

MEDIEVAL LATIN SERIES • VOLUME 3

PATRICK, COLUMBA, AND BRENDAN



ADOMNÁN · PATRICK

Libri Sancti Patricii  
Vita Sancti Columbae  
Peregrinatio Sancti Brandani

*Patrick, Columba, and Brendan*

*Patrick's Confession and Letter, Adomnán's  
Life of Columba, and the Voyage of Brendan*

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with a word-for-word interlinear English translation  
preserving the original word order

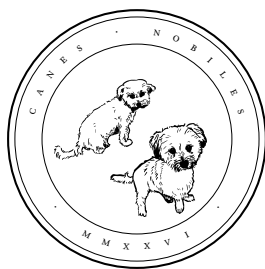


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The Medieval Latin text follows N. J. D. White's revised text of Patrick  
(London, 1918), J. T. Fowler's edition of Adomnán (Oxford, 1920),  
and Carl Schröder's edition of the Navigatio (Erlangen, 1871)

Set from page scans of the editions

Translated and composed with AI, edited by Christopher Hench  
Artwork by Esther Steves

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PATRICK

## Libri Sancti Patricii

*The Confession and the Letter to Coroticus*

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## THE CONFESSION

### I • CAPTIVITY AND THE CREED

*Patrick, a sinner and the least of the faithful, names his father Calpornius, a deacon, and his grandfather Potitus, a presbyter. At about sixteen he is carried captive to Ireland with thousands of others, as a punishment for turning from God. There the Lord opens his heart, and so he must make known God's gifts. He sets out his faith in the Father, the Son, and the Holy Spirit, and he writes in fear of the judgment that every idle word will meet.*

Ego Patricius peccator, rusticissimus et minimus omnium 1

*I Patrick sinner most-rustic and least of-all*

fidelium et contemptibilis sum apud plurimos.

*faithful and contemptible I-am among very-many*

Patrem habui Calpornum diaconum filium quendam Potiti

*a-father I-had Calpornius deacon son a-certain of-Potitus*

presbyteri qui fuit uico Banauem Taberniae. Uillulam

*presbyter who was in-the-village Bannavem of-Tabernia a-small-estate*

enim prope habuit ubi ego capturam dedi.

*for near he-had where I capture I-suffered*

Annorum eram tunc fere sedecim. Deum enim uerum

*of-years I-was then about sixteen God for true*

ignorabam, et Hiberione in captiuitate adductus sum cum

*I-did-not-know and to-Ireland into captivity led I-was with*

tot milia hominum secundum merita nostra, quia a

*so-many thousands of-men according-to deserts our because from*

Deo recessimus et praecepta eius non custodiuius et

*God we-withdrew and commandments his not we-kept and*

sacerdotibus nostris non oboedientes fuimus qui nostram

*to-priests our not obedient we-were who our*

salutem admonebant. Et Dominus induxit super nos iram

*salvation admonished and the-Lord brought upon us the-wrath*

animationis suae et dispersit nos in gentibus multis  
*of-the-anger his and scattered us among nations many*  
 etiam usque ad ultimum terrae ubi nunc paruitas  
*even all-the-way to the-farthest-part of-the-earth where now littleness*  
 mea uidetur esse inter alienigenas.

*my is-seen to-be among foreigners*

- 2 Et ibi Dominus aperuit sensum incredulitatis meae ut  
*and there the-Lord opened the-sense of-unbelief my that*  
 uel sero rememorarem delicta mea et ut conuerterem toto  
*even late I-might-recall sins my and that I-might-turn whole*  
 corde ad Dominum Deum meum qui respexit humilitatem  
*with-heart to the-Lord God my who looked-upon lowliness*  
 meam et misertus est adolescentiae ignorantiae meae, et  
*my and pitied has on-the-youth of-ignorance my and*  
 custodiuit me antequam scirem eum et antequam saperem  
*guarded me before I-knew him and before I-had-wisdom*  
 uel distinguerem inter bonum et malum et muniuit me  
*or could-distinguish between good and evil and fortified me*  
 et consolatus est me ut pater filium.

*and consoled has me as a-father a-son*

- 3 Unde autem tacere non possum, neque expedit quidem,  
*whence moreover to-be-silent not I-can nor is-it-fitting indeed*  
 tanta beneficia et tantam gratiam quam mihi Dominus  
*such-great benefits and such-great grace which to-me the-Lord*  
 praestare dignatus est in terra captiuitatis meae; quia haec  
*to-bestow deigned has in the-land of-captivity my because this*  
 est retributio nostra ut post correptionem uel agnitionem  
*is the-repayment our that after correction or knowledge*  
 Dei exaltare et confiteri mirabilia eius coram omni natione  
*of-God to-exalt and to-confess wonders his before every nation*  
 quae est sub omni caelo.

*which is under all beaven*



Quia non est alius Deus nec umquam fuit nec ante nec erit 4  
*because not is other God nor ever was nor before nor will-be*  
 post haec praeter Deum Patrem ingenitum, sine principio,  
*after these except God the-Father unbegotten without beginning*  
 a quo est omne principium, omnia tenentem ut dicimus, et  
*from whom is all beginning all-things holding as we-say and*  
 eius Filium Iesum Christum, qui cum Patre scilicet fuisse  
*his Son Jesus Christ who with the-Father namely to-have-been*  
 semper testamur ante originem saeculi spiritaliter apud  
*always we-testify before the-origin of-the-world spiritually with*  
 Patrem inenarrabiliter genitum ante omne principium. Et per  
*the-Father ineffably begotten before every beginning and through*  
 ipsum facta sunt uisibilia et inuisibilia, hominem factum,  
*him made were things-visible and invisible man made*  
 deuicta morte in caelis ad Patrem receptum. Et dedit  
*conquered death into the-heavens to the-Father received and he-gave*  
 illi omnem potestatem super omne nomen caelestium et  
*to-him all power over every name of-things-heavenly and*  
 terrestrium et infernorum et omnis lingua confiteatur ei  
*earthly and infernal and every tongue should-confess to-him*  
 quia Dominus et Deus est Iesus Christus quem credimus.  
*that Lord and God is Jesus Christ whom we-believe*  
 Et expectamus aduentum ipsius mox futurum iudex uiuorum  
*and we-await the-coming his soon to-be judge of-the-living*  
 atque mortuorum, qui reddet unicuique secundum facta sua.  
*and of-the-dead who will-render to-each according-to deeds his*  
 Et effudit in nobis abunde Spiritum Sanctum donum et  
*and he-poured-out on us abundantly the-Spirit Holy the-gift and*  
 pignus immortalitatis, qui facit credentes et oboedientes ut  
*pledge of-immortality who makes believers and obedient that*

sint filii Dei Patris et coheredes Christi, quem confitemur  
*they-be sons of-God the-Father and co-heirs of-Christ whom we-confess*  
 et adoramus unum Deum in Trinitate sacri nominis.

*and adore one God in Trinity of-holy name*

- 5 Ipse enim dixit per prophetam, Inuoca me in die  
*he for said through the-prophet call-upon me in the-day*  
 tribulationis tuae et liberabo te et magnificabis me. Et iterum  
*of-tribulation your and I-will-free you and you-will-magnify me and again*  
 inquit, Opera autem Dei reuelare et confiteri honorificum est.  
*he-says works moreover of-God to-reveal and to-confess honorable is*

- 6 Tamen etsi in multis imperfectus sum opto fratribus et  
*yet although in many-things imperfect I-am I-wish brothers and*  
 cognatis meis scire qualitatem meam, et ut possint  
*kinsmen my to-know condition my and that they-may-be-able*  
 perspicere uotum animae meae.  
*to-perceive the-wish of-soul my*

- 7 Non ignoro testimonium Domini mei qui in psalmo  
*not I-am-ignorant-of the-testimony of-Lord my who in the-psalm*  
 testatur, Perdes eos qui loquuntur mendacium. Et iterum  
*testifies you-will-destroy those who speak a-lie and again*  
 inquit, Os quod mentitur occidit animam. Et idem  
*he-says the-mouth which lies kills the-soul and the-same*  
 Dominus in euangelio inquit, Uerbum otiosum quod locuti  
*Lord in the-gospel says word idle which spoken*  
 fuerint homines reddent rationem de eo in die iudicii.  
*shall-have men they-will-render account of it in the-day of-judgment*

- 8 Unde autem uehementer debueram cum timore et tremore  
*whence moreover vehemently I-ought with fear and trembling*  
 metuere hanc sententiam in die illa ubi nemo poterit  
*to-dread this sentence on the-day that where no-one will-be-able*  
 se subtrahere uel abscondere, sed omnes omnino reddituri  
*himself to-withdraw or to-hide but all altogether about-to-render*

sumus rationem etiam minimorum peccatorum ante tribunal  
*are account even of-the-least sins before the-tribunal*  
 Domini Christi.  
*of-Lord Christ*

## II · THE UNLEARNED WRITER

*Patrick has long hesitated to write, since he never learned law and letters as others did, and his speech has passed into a foreign tongue. He blushes to expose his lack of learning, yet he cannot keep silent: God raised him like a stone from deep mud and set him on top of the wall. He calls on the learned to wonder that God chose him to serve the Irish, to whom Christ's love has given him for life.*

Quapropter olim cogitaui scribere, sed usque nunc hesitaui; 9  
*wherefore long-ago I-thought to-write but up-to now I-hesitated*  
 timui enim ne inciderem in linguam hominum et quia  
*I-feared for lest I-should-fall into the-tongue of-men and because*  
 non didici sicut et caeteri qui optime itaque iura et  
*not I-learned as also the-others who best and-so laws and*  
 sacras literas utraque pari modo combiberunt, et sermones  
*sacred letters both in-equal manner drank-in and speech*  
 illorum ex infantia numquam mutarunt, sed magis ad  
*their from infancy never changed but rather to*  
 perfectum semper addiderunt. Nam sermo et loquela nostra  
*perfection always added for speech and language our*  
 translata est in linguam alienam, sicut facile potest probari  
*translated is into a-tongue foreign as easily can to-be-proved*  
 ex salua scripturae meae, qualiter sum ego in sermonibus  
*from the-savor of-writing my how am I in speech*

instructus atque eruditus; quia inquit sapiens, Per linguam  
*instructed and educated because says the-wise-man through the-tongue*  
 dinoscitur et sensus et scientia et doctrina ueritatis.

*is-discerned both sense and knowledge and teaching of-truth*

10 Sed quid prodest excusatio iuxta ueritatem, praesertim cum

*but what avails an-excuse according-to truth especially with*

praesumptione? quatinus modo ipse adpeto in senectute mea

*presumption inasmuch-as now myself I-seek in old-age my*

quod in iuuentute non comparaui; quod obstiterunt peccata

*what in youth not I-acquired because prevented sins*

mea ut confirmarem quod ante perlegeram. Sed quis me

*my that I-might-make-firm what before I-had-read-through but who me*

credit etsi dixero quod ante praefatus sum? Adulescens,

*believes even-if I-shall-say what before said I-have a-youth*

immo pene puer, in uerbis capturam dedi, antequam scirem

*may almost a-boy in words capture I-suffered before I-knew*

quid adpeterem uel quid uitare debueram. Unde ergo hodie

*what I-should-seek or what to-avoid I-ought whence then today*

erubesco et uehementer pertimeo denudare imperitiam meam,

*I-blush and vehemently I-fear to-lay-bare inexperience my*

quia disertis breuitate sermonem explicare nequeo. Sicut

*because to-the-eloquent with-brevity speech to-unfold I-am-unable as*

enim Spiritus gestit et animas et sensus monstrat adfectus.

*for the-Spirit longs both souls and senses shows the-affection*

11 Sed si itaque datum mihi fuisset sicut et caeteris,

*but if and-so given to-me it-had-been as also to-the-others*

uerumtamen non silerem propter retributionem. Et si

*nevertheless not I-would-be-silent on-account-of the-repayment and if*

forte uidetur apud aliquantos me in hoc praeponere cum

*perhaps it-seems to some me in this to-put-forward with*

mea inscientia et tardiori lingua, sed etiam scriptum est,

*my ignorance and slower tongue but also written it-is*

Linguae balbutientes uelociter discent loqui pacem. Quanto

*tongues stammering swiftly will-learn to-speak peace how-much*

magis nos adpetere debemus qui sumus, inquit, epistola

*more we to-seeke ought who are he-says the-letter*

Christi in salutem usque ad ultimum terrae, etsi

*of-Christ unto salvation all-the-way to the-farthest-part of-the-earth although*

non diserta, sed ministrata fortissime, scripta in cordibus

*not eloquent but administered most-strongly written in hearts*

uestris non atramento sed Spiritu Dei uiui. Et iterum

*your not with-ink but with-the-Spirit of-God living and again*

Spiritus testatur, Et rusticatio ab Altissimo creata est.

*the-Spirit testifies and rusticity by the-Most-High created was*

Unde ego primus rusticus profuga indoctus scilicet qui nescio 12

*whence I first rustic fugitive unlearned namely who know-not*

in posterum prouidere — sed scio illud certissime quia utique

*for the-future to-provide but I-know that most-certainly that truly*

priusquam humiliarer ego eram uelut lapis qui iacet in luto

*before I-was-humbled I was like a-stone which lies in mud*

profundo; et uenit qui potens est, et in sua misericordia

*deep and came he-who mighty is and in his mercy*

sustulit me et quidem scilicet sursum adleuauit et collocauit

*lifted me and indeed namely upward raised and placed*

me in summo pariete. Et inde fortiter debueram exclamare ad

*me on the-top-of the-wall and thence strongly I-ought to-cry-out for*

retribuendum quoque aliquid Domino pro tantis beneficiis eius,

*repaying also something to-the-Lord for such-great benefits his*

hic et in aeternum, quae mens hominum aestimare non potest.

*here and into eternity which the-mind of-men to-reckon not can*

Unde autem admiramini itaque magni et pusilli qui timetis 13

*whence moreover marvel and-so great and small who fear*

Deum, et uos domini cati rethorici audite ergo et scrutamini.

*God and you lords clever rhetoricians hear then and examine*

Quis me stultum excitauit de medio eorum qui uidentur esse  
*who me foolish roused from the-midst of-those who seem to-be*  
 sapientes et legis periti et potentes in sermone et in omni  
*wise and of-the-law skilled and powerful in speech and in every*  
 re? Et me quidem detestabilem huius mundi prae caeteris  
*thing and me indeed detestable of-this world before the-others*  
 inspirauit, si talis essem, dummodo autem ut cum metu et  
*be-inspired if such I-were provided moreover that with fear and*  
 reuerentia et sine querella fideliter prodessem genti ad quam  
*reverence and without complaint faithfully I-should-benefit the-nation to which*  
 caritas Christi transtulit et donauit me in uita mea, si dignus  
*the-love of-Christ transferred and gave me in life my if worthy*  
 fuero, denique ut cum humilitate et ueraciter deseruirem illis.  
*I-shall-be finally that with humility and truthfully I-should-serve them*

- 14 In mensura itaque fidei Trinitatis oportet distinguere  
*in the-measure and-so of-the-faith of-the-Trinity it-behooves to-distinguish*  
 sine reprehensione periculi notum facere donum Dei et  
*without reproach of-danger known to-make the-gift of-God and*  
 consolationem aeternam, sine timore fiducialiter Dei nomen  
*consolation eternal without fear confidently of-God the-name*  
 ubique expandere, ut etiam post obitum meum exagallias  
*everywhere to-spread that even after death my a-legacy*  
 relinquere fratribus et filiis meis quos ego in Domino  
*to-leave to-brothers and sons my whom I in the-Lord*  
 baptizauit, tot milia hominum.  
*baptized so-many thousands of-men*

- 15 Et non eram dignus neque talis ut hoc Dominus seruulo  
*and not I-was worthy nor such that this the-Lord to-little-servant*  
 suo concederet post erumnas et tantas moles, post  
*his should-grant after hardships and such-great burdens after*  
 captiuitatem, post annos multos, in gentem illam tantam  
*captivity after years many to nation that such-great*

gratiam mihi donaret, quod ego aliquando in iuuentute  
*grace to-me he-should-give which I ever in youth*  
 mea numquam speraui neque cogitaui.  
*my never hoped nor thought*

## III • THE ESCAPE

*In Ireland Patrick tends cattle and prays a hundred times a day and as often by night. After six years a voice in sleep tells him his ship is ready, two hundred miles away, and he flees to it. The captain refuses him, then the crew call him back. After three days at sea they cross a wilderness for twenty-eight days, and when food fails God sends a herd of pigs. That night Satan falls on him like a rock, and calling on Elijah frees him. Captured again, he is freed on the sixtieth night.*

Sed postquam Hiberione deueneram, cotidie itaque pecora 16  
*but after to-Ireland I-had-come daily and-so cattle*  
 pascebam, et frequens in die orabam; magis ac magis  
*I-pastured and often in the-day I-prayed more and more*  
 accedebat amor Dei et timor ipsius, et fides augebatur  
*grew the-love of-God and fear his and faith was-increased*  
 et spiritus agebatur, ut in die una usque ad centum  
*and the-spirit was-stirred so-that in day one all-the-way to a-hundred*  
 orationes et in nocte prope similiter, ut etiam in siluis  
*prayers and in the-night nearly the-same so-that even in the-woods*  
 et in monte manebam. Et ante lucem excitabar ad  
*and on the-mountain I-stayed and before light I-was-roused to*  
 orationem per niuem per gelu per pluuiam; et nihil  
*prayer through snow through frost through rain and nothing*  
 mali sentiebam, neque ulla pigritia erat in me, sicut modo  
*of-ill I-felt nor any sloth was in me as now*  
 uideo, quia tunc spiritus in me feruebat.  
*I-see because then the-spirit in me was-fervent*

- 17 Et ibi scilicet quadam nocte in somno audiui uocem  
*and there namely one night in sleep I-heard a-voice*  
 dicentem mihi, Bene ieiunas, cito iturus ad patriam  
*saying to-me well you-fast soon about-to-go to fatherland*  
 tuam. Et iterum post paululum tempus audiui responsum  
*your and again after a-little time I-heard an-answer*  
 dicentem mihi, Ecce nauis tua parata est. Et non erat  
*saying to-me behold ship your ready is and not it-was*  
 prope, sed forte habebat ducenta milia passus. Et ibi  
*near but perhaps it-was two-hundred thousand paces and there*  
 numquam fueram, nec ibi notum quemquam de hominibus  
*never I-had-been nor there known anyone of men*  
 habebam. Et deinde postmodum conuersus sum in fugam,  
*I-had and then afterward turned I-was to flight*  
 et intermisi hominem cum quo fueram annis sex; et  
*and I-left the-man with whom I-had-been for-years six and*  
 ueni in uirtute Dei qui uiam meam ad bonum dirigebat,  
*I-came in the-power of-God who way my to good directed*  
 et nihil metuebam donec perueni ad nauem illam.  
*and nothing I-feared until I-arrived at ship that*
- 18 Et illa die qua perueni profecta est nauis de loco suo. Et  
*and on-that day on-which I-arrived set-out has the-ship from place its and*  
 locutus sum ut haberem inde nauigare cum illis; et gubernatori  
*spoken I-have that I-might-have thence to-sail with them and to-the-captain*  
 displicuit illi, et acriter cum indignatione respondit, Nequaquam  
*it-displeased him and sharply with indignation he-answered by-no-means*  
 tu nobiscum adpetes ire. Et cum haec audissem separaui  
*you with-us will-seek to-go and when these-things I-had-heard I-separated*  
 me ab illis ut uenirem ad tuguriolum ubi hospitabam; et  
*myself from them that I-might-come to the-little-but where I-lodged and*  
 in itinere coepi orare; et antequam orationem consummarem  
*on the-way I-began to-pray and before the-prayer I-finished*



audiui unum ex illis, et fortiter exclamabat post me, Ueni cito  
*I-heard one of them and loudly he-was-shouting after me come quickly*  
 quia uocant te homines isti; et statim ad illos reuersus sum.  
*because call you men these and at-once to them returned I-have*  
 Et coeperunt mihi dicere, Ueni quia ex fide recipimus  
*and they-began to-me to-say come because in good-faith we-receive*  
 te, et fac nobiscum amicitiam quomodo uolueris. Et in  
*you and make with-us friendship in-whatever-way you-will and on*  
 illa die itaque reppuli sugere mammellas eorum propter  
*that day and-so I-refused to-suck the-breasts their on-account-of*  
 timorem Dei, sed uerumtamen speraui ab illis uenire in  
*the-fear of-God but nevertheless I-hoped from them to-come into*  
 fidem Iesu Christi, quia gentes erant, et ob hoc obtinui  
*the-faith of-Jesus Christ because heathen they-were and for this I-held-on*  
 cum illis; et protinus nauigauimus.  
*with them and at-once we-sailed*

Et post triduum terram cepimus et uiginti et octo dies per 19  
*and after three-days land we-made and twenty and eight days through*  
 desertum iter fecimus, et cibus defuit illis et fames inualuit  
*desert journey we-made and food failed them and hunger prevailed*  
 super eos. Et alio die coepit gubernator mihi dicere, Quid  
*over them and on-another day began the-captain to-me to-say what*  
 est, Christiane? tu dicis Deus tuus magnus et omnipotens  
*is-it Christian you say God your great and almighty*  
 est; quare ergo non potes pro nobis orare? quia nos a fame  
*is why then not can-you for us to-pray because we from hunger*  
 periclitamur; difficile enim ut aliquem hominem umquam  
*are-in-peril hard for that any man ever*  
 uideamus. Ego enim euidenter dixi illis, Conuertimini ex  
*we-should-see I for plainly said to-them be-converted in*  
 fide et ex toto corde ad Dominum Deum meum cui  
*faith and with whole heart to the-Lord God my to-whom*

nihil est impossibile, ut hodie cibum mittat uobis in uiam

*nothing is impossible that today food he-may-send to-you on way*

uestram usque dum satiamini, quia ubique abundat illi.

