Bollandists and apparently also to Du Cange. From other Irish "Lives" (Cf. St. Mochuda's) it is quite clear that *leviciana* is a tomb or cemetery.

The ending shows, or suggests, that the Life was intended for reading in refectory or choir.

# NOTES TO LIFE OF MOCHUDA.

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[1] MOCHUDA. Lanigan thinks it probable that the saint's original name was Cuda (Cuttai) to which Carthage Senior prefixed the term of affection, *mo*, and the learned Doctor conjectures that the name Carthage was applied later because of the bearer's connexion with the older saint. The hypothesis however seems gratuitous; it appears too to be untenable in face of the specific statement of the "Life" that his baptismal name was Carthage and Mochuda but a pet designation. Carthage (Carthach) was a personal name of occasional occurrence in ancient Ireland, Cfr. Martyr. Oengus., Sept. 9th, Oct. 21st, &c.

[2] CIARRAIGHE LUACHRA. An ancient sub-division of South Munster which derived its name from Ciar son of Fergus Mac Riogh and Maev of Connacht; it was approximately co-extensive with the present baronies of Trughanacmy, Clanmorris, and Irachticonnor in North Kerry and sometimes it is taken to signify all North Kerry (Onomast. Godelicum).

[3] FERGUS MAC ROIGH; the great Ulster prince and warrior whose shade related to Murgan the lost story of the Tain. Through hatred of Connor Mac Nessa, who had slain the sons of Uisneach for whose safety Fergus had pledged his faith, the chivalrous Fergus went into voluntary exile to Connacht. In the latter province Fergus, with one thousand five hundred exiled Ulstermen, took service under Maev and from Connacht he led the famous Tain or expedition against Ulster. Fergus was eventually slain at the instigation of Maev's husband Ailill, who had apparently but too much reason to be jealous of the Ulster warrior. The "Exile of Fergus," now lost, was, teste the Book of Leinster, one of the great Irish historic tales. St. Ciaran of Clonmacnoise it was who, according to another version, from dictation of the ghost of Fergus wrote down on the skin of his pet cow the history of the classic raid.

[4] The story alluded to seems to be this:—Nessa married Fergus on condition that Connor, her son by a former husband, should be allowed to reign for one year as king of Ulster. Fergus, infatuated with the scheming widow, assented, and the result was that Connor retained the throne while Fergus was left to make a living by his sword. The Connor in question, who is better known as Mac Nessa, was king of Ulster about the time of Our Lord's death, as, thanks to T. D. Sullivan's fine ballad, all the world knows.

[5] EOCHAID FEIDHLIG. The Death-tale of Fergus Mac Roich is published by Meyer in the R.I.A. Todd Lecture Series, from a MS. (the only copy known) in the Advocates' Library, Edinburgh. The story runs, that

as the heroes were bathing in Findloch of Magai after deeds of valour Fergus went into the lake also. Maeve under lascivious impulse went in too. Whereat Ailill enraged requested Lugaid, his blind brother, to cast his spear at Fergus on the pretence that the object indicated was a deer. Lugaid, whose spear was never known to miss its mark, cast his javelin as directed and unconsciously pierced Fergus, his bosom companion, through the heart. Fergus is said to have had three sons by Maeve, scil. :—(a) Corc, ancestor of the Corcomroe of Thomond, (b) Conmac, ancestor of the Conmaicni of Connacht, and (c) Ciar.

[6] LAUNE. The present River Laune, Co. Kerry. It rises in Killarney, whence it carries the superfluous of the Lower Lake, flows ten miles in a north westerly direction and discharges itself into Castlemaine Harbour. In the ancient graveyard attached to the ruined abbey or church of Castlemaine (of which, by the way, our saint is patron) lies a bullan popularly known as Cloch-Mochuda. It is of interest also to note that the church of Kiltullagh is likewise locally regarded as under the tutelage of Mochuda.

[7] COMHGALL. He is perhaps after Columba the most renowned of all the Irish monastic founders. Of Ulster origin and lineage he founded the celebrated monastery of Bangor in the middle of the sixth century and under him were trained very many of the great saints of Ireland—our Mochuda amongst them. Comhgall died in 602 at the age of eighty and his feast is kept on May 10th. He is the author of one of the Irish Monastic Rules and to him Gougand (Hermanthema, Vol. 16, p. 61) would attribute composition of the hymn "Versiculi familiae Benchuir" in the antiphony of Bangor. The Irish hagiologists manifest great anxiety to represent their saints as pupils or disciples of Comhgall.

[8] ST. BRENDAN. This is Brendan, otherwise Brennain, of Clonfert, who like Mochuda was a native of Kerry. Brendan was fostered by St. Ita and is best known as the daring navigator who sailed unknown seas and discovered many new lands, including, it is sometimes contended, the shores of America. Brendan enjoyed a considerable fame on the Continent in mediaeval times when the story of his voyages was one of the staple motives of European romance. He founded a famous monastery at Clonfert, Co. Galway, and a nunnery at Annaghdown in the same county, over which he set his sister as superior. Brendan died in 577 and his festival is kept on May 16th.

[9] RAITHEN. Now Rahen, a townland containing the remains of two ancient churches, in the barony of Ballycowan, about five miles from Tullamore. Here Mochuda founded a monastery over which he presided as abbot and bishop for about forty years and in which he is said to have ruled over eight hundred monks. The remains at Rahen are of great archaeological interest and importance; these belong to two churches of which the older would probably date from the ninth century and the other from about the eleventh. The later building, incorporated in the present Protestant church, possesses a richly decorated chancel arch and in the

east gable a wonderful circular window the actual apertures of which are, as Dunraven notes, four circular openings set in the angles of a square and decorated with carved human faces. Dr. Petrie classes the style of ornament used in the chancel arch with the type shown in the doorways of Kildare and Timahoe. The older church is roofless but otherwise practically perfect ; its roundheaded west doorway is ancient but the east window is a later introduction. In its details the second or older church is analogous to the not far distant church of Fore as the latter must have appeared before addition of a chancel arch. Both Archdall and Lanigan are in error in equating the Rahan of Mochuda with the present Rathyne of Fertullagh, Co. Westmeath. If there were any grounds for doubt Ussher's authority should decide the point:—"Rathenim locum hunc hodie nominat in occidentali Midia atque viii. miliarium a Dearmachano Colombae monasterio situm non procul a Landelo . . . . quod in Fercallia construxit Colmanus abbas." (Brit. Eccl. Antiq., Cap. xvii.)

[10] FIRCHEALL ; now represented by the barony of Eglish, formerly Fircell, King's County. The territory originally included also the present baronies of Ballycowan and Ballyboy. Muintir Maolmuaid seems to have been a synonym.

[11] MOCHUDA'S MOTHER. Accounts of ante-birth and at-birth signs and portents occur with great frequency in the "Lives." Compare the globe of fire, &c., at the birth of Declan, &c., &c.

[12] SLIEVE MISH. There are three Irish mountains so named. Our present S. Mish is a mountain range in the baronies of Troughanacmy and Corkaguiney, Co. Kerry ; the chain with an average width of about three and a half miles, extends due west for a distance of thirteen miles from the valley of the Maine. Slieve Mish proper is one of the peaks of the range ; another (the highest) is Bantegaun (2,796 feet). The Slieve Mish range terminates at its western end in a ravine through which runs the road from Dingle to Tralee. The mountains to west of the defile are not regarded as portion of the Slieve Mish group.

[13] MAING—the River Maine, Co. Kerry. It rises in the eastern part of Troughanacmy barony, runs four and a half miles, W.S.W., to confluence with the Tallig at Castlemaine, thence a like distance to junction with the Fleskroe and thence to the sea at Castlemaine harbour.

[14] ACHADH-DI. I am unable to identify this place. The Latin Life in Plummer writes the name, Achad Dian, which it glosses *ager velox*. O'Hanlon, following the Bollandists, makes it Astaddin. It may possibly be represented by the two townlands of Astee in the parish of Aughavallon and barony of Iraghticonnor.

I find the name Moailtuile at least twice in the *Uibh Torna* genealogies (MacFirbis, MS. R.I.A. 23., P. 1., p. 554), scil. :—

"Maelthail m̄ Tuathghaile, m̄ annchadha, m̄ Donnagaile, m̄ Uidhir," &c., and (several generations earlier) :—"M. m̄ Dungaile, m̄ Duncon, m̄ Cuain, m̄ Carthag, &c."

[15] TUAIM. This is evidently the place styled Druim Fertain by the martyrology of Oengus. Tuaim of the text is doubtless a scribal error for Druim. The exact place in question has not yet been identified, though its general locality is so clear that its identification by one possessing detailed local knowledge should not be too difficult. Kiltomy an ancient parish and site of an ancient church suggests itself as probably the monastery of Carthage, or perhaps the adjoining ancient church and parish of Kilcaragh (C.  $\text{C}\alpha\text{r}\text{t}\alpha\text{i}\text{g}$ ).

[16]  $\text{S}\zeta\alpha\text{t}\ \text{n}\alpha\ \text{h}\mu\text{r}\rho\alpha\text{n}$  does not sound very intelligible. O'Reilly however gives as one of the significations of  $\text{S}\zeta\alpha\text{t}$ —"a large bundle of rods tied together and used as a door."

This Bishop Carthach is better known St. Carthage the Elder, the tutor and fosterer of his greater namesake. Carthach was of the Eoghanacht of Cashel and son, or, more probably, grandson of that Aenghus of Cashel whom Patrick had baptized. He was himself a disciple of St. Ciaran who had condemned him to condign penance for a sin of the flesh committed in his younger days. On completion of his canonical penance Carthage was reinstated as a member of the religious brotherhood. Afterwards he founded the monastery of Tuaim or Druim (see note [15] *antea*) and another monastery in the upper island of Lough Sheelin, Co. Meath (Mart. Oeng.) In the barony of Clanmaurice is a townland called Monument on which are some scant remains of an ancient church called  $\text{C}\iota\text{ll}\ \text{C}\acute{\alpha}\text{r}\text{t}\alpha\text{i}\text{g}$ .

[18] SLIABH LUACHRA; now Slieve Lougher near Castleisland; this is a broad based mountain chain which divides the baronies of Magonihy and West Muskerry on the borders of Cork and Kerry. The Sliabh Luachra range extends from the valley of the Blackwater near Millstreet to the sources of the Sullane, one of the tributaries of the Lee. Clan Torna or Uibh Torna was the tribe name of the Ciarraidhe Luachra people, while the family name appears to have been O'Cuirre, now almost extinct. The prophecy smacks strongly of interpolation the motive of which may be read even by him who runs.

