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III

BOOK OF ARMAGH

THE PATRICIAN DOCUMENTS

With Introduction

BY

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INTRODUCTION

WHAT is known of the history of the Book of Armagh may be briefly summarised. It was written in and about the year 807 A.D. at Armagh by a scribe named Ferdomnach. In the year 937, the Four Masters tell us, a case was made for it by order of the High King, Donnchad mac Flainn. When Brian Boroime visited Armagh in the year 1004 an entry was made in the Book in his presence, confirming certain privileges of the Armagh clergy. The Annalists record that in 1134 and again in 1177 the Book was removed for a short time from Armagh, but on each occasion it was soon restored to its proper place. On account of the Patrician documents which it contains, and its connection with the Patrician see of Armagh, it came to be known as the *Canóin Pátraic*; and it was placed in the care of a custodian known as Maer na Canóine, or in Latin Baiulator Canonis, 'Steward of the Canon.' This office became hereditary in a family who thus acquired the name of Mac Maeir (anglicised as Mac Moyre). They also held, in virtue of their office, certain lands in Armagh, known as Baile Maeir, which remained in their possession down to the seventeenth century. The last of the Stewards was the infamous Florence Mac Moyre, who pawned the Book in the year 1680 for five pounds. The Welsh scholar Edward Lhuyd wrote an account of the Book in 1707: it was then in the possession of Arthur Brownlow, in whose family it remained until 1853, when it was offered for sale and bought in by William Reeves (then a country rector, afterwards Bishop of Down) for £300. Primate Lord John George Beresford took it off his hands and presented it to the Library of Trinity College, Dublin, where it now remains.

The codex is of exceptional interest, both on account of its contents and also as being one of the very few manuscripts surviving from the early ages of Irish history that can be dated with precision and certainty. That this is so is due to the scribe who wrote the entire volume* and made personal entries in several places. All of these were later rendered almost completely illegible by careful erasures. This was no doubt done in order to get rid of evidence conflicting with the popular belief that the *Canóin Pátraic* was the handwork of S. Patrick himself. This belief gave the Book a peculiar sanctity in the public estimation which naturally enhanced its value. The name of the scribe consequently remained unknown until the year 1846, when Charles Graves succeeded in deciphering two of the erased entries. One of these yielded only the name *Ferdomnach*; the other, written in Greek characters, proved to be partly legible, and by collating the indications which it offered with data supplied by the Annalists, Graves was able to restore all the original entry, excepting one word, with

* E. A. Lowe, however, thinks that three scribes were employed (*Codices Latini Antiquiores*, part II. pp. 42, 53).

virtual certainty. It runs as follows: *Ferdomnach hunc librum . . . e dictante Torbach hercde Patricii scripsit*, that is, 'Ferdomnach wrote this book . . . at the dictation (or perhaps 'under the orders') of Torbach, heir of Patrick.' Graves was able to show that this note must have been written in the year 807: and he afterwards deciphered another entry, in which the scribe has noted that the day on which he completed the Gospel according to S. Matthew was the feast of that saint, September 21st. The discovery of this date is of very great interest to scholars, not only because it settles the age of this Book, but also because it serves as a fixed point with reference to which the age of other manuscripts may be approximately determined by comparing the characteristics of their script with those of the Book of Armagh. Ferdomnach was an accomplished scribe; his work shows Irish minuscule at its best, fine, elegant, regular and easily legible. It is occasionally diversified by the use of large ornate capitals and other devices of penmanship. Colour is sparingly employed.

Another feature of interest in the Book is that it contains long passages in Irish which are among the earliest extant examples of the older language, and also Irish glosses on various parts of the New Testament.

The contents of the Book fall into three main divisions: the Patrician documents, the New Testament, and a Life of S. Martin of Tours. The second division contains the only complete copy of the New Testament made by an Irish scribe that now survives; most of the other well-known biblical codices, such as the Book of Kells, the Book of Durrow, the Book of Moling and the Book of Dimma, contain only the four Gospels. The separate books are arranged in an unusual order: Gospels, Pauline Epistles, Catholic Epistles, Revelation, Acts of the Apostles. Along with the genuine epistles of S. Paul is included the apocryphal Epistle to the Laodiceans. The text of the New Testament as a whole shows a mixture of the Vulgate and the Old Latin. In the present volume only the Patrician documents are reproduced. The contents are the following:

1. A life of Patrick by Muirchú maccu Machtheni, in two books (ff. 2-8). It is not an orderly biography. We get an account of the saint's early life, and of part of his mission in Ireland; the rest is occupied with his miracles and other detached incidents. Scarcely anything is known about Muirchú beyond his name, except that he lived about the end of the seventh century. He tells us that he wrote his work 'at the command' of Aed, bishop of Sletty in Leix, to whom he dedicated it in a florid preface. By some accident of transcription this preface (followed by a table of contents of book I) is found on the 20th folio of the Book of Armagh, not as one would expect on the first. The first folio is missing, but its contents can be supplied from another copy of Muirchú's work in a Brussels manuscript.* Muirchú's Life ends on fol. 8 v° 2: after the *finit* are added two

* The Brussels text was printed by E. Hogan in *Analecta Bollandiana*, 1882.

notes, one on the sacred books and vessels which the saint carried, the other on his age.

2. The first column of fol. 9 r° is occupied by brief notes about incidents in the saint's life, which seem to belong to Tírechán's memoir, followed by three *Dicta Patricii.*

3. On fol. 9 r°, col. 2, begins another memoir of Patrick, written by Tírechán, a native of Tirawley in Mayo and a pupil of Ultán of Ardbraccan, from whom he professes to have derived part of his materials. It seems to have been composed not much later than 668 A.D., and is therefore probably a little earlier than Muirchú's Life. It has even less claim than the latter work to rank as a biography of the saint. Some account of his early life is given, but most of two books are taken up with a description of his journeying about Ireland, and of the churches which he founded. This cannot however be treated as a trustworthy record of Patrick's movements : it is rather to be regarded as a fictitious itinerary which " served the very practical purpose of providing the successors of Patrick with a list of foundations from which they could claim allegiance " (Kenney).

4. Tírechán's memoir ends on fol. 15 v°, and is followed by a series of six short paragraphs about the saint, probably the work of Ferdomnach. Then comes (fol. 16 r° 2) a series of memoranda concerning gifts of lands and churches, which seem to have been collected by Ferdomnach with the object of giving further support to the claims of the See of Armagh. We are told first how Lommán, one of Patrick's disciples, was left at the mouth of the Boyne with orders to proceed upstream to Trim ; how he converted and baptised Foirtchern, his mother, and his father Fedelmid, and what lands were granted to Patrick by Fedelmid and others. At this point the scribe left a blank space, in which stands the entry made in the year 1004 in the presence of Brian Boroime. After this (fol. 17 r°) come further memoranda by Ferdomnach on grants made to Patrick in different parts of Connaught. Part of these are in the Irish language. The second column of fol. 17 v° is left blank.

On fol. 18 the writer begins in Latin, but soon changes back to Irish. The scene now shifts to Leinster. We are told how Iserninus was sent by Germanus of Auxerre to Ireland, where he met with Patrick in the territory of Uí Cheinnselaig. Next comes (fol. 18 r° 2) an account, still in Irish, of Patrick's meeting with Dubthach maccu Lugir, and of the consecration of Fiacc Find as the first bishop in Leinster, and of his church at Sletty. There follow two more paragraphs concerning Aed, bishop of Sletty, and a certain Conchad. Then a note in Latin, explaining that the writer has used the Irish language because of the number of Irish names included, and the difficulty of making the whole intelligible in Latin. The section ends with four halting hexameters, in which the reader is invited to pray for the scribe.

5. Fol. 18 v° 2 and fol. 19 are occupied by a series of brief memoranda, consisting mainly of catchwords, or merely of initial letters. Many of these have been shown to refer to incidents which are narrated at length in the *Tripartite Life* of Patrick. Others are related to a life of Pope Gregory I.

6. The *recto* of fol. 20 contains, as already noted, the preface to Muirchú's memoir, and also a table of the contents of book I, which should properly stand at the beginning of the work. On the *verso* begins the *Liber Angueli*, so called because it purports to have been dictated to Patrick by an angel. Its contents consist in the main of a " code of decrees establishing the dignity, rights and jurisdiction of Armagh and its Primate " (Gwynn).

7. The ' Confession ' of S. Patrick begins on fol. 22 r° 1 and extends to the end of fol. 24. It is generally accepted as the authentic work of the saint. It is interesting both as a revelation of his character and for the clues that it affords as to his life, but it has no pretension to be an orderly autobiography, its purpose being to vindicate him against the aspersion of certain malevolent critics. The incoherence and (to use his own word) the ' rusticity ' of its style make the document extremely difficult to interpret. Nevertheless it is, so far as it goes, one of the principal authorities for the life of S. Patrick.

The entire Book of Armagh has been reproduced in a ' diplomatic ' edition by John Gwynn, with an Introduction in which the various problems arising in regard to the text of the Book and the life and journeys of S. Patrick are discussed in detail, and full references are given to the literature of the subject down to the date of publication (1913). A complete bibliography of the literature, accompanied by concise summaries of the results arrived at by Patrician scholarship will be found in J. E. Kenney's *Sources for the Early History of Ireland*, Vol. I (1929). Among more recent contributions may be noted three papers by Eóin Mac Neill in the *Journal of the Royal Society of Antiquaries* (Ireland), Vol. 58, pp. 1-21, 85-101, and Vol. 59, pp. 1-15. The third of these has been further developed by its author in *Ériu* XI, 1-41. Mention should also be made of K. Mueller's study, *Der heilige Patrick* (Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, 1931).

Translations of the Irish passages in the Patrician documents in the Book of Armagh may be found in *Thesaurus Palæohibernicus*, ed. W. Stokes and J. Strachan, Vol. II, 238-243.

The abbreviations employed by the scribe Ferdomnach have been studied by W. M. Lindsay in his *Irish Minuscule Script*. Certain pages of the Book have been photographically reproduced in Zimmermann's *Vorkarolingische Miniaturen* (pl. 206, 207), in John Gwynn's *Liber Ardmachanus* (pl. i-vi), and elsewhere.

For a bibliography of the palæographical study of the manuscript, E. A. Lowe, *Codices Latini Antiquiores*, II, 53, may be consulted.

BOOK OF ARMAGH

Fol. 2-24

pibi inhibónica ꝓnunciare poꝑrecto
añ quam ꝺrthe dixerat cum ceteb
nis missionib: missitauit deꝯ ad ẽ
tamp: Uellmina ac Scuanzuelico pe
ce nationis ꝓnar ⁊ barbanar ad
docendar mirꝑhas illũ dñ inspira
uit ibiq: ꝺeꝯ Inuissione uocat
de pilu ⁊ pilue pilue pꝺicte ⁊ cete

Oportuno ꝛ tempore Imperante
Comitante diuino auxilio Coꝛtaꝯ
Inzrahe hoc adoptus Inp ollim ꝑ
paratus pugnas utiq; euangelii
ac missis ꝛimanus ꝓnotionũ cũ
illo hi ÷ ꝓtzium ꝑpitum utdñ
tãcomitũ habẽ ⁊ nẽ adhuc a
scõ domino ꝛimano Impontificali
gradu ordinatus÷ Cotte ⁊
tinat ⁊ paladius archidiaconus pa
pe celestinus urbis nomine ꝓpce
pi qui tunc tenebat pdm apoꝛ
tolicam quadragesimus quintus
apõ petro apoꝛ ille paladius
ordinatus ⁊ missus pugnat adhuc
Inpola pubblica rationẽ possi
tam Conuertendam ꝑ ꝓbuit illũ
⁊ nanno pot÷ decipe quicquam de
tua ⁊ datum a pugnat decelo
Nam neq: hu pdm ⁊ Inuitos homi
nes pagle recipiunt doctrinã ⁊
neq: ⁊ Ipe uoluit ac tzine cum ꝑ
p: Inema ñrua ꝑ petitur adeũ
qui misit illũ petente ⁊ ac hinc
⁊ ꝑ primo mane ꝑrexit Coꝛtaꝯ ꝛ
pugnum tenẽs Inbritonũ similẽ
ulta pectus

Andrea trag: monte pcũ paladiu in
britannias ⁊ discipuli paladii ÷ au
ctoritate ⁊ benedictus pcessit ꝓdicare
Inuerginam Inhebonia domore ⁊
Patricius ⁊ qui cum a uanz dalin
tune loci adquidam mirabilem hom
primum ⁊ principem apostolicum Amatho nõe
nomine Inp primo loco habitantem
ibiq; pdicauit ꝓinde ⁊ ciuitate
ibi episcopalem ꝛtudium abbatia
tho pdce pcõ ihu accepit tham au
xiliur Irlandiaruq: ⁊ eccl Inpandonis
ꝛtudur addan die que pdicauit
ordinatis÷ Tum accepta bñ
dictionib pdcte omnib ꝑ mentem
cantate ad patriam qñ prosalutem
⁊ Conuertendi si pualmis ꝓnuntiu

Tu ẽ pacendor Inclitorum pond
melchi Unmirabilis mater
pauperum Inomine pcõ de
mentis ascendit ⁊ pruinis britan
niae Omissis omnib ambulan
di anfractib pcõ Commone mee
expiatum ruina tum dissidia ⁊
nimiũ Cumomni uelocitate pla
cata: ꝓpter mare nimiũ contendit

Illis hr diebus quib hẽ ꝛtatum
Inpdictis pcionib pmit nãe
quidam magnus ꝓcer ꝛtatusque
Imperio barbarorum pcinans
Inhumana ⁊ ferae capitis pcessit
loꝛgissime nomine pilur nãll
omino ꝓhibuit nãe hr pme Inpole
hic hr pcinor magnus ⁊ ultus pri
cip ⁊ Incantatoris nomen malis an
te Inuentoris habuisse qui postq

omnia ꝓhibe ꝛ puidhe ꝛemone ꝛm
alitatis ꝛidolatrie añ quam ꝓfice
ẽpulũ hui⁹. ñ. ꝑcatis ꝓfũebant ꝺr
nomina hæ sũt lochloch ꝺ ꝛ
lochiu ꝛ lucãñuel ꝺ ꝛ nonal
ꝛ hui⁹. ñ. ꝛerua antẽ magica cneb
uur ꝓfitebant moriñ quidam
ẽctum futurũ hmodum nãz cum
ꝛnota quadam doctrina molẽtia
ꝯquinquo ãꝛ mane aduẽtum
apparuiꝛ dictatum amutauiꝛ rur
ẽctum

ab omnibus quẽ honoratũ
regna rubuẽgiuꝛ
nẽgiatũq; ẽbay reducẽtum
omn ẽꝛ dñor diffinitũ
ꝛ ẽtiã omb illoꝛ antiꝛ ẽpb inpẽ
cula nẽgiatum ꝓ ꝺoctrinã
ꝺr ꝛuadẽtiaq: hẽ moriñ ꝓgnũ
ine ꝛ ꝓfectuũ hiuꝛ ũbiꝛ ꝺr hn
modum cneb ro abhiꝛ ꝺicẽꝛ
maxime hanteceꝺẽtib aduiẽtũ
patricij: ·ii·ã·iii· annis

