

September, 1905

11

PROCEEDINGS
OF THE
ROYAL IRISH ACADEMY

VOLUME XXV., SECTION C, No. 11

NEWPORT J. D. WHITE

PARIS MANUSCRIPT OF ST. PATRICK'S
LATIN WRITINGS



DUBLIN
HODGES, FIGGIS, & CO., LTD.
LONDON: WILLIAMS & NORGATE

Price Sixpence

PROCEEDINGS

OF THE

ROYAL IRISH ACADEMY

In the year 1902 it was resolved to number in consecutive order the Volumes of the PROCEEDINGS of the Academy, and consequently attention is requested to the following Table:—

CONSECUTIVE SERIES.		ORIGINAL NUMERATION.	
VOLUME	I. (1836-1840) is	VOLUME	I. 1st Ser. Sci., Pol. Lit. & Antiqq.
„	II. (1840-1844) „	„	II. „ „
„	III. (1845-1847) „	„	III. „ „
„	IV. (1847-1850) „	„	IV. „ „
„	V. (1850-1853) „	„	V. „ „
„	VI. (1853-1857) „	„	VI. „ „
„	VII. (1857-1861) „	„	VII. „ „
„	VIII. (1861-1864) „	„	VIII. „ „
„	IX. (1864-1866) „	„	IX. „ „
„	X. (1866-1869) „	„	X. „ „
„	XI. (1870-1874) „	„	I. 2nd Ser. Science.
„	XII. (1875-1877) „	„	II. „ „
„	XIII. (1883) „	„	III. „ „
„	XIV. (1884-1888) „	„	IV. „ „
„	XV. (1870-1879) „	„	I. „ Pol. Lit. & Antiqq.
„	XVI. (1879-1888) „	„	II. „ „
„	XVII. (1888-1891) „	„	I. 3rd Ser. Sci., Pol. Lit. & Antiqq.
„	XVIII. (1891-1893) „	„	II. „ „
„	XIX. (1893-1896) „	„	III. „ „
„	XX. (1896-1898) „	„	IV. „ „
„	XXI. (1898-1900) „	„	V. „ „
„	XXII. (1900-1902) „	„	VI. „ „
„	XXIII. (1901) „	„	VII. „ „
„	XXIV. (1902-1904):—		

Section A. Mathematical, Astronomical, and Physical Science.

„ B. Biological, Geological, and Chemical Science.

„ C. Archæology, Linguistic, and Literature.

„ XXV. (Current Volume):—

In three Sections like Vol. XXIV.

summarised in the *Calendar of State Papers*.¹ His "diligence in Parliament" had, however, been expressly recognised by a grant of £40, lands. Walsh, doubtless, owed his selection for the chair by Perrott to the acquaintance he had previously had with the Deputy when the latter filled the office of President of Munster; and it may have been with a view to this selection that Walsh was transferred to the King's Bench the year before the meeting of Parliament.

In 1597 Walsh was appointed to the Chief Justiceship of the Common Pleas, and held this office till his death. In the same year he received the honour of knighthood through the Lord Justice, Sir Thomas Norris. He appears to have been in the confidence of Sir John Davies, and was frequently sent on special commissions to Munster. His report on the circuit of 1606 to the Earl of Salisbury has been printed from the *State Papers* in the present writer's *Illustrations of Irish History and Topography*, p. 141. Walsh died in Dublin in April, 1615. His will, dated March 9, 1613, is at the Record Office.

¹ *Calendar of State Papers (Ireland)*, 1586-1588, pp. 55-58.

XI.

THE PARIS MANUSCRIPT OF ST. PATRICK'S LATIN WRITINGS.

By NEWPORT J. D. WHITE, D.D.,

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in Divinity and Hebrew in the University of Dublin.[Read JUNE 26: Ordered for Publication JULY 20;
Published SEPTEMBER 11, 1905.]

IN a very courteous review of my edition of the *Libri S. Patricii* (*ante*, p. 201, *sqq.*) that has recently appeared in *Le Bulletin des publications hagiographiques, Analecta Bollandiana*, xxiv., p. 295, the writer says:—"M. White . . . qui s'est donné la peine d'utiliser deux manuscrits conservés sur le continent, en a malheureusement négligé au moins deux autres, qui étaient pourtant signalés depuis un certain temps: le ms. lat. 17626 de la Bibliothèque Nationale de Paris, du x^e siècle. . . . et le ms. 14 d'Angers, du ix^e siècle. . . . Tous deux renferment la *Confessio*; je n'ai, à leur sujet, aucune autre indication précise, mais vu leur âge, notablement antérieur à celui de cinq des témoins de M. W., il est vraisemblable qu'il y aurait eu tout profit à en tenir compte."