[19] TAKE THEIR NAME; the reference is not quite clear; it suggests that the chieftains of C. Luachra had a nickname which afterwards became a regular cognomen (O'Foran). Fuaradh near Tralee has not been identified far as the writer knows, though most likely identification would be quite possible and perhaps easy with adequate knowledge of local topography and toponomy. A *Feorand* in Munster, scene of a battle, is mentioned in the Book of Lecan, p. 591. Fuarán, in the sense of a cold spring well, enters commonly enough into the composition of place-names.

[20] Another instance of an interrupted miracle. See Life of Declan (C. 20). Possibly  $\text{n}\acute{\iota}\theta$  in the prophecy is a scribal error for  $\mu\acute{\iota}\zeta$ . Plummer's Latin text reads:—"dux ex semine ejus non deesset in eternum."

[21] KILTULAC, *i.e.* Kiltallagh, a parish in the barony of Trughanacmy. A modern Protestant church occupies site of the ancient sixth century foundation of Mochuda.

[22] SOUTHERN PART OF KERRY; *i.e.* southern part of Ciarraidhe Luachra.

[23] LUIMNECH; *i.e.* the Estuary of the Shannon from which the name was transferred later to the Danish stronghold. Cfr. Leabhar-Na-hUidhre 98a—"Inis Erci in mari illo quod dicitur, Luimnech."

[24] VISIT THE CHURCH FIRST. One of our scribe's predecessors omitted a word or two from the text here, with disastrous results to the sense. The Latin Life comes to our aid however and enables us to make good the omission; the latter, by the way, puzzles our scribe who is like a man fighting an invisible enemy—correcting a text of which he does not know the defect. Insertion of the words "walking backwards" immediately after "church," in the angel's answer, will enable us to see the original writer's meaning. The parenthetical clause should probably read—it was M's. custom to walk backwards from the door of the church.

[25] MONASTERY; see preceding note. Having missed the point involved in Mochuda's practice of walking backwards from a church the scribe was nonplussed here and omitted something which fortunately the Latin text enables us to supply—"pervenit ad monasterium Benchor and fecit sicut angelus de eo predixit."

[26] ROSGIALLAN. Plummer has identified this place as Rostellan in the barony of Barrymore, Co. Cork. Presumably the Holy Well at Rostellan marks site of this early religious establishment.

[27] SLIABH GUA. See note [84], Life of St. Declan. The ancient roadway from Lismore to Cashel (which possibly had not yet been made in Mochuda's day) crossed the Blackwater by the ford at Round Hill and taking a due northerly course led over the mountain range at a sort of depression or saddle in the latter. It crossed the Tar at Kildanoge and the Suir at Ardfinnan, and appears, at least in later ages, to have been punctuated at intervals by a series of stations or devotional monuments—Tober Mochuda, Tobernacallighe, Séipéal-an-Ultaig, &c.

[28] THE NEMH, *i.e.* the Blackwater which, a little below Lismore, abandons the due east trend which it has maintained all the way from Kerry and turns sharply to the south.

[29] CLONFERT. This is Clonfert-Molua, now Kyle, two miles north-west of Borris-in-Ossory, in the barony of Clandonagh, Queen's County. Some remains of an old church stand here in a much used ancient cemetery. Molua, who is to be distinguished from Mochuda's disciple of the same name, was himself a grandson of St. Carthage senior—hence Mochuda's friendship towards him. Like Mochuda too he had been educated at Bangor. His death is variously placed at 605, 608, and 609, and he is honoured in the Irish Calendar under August 4th. The Latin Life incidentally notes here that leaving Clonfert Mochuda carried on his back his two satchels of books.

[30] COLMAN'S MONASTERY. The place is now Lynally, about two miles south-west of Tullamore, King's County, and quite close to both Rahan and Durrow. The propinquity of so many large monasteries became a



source of trouble later as we shall see. Colman was a nephew of Columcille, his mother being a sister to the apostle of the Picts. He was noted for his literary attainments and of him it is related that in punishment for an act of intellectual pride he became afflicted with total loss of memory till cured by St. Mochua. He died, in or about 610, at the early age of fifty-two and he is honoured with two feast days—September 26th and October 3rd. Scarcely anything, save an ancient cemetery, remains to indicate the site of a once very famous monastic centre. From Clonfert to Land-Elo Mochuda in all likelihood travelled by an ancient road skirting the eastern base of Slieve Bloom, *via* Camros, and Killinure Bridge to Rosenallis or Clonalee. From one of the two latter places he followed the course of the Clodiagh river to his destination.

[31] COLMAN: for Colman the Latin Life has Columcille, at this place.

[32] The buildings were of course of wattle, in the style of the period. A number of stout posts were driven into the ground marking the outline of the building. These were then made firm and kept in place by cross pieces nailed or mortised in; next, saplings were woven basket fashion between the uprights and a roof of thatch, rushes, straw or reed was added, and the whole exterior and interior surface of the walls (or wall for the house was generally circular or oval in plan) was plastered with earth and occasionally whitewashed. The perishable nature of their materials explains the non-survival of early Irish monastic buildings.

[33] Amongst other foreign disciples is mentioned (e.g. in Stowe H. 4, 1, and in the Brussels Codex) a half, or entirely, legendary Constantine of whom most marvellous stories are related. He is stated to have been an ex-king of the Britains, to have been possessed of prodigious strength and an appetite in proportion, and to have erected single handed, and in an incredibly short time, the earthen ramparts of the abbey. Constantine appears, in fact, a kind of Christian Fionn Mac Chumbal.

[34] This story is very interesting as indicating the survival of official paganism up to close of the sixth century—a full century and a half from the arrival of Patrick.

[35] Compare this incident with the miracle of the deer in Declan's "Life," note [80].

[36] From this we may perhaps conclude that the original establishment of Mochuda at Rahan stood at north side of the present graveyard to west and north of entrance gate to the present church.

[37] ITA, ABBESS OF CONALL GABHRA. Like Declan himself Ita was of the Deisi and on her father's side descended (eighth generation) from Feidhlimidh Reachtmhar. Though beautiful, wealthy and gifted she retired from the world, abandoned her home and native territory and with other pious females established herself at Cluain-Credail (now Kilmeeady) of Hy Conall Gabhra, Co. Limerick. The name Hy Conall Gabhra is, by the way, perpetuated in the present barony designations, Upper and Lower Connello. Kilmeeady itself is in the Barony of Glenquin. Site of the ancient religious

establishment is indicated by a ruined church and a holy well. Only the chancel however of the church survives and this was clearly an addition to a primitive Celtic church of pre-chancel type. Ita's memory is perpetuated in at least two place-names within her native Decies, scil.:—Kilmeedy (C. mo íoe) near Youghal and Kilmeadan (C. mo íoeán) near Waterford.

[38] Like Clonmacnoise Iona and Glendalough, Lismore became one of the great cemeteries of Erin—the desired final resting place of kings and bishops. Muircheartach, monarch of Ireland, for instance, and St. Celsus, primate of Armagh, sought and found a grave in its holy soil.

[39] MUINCINE. Lemanaghan, in King's County, may be the place meant. An obvious objection to this identification is that the direct line to Rahen would not take a traveller via Delbna, but circumstances such as necessity of avoiding the bog country to north of Frankford might compel him to the Lemanaghan route. Mochuda might have gone voluntarily somewhat out of his way for the purpose of visiting the Monastery of St. Mainchen at Lemanaghan. Probably there ran an ancient road more or less parallel with the course of the Brosna, *via* Cloghan and Ferbane towards Lemanaghan: to such a route it may of course be objected that it would involve a crossing of the Brosna near Lemanaghan. From location of the Ui Enna in Co. Limerick it has been conjectured and with much probability that the incident of the creaking wheels occurred in the latter county somewhere near Lough Gur and not in King's County. Certainly Lough Gur would be the more likely place as being in the direct line of travel. Evidence for a locality in the King's County is suggested by the statement that the lake was in Delbna. The scribe may have been led into the error of writing Delbna here, from occurrence of that name in the preceding paragraph.

Of the various places called Delbna the region known as Delbna Bethra (or Ethra), now Mac Coughlan's country, barony of Garrycastle, King's County, is that to which Mochuda's foster son belonged. The Clodiagh river in which the child was drowned flows by the walls of Rahan. It rises three and a half miles west of Rosenallis in the Slieve Bloom mountains and, after a course of fifteen miles in which it describes a kind of double semi-circles through low lying moorland, it falls into the Brosna.

[40] UI ENNAE. Ui Enda Aine Aulium, near Knockainy, in the barony of Small, Co. Limerick (Sweetman's Calendar, also Onomasticon Goed.)

[41] CAOINCHE MACMELLAIN. This is evidently a scribal error for Mochua Mac Mellain. Mochua, otherwise known as Cronin, was the founder of Clashmore on the Blackwater some miles below Lismore, where his holy well is still held in popular veneration. Mochua appears to have been placed by Mochuda over a branch establishment at Cluain Da Chrann near Rahan and to have been expelled with the latter whom he accompanied to Decies. His feast day is February 10th.

[42] MOCHOEMOG. He is distinct from Mochoemog of Liath, in Eli, who is given as son of Beoan, whereas our Saint in the Latin Life is called *filius Uairt*. Mochoemog is really a form of Coemgin—hence, per dilectionem

—M.=pulcher juvenis. There is a CILL-MO ÉADOMÓIG in the Decies, parish of Kilmeadan and barony of Uppertird, Co. Waterford, near which is a once well known holy well called as Tobar-na-nAingéal. The date of its pattern is unknown.

[43] **GOBAN, STRAPHAN, AND LAISREN.** Straphan—probably Sraffan of Clonmore, May 23rd. Laisren—son of Nascae, at October 25th (Martyr., Donegal), “from Art Mic Nasca on the brink of Loch Loig (Belfast Lough) in Uladh.”

[44] **MULUA, i.e.** Molua; there is nothing to distinguish him in the list of Moluas. Very probably he is the Molua whose church was at Kilmaloo (parish of Kinsalebeg), or at Derry (parish of Modeligo) in the southern Decies.

[45] **LUGAIR**; his name seems to signify—Leper. Under May 11th the Martyr. Donegal commemorates St. “Luguir, Infirmitas.”

[46] **MOCHOMOG EILE.** Eile is a stream, near Tullamore.

[47] **AODHAN.** This is Aedhan, the twenty-sixth of the name, in the Martyr. Donegal. He founded a church afterwards called Cill-Fiachna in Ciarraighe Luachra. (See following note).

[48] **FACHTNA COINCEANN.** For Fachtna, is elsewhere written Fiachna and Fiochrae. His day is April 29th. Fachtna owes his surname to the fact that he was for a time connected with the community originally established at Coningen by St. Declan (see note [75], Declan's Life). Volksetymologie has, as usual, busied itself with the sobriquet of which this is its explanation:—

“Fiachrae Coningen, *i.e.* a great nail was on him like a wolf's claw  
 . . . . . good was his grasp, a wolf's claw on him as regards its length.  
 . . . . . A man of the community of Lismore in the Desi is he and of the  
 Coninging a tribe to the north of Sliabh Cua and at Ard Finnain he is” (Martyr. Oengusa).