Hi ꝛunt ritꝰ ꝛiculi ũba ꝓlinguẽ
idioma ñtum manifẽtauẽ aduẽtũ
ꝺr cipiũt Cum ruo ligno curuũ
capitẽ ẽrua domu capitẽ ꝓ
ꝓpato incantabit nẽgiꝰ ẽrua
mẽbra ẽcantatione parẽt domuꝰ
ruiẽ ñꝛꝛpondebit ẽ rua familiaꝛitaꝛ
piat piat ꝓ nñ ũbiꝛ poꝛ mdm
pẽꝛtur ẽctũm Vsq hominia piane
ñgnum nm ꝓ ꝛꝺicalẽ ñtrabit ꝓ
ꝓce poꝛ ẽa tuiẽtiue Cuiuꝰ
inim inaduẽtũ patricij idoloꝛ
cultiꝰ fiꝺẽ ñm catholica nã ñhlgnũ
oã

ꝺebiꝰ ira ruꝑiãnt
ñdẽtamur ad ꝓpoꝛtũ

Consummato lẽ nauigio rcõ ꝓfẽ
cto: honoratu nauiꝛ rcõ cum
ꝙ marmiꝰ mirabilib ꝛpitalib: q:
tẽꝛrauiꝛ qꝛꝛ inoportunum portũ
inuẽtionẽ cõlibnoꝛum inportũ
añ nos clarũ qui uocaꝛ hortum
ꝺẽ ꝺilatat: ubi uiꝛꝛum: ꝛ nihil ꝛr
fectuꝛ ẽ quam uẽtũ ñpetrare
tur ꝛedãtiã ẽ Inde apparẽt
ꝓuinciales finẽ adillum hominũ
ꝛpm lan milcon añ quin quondã
in captiuitate fuerat portum
q: ꝛeminum ꝓuincialiũ ꝓdum tẽ
nuiꝛ uiq: ꝛ celebre ut ꝺcẽtiuꝛ
te libẽtiã illum cui añ captiuus
ꝓuincie adamnanum inpolam q
ꝙ nomine usq: hodie nominat
pruinum nauiꝛ Conuiuio

Tum ꝺeinde britia conalnãꝛque
finiũ nã ꝛ finiũ ulathonum
in leuo dimittũ ad ẽtrãmum fre
tum ꝓ britie pe inmittit ꝛ diꝛ
cẽꝺauit interam ad horam plam
ille ꝛ ꝙ cũ ẽ ingẽti naui ꝛ abꝛ ꝺe
runt nauiculam ꝛ uicinabunt ali
quantulum inuitationẽ uicissim
cupiũtibi ẽ Inuitis ẽꝛ ponꝛ
nam: qꝺam uiꝛ nata bonꝛ li
cẽ ꝛcialiꝛ Cui nõ erat dictũ h
britanꝛ ibi ubi nẽ ẽ omniũ pa
truũ nomine cognominatum
ꝺorbinam: h piratas ẽꝛ puniꝛ
ac latrocinia ẽcitus ꝛ indicauit
domino suo ꝺudichoin

7 inclusere illum pur cor ꝛ nomen
ꝺ illi⁹ qui conde ꝓpter ꝙ ciat oc
ꝯdone cor ꝑ ꝺeꝰ paganis ꝑ pa
tria. Conuertat ꝺn̄s adbonum cogita
tiones ei⁹ ꝑ ꝓdicatores patriaꝝ ꝑ ꝺon
illi ⁊ ibi ꝙ ecclie patriaꝝ ⁊ ꝓ
quisq; ibi ꝑ ap̄s illum ꝛmanen ꝺie
bꝰ ꝑ uolauit ꝯtra inimicꝰ xp̄i ꝺic
tum hominem milcum portauit ꝑ pa
tria ꝑ uenit ⁊ ꝓ conuallē adxp̄i p
dom pelicta ubi nauis ap̄ dictum cos
pit p̄parare ꝺiuersas uias inuicto
nis ꝙ uidimꝰ ꝺonec peruenit
admontem mis̄. Deq; monte mul
to dnte tempore ꝙ uo ibi ꝺapq;
ꝙ ꝓmeruit ꝑ uisagio in
petra alta: mons ꝛpallato gradu
uidit angelum uictorem cum inimi
cis ⁊ arcendisse ꝙ celum

Audiens ꝛ militue ꝓpinum suum ꝙ
ad uisitandum cum uenerat ⁊
nolebat inpune uenire pacata q̄s
p̄ uim: ne ꝓuincia rubiaꝝ periꝛ
illē ꝑbi dominata ꝙ inuenerit di
abuli ꝑpone ꝓ ꝺeꝰ tradidit
⁊ ꝺomu ꝙa pur ꝺbꝛuaꝝ ne
Conuocato adse omni ꝙ numero
to rubrarum ꝑ ꝙ ꝙcepit ⁊

Stamen ꝛ ꝑ ꝓficisci ꝙ ꝺicto lo
co alacꝛ ꝺeo monaꝝ mis̄ ubi
primum illam regionem ꝙa pa
uit. Cum tali gaudio aduen
ire uidit ubi nunc ecclia
ba ꝙ ꝙstruxit aduersum primum
illi: regionis illico rubocula ꝙ

pcepit ꝙcorum ꝙcutere

Stupefactus ꝛ ꝛ ꝺixit: ꝺuab⁹ aut tri
bꝰ ꝓfectionis nullum ubum ꝓpinqui pur
pimus ⁊ gentis lacrimans ꝙ; acce
ꝛ ubera pmisit ait: nec eo ꝺeꝰ hic
homo nā quisq; ipsum ꝙcutiat ꝺice
ne cruelis ꝙcutiat ⁊ ne
ꝓcumbā ꝺe celo nisi ꝺeꝰ pat nunc
ꝺicitur ⁊ pedebat ꝑ ꝓpinqui pcepta
ꝙgnitione ꝙcussionem inpuꝛ
⁊ manu ⁊ pedum ꝙcussionem

Christ dicit ꝺnare ⁊ humare ꝑ ligno
crucis Conuer ꝛ ꝺeo ꝺcm ꝙpinquum ad uicto
ria: illochor ꝓuidit uictoria quib⁹ uicto
riam ꝛ nunquam pugnam ꝙcussit ꝙ
ad dichoin ibiq: mansit ꝺiebꝰ multis
⁊ circumit totum campum ⁊ elegit
⁊ amauit ⁊ consecꝛ pdm cruce ibi

Ꝺp̄ pinquauit ꝛ ꝓpere ꝺiebꝰ illi⁹
ꝑ ꝓpere ꝓpinqui ꝺ⁹ innoꝓa ce
to ꝛ ꝙpulit ꝛ quondam ingenio ꝓm
celebratum: ⁊ inuidiosum conq
lium ubi ꝛ ꝓpinqui ꝓpere ingenio ad ꝙ
misit illum ꝺ⁹ celebrauit nulatq;
sup hac re consilium iacet ꝑuerso in
spiritu ꝺnuerunt reꝰ patricio inꝛꝛ
hanc magnam ꝺni nicollam ꝓpter ꝙ
capitoninum pollam ꝓtractum ꝙ
magnum ubi cha ꝛ ꝺignum maximum
nationum harum ꝑ cuꝛ omne genꝰ
ꝛ idolatrie ne ꝓpri illius
libertatis ut hic inuicem cuncti inca
put ꝺeum idolatrie ne ꝓpri
ullum ad ur: xp̄i pdm imungere
rubmallet ꝓpter ꝙpit cum ꝑde

iunctã ꝑ̃ patriã ꝫ fratrum manib⁹ ꝑ̃ talib⁹ ꝓmunit inlidãt ꝫ ꝓ̃ ꝑ̃
Eleuata ẏtur nauẏ admare ꝫ di
missa inpide plãa ꝫ pace bono illo u
po dictu mizyamaẏ decampo lnẏr
dgẽq: manu dantaẏ omna ad
plãtudinẽ mimsti ꝫ ꝺcum añ nin
cbnzntẽ lena inpontum hosti colp̃di
bãt ꝫ ꝑ̃ꝑ̃ delatyrunt
Relicta: ibi nau ꝑdiꝛ uolatã
uanitun lnꝑdictum maxim
Campum donã ꝑ̃mo aduãꝑnz
puenitun ad ꝑ̃tã unonum ꝑ̃c
tuam utꝛibulie ꝑ̃mnt ꝓdon
uiu· ꝫ ꝑ̃mn ꝑ̃col ꝑ̃chiãtn
qui puliat unuẏ nionum mazẏ ꝑ̃
ẏr bẏẓẓ Exoꝛ: ih tãtono
debita pace uota ꝓcipiciumq;
laudẏ cum omni deuocone ꝑ̃ẏ ꝑ̃n
gur cum ruꝛ dõ altissimo ꝓcun
dum ꝓphẽe uocãn reddidit
Ongẓ ũ lnillo anno idolatrie
pollãmpnitatn quam ẓmalẏ lncan
tationib⁹ mulẏ ꝫ mazicẏ lnuitabon
b⁹ ñnullir alir ꝛupꝛtationib⁹ ẏdole
ẓatẏ at ꝛegib⁹ ꝓmarir duab⁹ ꝑnn
apib⁹ ꝛoꝛmatib⁹: popul⁹ inꝛupã
ymagẏ lncantatoꝛib⁹ aurur ꝓcibur
ꝫ omnir artir omnib⁹: doni lnuitoꝛib⁹
doctoꝛib⁹ ue uocatẏ adloꝛiãtum
turquondam adnabcodonoꝛoꝛ ꝛegẽm
lntãmoua ꝛfonum babylone ꝓcipe
ꝛuthuam eadñ nocte ẏnã ꝑ̃ ꝑtem
gur parca illi illam adoraꝛi
ꝓcipiebãtuẓ ꝓ̃ꝛumptatn ẓonlem
Erat ẽ quidam moꝛ ap̃ illoꝛ ꝑ̃
dictum omnib⁹ lnmanatur uꝛbi
cumq: in cunctẏ nationib⁹ ꝓne
ꝑcul ꝛũ luxta lnilla nocte lncẽ
diꝛꝛ ẏnẽm dñq indomu ꝛegia
·i·÷ inpalatio tãnoꝛie ꝛuccidẽ
nat ꝓnãs anima ꝫ dnopulo ꝛuo
Ser ẽ ꝫ patruẽur ꝛẽm parca celebrãẓ
In cõdie dimnum ẏnẽm ualde lug
dum ꝫ tbictum qui lnocte ꝓꝑul
tãr acunctẏ ꝓnãr plani cãpi
habitanglb⁹ uirrur:
Accidit ẽ utꝛatnonia uidñt uir
ꝓgiõ consꝛẽãun· omn⁹ ꝫ mna
ꝛum Conuocatẏ: ꝓ̃ꝛ̃ꝛ̃ ꝓ̃ꝛ̃ꝛ̃
ndtu ꝓ̃ꝛ̃ nãrcuꝛre illum qui ꝑ
cãut dꝛi ꝓꝑpendiunt ꝓ̃ꝛ̃ in
ctõinum uitẽ hic ẏnir quõn
uidẽmur ꝺuꝛ: inhac nocte accẽ
ẏur añ quam ꝛuccidãt lndo
mu tua ·i·÷ inpalatio tãnoꝛie
niꝛꝛ ꝓcipiatur ꝑ̃ẏtus lnnocte
hac qua accẽꝛur÷ numquam ꝓ
tingit lnctõinum lnꝛuꝛ ꝛom⁹ ẏs
nir nisi conꝛurrãdinir ꝛuꝛgradit
ille ꝺuincãdit ꝛpugnum ꝛuꝛ
uẽtum aquo mcẽꝛur nocte ẽ hẓc
ꝛuꝛabit nos omn⁹ tre ꝛom⁹ hõẓ
ꝑtni tui ꝑducã ꝓ cadat ꝫ oã
ꝑtn ꝫ ipꝛum inplebit omna
ꝓꝑtẓbit inꝛrãũ
ꝓꝛaculoꝛ

hiis audiat tumbatur: nec loquimur
valde: nec olim hodie de omnibus
una tantum Cum de resurrectione
de nobis fit: nec nos ibimus ne
videamur de cetero nec videbimus
et occidimus per quinque tm nec ar
mis regum luctus: unus: cum
his secundum dictum tradicionem
et assumpsit: his: ii: magis ad
plicationem sc omnibus optimis: de
lucchmael et lochru impune noc
ent illis: propter loquimur: de tumo
ra ad petra minorum per
hominum equorum fragas per con
tinuum illius partum ad terram
ultimum Cumque illis dixe
runt magi nobis nec curabit
ad locum in quo ignis: ne possit
tu portet adorabit illum qui
incidit sc erat ponit luxta
et vocabitur ad illum ut de
adorauit tu ipse dominatur
fuerit et primogenabimus ad in
uicem nos et ille inconspectu tuo nec
et probabit nos nec de respondit
nec ait Bonum Consilium in
uenerit nec fragam ut locum fuit
est de primitiunt ad petimus
locum Discendunt ibi illis de
cunctis fuit et ignis in mane
runt Incinctum log in cinis
sc redeunt luxta Cum ille
de vocatus: per pauper adue
de locum Incensis Dicebantur: magi
adhuc nec pungimur nos in aduch
tu ipsum nam quicumque pungere
nit Adduxerunt igitur eum de propter
adorabit tum Pungent demique per
parauit et uidit inultor cum uis et
ejus eorum hunc psalmi te uin
seculum nos ignis in labis et inconde
damnant hii incunctis hii in equis
nos in nomine dni non ambulabimus
ut de adillos illi pungebantur in
et fumus tm adeo aduertit
nolunt obedire dicit magos hi
hec fiunt deo cum nunc uelit de
adoptantem in illa cunctaque uocat
plane pungere tibi tum pa
quis et exhibit do adhuc Reliqui
inobis: illis primogenari ad hunc
alteri mazur nomine lochru per
tuit Inconspectu pri audit dei ad
pie pdi catholice tumulent uch
bis Hunc in hunc tumo oculo ca
lia primitiu per patiuntur ut non
dam patitur demone Cum quada
portenta magno clamore confidit
addam de deo equi omnia potest et in
tua potestate confitentur quisque me
mysteria huc hic impius quibla pe
mat nomen tuum elevatum non per
at iusto mortuae de his dicit el
uatus: in ethiopia magus et eumdi
mittit portat de super uitro ad lapi
dem cerebro demittuntur et mortuus
fuerat coram de et timuerunt gen
tes.

dubchach ꝓlugꝛ̃ꝯgbuꝛ inhoꝯ
rem ꝓ̃ ꝓtꝛuga ꝛunnꝯcꝛ ⁊ be
nalixꝛ ⁊ ꝓ̃ Cꝓ̃lichꝛiqꝫe
ꝑmuꝛ inilla die dō ⁊ nꝭꝑputa
cum ⁊ adiuſtꝛam ..