*your up-to while you-are-filled because everywhere it-abounds to-him*

Et adiuuante Deo ita factum est. Ecce grex porcorum in uia

*and helping God so done it-was behold a-herd of-pigs on the-way*

ante oculos nostros apparuit, et multos ex illis interfecerunt

*before eyes our appeared and many of them they-killed*

et ibi duas noctes manserunt bene refecti, et canes eorum

*and there two nights stayed well refreshed and dogs their*

repleti sunt, quia multi ex illis defecerunt et secus uiam

*filled were because many of them had-fainted and beside the-way*

semiuiui relictii sunt. Et post haec summas gratias egerunt

*half-dead left were and after these-things highest thanks they-gave*

Deo, et ego honorificatus sum sub oculis eorum, et ex

*to-God and I honored was under the-eyes their and from*

hac die abundanter cibum habuerunt. Etiam mel siluestre

*this day abundantly food they-had also honey wild*

inuenerunt et mihi partem obtulerunt; et unus ex illis dixit,

*they-found and to-me a-part offered and one of them said*

Hoc immolaticum est. Deo gratias, exinde nihil gustavi.

*this sacrificial is to-God thanks thereafter nothing I-tasted*

20 Eadem uero nocte eram dormiens, et fortiter temptauit

*on-that-same but night I-was sleeping and strongly tempted*

me Satanas, quod memor ero quamdiu fuero in hoc

*me Satan which mindful I-shall-be as-long-as I-shall-be in this*

corpore. Et cecidit super me ueluti saxum ingens, et nihil

*body and fell upon me like a-rock huge and nothing*

membrorum meorum praeualui. Sed unde mihi uenit ignarum

*of-limbs my I-could-move but whence to-me came unknowing*

in spiritum ut Heliam uocarem? Et in hoc uidi in caelum

*into the-spirit that Elijah I-should-call and in this I-saw in the-sky*

solem oriri, et dum clamarem Heliam uiribus meis ecce  
*the-sun rise and while I-was-calling Elijah with-strength my behold*  
 splendor solis illius decedit super me, et statim discussit a  
*the-splendor of-sun that fell-down upon me and at-once shook from*  
 me omnem grauitudinem. Et credo quod a Christo Domino  
*me all heaviness and I-believe that by Christ Lord*  
 meo subuentus sum, et Spiritus eius iam tunc clamabat pro  
*my helped I-was and the-Spirit his already then was-crying-out for*  
 me. Et spero quod sic erit in die pressurae meae, sicut in  
*me and I-hope that so it-will-be in the-day of-oppression my as in*  
 euangelio inquit, In illa die, Dominus testatur, Non uos estis  
*the-gospel he-says in that day the-Lord testifies not you are*  
 qui loquimini, sed Spiritus Patris uestri qui loquitur in uobis.  
*who speak but the-Spirit of-Father your who speaks in you*  
 Et iterum post annos multos adhuc capturam dedi. Ea 21  
*and again after years many once-more capture I-suffered on-that*  
 nocte prima itaque mansi cum illis. Responsum autem  
*night first and-so I-stayed with them an-answer moreover*  
 diuinum audiui dicentem mihi, Duobus autem mensibus  
*divine I-heard saying to-me for-two moreover months*  
 eris cum illis. Quod ita factum est. Nocte illa sexagesima  
*you-will-be with them which so done it-was on-night that sixtieth*  
 liberauit me Dominus de manibus eorum.

*freed me the-Lord from the-bands their*  
 Etiam in itinere praeuidit nobis cibum et ignem et 22  
*also on the-journey he-provided for-us food and fire and*  
 siccitatem cotidie donec quarto decimo die peruenimus  
*dryness daily until on-the-fourth tenth day we-reached*  
 homines. Sicut superius insinuaui uiginti et octo dies per  
*men as above I-indicated twenty and eight days through*

desertum iter fecimus; et ea nocte qua peruenimus

*desert journey we-made and on-that night on-which we-reached*

homines de cibo uero nihil habuimus.

*men of food indeed nothing we-had*

#### IV · THE VOICE OF THE IRISH

*Some years later Patrick is home in Britain with his kinsmen, who beg him never to leave them again. In a vision a man named Victoricus brings him countless letters, and the one he reads begins "The Voice of the Irish." As he reads, he seems to hear the people by the wood of Foclut crying with one voice for the holy boy to come and walk among them again. On other nights he hears someone praying within him, and he learns that it is the Spirit.*

- 23 Et iterum post paucos annos in Britanniis eram cum  
*and again after few years in Britain I-was with*  
 parentibus meis, qui me ut filium susceperunt et ex fide  
*kinsmen my who me as a-son received and in good-faith*  
 rogauerunt me ut uel modo ego post tantas tribulationes  
*asked me that at-least now I after such-great tribulations*  
 quas ego pertuli nusquam ab illis discederem.  
*which I endured nowhere from them should-depart*  
 Et ibi scilicet uidi in uisu noctis uirum uenientem  
*and there namely I-saw in a-vision of-the-night a-man coming*  
 quasi de Hiberione, cui nomen Uictoricus, cum epistolis  
*as-if from Ireland whose name Victoricus with letters*  
 innumerabilibus. Et dedit mihi unam ex his, et legi principium  
*countless and he-gave to-me one of these and I-read the-beginning*  
 epistolae continentem, Uox Hiberionacum; et dum recitabam  
*of-the-letter containing the-voice of-the-Irish and while I-was-reading*  
 principium epistolae putabam ipso momento audire uocem  
*the-beginning of-the-letter I-thought at-that-very moment to-hear the-voice*

ipsorum qui erant iuxta siluam Focluti quae est prope mare  
*of-those who were beside the-wood of-Foclut which is near the-sea*  
occidentale, et sic exclamauerunt quasi ex uno ore, Rogamus  
*western and thus they-cried-out as-if from one mouth we-ask*  
te, sancte puer, ut uenias et adhuc ambulas inter nos. Et  
*you holy boy that you-come and once-more walk among us and*  
ualde conpunctus sum corde et amplius non potui legere,  
*greatly pierced I-was in-heart and further not I-could to-read*  
et sic expertus sum. Deo gratias, quia post annos plurimos  
*and so awoke I-have to-God thanks because after years very-many*  
praestitit illis Dominus secundum clamorem illorum.

*granted to-them the-Lord according-to the-cry their*

Et alia nocte, nescio, Deus scit, utrum in me an 24

*and on-another night I-know-not God knows whether in me or*  
iuxta me, uerbis peritissimis quos ego audiui et non potui  
*beside me in-words most-skilled which I heard and not I-could*  
intellegere, nisi ad postremum orationis sic efficiatus est,  
*to-understand except at the-end of-the-prayer thus spoke-out he-has*  
Qui dedit pro te animam suam ipse est qui loquitur in  
*he-who gave for you life his he it-is who speaks in*  
te. Et sic expertus sum gaudebundus.

*you and so awoke I-have rejoicing*

Et iterum uidi in me ipsum orantem, et eram quasi intra 25

*and again I-saw in me him praying and I-was as-if within*  
corpus meum, et audiui super me, hoc est super interiorem  
*body my and I-heard above me that is above the-inner*  
hominem, et ibi fortiter orabat gemitibus. Et inter haec  
*man and there strongly he-prayed with-groanings and among these-things*  
stupebam et admirabar et cogitabam quis esset qui  
*I-was-astonished and I-marveled and I-pondered who it-might-be who*  
in me orabat; sed ad postremum orationis sic efficiatus  
*in me prayed but at the-end of-the-prayer thus spoke-out*

est ut sit Spiritus; et sic expertus sum, et recordatus  
*be-has that it-was the-Spirit and so awoke I-have and remembered*  
 sum apostolo dicente, Spiritus adiuuat infirmitates orationis  
*I-have the-apostle saying the-Spirit helps the-weaknesses of-prayer*  
 nostrae. Nam quod oremus sicut oportet nescimus, sed  
*our for what we-should-pray as it-behooves we-know-not but*  
 ipse Spiritus postulat pro nobis gemitibus inenarrabilibus  
*himself the-Spirit intercedes for us with-groanings unutterable*  
 quae uerbis exprimi non possunt. Et iterum, Dominus  
*which in-words to-be-expressed not can and again the-Lord*  
 aduocatus noster postulat pro nobis.  
*advocate our intercedes for us*

## V • THE BETRAYAL

*Some of Patrick's elders bring charges against his laborious episcopate. Thirty years later they cite against him a sin of one hour in his boyhood, which he had confessed to his dearest friend before he became a deacon. That same friend, who had once promised him the episcopate, now dishonors him publicly. In a vision God answers that the face of his designated one has been badly seen, and Patrick gives thanks that he was not hindered from his mission.*

- 26 Et quando temptatus sum ab aliquantis senioribus meis  
*and when tempted I-was by some elders my*  
 qui uenerunt et peccata mea contra laboriosum episcopatum  
*who came and sins my against laborious episcopate*  
 meum — utique in illo die fortiter impulsus sum ut caderem hic  
*my truly on that day strongly pushed I-was that I-should-fall here*  
 et in aeternum. Sed Dominus pepercit proselito et peregrino  
*and into eternity but the-Lord spared the-proselyte and stranger*  
 propter nomen suum benigne, et ualde mihi subuenit in  
*on-account-of name his kindly and greatly to-me came-to-aid in*

hac conculcatione quod in labem et in obprobrium non  
*this trampling that into disgrace and into reproach not*  
 male deueni. Deum oro ut non illis in peccatum reputetur.

*badly I-came God I-pray that not to-them for sin it-be-reckoned*

Occasionem post annos triginta inuenerunt me aduersus 27

*an-occasion after years thirty they-found me against*

uerbum quod confessus fueram antequod essem diaconus.

*a-word which confessed I-had before I-was a-deacon*

Propter anxietatem mesto animo insinuauī amicissimo meo

*on-account-of anxiety with-sad mind I-disclosed to-dearest-friend my*

quae in pueritia mea una die gesseram, immo in una

*what in boyhood my in-one day I-had-done nay in one*

hora, quia necdum praeualebam. Nescio, Deus scit, si

*hour because not-yet I-had-strength I-know-not God knows if*

habebam tunc annos quindecim, et Deum uiuum non

*I-had then years fifteen and God living not*

credebam, neque ex infantia mea; sed in morte et in

*I-believed nor from infancy my but in death and in*

incredulitate mansi donec ualde castigatus sum, et in

*unbelief I-remained until greatly chastised I-was and in*

ueritate humiliatus sum a fame et nuditate et cotidie.

*truth humbled I-was by hunger and nakedness and daily*

Contra, Hiberione non sponte pergebam donec prope 28

*on-the-contrary to-Ireland not willingly I-went until nearly*

deficiebam. Sed haec potius bene mihi fuit, quia ex hoc

*I-was-failing but this rather well for-me was because from this*

emendatus sum a Domino; et aptauit me ut hodie essem

*amended I-was by the-Lord and he-fitted me that today I-should-be*

quod aliquando longe a me erat, ut ego curas haberem

*what once far from me was that I care should-have*

aut satagerem pro salute aliorum, quando autem tunc  
*or should-labor for the-salvation of-others when moreover then*  
 etiam de me ipso non cogitabam.

*even about me myself not I-thought*

- 29 Igitur in illo die quo reprobatus sum a memoratis  
*therefore on that day on-which rejected I-was by the-mentioned*  
 supradictis, ad noctem illam uidi in uisu noctis. Scriptum  
*above-said in night that I-saw in a-vision of-the-night written*  
 erat contra faciem meam sine honore. Et inter haec  
*it-was against face my without honor and among these-things*  
 audiui responsum diuinum dicentem mihi, Male uidimus  
*I-heard an-answer divine saying to-me badly we-have-seen*  
 faciem designati, nudato nomine. Nec sic praedixit, Male  
*the-face of-the-designated stripped the-name nor thus said-he badly*  
 uidisti, sed, Male uidimus; quasi ibi se iunxisset. Sicut  
*you-have-seen but badly we-have-seen as-if there himself he-had-joined as*  
 dixit, Qui uos tangit quasi qui tangit pupillam oculi mei.  
*he-said he-who you touches as-if he-who touches the-apple of-eye my*

- 30 Idcirco gratias ago ei qui me in omnibus confortauit ut  
*therefore thanks I-give to-him who me in all-things strengthened that*  
 non me inpediret a profectione quam statueram et de  
*not me he-should-binder from the-journey which I-had-resolved and from*  
 mea quoque opera quod a Christo Domino meo didiceram;  
*my also work what from Christ Lord my I-had-learned*  
 sed magis ex eo sensi in me uirtutem non paruam, et  
*but rather from it I-felt in me power not small and*  
 fides mea probata est coram Deo et hominibus.  
*faith my proved was before God and men*



Unde autem audenter dico; non me reprehendit conscientia 31

*whence moreover boldly I-say not me reproaches conscience*

mea hic et in futurum. Testem Deum habeo quia non

*my here and in the-future witness God I-have that not*

sum mentitus in sermonibus quos ego retuli uobis.

*I-have lied in the-words which I have-related to-you*

Sed magis doleo pro amicissimo meo cur hoc meruimus audire 32

*but more I-grieve for dearest-friend my why this we-deserved to-bear*

tale responsum. Cui ego credidi etiam animam! Et comperi

*such an-answer to-whom I entrusted even my-soul and I-learned*

ab aliquantis fratribus ante dissensionem illam, quod ego non

*from some brothers before dispute that at-which I not*

interfui, nec in Britanniiis eram, nec a me orietur, ut et

*was-present nor in Britain was nor from me it-will-arise that also*

ille in mea absentia pulsaret pro me. Etiam mihi ipse ore

*he in my absence pleaded for me even to-me himself with-mouth*

suo dixerat, Ecce dandus es tu ad gradum episcopatus. Quod

*his had-said behold to-be-given are you to the-rank of-the-episcopate which*

non eram dignus. Sed unde uenit illi postmodum, ut coram

*not I-was worthy but whence came-it to-him afterward that before*

cunctis, bonis et malis, et me publice dehonestaret, quod ante

*all good and bad also me publicly he-should-disonor what before*

sponte et laetus indulerat, et Dominus qui maior omnibus est?

*willingly and gladly he-had-granted and the-Lord who greater than-all is*

Satis dico. Sed tamen non debeo abscondere donum Dei 33

*enough I-say but yet not I-ought to-hide the-gift of-God*

quod largitus est nobis in terra captiuitatis meae, quia tunc

*which bestowed has on-us in the-land of-captivity my because then*

fortiter inquisiui eum, et ibi inueni illum, et seruauit me ab

*strongly I-sought him and there I-found him and he-kept me from*

omnibus iniquitatibus — sic credo — propter inhabitantem

*all iniquities so I-believe on-account-of indwelling*

Spiritum eius, qui operatus est usque in hanc diem in me.

*Spirit his who worked has up-to into this day in me*

Audenter rursus. Sed scit Deus si mihi homo hoc effatus

*boldly again but knows God if to-me a-man this spoken*

fuisset, forsitan tacuissem propter caritatem Christi.

*had perhaps I-would-have-been-silent on-account-of the-love of-Christ*

## VI · THE MISSION TO THE NATIONS

*Patrick thanks God, who kept him faithful in temptation and let him preach the gospel to the ends of the earth, as the Lord foretold. He was freed twelve times from perils. Though gifts were offered him with tears, and his kinsmen and some of his elders opposed him, he left fatherland and parents to preach to the Irish, to suffer insults and chains, and to give up his free birth, ready to die there for Christ's name.*

34 Unde ergo indefessam gratiam ago Deo meo qui me fidelem

*whence then unwearied thanks I-give to-God my who me faithful*

seruauit in die temptationis meae, ita ut hodie confidenter

*kept in the-day of-temptation my so that today confidently*

offeram illi sacrificium, ut hostiam uiuentem animam meam

*I-may-offer to-him a-sacrifice as a-victim living soul my*

Christo Domino meo, qui me seruauit ab omnibus angustiis

*to-Christ Lord my who me kept from all straits*

meis, ut et dicam, Quis ego sum, Domine, uel quae est uocatio

*my that also I-may-say who I am Lord or what is calling*

mea, qui mihi tanta diuinitate cooperasti? ita ut hodie

*my who to-me with-such-great divinity have-worked-with so that today*

in gentibus constanter exultarem et magnificarem nomen

*among the-nations steadfastly I-should-exult and magnify name*

tuum ubicumque loco fuero; nec non in secundis, sed etiam in

*your in-whatever place I-shall-be not only in prosperity but also in*

pressuris; ut quicquid mihi euenerit, siue bonum siue malum,  
*oppressions that whatever to-me shall-befall whether good or evil*  
 aequaliter debeo suscipere et Deo gratias semper agere, qui  
*equally I-ought to-receive and to-God thanks always to-give who*  
 mihi ostendit ut indubitabilem eum sine fine crederem, et  
*to-me showed that undoubted him without end I-should-believe and*  
 qui me audierit ut ego, inscius et in nouissimis diebus,  
*who me heard so-that I unknowing and in the-last days*  
 hoc opus tam pium et tam mirificum auderem adgrederi, ita  
*this work so pious and so wonderful should-dare to-undertake so*  
 ut imitarem quispiam illos quos ante Dominus iam olim  
*that I-might-imitate somewhat those whom before the-Lord already long-ago*  
 praedixerat praenuntiaturus euangelium suum in testimonium  
*had-foretold about-to-proclaim gospel his for a-testimony*  
 omnibus gentibus ante finem mundi. Quod ita ergo ut  
*to-all nations before the-end of-the-world which so then as*  
 uidimus, itaque suppletum est. Ecce testes sumus quia  
*we-have-seen and-so fulfilled is behold witnesses we-are that*  
 euangelium praedicatum est usque ubi nemo ultra est.  
*the-gospel preached is up-to where no-one beyond is*  
 Longum est autem totum per singula enarrare laborem  
*long it-is moreover the-whole in detail to-tell labor*  
 meum, uel per partes. Breuiter dicam qualiter piissimus  
*my or in parts briefly I-shall-say how most-loving*  
 Deus de seruitute sepe [me] liberauit et de duodecim  
*God from slavery often me freed and from twelve*  
 periculis qua periclitata est anima mea, praeter insidias  
*perils in-which imperiled was soul my besides snares*  
 multas, et quae uerbis exprimere non ualeo; nec iniuriam  
*many and things-which in-words to-express not I-can nor injury*  
 legentibus faciam. Sed Deum auctorem habeo qui nouit  
*to-readers would-I-do but God the-author I-have who knows*

omnia etiam antequam fiant, ut me pauperculum pupillum

*all-things even before they-happen as me poor-little orphan*

idiotam responsum diuinum creberrime admonuit.

*unlearned an-answer divine very-often admonished*

36 Unde mihi haec sapientia, quae in me non erat, qui nec

*whence to-me this wisdom which in me not was who neither*

numerum dierum noueram, necque Deum sapiebam? Unde

*the-number of-days knew nor God understood whence*

mihi postmodum donum tam magnum tam salubre Deum

*to-me afterward a-gift so great so salutary God*

agnoscere uel diligere, sed ut patriam et parentes amitterem?