Kilfeighny, a parish in the barony of Clanmaurice, Co. Kerry perpetuates his name.

[49] **FINNLOG.** The name occurs four times in the martyrology of Donegal; which of these—if, indeed, any—belongs to the present claimant, there is nothing to indicate.

[50] **CLUAIN DA CHRANN.** This place was not far from Rahan and close to site of the present Jesuit College of Tullabeg. Near the college is a field still called the Crann Field (“Onomasticon Goedelicum”). Mochua, by the way, is more commonly known as Cronan.

[51] **ECHAIÐH EACACH.** The Ui Eacach were the descendants of Eochaidh, son of Cas, of which race the O'Mahonys are the principal family. They were originally in the barony of Kinelmeaky (Co. Cork), “the plain of brown nuts,” but afterwards they encroached on Corca Laighe (Ivagh) of which region they made themselves masters. The O'Brics of Waterford were also of the Ui Eacach.

[52] **DIOMA.** As already notes (Life of Declan) several persons of the name are commemorated by the Irish martyrologists. Their descent,

however, excludes all of these, except three, from possible identity with our present bishop and, of the excepted three, it is doubtful if anyone equates with Dioma of the Hy-Eachach.

[53] CIARRAIGHE CHORCA. This is the present small barony of Kerry-currihy, Co. Cork. It extends along the western shore of Cork harbour from Red Island to Cork Head and embraces the following parishes—Bearnahely, Kilmoney, Liscleary, Murmullane, Templebready, and Monkstown, with parts of Ballinaboy, Killanully, Carrigaline, and Kilpatrick.

[54] CAIBRE MAC CRIOMHTAN. He fought a battle in 571 against Colman Beg Mac Diarmait in which the latter was defeated.

[55] CATHAL MAC AODHA; he died, according to the Four Masters, in 620, but, four years later, according to the Annals of Ulster.

[56] INIS-PIC. This is Spike Island, Cork harbour. The "Onomast. Goed." suggests that the place in question is Inish Pite on the Shannon. There are, or were, some eight or nine islands in Cork Harbour but at present there are no ecclesiastical remains on any except Great Island and Little Island. Hawlbowlne is now a naval dockyard and Spike a fort, so we need expect no remains on either, though most probably there were remains on Spike before its dedication as a convict settlement. A third island, Fota, is all included in Lord Barrymore's demesne. On the Great Island there are at least two ancient church sites and one on the Little Island. An Irish speaking old man of much intelligence informed the writer he always understood that Barnahely Church near which he lived, on the mainland, was originally founded by Mochuda, about whom he knew nothing further except that he landed at Lough Beag. Mr. Michael Murphy, Solicitor, who has made a special, and rather minute, study of the place-names of Cork neighbourhood, assures me I am perfectly safe in equating Oilean Cathail of the narrative with Rocky Island beside Hawlbowlne, now a naval magazine, and that Rossmore and Rossbeag are Ringskiddy and Currogbinnny promontories respectively. Independently of Mr. Murphy's testimony, and relying solely on the narrative and on a local tradition, unconscious of its own importance, which associates Mochuda with Ringskiddy and Barnahely, I had previously arrived at the conclusion that Barnahely was the site of one of Mochuda's religious establishments alluded to.

[57] DARDOMAIGHEN. The Latin text has Domangenum which is more likely to be the correct form. On April 29th the Martyrology of Donegal commemorates "Domanigen, bishop of Tuaim Muscraighe, *i.e.* son of Foinnlugh, brother of Brenainn, son of Fionnlugh, who was of the race of Ciar, son of Fergus," &c.

[58] ATH UBHLA IN FERMOY. Now Ballyhooley four or five miles west of Fermoy on the Blackwater. Fermoy in text=plain of Fermoy (Φερμαδα αν Καοιλλε), the ancient patrimony of the O'Keefes and O'Duggans. It would include the barony of Condons and Clangibbon, in addition to barony of Fermoy.

[59] CLUAIN DALLAIN IN MOCHUDA'S PARISH. The Latin text styles the locality Feic or Feich "que dicitur Cluain Dallain." Clondulane is a village on the Blackwater about two and a quarter miles east of Fermoy.

[60] The Latin text adds "tu vero es statua aurea in medio ejus."

[61] NORTHERN PART OF MUNSTER. We are not told, unfortunately, what community Mochuda had in North Munster.

[62] CONFESSION. Probably the public confession of faults, prescribed in religious rules. The monk who accused himself of the uncharitable feeling towards the miller was, teste the Latin text, named Colman, son of Iona.

[63] The obits of Mochuda's successors, down to Christian O'Conarchy, are chronicled as follows :—

- A.D. 650. Cuanan, maternal uncle and immediate successor of Mochuda (Lanigan).
- A.D. 698. Iarnla, surnamed Hierologus (Four Masters). In his time King Alfred was a student in Lismore.
- A.D. 702. Colman, son of Finnbar (Acta Sanctm.) During his reign the abbey of Lismore reached the zenith of its fame.
- A.D. 716. Cronan Ua Eoan (F. Masters).
- A.D. 719. Colman O'Liathain (Annals of Inisfallen).
- A.D. 741. Finghal (F. Masters).
- A.D. 746. Mac hUige (Ibid).
- A.D. 747. Ihrichmech (A. of Inisf.)
- A.D. 748. Maccoigeth (F. M.)
- A.D. 752. Sinchu (F. M.)
- A.D. 755. Condath (Ibid).
- A.D. 756. Fincon (Annals of Ulster.)
- A.D. 761. Aedhan (F. M.)
- A.D. 763. Ronan (Ware).
- A.D. 769. Soairleach Ua Concuarain (F. M.)
- A.D. 771. Eoghan (Ibid).
- A.D. 776. Orach (Ibid).
- A.D. 799. Carabran (Ibid).
- A.D. 801. Aedhan Ua Raichlich (A. of Inisf.)
- A.D. 823. Flann (F. M.)
- A.D. 849. Tibrade Ua Baethlanaigh (F. M.) At this period the town was plundered and burned by the Danes who had sailed up thither on the Blackwater.
- A.D. 849. Daniel (A. of Inisf.)
- A.D. 854. Suibne Ua Roichlech (F. M. and A. of Ulster). What is probably his gravestone is one of five Irish-inscribed slabs built into the west gable of the Cathedral.
- A.D. 861. Daniel Ua Liaithidhe (F. M.)
- A.D. 878. Martin Ua Roichligh (Ibid). Another of the inscribed stones above referred to asks "A prayer for Martan."

- A.D. 880. Flann Mac Forbasaich (A. I.)  
 A.D. 899. Maelbrihte Mac Maeldomnaich (Ibid.)  
 A.D. 918. Cormac Mac Cuilennan (A. I.) He is to be distinguished from his more famous namesake of Cashel.  
 A.D. 936. Ciaran (F. M.)  
 A.D. 951. Diarmuid (Ibid.)  
 A.D. 957. Maenach Mac Cormaic (Ibid.)  
 A.D. 958. Cathmog (Ibid.) He was also bishop of Cork.  
 A.D. 963. Cinaedh (F. M.)  
 A.D. 1025. Omaelsluaig (Cotton's "Fasti").  
 A.D. 1034. Moriertach O'Selbach, bishop of Lismore (Cotton).  
 A.D. 1064. Mac Airthir, bishop (Cotton).  
 A.D. 1090. Maelduin O'Rebhacain (Ibid.)  
 A.D. 1112. Gilla Mochuda O'Rebhacain (A. of I.)  
 A.D. 1113. Nial Macgettigan. His episcopal staff, possibly enclosing the venerable oaken staff of the founder of the abbey, is still preserved at Lismore Castle.  
 A.D. 1134. Malchus. Most probably he is identical with the first bishop of Waterford. During his term both St. Malachy and King Cormac MacCarthy dwelt as fugitives, guests or pilgrims, at Lismore.  
 A.D. 1142. Ua Rebhacain.  
 A.D. 1186. St. Christian. He had however resigned the bishopric.

[64] ST. FINIAN. The identity of this Finian is not clear. He cannot have been the great founder of Clonard whose period was a century earlier.

[65] LACHTAOIN. St. Lachten, abbot of Freshford, Co. Kilkenny. He too was a Munsterman, of Muskerry in Cork. Like Mochuda he had been a pupil of Comhgall at Bangor. His holy well at Lisnaskea, in the diocese of Cashel, became such a centre of disorder or superstition that Archbishop Bray issued an excommunication against those who should frequent it. The remains at Freshford contain some of our most perfect and beautiful specimens of the Hiberno-Romanesque.

[66] The account in the Latin Life differs slightly from the version here given. In the former the monk is alleged to have found the shovel, but as it had lost its handle, he abandoned it as useless.

[67] FLANDNAIT. Flanna(=Flandnait) signifies the ruddy, and Brig (root of Brigid) signifies power, strength or virtue.

[68] DIARMUID. At the date of Mochuda's expulsion (635) Blathmac was merely a provincial king and not actually Ardrigh as he is here represented. He did become Ardrigh or rather joint monarch with Diarmuid in 657. Both Blathmac and Diarmuid are believed to have died of the plague in 658.

[69] CLUAIN EARAIRD. Now Clonard, a village in Meath three miles south of Hill-of-Down station on M.G.W. Railway. It was an early Irish monastery of the very first rank and the highest standing, its abbot and founder, Finian,

sharing with Comhgall of Bangor the reputation of most distinguished and successful master of the religious life in Ireland. Among the pupils of Finian are numbered Ciaran of Saighir and Ciaran of Clonmacnoise, Columcille, two Brendans, Ruadan of Lorrha, Molua of Clonfert, &c. There was a manifest inclination of later hagiographers to associate their patrons with either Bangor or Clonard, or with both. All remains of the early establishment at Clonard have vanished for ages. A remarkable ancient baptismal font is however still preserved and a curious old carved corbel popularly and locally believed to represent the head of St. Finian.

[70] Around the eviction of Mochuda from Rahen quite a literature has grown. The martyrology of Oengus (September 9th) styles the expulsion one of the three worst counsels done in Ireland on the advice of saints—the other two being the exile of Columba and the cutting short of Ciaran's life. Mochuda's expulsion has a tract all to itself in the Book of Fermoy the account in which is substantially that embodied in the present Life. Keating has quite another version—more dramatic even than ours. Various theories have been put forward regarding the cause of Mochuda's expulsion—the bishop's difference with his neighbours on the paschal question, the intrusion of a Munster community into Meath, &c. There is no need however to go far afield in search of a cause: in this immediate vicinity was quite a congeries of great monastic houses—Durrow, Clonard, Fore, Lann Elo, Rahen, Clonfert—Molua, &c., each with a community which (allowing amply for exaggeration) was very large. Here therefore are all the materials required to brew mutual jealousy, and, under the circumstances, it would not require any addition of odium theologicum or odium extraneorum to cause friction, nor much friction to cause fire.