Uiſſo ⁊ꝛ; ꝓtꝛugo uocatuꝛ
agꝯnb; adiuꝛcꝯdum utꝛba
ꝛnt cum Inuitꝛ neb; illeh
ꝓ̃mꝛ aue uꝛtuma ꝯꝛnc non
nꝯꝑellꝛ uꝯ

Cꝯmandb; ꝛ omnb; ille mazuꝛ
lucꝯmail qui fuiſſꝛat Innocꝛ
conſlicatione tꝛ̃ milla die ꝓlig
tuꝛ ⁊ꝛ ⁊ꝛancco conꝯgo ꝛuo ⁊ꝓh
ꝛ̃ne aduꝛuꝛ ꝓ̃ ꝓtꝛugum
⁊ utꝛnigum cluꝛꝛe habꝯ In
tuitmb; aliꝛ Inmiſſit aliqd
⁊ꝛuaꝛꝛe ꝛuo Impoculum pꝛaꝛ
ꝛi utꝛbaꝛꝯ quid facꝛiꝯ

Uidꝯꝛ; ꝓ̃ ꝓtꝛugur ſi ꝓba
gonuꝛ ꝛ̃ꝛ uidꝯmb; cuncꝛ
tꝺ̄ꝛ̃ poculum ſuum ⁊ uſuꝛuꝛ
liquoꝛ Inmodum ꝛ̃lu ⁊
ũſo uaꝛꝛe ⁊ qꝺ̄ꝛ ꝛuꝛꝛa illu
cñ quam Inmiſſꝛat maꝛ:
⁊ ſcꝛum tꝺ̄ꝛ̃ poculum Con
uſuꝛ ⁊ liquoꝛ Inꝛatam ⁊
miſꝛabꝛunt omꝛ

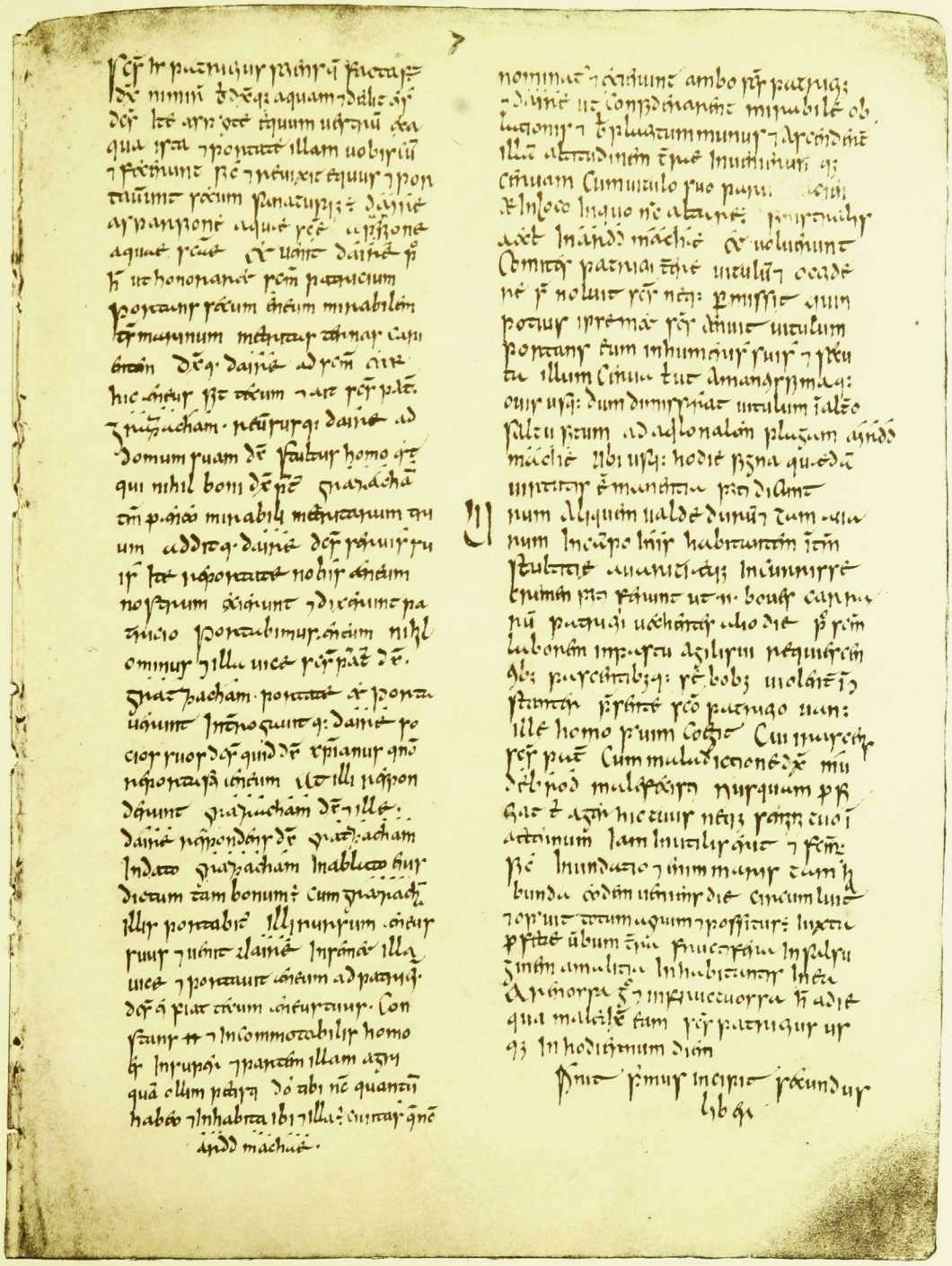
⁊ ꝓ̃ paululum aꝛt mazuꝛ ſu
ꝓauuꝛ ꝓ̃ꝛna ſuꝛ hunc cum
pum maximū Inſi cumpo mꝛ

mo

ꝓ̃ ꝓꝛondꝯꝛ; ꝓtꝛugur aꝛt qui⁊
mazuꝛ Inducamuꝛ nuuin ſuꝛ⁊ꝛam ⁊ꝛ
ꝓtꝛ nolo Conꝛꝛuꝛꝛa uoluntꝯ dꝛ ⁊
ducꝛe ⁊ꝺ̄ mazuꝛ ⁊ꝯ Inducam uidꝯ
hb cuncꝛ tꝺ̄ Incantationꝯ mazoꝛ
⁊ꝯꝛuꝛ Induxꝛt nuuin ſuꝛ⁊ꝛum aꝛ
ꝑum ꝓanguinꝛam ſcꝛm ⁊ udꝛē oñꝛ ⁊
nꝛuꝛꝛe ⁊ꝛ ꝓ̃ ⁊ꝛ uidꝯ: h dꝛone
nē ⁊ꝺ̄ añ ⁊ꝛam hoꝛum qꝛ ñ ꝓꝛ
ſum dꝛonꝛe ⁊ꝛ ꝓ̃ ꝓtꝛugnaculum
ñbonū ꝛacꝛe ñ ⁊ꝛ ⁊ꝯ tunc bꝛaclicꝯ
ꝓ⁊ꝛum ancuꝛum cumpū dicꝛo añ;
alꝛꝛ; ulla ꝑna ⁊ꝛ nebulꝛ ⁊ uꝯ
ro ⁊ꝛanuꝛ ⁊ꝛ ⁊ꝛ clamauuꝛ ⁊ bꝛ
⁊ nꝛuꝛꝛe Conꝺ̄ ⁊ꝓaulo ꝛ̃ Inuo
⁊ꝛ ⁊ꝛ dꝯmb; Induxꝛt mazuꝛ dꝯnꝛ
ꝑnuꝛ ⁊ꝛebꝛuꝛ ſuꝛ⁊ꝛam Inꝛꝛnū
⁊ monnuꝛauuntoꝛ ⁊ꝛ ⁊ꝛ ꝓ̃ ⁊ꝛ
ꝑlle ⁊ꝛebꝛuꝛ ⁊ꝛ ille ꝑmliꝛ ñ
poꝛꝛ ꝛ̃ꝛ hꝛonuꝛ tꝺ̄ꝛ ⁊ nꝛuꝛꝛn
⁊ꝛ ⁊ꝓulꝛuꝛꝛe ⁊ꝛebꝛuꝛ ⁊ ꝓ
ſulꝛꝛ ꝓl ⁊ꝛ ꝯclamauuntoꝛ oñꝛ
⁊ꝛuꝛuꝛ ⁊ꝯuntꝛ hꝛ ⁊ omnb;
Inubꝛ ꝓ⁊ꝛu nꝛꝯ Inꝛmazum ꝓaꝛ
nꝛumq; ⁊ꝛ nꝯ adillos Libꝛos
uꝺ̄ꝛ Inuꝛuam mꝛꝛꝛ ⁊ illum ⁊ꝛ li
bꝛu inlaꝛꝛ ⁊uaꝛꝛauntꝛ adonubi
muꝛ nꝯ ꝓtꝛugur ꝛuꝛuꝛum
⁊ꝯ ⁊ꝛ mazuꝛ nolo ⁊ꝯ adiu
dꝛcum ꝛuꝛuꝛe ⁊ꝛuꝛnē cum ꝛꝛto ⁊ꝓ
ꝛ deum hꝛ ⁊ꝛ ⁊ꝛ audiuꝛ babꝺ
mu ꝛꝛuꝛuum ⁊ꝓ⁊ꝛ ⁊ꝛ ꝓ̃ ⁊ꝛ ⁊ꝛ
ꝛ̃ ⁊ꝛ ꝓ̃ nꝯ ⁊ꝛ aꝛt ꝓ̃ꝛꝛꝛ ꝓ̃ ⁊ꝛ