*to-know or to-love but that fatherland and kinsmen I-should-lose*

37 Et munera multa mihi offerebantur cum fletu et lacrimis.

*and gifts many to-me were-offered with weeping and tears*

Et offendi illos, necnon contra uotum aliquantis de senioribus

*and I-offended them and-also against the-wish of-some of elders*

meis; sed, gubernante Deo, nullo modo consensi neque

*my but governing God in-no way I-consented nor*

adquieui illis; non mea gratia, sed Deus qui uincit in

*I-yielded to-them not my grace but God who conquers in*

me, et resistit illis omnibus ut ego ueneram ad Hibernas

*me and resisted them all that I had-come to the-Irish*

gentes euangelium praedicare, et ab incredulis contumelias

*nations the-gospel to-preach and from unbelievers insults*

perferre, ut audirem obprobrium peregrinationis meae, et

*to-endure that I-might-bear the-reproach of-pilgrimage my and*

persecutiones multas usque ad uincula, et ut darem

*persecutions many all-the-way to chains and that I-might-give*

ingenuitatem meam pro utilitate aliorum; et si dignus

*freeborn-status my for the-benefit of-others and if worthy*

fuero promptus sum ut etiam animam meam incunctanter

*I-shall-be ready I-am that even soul my without-besitation*

et libentissime pro nomine eius; et ibi opto inpendere  
*and most-gladly for the-name his and there I-wish to-spend*  
 eam usque ad mortem si Dominus mihi indulgeret.  
*it all-the-way to death if the-Lord to-me should-grant*

## VII • FISHERS OF MEN

*Patrick is a debtor to God, by whose grace peoples are reborn and clergy ordained everywhere among a nation lately come to belief. Scripture commands the nets to be spread and all nations baptized. A noble Irishwoman he baptized is told by a messenger of God to become a virgin of Christ, and six days later she does; many follow despite their parents' anger, slave women most bravely. Patrick would gladly visit Britain and Gaul, but the Spirit binds him to stay with the Irish for life.*

Quia ualde debitor sum Deo qui mihi tantam gratiam 38  
*because greatly a-debtor I-am to-God who to-me such-great grace*  
 donauit ut populi multi per me in Deum renascerentur,  
*gave that peoples many through me into God should-be-reborn*  
 et postmodum consummarentur, et ut clerici ubique illis  
*and afterward be-perfected and that clerics everywhere for-them*  
 ordinarentur ad plebem nuper uenientem ad credulitatem quam  
*should-be-ordained for a-people newly coming to belief whom*  
 sumsit Dominus ab extremis terrae, sicut olim promiserat  
*took the-Lord from the-ends of-the-earth as long-ago he-had-promised*  
 per prophetas suos: Ad te gentes uenient ab extremis  
*through prophets his to you the-nations will-come from the-ends*  
 terrae, et dicent, Sicut falsa conparauerunt patres nostri idola  
*of-the-earth and will-say how false have-acquired fathers our idols*  
 et non est utilitas in eis. Et iterum: Posui te lumen in  
*and not is profit in them and again I-have-set you a-light among*  
 gentibus ut sis in salutem usque ad extremum terrae.  
*the-nations that you-may-be for salvation all-the-way to the-end of-the-earth*

39 Et ibi uolo expectare promissum ipsius qui utique numquam  
*and there I-wish to-await the-promise of-him who truly never*  
 fallit, sicut in euangelio pollicetur: Uenient ab oriente  
*deceives as in the-gospel he-promises they-will-come from the-east*  
 et occidente et ab austro et ab aquilone, et recumbent  
*and the-west and from the-south and from the-north and they-will-recline*  
 cum Abraham et Isaac et Iacob; sicut credimus ab omni  
*with Abraham and Isaac and Jacob as we-believe from all*  
 mundo uenturi sunt credentes.

*the-world about-to-come are believers*

40 Idcirco itaque oportet bene et diligenter pescare, sicut  
*therefore and-so it-behooves well and diligently to-fish as*  
 Dominus praemonet et docet dicens: Uenite post me et  
*the-Lord forewarns and teaches saying come after me and*  
 faciam uos fieri piscatores hominum. Et iterum dicit  
*I-will-make you to-become fishers of-men and again he-says*  
 per prophetas: Ecce mitto piscatores et uenatores multos,  
*through the-prophets behold I-send fishers and hunters many*  
 dicit Deus, et caetera.

*says God and the-rest*

Unde autem ualde oportebat retia nostra tendere ita ut  
*whence moreover greatly it-behooved nets our to-spread so that*  
 multitudo copiosa et turba Deo caperetur, et ubique  
*a-multitude abundant and crowd for-God might-be-caught and everywhere*  
 essent clerici qui baptizarent et exhortarent populum  
*there-should-be clerics who should-baptize and exhort the-people*  
 indigentem et desiderantem, sicut Dominus in euangelio  
*needy and desiring as the-Lord in the-gospel*  
 admonet et docet dicens: Euntes ergo nunc docete omnes  
*admonishes and teaches saying going therefore now teach all*  
 gentes baptizantes eas in nomine Patris et Filii et  
*nations baptizing them in the-name of-the-Father and of-the-Son and*

Spiritus Sancti; docentes eos observare omnia quaecumque  
*of-the-Spirit Holy teaching them to-observe all-things whatever*  
 mandaui uobis; et ecce ego uobiscum sum omnibus diebus  
*I-have-commanded you and behold I with-you am all days*  
 usque ad consummationem saeculi. Et iterum dicit, Euntes  
*all-the-way to the-consummation of-the-world and again he-says going*  
 ergo in mundum uniuersum praedicate euangelium omni  
*therefore into world the-whole preach the-gospel to-every*  
 creaturae; qui crediderit et baptizatus fuerit saluus  
*creature who shall-have-believed and baptized shall-have-been saved*  
 erit; qui uero non crediderit condempnabitur. Et iterum,  
*will-be who but not shall-have-believed will-be-condemned and again*  
 Praedicabitur hoc euangelium regni in uniuerso mundo  
*will-be-preached this gospel of-the-kingdom in the-whole world*  
 in testimonium omnibus gentibus; et tunc ueniet finis.  
*for a-testimony to-all nations and then will-come the-end*  
 Et item Dominus per prophetam praenuntians inquit, Et  
*and likewise the-Lord through the-prophet foretelling says and*  
 erit in nouissimis diebus, dicit Dominus, effundam de  
*it-will-be in the-last days says the-Lord I-will-pour-out of*  
 Spiritu meo super omnem carnem, et prophetabunt filii  
*Spirit my upon all flesh and will-prophecy sons*  
 uestri et filiae uestrae, et iuuenes uestri uisiones uidebunt  
*your and daughters your and young-men your visions will-see*  
 et seniores uestri somnia somniabunt; et quidem super  
*and old-men your dreams will-dream and indeed upon*  
 seruos meos et super ancillas meas in diebus illis effundam  
*servants my and upon handmaids my in days those I-will-pour-out*  
 de Spiritu meo, et prophetabunt. Et Osee dicit, Uocabo non  
*of Spirit my and they-will-prophecy and Hosea says I-will-call not*  
 plebem meam plebem meam, et non misericordiam consecutam  
*people my people my and not mercy obtained*

misericordiam consecutam. Et erit in loco ubi dictum  
*mercy obtained and it-will-be in the-place where said*

est, Non plebs mea uos, ibi uocabuntur filii Dei uiui.

*it-was not people my you there they-will-be-called sons of-God living*

41 Unde autem Hiberione qui numquam notitiam Dei

*whence moreover in-Ireland they-who never knowledge of-God*

habuerunt, nisi idola et immunda usque nunc semper

*had except idols and unclean-things up-to now always*

coluerunt, quomodo nuper perfecta est plebs Domini, et

*worshiped how lately made is the-people of-the-Lord and*

filii Dei nuncupantur? Filii Scottorum et filiae regulorum

*sons of-God are-called sons of-the-Irish and daughters of-petty-kings*

monachi et uirgines Christi esse uidentur.

*monks and virgins of-Christ to-be are-seen*

42 Et etiam una benedicta Scotta genetiuā, nobilis, pulcherrima,

*and also one blessed Irishwoman native-born noble most-beautiful*

adulta erat, quam ego baptizauī; et post paucos dies una

*grown she-was whom I baptized and after few days for-one*

causa uenit ad nos; insinuauit nobis responsum accepisse

*reason she-came to us she-disclosed to-us an-answer to-have-received*

a nuntio Dei, et monuit eam ut esset uirgo Christi

*from a-messenger of-God and he-warned her that she-should-be a-virgin of-Christ*

et ipsa Deo proximaret. Deo gratias, sexta ab

*and she-herself to-God should-draw-near to-God thanks on-the-sixth from*

hac die optime et audissime arripuit illud quod etiam

*this day most-excellently and most-eagerly she-seized that which also*

omnes uirgines Dei ita hoc faciunt; non sponte patrum

*all virgins of-God so this do not with-the-will of-fathers*

earum, sed et persecutionem patiuntur et inproperia falsa

*their but also persecution they-suffer and reproaches false*

a parentibus suis, et nihilominus plus augetur numerus —

*from parents their and nonetheless more is-increased the-number*



et de genere nostro qui ibi nati sunt nescimus numerum  
*and of race our who there born are we-know-not the-number*  
 eorum — praeter uiduas et continentes.

*of-them besides widows and the-continent*

Sed et illae maxime laborant quae seruitio detinentur.

*but also those most labor who in-slavery are-held*

Usque ad terrores et minas assidue perferunt; sed

*all-the-way to terrors and threats constantly they-endure but*

Dominus gratiam dedit multis ex ancillis suis, nam etsi

*the-Lord grace has-given to-many of handmaids his for although*

uetantur tamen fortiter imitantur.

*they-are-forbidden yet bravely they-imitate*

Unde autem etsi uolueram amittere illas, et ita pergens in 43

*whence moreover even-if I-should-wish to-leave them and so going into*

Britanniis — et libentissime paratus eram — quasi ad patriam

*Britain and most-gladly ready I-was as-if to fatherland*

et parentes — non id solum sed etiam usque Gallias, uisitare

*and kinsmen not that alone but also as-far-as the-Gauls to-visit*

fratres et ut uiderem faciem sanctorum Domini mei — scit

*the-brothers and that I-might-see the-face of-the-saints of-Lord my knows*

Deus quod ego ualde optabam. Sed alligatus Spiritu qui mihi

*God that I greatly wished but bound by-the-Spirit who to-me*

protestatur si hoc fecero, ut futurum reum me esse designat;

*testifies if this I-shall-do that about-to-be guilty me to-be he-marks*

et timeo perdere laborem quem inchoaui; et non ego sed

*and I-fear to-lose the-labor which I-began and not I but*

Christus Dominus qui me imperauit ut uenirem essemque

*Christ the-Lord who me commanded that I-should-come and-be*

cum illis residuum aetatis meae, si Dominus uoluerit, et

*with them the-rest of-life my if the-Lord shall-will and*

custodierit me ab omni uia mala, ut non peccem coram illo.

*shall-guard me from every way evil that not I-sin before him*

*Patrick does not trust himself while he is in this body of death, yet he has kept the faith from youth. He will not hide the signs God showed him years before they happened. He thanks God for bearing with his slowness and folly, when many forbade his embassy and said behind his back that he ran into danger among enemies. He writes to strengthen his brothers' faith, and he has never deceived the peoples among whom he lives.*

- 44 Spero autem hoc debueram; sed memetipsum non credo  
*I-hope moreover this I-ought but myself not I-trust*  
 quamdiu fuero in hoc corpore mortis; quia fortis est  
*as-long-as I-shall-be in this body of-death because strong is*  
 qui cotidie nititur subuertere me a fide et praeposita  
*he-who daily strives to-overturn me from the-faith and the-proposed*  
 castitate religionis non fictae usque in finem uitae meae  
*chastity of-religion not feigned up-to into the-end of-life my*  
 Christo Domino meo. Sed caro inimica semper trahit ad  
*to-Christ Lord my but the-flesh hostile always drags to*  
 mortem, id est ad inlecebras ilicite perfiendas. Et scio  
*death that is to allurements unlawfully to-be-accomplished and I-know*  
 ex parte qua re uitam perfectam ego non egi sicut  
*in part in-what respect a-life perfect I not have-led as*  
 et caeteri credentes. Sed confiteor Domino meo et non  
*also the-other believers but I-confess to-Lord my and not*  
 erubesco in conspectu ipsius, quia non mentior. Ex quo  
*I-blush in the-sight his because not I-lie from when*  
 cognoui eum a iuuentute mea creuit in me amor Dei et  
*I-knew him from youth my grew in me the-love of-God and*  
 timor ipsius; et usque nunc fauente Domino fidem seruau.  
*fear his and up-to now favoring the-Lord the-faith I-have-kept*

Rideat autem et insultet qui uoluerit, ego non silebo  
*let-laugh moreover and insult who wishes I not will-be-silent*  
 neque abscondo signa et mirabilia quae mihi a Domino  
*nor I-hide the-signs and wonders which to-me by the-Lord*  
 monstrata sunt ante multos annos quam fierent, quasi  
*shown were before many years than they-happened as*  
 qui nouit omnia etiam ante tempora saecularia.

45

*he-who knew all-things even before times of-the-ages*  
 Unde autem debueram sine cessatione Deo gratias agere,  
*whence moreover I-ought without ceasing to-God thanks to-give*  
 qui sepe indulsit insipientiae meae et neglegentiae meae —  
*who often pardoned folly my and negligence my*  
 et de loco non in unoquoque — ut non mihi uehementer  
*and from place not in each-one that not with-me vehemently*  
 irasceretur qui adiutor datus sum; et non cito adqueui  
*he-should-be-angry who helper given I-am and not quickly I-yielded*  
 secundum quod mihi ostensum fuerat, et sicut Spiritus  
*according-to what to-me shown had-been and as the-Spirit*  
 suggerebat. Et misertus est mihi Dominus in milia milium,  
*suggested and pitied has me the-Lord in thousands of-thousands*  
 quia uidit in me quod paratus eram; sed quod mihi per  
*because he-saw in me that ready I-was but that to-me through*  
 his nesciebam de statu meo quid facerem, quia multi hanc  
*these-things I-did-not-know about state my what I-should-do because many this*  
 legationem prohibebant. Etiam inter seipsos post tergum meum  
*embassy forbade even among themselves behind back my*  
 narrabant et dicebant, Iste quare se mittit in periculum  
*they-told and said this-man why himself sends into danger*  
 inter hostes qui Deum non nouerunt? Non ut causa malitiae,  
*among enemies who God not know not as-if by-reason of-malice*  
 sed non sapiebat illis, sicut et ego ipse testor intellegi,  
*but not it-seemed-wise to-them as also I myself testify to-be-understood*

46

propter rusticitatem meam. Et non cito agnoui gratiam,  
*on-account-of rusticity my and not quickly I-recognized the-grace*  
 quae tunc erat in me. Nunc mihi sapit quod ante debueram.

*which then was in me now to-me it-seems-wise what before I-ought*

47 Nunc ergo simpliciter insinuavi fratribus et conseruis  
*now therefore simply I-have-disclosed to-brothers and fellow-servants*

meis qui mihi crediderunt, propter quod praedixi et  
*my who me have-believed on-account-of which I-have-foretold and*  
 praedico ad roborandam et confirmandam fidem uestram.

*foretell for strengthening and confirming faith your*

Utinam ut et uos imitemini maiora, et potiora faciatis!

*would-that that also you may-imitate greater-things and better-things may-do*

Hoc erit gloria mea, quia filius sapiens gloria patris est.

*this will-be glory my because a-son wise the-glory of-the-father is*

48 Uos scitis et Deus qualiter inter uos conuersatus sum  
*you know and God how among you lived I-have*

a inuentute mea in fide ueritatis et in sinceritate

*from youth my in the-faith of-truth and in sincerity*

cordis. Etiam ad gentes illas inter quas habito, ego fidem

*of-heart even toward nations those among which I-dwell I faith*

illis praestauit et praestabo. Deus scit, neminem illorum

*to-them have-kept and will-keep God knows none of-them*

circumueni; nec cogito, propter Deum et ecclesiam

*I-have-cheated nor do-I-think-of-it on-account-of God and church*

ipsius, ne excitem illis et nobis omnibus persecutionem, et

*his lest I-stir-up for-them and for-us all persecution and*

ne per me blasphemaretur nomen Domini; quia scriptum

*lest through me should-be-blasphemed the-name of-the-Lord because written*

est: Uae homini per quem nomen Domini blasphematur.

*it-is woe to-the-man through whom the-name of-the-Lord is-blasphemed*

*Though unskilled, Patrick tries to keep himself blameless: he returns the little gifts that devout women lay on the altar, and he takes nothing for the baptisms or the ordinations he performs. He gives gifts to kings and wages to their sons who travel with him, yet he is seized with his companions, plundered, and bound in iron, and God frees him on the fourteenth day. He spends the price of fifteen men on the judges and will spend himself for his readers' souls.*

Nam etsi imperitus sum in omnibus, tamen conatus 49  
*for although unskilled I-am in all-things yet tried*  
 sum quippiam seruare me etiam et fratribus Christianis  
*I-have something to-keep myself even both for-brothers Christian*  
 et uirginibus Christi et mulieribus religiosis quae mihi  
*and for-virgins of-Christ and for-women devout who to-me*  
 ultronea munuscula donabant, et super altare iactabant ex  
*unasked little-gifts gave and upon the-altar threw from*  
 ornamentis suis, et iterum reddebam illis. Et aduersus  
*ornaments their and again I-returned-them to-them and against*  
 me scandalizabantur cur hoc faciebam. Sed ego propter  
*me they-were-scandalized why this I-did but I on-account-of*  
 spem perennitatis, ut me in omnibus caute propterea  
*the-hope of-everlastingness that myself in all-things cautiously therefore*  
 conseruarem, ita ut me in aliquo titulo infideles caperent  
*I-might-keep so that me on any pretext the-unfaithful might-catch*  
 uel ministerium seruitutis meae, nec etiam in minimo  
*or the-ministry of-service my nor even in the-least*  
 incredulis locum darem infamare siue detractare.  
*to-unbelievers room I-should-give to-defame or to-disparage*  
 Forte autem quando baptizaui tot milia hominum 50  
*perhaps moreover when I-baptized so-many thousands of-men*  
 sperauerim ab aliquo illorum uel dimidio scriptulae? Dicite  
*might-I-have-hoped from any of-them even half of-a-scruple tell*

mihi et reddam uobis. Aut quando ordinauit ubique  
*me and I-will-return-it to-you or when ordained everywhere*  
 Dominus clericos per modicitatem meam et ministerium  
*the-Lord clerics through littleness my and the-ministry*  
 gratis distribui illis, si poposci ab aliquo illorum uel pretium  
*freely I-distributed to-them if I-asked from any of-them even the-price*  
 uel calciamenti mei, dicite aduersus me et reddam uobis magis.

*even of-shoe my tell against me and I-will-return to-you more*

51 Ego expendi pro uobis ut me caperent; et inter uos

*I spent for you that me they-might-receive and among you*

et ubique pergebam causa uestra in multis periculis

*and everywhere I-went for-the-sake-of your in many perils*

etiam usque ad exterar partes ubi nemo ultra erat, et

*even all-the-way to outer parts where no-one beyond was and*

ubi numquam aliquis peruenerat qui baptizaret aut clericos

*where never anyone had-come who would-baptize or clerics*

ordinaret aut populum consummaret, donante Domino,

*ordain or the-people confirm granting the-Lord*

diligenter et libentissime pro salute uestra omnia generaui.

*diligently and most-gladly for salvation your all-things I-brought-about*

52 Interim praemia dabam regibus praeter quod dabam mercedem

*meanwhile rewards I-gave to-kings besides that I-gave wages*

filiis ipsorum qui mecum ambulant; et nihilominus

*to-sons their who with-me walk and nonetheless*

comprehenderunt me cum comitibus meis. Et illa die

*they-seized me with companions my and on-that day*

auidissime cupiebant interficere me; sed tempus nondum

*most-eagerly they-desired to-kill me but the-time not-yet*

uenerat. Et omnia quaecumque nobiscum inuenerunt

*had-come and all-things whatever with-us they-found*

rapuerunt illud, et me ipsum ferro uinxerunt. Et quarto

*they-plundered it and me myself with-iron they-bound and on-the-fourth*

decimo die absoluit me Dominus de potestate eorum; et  
*tenth day freed me the-Lord from the-power their and*  
 quicquid nostrum fuit redditum est nobis propter Deum  
*whatever ours was returned was to-us on-account-of God*  
 et necessarios amicos quos ante praeuidimus.

*and close friends whom before we-had-provided*

Uos autem experti estis quantum ego erogavi illis qui 53  
*you moreover experienced have how-much I paid-out to-those who*  
 iudicabant per omnes regiones quos ego frequentius uisitabam;  
*judged through all the-regions which I more-often visited*  
 censeo enim non minimum quam pretium quindecim hominum  
*I-reckon for not least than the-price of-fifteen men*  
 distribui illis, ita ut me fruamini, et ego uobis semper  
*I-distributed to-them so that me you-may-enjoy and I you always*  
 fruar in Deum. Non me poenitet, nec satis est mihi; adhuc  
*may-enjoy in God not me it-repents nor enough is to-me still*  
 inpendo et superinpendam. Potens est Dominus ut det  
*I-spend and I-will-spend-more mighty is the-Lord that he-may-grant*  
 mihi postmodum ut meipsum inpendar pro animabus uestris.