[71] The prophecy can scarcely be claimed as fulfilled as regards, at least, its natural or tangible part. Both Blathmac and Diarmuid lived for many years afterwards. Blathmac succeeded to the Ardrighship by a path of blood, Diarmuid was united with him in the sovereignty and both died the same year. They were succeeded, 665, by Seachnasach, son of Blathmac, who reigned five years and was in turn succeeded by his brother Finnacht Fleadhach.

[72] HERENACH OF CLUAIN EARAIRD. The Erenach (Airchinnach) was the hereditary steward or manager in temporals of the monastic property. He was more than an agent and less than an owner. For Cluain Earaird see note [69] *antea*. This Erenach of Cluain Earaird is almost certainly identical with the Erenach of Cluain Aonghusa referred to in other accounts of the expulsion.

[73] COLMAN. This was Colman mac hua Telduib, abbot, or perhaps erenach only, of Cluain Earaird.

[74] CROSS OF THE ANGELS. This was perhaps replaced by the ancient stone cross of Rahen known later as O'Suanaigh's Cross to which there is a curious reference in Leabhar Breac, fol. 35. From the date of Mochuda's expulsion in 630 to middle of the eighth century we are left without

notice of Rahen if we except some references to the half mythic British monk Constantine who is stated to have succeeded Mochuda. Under dates 750 and 758, however, the Four Masters record the deaths respectively of Fidhmuine Ua Suanagh, anchorite, and Fidhairle Ua Suanagh, abbot, of Rahen. The Ua Suanaghs were evidently the second founders of the abbey and hence the abbots of Rahen were styled coarbs of O'Suanagh and not of Mochuda.

[75] BLATHMAC'S DROWNING; thus in text, which it is to be feared is not quite accurate here. The Latin text reads:—"cymbalum scotice dicitur 'Clog rabhaydh Blaithmecc,' id est, cymbalum extinguens Blaithmecc." Plummer with his usual sagacity suggests that the words in inverted commas are not a clause, but a name merely, and that *rabhaydh* is not equivalent to *robaid* as it seems, but is a noun scil:—*robaid*, a threat, forewarning or proclamation (excommunication).

[76] The writer does not say here as in connection with other recorded prophecies that the things foretold came to pass. As a matter of fact, and as we have seen, the prediction (?) was not fulfilled. Doubtless the inventor of the prophecy believed he had history on his side and possibly a later and better informed scribe, knowing the annals would not back him out, omitted the formula "and thus it happened," usually appended to these prophecies.

[77] The long litany of maledictions closes with a curse upon Columba's holy city of Durrow and on those who dwelt therein. Doubtless this is prophecy after the event and from it we may conclude that a tradition of dissension and schism at Durrow existed in the writer's time. Durrow is about seven miles north-west of Rahen and within the ancient territory of Teffia. Here, on the verge of an extensive bog and probably within a wood, Columba founded a monastic cell which developed into one of the most famous religious centres in Ireland and the parent of monasteries. Only an ancient cross survives to tell of Durrow's departed glory. That glory had already set long before sixteenth century greed had seized upon the endowments provided through the piety of Irish clans.

[78] The narrative of the expulsion is differently related by Keating. His version runs, that the renown and sanctity of the Rahen community grew so great that it excited the bitter envy of the northern communities. These sent a message to Mochuda to abandon Rahen and to betake himself to Munster. Mochuda refused to leave except under physical compulsion at the hand of bishops. The northern religious then besought Blathmac and Dermuid Ruanach to put Mochuda out and at this instigation the chieftains with many clerics set out to wait upon Mochuda at Rahen. When, however, the abbot heard of their approach he sent to them the famous Pictish, or British, lay-brother, Constantine, to beg a year's respite. This was agreed to and at end of a year the nobles and clerics came a second time to demand Mochuda's withdrawal from Rahen. Mochuda, however, successfully pleaded for a second year's grace. A third time the nobles and clergy came



and reaching Rahen, they sent Diomuid Ruanach with the archinneach of Cluain Aonghusa to lead the abbot out by the hand, &c., &c.

[79] The Leper establishment at Lismore, which existed up to and after the writer's time, is still a tradition around St. Mochuda's city, and its site is still pointed out—by north side of the Bothar-na Naomh, about one mile east of Lismore on the townland of Ballynelligan Glebe and nearly opposite the present entrance gate to Head View. Another memorial of the Leper Institute is Muine-na-Lobhar ("the Lepers' Shrubbery") the designation of a townland which presumably was formerly portion of the endowment of the hospital.

[80] DRUIM CUILINN; now Drumcullen, a parish in the barony of Eglisli, King's County, between Geashill and Birr. St. Barrfinn of Droma Cula is commemorated under May 3rd in the Martyrology of Oengus.

[81] SAIGHIR CHIARAIN; now Seirkieran, the ancient burial place of the kings of Ossory, four and a half miles south-east of Birr. St. Ciaran (see note [45], Life of Declan) established himself here in the fifth century. The only remains are a few crumbling walls, a stone roofed tower—twenty feet high, an early inscribed grave stone, and a circular rampart of earth embracing an area of ten acres, the former ecclesiastical enclosure. The holy well of the founder at Sierkieran is still in considerable local repute.

[82] ROSCRE. The site of another considerable ecclesiastical establishment founded a few years previously by St. Cronin—Mochua. If this story of Mochuda's visit and the passage between the two saints be not an interpolation and if the abbot of Roscre referred to be really Cronin and not a successor of his, then the incident must have taken place at an earlier date as Cronin was already ten years dead in 635. Cronin was a native of Ele O'Carroll where he founded his monastery on what was then an island, now Monahincha. Thence, his Life states, he later removed his establishment to the present Roscrea that "the poor and strangers" could more easily find him. The site of the first establishment at Monahincha is indicated by the well known and exquisitely ornate Hiberno-Romanesque remains. The round tower, &c., approximately indicate the locality of the second establishment.

[83] EILE, *i.e.* Ele O'Carroll embracing the present baronies of Clonlisk and Ballybrit in King's County, with baronies of Ikerrin and Eliogarty in Tipperary (Onomasticon Goedelicum). Ele Descirt would be approximately the barony of Eliogarty.

[84] CASHEL. The Munster capital had not at this period developed into the ecclesiastical city we find it four or five centuries later. Emly is at this period the ecclesiastical capital and residence of the bishop, and Cashel is a royal dwelling place surrounded by the cashel or dry stone wall which gave the place its name.

[85] FAILBHE. Failbhe Flann, who succeeded Fingen as king of Munster, died, according to the Four Masters, in 633, after a reign of eight years.

From Failbhe the MacCarthy sept claim descent, while from his elder brother, whose wife was the famous and half-legendary Mor of Munster, the O'Sullivans derive their origin.

[86] The annals have no record of any battle fought in Ireland this year. In 632 was fought the battle of Athgoan in Iarthar-Lifi in which fell Crimthann, son of Aedh MacSenach, king of the Leinstermen.

[87] MUSCRAIGE OIRTHIR. Muscraige Iarthir Feimhin, west of Magh Feimhin, in barony of Clanwilliam, Co. Tipperary.

[88] ISÍOL; now Athassel, otherwise Religmurray, four miles southwest of Cashel on the south bank of the Suir. This is the place where Fiachaidh Muilleathan met his death. A magnificent Augustinian Priory (Canons Regular) was founded here about 1200 by William Fitzadelm de Burgo. Within its walls about a century later died the Red Earl of Ulster, and there his ashes rest. Athassel is majestic and splendid even in its desolation and ruin.

[89-90] DECIES. . . . MAGH FEMIN. At what we may call its ordinary or normal extension the Decies would be about co-extensive and coterminous with the present diocese of Waterford and Lismore. Southern Decies (D. Tuaiscirt) would equate with present Co. Waterford and the northern Decies with Magh Femin, that is the very fertile valley from the Knockmaeldown range north to the plain of Cashel. In Magh Femin were Ard-na-Rig, Domnach Mór and Cell Cromglaise (Coir Anmann). Faife, daughter of Ugaine Mor, and Sadbh, daughter of Boob, both dwelt here—[Onomast. Goedel.] M. Femin became portion of the Decies only in the fifth century, when it was donated to the Deisi by Aongus of Cashel.

[91] ARD BRENNUIN; now Ardfinnan on east bank of the Suir, Co. Tipperary. Here half-a-century later a church was founded by St. Finian the Leper, of the race of Cian, son of Oilioll Olum. Finian's history is rather obscure. He was a Munsterman, of the race of Fiachaidh Muilleathain, and his first monastic home was at Inisfallen, whence later he transferred himself to Clonmore, Co. Carlow. A connection with Swords, Co. Dublin, is also claimed for Finian. He died at Ardfinnan or at Clonmore—more probably at the latter place—and his feast is celebrated on March 16th.

[92] MAOLOCHTAIR. His name under various forms, as Maolochtaire, Mailochtra, &c., occurs a few times, for instance, in Morini's Life of St. Cataldus where it is stated that he was succeeded in the chieftaincy by Cataldus. He had two sons—one of whom became a bishop. The other was a fool, but in his lucid intervals, he passed sentences of extraordinary wisdom. When ónmrø he wandered dry foot over seas and waters and slept in watery places—nothing hurting him. Fishes used to rest in his hands and feet when he slept on the seas, and in time of tempest birds covered him with their wings to shelter him from the cold. In the Latin Life our Maolochtair is styled "Filius Cobhthaigh (Coffey)."

[93] The Latin Life says one noble ("alius nobilis"); moreover it gives his name, Suibhne. In this connection it is interesting to note that there is in Lismore Cathedral an early Irish-inscribed slab bearing the name—Suibne m̄ Conchuroim. The Suibne here commemorated Hayman ("The Reliquary," January, 1864) has identified with Suibne Ua Roichlich, anchorite and abbot of Lismore, who died 854. As the date or period of these inscriptions has not however been definitely established it is possible that the Suibne of the slab is Suibhne of our text.

[94] Thus suggests some sort of deed or legal formality or procedure.

[95] CEALL CLOCHAIR. This has always been equated in Waterford tradition with Kilcloher (C. Cluētmaḡ) in parish of Whitechurch and barony of Decies-Without-Drum. The present annotator has identified the ancient church site in the corner of a field called ράιηc na Cille. Hence, can be traced, in a line nearly due west *via* the pass of the Blackwater at Affane, to Lismore, the ancient Boher-na-Naomh. See Journal, R.S.A.I., Vol. xv, Fifth Series, p.p. 110—129.