6

fol. 6

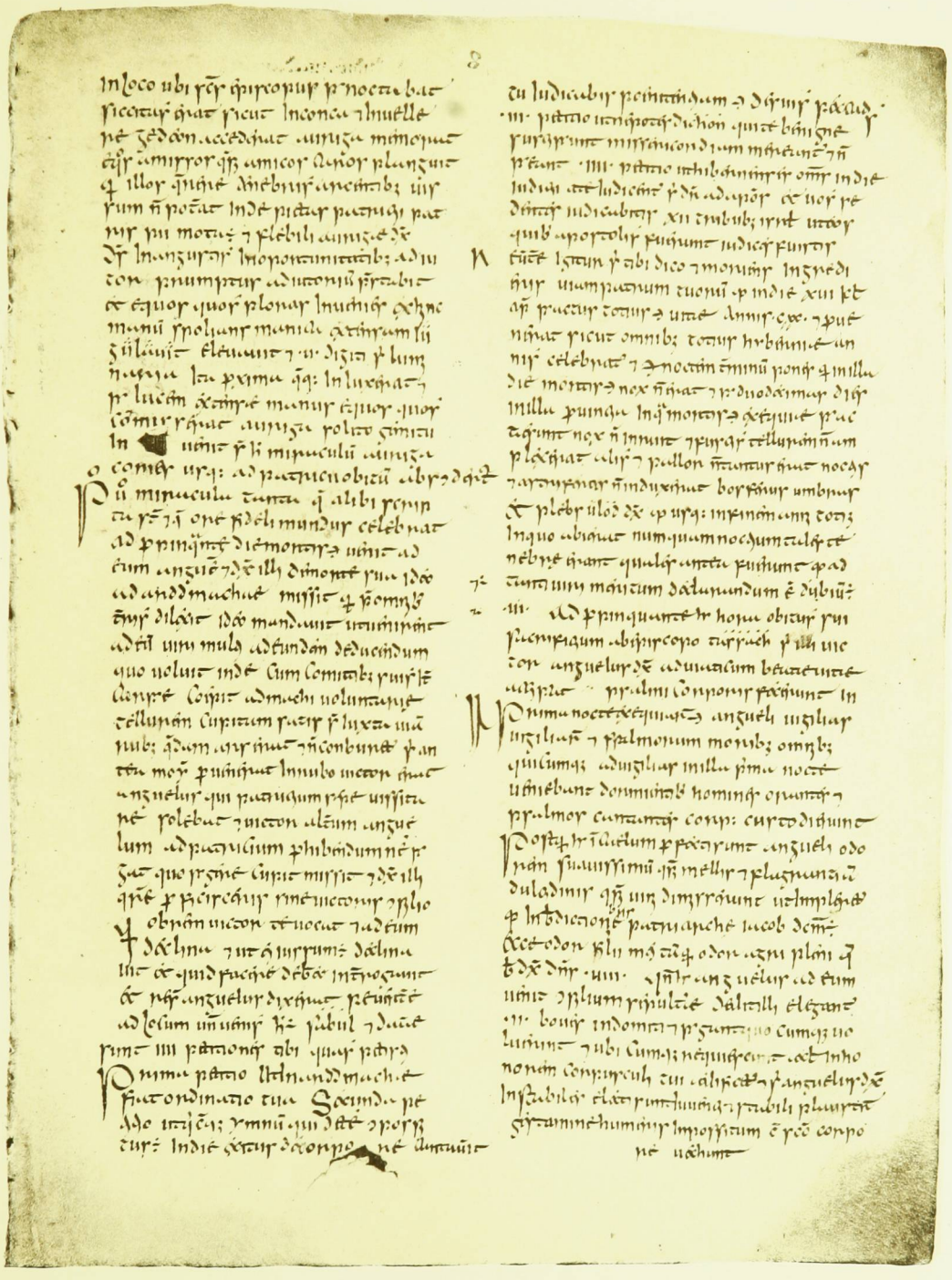


fol. 7

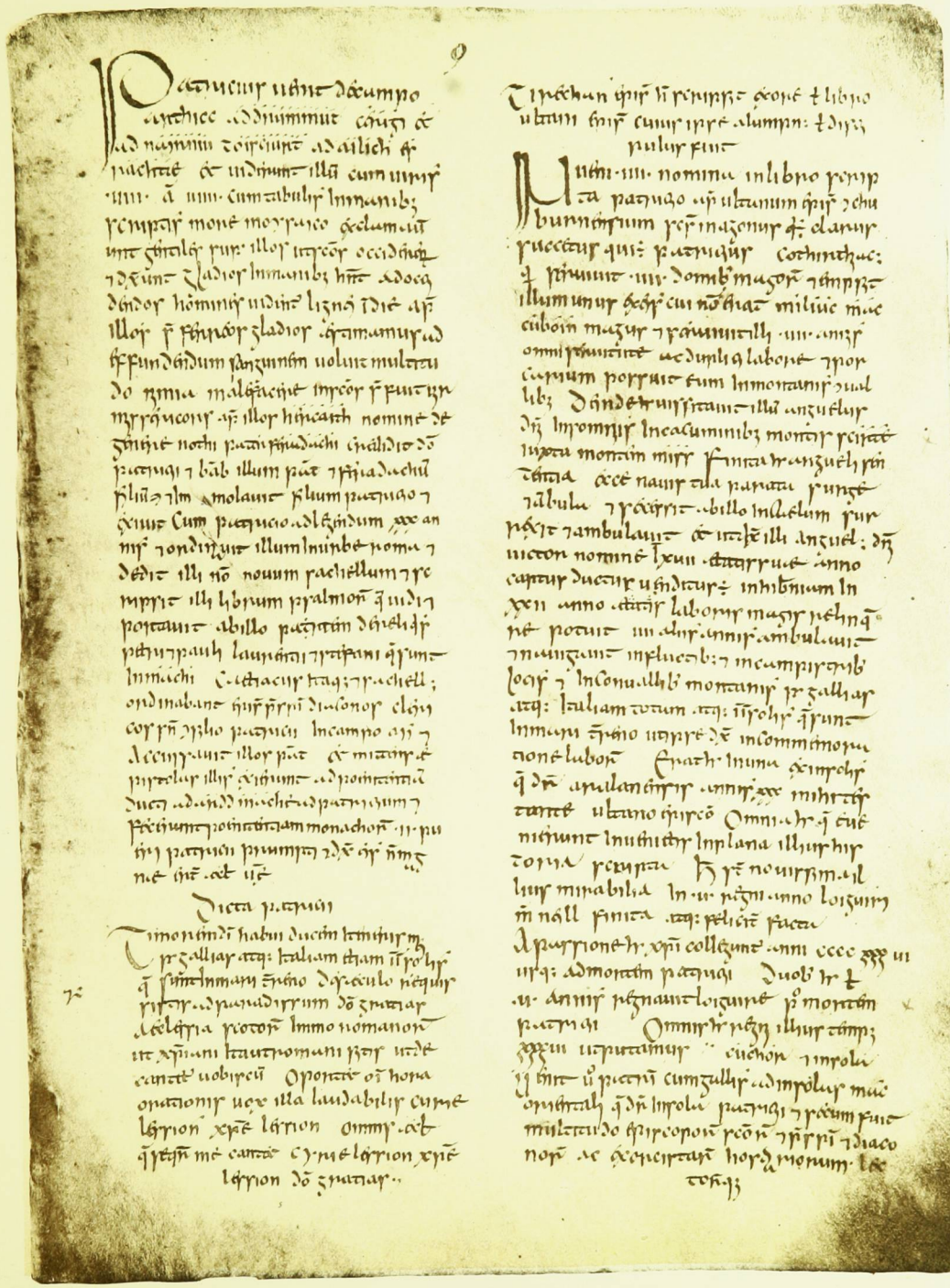
De patricio dilectissimo oracionis
mentio ad pre loquentes
In luminaria dominica nocte ut
aqui In[illegible] ... morunt ...
eo q angelus eum prohibuit ne In[illegible]
rubo ardente In q erat angelus
.iiii. patricii penitentibus
die morant. et de tempore ultra
xxx. annorum
De termino contra nocturn possit
calcine .xii nocturn abstinsa
uigilie primum nocat luxta con
pus patricii quia angeli precium
con pilio sepulturum qui ab angelo
sepulcro. ipse de sepulcro et tum
ponte ... de corpore pene.
De Petro prussum punitente ut n bellu
De felici paludatione populorum. et
quis autem terminum contra nocturn
et nocturn nullam esse Intra quinqua
bresui tempore In quo lucatur patricii
pe ri actur: abrenuntiare In perditum
uolunt audiat et dilectissimi attendat
qualiter ephesiae languente In ho
ra loque acad. demon spiritu sanc
tuar Indicio. nl. ... mor et ymnor et
dilectissima oracionis.

Omnes pfal
ypo dulypsin ioh et Omne sanctu pfi
talia reperiuntur contra dicentes
siue munere aut In timore pene et mo
pio de Cruce In omni hora die nocasti
et ingere pe pignus ac. Ad omnes Cruce
assumpta: uidiere oracionis gratia
decurrum dirigendum declinabat Inde

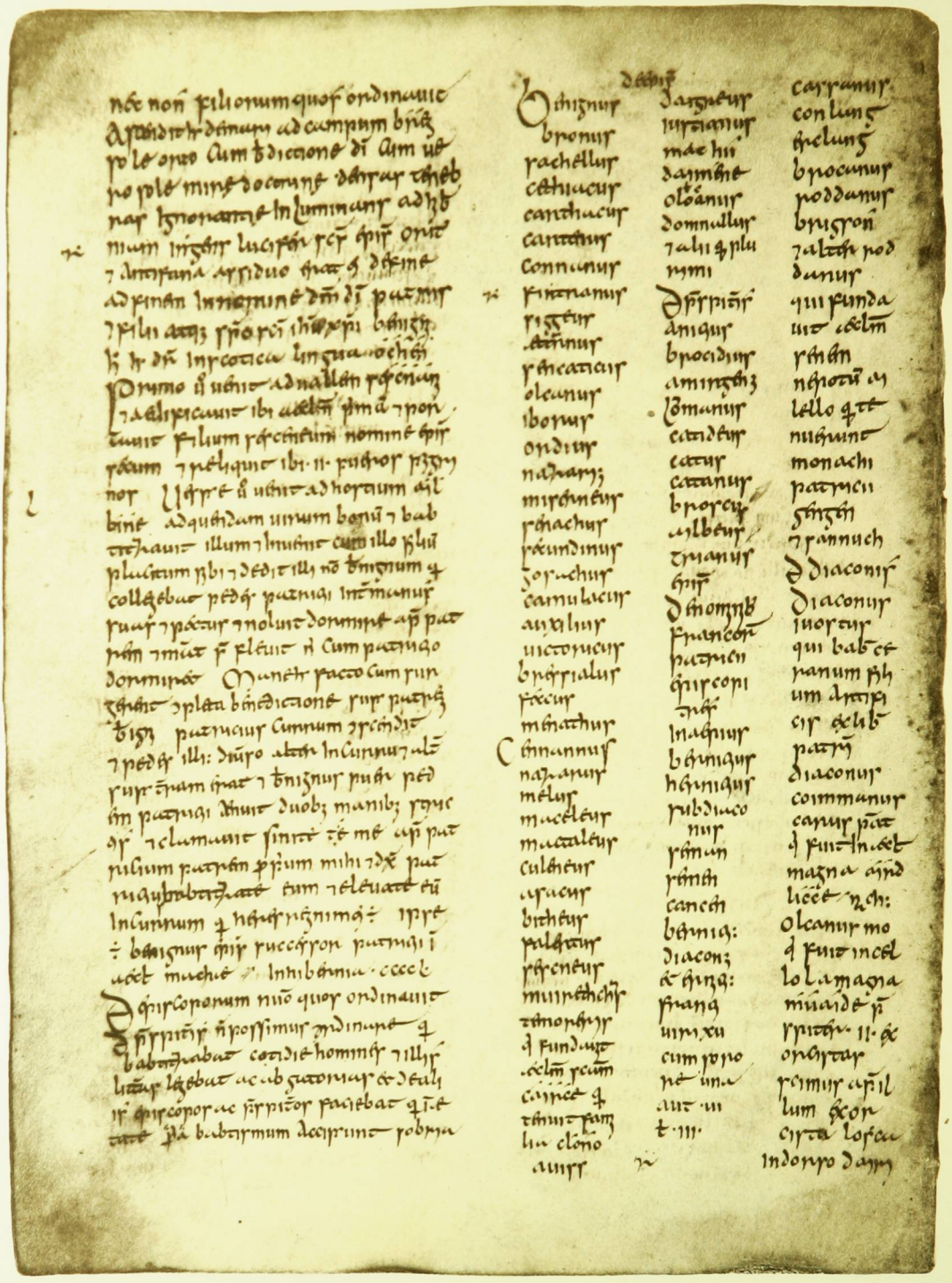
de In die quadam In gredientes cruce
in q erat luxta uiam pat nuidere
pe gerere: Hinc en auriga ui
die ac ille de Cum ad hospitium ad
dam quo inde erat pernoctare ac
oneris an pretendum Cepere pe
de In quam aurigam Uidi crucem lux
ta uiam pqua ummur pozzat
Ut ille patricius: dimitto hospitio
pruam quam uidere ad cru
cem gen oratum et sepulcrum ibi
uidere et mortuum in illo bustro
sepultum In pocare a morte
abigere et subito de uxore pat
moriatur simili uixit hic sepulc:
fui Vicedam de muliere mala
p uinga de gen mortuum sui de pe
longue pperatur quae habuit dil
lu ubrante sepultur: de p uige
dig luctum matris omissum sui
plunxit ac inde de puto hypo pe
sulchrum simili hominis fui si
li burcum e patricius Crucem n
luxta similem porrexit ac obhne
Auxilium ut patriarcha de Crucem
n uidere et sepulcre similiter loc:
fuit et iuncta maior inde futuris
ibat ut mortuus loqueret et subito de
defunctus erat xpi resurrexit et iuxe
ta illu almi Crucis pedes mansit
pigro In uigilio termino pontifico mense
Conpunctio In illi erat ut cum pedo
nocte ora: admune pacunde pe
rue patricius n ambulans inde
In quadam dominica die honore
pueri tempore In clamo p noctu.
Z imber pluuie cum tempestate
accidebat f Cum Z imber pluuie
In ecclesia patricii populi ac