*to-me afterward that myself I-be-spent for souls your*

Ecce testem Deum inuoco in animam meam quia non 54  
*behold as-witness God I-call upon soul my that not*  
 mentior. Neque ut sit occasio adulationis uel auaritiae  
*I-lie nor that there-be an-occasion of-flattery or of-avarice*  
 scripserim uobis, neque ut honorem spero ab aliquo uestro.  
*have-I-written to-you nor that honor I-hope from any of-you*  
 Sufficit enim mihi honor qui nondum uidetur sed corde  
*suffices for to-me the-honor which not-yet is-seen but in-heart*  
 creditur. Fidelis autem qui promisit; numquam mentitur.  
*is-believed faithful moreover he-who promised never lies*

*Patrick sees himself exalted beyond his deserts, though poverty suits him better, and he daily expects death or slavery. He commends his soul to God and prays to persevere and to shed his blood with his converts, though his body lie unburied. The sun that rises daily will never reign, and those who worship it will come to punishment, but Christ, the true sun, remains forever. Only the gospel brought him back to the nation he escaped, and he asks that his work be credited to God's gift.*

- 55 Sed uideo iam in praesenti saeculo me supra modum  
*but I-see already in the-present age myself beyond measure*  
 exaltatum a Domino. Et non eram dignus neque talis  
*exalted by the-Lord and not I-was worthy nor such*  
 ut hoc mihi praestaret, dum scio certissime quod mihi  
*that this to-me he-should-grant while I-know most-certainly that to-me*  
 melius conuenit paupertas et calamitas quam deliciae et  
*better suits poverty and calamity than delights and*  
 diuitiae. Sed et Christus Dominus pauper fuit pro nobis.  
*riches but also Christ the-Lord poor was for us*  
 Ego uero miser et infelix, et si opes uoluero iam  
*I but wretched and unhappy and if wealth I-should-wish already*  
 non habeo, neque meipsum iudico, quia cotidie spero aut  
*not I-have nor myself do-I-judge because daily I-expect either*  
 internecionem aut circumueniri aut redigi in seruitutem,  
*slaughter or to-be-cheated or to-be-reduced into slavery*  
 siue occasio cuiuslibet. Sed nihil horum uereor propter  
*or an-occasion of-any-kind but none of-these-things I-fear on-account-of*  
 promissa caelorum; quia iactaui meipsum in manus Dei  
*the-promises of-the-heavens because I-have-cast myself into the-hands of-God*  
 omnipotentis, quia ubique dominatur, sicut propheta dicit:  
*almighty because everywhere he-rules as the-prophet says*  
 Iacta cogitatum tuum in Deum et ipse te enutriet.  
*cast care your upon God and he you will-nourish*



Ecce nunc commendo animam meam fidelissimo Deo meo, 56

*behold now I-commend soul my to-most-faithful God my*  
 pro quo legationem fungor in ignobilitate mea, sed quia  
*for whom an-embassy I-discharge in obscurity my but because*  
 personam non accipit et elegit me ad hoc officium ut  
*a-person not he-respects and chose me for this office that*  
 unus essem de suis minimis ministris.

*one I-should-be of his least ministers*

Unde autem retribuam illi pro omnibus quae retribuit mihi. 57

*whence moreover shall-I-repay him for all-things which he-has-repaid to-me*  
 Sed quid dicam uel quid promittam Domino meo? quia nihil  
*but what shall-I-say or what shall-I-promise to-Lord my because nothing*  
 ualeo nisi ipse mihi dederit. Sed scrutatur corda et renes;

*I-can unless he to-me shall-have-given but he-searches hearts and reins*  
 quia satis et nimis cupio et paratus eram ut donaret  
*because enough and too-much I-desire and ready I-was that he-should-grant*  
 mihi bibere calicem eius sicut indulsit et caeteris amantibus se.  
*to-me to-drink cup his as he-granted also to-others loving him*

Quapropter non contingat mihi a Deo meo ut umquam 58

*wherefore not it-may-befall to-me from God my that ever*  
 amittam plebem suam quam adquisiuit in ultimis  
*I-should-lose people his whom he-acquired in the-farthest-parts*  
 terrae. Oro Deum ut det mihi perseuerantiam, et  
*of-the-earth I-pray God that he-may-give to-me perseverance and*  
 dignetur ut reddam illi testimonium fidele usque ad  
*may-deign that I-may-render to-him testimony faithful all-the-way to*  
 transitum meum propter Deum meum.

*passing my on-account-of God my*

Et si aliquid boni umquam imitatus sum propter Deum 59

*and if anything of-good ever imitated I-have on-account-of God*  
 meum quem diligo, peto illi det mihi ut cum illis proselitis  
*my whom I-love I-ask him he-may-give to-me that with those proselytes*

et captiuis pro nomine suo effundam sanguinem meum, etsi  
*and captives for name his I-may-pour-out blood my even-if*  
 ipsam etiam caream sepulturam, aut miserissime cadauer  
*itself even I-should-lack burial or most-wretchedly the-corpse*  
 per singula membra diuidatur canibus aut bestiis asperis, aut  
*through separate limbs be-divided to-dogs or to-beasts fierce or*  
 uolucres caeli comederent illud. Certissime reor si mihi hoc  
*the-birds of-the-sky should-eat it most-certainly I-think if to-me this*  
 incurrisset lucratus sum animam cum corpore meo, quia sine  
*had-befallen gained I-have soul with body my because without*  
 ulla dubitatione in die illa resurgemus in claritate solis, hoc  
*any doubt on day that we-shall-rise in the-brightness of-the-sun that*  
 est, in gloria Christi Iesu redemptoris nostri, quasi filii Dei uiui  
*is in the-glory of-Christ Jesus redeemer our as sons of-God living*  
 et coheredes Christi, et conformes futurae imaginis ipsius;  
*and co-heirs of-Christ and conformed to-the-future image his*  
 quoniam ex ipso et per ipsum et in ipso regnaturi sumus.  
*since from him and through him and in him about-to-reign we-are*

- 60 Nam sol iste quem uidemus, Deo iubente, propter nos  
*for sun this which we-see God commanding on-account-of us*  
 cotidie oritur, sed numquam regnabit neque permanebit  
*daily rises but never will-it-reign nor will-remain*  
 splendor eius; sed et omnes qui adorant eum in poenam  
*splendor its but also all who adore it into punishment*  
 miseri male deuenient. Nos autem qui credimus et adoramus  
*wretched badly will-come we but who believe and adore*  
 solem uerum Christum, qui numquam interibit neque qui  
*the-sun true Christ who never will-perish nor be-who*  
 fecerit uoluntatem ipsius, sed manebit in aeternum,  
*shall-have-done will his but will-remain into eternity*  
 quomodo et Christus manebit in aeternum, qui regnat  
*as also Christ will-remain into eternity who reigns*

cum Deo Patre omnipotente et cum Spiritu Sancto ante  
*with God the-Father almighty and with the-Spirit Holy before*  
 saecula et nunc et per omnia saecula saeculorum, Amen.  
*the-ages and now and through all ages of-ages amen*  
 Ecce iterum iterumque breuiter exponam uerba confessionis 61  
*behold again and-again briefly I-shall-set-forth the-words of-confession*  
 meae. Testificor in ueritate et in exultatione cordis coram  
*my I-testify in truth and in exultation of-heart before*  
 Deo et sanctis angelis eius, quia numquam habui aliquam  
*God and holy angels his that never I-had any*  
 occasionem praeter euangelium et promissa illius ut umquam  
*occasion except the-gospel and promises his that ever*  
 redirem ad gentem illam, unde autem prius uix euaseram.  
*I-should-return to nation that whence moreover before scarcely I-had-escaped*  
 Sed precor credentibus et timentibus Deum, quicumque 62  
*but I-pray those-believing and fearing God whoever*  
 dignatus fuerit inspicere uel recipere hanc scripturam quam  
*deigned shall-have to-look-into or to-receive this writing which*  
 Patricius peccator indoctus scilicet Hiberione conscripsit,  
*Patrick sinner unlearned namely in-Ireland wrote*  
 ut nemo umquam dicat quod mea ignorantia, si aliquid  
*that no-one ever say that my ignorance if anything*  
 pusillum egi uel demonstrauerim secundum Dei placitum,  
*small I-did or showed according-to of-God pleasure*  
 sed arbitramini et uerissime credatur quod donum Dei  
*but judge and most-truly let-it-be-believed that the-gift of-God*  
 fuisset. Et haec est confessio mea antequam moriar.  
*it-was and this is confession my before I-die*



## THE LETTER TO THE SOLDIERS OF COROTICUS

### I • THE SOLDIERS OF COROTICUS

*Patrick, a sinner and a bishop in Ireland, writes with his own hand to the soldiers of Coroticus, citizens not of Rome but of demons, allies of the Irish and the apostate Picts. The day after his newly baptized converts were anointed, those soldiers slaughtered some and carried others off. His letter asking for the captives' return was met with mockery. He declares the raiders strangers to Christ and forbids the faithful to eat or drink with them until they free the baptized.*

Patricius peccator indoctus scilicet: Hiberione, a Deo 1  
*Patrick sinner unlearned namely in-Ireland by God*  
constitutus, episcopum me esse fateor. Certissime reor a  
*appointed bishop me to-be I-confess most-certainly I-think from*  
Deo accepi id quod sum. Inter barbaras itaque habito  
*God I-received that which I-am among barbarians and-so I-dwell*  
proselitus et profuga ob amorem Dei. Testis est ille si ita  
*proselyte and fugitive for the-love of-God witness is he if so*  
est. Non quod optabam tam dure et tam aspere aliquid  
*it-is not that I-wished so harshly and so roughly anything*  
ex ore meo effundere. Sed cogor zelo Dei; et  
*from mouth my to-pour-out but I-am-compelled by-the-zeal of-God and*  
ueritas Christi excitauit me pro dilectione proximorum atque  
*the-truth of-Christ roused me for the-love of-neighbors and*  
filiorum pro quibus tradidi patriam et parentes et animam  
*sons for whom I-gave-up fatherland and kinsmen and soul*  
meam usque ad mortem, si dignus sum. Uoui Deo  
*my all-the-way to death if worthy I-am I-have-vowed to-God*  
meo docere gentes etsi contemnor aliquibusdam.  
*my to-teach the-nations even-if I-am-despised by-some*

- 2 Manu mea scripsi atque condidi uerba ista danda et  
*with-hand my I-have-written and composed words these to-be-given and*  
 tradenda, militibus mittenda Corotici; non dico ciuibus meis  
*handed-over to-the-soldiers to-be-sent of-Coroticus not I-say to-citizens my*  
 neque ciuibus sanctorum Romanorum, sed ciuibus demoniorum  
*nor to-citizens of-the-holy Romans but to-citizens of-demons*  
 ob mala opera ipsorum. Ritu hostili in morte uiuunt,  
*for the-evil works their by-the-rite hostile in death they-live*  
 socii Scottorum atque Pictorum apostatarum, quasi sanguine  
*allies of-the-Irish and of-the-Picts apostates as-if with-blood*  
 uolentes saginari de sanguine innocentium Christianorum,  
*wishing to-be-fattened on the-blood of-innocent Christians*  
 quos ego innumeros Deo genui atque in Christo confirmaui.  
*whom I countless to-God begot and in Christ confirmed*
- 3 Postera die qua crismati neophyti in ueste candida —  
*on-the-following day on-which chrism-anointed neophytes in raiment white*  
 flagrabat in fronte ipsorum dum crudeliter trucidati atque  
*it-was-fragrant on the-forehead their while cruelly slaughtered and*  
 mactati gladio supradictis — misi epistolam cum sancto  
*butchered with-the-sword by-the-above-said I-sent a-letter with a-holy*  
 presbytero quem ego ex infantia docui, cum clericis, ut  
*presbyter whom I from infancy taught with clerics that*  
 nobis aliquid indulgerent de praeda uel de captiuis baptizatis  
*to-us something they-might-grant of the-booty or of the-captives baptized*  
 quos ceperunt. Cachinnos fecerunt de illis.  
*whom they-had-taken guffaws they-made about them*
- 4 Idcirco nescio quid magis lugeam, an qui interfecti,  
*therefore I-know-not what more I-should-mourn whether those-who were-killed*  
 uel quos ceperunt, uel quos grauiter Zabulus inlaqueauit.  
*or those-whom they-took or those-whom grievously the-Devil ensnared*  
 Perenni poena gehennam pariter cum ipso mancipabunt,  
*with-everlasting punishment hell equally with him they-will-enslave*

quia utique qui facit peccatum seruus est peccati, et  
*because truly he-who does sin the-slave is of-sin and*  
 filius Zabuli nuncupatur.

*son of-the-Devil is-called*

Quapropter resciat omnis homo timens Deum quod a me 5

*wherefore let-learn every man fearing God that from me*  
 alieni sunt et a Christo Deo meo pro quo legationem  
*estranged they-are and from Christ God my for whom an-embassy*  
 fungor — patricida, fratricida — lupi rapaces, deuorantes plebem

*I-discharge parricide fratricide wolves ravening devouring the-people*  
 Domini ut cibum panis. Sicut ait, Iniqui dissipauerunt  
*of-the-Lord as food of-bread as he-says the-wicked have-scattered*

legem tuam, Domine, quam in supremis temporibus Hiberione  
*law your Lord which in the-last times in-Ireland*  
 optime benigne plantauerat; atque instructa erat, fauente Deo.

*excellently kindly he-had-planted and instructed it-was favoring God*

Non usurpo. Partem habeo cum his quos aduocauit et 6

*not I-usurp a-share I-have with those whom he-called and*  
 praedestinavit euangelium praedicare in persecutionibus non  
*predestined the-gospel to-preach in persecutions not*

paruis usque ad extremum terrae, etsi inuidet inimicus  
*small all-the-way to the-end of-the-earth even-if envies the-enemy*

per tyrannidem Corotici, qui Deum non ueretur nec  
*through the-tyranny of-Coroticus who God not fears nor*

sacerdotes ipsius quos elegit, et indulsit illis summam  
*the-priests his whom he-chose and granted to-them the-highest*

diuinam sublimam potestatem: quos ligarent super terram  
*divine sublime power whom they-should-bind on earth*

ligatos esse et in caelis.

*bound to-be also in the-heavens*

- 7 Unde ergo quaeso plurimum, sancti et humiles corde.  
*whence then I-ask very-much holy and humble in-heart*  
 Adulari talibus non licet, nec cibam nec potum sumere  
*to-flatter such not it-is-lawful nor food nor drink to-take*  
 cum ipsis, nec elemosinas ipsorum recipere debere donec  
*with them nor alms their to-receive ought until*  
 crudeliter poenitentiam effusis lacrimis satis Deo faciant,  
*cruelly penance with-shed tears satisfaction to-God they-make*  
 et liberent seruos Dei et ancillas Christi baptizatas,  
*and free the-servants of-God and the-handmaids of-Christ baptized*  
 pro quibus mortuus est et crucifixus.  
*for whom died has and crucified*

## II · THE WOLVES AMONG THE FLOCK

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*Scripture condemns plunder taken from the poor, greed, and murder, and he who bates his brother is a murderer. Patrick did not come to Ireland without God; he sold his noble birth, as a decurion's son, to serve a foreign people. He is envied and despised while ravening wolves devour the Lord's flock in Ireland, where sons of the Irish and daughters of kings had become monks and virgins of Christ past counting. The raiders fill their houses with the spoils of dead Christians.*

- 8 Dona iniquorum reprobatur Altissimus. Qui offert sacrificium ex  
*the-gifts of-the-wicked rejects the-Most-High he-who offers sacrifice from*  
 substantia pauperum quasi qui uictimat filium in conspectu  
*the-substance of-the-poor is-as-one who sacrifices a-son in the-sight*  
 patris sui. Diuitias, inquit, quas congregauit iniuste euomentur  
*of-father his riches he-says which he-gathered unjustly will-be-vomited*  
 de uentre eius, trahit illum angelus mortis, ira draconum  
*from belly his drags him the-angel of-death with-the-wrath of-dragons*  
 mulcabitur, interficiet illum lingua colubris, comedit eum  
*he-will-be-punished will-kill him the-tongue of-the-serpent eats him*



ignis inextinguibilis. Ideoque, Uae qui replent se  
*fire unquenchable and-therefore woe to-those-who fill themselves*  
 quae non sunt sua. Uel, Quid prodest homini ut totum  
*with-what not are theirs or what avails to-a-man that the-whole*  
 mundum lucretur, et animae suae detrimentum patiat?r

*world he-gain and of-soul his loss suffer*

Longum est per singula discutere uel insinuare, per totam 9

*long it-is in detail to-discuss or to-disclose through the-whole*

legem carpere testimonia de tali cupiditate. Auaritia mortale

*law to-pick testimonies about such greed avarice a-deadly*

crimen. Non concupisces rem proximi tui. Non occides.

*crime not you-shall-covet the-property of-neighbor your not you-shall-kill*

Homicida non potest esse cum Christo. Qui odit fratrem

*a-murderer not can to-be with Christ he-who hates brother*

suum homicida adscribitur. Uel, Qui non diligit fratrem suum

*his a-murderer is-reckoned or he-who not loves brother his*

in morte manet. Quanto magis reus est qui manus suas

*in death remains how-much more guilty is he-who hands his*

coinquinavit in sanguine filiorum Dei, quos nuper adquisiuit

*has-defiled in the-blood of-the-sons of-God whom lately he-acquired*

in ultimis terrae per exhortationem paruitatis nostrae?

*in the-farthest-parts of-the-earth through the-exhortation of-littleness our*

Numquid sine Deo, uel secundum carnem Hiberione 10

*surely-not without God or according-to the-flesh to-Ireland*

ueni? Quis me compulit? Alligatus sum Spiritu ut non

*I-came who me compelled bound I-am by-the-Spirit that not*

uideam aliquem de cognatione mea. Numquid a me piam

*I-should-see anyone of kindred my surely-not from me pious*

miserecordiam quod ago erga gentem illam qui me aliquando

*mercy that I-show toward nation that which me once*

ceperunt, et deuastauerunt seruos et ancillas domus

*took and laid-waste the-servants and handmaids of-the-house*

patris mei? Ingenuus fui secundum carnem; decurione patre  
*of-father my freeborn I-was according-to the-flesh of-a-decurion father*  
 nascor; uendidi enim nobilitatem meam — non erubesco  
*I-am-born I-sold for nobility my not I-blush*  
 neque me poenitet — pro utilitate aliorum; denique seruus  
*nor me it-repents for the-benefit of-others finally a-slave*  
 sum in Christo genti exteræ ob gloriam ineffabilem  
*I-am in Christ to-a-nation foreign for the-glory unspeakable*  
 perennis uitæ quæ est in Christo Iesu Domino nostro.  
*of-everlasting life which is in Christ Jesus Lord our*

- 11 Et si mei me non cognoscunt, propheta in patria sua  
*and if my-own me not know a-prophet in fatherland his*  
 honorem non habet. Forte non sumus ex uno ouili, neque unum  
*honor not has perhaps not we-are of one fold nor one*  
 Deum Patrem habemus; sicut ait, Qui non est mecum contra  
*God the-Father have-we as he-says he-who not is with-me against*  
 me est, et qui non congregat mecum spargit. Non conuenit,  
*me is and he-who not gathers with-me scatters not it-agrees*  
 Unus destruit alter aedificat. Non quaero quæ mea sunt.  
*one destroys another builds not I-seek things-which mine are*  
 Non mea gratia, sed Deus qui dedit hanc sollicitudinem in  
*not my grace but God who gave this solicitude in*  
 corde meo, ut unus essem de uenatoribus siue piscatoribus  
*heart my that one I-should-be of the-hunters or fishers*  
 quos olim Deus in nouissimis diebus ante prænuntiauit.  
*whom long-ago God in the-last days before foretold*

- 12 Inuidetur mihi. Quid faciam, Domine? Ualde despicior.  
*there-is-envy toward-me what shall-I-do Lord greatly I-am-despised*  
 Ecce oues tuæ circa me laniantur atque deprædantur, et  
*behold sheep your around me are-torn and plundered and-that*  
 supradictis latrunculis, iubente Corotico hostili mente.  
*by-the-above-said robbers ordering Coroticus with-hostile mind*

Longe est a caritate Dei traditor Christianorum in  
*far is from the-love of-God the-betrayer of-Christians into*  
 manus Scottorum atque Pictorum. Lupi rapaces deglutierunt  
*the-bands of-the-Irish and of-the-Picts wolves ravening have-devoured*  
 gregem Domini qui utique Hiberione cum summa diligentia  
*the-flock of-the-Lord which truly in-Ireland with highest diligence*  
 optime crescebat; et filii Scottorum et filiae regulorum  
*excellently was-growing and sons of-the-Irish and daughters of-petty-kings*  
 monachi et uirgines Christi enumerare nequeo. Quam ob  
*monks and virgins of-Christ to-enumerate I-am-unable which for*  
 rem iniuria iustorum non te placeat; etiam usque ad  
*reason the-wrong of-the-just not you let-it-please even all-the-way to*  
 inferos non placebit.