[96] MOCHUA MIANAIN. Among the twenty-six saints named Mochua in the Martyrology of Donegal I have been unable to identify our Mochua of Kilcloher. The double naming of saints has not been fully explained: compare Fionntan-Munna, Cronan-Mochua, Carthage-Mochuda, &c.

[97] Multiplication of food, &c., after the Old Testament pattern is a stock motive of the hagiographers. Compare the incident in the Life of St Cronan-Molua when St. Mochoemog and his retinue visited Roscre.

[98] ATH-MHEADHM; now Affane. From Kilclogher ran—due west—an ancient road, partly represented still by a little-used public roadway, to the crossing place of the Blackwater. The river was fordable at three points below Cappoquin and it is from the middle or chief of these that Affane derives its name. It is probable that the difficulty of crossing here is exaggerated in the text. At any rate Affane was a ford in frequent use for purposes of commerce, social intercourse, and war. The forces of Desmond crossed here in 1565, and no doubt many a time before and after.

[99] MOLUA AND COLMAN. Both names are of so frequent occurrence in the Irish Martyrologies and Saints' Lives that without further data it seems useless attempting identification of the particular saints here alluded to. There are two Kilmaloos within the Decies, also a Kilcolman and a Tobar Cholmain.

[100] LOCUS BENEDICTIONUM; the name is now unfortunately obsolete.

[101] The plan of the primitive church, as the plan of the lios chamber, wattle hut and beehive cell, was circular; the monastic cashel like the lios rampart was similarly circular.

I have been unable to find further trace of the virgin Caimell.

[102] This is apparently a variant of an incident already related. The scribe either forgot that he had already given the story or he failed to identify it as the same tale.

[103] MOCHUDA'S WELL. The ancient Holy Well of Lismore. This at present is believed to be the deep well within the wall on right (south or east) side of the road leading from the railway station or Devonshire Arms Hotel to the bridge at Lismore. This well, now covered with a dome surmounted by a cross, is known popularly as Tobar-na-Ceardchan (Well of the Forge). From an idea that Ceardchan here was some form of Carthage I think the modern notion of the sanctity of this well has arisen. Investigation very carefully made on the spot years ago convinced me the Holy Well occupied the approximate site of the present back entrance lodge to the castle. This was known as Tobar Carthaigh with which of course, in a sense, the present well, a few yards down the incline, may be said to be identical, for it is no doubt the product of the same spring. It comes to the surface lower down because of obstruction or closing up of the original basin. There is a second Tobar Mochuda on the townland of Tobber in the parish of Lismore; this latter well which is of considerable depth is situated on a hill top and beside it is a cillin within which stood, fifty years since, a rude stone altar. In the adjoining parish of Ballybacon is a third Mochuda's Well; this will be found at a height of 1,500 feet on the north side of the Slieve Gua mountain where the latter was crossed by the ancient roadway known as the Rian Bo Phadruig.

[104]. MOCHUDA'S INCH. Locally an Inch signifies not an island but a river-holm. Mochuda's hermitage to which he retired was in a glen, it was remote and lonely, it was beneath the monastery near enough to the latter for the senior monks to visit the saint daily and the way back was long and steep enough to considerably fatigue the ancient religious. Where and what was it? It was, I think, a limestone cave close to the river bank on the east side of the bridge or rather of the bridge causeway. To be sure there is no limestone cliff there now—none, at least, containing a cave! Such a cliff did exist not so many years since as an examination of the locality will show. Much quarrying has taken place here—probably in connection with erection in 1775 of the exceedingly graceful bridge. And the glen? It was partly filled up and effaced by construction of the present causeway, forty feet high, which carries the roadway to the bridge on the south side of the river. The "Crux Migracionis" was, no doubt, one of those "station" crosses with which Clonmacnoise, Glendalough, Inishmurray, &c. makes us familiar; it was perhaps erected at a later date to mark the place where the venerable founder had paid the debt of nature. Irish saints, when death approached, longed to die in the open air; witness Ciaran of Clonmacnoise, who when the end approached had himself carried out to die. The cell was narrow and dark and ill-ventilated and the dying man naturally desired the sunlight and the air; he wished also for the sad last time to see the brethren who had been the companions of his labours and privations, to hear and perhaps join in their prayers for his happy departure to give them his last directions or advice

It has been contended that Mochuda can be styled founder of Lismore only in a sense similar to that in which O'Suanach is called founder of Rahen, that is as reviver, restorer, or second founder. It has been, and is sometimes still, claimed that an abbey existed in Lismore before Mochuda's time. Contention and claim are both based on the fact that various abbots or bishops of Lismore (v.g. Laghaidh, Neman, Maidoc, etc.), alleged predecessors of Mochuda, are referred to by the Four Masters, Colgan, Archdall and the battalion, or considerable part of it, of second-hand writers. Lanigan, however, (Vol. ii., chap. xiv.) has fairly demonstrated that the Four Masters' reference is to Lismore an island of the Hebrides and that Colgan and Archdall—the latter especially—manage to confound this Scottish island with the Irish monastic city of the same name.

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# INDEX.

	<i>Page.</i>		<i>Page.</i>
Abbess of Conall-Gabhra (Ita) .....	183	Back Strand of Tramore .....	177
Abbot of Cluain Earaird .....	127	Baking in Rahen .....	121
„ Drum Cuilinn .....	135	Ballin, a disciple of S. Patrick, .....	67
Abhainn Mor .....	109	Ballyhooley near Fermoy .....	186
Achadh-Di (Achadh Dian) .....	180	Bangor, Abbey of .....	179
Aengus (Aongus), king of		Baptismal Font (ancient) at	
Cashel, 23, 35, 41, 43, 158, 164, 165		Clonard .....	189
Aengus Tuirmech .....	151	Baptism of infant emphasised	
Affane (Ath-Mheadon) .....	139, 193	for biographical purpose' .....	175
Ailbhe of Emly, St., xvii., xix., 17, 21,		Barrfhinn, a holy abbot .....	135
23, 37, 43, 61, 164, 172		Bearna Mhadraidh .....	173
Ailill of Connacht .....	178, 179	Beer, water changed into .....	145
Aith M-Breasail (Ait B., &c.), 29, 55,		Beg-Erin .....	165
167, 174		Bell, miraculous, floats on sea,	
Ale, Mochuda's barrel of .....	139	„ of Blathmac's Drowning, 131, 190	
America, discovered by Brendan .....	179	„ „ Dercan .....	173
Angels, harvesting at Rahen, .....	119	Belt of Gold sent by Mocuda, .....	107
Animals (Wild) surrendering as		Bera, wife of Eogan Mor .....	159
beasts of burden .....	175, 183	Birds, vision of .....	137
Annaghdown, Co. Galway .....	179	Bishops of Ireland previous to	
Anner River .....	157, 158	Patrick .....	21
Aodhan, an exceedingly perfect		Blackwater, ford at Affane.....	193
Monk .....	103, 105	Blathmac, Ardrioh .....	189, 190
Aodhan, a Monk of Rahen .....	185	„ cursed by Mocuda, xii., 131	
Aodhan, who caught deer at		Bochra, three sons of .....	xxix.
Mochuda's command .....	95	Bollandists .....	150
Aodhgan, who baptised Mochuda, .....	77	Book Satchels (Mochuda's) .....	182
Aodh Mac Cairbre, killed by fire		„ Shrine left by Declan in Bregia 174	
ball .....	107	Boormha or Cattle Tribute .....	152
Aodh, son of Fintan .....	61	Breas, son of Eochaidh .....	3, 151
Apples, referred to .....	103, 109, 123	Bregia visited by Declan .....	53, 174
Archadh Raithin in Mic Caille, .....	xxix.	Brendan, St., .....	75, 179
Archbishop of Munster .....	43, 172	Brigh, St. ....	163
Ardbrenuinn .....	137	Brigh, woman with withered hand, 123	
Ardfinnan .....	137	Britain .....	143
Ard Ladhraun .....	158	Britons, monks at Rahen .....	115, 117
Ardmore Bishopric .....	xxiv.	Brussels, Royal Library at .....	xxv.
„ Deglain, xvi., xxii., 29, 33,		Bullán at Kilcolumb .....	174
61, 69, 167		Cailche, cursed by Mochuda .....	127
„ Round Tower .....	xxiv.	Caimel, a virgin .....	143
Ardrioh .....	3, 150, 188	Cairbre Mac Criomhtan .....	107, 186
Armagh .....	150	„ „ Colman, a bishop, 15, 163	
Art Aenfir .....	153, 154	Caius Caesar .....	151
Ath Ubhla in Fermoy .....	109, 186	Caligula .....	151
Avonmore .....	143		

	<i>Page.</i>		<i>Page.</i>
Canonical Penance of Carthach,	181	Clan Torna ....	83, 105
Canons, Monastery of in Bregia,	53	Clashganny ....	176
Caoinche Mac Mellain, the		Clashmore ....	176, 184
first Monk at Rahen ....	103, 184	Clear-island ....	164
Carthach, name of occasional		Cloch-Fhada ....	173
occurrence ....	178	Cloch-Mochuda ....	179
Carthach, St., senr., 77, 81, 83, 164,	181	Clog-Dercain ....	51, 173
"  St., (Mochuda) ....	75	Clonfert ....	179
Cashel ....	135, 157, 191	Clonfert-Molua ....	89, 182
"  plain of ....	159	Clonmacnoise ....	184
Castlemaine, Co. Kerry ....	179	Clothra, daughter of Eochaidh	3
Castle of Cinaedh ....	63	Cluain Berenn ....	103
Cathair Mor ....	150	Cluain Credail (Kilmeedy) ....	183
Cathal Mac Aodha, cured by		Cluain Da Chrann ....	105, 184, 185
Mochuda ....	107, 186	Cluain-Dallain ....	111, 187
Cattle, gift of to Mochuda ....	117	Cluain-Earaid ....	123, 131, 188
Cattlemen ....	117	"  "  , Erenach of	127, 189
Cattle, Mochuda's refusal of	93, 117	"  "  , Prince of, cursed,	xii.
Ceallach, son of Cormac, 5, 7, 154,	156	Coarbs of Mochuda, Kerry men,	117
Ceall Clochair ....	139	"  "  , Obits of	187
Ceann Criadain ....	159	"  "  , O'Suanaigh,	190
Cesar, Caius ....	3	Codex Ardmachanus ....	x.
Celestius, disciple of Pelagius,	xix.	"  Kilkenniensis ....	x.
Cell-Osnadha (Kelliston) ....	165	"  Salmanticensis ....	x.
Cells, separate for tried Monks,	103	Coirbre ....	162
Celsus, buried at Lismore ....	184	"Collis Stabilis" ....	176
Celtic Churches (early) in Decies, 168, &c.		Colman, a bishop ....	161, 165
Cemeteries, great, of Erin ....	184	"  an unrelenting chieftain	129
Cemetery at Lismore ....	184	"  "  brother of Declan,	23
Cemetery at Rahen, Mochuda's		"  "  disciple "  "	23
last visit to ....	127	"  Elo, St. ....	91, 99, 143
Cemetery, Consecration of,	101, 143	"  fosterer of Declan	11
Chalice (Stone) of St. Colman,	161	"  Mac Cobhthaigh, a magnate,	89
Chapels at Lismore ....	143	"  "  hua Telduib, abbot,	189
Chessboard of Gold, inlaid ....	151	"  of Lynally ....	182, 183
Church buildings (early Irish)		"  monk of Mochuda's, xiii.,	131,
of wattle or wood ....	171, 183		141, 193
Church sites (early) in Decies, 168, &c.		Colmdearg, St. ....	53
Churches at Rahen ....	179	Columcille ....	iii., 123, 183, 190
"  seven around Lismore,	163	Coman, a rich man ....	xii.
Christian, bishop of Lismore,	xxx.	"  St. ....	51
Ciaran Mac Eochaidh, St.,	59	Comhghall, St. ....	75, 87, 179
"  "  Fionntan of Rosgillian,	87, 182	Communion (Holy), reception of	123
"  of Clonmacnoise ....	178	Conall Gabhra, St. Ita's monastery at,	101, 183
"  "  Saighir, xix., xx., xxviii.,	164, 181	Confessio of St. Patrick ....	xviii.
"  "  Tubrid ....	162, 175	Confession of Monks to Superior,	113, 187
Ciarraghe Chorca ....	107, 186	Coningean (Coninga), 51, 53, 174,	185
"  Luachra, 75, 79, 178, 181, 182	182	Conna, near Tallow ....	173
"  race, Mochuda's coarbs of	117	Connla ....	154
Cill-Aeghain ....	105	Conn of the Hundred Battles, 5,	150,
Cill, Ceal or Cillin ....	171		151, 152, &c.
Cill-Dioma in Caenraighe ....	162	Connor Mac Nessa ....	178
Cill-Fiachna ....	105, 185	Conn's-Half ....	23, 165
Cinaedh, king of Decies ....	63, 176	Constantine, a Monk of Rahen,	190
Clanna-Neill territory ....	135	Corca Athrach ....	159
Clanna-Ruadhan in Decies, xxviii., 89	89	Corca Duibhne ....	xxviii., 75
		Corca Laighde ....	16