The Angers ms. here spoken of was published in April, 1894, by M. Samuel Berger, in the *Revue Celtique*, xv. 155, and has been reprinted elsewhere, *e.g.*, in *The Irish Liber Hymnorum*. It is entitled in the ms. *Confessio Sancti Patricii Episcopi*, and is a penitential piece beginning, "Deus, Deus meus, rex omnipotens, ego humiliter te adoro." This document, whatever its origin, has no connexion whatever with St. Patrick of Armagh.

The Paris ms., however, is one my ignorance of which is inexcusable, as it was catalogued by the Bollandist Fathers in 1893, in the third volume of their *Catalogus codd. Hagiographicorum Lat.* . . . *qui asservantur in Bibl. Nat. Paris*. Immediately on receipt of the review I instituted inquiries, and obtained from Berthaud Frères, of Paris, as

soon as was possible, admirable photographs of the 28 pages of the manuscript.

The Bollandist catalogue describes it as "Confessio S. Patricii". Fortunately it also contains the Epistle, both tracts complete. The dimensions of the pages are given as .295 × .225 millimetres. The Confession begins on fol. 72, r^o, and the Epistle at the bottom of fol. 82, r^o; there are 22 lines on each page, except the first of the Confession, which has 20; there is neither title nor colophon to either of the tracts.

It may at once be stated that the document is of primary importance for the critical determination of the text of the *Libri S. Patricii*, being inferior in antiquity and in character only to the Book of Armagh.

It is proper that I should give the student some idea of the textual value of P, as we may call it; and the first question that will naturally be asked is, What is its relation to A? Speaking generally, it usually agrees with the later MSS. as against A; but I have noticed a number of agreements of P with A, even in some very peculiar readings.

Conf. § 9. *exalivie*; *ex salivua* CF₃F₄R; *ex salivæ* B.

Conf. § 11. *rusticationem* for *rusticatio*.

Conf. § 19. *uiginti et octo* for *uiginti et septem*.

Conf. § 20. *clamabam Heliam*; *Heliam* is repeated in the other MSS. The text of AP should be followed in this respect.

Conf. §§ 24, 25. *efficiatus*. This is a very important reading; the word occurs twice. In § 24 *affatus* is found in the other MSS.; in § 25 *effatus* is the reading of CF₄, *effectus* of F₃, *effectus* of R; while Boll. has a circumlocution. I had read, with Dr. W. Stokes, *effatus* in both places; but *efficiatus* must be restored to the text, and explained as Dr. Gwynn suggested, *i.e.* that Patrick coined the word *efficior* as the opposite of *inficior*, and thus = 'to affirm.' Note that F₃R are here nearer to A than are CF₄.

Conf. § 31. *testem Deo habeo*; *teste Deo abeo* A; *testem Deum habeo* others.

Conf. § 40. AP alone insert *itaque* after *idcirco*, and omit *ego* before *mitto* in the quotation from Jer. xvi. 16.

It may be remembered that on p. 214 I noted that the variants in two passages in §§ 18 and 19 of the Confession indicate that the MSS. fall into three groups, *i.e.* A, BF₃R, CF₄, and that the *fundamental*

text of BF₃R is closer to A than is that of CF₄. Let us now see by this test the affinities of P.

1. (a) Reppuli sugere mammellas eorum A.

Reppuli sugire mammas eorum B.

(b) Repulis fugire mammas illorum F₃R.

(c) Repulsus sum fugere amicitias illorum CF₄.

(d) Repuli fugere manus illorum P.

2. (a) Canes eorum repleti sunt A.

(b) „ „ reuelati „ BF₃R.

(c) Carnes „ releuati „ CF₄P.

In the case of the variants in § 18 it seems reasonable to suppose that *manus* of P is the link between *mammas* and *amicitias*, i.e. that *amicitias* is a gloss on *manus* rather than on *mammellas* or *mammas*. It may also be noted that the *ll* of *mammellas* explains the change of *eorum* to *illorum*.