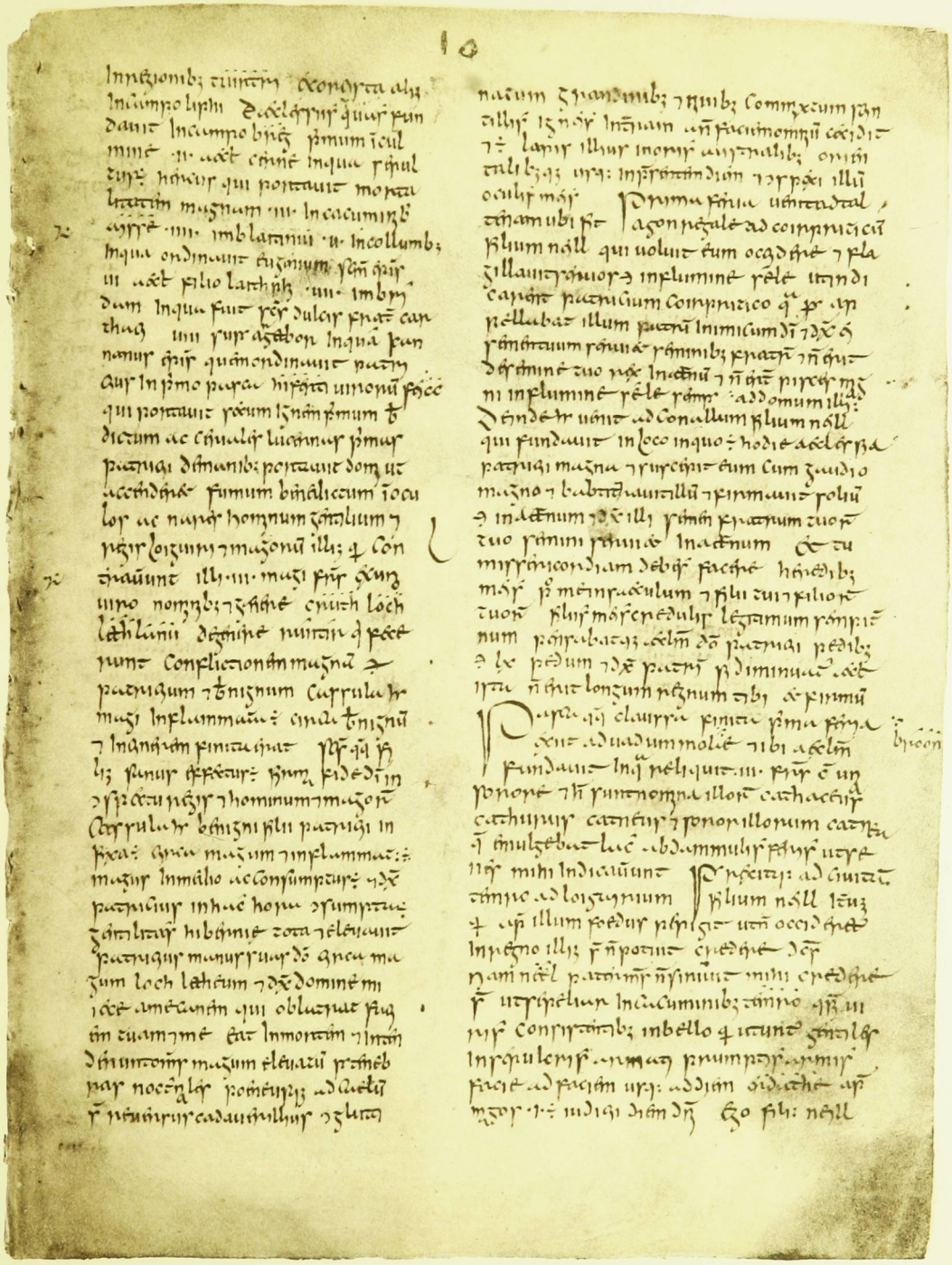
fol. 8



fol. 9



10

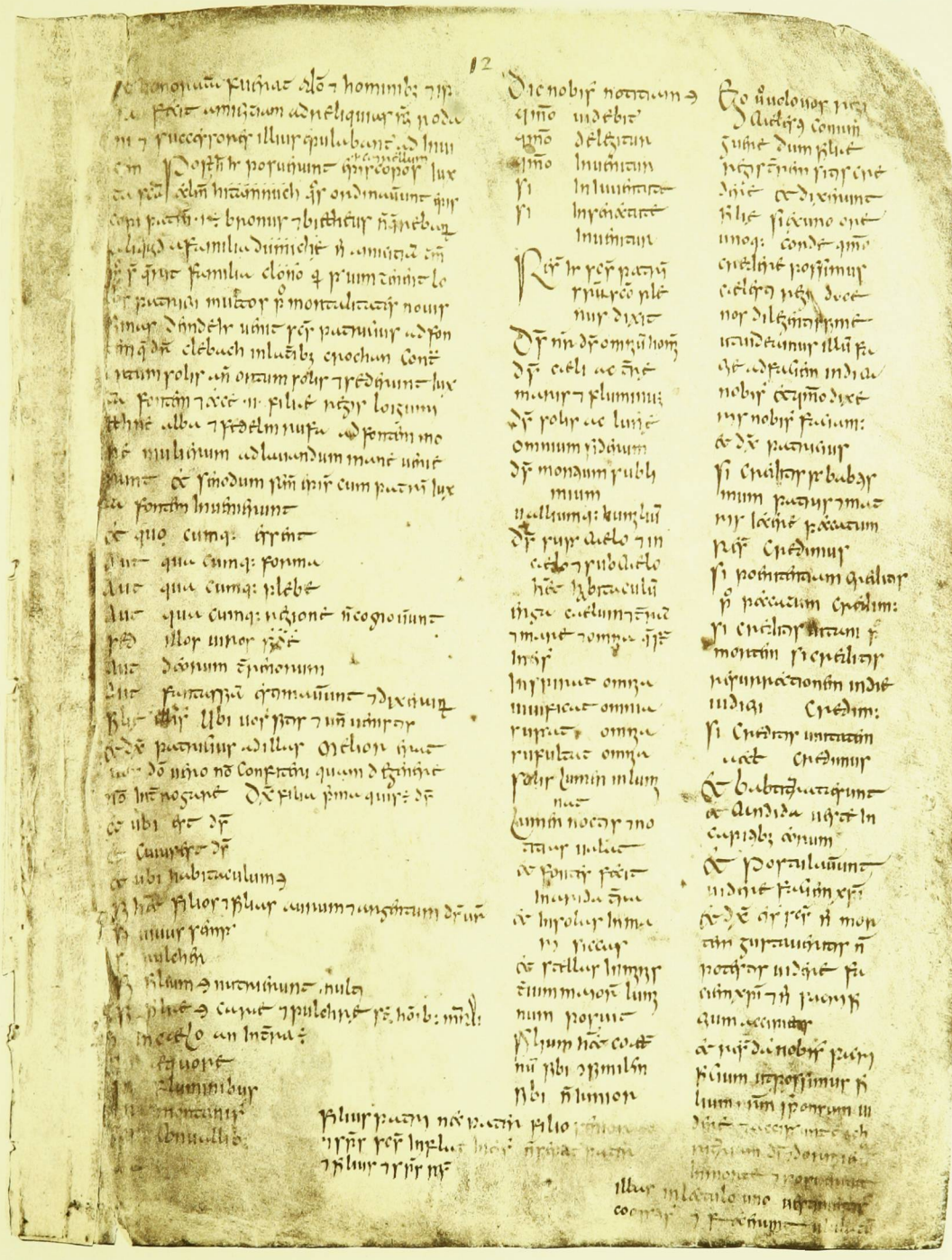


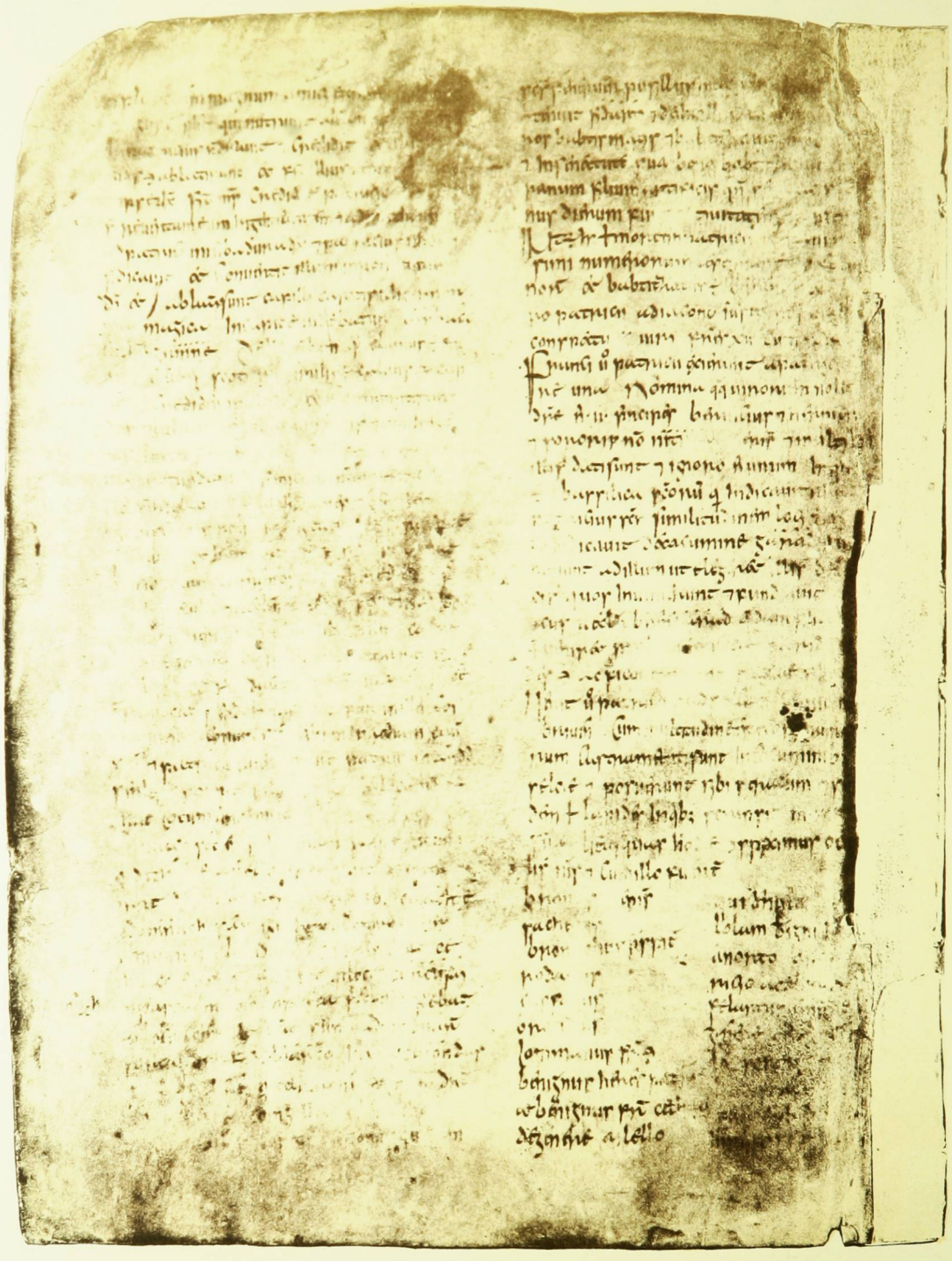
[illegible] uerunt porro illo ut prius in ch[illegible]
nam fochlothi cū clamore ingenti parca
secunda Campa filiorum clamantiū
clamore magno nocte audiuit Innu
magnū ruinarum dicentium uim pe
mei, peluior nos facite [illegible] altēum

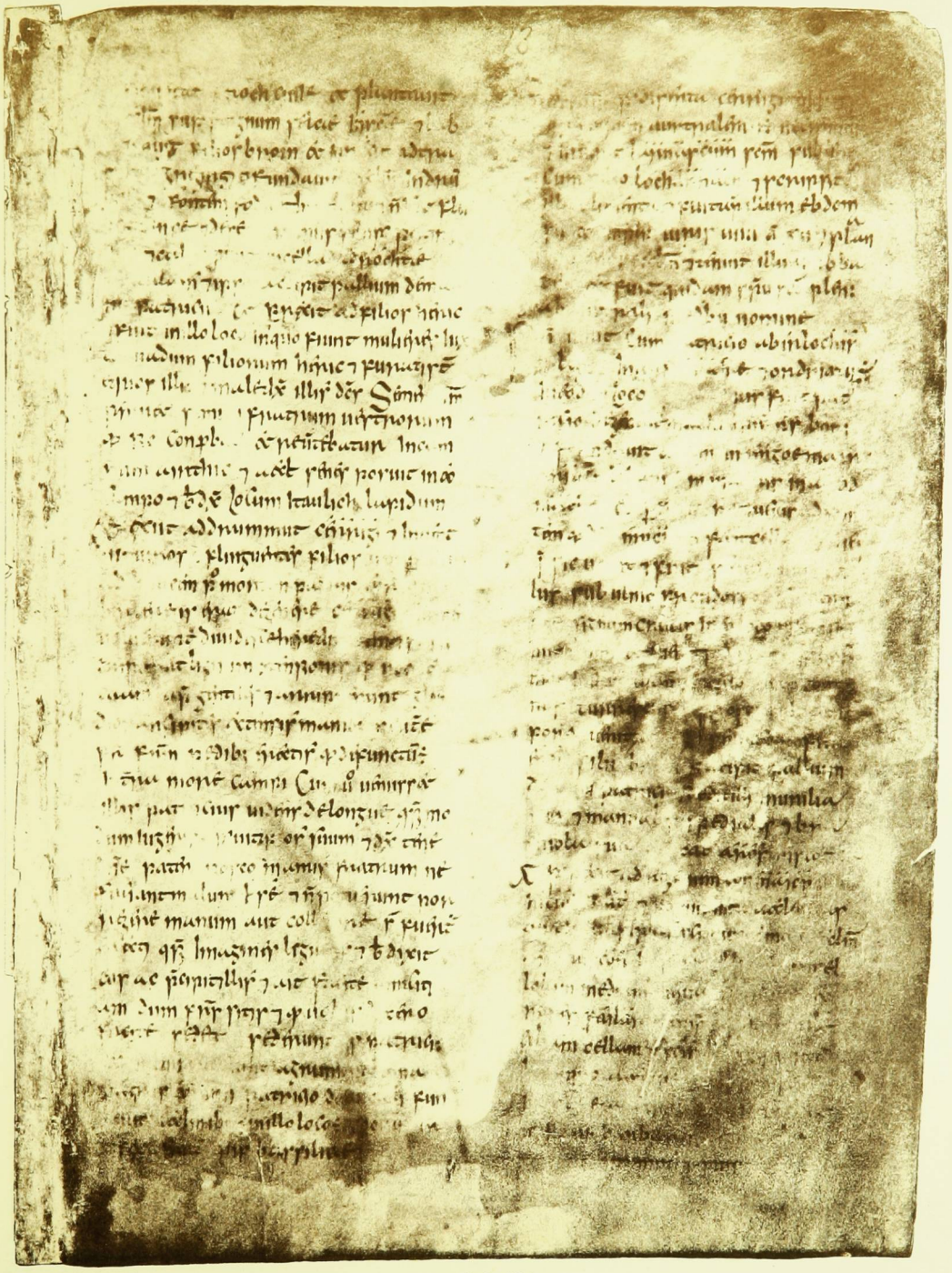
Plantauit ecclm ruisc uadum pēs
ecclm animā suā ruisc uadum duinor
Imboind 7 alteū ruisc corrus raithe 7
alteū ruisc fossam dallbronis 7 omnis
hiis filius eogain cumuaillis brugat
pēs fundauit: alteum in campo achaedd
Alteam In campo taideg q dr cell bile
as familiam pene alteam in campo ach
nech In fine carranur sirsit alteam
In sinistali alteam campo bily iuxta ua
dum capitis cuip alteam in capite cur
melly in campo teloch in q pē brugata
pallium capit rubmunib: pihi caille
In huisniuch midi mangi iuxta patrū
corchnigi s occisi sunt grai pe alii pi
zemi apilio pochach filii nell cum m
ledr der n caut dhomne tuaisc s
phunich pimp fuaitum tuos ar alt
am ecclm In capite aiss In regionib
noidelq porsuit altare lapideū
ar alteum hicuil corpus ar uchit
pr flumen ethne in. ii. ecclesiis
ordinauit melum christ 7 ecclm bi
hi fundauit ordinauit torpectum
pblum mileon mccuboin q nutry
uit In christianit un annos 7 mit
thy cumulcum Commissum in cā
pum cum 7 dicto illi indicauit locū
decacumine zuaichia .v. ecclm pay
thin ar uchit In campum pēn
ordinauit brugum sirsitum 7
ecclm illi fundauit q dr mirabile
s monte 7 alteo pco q fuit In hiona ge
naur cotnibi th. t dum flum tu

um hgbr tzch. tedebit memoriz mea
q pro hiurgium iacet indigitato In ecclesia
ac uicina nostra christi iuxta me pacem
dorm Innocentes: pomnium pēs. t ho die
ruinosae pes 7 aruypuit anulum 7 cul
lum phinumas 7 phulcry porum podi
um 7 portauit ortabrugata pēs
ad hiolum in qua pē In christo
Dicitur In patricium nithbruin adfo 7
ram slaine barbarum patricii p
pinquum qui dicebat mirabilia In do
ubia Ustinus: patricius adaltarem p
none ad locum in q monasterium fuit au
tea illi: boidmalus 7 phulcius ibi t
q dr cail boidmal uiri: in he dim 7 In
molaram ihat patricio
pim: In regionib: negotium nall
Incip. ii. in regionib' connacht