	<i>Page.</i>		<i>Page.</i>
Corc Dubhne, son of Cairbre,	5, 155	Delbhna, country of	101
„ son of Fergus	179	Delchaye, "Legendes Hagio-	xviii.
Cormac Mac Art,	5, 7, 153, 154, 156	graphiques,"	xviii.
„ of race of Eochaidh-Eachach,	105	Dercan, feasts Declan and party,	49, 173
„ son of Fergus	179	Derrygrath	154
Corner Stone, at Cappoquin	161	Dervorgil	151
Corncrakes, plague of	xii.	Devil, man possessed of	97
Cork Harbour, islands in	186	Diarmuid Ruanach, 105, 125, 127, 188,	
Criomthan Nianair	151, 3	Dibhilin Domailgig, an envious	
Crannoge at Ardmore	166	bishop	85
Crohan	176	Dil, a druid	157, 158
Credhe	154	Dineen, of Cork, Irish Scribe,	xxvii.
Cronan, a rich man cursed by		Dioma	13, 185
Mochuda	127	Discovery of America by Brendan,	
Cronan, St., of Roscrea	135	a staple motive of European	
Cros-figul, the	xiv.	romance	179
Crossford, possibly—Ait-Breasail,	167	Disert-Declain	69, 177
"Cross of the Angels" at Rahen,	131	Disert-Tipraite	xxiv
Crux Migracionis	147, 194	Dobhran	161, 162
Cuana, a bishop	105	Dog, cooked for Declan & party,	49, 173
„ Mac Cailcin	109, 111	Domailgig (Dibhilin), an envious	
Cuangus, St.	166	bishop	85
Cumar-na-dtri-nuisge	158	Dormanach, catches stag for Declan,	57
Curraghbinny, a promontory in		Drouiske friary	xxvii., 73
Cork Harbour	187	Drowning of Patrick's disciple,	65
D'Achery's Spicilegium	xviii.	Druid tempts Mochuda	93, 143
Dairymaids at Rahen	119	Druim Cuilinn	135, 191
Dal Meiscorb	53	Druim Luctradh	61, 63, 175
Daluadh, heals broken skin	57	Drumdeel	158
Dand, wife of Maoltuile	79	Drumroe, near Lismore	161
Dardomaighen, a bishop	109, 186	Dubhsulach, cursed by Mochuda,	xii.
David, St.	xviii., 25, 166	"Duibhin-Deaglain"....	19, 25, 27, 164
Deaf and dumb boy made speak,	95	Dulach, who mocked Mochuda,	
Decies (Desii) territory, xx., xxxix., 7,		cursed	127
21, 37, 55, 137, 143, 159, 166, 175, 189		Dun-Criomthan	151
Decies (Desii) churches built through-		Dungarvan	176
out by Declan	33	Durrow-Columcille	190
Declan, disciple of Virgilius....	xvii.	Durrow, cursed, by Mochuda, xii.,	131
Declan's cult	xx.	„ of Eile	165
„ genealogy	3, 5, &c.	Dysentery, imprecated on Cailche,	127
„ High Place	73	Early Churches of Decies	168
„ Monuments at Ardmore,	xxii.-xxiv.	Eile, territory of	135, 191
„ Name absent from acts of		Elder, Scrub plague of	xii.
Patrick	xxii.	Ele-Descirt	191
„ Oratory	xxii.	Elias the Prophet	139
„ "Pattern"	xx.	Emhain (Armagh)	150
„ Rock	9	Emly-Iubar	61, 63
„ Stone	xxiii., 161, 164	Enna Cennselach	159
„ Well	xvii., xxiii., 177	Eochaidh Eachach, race of	105, 185
Deisi of Bregia	xvii, 7, 53, 174	„ Feidhleach,	3, 75, 150, 178
„ „ „ expulsion of	156	„ Finn	5, 153, 154
„ „ Munster	162, 183	Eoghanacht of Cashel,	23, 157, 165
„ „ „ Kings of the,	29, 41, 45	Eoghan, brother of Declan	23, 165
„ „ „ bishopric of,	43	„ son of Fiacha	5, 154
„ „ „ their pedigree forged,	153	"Era of the Martyrs"	xv.
„ „ Wales	xvii.	Erc-Mac-Trein, father of Declan,	7, 160
Deithen, mother of Declan, 9, 13, 161		Ethne the Dread	157, 159, 165



	<i>Page.</i>		<i>Page.</i>
Eugene, bishop of Ardmore,	xxiv.	Fuaradh, a place near Tralee,	181
Excommunication against Blath- mac ....	190	Fursey, St. ....	viii.
Excommunication against frequen- ters of a holy well ....	188	Genealogies of the Deisi ....	172
Expulsion of Mochuda from Rahen,	125	"Giant's Grave" ....	173
Eviction of Mochuda, literature concerning ....	189, &c.	Goban, a monk of Rahen, 103, 109,	185
"Exile of Fergus," one of the sorrowful tales ....	178	Gort-an-oir ....	153
Fachtna Coinceann, monk of Rahen ....	103, 185	Gout in a monk's foot ....	129
Faibhe Flann, king of Cashel, 135, 137,	191	Grave (St. Declan's) ....	164
"Fasting on" a King ....	171	Gruel (Monastic) ....	xiii.
Feachna, a disciple of Mochuda	105	Habellum stolen from Ardmore, 59,	175
Fearadach Finntechnach ....	5, 151	Hagiographical literature (Irish),	vii.
Fearceall, territory ....	135	Harvest time at Rahen ....	119
Feargal, king of Decies, 41, 45,	172	Haulage of Monastery done by monks ....	117
Feartach-Declain, or wonder working staff....	33	Hiberno Romanesque, example of at Freshford ....	188
Feast given by Mochuda's father, 81,	167	Hi-Enna, family of mischief makers ....	103
Feis of Tara ....	152	High Sheep Island ....	27
Felimidh Reachtmhar, 5, 152, 154, 160, 183		Hilary, Pope ....	17, 163
Femhin, plain of (see Magh Femin),	37	Holy Well of Declan ....	177
Feorainn, near Tralee ....	83	" " Kilcolman ....	161
Fercheas-mac-Coman, the poet,	153	" " Lisnaskea, centre of disorder ....	188
Fergus-mac-Criomhthan ....	107	" " Mochuda ....	194
" " -Roigh ....	75, 178	" " Tubrid ....	175
Fiacha Finnolaidh ....	5, 151	" " (St. Patrick's)....	172
" -Mac-Cathair ....	157	Hui Bairrche expelled to make room for Deisi ....	157, 158
" Maellathan ....	161	Hy-Eachach ....	105
" son of Fintan ....	61	Ibar, St. ....	xix., 21, 37
" Suighde ....	5, 153, &c., 159	Iberian tribes ....	150
Findloch of Magai, a lake ....	179	Ibh-Neill, territory of ....	89
Finghen-Mac-Gnaoi ....	75	Icht (Ycht, Vecta, &c.), sea of, 19,	164
Finian of Clonard ....	189	Illuminated Book left by Declan in Bregia ....	53
Finneavna, the three ....	3, 150	Image of gold reaching to skies, 89,	111
Finnlaoc, a disciple of Declan,	23	Inch, local meaning of ....	194
Finntann Mac Cartan ....	83	Inis-Pic ....	119, 186
Fintan ....	61	Inneoin (Mullaghnoney) ....	37, 171
Fionan, St., ....	117	Irish MSS., unpatriotic trade in,	xi.
Fionnlog, a monk of Rahen	103	Isiol, a homestead ....	137
Firbolgic Tribes ....	150	Ita, Abbess of Conall Gabhra	183
Fircheall (English, King's Co.),	75, 180	Jealousy (Monastic), result of	189
Fireball, apparation of ....	77, 107	Jordan, crossed by Josue ....	141
Fire, column of, from Mochuda's head ....	79	Keating, Dr. Geoffrey ....	175
Fish, Lismore's abundance of,	139	Kerrycurrihy, barony of, xxviii.,	186
Flandnait, dau. of Cuana, 111, 123,	187	Kerry, kingdom of ....	85, 101
Fleet of foreign pagans ....	65	Kerrymen, Coarbs of Mochuda,	117
Fodhran (Fuaran, Fuadhran),	83, 89	Kevin, a disciple of Declan ....	23
Font (ancient) at Clonard ....	189	Kilclogher ....	193
Fore, church of ....	180	Kilcolman, near Ardmore ....	161, 193
Fosterage, custom of ....	163	Kilcolomb ....	74