It would, however, be quite wrong to suppose that these test passages prove that B generally presents a more ancient type of text than P. On the contrary, P has more numerous traces of A than B has; it has many more blunders, but it is not only a considerably more ancient ms., but it is, on the one hand, quite unsophisticated—whereas B has been edited—and, on the other hand, its blunders are not the blunders of C or of F₃. The great value of P consists in this, that it enables us to separate the ancient elements in B and C and F₃ from the later improvements or corruptions which disfigure those MSS. Until P was known it was impossible to know which of the unique readings of B were really ancient and which were merely the improvements of its editor-scribe. Consequently, by following CF₄ generally, where A was not available, we were able to present a text nearer by far to the original than if B had been preferred on account of its sporadic agreements with A.

An excellent illustration of the value of P in sifting readings will be found in Conf. § 42, where B reads thus:—“*Insinuauit namque nobis responsum accepsisse a nuntio Dei, et monuit eam ut permaneret uirgo Christi et sic Deo proximaret.*” Of the italicised words *nuntio* alone is found in F₃; CF₄ omit *namque*, and read in the other places: *nutu . . . etiam . . . esset . . . ipsa*. We learn now from P that *eam* and *nuntio* are the ancient elements in B here; its three other readings are editorial improvements. We have also here in *etiam* an instance of the frequent aberrant combination of CF₃F₄, while F₃ presents a characteristic idiosyncrasy in reading *uirgo uirgo* for *uirgo Christi*.

Taking up the list of group-readings given on page 213, P agrees with AB in 9 out of the 14 cases cited. Of the 8 instances of the combination BF₃, P agrees with all but the first; of the 10 instances of Boll. F₃, P practically agrees with 9. On the other hand, P does not join the group BR or Boll. R, 6 examples of which are given on page 216.

It may be worth while to note some other readings of B or Boll. which are proved by P to be at least ancient.

- Conf. § 9. *probare* for *probari*. *gemins. Fehler!*
 (Conf. § 19. *ego enim uero* P; *ego uero* B; *ego enim* others.)
 Conf. § 20. *cecidit* for *decidit*. *einzelne*
 Conf. § 22. *peruenimus homines*; see note, p. 289.)
 (Conf. § 24. *qui dedit pro te animam suam*. The order is different in A and in CF₃F₄R.)
 Conf. § 27. *inuenerunt me aduersus* for *inu. me et aduersus*. (D. fehler)
 Conf. § 32. *pulsaret pro me*. Same order in Boll. for *pro me pulsaret*.
 Conf. § 37. *audirem* for *aurem*.
 Conf. § 40. *seruare* for *obseruare*.
 Conf. § 40. *iuuenes* for *fili*.
 Conf. § 45. *fierent* for *fuertant* CF₃, *fuertant* F₄.
 Conf. § 46. *per his* for *pro his*. (I had not noticed before that B reads *p*, not *p*.)
 Conf. § 46. *sapit* for *capit*.
 Conf. § 53. *iudicabant* for *indicabant*.
 Conf. § 57. *ualeo* for *uideo*.
 Conf. § 60. *fecerit* for *fecerat*.

y! Also:
 PB(r.b): d =
 was heraus-
 kommt sind
 die d-leser
 pcc

On the other hand, P has some curious agreements with C and also with F₄ corr. With C it reads *gubernator* in § 18; it has the same omissions by homoioteleuton in § 40; *fecta* in § 41; *inlicitate* in § 44 (so also F₃); *generaui* in § 51; *con summa* in Ep. § 12.

teils selbständig
 teils hieft
 P d vor

It remains that I should give examples of the unique readings of P, which deserve consideration as possibly preserving the true text. Of the eight emendations which I adopted from Denis four are actually found in P, as is one of Ware's, and one at which Prof. Bury and I arrived independently, but which I did not actually adopt, as F₄ corr. gave a sufficient sense.

- Conf. § 42. *patiuntur* for *patuntur*, Denis.
 Conf. § 51. *caperent* for *caperet*, Denis.

Conf. § 57. *scrutatur* for *scrutator*, Denis.

Conf. § 58. *contingat* for *contingunt*, Ware.

Ep. § 11. *Deus qui dedit hanc sollicitudinem in corde meo*.

The other four MSS. have *Deus quidem hanc soll. in corde meo*. Denis inserted *dedit* before *in*.

Ep. § 14. *tu potius interficis*. Here for *potius* Boll. has *omnes*, CF₃ have *totius*, F₁ corr. *toties*.