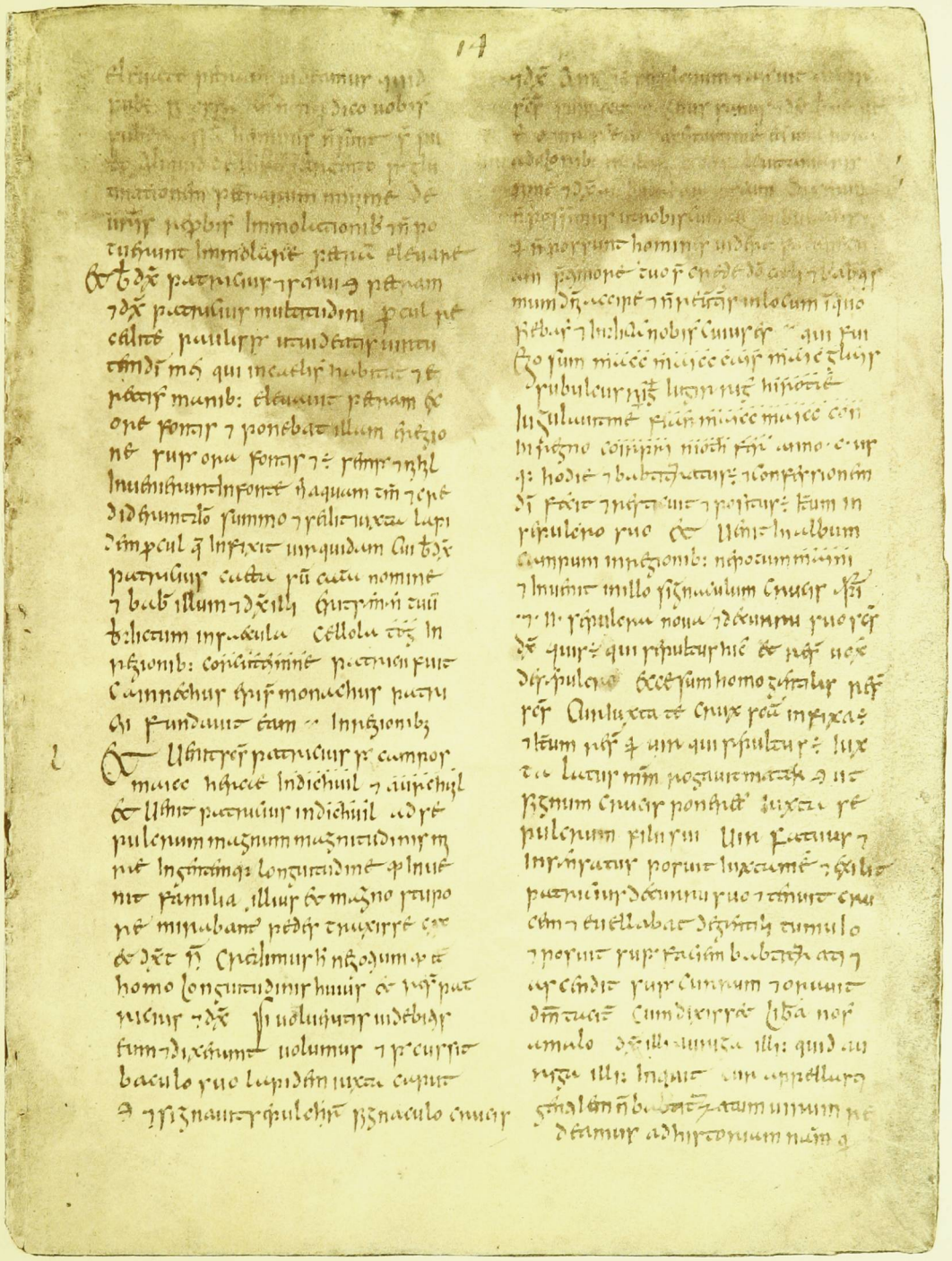
Omnia q pcripsi ap napio libri huius
ruis q In ultonia regionib zotaxime
n decor pauca q In mihi In hibernia lu
borir mei apostolis meis ac cubiculo
tano christi conchubuinnsigi q nitrum
me pictulit primo Conchr mm cognat
In me Disputacu di locione q uidā
dissentionis 7 archiclocor 7 milicis hib
me p odio hm patruchiam patricii q
rubtriaxchum ab eo p ipsi: ihat timeb
i: qm p quichia hiuis patricii pa
truchiam illius pot: pme totam insulā
pbi peddhie In patruchia q dr dedit illi
totam hiolā e hoib: p unguelum dn
ar legem dn docuit illi
ar babtizm modi babtizauit illos
ar crucem xpi indicauit.
ar pdicac pdicationem 7 nundinas s pun
ham 7 ndilegimt q nlicet ubique 7 eu
7 ubi eum
ar dedo . omn pmtauit ecclesiis hiberne p
ar nlegnu licet 7 eum mitig q ipse p