	<i>Page.</i>		<i>Page.</i>
Kilcommin, near Cahir	174	Luimneach	85, 182
Kilcop, near Waterford	74	Lunanus (Runanus)	163
Kildeglaun, near Stradbally	xxii.	Lynally, near Tullamore	182
Kilegland, Co. Meath	174	Mac Erc	51
Kilfeigny, Co. Kerry	185	„ Fhiodaig, king of Kerry	Luachra, 99
Killerk, Co. Tipperary	174	„ Laisren, St.	53, 174
Killmuine, church of	25, 165	„ Luag	69, 71
Killtulach (Killtulach), Co. Kerry,	85, 181	„ Mellian, Caoinche	184
Kilmacleage	167, 176	„ Neill, Prof., on Irish Tribal	System
Kilmagemoge	185	Maedbh (Mab)	75, 150, 179
Kilmaloo	193	Maelruan, Rule of	xiii.
Kilmeadan	18, 4, 185	Magh Cobha	5, 152
Kilmeedy, Co. Limerick	183	„ Cuirce	107
„ „ Waterford	184	„ Femin, 37, 41, 55, 57,	137, 153,
Kilmolash	174	„ „	171, 172
Knockagh, the Dun of	153	„ Gabhra (Mogowry)	175
Knockanaris (holy well)	174	„ Laca (Molough), Monastery at,	63, 176
Knockmealdown Mountain	171	„ Mocrumba	159
Lactain, a disciple of Declan,	23	„ Nidh in Magh Femin	174
Lachtaoin, St.	117, 119, 188	„ Sciath	13, 15, 23, 143, 162
Laisrech, St.	xii.	Magentius	viii.
Laisren, a monk of Rahen,	103, 109, 185	Mainchin, a youth terrified a cry of	fishes
Lannelly, monastery of	99	„ „	167, 184
Laune River	75, 179	Maing River	77, 79, 85, 180
Ledban, pagan prince of Decies,	39, 45	Maolduin Mac Aodha Beannain,	79
Leinstermen aided by Cashel king,	137	Maolochtair, king of Decies,	137, 192
Lemanaghan, King's Co.	184	Maoltuile	79, 83, 180
Leper, cured by Mochuda	95	Mead, mother of Mochuda	75
Leper establishment at Lismore,	191	Meal Sacks	113
Leper maintained by Mochuda,	133	Meath	89
Leth-Cuinn	23	Meitheal of reapers	89
Leuciana	177	Menevia (St. David's)	165
Lickey River	176	Meschorp	156
Ledban	172	Meyer, Professor Kuno	xviii.
Lingaun River	157	Milesian Colony	152
Lismore, xxviii., 77, 101, 111, 137, 139,	141, 143, 145, 159, 184, 195	Miletach in S.E. Ossory	158, 177
„ Coarbship of, reserved to		Milk changed into water,	119, 145
„ Kerry men	xxxii.	Mill and work thereat	113
„ in Hebrides	195	„ erection of	103
„ Ladder reaching to heaven		„ Mochuda engaged in	97
„ from	161	Miller and his malevolence	113
„ Seven churches around,	163	Miracles in "Lives"	vii., viii.
Lioses, owned by Mochuda's father,	77	„ interrupted	167, 181
Lios, faitche of	109	Mish, Sieve	77
Lives of Irish Saints, characteristics,		Missionary method of Early Irish	Church
&c., of	ix.-xii.	„ „	xv.
Lives of Irish Saints, period at which		Mobi, St.	165
written	xi.	Moccoloc	23
Lochluachra	175	Mochaba (Mocopa)	174
Lothola, son of Eochaidh	3	Mochomog	103, 184, 185
Lough Gur	184	Mochuda Mianain, St.	139, 193
Lugard, a blind spear thrower with		Mochua, otherwise Cronin	184, 193
unerring aim	179	Mochuda's Inch	145
Lugaidh Sriabhdearg	3, 151	„ successors, obits of	187
Lugair, a monk of Rahen	103, 185		

	<i>Page.</i>		<i>Page.</i>
Mochuda's Well	145	Patrick meets Declan in Italy,	17
Mocoba, St.	53	"  St. ....	25, 35, 65
Mocollop, a Declan foundation, according to Lanigan	168	"  "  his disciple drowned in the Licky	65, 176
Modomnoc, introduction of bees by	xxvi.	"  "  his well near Clonmel,	xx., 41
Moelettrim O'Duibhe-ratha...	xxiv.	Penitentials (Irish)	xiii.
Mogha Lamha	5	Penitential Stations	176, 194
Molua (Mulua),	103, 141, 185, 193	Pentarchate (Irish)	150
"  of Clonfert	89, 91	Pillar Stone at Giant's Grave,	173
Monastic Rules (Irish)	xii.	"  "  Clashganny	176
Motta, an abbot	164	"Place of Blessings" near Affane,	141
MSS. (Irish), unpatriotic trade in,	xi.	Plague in Munster and Cashel,	45
Muincine, a lake	103, 184	Plan of Celtic church and monastery, circular	193
Muirheartach, Ardrigh, buried in Lismore	184	Pope Celestine	19, 35
Mulloghinneony, near Clonmel,	157, 172	"  Hilary	17
Multiplication (miraculous) of food,	193	"  receives Declan	17
Murgen to whom story of Tain told,	178	Prepatrician Mission of Declan,	xix.
Murphy, John (Na Raheenach), Irish Scribe	xxv., xxvii.	Prophecy unfulfilled	190
Muscraige Oirthir, chief of,	137, 192	Prostration of Maoltuile before Mochuda	85
Nas, son of Eochaidh	3, 151	Rahen (Raithen), 75, 91, 93, 99, 101, 103, 105, 109, 111, 113, 117, 119, 123, 125, 129, 133, 135, 137, 179, 183, 190, 195.	
Nascon, three sons of	109	Rahen (Raithen), Bridge at...	101
Nemh River (The Blackwater), 89, 109, 111, 113, 137, 139, 182		"  "  Churches at,	179
Nettles, plague of	xii.	Ram Head, Ardmore	xvi.
Obedience of Rahen monks	121	Rann composed by Patrick,	43
Obesity of Cuana Mac Cailcin,	111	Rath-na-nIrlann at Cashel,	45, 173
Oblation of persons, &c., to Saints and Monasteries	xxviii.	Reiligin-Deglain,	xxi., 161, 162
O'Brics of Decies, 153, 156, 159, 172, 185		"  "  seven churches around,	163
O'Clery, Br. Michael,	xxvi., xxvii., 73	Riadan	23
O'Conarchy, Christian	xxx.	Rian-Bo-Phadruig, ancient roadway Cashel-Lismore,	162, 172, 176, 182, 194
Oengus Gaebuaidhtheach,	5, 154	Ringskiddy, promontory of	186
Ogham inscribed pillars at Ardmore,	157	Robbers, try to kill Mochuda	97
O'Heffernan Eochy, Irish scribe,	xxvi., 73	Rock (floating), legend of	116
Oilean Cathail	109, 186	Rocky Island, Cork Harbour,	186
Oilioll (Ailill, &c.), king of Connacht,	75	Rods, bundle of, for building a house,	93
"  Olum	7, 150, 159	Rome, visited by Declan,	15, 17, 25
O'Neill's pedigree from Conn,	152	Roscrea, St. Cronan of	135
O'Phelans of Decies, 153, 159, 172		Rosgillian (Rostellan), monastery at	xxviii., 87, 182
Ossorians expelled to make way for Deisi	157	Rosnat (St. David's)	165
Ossory, Declan's journey through,	53	Ross Beg	109, 186
O'Suanagh, Fidhairle	190	"  Mor	109, 186
"  Fidhmuine	190, 195	"  sen, of Fiacha	5, 154
"  's Cross	189	Rule of Maelruan	xiii.
Overseer, the monastic	117	"  St. Benedict	xii.
<i>Patena</i> of Stone	161	"  "  Carthach,	xxix.-xxx.
Patience of Rahen monks	121	Rules (Irish monastic)	xii.
Patrick, composes Rann	43	Runan (Lunan), son of Roman King,	17, 25, 27, 163
"  cures a wounded foot	43	Rye, introd. of, ascribed to Declan,	xxvi
"  meets Declan at Inneoin,	37		



# IRISH TEXTS SOCIETY.



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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries, and notes as might be deemed desirable.

The Annual Subscription is 7|6 (American subscribers, two dollars), payable on January 1st of each year, on payment of which members will be entitled to receive the current volume or, at the option of the member, any one of the earlier volumes which may still be available. There is no entrance fee.

Vols. I., II. are now out of print and others are rapidly becoming scarce. The ordinary sale price to non-members is 10|6 per volume.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20 Hanover Square, London, W.

## *IRISH TEXTS SOCIETY.*

---

THE Sixteenth Annual Meeting of the Irish Texts Society was held on 30th April, 1914, at 20 Hanover Square, W. In the absence of the Chairman, Mr. F. MacDonagh, Mr. Robin Flower, B.A., took the Chair. The minutes of the last meeting were taken as read.

### *SIXTEENTH ANNUAL REPORT.*

The Council are glad to be able to announce the completion, by Miss Maura Power, M.A., of her edition of the Irish Astronomical Tract contained in MS. B. II. i, in the Royal Irish Academy's Collection. This forms their volume for 1912.

A second publication, now approaching completion, is Rev. P. Power's edition of the Lives of St. Declan and St. Mochuda, two early Waterford Saints, which form part of O'Clery's collection of Saints' lives now deposited in the Burgundian Library in Brussels. The collection was made by Michael O'Clery during a hasty visit to Ireland about the year 1620. It is one of the MSS. originally belonging to Father John Colgan, whose library, collected at Louvain, was afterwards deposited in Brussels.

The Editor is adding an Introduction dealing with early religious conditions in Ireland; in this he discusses the disputed question of the existence of Christianity in Ireland before St. Patrick. The Editor's special acquaintance with the topography of the Decies' country should add to the value of this volume.

Rev. John MacErlean, S.J., reports that he hopes to have the Irish portion of the third volume of O'Bruadair's Poems in the printers' hands by the beginning of July.

Miss Eleanor Knott reports that she is working steadily on her edition of the Poems of Tadhg Dall O'Higgin.

Mr. Tadhg O'Donoghue reports that the text of the O'Neill Poems is ready for press. A tentative translation of all has been made. Seeing, however, that in the translation of these bardic poems we are on practically virgin ground, it has been found necessary to revise the work. This revision is now proceeding.

The fourth and concluding volume of Keating's History, containing the Genealogies and Indices, edited by Rev. P. S. Dinneen, M.A., is now gone to press.

Other volumes are in progress.

The Council have to record, with much regret, the death of one of their Editors, Professor Thomas O'Nowlan, whose proposed edition of the "Contention of the Bards" was announced in last year's report. It is satisfactory to state that a personal friend of the late Editor, Rev. L. MacKenna, S.J., has come forward with an offer to take over the materials collected by Professor O'Nowlan, with the intention of completing the work for the Society. It is hoped that it may be possible to make arrangements for its completion and publication.