It is possible that some of the following readings of P may commend themselves to scholars.

Conf. § 4. *a Patre receptum* for *ad Patrem receptum*.

Conf. § 10. *Spiritus gestat* for *S. gestit* AB, or *gessit* CF₃F₄R.

Conf. § 12. *rursum adleuauit* for *sursum adl.*

Conf. § 13. *domni gnari* for *domni ignari* CF₃F₄, or *domini ignari* BR favours Prof. Bury's explanation of the reading of A, *dominicati* as "simply *domini cati*, 'clever, or smart, sirs'."

Conf. § 13. *in me . . . inspirauit for et me . . . ins.*

Conf. § 18. *uocabant te* for *uocant te*.

Conf. § 20. *unde me uenit ignarum in spiritu Heliam uocare?* P is the only ms. which reads at first hand *uocare*. On further consideration this reading commends itself as superior to that of A. It indicates Patrick's surprise that he, when an ignorant youth, should have uttered a cry which seemed to imply a knowledge of the connexion of Helios with Helias.

Conf. § 25. *effitiatus est ut sit Spiritus* (sps). *Spiritus* is, of course, right; but P is the only ms. which does not read *episcopus* (eps) at first hand.

Conf. § 32. *dissensionem* for *defensionem*. This is certainly right, the allusion being to Acts xv. 39, "*Facta est autem dissensio ita ut discederent ab inuicem.*"

Conf. § 34. *qui mihi tanta diuinitate cooperasti* for *qui mihi tantam diuinitatem cooperuisti*. I conjectured *aperuisti*. P gives a much more satisfactory sense.

Conf. § 34. *ut ego inscius et in nouissimis diebus* for *ut et ego inscius sim in nou. diebus*. Here I followed Boll. and F₃ in omitting *sim*. P is clearer.

Conf. § 49. *nam etsi imperitus ut in omnibus*. For the last three words *sum nominibus* is the reading of BCF₃. F₁ alone has *sum in omnibus*. Perhaps we should insert *sum* before *ut*.

Conf. § 56. *ut unus essem de suis minimis ministris.* Here all the other MSS. read *minister*.

Conf. § 59. The full quotation from Rom. xi. 36 must disappear in future editions of the Confession. It is altogether absent in F₃. CF₄ have *quoniam ex ipso et per ipsum et in ipso regnaturi sumus.* P reads *quam ex ipso regnaturi sumus.*

Conf. § 60. *Christus permanet* for *permanebit* F₄, *manebit* CF₃, *manet* Boll.

Ep. § 1. *Hiberione a Deo constitutus episcopum*, &c. No other MS. has *a Deo*.

Ep. § 6. *qui Deum non ueneretur* for *qui—ueretur*. This suggests *ueneratur* as the true reading.

Ep. § 11. *si mei me non agnoscunt* for *si—cognoscunt*.

Ep. § 14. omit *Christianorum*.

Ep. § 15. *grauiter* for *grauetur*.

Ep. § 18. *inmerito* for *merito* (so F₄ corr.).

Ep. § 21. insert *uel abscondatur* after *subtrahatur*.

Here follows a full collation of P with the text adopted in my edition, page 235, *ante*. The numerals refer to the sections.

CONFESSIO.

1. contemptibilissimus apud . . . Calpornium . . . fil. condam Potiti . . . Banauem Taburniae . . . *ins.* enim *bef.* uerum . . . inobedientes . . . indixit . . . uidetur esse.

2. Et ubi Dom. apparuit sens. cordis mei incred. uel sero . . . *om.* Deum . . . *om.* est *bef.* adolescentię . . . *om.* ignorantiae . . . custodit . . . monuit . . . *om.* et *bef.* consolatus . . . *om.* -tus est me ut pater filium. (consolatacere)

3. *om.* Unde autem . . . exaltaremus et confiteremur.

4. *om.* nec *bef.* erit . . . post hunc . . . huius Filium . . . quem cum . . . fuisse semper . . . gemitum . . . *om.* et *bef.* per . . . deuicto morte . . . a Patre receptum . . . super ne nomen . . . *om.* et *bef.* terrestrium . . . ut omnis . . . *om.* ei *bef.* quia . . . reddit . . . infudit . . . *ins.* Patris *after* Dei . . . adoremus.

6. *ins.* et *bef.* ut possint.

7. *om.* et iterum inquit . . . *om.* otiosum . . . pro eo rationem.