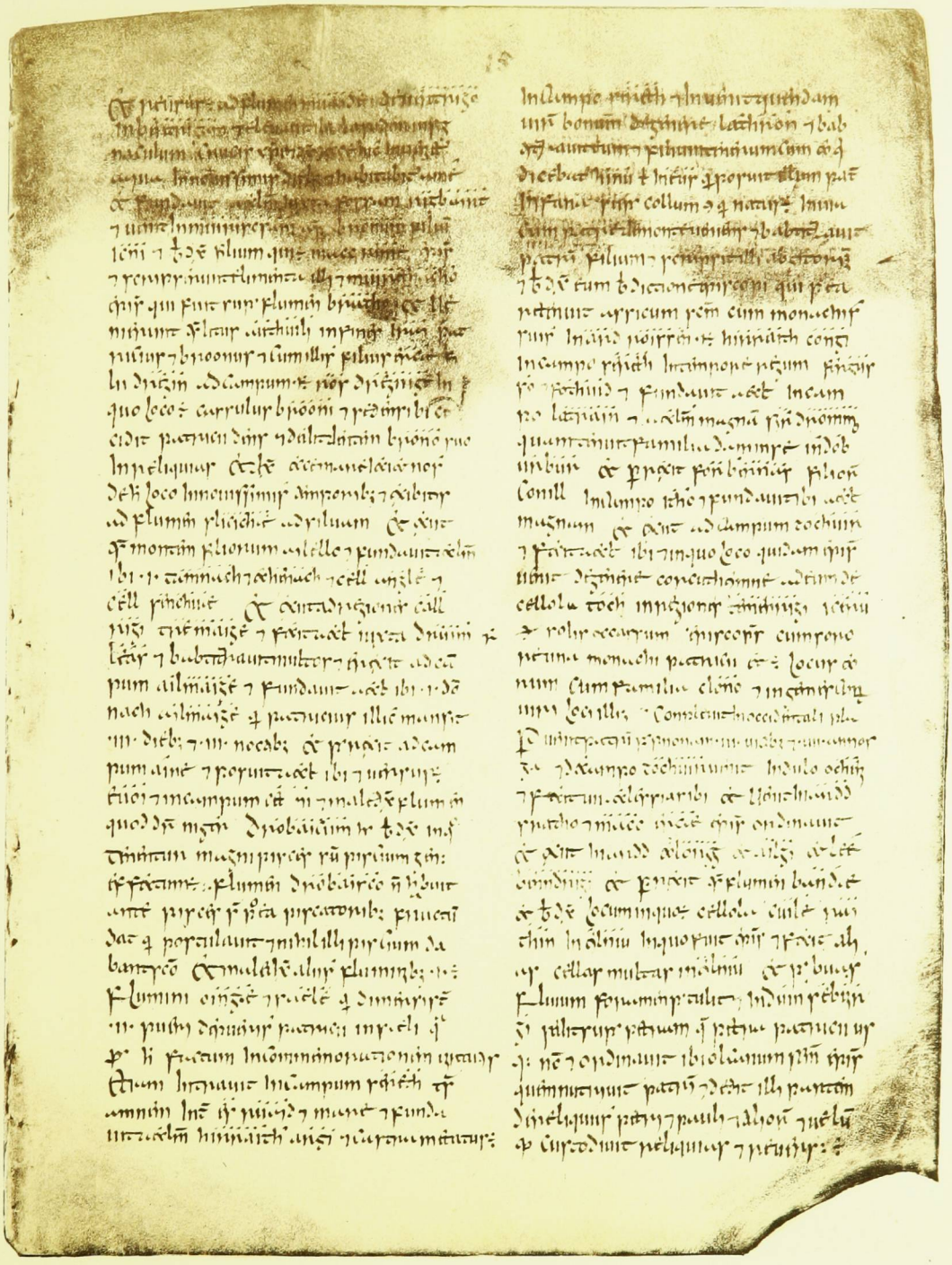


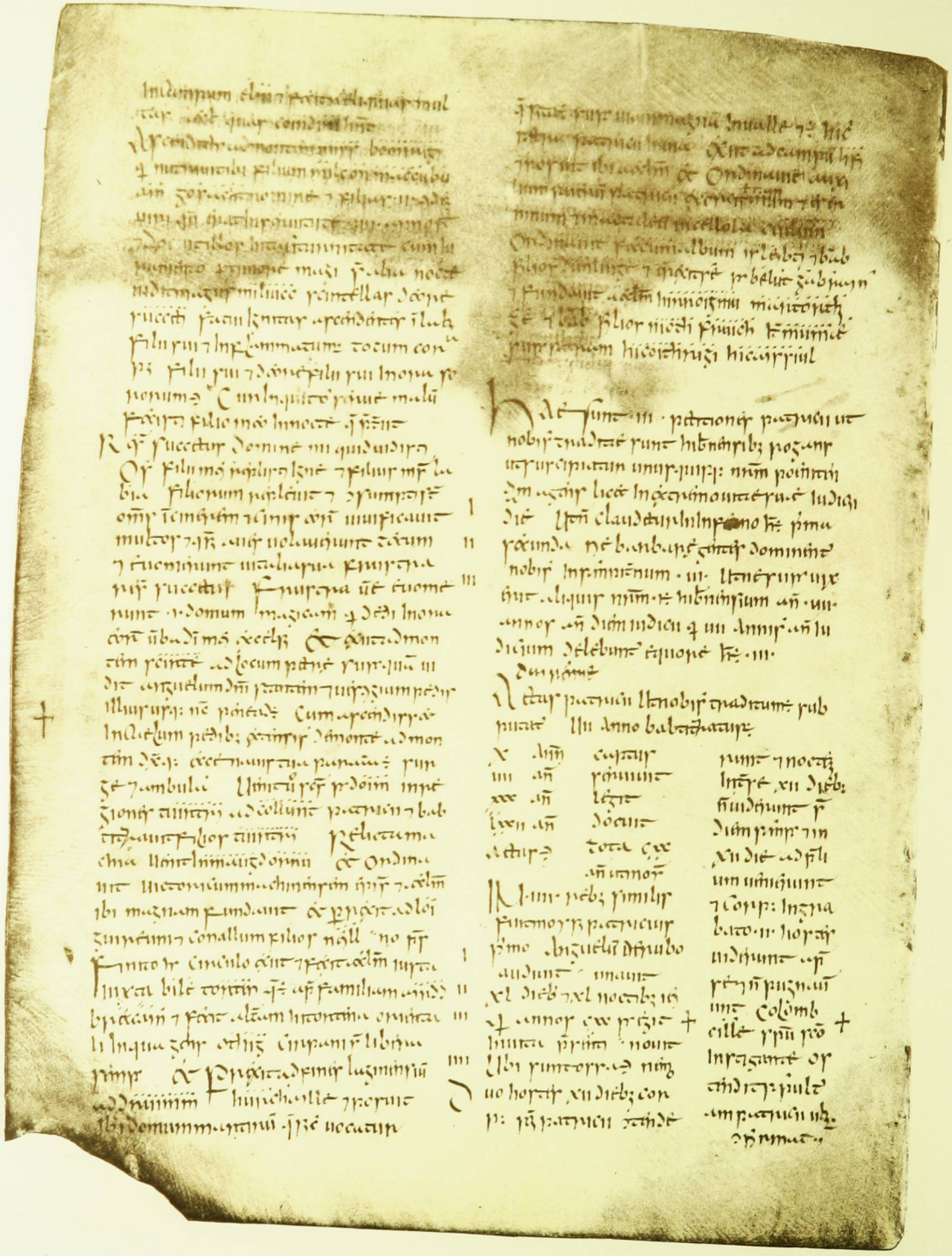


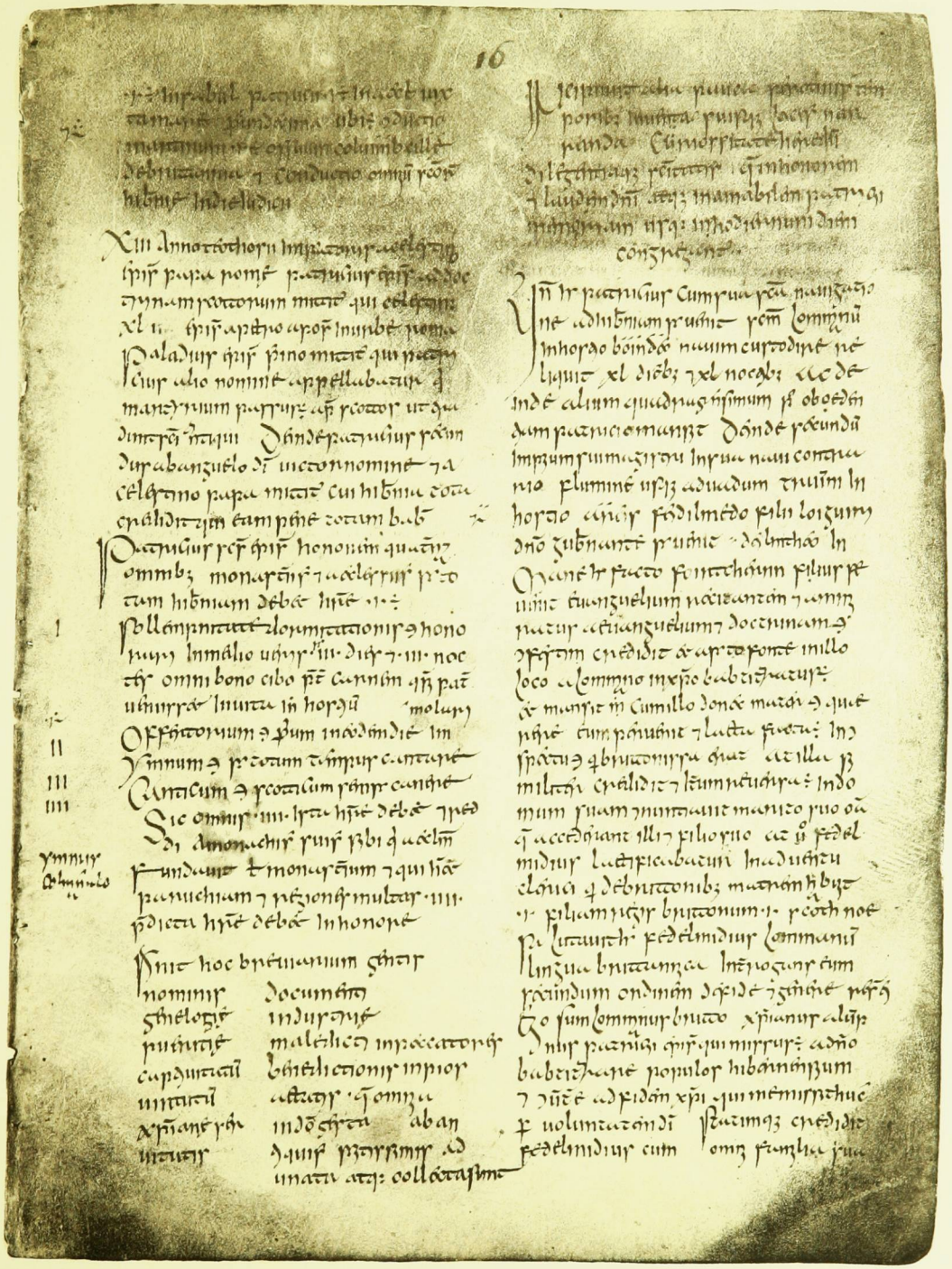


fol. 13



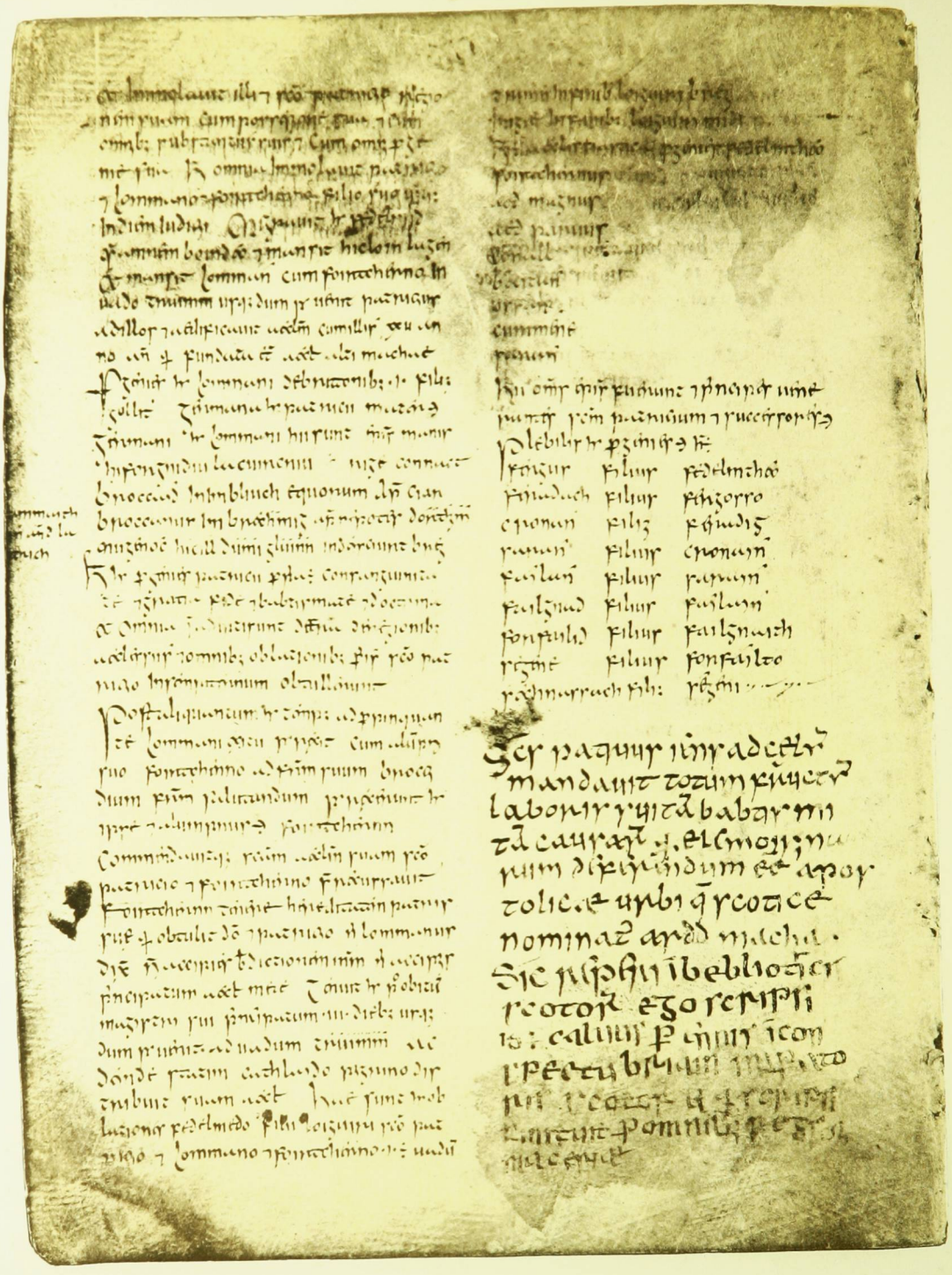






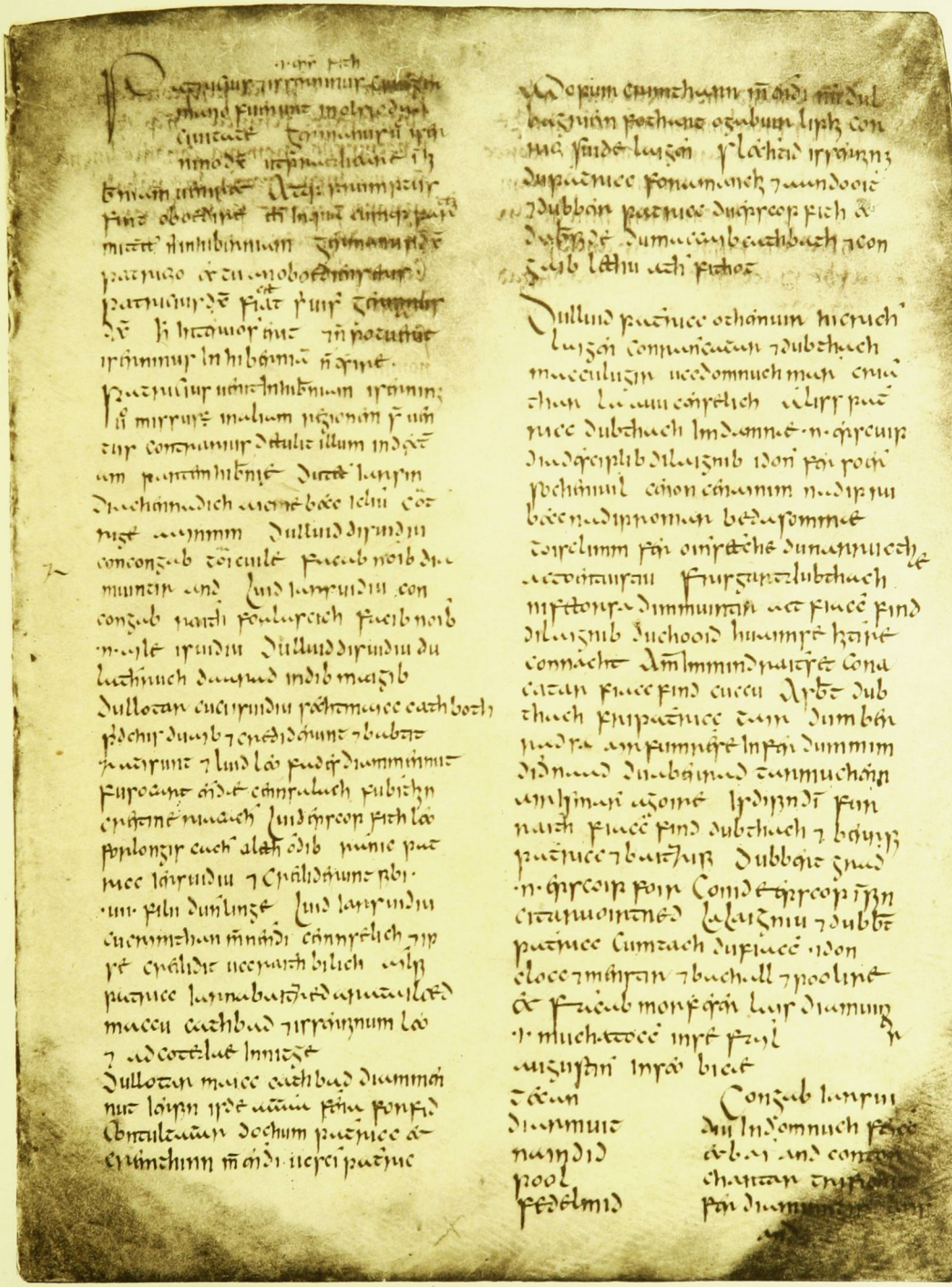
16

fol. 16

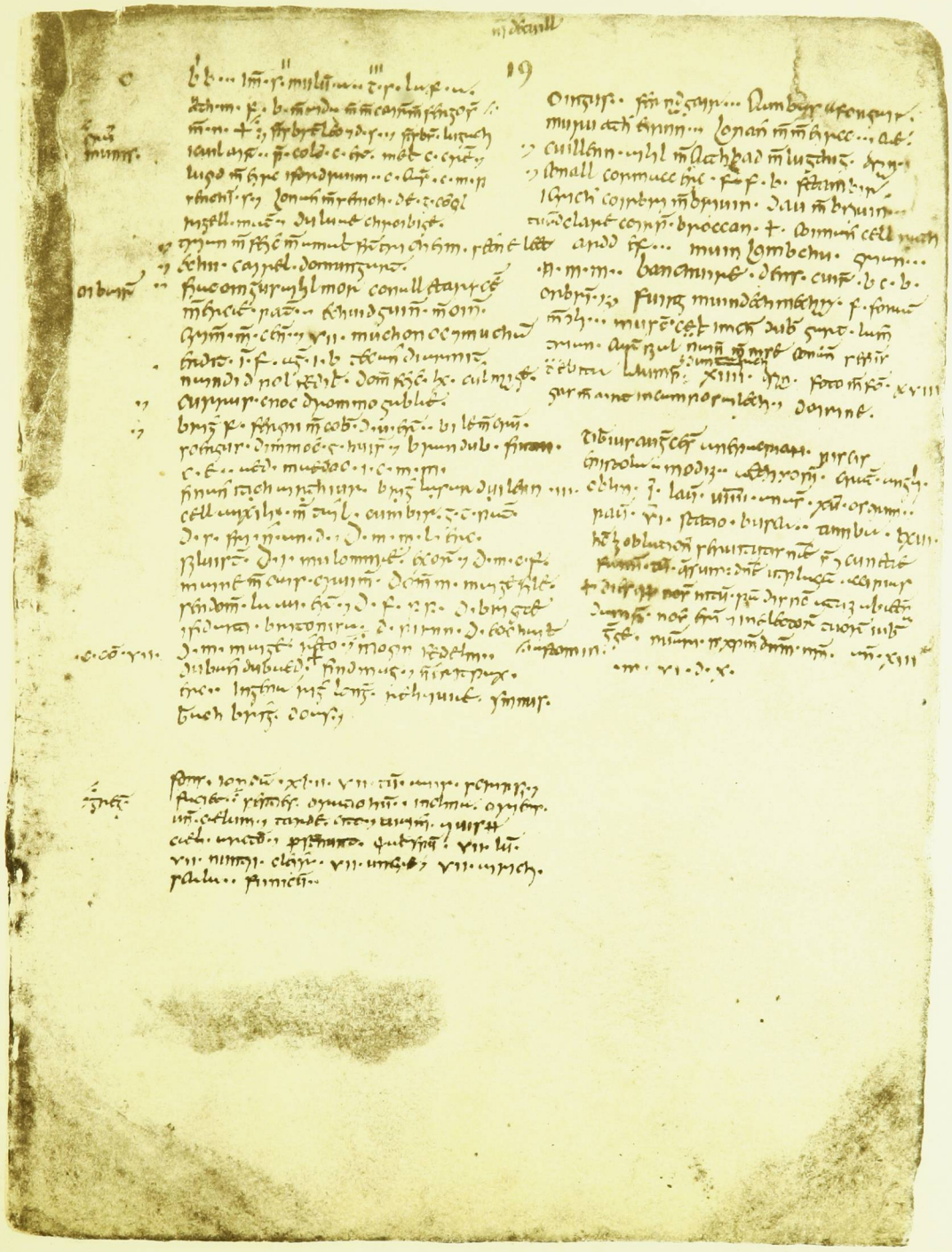