The Council also have to record with regret the death of Dr. P. W. Joyce, one of their Consultative Committee.

In the course of last year the Council purchased the entire interest of the publishers, Messrs. David Nutt, in the volumes of the Society and thus became their own publishers. In consequence, their financial resources have been subjected to a severe strain. It is earnestly to be desired that new members should, in addition to the current volume, order the available back volumes to complete their sets. The volumes still in stock are enumerated at the end of this report; all members duly elected can obtain them at the original subscription price (7/6 each, post free). Their price to non-members is 10/6 each.

Many members, in remitting their annual subscriptions this year, have been good enough to bear in mind the suggestion made in our last report and have sent an additional 2/6 towards the Editorial Fund—a kindly method of helping our work.

It is satisfactory to notice that as a result of the joint efforts, made by the Gaelic League, the Central Welsh Board, and the



Highland Association, a recommendation has been made in the Report of the Royal Commission on the Civil Service, that "if in the future a language such as Scottish or Irish Gaelic, or Welsh, is treated by the Universities as a subject of serious academic study, and pursued by a substantial body of students, it should be included amongst the optional subjects of examination, provided that the standard of scholarship prescribed is as high as that applied to the languages and literatures which are already included."

The sale of Dictionaries is steady, 200 large dictionaries and 800 small having been sold during the year.

Thirty-six new members have joined the Society during the year.

Their names are :—

- |                                 |                                       |
|---------------------------------|---------------------------------------|
| 1. Miss Kate Meade.             | 19. Rev. J. Boyle.                    |
| 2. Miss N. Kennedy.             | 20. Mr. J. Conaghan.                  |
| 3. Mrs. C. Freemantle.          | 21. Rev. J. MacCunnigam.              |
| 4. Miss A. B. Culverwell.       | 22. Rev. D. MacGinley.                |
| 5. Miss Anita Nic Mhathghabhna. | 23. Library of Missouri University.   |
| 6. Mr. John F. Boyle.           | 24. Mr. T. F. O'Connell, B.A.         |
| 7. Mr. M. C. Lynch.             | 25. Library of Bonn University.       |
| 8. Mr. W. P. Ryan.              | 26. Ald. J. Sheehan.                  |
| 9. Mr. Owen J. Redmond.         | 27. Mr. Ian MacAoidh.                 |
| 10. Mr. J. J. Mahony.           | 28. Library of Illinois University.   |
| 11. Mr. J. MacGarrity.          | 29. Concord State Library, N.H.,      |
| 12. Dr. H. G. Leach.            | 30. Rev. D. Breen. [U.S.A.]           |
| 13. Mr. H. C. Gates.            | 31. Mr. P. J. Purtill.                |
| 14. Mr. A. A. McErlean.         | 32. Rev. M. O'Donnell.                |
| 15. Mr. E. O'Riordan.           | 33. Library of California University. |
| 16. Mr. M. McFadden.            | 34. Rev. P. B. Knox.                  |
| 17. Rev. J. P. Donaghey.        | 35. Mr. John F. Crotty.               |
| 18. Rev. J. Kennedy.            | 36. Carnegie Library, Kilkenny.       |

The following members have deceased during the year :—

- |                              |                              |
|------------------------------|------------------------------|
| 1. Mr. J. J. Cashman.        | 5. Dr. P. W. Joyce, M.R.I.A. |
| 2. Mr. W. H. Duignan.        | 6. Mr. D. Lynch, M.D.        |
| 3. Rev. J. S. Gallagher.     | 7. Mr. P. Morris.            |
| 4. Mr. Michael J. Gill, B.A. | 8. Professor T. P. O'Nowlan. |

The Chairman in moving the adoption of the report paid an eloquent tribute to the value of the work of the Society in publishing volumes of Gaelic Literature of first-rate importance never before available to the general public. He hoped that the Society would receive the support of everyone who took pride in the writings of the Irish poets and prose authors of the past.

The adoption of the annual report was seconded by Mr. J. G. O'Keeffe, and supported by Mr. J. Buckley.

The report having been adopted,

Mr. Boyle (Hon. Treasurer) said that he thought the occasion of the annual meeting should be availed of to draw the special attention of members outside the Executive Council to the value of the services rendered to the Society by Miss Hull, as Honorary Secretary, for so many years. Every member of the Council thoroughly appreciated the fact (which might possibly escape the notice of members generally), that without the scholarship, tact, and continuous attention devoted to the work of the Society by Miss Hull, the Society could not possibly have attained the success on which it deserves to be congratulated. Mr. Boyle concluded by proposing that the cordial thanks of the annual meeting of members should be accorded to Miss Hull. Mr. J. Buckley seconded, and Mr. Ernest Rhys, who spoke as one having expert professional knowledge of the qualifications required to conduct the affairs of a Society such as this, supported the vote of thanks, which was carried by acclamation.

In reply, Miss Hull said that she felt most grateful to the Council for this spontaneous vote of thanks and for the kind and cordial terms in which it was moved and supported. She referred to the arduous and splendid work done for the Society by Mr. Boyle, their Hon. Treasurer, year after year, and to the assiduity of the Council in conducting the affairs of the Society. The harmony with which Officers, Council, and Editors had, with hardly an exception, worked together from the very foundation of the Society, had made her own share of the work much lighter than it would otherwise have been. It was most satisfactory to feel that the standard of scholarship in their volumes was steadily rising and that their editors laboured to make their work in every way worthy of themselves and of the Society. The work of the Irish Texts Society had been one of the chief interests of her life.

The Hon. Treasurer, Mr. S. Boyle, then submitted the Financial Report and Balance Sheet.

## THE IRISH TEXTS SOCIETY.

### FINANCIAL STATEMENT YEAR ENDED 31ST MARCH, 1914.

#### THE SOCIETY'S ORDINARY PUBLICATIONS.

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
To Balance from previous year	235	17 1	By Editing	10	0 0
„ Subscriptions	155	7 0	„ Postage	6	13 11
„ Donations	5	12 6	„ Printing & Stationery	12	19 6
„ Interest	16	18 2	„ Publishers	284	16 8
			„ Salary (Assist. Sec.)	15	10 0
			„ Sundries	10	11 6
			„ Balance	73	3 2
Total	£413	14 9	Total	£413	14 9

#### THE SOCIETY'S IRISH-ENGLISH DICTIONARIES.

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
To Receipts	2864	6 0	By Payments already published	2376	12 6
„ Sales (net)	119	16 7	„ Printing & Binding	19	8 9
			„ Postage	2	10 10
			„ Insurance & Sundries	5	1 11
			„ Salary (Assist. Sec.)	15	0 0
			„ Balance	565	8 7
Total	£2984	2 7	Total	£2984	2 7

#### THE SOCIETY'S JOINT CAPITAL ACCOUNT.

ASSETS.			LIABILITIES AND BALANCES.		
	£	s. d.		£	s. d.
To Balance—Ordinary Publications	73	3 2	By 2 vols. not yet published	0	0 0
„ Balance—Dictionaries	565	8 7	Net Capital:—		
			„ Investments	456	16 0
Stock in hand:—			„ Cash in Bank	155	9 7
7172 Ord. Vols. 508 large and 500 small Dictionaries.			„ Cash in publishers hands	21	6 2
			„ Cash in Assist. Sec's. hands	5	0 0
				26	6 2
Total	£638	11 9	Total	£638	11 9

(Signed) SAM BOYLE, *Hon. Treasurer.*

Examined Books, Accounts, and Balances, and found correct.

(Signed) E. W. LYNAM  
C. R. COOKE-TAYLOR } *Auditors*

In submitting the Financial Report, Mr. Boyle stated that the Society should be congratulated on securing the exclusive ownership of the 8,000 volumes of the Society's publications still on hands. That these volumes are a valuable asset to the Society is shown by the fact that during last year 280 back volumes had been sold, yielding £105. The annual income from Dictionaries is about £120. The demand for complete sets of the volumes left in stock is increasing. It is hoped that the demand will be greatly stimulated by the issue within a few months of the fourth and final volume of Keating's History. The learned Editor, Father Dinneen, had devoted to its arrangement and completion special care and scholarship. The cost to the Society of its printing and binding will largely exceed that of any other of the Society's volumes. It is hoped that all who have got the three volumes already issued will promptly secure the concluding volume, and that non-members who have not yet purchased the earlier volumes will now order the complete set of four volumes.

The Financial Report was adopted with cordial thanks to Treasurer and Auditors.

The retiring members of Council, Mrs. Banks, Mr. Frank MacDonagh, and Mr. T. W. Rolleston, were re-elected, and Mr. J. G. O'Keeffe, who had been co-opted on the Council last year, was formally elected to fill a vacancy.

A vote of thanks was unanimously passed to the auditors, Mr. C. R. Cooke-Taylor and Mr. E. W. Lynam. These gentlemen were re-elected auditors for the ensuing year.

The re-election of the officers of the Society, Professor Douglas Hyde, LL.D. (President), Miss Eleanor Hull (Hon. Sec.), and Mr. Sam Boyle (Hon. Treasurer) was carried.

With a vote of thanks to Mr. R. Flower for presiding, the meeting terminated.

## GENERAL RULES.

---

### OBJECTS.

1.—The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries and Notes as may be deemed desirable.

### CONSTITUTION.

2.—The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee and Ordinary Members.

### OFFICERS.

3.—The Officers of the Society shall be the President, the Honorary Secretary and the Honorary Treasurer.

### EXECUTIVE COUNCIL.

4.—The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members, to whom the Executive Council may add by Co-option not more than two members, who shall retire annually.

5.—All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds majority.

6.—Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year. Any Member of Council who is absent from five consecutive Ordinary Meetings of the Council to which he (or she) has been duly summoned, shall be considered as having vacated his (or her) place on the Council.

### CONSULTATIVE COMMITTEE.

7.—The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

### MEMBERS.

8.—Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

## SUBSCRIPTION.

9.—The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Member to one copy (post free) of the volume or volumes published by the Society for the year, and giving the right to vote on all questions submitted to the General Meetings of the Society.

10.—Subscriptions shall be payable in advance on the 1st January in each year.

11.—Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12.—The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13.—Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14.—Members wishing to resign must give notice in writing to the Honorary Secretary, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

## EDITORIAL FUND.

15.—A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

## ANNUAL GENERAL MEETING.

16.—A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when vacant seats on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

## AUDIT.

17.—The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

## CHANGES IN THESE RULES.

18.—With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to the Honorary Secretary seven clear days before the date of the Annual General Meeting.

## LIST OF MEMBERS.

(N.B.—Members are earnestly requested to send Notice of Changes of Address to the Hon. Sec., 20 Hanover Square, London, W., to avoid mispostage of Books and Notices).

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