8. hac sentiam . . . poterit se substrahere . . . minimum . . . Christi Domini.

9. *om.* et *bef.* usque . . . incederem lingua hom. et quia non legi sicut ceteri . . . obtime . . . iure . . . cumbiberunt . . . sermonem . . . mutarunt . . . lingua aliena . . . probare exalieu scripture . . . dinoscitur . . . uarietatis.

10. *om.* quid *bef.* prodest . . . presumptione quatenus . . . quia obstiterunt . . . confiterem quodque ante non perlegeram . . . qui ante . . . adulescens . . . *om.* quid peterem uel . . . quia desertis breu. sermone . . . gestat et animus.

11. ueruntamen . . . proponere . . . tardiori lingue sed etiam scriptum est enim lingue . . . ratum et fort. scripta in cord. nostris.

12. Unde ergo primus rusticius perfuga . . . scio illud . . . uelud . . . rursum adleuauit . . . retribuendam (*corr. from -dum*).

13. *ins.* itaque *bef.* magni . . . domni gnari reth. aud. ergo et . . . sapientes esse . . . in me quidem.

14. mensuram . . . fidei dignitatis (*corr. from -tes*) oportet . . . Dei nomine ubique . . . exgaleas . . . ego in Domino baptizau.

15. et ante moles . . . quo ego . . . *om.* mea . . . non quia desperau.

16. deueneram quod cot. igitur pecora . . . timor Dei et tim. illius et fid. agebatur et spir. augebatur . . . *om.* ut *bef.* etiam . . . et in monte man. et ante . . . exercitabar . . . male sciebam.

17. tuam et terram et post . . . et erat prope . . . passos . . . habebam quemquam de hominibus deinde . . . annis sex.

18. *om.* die *bef.* qua . . . inde nauigare . . . gubernator . . . et hac artis cum indignatione . . . adpetis . . . audissem . . . ut et uenirem ut ad . . . *om.* et *bef.* fortiter . . . uocabant . . . recepimus . . . *ins.* et *bef.* fac . . . repuli fugere manus illorum. . . sperau ab illis ut mihi dicerent. Ueni in fide . . . *om.* ob *bef.* hoc . . . protimis.

19. terra . . . famis . . . alia . . . *ins.* est *bef.* Christiane . . . non potes pro nobis . . . *om.* orare . . . *om.* est *bef.* enim . . . ut aliquem hominem umquam . . . *ins.* uero *bef.* euidenter . . . meum quia nihil est illi impossibile et hodie cybum mittat uobis (*corr. from nobis*) . . . satiemini . . . *om.* et *bef.* adiuuante . . . *ins.* et *bef.* ecce . . . *om.* apparuit . . . carnes eorum releuati . . . derelicti . . . post hoc . . . etiam semel siluestrum inuenerunt . . . optulerunt . . . immolatum . . . nihil exinde.

20. saxa ingentia . . . unde me uenit ignarum in spiritu Heliam uocare. Et inter hec uidi in celo solem orire et dum clamabam Heliam uiribus . . . *ins.* et *bef.* ecce . . . *om.* illius . . . cecidit . . . clamauit.

21. duos menses . . . illa sexagesimo die . . . illorum.

22. Et ecce in itinere . . . xiiii die . . . peruenimus homines (*bis*).

23. Bricanniis . . . modo me post . . . numquam . . . nocte . . . Hiberione Uictoricus nomen . . . innum. occidit mihi . . . illis . . . cortinentem uox Hiberionacum et tunc recitabam . . . momente audiui . . . siluam uirgulti uelutique quae . . . occidentem . . . hore . . . sanctum puerum . . . ambules . . . expergefactus . . . annos plurimos . . . prestat . . . eorum.

24. peritissimi . . . postremum . . . effitiatus . . . pro te animam suam . . . *om.* ipse est qui loquitur in te . . . expergefactus.

25. admirabar . . . oret in me . . . *om.* ad *bef.* postremum . . . effitiatus . . . exceptus *for* expertus . . . *ins.* sic *bef.* recordatus . . . infirmitatem nostram orationis . . . quid . . . qui uerbis . . . potest . . . *ins.* est *bef.* noster.

26. episcopato meo . . . *om.* in *bef.* illo . . . *om.* sum *bef.* ut cadere . . . *om.* et *bef.* in eternum . . . labe . . . obproprium . . . Deo.