17

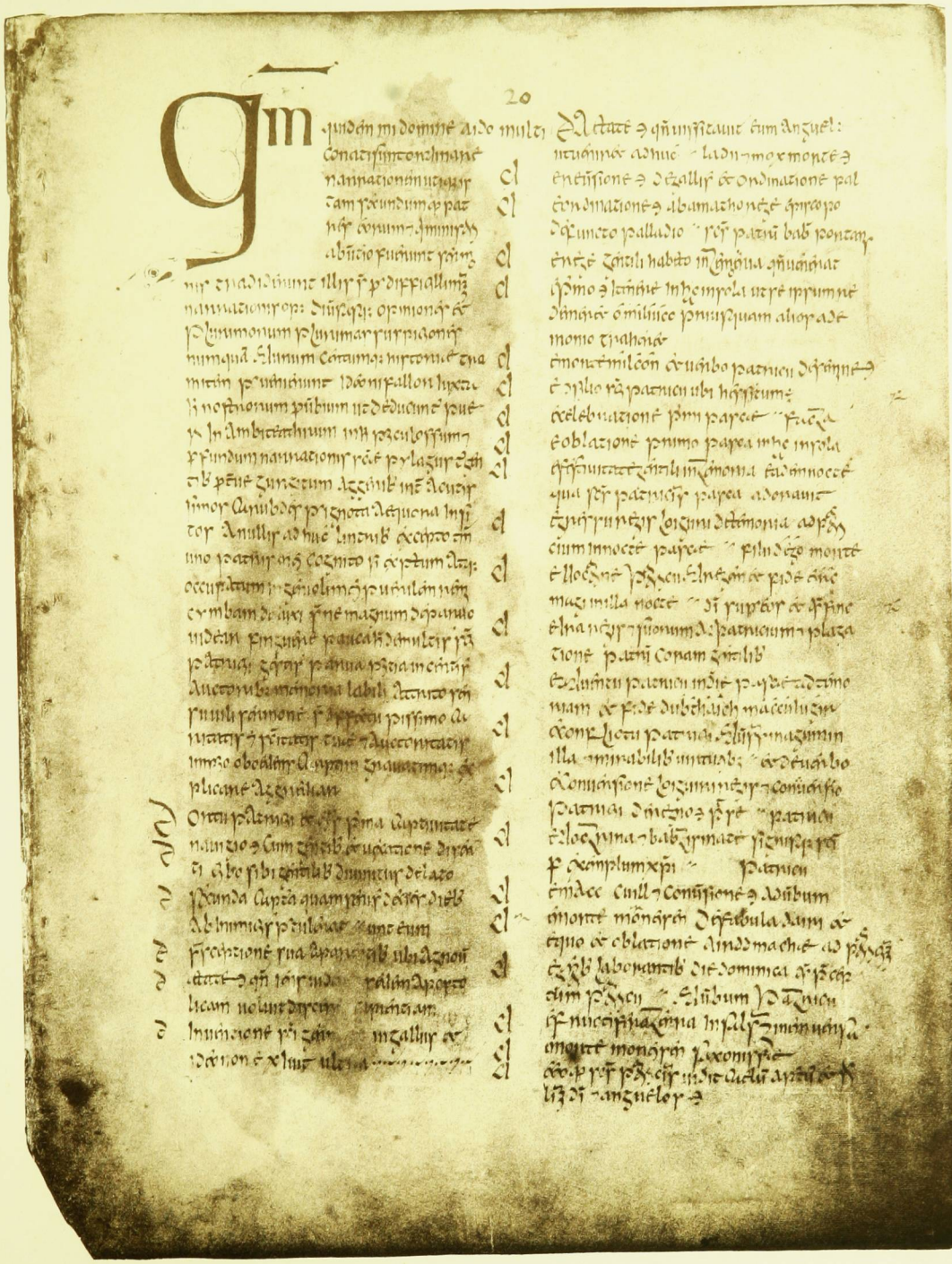
fol. 17



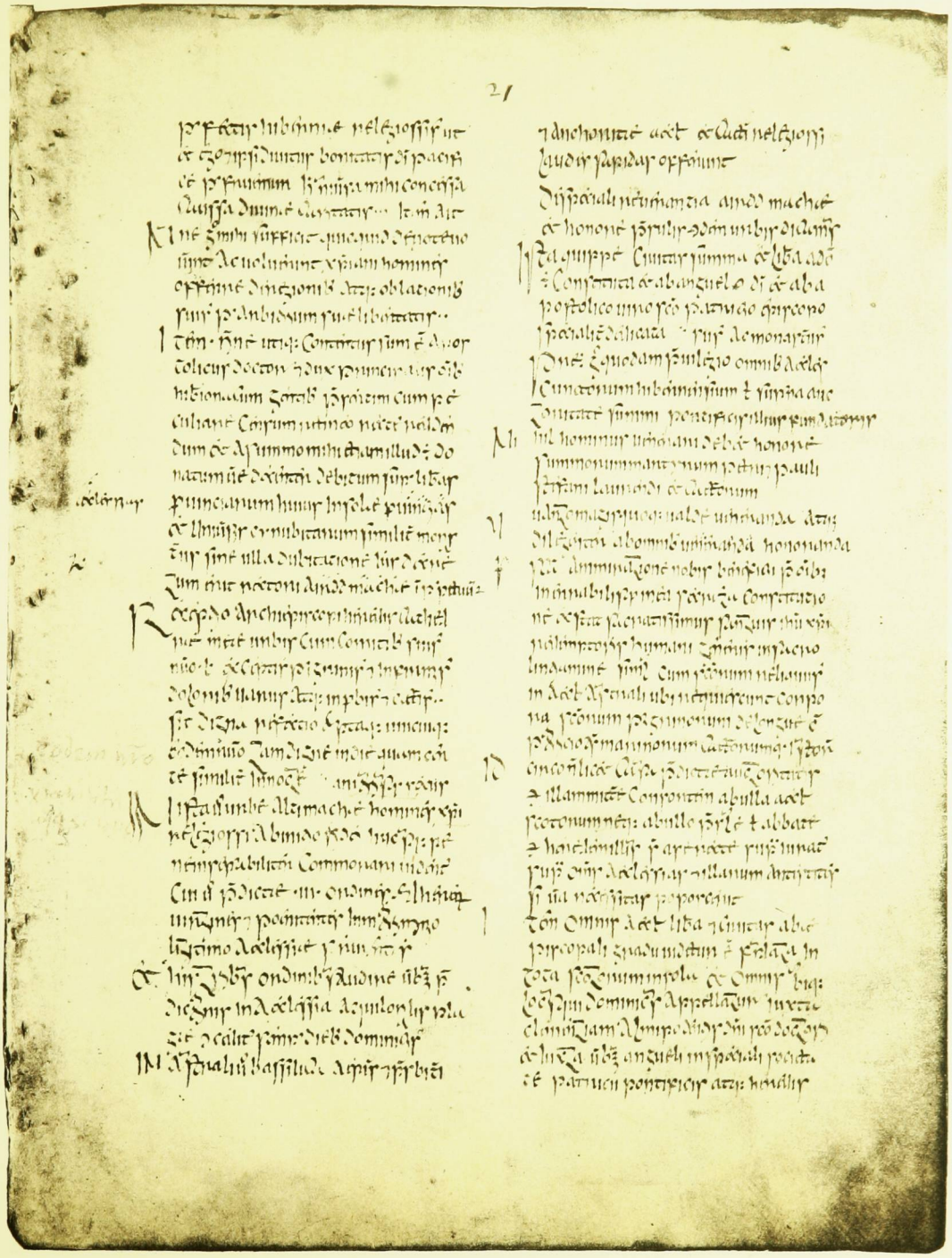
fol. 18

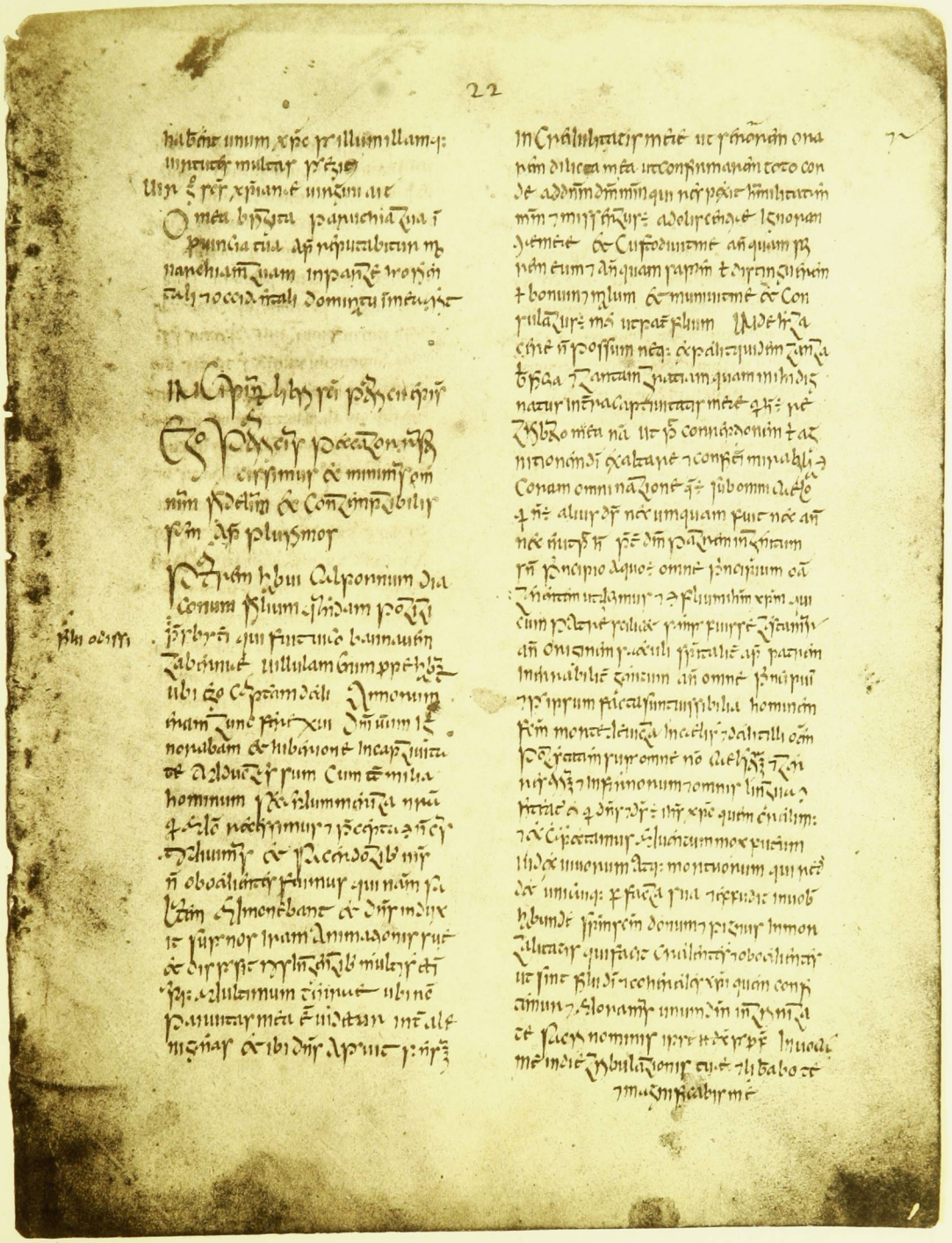




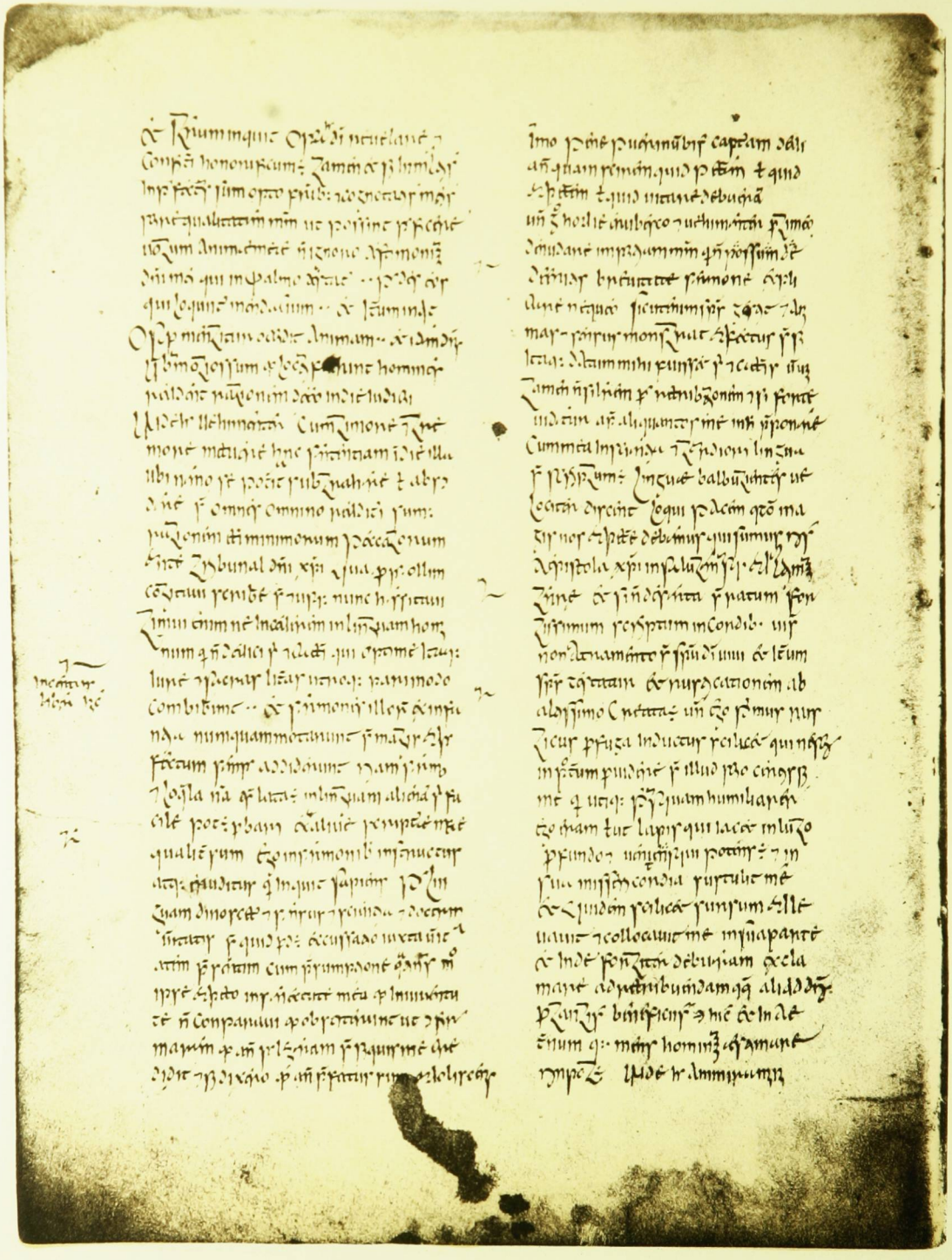


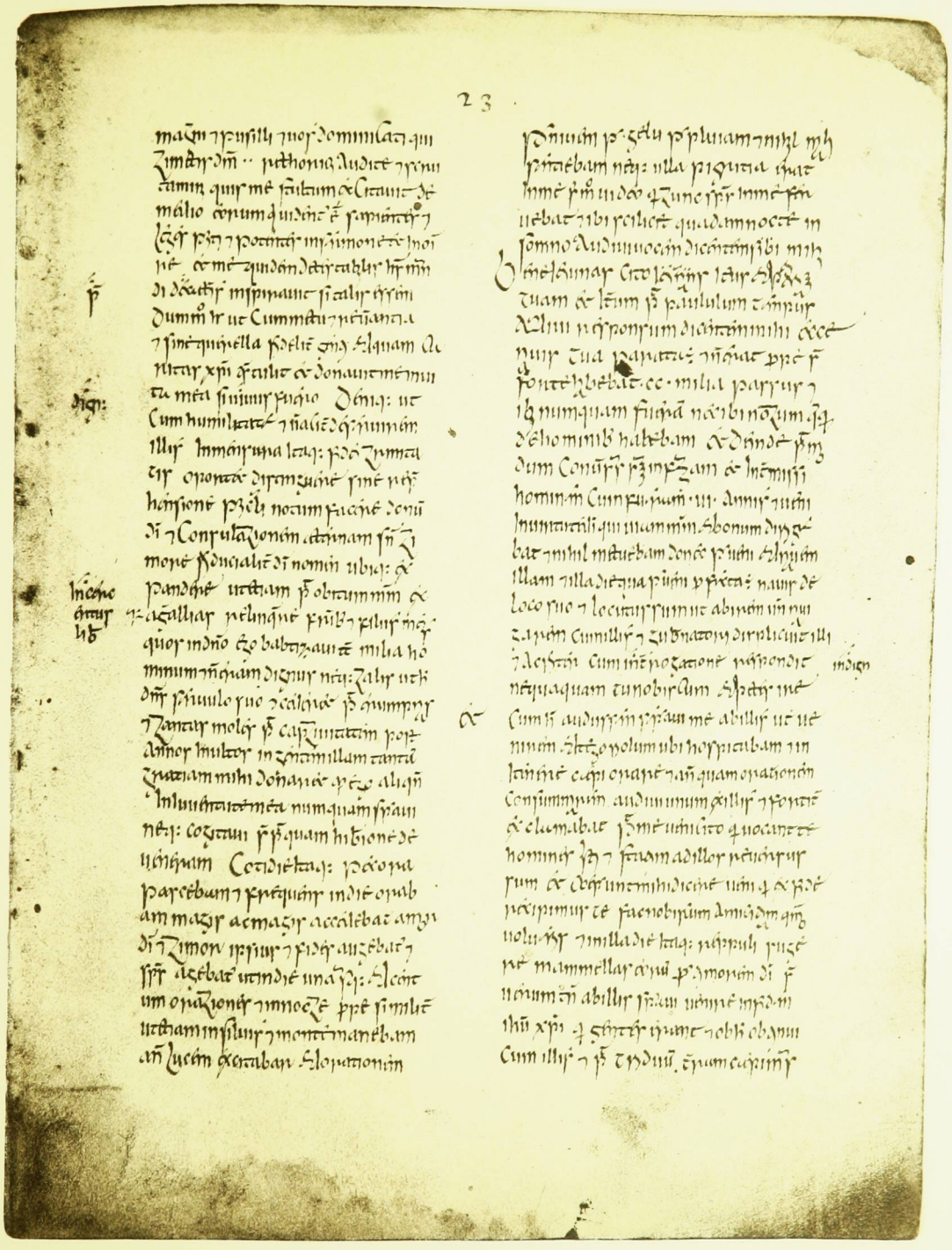
fol. 20





fol. 22





fol. 23