*the-lower-world not it-will-please*

Quis sanctorum non horreat iocundare uel conuiuium frueri 13  
*who of-the-saints not would-shudder to-make-merry or a-feast to-enjoy*  
 cum talibus? De spoliis defunctorum Christianorum repleuerunt  
*with such from the-spoils of-dead Christians they-have-filled*  
 domos suas. De rapinis uiuunt. Nesciunt miseri uenenum;  
*houses their from robberies they-live they-know-not wretched the-poison*  
 letalem cibum porrigunt ad amicos et filios suos, sicut Eua non  
*deadly food they-offer to friends and sons their as Eve not*  
 intellexit quod utique mortem tradidit uiro suo. Sic sunt  
*understood that truly death she-banded to-husband her so are*  
 omnes qui male agunt; mortem perennem poenam operantur.  
*all who evil do death everlasting punishment they-work*

*The Christians of Gaul send money to redeem baptized captives from the Franks; Coroticus kills them or sells them to the Picts. Patrick weeps for his murdered sons and daughters, yet rejoices, since the baptized dead have gone to Paradise to reign with the apostles and martyrs, while the wicked will perish like smoke. He asks that the letter be read before all the people and before Coroticus himself, in the hope that the raiders repent and free the captive women.*

- 14 **Consuetudo Romanorum Gallorum: Mittunt uiros sanctos**  
*the-custom of-the-Roman of-the-Gauls they-send men holy*  
**idoneos ad Francos et caeteras gentes cum tot milia**  
*fit to the-Franks and other nations with so-many thousands*  
**solidorum ad redimendos captiuos baptizatos; tu potius**  
*of-solidi for redeeming captives baptized you rather*  
**interficis et uendis illos genti exterarum ignorantem Deum.**  
*kill and sell them to-a-nation foreign ignorant-of God*  
**Quasi in lupanar tradis membra Christi. Qualem spem**  
*as-if into a-brothel you-hand-over the-members of-Christ what hope*  
**habes in Deum, uel qui te consentit, aut qui te communicat**  
*have-you in God or he-who you consents-with or who you communicates-with*  
**uerbis adulationis? Deus iudicabit; scriptum est enim, Non**  
*in-words of-flattery God will-judge written it-is for not*  
**solum facientes mala, sed etiam consentientes dampnandi sunt.**  
*only those-doing evil but also those-consenting to-be-damned are*
- 15 **Nescio quid dicam uel quid loquar amplius de**  
*I-know-not what I-should-say or what I-should-speak further about*  
**defunctis filiorum Dei quos gladius supra modum dure**  
*the-dead of-the-sons of-God whom the-sword beyond measure harshly*  
**tetigit. Scriptum est enim, Flete cum flentibus. Et**  
*has-touched written it-is for weep with those-weeping and*  
**iterum, Si dolet unum membrum condoleant omnia**  
*again if suffers one member let-suffer-with all*

membra. Quapropter ecclesia plorat et plangit filios et  
*members wherefore the-church weeps and laments sons and*  
 filias suas quas adhuc gladius nondum interfecit, sed  
*daughters her whom still the-sword not-yet has-killed but*  
 prolongati et exportati in longa terrarum, ubi peccatum  
*carried-far and transported into far-places of-the-lands where sin*  
 manifeste, grauiter, inpudenter abundat. Ibi uenundati ingenui  
*openly grievously shamelessly abounds there sold freeborn*  
 homines, Christiani in seruitutem redacti sunt, praesertim  
*men Christians into slavery reduced are especially*  
 indignissimorum pessimorum apostatarumque Pictorum.

*of-the-most-unworthy worst and-apostate Picts*  
 Idcirco cum tristitia et merore uociferabo: O speciosissimi atque 16  
*therefore with sorrow and grief I-shall-cry-aloud O most-beautiful and*  
 amantissimi fratres et filii quos in Christo genui — enumerare  
*most-beloved brothers and sons whom in Christ I-begot to-enumerate*  
 nequeo — quid faciam uobis? Non sum dignus Deo neque  
*I-am-unable what shall-I-do for-you not I-am worthy to-God nor*  
 hominibus subuenire. Praeualuit iniquitas iniquorum super nos.  
*to-men to-come-to-aid has-prevailed the-iniquity of-the-wicked over us*  
 Quasi extranei facti sumus. Forte non credunt unum baptismum  
*as-if strangers made we-are perhaps not they-believe one baptism*  
 percipimus uel unum Deum Patrem habemus. Indignum est  
*we-receive or one God the-Father have-we unworthy it-is*  
 illis Hiberia nati sumus. Sicut ait, Nonne unum Deum  
*to-them in-Ireland born we-were as he-says not one God*  
 habetis? Quid dereliquistis unusquisque proximum suum?

*have-you why have-you-forsaken each neighbor his*  
 Idcirco doleo pro uobis, doleo, carissimi mihi; sed iterum 17  
*therefore I-grieve for you I-grieve dearest to-me but again*  
 gaudeo intra meipsum. Non gratis laboraui uel peregrinatio  
*I-rejoice within myself not in-vain I-labored or pilgrimage*

mea in uacuum non fuit. Et contigit scelus tam  
*my in vain not was and has-happened a-crime so*  
 horrendum ineffabile! Deo gratias, creduli baptizati de  
*horrible unspeakable to-God thanks believing baptized from*  
 saeculo recessistis ad Paradisum. Cerno uos. Migrare  
*the-world you-have-withdrawn to Paradise I-see you to-migrate*  
 coepistis ubi nox non erit, neque luctus, neque mors  
*you-have-begun where night not will-be nor mourning nor death*  
 amplius, sed exultabitis sicut uituli ex uinculis resoluti, et  
*any-more but you-will-exult as calves from bonds loosed and*  
 conculcabitis iniquos, et erunt cinis sub pedibus uestris.  
*you-will-trample the-wicked and they-will-be ash under feet your*

- 18 Uos ergo regnabitis cum apostolis et prophetis atque  
*you therefore will-reign with apostles and prophets and*  
 martyribus; aeterna regna capietis, sicut ipse testatur;  
*martyrs eternal kingdoms you-will-take as he testifies*  
 inquit, Uenient ab oriente et occidente et recumbent  
*he-says they-will-come from the-east and the-west and will-recline*  
 cum Abraham et Isaac et Iacob in regno caelorum.  
*with Abraham and Isaac and Jacob in the-kingdom of-the-heavens*  
 Foris canes et uenefici et homicidae; et mendacibus et  
*outside dogs and sorcerers and murderers and to-liars and*  
 periuris pars eorum in stagnum ignis aeterni. Non inmerito  
*perjurers portion their in the-pool of-fire eternal not undeservedly*  
 ait apostolus, Ubi iustus uix saluus erit, peccator et  
*says the-apostle where the-just-man scarcely saved will-be the-sinner and*  
 impius transgressor legis ubi se recognoscet?  
*impious transgressor of-the-law where himself will-be-recognize*

- 19 Unde enim Coroticus cum suis sceleratissimis, rebellatores  
*whence for Coroticus with his most-wicked-men rebels-against*  
 Christi, ubi se uidebunt? qui mulierculas baptizatas  
*Christ where themselves will-they-see who little-women baptized*

praemia distribuunt ob miserum regnum temporale quod  
*as-rewards distribute for a-wretched kingdom temporal which*  
 utique in momento transeat sicut nubes uel fumus qui  
*truly in a-moment passes like a-cloud or smoke which*  
 utique uento dispergitur. Ita peccatores fraudulentum a  
*truly by-the-wind is-dispersed so sinners deceitful from*  
 facie Domini peribunt, iusti autem epulentur in magna  
*the-face of-the-Lord will-perish the-just but let-them-feast in great*  
 constantia cum Christo, iudicabunt nationes, et regibus  
*constancy with Christ they-will-judge nations and over-kings*  
 iniquis dominabuntur in saecula saeculorum, Amen.  
*wicked they-will-rule into ages of-ages amen*

Testificor coram Deo et angelis suis, quod ita erit sicut 20  
*I-testify before God and angels his that so it-will-be as*  
 intimauit imperitiae meae. Non mea uerba, sed Dei et  
*he-has-intimated to-unskill my not my words but of-God and*  
 apostolorum atque prophetarum, quod ego Latinum exposui,  
*of-apostles and prophets which I in-Latin have-set-forth*  
 qui numquam enim mentiti sunt. Qui crediderit saluus erit,  
*who never for lied have he-who shall-have-believed saved will-be*  
 qui uero non crediderit condempnabitur. Deus locutus est.  
*who but not shall-have-believed will-be-condemned God spoken has*

Quaeso plurimum ut quicumque famulus Dei promptus fuerit 21  
*I-ask very-much that whatever servant of-God ready shall-be*  
 ut sit gerulus literarum harum, ut nequaquam subtrahatur uel  
*that he-be the-bearer of-letter this that by-no-means it-be-withdrawn or*  
 abscondatur a nemine, sed magis potius legatur coram cunctis  
*hidden by no-one but rather instead it-be-read before all*  
 plebibus, et praesente ipso Corotico. Quod si Deus inspirat illos  
*peoples and present himself Coroticus but if God inspires them*  
 ut quandoque Deo resipiscant, ita ut uel sero poeniteant quod  
*that some-time to-God they-may-repent so that even late they-may-repent what*

tam impie gesserunt — Homicida erga fratres Domini! —

*so impiously they-did murderer toward the-brothers of-the-Lord*

et liberent captiuas baptizatas quas ante ceperunt, ita ut

*and free the-captive-women baptized whom before they-took so that*

mereantur Deo uiuere, et sani efficiantur hic et in aeternum.

*they-may-deserve to-God to-live and whole be-made here and into eternity*

Pax — Patri et Filio et Spiritui Sancto, Amen.

*peace to-the-Father and to-the-Son and to-the-Spirit Holy amen*

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ADOMNÁN

## Vita Sancti Columbae

*The Life of Saint Columba*

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## BOOK I

### Praefatio

#### PREFACE

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*Adomnán, about to write the life of Columba at the brothers' request, asks his readers to trust what he tells and to weigh the matter more than the words, which may seem rough. They should not despise his Irish names of men and places. He has passed over much that deserved remembering to spare them weariness, and what fame has spread of Columba is little beside the little he will now set down.*

Beati nostri Patroni, Christo suffragante, vitam descripturus,  
*of-blessed our patron Christ helping the-life about-to-describe*  
fratrum flagitationibus obsecundare volens, in primis  
*of-the-brothers to-the-entreaties to-comply wishing in the-first-place*  
eandem lecturos quosque admonere procurabo ut fidem  
*the-same about-to-read all to-admonish I-shall-take-care that faith*  
dictis adhibeant compertis, et res magis quam verba  
*to-the-words they-give ascertained and the-matter more than the-words*  
perpendant, quae, ut aestimo, inculta et vilia esse videntur;  
*they-weigh which as I-reckon uncouth and mean to-be seem*  
meminerintque regnum Dei non in eloquentiae exuberantia,  
*and-let-them-remember the-kingdom of-God not in of-eloquence the-abundance*  
sed in fidei florulentia constare; et nec ob aliqua  
*but in of-faith the-blooming to-consist and neither on-account-of any*  
Scoticae, vilis videlicet linguae, aut humana onomata, aut  
*of-the-Irish mean namely tongue or human names or*  
gentium obscura locorumve vocabula, quae, ut puto, inter  
*of-peoples obscure or-of-places words which as I-think among*  
alias exterarum gentium diversas vilescunt linguas, utilium,  
*other foreign of-peoples various are-mean tongues of-useful-things*  
et non sine divina opitulatione gestarum, despiciant  
*and not without divine help done let-them-despise*

rerum pronuntiationem. Sed et hoc lectorem admonendum  
*of-the-things the-telling but also this the-reader to-be-admonished*  
 putavimus, quod de beatae memoriae viro plura,  
*we-thought that about of-blessed memory the-man more-things*  
 studio brevitatis, etiam memoria digna, a nobis sint  
*for-the-sake of-brevity even of-memory worthy by us have-been*  
 praetermissa, et quasi pauca de plurimis ob evitandum  
*passed-over and as-it-were few out-of very-many for avoiding*  
 fastidium lectorum sint caraxata. Et hoc, ut arbitror,  
*the-weariness of-those-about-to-read have-been written and this as I-think*  
 quisque haec lecturus forte annotabit, quod minima de  
*each-one these-things about-to-read perhaps will-note that the-least of*  
 maximis per populos fama de eodem beato viro divulgata  
*the-greatest among peoples the-fame about the-same blessed man spread*  
 disperserit, ad horum etiam paucorum comparationem, quae  
*has-scattered in of-these even few comparison which*  
 nunc breviter caraxare disponimus. Hinc, post hanc primam  
*now briefly to-write we-arrange hence after this first*  
 praefatiunculam, de nostri vocamine praesulis in exordio  
*little-preface about of-our name prelate in the-beginning*  
 secundae, Deo auxiliante, intimare exordiar.  
*of-the-second God helping to-tell I-shall-begin*

## Praefatio

### SECOND PREFACE

---

*Columba shares the prophet Jonah's name, a dove in Hebrew, Greek, and Latin, the bird of the Holy Spirit and of simplicity. Mochta, a disciple of Patrick, foretold his birth. Born of noble parents, Fedelmid and Eithne, he sails from Ireland to Britain as a pilgrim in his forty-second year, the second after the battle of Cúl Drebene, and lives thirty-four years as an island soldier, never idle, cheerful, and dear to all. Three books will hold his prophecies, miracles, and angelic visions.*

Vir erat vitae venerabilis et beatae memoriae,  
*a-man there-was of-life venerable and of-blessed memory*  
monasteriorum pater et fundator, cum Iona propheta  
*of-monasteries father and founder with Jonah the-prophet*  
homonymum sortitus nomen; nam licet diverso trium  
*a-namesake having-obtained name for although by-different of-three*  
diversarum sono linguarum, unam tamen eandemque rem  
*different sound tongues one yet and-the-same thing*  
significat hoc, quod Hebraice dicitur Iona, Graecitas vero  
*it-signifies this which in-Hebrew is-called Jonah Greek but*  
ΠΕΡΙΣΤΕΡΑ vocitat, et Latina lingua Columba nuncupatur.  
*PERISTERA calls and the-Latin tongue Columba is-called*  
Tale tantumque vocabulum homini Dei non sine divina  
*such and-so-great a-word to-the-man of-God not without divine*  
inditum providentia creditur. Nam et iuxta Evangeliorum  
*given providence is-believed for both according-to of-the-Gospels*  
fidem Spiritus Sanctus super Unigenitum aeterni Patris  
*the-faith the-Spirit Holy upon the-Only-begotten of-the-eternal Father*  
descendisse monstratur in forma illius aviculae quae columba  
*to-have-descended is-shown in the-form of-that little-bird which dove*  
dicitur: unde plerumque in sacrosanctis libris columba mystice  
*is-called whence often in the-sacred books the-dove mystically*

Spiritum Sanctum significare dignoscitur. Proinde et Salvator  
*the-Spirit Holy to-signify is-discerned accordingly also the-Savior*  
 in evangelio suo praecepit discipulis ut columbarum in corde  
*in gospel his commanded the-disciples that of-doves in heart*  
 puro insertam simplicitatem continent; columba etenim  
*pure set simplicity they-should-keep the-dove for*  
 simplex et innocens est avis. Hoc itaque vocamine et homo  
*simple and innocent is a-bird by-this and-so name also a-man*  
 simplex innocensque nuncupari debuit qui in se columbinis  
*simple and-innocent to-be-called ought who in himself with-doveline*  
 moribus Spiritui Sancto hospitium praebeuit: cui nomini non  
*ways to-the-Spirit Holy hospitality offered to-which name not*  
 inconvenienter congruit illud quod in Proverbiis scriptum est  
*unfittingly agrees that which in Proverbs written is*  
 Melius est nomen bonum quam divitiae multae. Hic igitur  
*better is a-name good than riches many this-one therefore*  
 noster praesul non immerito, non solum a diebus infantiae  
*our prelate not undeservedly not only from the-days of-infancy*  
 hoc vocabulo, Deo donante, adornatus, proprio ditatus  
*with-this word God granting adorned proper enriched*  
 est, sed etiam praemissis multorum cyclis annorum ante  
*was but also sent-before of-many cycles of-years before*  
 suae nativitatis diem cuidam Christi militi, Spiritu revelante  
*of-his birth the-day to-a-certain of-Christ soldier the-Spirit revealing*  
 Sancto, quasi filius repromissionis mirabili prophetatione  
*Holy as-if a-son of-promise by-wonderful prophecy*  
 nominatus est. Nam quidam proselytus Brito, homo sanctus,  
*named was for a-certain proselyte Briton a-man holy*  
 sancti Patricii episcopi discipulus, Maucteus nomine, ita de  
*of-saint Patrick bishop disciple Mochta by-name thus about*  
 nostro prophetizavit Patrono, sicuti nobis ab antiquis traditum  
*our prophesied patron as to-us from the-ancients handed-down*

expertis          compertum habetur. 'In novissimis', ait, 'saeculi  
*by-experienced-men ascertained is-held in the-last he-says of-the-world*  
 temporibus filius nasciturus est, cuius nomen Columba per  
*times a-son to-be-born is whose name Columba through*  
 omnes insularum oceani provincias divulgabitur notum;  
*all of-the-islands of-the-ocean the-provinces will-be-spread known*  
 novissimaque orbis tempora clare illustrabit. Mei et ipsius  
*and-the-last of-the-world times clearly will-illuminate of-me and of-him*  
 duorum monasteriorum agelluli unius sepisculae intervallo  
*of-two little-monasteries the-little-fields of-one little-hedge by-the-interval*  
 disterrminabuntur: homo valde Deo carus, et grandis coram  
*will-be-divided a-man very to-God dear and great before*  
 ipso meriti.' Huius igitur nostri Columbae vitam et mores  
*him in-merit of-this therefore our Columba the-life and ways*  
 describens, in primis brevi sermonis textu, in quantum  
*describing in the-first-place in-brief of-speech a-text in as-much-as*  
 valero, strictim comprehendam, et ante lectoris oculos  
*I-shall-be-able concisely I-shall-comprise and before of-the-reader the-eyes*  
 sanctam eius conversationem pariter exponam. Sed et de  
*holy his way-of-life likewise I-shall-set-out but also about*  
 miraculis eius succincte quaedam, quasi legentibus avide  
*miracles his succinctly some-things as-it-were for-readers eagerly*  
 praegustanda, ponam: quae tamen inferius, per tres divisa  
*to-be-foretasted I-shall-set which yet below through three divided*  
 libros, plenius explicabuntur. Quorum Primus propheticas  
*books more-fully will-be-unfolded of-which the-First prophetic*  
 revelationes; Secundus vero divinas per ipsum virtutes  
*revelations the-Second but divine through him powers*  
 effectas; Tertius angelicas apparitiones, continebit, et quasdam  
*wrought the-Third angelic apparitions will-contain and certain*  
 super hominem Dei caelestis claritudinis manifestationes.  
*over the-man of-God of-heavenly brightness manifestations*

Nemo itaque me de hoc tam praedicabili viro aut  
*let-no-one and-so me about this so praiseworthy man either*  
 mentitum aestimet, aut quasi quaedam dubia vel incerta  
*to-have-lied think or as-if certain doubtful or uncertain*  
 scripturum: sed ea quae maiorum fideliumque virorum  
*about-to-write but those-things which of-elder and-faithful men*  
 tradita expertorum congrua relatione narraturum, et sine  
*handed-down of-experienced by-consistent account about-to-tell and without*  
 ulla ambiguitate caraxaturum sciat, et vel ex his  
*any ambiguity about-to-write let-him-know and either from those-things*  
 quae ante nos inserta paginis reperire potuimus, vel ex his  
*which before us inserted in-pages to-find we-were-able or from those*  
 quae auditu ab expertis quibusdam fidelibus antiquis, sine  
*which by-hearing from experienced certain faithful old-men without*  
 ulla dubitatione narrantibus, diligentius sciscitantes, didicimus.  
*any doubt telling more-diligently inquiring we-learned*  
 Sanctus igitur Columba nobilibus fuerat oriundus genitalibus,  
*saint therefore Columba from-noble had-been sprung parents*  
 patrem habens Fedilmithum filium Ferguso; matrem Aethneam  
*a-father having Fedelmid son of-Fergus a-mother Eithne*  
 nomine, cuius pater Latine Filius Nautis dici potest, Scotica  
*by-name whose father in-Latin Son of-a-Ship to-be-called can in-Irish*  
 vero lingua Mac Naue. Hic anno secundo post Culedrebinae  
*but tongue Mac Naue this-one in-the-year second after of-Cúl-Drebene*  
 bellum, aetatis vero suae xlii, de Scotia ad Britanniam  
*the-battle of-age but his forty-second from Ireland to Britain*  
 pro Christo peregrinari volens, enavigavit. Qui et a puero  
*for Christ to-go-as-pilgrim wishing sailed-away who also from a-boy*  
 Christiano deditus tirocinio, et sapientiae studiis integritatem  
*to-Christian devoted training and to-the-studies of-wisdom the-integrity*  
 corporis et animae puritatem, Deo donante, custodiens, quamvis  
*of-body and of-soul purity God granting keeping although*



in terra positus, caelestibus se aptum moribus ostendebat.

*on earth placed for-heavenly himself fit ways showed*

Erat enim aspectu angelicus, sermone nitidus, opere sanctus,

*he-was for in-aspect angelic in-speech polished in-work holy*

ingenio optimus, consilio magnus, per annos xxxiv. insulanus

*in-talent excellent in-counsel great through years thirty-four an-island*

miles conversatus. Nullum etiam unius horae intervallum transire

*soldier having-lived no even of-one hour interval to-pass*

poterat, quo non aut orationi aut lectioni, vel scriptioni,

*he-could in-which not either to-prayer or to-reading or to-writing*

vel etiam alicui operationi, incumberet. Ieiunationum quoque

*or even to-some labor he-applied-himself of-fastings also*

et vigiliarum indefessis laboribus sine ulla intermissione die

*and of-vigils in-unwearied labors without any intermission by-day*

nocturne ita occupatus, ut supra humanam possibilitatem

*and-by-night so occupied that above human possibility*

uniuscuiusque pondus specialis videretur operis. Et inter haec

*of-each the-weight single would-seem work and among these-things*

omnibus carus, hilarem semper faciem ostendens sanctam,

*to-all dear cheerful always face showing holy*

Spiritus Sancti gaudio intimis laetificabatur praecordiis.