27. occasionum . . . inuenerunt me aduersus . . . antequod.

28. *om.* donec prope deficiebam . . . qui ex hoc . . . curam.

29. dei signati . . . iunxit . . . tangit quasi tangit pupilla.

30. confortauit et non . . . *om.* Domino.

31. conscientiam . . . *om.* mea . . . Deo . . . mentius . . . *om.* uobis.

32. talem . . . dissensionem . . . ego non inter nec in Bricanniis . . . pulsaret pro me . . . uenit ille . . . curam . . . malas ut me.

34. tanta diuinitate cooperasti (*faint contraction mark over e of diuinitate*) . . . exultarem . . . *ins.* etiam *bef.* in secundis . . . pressuris . . . ut ego inscius et in . . . mirificum eum auderem adgredere . . . prenuntiaturus . . . *om.* ut *bef.* uidimus . . . subpletum.

35. uel pre partes . . . Dominus *for* Deus . . . *om.* me *bef.* liberauit . . . et duodecim periculis quibus . . . nec et iniuriam . . . ut paup. pup. ideo tamen resp. diu. creuerat monere.

36. erit . . . *om.* Deum . . . donum tamen magnum.

37. aliquantis . . . omnibus et ut ego . . . audirem obproprium . . . darem me ingenuitatem . . . prumptus.

38. renascantur . . . consumarentur . . . sumpsit . . . ad gentes ueniant ab extremo . . . conparuerunt . . . utilitas in eis.

39. *om.* et ab austro et ab aquilone . . . Abraham . . . Isaac.

40. *ins.* quidem *bef.* bene . . . permonet . . . *om.* et docet . . . *om.* fieri . . . Dominus *for* Deus . . . oportebatur . . . baptizarent et exortarent propter indigentem et desiderantem . . . *ins.* inquit *bef.* in euangelio . . . *om.* ergo nunc . . . baptizantes eos . . . seruare . . . diebus *suprascript* . . . mondo . . . prenuntiat . . . iuuenes *for*

fili (2) . . . somnia somnia somniabunt . . . prophetabant. Et Oseae . . . *om.* plebem meam (2) . . . *om.* misericordiam consecutam (2) . . . *ins.* eis *bef.* non plebs.

41. habuerant . . . facta . . . nuncupatur . . . filii *for* filiae.

42. genetiuā . . . a nuntio Dei et monuit eam ut . . . sexta *corr.* *from* sexto . . . nihilominus . . . sed illas maxime . . . usque terrores ut minas . . . ancillis suis nam et siue tantum tamen.

43. uoluerō imitare illas et ita pergens in Britanniiis . . . *om.* ad *bef.* Gallias . . . *om.* ut *bef.* uiderem . . . spiritus . . . incoāui . . . essem com illis.

44. nitantur subuertitur . . . preposita . . . ficta . . . id est inlecebras inlicitate perficiendas . . . sicut ec ceteri.

45. similabo *for* silebo . . . monstrata . . . fierent.

46. debueram . . . *om.* et *bef.* neglegentiae *and* *bef.* de loco . . . *om.* non *bef.* mihi . . . sum ut non . . . uidet . . . mihi per his . . . quia multe hac leg. prohibebam . . . pos tergum ineum narrabam et dicebam . . . periculo . . . causam militiae.

47. roborandam (*corr. from* -dum) . . . nos imitemini.

48. Uos citis . . . qualiter inter uos . . . mea in fide uer. et in sinceritate . . . inter quos ego habito fidem . . . nec excitem.

49. imperitus ut in omnibus . . . seruarem etiam . . . ultro . . . quur hoc fatiebam . . . propter sem perennitatis . . . conseruarem me in alio titulo meo infideli caperent . . . dare . . . detractarent.

50. dimidium . . . clerōs per mollicitatem meam . . . *om.* si poposci . . . uel camenti mei.

51. *ins.* et *bef.* ego . . . caperet . . . ad dextras partes . . . quid . . . generaui.

52. nihilominus . . . me cum et comitibus . . . audissem . . . *nundum* . . . *ins.* illud *bef.* et me ipsum . . . uinxerunt *corr. from* uixerunt . . . redditum esset.

* 53. indicabant . . . fruar in Deo . . . meipsum impendat.

54. adolationis . . . sperarem uestrum . . . *ins.* mihi *bef.* honor.

55. cunuenit . . . dilitias et diuitias . . . *om.* et *bef.* Christus . . . qui ubique.