*of-the-Spirit Holy with-joy in-inmost he-was-gladdened heart*

## De virtutum miraculis brevis narratio

### I · A BRIEF ACCOUNT OF HIS POWERS

---

*Adomnán gives a foretaste of his three books. Columba heals the sick, drives off demons and beasts, calms storms, and sails against the wind; a stone he blesses floats before King Bridei; he raises a dead boy and turns water into wine. Angels visit him, and he sees souls borne to heaven or hell. Before the battle with Cadwallon he promises King Oswald victory in a vision, as Abbot Failbe heard from Oswald. Singers of his praises escape their enemies. From youth he foresees what is to come.*

Vir itaque venerandus qualia virtutum documenta dedit,  
*the-man and-so venerable what-kind of-powers proofs he-gave*  
in huius libelli primordiis, secundum nostram praemissam  
*in of-this little-book the-beginnings according-to our sent-before*  
superius promissiunculam, breviter sunt demonstranda.  
*above little-promise briefly are to-be-shown*  
Diversorum namque infestationes morborum homines, in  
*of-various for attacks of-diseases men in*  
nomine Domini Iesu Christi, virtute orationum, perpeccos  
*the-name of-the-Lord Jesus Christ by-the-power of-prayers having-suffered*  
sanavit: daemonumque infestas, ipse unus homo, et innumeras  
*he-healed and-of-demons hostile he one man and countless*  
contra se belligerantes catervas, oculis corporalibus visas,  
*against himself warring troops with-eyes bodily seen*  
et incipientes mortiferos super eius coenobialem coetum  
*and beginning deadly upon his monastic community*  
inferre morbos, hac nostra de insula retrotrusas primaria,  
*to-bring diseases this our from island driven-back chief*  
Deo auxiliante, repulit. Bestiarum furiosam rabiem, partim  
*God helping he-repelled of-beasts the-furious rage partly*  
mortificatione, partim forti repulsione, Christo adiuvante  
*by-killing partly by-strong repulsion Christ helping*

compescuit. Tumores quoque fluctuum, instar montium  
*he-checked the-swellings also of-the-waves like mountains*  
 aliquando in magna tempestate consurgentium, ipso ocus  
*once in a-great storm rising himself quickly*  
 orante, sedati humiliatique sunt; navisque ipsius, in qua et  
*praying calmed and-humbled were and-the-ship his in which also*  
 ipse casu navigabat, tunc temporis, facta tranquillitate,  
*himself by-chance was-sailing at-that time made calm*  
 portum appulsa est optatum. In regione Pictorum aliquantis  
*at-port arrived was desired in the-region of-the-Picts some*  
 diebus manens, inde reversus, ut magos confunderet, contra  
*days staying thence having-retuned that the-magi he-might-confound against*  
 flatus contrarios venti erexit velum, et ita veloci cursu  
*blasts contrary of-wind he-raised the-sail and so with-swift course*  
 eius navicula enatans festinabat, ac si secundum habuisset  
*his little-ship swimming-out hastened as if a-favorable it-had-had*  
 ventum. Aliis quoque temporibus, venti navigantibus contrarii  
*wind at-other also times winds to-those-sailing contrary*  
 in secundos, ipso orante, conversi sunt. In eadem supra  
*into favorable himself praying turned were in the-same above*  
 memorata regione lapidem de flumine candidum detulit,  
*mentioned region a-stone from the-river white he-brought*  
 quem ad aliquas profuturum benedixit sanitates: qui lapis,  
*which for some about-to-avail he-blessed healings which stone*  
 contra naturam, in aqua intinctus, quasi pomum supernavit.  
*against nature in water dipped like an-apple floated*  
 Hoc divinum miraculum coram Brudeo rege, et familiaribus  
*this divine miracle before Bridei the-king and the-household*  
 eius, factum est. In eadem itidem provincia, cuiusdam plebei  
*his done was in the-same likewise province of-a-certain commoner*  
 credentis mortuum puerum suscitavit, quod est maioris  
*believing dead the-boy he-raised which is of-greater*

miraculi, vivumque et incolumem patri et matri  
*miracle and-living and unharmed to-the-father and to-the-mother*  
 assignavit. Alio in tempore idem vir beatus iuvenis  
*handed-over at-another in time the-same man blessed young*  
 diaconus, in Hibernia apud Findbarrum sanctum episcopum  
*deacon in Ireland with Finbarr holy bishop*  
 commanens, cum ad sacrosancta mysteria necessarium defuisset  
*staying when for the-sacred mysteries needed lacked*  
 vinum, virtute orationis, aquam puram in verum vertit  
*wine by-the-power of-prayer water pure into true be-turned*  
 vinum. Sed et caelestis ingens claritudinis lumen, et in  
*wine but also of-heavenly great brightness a-light and in*  
 noctis tenebris, et in luce diei, super eum, aliquando  
*of-night the-darkness and in the-light of-day over him sometimes*  
 quibusdam ex fratribus, diversis et separatis vicibus, apparuit  
*to-certain of the-brothers on-different and separate occasions appeared*  
 effusum. Sanctorum quoque angelorum dulces et suavissimas  
*poured-out of-holy also angels sweet and most-pleasant*  
 frequentationes luminosas habere meruit. Quorundam iustorum  
*visits luminous to-have he-deserved of-certain just-men*  
 animas crebro ab angelis ad summa caelorum vehi,  
*the-souls often by angels to the-heights of-the-heavens to-be-carried*  
 Sancto revelante Spiritu, videbat. Sed et reproborum alias  
*the-Holy revealing Spirit he-saw but also of-the-reprobate others*  
 ad inferna a daemonibus ferri saepenumero aspiciebat.  
*to the-lower-regions by demons to-be-borne very-often he-beheld*  
 Plurimorum in carne mortali adhuc conversantium futura  
*of-very-many in the-flesh mortal still living the-future*  
 plerumque praenuntiabat merita, aliorum laeta, aliorum tristia.  
*mostly he-foretold deserts of-some glad of-others sad*  
 In bellorumque terrificis fragoribus hoc a Deo virtute  
*in and-of-wars the-terrifying crashes this from God by-the-power*

orationum impetravit, ut alii reges victi, et alii regnatores  
*of-prayers he-obtained that some kings conquered and other rulers*  
 efficerentur victores. Hoc tale privilegium non tantum in  
*should-be-made victors this such privilege not only in*  
 hac praesenti vita conversanti, sed etiam post eius de carne  
*this present life living but also after his from the-flesh*  
 transitum, quasi cuidam victoriali et fortissimo propugnatori,  
*passing as-if to-a-certain victorious and most-mighty champion*  
 a Deo omnium sanctorum condonatum est honorificatore.  
*by God of-all the-saints granted was the-honorer*  
 Huius talis honorificentiae viro honorabili ab Omnipotente  
*of-this such honor on-the-man honorable by the-Almighty*  
 caelitus collatae etiam unum proferemus exemplum,  
*from-heaven conferred also one we-shall-bring-forward example*  
 quod Ossualdo regnatori Saxonico, pridie quam contra  
*which to-Oswald ruler Saxon on-the-day-before that against*  
 Catlonem Britonum regem fortissimum praeliaretur, ostensum  
*Cadwallon of-the-Britons king most-mighty he-should-fight shown*  
 erat. Nam cum idem Ossualdus rex esset in procinctu  
*was for when the-same Oswald king was in readiness*  
 belli castra metatus, quadam die in suo papilione supra  
*of-war his-camp having-measured one day in his tent upon*  
 pulvillum dormiens, sanctum Columbam in visu videt  
*a-pillow sleeping saint Columba in a-vision sees*  
 forma coruscantem angelica; cuius alta proceritas vertice  
*in-appearance shining angelic whose high tallness with-his-head*  
 nubes tangere videbatur. Qui scilicet vir beatus, suum  
*the-clouds to-touch seemed who namely the-man blessed his*  
 regi proprium revelans nomen, in medio castrorum  
*to-the-king own revealing name in the-midst of-the-camp*  
 stans, eadem castra, excepta quadam parva extremitate, sui  
*standing the-same camp except a-certain small extremity his*

protegebat fulgida veste; et haec confirmatoria contulit  
*covered with-shining garment and these confirming he-bestowed*  
 verba, eadem scilicet quae Dominus ad Iesue Ben Nun ante  
*words the-same namely which the-Lord to Joshua son of-Nun before*  
 transitum Iordanis, mortuo Moyse, prolocutus est, dicens:  
*the-crossing of-the-Jordan dead Moses spoke has saying*  
 Confortare et age viriliter; ecce ero tecum etc. Sanctus  
*be-strong and act manfully behold I-will-be with-you etc saint*  
 itaque Columba, haec ad regem in visu loquens, addit:  
*and-so Columba these-things to the-king in a-vision speaking adds*  
 ‘Hac sequenti nocte de castris ad bellum procede; hac enim  
*on-this following night from the-camp to battle go-forth this for*  
 vice mihi Dominus donavit ut hostes in fugam vertantur  
*time to-me the-Lord has-granted that the-enemies into flight be-turned*  
 tui, et tuus Catlon inimicus in manus tradatur tuas, et  
*your and your Cadwallon enemy into the-hands be-delivered your and*  
 post bellum victor revertaris, et feliciter regnes.’ Post haec  
*after the-battle victor you-return and happily you-reign after these*  
 verba experrectus rex senatui congregato hanc enarrat  
*words awakened the-king to-the-council assembled this relates*  
 visionem; qua confortati omnes, totus populus promittit  
*vision by-which strengthened all the-whole people promises*  
 se post reversionem de bello crediturum et baptismum  
*itself after the-return from battle about-to-believe and baptism*  
 suscepturum: nam usque in id temporis tota illa Saxonia  
*about-to-receive for up-to into that of-time the-whole that Saxonland*  
 gentilitatis et ignorantiae tenebris obscurata erat, excepto  
*of-beatbenism and of-ignorance by-the-darkness obscured was except*  
 ipso rege Ossualdo, cum duodecim viris, qui cum eo Scotos  
*himself the-king Oswald with twelve men who with him the-Irish*  
 inter exulante baptizati sunt. Quid plura? eadem subsequuta  
*among living-in-exile baptized were what more on-the-same following*

nocte Ossualdus rex, sicuti in visu edoctus fuerat, de  
*night Oswald the-king as in a-vision taught he-had-been from*  
 castris ad bellum, cum admodum pauciore exercitu, contra  
*the-camp to battle with very smaller army against*  
 millia numerosa progreditur: cui a Domino, sicut ei  
*thousands numerous advances to-whom by the-Lord as to-him*  
 promissum est, felix et facilis est concessa victoria, et,  
*promised it-was happy and easy was granted victory and*  
 rege trucidato Catlone, victor post bellum reversus, postea  
*the-king slaughtered Cadwallon victor after the-battle having-retuned afterward*  
 totius Britanniae imperator a Deo ordinatus est. Hanc mihi  
*of-all Britain emperor by God ordained was this to-me*  
 Adamnano narrationem meus decessor, noster abbas Failbéus,  
*Adomnán account my predecessor our abbot Failbe*  
 indubitanter enarravit, qui se ab ore ipsius Ossualdi  
*undoubtedly related who himself from the-mouth of-himself Oswald*  
 regis, Segineo abbati eandem enuntiantis visionem, audisse  
*king to-Ségéne abbot the-same telling vision to-have-heard*  
 protestatus est. Sed et hoc etiam non praetereundum videtur,  
*declared has but also this also not to-be-passed-over seems*  
 quod eiusdem beati viri per quaedam Scoticae linguae  
*that of-the-same blessed man through certain of-the-Irish tongue*  
 laudum ipsius carmina, et nominis commemorationem,  
*of-praises his songs and of-bis-name commemoration*  
 quidam, quamlibet scelerati laicae conversationis homines et  
*certain however wicked of-lay life men and*  
 sanguinari, ea nocte qua eadem decantaverant cantica,  
*bloody on-that night on-which the-same they-had-sung songs*  
 de manibus inimicorum qui eandem eorundem cantorum  
*from the-hands of-enemies who the-same of-the-same singers*  
 domum circumsteterant sint liberati; qui flammam inter et  
*house had-surrounded were freed who flames between and*

gladios et lanceas incolumes evasere, mirumque in modum  
*swords and spears unharmed escaped and-wonderful in manner*  
 pauci ex ipsis, qui easdem sancti viri commemorationes,  
*few of them who the-same of-the-holy man commemorations*  
 quasi parvi pendentes, canere noluerant decantationes, in illo  
*as-if little valuing to-sing had-refused the-songs in that*  
 aemulorum impetu soli disperierant. Huius miraculi testes  
*of-enemies attack alone perished of-this miracle witnesses*  
 non duo aut tres, iuxta legem, sed etiam centeni, et eo  
*not two or three according-to the-law but even hundreds and that*  
 amplius, adhiberi potuere. Non tantum in uno, aut loco,  
*more to-be-brought could not only in one either place*  
 aut tempore, hoc idem contigisse comprobatur, sed etiam  
*or time this same to-have-happened is-proved but also*  
 diversis locis et temporibus in Scotia et in Britannia, simili  
*in-various places and times in Ireland and in Britain by-like*  
 tamen et modo et causa liberationis, factum fuisse, sine  
*yet both manner and cause of-deliverance done to-have-been without*  
 ulla ambiguitate exploratum est. Haec ab expertis  
*any ambiguity ascertained was these-things from experienced-men*  
 uniuscuiusque regionis, ubicumque res eadem simili contigit  
*of-each region wherever thing the-same by-like happened*  
 miraculo, indubitanter didicimus.  
*miracle undoubtingly we-learned*

Sed, ut ad propositum redeamus, inter ea miracula quae  
*but that to the-purpose we-may-return among those miracles which*  
 idem vir Domini, in carne mortali conversans, Deo donante,  
*the-same man of-the-Lord in the-flesh mortal living God granting*  
 perfecerat, ab annis iuvenilibus coepit etiam prophetiae  
*had-performed from years youthful he-began also of-prophecy*  
 spiritu pollere, ventura praedicere, praesentibus absentia  
*by-the-spirit to-be-strong things-to-come to-foretell to-those-present things-absent*



nuntiare; quia quamvis absens corpore, praesens tamen spiritu,  
*to-announce because although absent in-body present yet in-spirit*  
 longe acta pervidere poterat. Nam, iuxta Pauli vocem,  
*far done to-see he-could for according-to of-Paul the-voice*  
 Qui adhaeret Domino unus spiritus est. Unde et idem vir  
*he-who cleaves to-the-Lord one spirit is whence also the-same man*  
 Domini sanctus Columba, sicut et ipse quibusdam paucis  
*of-the-Lord saint Columba as also himself to-certain few*  
 fratribus, de re eadem aliquando percunctantibus, non  
*brothers about thing the-same once inquiring not*  
 negavit, in aliquantis dialis gratiae speculationibus totum etiam  
*denied in some of-divine grace contemplations the-whole even*  
 mundum, veluti uno solis radio collectum, sinu mentis  
*world as-if in-one of-the-sun ray gathered in-the-bosom of-the-mind*  
 mirabiliter laxato, manifestatum perspiciens speculabatur.  
*wonderfully enlarged manifested beholding be-contemplated*  
 Haec de sancti viri hic ideo enarrata sunt virtutibus,  
*these-things about of-the-holy man here therefore told are powers*  
 ut avidior lector breviter perscripta, quasi dulciores  
*that the-more-eager reader briefly written-out as-it-were sweeter*  
 quasdam praegustet dapes: quae tamen plenius in tribus  
*some may-foretaste dishes which yet more-fully in three*  
 inferius libris, Domino auxiliante, enarrabuntur. Nunc mihi  
*below books the-Lord helping will-be-told now to-me*  
 non indecenter videtur, beati viri, licet praepostero  
*not unbecomingly it-seems of-the-blessed man although in-reversed*  
 ordine, prophetationes effari, quas de sanctis quibusdam  
*order the-prophecies to-speak-out which about holy certain*  
 et illustribus viris, diversis prolocutus est temporibus.  
*and illustrious men at-various spoke he-has times*

## De sancto Finteno, abbate, filio Tailchani

### II · FINTAN, SON OF TAILCHÁN

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*The young Fintan longs to join Columba in Iona, but while he is asking the cleric Columb Crag for advice, two of Columba's monks arrive and report that Columba has died and left Baithéne as his successor. Fintan sails to Iona all the same and asks Baithéne to receive him as a monk. Baithéne refuses: Columba had foretold that Fintan would come, and that he was destined not to be any abbot's monk but to be himself an abbot, founding a monastery in Leinster. Fintan returns to Ireland in peace.*

Sanctus Fintenus, qui postea per universas Scotorum  
saint Fintan who afterward through all of-the-Irish  
ecclesias valde noscibilis habitus est, a puerili aetate  
the-churches very well-known held was from boyish age  
integritatem carnis et animae, Deo adiuvante, custodiens,  
the-integrity of-flesh and of-soul God helping keeping  
studiis dialis sophias deditus, hoc propositum, in annis  
to-the-studies of-divine wisdom devoted this purpose in the-years  
iuventutis conversatus, in corde habuit, ut nostrum sanctum  
of-youth having-lived in heart had that our saint  
Columbam, Hiberniam deserens, peregrinaturus, adiret.  
Columba Ireland leaving about-to-go-as-pilgrim he-should-approach  
Eodem aestuans desiderio, ad quendam vadit seniore  
with-the-same burning desire to a-certain goes elder  
sibi amicum, in sua gente prudentissimum venerandumque  
to-himself friend in his people most-prudent and-venerable  
clericum, qui Scotice vocitabatur Columb Crag, ut ab eo,  
cleric who in-Irish was-called Columb Crag that from him  
quasi prudente, aliquod audiret consilium. Cui cum suos  
as prudent some he-might-hear counsel to-whom when his  
tales denudaret cogitatus, hoc ab eo responsum accepit:  
such he-laid-bare thoughts this from him answer he-received