56. pro qua legationem . . . me de hoc . . . ministris.

57. pro omibus qui retribuet . . . ualeo . . . donaret et mihi.

58. ut umquam ammittam . . . *om.* me *bef.* testem.

59. si aliquit boni . . . comederem . . . resurgimus . . . gloriam . . . futuri . . . ipsius quam ex ipso regnaturi sumus.

60. quam uidemus . . . *om.* Deo . . . fecerit . . . Christus permanet . . . Patri omnipotenti . . . *om.* et *bef.* per.

61. Ecce iterum qui breuiter . . . testificabor . . . qui numquam . . . promissa ipsius ut numquam reddere a gente illam unde autem prius.

62. peccator et doctus scilicet . . . *om.* donum *bef.* Dei.

EPISTOLA.

NB 1. Hiberione a Deo constitutus . . . *om.* reor a . . . *om.* gentes . . . prosilitis . . . ab amore . . . ueritas Christi excitauit . . . sum uiuo Deo . . . etsic contempnor aliquibusdam.

2. socii sanctorum atque Pict. apostatorum que sangulentos sanguinare de sanguine innocentium . . . innumero.

3. neophyti . . . baptizatos qui ceperunt cahinnos.

4. nescio quid . . . aut qui interfecti . . . aut quos grauitur . . . perhenni . . . *ins.* peccati *bef.* et filius.

5. Quapropter re sciat . . . *om.* a me . . . obtime benigne.

6. *ins.* Deus *bef.* aduocauit . . . tyrannidem . . . ueneretur . . . sublimam.

7. adolari . . . potum sommere . . . recipi debeat donec penitentiam crudeliter effusus lacrimis satis Deo fatiunt.

8. Dona inimicorum (mi *expuncted*) . . . emouentur . . . angelum . . . mulcabitur . . . *ins.* autem *bef.* eum . . . *om.* his.

9. singula (n *suprascript.*) . . . carpere (r *suprascript.*) . . . testimonium . . . *ins.* est *bef.* adscribitur . . . exorationem.

10. *ins.* in *bef.* Hiberione . . . *ins.* sum *bef.* spiritu . . . aliquam . . . *ins.* et *bef.* seruos . . . patris meae . . . decurione . . . gente exiere . . . perhennis.

11. agnoscunt . . . ouile . . . *om.* Non conuenit unus destruit alter aedificat . . . Deus qui dedit hanc sollicit. in corde.

12. dispitior . . . tuas . . . Coritico . . . legem Domini . . . con summa.

13. orreat . . . conuiuium furere . . . domos . . . letale . . . dedit uiro . . . perhennem penam mortem.

14. *om.* Christianorum . . . tu potius interficis . . . ignorante . . . tardis membra . . . adolationis . . . fatientibus mala.

15. flete com . . . comdoleant . . . plangit . . . interficit . . . grauitur . . . seruitute . . . apostatorumque.

16. *om.* quos *bef.* in Christo . . . enumerari . . . iniquitas inimicorum . . . percipimus.

17. doleo de vobis doleo k̄mi mihi . . . orrendum ineffabile . . .
paradysum.

18. testatur inquit . . . ueneficos . . . mendacibus (n *suprascript.*)
. . . om. et bef. periuris . . . non inmerito . . . recognoscit.

19. quas mulierculas . . . distribuuntur o misere . . . fraudulententes.

20. quod ita erit quod ita erit . . . ins. enim bef. mentiti . . . om.
enim bef. locutus.

21. prumtus . . . ins. uel abscondatur bef. a nemine . . . presenti
. . . Coritico . . . quid sit Deus . . . ceperunt ut mereantur . . .
Spiritu.

The use of *t* for *c*, which is found in B and R, is more strongly marked in P, e.g. *Patritius*, *benefitia*, *mendatium*, *iuditium*, *fidutialiter*, *effitiatus*, *fatiem*, *fatie*, *sacristium*, *fatiām*, *fatiunt*, *fatiatis*, *fatientibus*, *fatiebam*, *perfitiendas*, *internitionem*, *offitium*, *interfitiet*, *dispitior*, *spetio-cissimi*; but the converse change, constant in B, is not found in P. *euuangelium* is always found, *inquit* and *cybus* usually, *uelud* once (Conf. 12), *abunde* in Conf. 4; elsewhere *habundat* and *habundanter*.

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