'Tuum, ut aestimo, a Deo inspiratum devotumque desiderium  
*your as I-reckon by God inspired and-devout desire*  
 quis prohibere potest, ne ad sanctum Columbam transnavigare  
*who to-forbid can lest to saint Columba to-sail-across*  
 debeas?' Eadem hora casu duo adveniunt monachi sancti  
*you-ought at-the-same hour by-chance two arrive monks of-saint*  
 Columbae, qui de sua interrogati ambulatione, 'Nuper,'  
*Columba who about their asked journey lately*  
 aiunt, 'de Britannia remigantes, hodie a Roboreto Calgachi  
*they-say from Britain rowing today from the-Oakwood of-Calgach*  
 venimus.' 'Sospes anne est,' ait Columb Crag, 'vester Columba  
*we-have-come safe whether is says Columb Crag your Columba*  
 sanctus pater?' Qui valde illacrymati, cum magno dixerunt  
*holy father who greatly bursting-into-tears with great said*  
 maerore, 'Vere salvus est noster ille patronus, qui his diebus  
*grief truly safe is our that patron who in-these days*  
 nuper ad Christum commigravit.' Quibus auditis, Fintenus et  
*lately to Christ has-departed which heard Fintan and*  
 Columb et omnes qui ibidem inerant, prostratis in terram  
*Columb and all who there were-present prostrated on the-ground*  
 vultibus, amare flere. Fintenus consequenter percunctatur  
*faces bitterly wept Fintan thereupon inquires*  
 dicens: 'Quem post se successorem reliquit?' 'Baitheneum,'  
*saying whom after himself as-successor has-be-left Baithéne*  
 aiunt, 'suum alumnum.' Omnibusque clamitantibus, 'Dignum  
*they-say his foster-son and-all crying-out worthy*  
 et debitum,' Columb ad Fintenum inquit: 'Quid ad haec,  
*and due Columb to Fintan says what to these-things*  
 Fintene, facies?' Qui respondens ait: 'Si Dominus permiserit,  
*Fintan will-you-do who answering says if the-Lord shall-permit*  
 ad Baitheneum virum sanctum et sapientem enavigabo  
*to Baithéne a-man holy and wise I-will-sail*

et, si me suscepit, ipsum abbatem habebo.' Tum deinde  
*and if me he-shall-receive him as-abbot I-shall-have then thereupon*  
 supra memoratum Columb osculatus, et ei valedicens,  
*above mentioned Columb having-kissed and to-him bidding-farewell*  
 navigationem praeparat, et sine morula ulla transnavigans,  
*a-voyage prepares and without delay any sailing-across*  
 Iouam devenit insulam. Et necdum, in id temporis usque,  
*to-Iona comes island and not-yet in that of-time up-to*  
 nomen eius in his locis erat notum. Unde et imprimis,  
*name his in these places was known whence also at-first*  
 quasi quidam ignotus hospes hospitaliter susceptus, alia  
*as a-certain unknown guest hospitably received on-another*  
 die nuncium ad Baitheneum mittit, eius allocutionem facie  
*day a-messenger to Baithéne sends his speech face*  
 ad faciem habere volens. Qui, ut erat affabilis, et peregrinis  
*to face to-have wishing who as he-was affable and to-strangers*  
 appetibilis, iubet ad se adduci. Qui statim adductus,  
*approachable orders to himself to-be-brought who at-once brought*  
 primo, ut conveniebat, flexis genibus in terra se prostravit;  
*first as was-fitting bent knees on the-ground himself prostrated*  
 iussusque a sancto seniore, surgit, et residens interrogatur a  
*and-ordered by the-holy elder rises and sitting is-asked by*  
 Baitheneo, adhuc inscio, de gente et provincia, nomineque  
*Baithéne still unknowing about people and province and-name*  
 et conversatione, et pro qua causa inierit navigationis  
*and way-of-life and for what cause he-had-entered-upon of-voyage*  
 laborem. Qui, ita interrogatus, omnia per ordinem enarrans,  
*the-labor who thus asked all-things in order relating*  
 ut susciiperetur humiliter expostulat. Cui sanctus senior,  
*that he-might-be-received humbly begs to-whom the-holy elder*  
 his ab hospite auditis, simulque hunc esse virum  
*these-things from the-guest heard and-at-once this-one to-be the-man*

cognoscens de quo pridem aliquando sanctus Columba  
*knowing about whom long-ago once saint Columba*  
 propheticè vaticinatus est, 'Gratias,' ait, 'Deo meo agere  
*prophetically foretold has thanks he-says to-God my to-give*  
 debeo quidem in tuo adventu, fili; sed hoc indubitanter scito  
*I-ought indeed at your coming son but this undoubtingly know*  
 quod noster monachus non eris.' Hoc audiens hospes, valde  
*that our monk not you-will-be this hearing the-guest greatly*  
 contristatus, inquit: 'Forsitan ego indignus tuus non mereor  
*saddened begins perhaps I unworthy your not deserve*  
 fieri monachus.' Senior consequenter inquit: 'Non quod, ut  
*to-become monk the-elder thereupon says not that as*  
 dicis, indignus esses hoc dixi; sed quamvis maluissem  
*you-say unworthy you-were this I-said but although I-would-have-preferred*  
 te apud me retinere, mandatum tamen sancti Columbae mei  
*you with me to-keep the-command yet of-saint Columba my*  
 decessoris profanare non possum; per quem Spiritus Sanctus  
*predecessor to-profane not I-can through whom the-Spirit Holy*  
 de te prophetavit. Alia namque die mihi soli seorsim,  
*about you prophesied on-another for day to-me alone apart*  
 sic prophetico profatus ore, inter cetera, dixit: Haec  
*thus with-prophetic having-spoken mouth among other-things he-said these*  
 mea, O Baithenee, intentius debes audire verba; statim  
*my O Baithéne more-attentively you-ought to-bear words at-once*  
 namque post meum de hoc ad Christum saeculo expectatum  
*for after my from this to Christ world expected*  
 et valde desideratum transitum, quidam de Scotia frater,  
*and greatly desired passing a-certain from Ireland brother*  
 qui nunc, bene iuvenilem bonis moribus regens aetatem,  
*who now well youthful with-good ways ruling age*  
 sacrae lectionis studiis satis imbuitur, nomine Fintenus,  
*of-sacred reading in-the-studies enough is-steeped by-name Fintan*

gente Mocumoie, cuius pater Tailchanus vocitatur, ad  
*of-the-people Moccu-Moie whose father Tailcbán is-called to*  
 te, inquam, perveniens, humiliter expostulabit ut ipsum  
*you I-say coming humbly will-beg that him*  
 suscipiens inter ceteros adnumeres monachos. Sed hoc ei  
*receiving among the-other you-count monks but this for-him*  
 in Dei praesentia praedestinatum non est ut ipse alicuius  
*in of-God foreknowledge predestined not is that he of-any*  
 abbatis monachus fieret; sed ut monachorum abbas, et  
*abbot monk should-become but that of-monks abbot and*  
 animarum dux ad caeleste regnum, olim electus a Deo  
*of-souls leader to the-heavenly kingdom long-ago chosen by God*  
 est. Noles itaque hunc memoratum virum in his nostris  
*was be-unwilling and-so this mentioned man in these our*  
 apud te retinere insulis, ne et Dei voluntati contraire  
*with you to-keep islands lest also of-God to-the-will to-go-against*  
 videaris: sed, haec ei intimans verba, ad Scotiam  
*you-seem but these-things to-him making-known words to Ireland*  
 in pace remittas, ut in Laginensium vicinis mari finibus  
*in peace send-back that in of-the-Leinstermen near to-the-sea territories*  
 monasterium construat, et ibidem Christi ovium pascens  
*a-monastery he-may-build and there of-Christ the-sheep feeding*  
 gregem, innumeras ad patriam animas caelestem perducatur.  
*flock countless to the-fatherland souls heavenly he-may-lead*  
 Haec audiens sanctus iunior, Christo, lacrymas fundens,  
*these-things hearing the-holy younger-man to-Christ tears shedding*  
 agit gratias, inquires: 'Secundum sancti Columbae prophetiam  
*gives thanks saying according-to of-saint Columba the-prophetic*  
 fiat mihi et mirabilem praesentiam.' Iisdemque diebus  
*let-it-be to-me and wonderful foreknowledge and-in-the-same days*

verbis sanctorum obtemperans, et a Baitheneo accipiens  
*to-the-words of-the-saints complying and from Baithéne receiving*  
 benedictionem, in pace ad Scotiam transnavigat.

*a-blessing in peace to Ireland sails-across*

Haec mihi quodam narrante religioso sene presbytero,  
*these-things to-me a-certain telling devout old-man presbyter*

Christi milite, Oisseneo nomine, Ernani filio, gente Mocu  
*of-Christ soldier Oisséne by-name of-Ernán son of-the-people Moccu*

Neth Corb, indubitanter didici: qui se eadem supra  
*Neth Corb undoubtingly I-learned who himself the-same above*

memorata verba eiusdem ab ore sancti Finteni, filii  
*mentioned words of-the-same from the-mouth of-saint Fintan son*

Tailchani, audisse testatus est, ipsius monachus.  
*of-Tailchán to-have-beard testified has his monk*

## De Erneneo, filio Craseni, sancti Columbae prophetia

### III • ERNÉNE, SON OF CRASÉN

*Visiting Clonmacnoise, Columba is met with hymns and walks under a wooden canopy carried by four men. A despised servant boy creeps up behind to touch the fringe of his cloak. Columba seizes him, blesses his tongue, and foretells that he will grow in wisdom and eloquence and become great in that community. The boy is Ernène, later famous through all the churches of Ireland. There Columba also foretells the discord over Easter and reveals that angels then visit places within the monastery.*

Alio in tempore vir beatus, in mediterranea Hiberniae  
*at-another in time the-man blessed in the-midland of-Ireland*

parte monasterium, quod Scoticè dicitur Dair-mag, divino  
*part a-monastery which in-Irish is-called Dair-mag by-divine*

fundans nutu, per aliquot demoratus menses, libuit animo  
*founding will for some having-stayed months it-pleased in-mind*

visitare fratres qui in Clonoensi sancti Cerani coenobio  
*to-visit the-brothers who in the-Clonmacnoise of-saint Ciarán monastery*  
 commanebant. Auditoque eius accessu, universi undique  
*dwelt and-heard his approach all from-everywhere*  
 ab agellulis monasterio vicinis cum his qui ibidem inventi  
*from the-little-fields to-the-monastery near with those who there found*  
 sunt congregati, cum omni alacritate suum consequentes  
*were gathered with all eagerness their following*  
 abbatem Alitherum, sancto Columbae, quasi angelo Domini,  
*abbot Ailither to-saint Columba as-if an-angel of-the-Lord*  
 obviam, egressi vallum monasterii, unanimes pergunt;  
*to-meet having-gone-out the-rampart of-the-monastery of-one-mind they-proceed*  
 humiliatisque in terram vultibus eo viso, cum omni  
*and-humbled on the-ground faces him seen with all*  
 reverentia exosculatus ab eis est: hymnisque et laudibus  
*reverence kissed by them was and-with-hymns and praises*  
 resonantes, honorifice ad ecclesiam perducunt; quandamque de  
*resounding honorably to the-church they-lead and-a-certain of*  
 lignis pyramidem erga sanctum deambulantiem constringentes,  
*wood canopy around the-saint walking binding-together*  
 a quatuor viris aequè ambulantiibus supportari fecerunt:  
*by four men equally walking to-be-carried they-caused*  
 ne videlicet sanctus senior Columba eiusdem fratrum  
*lest namely the-holy elder Columba of-the-same brothers'*  
 multitudinis constipatione molestaretur. Eadem hora quidam  
*multitude by-the-crowding be-troubled at-the-same hour a-certain*  
 valde despectus vultu et habitu, puer familiaris, et necdum  
*very despised in-face and dress boy a-servant and not-yet*  
 senioribus placens, retro, in quantum valuit se occultans,  
*to-the-elders pleasing behind in as-much-as he-could himself hiding*  
 accessit, ut videlicet vel illius amphibali fimbriam, quo  
*approached that namely even of-that cloak the-fringe with-which*



vir beatus induebatur, occulte, et si fieri possit ipso  
*the-man blessed was-clothed secretly and if to-be-done it-could himself*  
 nesciente et non sentiente, tangeret. Sed hoc tamen Sanctum  
*unknowing and not feeling he-might-touch but this yet the-Saint*  
 non latuit, nam quod corporalibus oculis retro se actum  
*not escaped for what with-bodily eyes behind himself done*  
 intueri non potuit, spiritalibus perspexit. Unde subito restitit,  
*to-see not he-could with-spiritual he-perceived whence suddenly he-stopped*  
 et post se extendens manum, cervicem pueri tenet,  
*and behind himself stretching-out his-hand the-neck of-the-boy holds*  
 ipsumque trahens ante faciem suam statuit, omnibusque qui  
*and-him drawing before face his set and-all who*  
 ibidem circumstabant dicentibus, 'Dimitte, dimitte, quare hunc  
*there stood-around saying let-go let-go why this*  
 infelicem et iniuriosum retines puerum?' Sanctus e contra  
*unhappy and troublesome do-you-hold boy the-Saint on the-contrary*  
 haec puro pectore verba depromit prophetica, 'Sinite, fratres,  
*these from-pure breast words brings-forth prophetic allow brothers*  
 sinite modo.' Ad puerum vero valde tremefactum dicit, 'O  
*allow now to the-boy but greatly terrified he-says O*  
 fili, aperi os, et porrige linguam.' Iussus tum puer,  
*son open your-mouth and stretch-out your-tongue ordered then the-boy*  
 cum ingenti tremore aperiens os, linguam porrexit; quam  
*with great trembling opening his-mouth his-tongue stretched-out which*  
 Sanctus, sanctam extendens manum, diligenter benedicens,  
*the-Saint holy stretching-out his-hand diligently blessing*  
 ita propheticè profatur, dicens, 'Hic puer quamvis vobis nunc  
*thus prophetically speaks saying this boy although to-you now*  
 despicibilis et valde vilis videatur, nemo tamen ipsum  
*despicable and very mean be-seem let-no-one yet him*  
 ob id despiciat. Ab hac enim hora non solum vobis non  
*for this despise from this for hour not only to-you not*

displicebit, sed valde placebit; bonisque moribus, et animae  
*be-will-displease but greatly will-please and-in-good ways and of-soul*  
 virtutibus paulatim de die in diem crescet: sapientia quoque  
*in-virtues little-by-little from day to day be-will-grow wisdom also*  
 et prudentia magis ac magis in eo ab hac die adaugebitur,  
*and prudence more and more in him from this day will-be-increased*  
 et in hac vestra congregatione grandis est futurus profectus;  
*and in this your congregation great is about-to-be advancement*  
 lingua quoque eius salubri et doctrina et eloquentia  
*tongue also his with-wholesome both doctrine and eloquence*  
 a Deo donabitur.' Hic erat Erneneus, filius Craseni, postea  
*by God will-be-gifted this-one was Ernène son of-Crasén afterward*  
 per omnes Scotiae ecclesias famosus et valde notissimus;  
*through all of-Ireland the-churches famous and very well-known*  
 qui haec omnia suprascripta verba Segineo abbati de  
*who these all above-written words to-Ségène abbot about*  
 se prophetata enarraverat, meo decessore Failbeo intentius  
*himself prophesied had-related my predecessor Failbe attentively*  
 audiente, qui et ipse cum Segineo praesens inerat; cuius  
*listening who also himself with Ségène present was-there by-whose*  
 revelatione et ego ipse cognovi haec eadem quae enarravi.  
*revelation also I myself learned these same-things which I-have-related*  
 Sed et multa alia iisdem diebus quibus in Clonoensi  
*but also many other-things in-the-same days which in the-Clonmacnoise*  
 coenobio Sanctus hospitabatur, revelante prophetavit Sancto  
*monastery the-Saint was-a-guest revealing he-prophesied the-Holy*  
 Spiritu; hoc est, de illa, quae post dies multos ob  
*Spirit that is about that which after days many on-account-of*  
 diversitatem Paschalis festi orta est inter Scotiae ecclesias,  
*the-difference of-the-Paschal feast arisen has between of-Ireland the-churches*  
 discordia: et de quibusdam angelicis frequentationibus sibi  
*discord and about certain angelic visits to-him*

manifestatis, quibus quaedam intra eiusdem coenobii septa

*manifested by-which certain within of-the-same monastery the-enclosures*

ab angelis tunc temporis frequentabantur loca.

*by angels at-that time were-frequented places*

De adventu sancti Cainnechi, abbatis,  
de quo sanctus Columba prophetaliter praeuntiavit

IV · THE COMING OF CAINNECH

*On a day of storm on Iona, Columba tells the brothers to prepare the guest house and water for washing feet. When a brother objects that no one could cross the strait in such weather, Columba answers that God has granted calm to a holy man who will arrive before evening. Cainnech's ship arrives that day, and his sailors report that they saw the storm from afar but did not feel it.*

Alio in tempore, cum in Ioua insula, die fragosae

*at-another in time when on Iona island on-a-day of-crashing*

tempestatis et intolerabilis undarum magnitudinis, sedens in

*storm and of-intolerable of-the-waves size sitting in*

domo Sanctus et fratribus praeciens diceret, 'Praeparate

*the-house the-Saint and to-the-brothers giving-orders said prepare*

ocius hospitium, aquamque ad lavandos hospitum pedes

*quickly the-guest-house and-water for washing of-the-guests the-feet*

exaurite;' quidam ex ipsis frater consequenter, 'Quis,' ait,

*draw a-certain of them brother thereupon who he-says*

'hac die valde ventosa et nimis periculosa, licet breve, fretum

*on-this day very windy and too dangerous although narrow the-strait*

prosperè transnavigare potest?' Quo audito Sanctus sic profatur:

*safely to-sail-across can which heard the-Saint thus speaks*

'Cuidam sancto et electo homini, qui ad nos ante vesperam

*to-a-certain holy and chosen man who to us before evening*

perveniet, Omnipotens tranquillitatem, quamlibet in tempestate,  
*will-arrive the-Almighty calm though in storm*  
 donavit.' Et ecce, eadem die aliquamdiu a fratribus expectata  
*has-granted and behold on-the-same day some-time by the-brothers awaited*  
 navis in qua sanctus inerat Cainnechus iuxta Sancti  
*the-ship in which saint was Cainnech according-to of-the-Saint*  
 prophetationem pervenit. Cui Sanctus cum fratribus obviam  
*the-prophecy arrives to-whom the-Saint with the-brothers to-meet*  
 venit, et ab eo honorifice et hospitaliter susceptus est. Illi  
*came and by him honorably and hospitably received was those*  
 vero nautae qui cum Cainnecho inerant, interrogati a fratribus  
*but sailors who with Cainnech were asked by the-brothers*  
 de qualitate navigationis, sic retulerunt sicuti sanctus Columba  
*about the-quality of-the-voyage thus reported as saint Columba*  
 prius de tempestate et tranquillitate pariter, Deo donante, in  
*before about the-storm and the-calm equally God granting in*  
 eodem mari, et iisdem horis, mirabili divisione praedixerat;  
*the-same sea and the-same hours by-wonderful division had-foretold*  
 et tempestatem eminus visam non sensisse professi sunt.  
*and the-storm from-afar seen not to-have-felt declared have*

De periculo sancti Colmani episcopi, Mocusailni,  
in mari iuxta insulam quae vocitatur Rechrú

V · COLMÁN IN THE WHIRLPOOL

---

*Columba smiles and says that Columbán, son of Beogna (the bishop Colmán of the chapter's title), is in danger in the whirlpool of Breacan. He sits in the prow and blesses the sea; God frightens him only to rouse his prayer, and he will reach them safely.*

Alia      itidem die sanctus Columba, in sua commanens  
*on-another likewise day saint Columba in his staying*  
matrice ecclesia, repente in hanc subridens erupit vocem,  
*mother church suddenly into this smiling burst-out voice*  
dicens: 'Columbanus, filius Beognai, ad nos transnavigare  
*saying Columbán son of-Beogna to us to-sail-across*  
incipiens, nunc in undosis Charybdis Brecani aestibus  
*beginning now in the-billowy of-Charybdis of-Breacan surges*  
valde periclitatur; ambasque ad caelum, in prora sedens,  
*greatly is-in-peril and-both to heaven in the-prow sitting*  
palmas elevat; turbatum quoque et tam formidabile pelagus  
*palms raises the-troubled also and so fearsome sea*  
benedicit: quem tamen Dominus sic terret, non ut navis  
*blesses whom yet the-Lord thus frightens not that the-ship*  
naufragio, in qua ipse residet, undis obruatur; sed potius  
*by-shipwreck in which he sits by-the-waves be-overwhelmed but rather*  
ad orandum intentius suscitetur, ut ad nos, Deo propitio,  
*to pray more-intently he-be-roused that to us God being-gracious*  
post transvadatum perveniat periculum.'

*after crossed he-may-come the-peril*

## De Cormaco

### VI · CORMAC'S SEARCH FOR A DESERT

---

*Cormac, grandson of Léthan, three times seeks a hermitage in the ocean. Columba foretells that this time too he will not find it, because he has taken with him a monk who left his abbot without permission.*

Alio quoque in tempore de Cormaco, nepote Lethani, viro  
at-another also in time about Cormac grandson of-Léthan a-man  
utique sancto, qui tribus non minus vicibus eremum in oceano  
truly holy who three not less times a-hermitage in the-ocean  
laboriose quaesivit, nec tamen invenit, sanctus Columba ita  
laboriously sought nor yet found saint Columba thus  
prophetizans ait: 'Hodie iterum Cormacus, desertum reperire  
prophesying says today again Cormac a-desert to-find  
cupiens, enavigare incipit ab illa regione quae, ultra Modam  
desiring to-sail-out begins from that region which beyond the-Moy  
fluvium sita, Eirros Domno dicitur; nec tamen etiam hac vice  
river situated Eirros Domno is-called nor yet even this time  
quod quaerit inveniet; et non ob aliam eius culpam nisi quod  
what he-seeks will-he-find and not for other his fault except that  
alicuius religiosi abbatis monachum, ipso non permittente,  
of-some devout abbot a-monk himself not permitting  
discessorem secum non recte comitari, navigio suscepit.'  
departing with-himself not rightly to-accompany on-the-voyage he-has-received

De bellorum fragoribus longe  
commissorum beati prophetia viri

VII • A BATTLE FAR AWAY

*On the day of the battle of Ondemone in Ireland, Columba, in Britain with King Conall, tells everything about the battle, names the victorious kings, Ainmire, Domnall, and Forcus, and prophesies how the king of the Cruithni, Eochaid Laib, escaped in a chariot.*

Post bellum Cule Drebene, sicut nobis traditum est, duobus  
*after the-battle of-Cúl Drebene as to-us handed-down it-is two*  
transactis annis, quo tempore vir beatus de Scotia  
*passed years at-which time the-man blessed from Ireland*  
peregrinaturus primitus enavigavit, quadam die, hoc est,  
*about-to-go-as-pilgrim first sailed-away on-a-certain day that is*  
eadem hora qua in Scotia commissum est bellum quod  
*at-the-same hour which in Ireland fought was the-battle which*  
Scotice dicitur Ondemone, idem homo Dei coram Conallo  
*in-Irish is-called Ondemone the-same man of-God before Conall*  
rege, filio Comgill, in Britannia conversatus, per omnia  
*king son of-Comgall in Britain living through all-things*  
enarravit, tam de bello commissio, quam etiam de illis  
*related as-much about the-battle fought as also about those*  
regibus quibus Dominus de inimicis victoriam condonavit:  
*kings to-whom the-Lord over the-enemies victory granted*  
quorum propria vocabula Ainmoriis filius Setni, et duo  
*whose own names Ainmire son of-Sétina and two*  
filii Maic Erce, Domnallus et Forcus. Sed et de rege  
*sons of-Mac Erce Domnall and Forcus but also about the-king*

Cruithniorum, qui Echodius Laib vocitabatur, quemadmodum  
*of-the-Cruithni who Echaid Laib was-called how*  
 victus, curruī insidens evaserit, similiter Sanctus prophetizavit.  
*conquered in-a-chariot sitting he-escaped likewise the-Saint prophesied*

## De bello Miathorum

### VIII · THE BATTLE OF THE MIATHI

*Years later on Iona Columba has the bell rung and tells the brothers to pray for King Áedán, whose army is entering battle at that hour. After a while he announces that the barbarians are fleeing and that Áedán has won an unhappy victory, and he names the number of Áedán's slain: three hundred and three.*

Alio in tempore, hoc est post multos a supra memorato  
*at-another in time that is after many from above mentioned*  
 bello annorum transcursus, cum esset vir sanctus in  
*battle of-years passings when was the-man holy on*  
 Ioua insula, subito ad suum dicit ministratorem Diormitium,  
*Iona island suddenly to his says attendant Diarmait*  
 ‘Cloccam pulsa.’ Cuius sonitu fratres incitati ad ecclesiam,  
*the-bell ring by-whose sound the-brothers roused to the-church*  
 ipso sancto praesule praeunte, ocus currunt. Ad quos ibidem  
*himself the-holy prelate going-before quickly run to whom there*  
 flexis genibus inquit: ‘Nunc intente pro hoc populo et Aidano  
*bent knees he-begins now intently for this people and Áedán*  
 rege Dominum oremus; hac enim hora ineunt bellum.’ Et  
*king the-Lord let-us-pray at-this for hour they-enter battle and*  
 post modicum intervallum egressus oratorium, respiciens  
*after a-short interval having-gone-out-of the-oratory looking-up*  
 in caelum inquit, ‘Nunc barbari in fugam vertuntur;  
*to heaven he-says now the-barbarians into flight are-turned*



Aidanoque, quamlibet infelix, tamen concessa victoria est.' Sed  
*and-to-Áedán although unhappy yet granted victory has-been but*  
 et de numero de exercitu Aidani interfectorum, trecentorum  
*also about the-number of the-army of-Áedán of-the-slain three-hundred*  
 et trium virorum, vir beatus propheticè enarravit.  
*and three men the-man blessed prophetically related*

## De filiis Aidani regis sancti Columbae prophetia

## IX · THE SONS OF ÁEDÁN

*Columba asks King Áedán which of his sons will succeed him, and Áedán answers that he does not know whether it will be Artúr, Eochaid Find, or Domangart. Columba answers that none of the three will reign, for they will fall in battle, and that the younger son whom God has chosen will run into his lap. Eochaid Buide does so, and Columba blesses him as the heir. Artúr and Eochaid Find die in the battle of the Miathi, Domangart in Saxonland, and Eochaid Buide succeeds.*

Alio in tempore ante supra dictum bellum Sanctus  
*at-another in time before above said battle the-Saint*  
 Aidanum regem interrogat de regni successore. Illo  
*Áedán the-king asks about of-the-kingdom the-successor he*  
 se respondente nescire quis esset de tribus filiis suis  
*himself answering not-to-know who would-be of three sons his*  
 regnaturus, Arturius, an Echodius Find, an Domingartus,  
*about-to-reign Artúr or Eochaid Find or Domangart*  
 Sanctus consequenter hoc profatur modo: 'Nullus ex his tribus  
*the-Saint thereupon in-this speaks manner none of these three*  
 erit regnator; nam in bellis cadent ab inimicis trucidandi:  
*will-be ruler for in battles they-will-fall by enemies to-be-slaughtered*  
 sed nunc si alios iuniores habes ad me veniant, et quem  
*but now if others younger you-have to me let-them-come and whom*

ex eis elegerit Dominus regem, subito super meum irruet  
*of them shall-have-chosen the-Lord as-king suddenly upon my will-rush*  
 gremium.' Quibus accitis, secundum verbum Sancti Echodius  
*lap whom summoned according-to the-word of-the-Saint Eochaid*  
 Buide adveniens in sinu eius recubuit. Statimque Sanctus  
*Buide arriving in the-bosom his lay-down and-at-once the-Saint*  
 eum osculatus benedixit, et ad patrem ait: 'Hic est superstes,  
*him having-kissed blessed and to the-father says this-one is the-survivor*  
 et rex post te regnaturus, et filii eius post eum regnabunt.'  
*and king after you about-to-reign and sons his after him will-reign*  
 Sic omnia post, suis temporibus, plene adimpleta sunt.  
*so all-things afterward in-their times fully fulfilled were*  
 Nam Arturius et Echodius Find, non longo post temporis  
*for Artúr and Eochaid Find not long after of-time*  
 intervallo, Miatorum superius memorato in bello, trucidati  
*by-the-interval of-the-Miatbi above mentioned in the-battle slaughtered*  
 sunt. Domingartus vero in Saxonia bellica in strage interfectus  
*were Domangart but in Saxonland warlike in slaughter killed*  
 est: Echodius autem Buide post patrem in regnum successit.  
*was Eochaid but Buide after his-father into the-kingdom succeeded*

## De Domnallo filio Aido

X · DOMNALL, SON OF ÁED

---

*At Druim Cete, Columba blesses the boy Domnall, son of Áed, and foretells that he will outlive his brothers, become a famous king, never fall into his enemies' hands, and die peacefully in old age in his own bed, among his friends. All this comes true.*

Domnallus filius Aido, adhuc puer, ad sanctum Columbam  
Domnall son of-Áed still a-boy to saint Columba  
in Dorso Cete per nutritores adductus est: quem intuens  
at Druim Cete by foster-fathers brought was whom looking-at  
percunctatur inquires, 'Cuius est filius hic quem adduxistis?'  
he-asks saying whose is son this-one whom you-have-brought  
Illis respondentibus, 'Hic est Domnallus filius Aido, qui ad te  
they answering this-one is Domnall son of-Áed who to you  
ideo perductus est, ut tua redeat benedictione ditatus.'  
therefore brought has-been that by-your be-may-return blessing enriched  
Quem cum Sanctus benedixisset, continuo ait, 'Hic post  
whom when the-Saint had-blessed at-once he-says this-one afterward  
super omnes suos fratres superstes erit, et rex valde famosus;  
above all his brothers survivor will-be and a-king very famous  
nec unquam in manus inimicorum tradetur, sed morte  
nor ever into the-hands of-enemies will-be-delivered but by-death  
placida, in senectute, et intra domum suam, coram amicorum  
peaceful in old-age and within house his before of-friends  
familiarium turba, super suum morietur lectum.' Quae omnia  
of-intimates a-crowd upon his will-die bed which all-things  
secundum beati vaticinium viri de eo vere adimpleta sunt.  
according-to of-the-blessed the-prophecy man about him truly fulfilled were

## De Scandlano filio Colmani

XI · SCANDLÁN, SON OF COLMÁN

---

*Columba visits Scandlán, held in chains by King Áed, and comforts him: Áed will die first, and Scandlán, after exile, will reign over his people for thirty years, be driven out again, and, recalled by his people, reign for three short times. All this comes true: he is driven out after thirty years, and when recalled he reigns not three years, as he thought, but three months, and then dies.*

Eodem tempore Sanctus, et in eodem loco, ad Scandlanum  
*at-the-same time the-Saint and in the-same place to Scandlán*  
filium Colmani, apud Aidum regem in vinculis retentum, visitare  
*son of-Colmán with Áed the-king in chains held to-visit*  
eum cupiens, pergīt; ipsumque cum benedixisset, confortans ait:  
*him desiring goes and-him when he-had-blessed strengthening says*  
‘Fili, nolis contristari, sed potius laetare et confortare: Aidus  
*son do-not to-be-saddened but rather rejoice and be-strong Áed*  
enim rex, apud quem vinculatus es, de hoc mundo te  
*for the-king with whom chained you-are from this world you*  
praecedet; et, post aliqua exilii tempora, triginta annis in gente  
*will-precede and after some of-exile times for-thirty years in people*  
tua rex regnaturus es. Iterumque de regno effugaberis, et  
*your king about-to-reign you-are and-again from the-kingdom you-will-be-driven and*  
per aliquot exulabis dies; post quos, a populo reinvitatus,  
*for some you-will-be-exiled days after which by the-people reinvited*  
per tria regnabis brevia tempora.’ Quae cuncta iuxta  
*for three you-will-reign short times which all-things according-to*  
vaticinationem Sancti plene expleta sunt. Nam post triginta  
*the-prophecy of-the-Saint fully fulfilled were for after thirty*  
annos de regno expulsus, per aliquod exulavit spatium  
*years from the-kingdom driven for some he-was-exiled space*

temporis: sed post a populo reinvitatus, non, ut putabat, tribus  
*of-time but after by the-people reinvited not as he-thought for-three*  
 annis, sed ternis regnavit mensibus; post quos continuo obiit.  
*years but for-three he-reigned months after which at-once he-died*

De duobus aliis regnatoribus, qui duo nepotes  
 Muiredachi vocitabantur, Baitanus filius Maic Erce  
 et Echodius filius Domnail, beati prophetatio viri

## XII · TWO KINGS BEHEADED

*Traveling through rocky country, Columba hears his companions discussing two kings, Baitán and Eochaid, and tells them the kings have just been beheaded by their enemies, and that sailors from Ireland will bring the news that day. Seafarers arriving at Muirbolc confirm it.*

Alio in tempore, per asperam et saxosam regionem  
*at-another in time through rough and rocky region*  
 iter faciens, quae dicitur Artdamuirchol, et suos audiens  
*a-journey making which is-called Artdamuirchol and his hearing*  
 comites, Laisranum utique filium Feradachi, et Diormitium  
*companions Laisrén namely son of-Feradach and Diarmait*  
 ministratorem, de duobus supra memoratis regibus in via  
*the-attendant about two above mentioned kings on the-way*  
 sermocinari, haec ad eos verba depromit: ‘O filioli, quare  
*conversing these to them words he-brings-forth O little-sons why*  
 inaniter de his sic confabulamini? nam illi ambo reges,  
*idly about these thus do-you-chat for those both kings*  
 de quibus nunc sermocinamini, nuper ab inimicis decapitati  
*about whom now you-converse lately by enemies beheaded*  
 disperierunt. In hac quoque die aliqui de Scotia adventantes  
*have-perished on this also day some from Ireland arriving*

nautae haec eadem vobis de illis indicabunt regibus.' Quod  
*sailors these same-things to-you about those will-tell kings which*  
 venerabilis viri vaticinium eadem die de Hibernia navigatores,  
*of-the-venerable man prophecy on-the-same day from Ireland seafarers*  
 ad locum qui dicitur Muirbolc Paradisi pervenientes, supra  
*to the-place which is-called Muirbolc of-Paradise arriving to-above*  
 scriptis eius binis comitibus, et in eadem navi cum Sancto  
*written his two companions and in the-same ship with the-Saint*  
 navigantibus, de iisdem interfectis regibus expletum retulerunt.  
*sailing about the-same slain kings fulfilled reported*

## De Oingusio filio Aido Commani sancti prophetia viri

XIII · ÓENGUS BRONBACHAL

*Óengus, son of Áed Commáin, comes to Columba as an exile with two brothers. Columba foretells that he will outlive them, reign long in his country, see his enemies fall, and die peacefully among friends. All this comes true.*

Hic namque de patria cum aliis duobus fratribus  
*this-one for from his-fatherland with other two brothers*  
 effugatus, ad Sanctum in Britannia peregrinantem exul  
*driven-out to the-Saint in Britain living-as-pilgrim an-exile*  
 venit; cuique benedicens, haec de eo prophetizans  
*came and-to-whom blessing these-things about him prophesying*  
 sancto promit de pectore verba: 'Hic iuvenis, defunctis eius  
*holy he-brings from breast words this youth dead his*  
 ceteris fratribus superstes remanens, multo est regnaturus  
*other brothers survivor remaining much is about-to-reign*  
 in patria tempore; et inimici eius coram ipso cadent;  
*in his-fatherland time and enemies his before him will-fall*

nec tamen ipse unquam in manus tradetur inimicorum;  
 nor yet he ever into the-hands will-be-delivered of-enemies  
 sed morte placida, senex, inter amicos morietur.' Quae  
 but by-death peaceful an-old-man among friends will-die which  
 omnia iuxta Sancti verbum plene sunt adimpleta. Hic  
 all-things according-to of-the-Saint the-word fully were fulfilled this  
 est Oingusius cuius cognomentum Bronbachal.  
 is Óengus whose surname Bronbachal

Prophetia beati viri de filio Dermiti regis  
 qui Aidus Slane lingua nominatus est scotica

XIV · ÁED SLÁINE

*Columba warns Áed Sláine not to lose by the sin of parricide the monarchy of all Ireland that God has destined for him; if he commits it, he will enjoy only part of his father's kingdom for a short time. After he treacherously kills Suibne, he holds part of the kingdom for four years and three months.*

Alio in tempore, cum vir beatus in Scotia per aliquot  
 at-another in time when the-man blessed in Ireland for some  
 demoraretur dies, ad supradictum Aidum, ad se venientem,  
 was-staying days to above-said Áed to himself coming  
 sic propheticè locutus ait, 'Praecavere debes, fili, ne tibi  
 thus prophetically having-spoken says to-take-care you-ought son lest to-you  
 a Deo totius Hiberniae regni praerogativam monarchiae  
 by God of-all Ireland of-the-kingdom the-prerogative of-monarchy  
 praedestinata, parricidalis faciente peccato, amittas: nam,  
 predestined parricidal causing sin you-lose for  
 si quandoque illud commiseris, non toto patris  
 if ever that you-shall-have-committed not the-whole of-your-father  
 regno, sed eius aliqua parte in gente tua, brevi frueris  
 kingdom but of-it some part in people your for-a-short you-will-enjoy

tempore.' Quae verba Sancti sic sunt expleta secundum eius  
*time which words of-the-Saint so were fulfilled according-to his*  
 vaticinationem. Nam post Suibneum filium Columbani dolo  
*prophecy for after Suibne son of-Columbán by-treachery*  
 ab eo interfectum, non plus, ut fertur, quam quatuor annis  
*by him killed not more as it-is-said than four years*  
 et tribus mensibus regni concessa potitus est parte.  
*and three months of-the-kingdom granted possessed has a-part*

De rege Roderco filio Tothail, qui in petra  
 Cloithe regnavit, beati viri prophetia

XV · KING RHYDDERCH

*King Rhydderch of Dumbarton sends Luigbe secretly to ask whether he will be killed by his enemies. Columba answers that he will never fall into their hands but will die on his own feather pillow at home, and so he does.*

Alio idem in tempore hic, ut erat sancti viri  
*at-another the-same in time this-one as he-was of-the-holy man*  
 amicus, aliquam ad eum occultam per Lugbeum Mocumin  
*friend some to him secret through Luigbe Moccu-Min*  
 legationem misit, scire volens si ab inimicis esset trucidandus,  
*embassy sent to-know wishing if by enemies he-was to-be-slaughtered*  
 an non. At vero Lugbeus, a Sancto interrogatus de eodem  
*or not but indeed Luigbe by the-Saint asked about the-same*  
 rege, et regno, et populo, et respondens, quasi misertus,  
*king and kingdom and people and answering as-if having-pitied*  
 dicit, 'Quid de illo inquiris misero, qui qua hora ab  
*says what about that do-you-ask wretched-one who at-what hour by*  
 inimicis occidatur, nullo modo scire potest?' Sanctus dum  
*enemies he-may-be-killed in-no way to-know can the-Saint while*



deinde profatur, 'Nunquam in manus tradetur inimicorum,  
*thereupon speaks never into the-hands will-be-delivered of-enemies*  
 sed in sua, super plumatiunculam, morietur domo.' Quod  
*but in his upon a-feather-pillow will-die house which*  
 Sancti de rege Roderco vaticinium plene adimpletum est:  
*of-the-Saint about the-king Rhydderch prophecy fully fulfilled was*  
 nam iuxta verbum eius in domo sua morte placida obiit.  
*for according-to the-word his in house his by-death peaceful he-died*

De duobus pueris, quorum unus, iuxta verbum sancti,  
 in fine hebdomadis obiit, prophetia sancti

## XVI · TWO BOYS

*Two commoners ask Columba on Iona about their sons. Of Meldán's son he says that the boy will die on Friday, at the end of the week, and be buried there on the eighth day, a Saturday. Of Glasderc's son, Ernán, he says that he will see his grandchildren and be buried as an old man on Iona. Both prophecies are fulfilled.*

Alio in tempore duo quidam plebei ad Sanctum in Ioua  
*at-another in time two certain commoners to the-Saint on Iona*  
 commorantem insula deveniunt; quorum unus, Meldanus  
*staying island come of-whom one Meldán*  
 nomine, de filio suo qui praesens erat Sanctum interrogat,  
*by-name about son his who present was the-Saint asks*  
 quid ei esset futurum. Cui Sanctus sic profatur:  
*what to-him would-be about-to-be to-whom the-Saint thus speaks*  
 'Nonne sabbati dies hodierna est? filius tuus sexta  
*not of-the-sabbath the-day today is son your on-the-sixth*  
 feria, in fine morietur septimanae, octavaque die, hoc  
*day in the-end will-die of-the-week and-on-the-eighth day that*  
 est, sabbato, hic sepelietur.' Alter proinde plebeus, nomine  
*is on-the-sabbath here will-be-buried the-other accordingly commoner by-name*

Glasdercus, et ipse de filio quem ibidem secum habuit

*Glasderc and he about the-son whom there with-himself he-had*

nihilominus interrogans, talem Sancti audit responsionem:

*likewise asking such of-the-Saint hears answer*

‘Filius tuus Ernánus suos videbit nepotes et in hac insula

*son your Ernán his will-see grandsons and on this island*

senex sepelietur.’ Quae omnia, secundum verbum Sancti,

*an-old-man will-be-buried which all-things according-to the-word of-the-Saint*

de pueris ambobus, suis plene temporibus sunt expleta.

*about the-boys both in-their fully times were fulfilled*

De Colcio, Aido Draigniche filio,  
a nepotibus Fechureg orto; et de quodam  
occulto matris eius peccato, prophetia sancti

XVII · COLCU AND HIS MOTHER

*Columba tells Colcu to ask his mother in Ireland about a great secret sin she has confessed to no one. Colcu goes, and she confesses and does penance. Columba also foretells that Colcu will be head of a church in Ireland for many years, and that when he sees his cupbearer playing with a dipper at a feast, he will soon die.*

Alio in tempore, supramemoratum Colgium, apud se

*at-another in time above-mentioned Colcu with himself*

in Ioua commorantem insula, Sanctus de sua interrogat

*on Iona staying island the-Saint about his asks*

genitrice, si esset religiosa, an non. Cui ipse inquires ait,

*mother if she-was devout or not to-whom he saying says*

‘Bene moratam, et bonae famaе, meam novi matrem.’ Sanctus

*well conducted and of-good repute my I-know mother the-Saint*

tum sic propheticè profatur, ‘Mox, Deo volente, ad Scotiam

*then thus prophetically speaks soon God willing to Ireland*

profectus, matrem diligentius de quodam suo pergrandi

*having-set-out your-mother more-diligently about a-certain her very-great*

peccato interroga occulto, quod nulli hominum confiteri vult.

*sin ask secret which to-none of-men to-confess she-wishes*

Qui, haec audiens, obsecutus, ad Hiberniam emigravit.

*who these-things hearing having-obeyed to Ireland went-away*

Proinde mater, ab eo studiose interrogata, quamlibet primule

*accordingly the-mother by him zealously asked although at-first*

infitiens, tamen suum confessa est peccatum, et iuxta

*denying yet her confessed has sin and according-to*

Sancti iudicationem, poenitudinem agens, sanata, de se

*of-the-Saint judgment penance doing healed about herself*

quod Sancto manifestatum est valde mirata est.

*that to-the-Saint manifested it-was greatly marveled has*

Colgius vero, ad Sanctum reversus, per aliquot dies apud

*Colcu but to the-Saint having-retuned for some days with*

eum commoratus, de fine sui interrogans temporis, hoc

*him having-stayed about the-end of-his asking time this*

a Sancto audit responsum: 'In tua, quam amas, patria

*from the-Saint bears answer in your which you-love fatherland*

primarius alicuius ecclesiae per multos eris annos; et si

*the-head of-some church for many you-will-be years and if*

forte aliquando tuum videris pincernam in coena amicorum

*perhaps sometime your you-see cupbearer at the-supper of-friends*

ludentem, hauritoriumque in gyro per collum torquentem,

*playing and-the-dipper in a-circle around the-neck twisting*

scito te mox in brevi moriturum.' Quid plura? Haec

*know yourself soon in short-time about-to-die what more this*

eadem beati viri prophetatio sic per omnia est adimpleta,

*same of-the-blessed man prophecy so in all-things was fulfilled*

quemadmodum de Colgio eodem est prophetata.

*as about Colcu the-same it-was prophesied*

## De Laisrano hortulano, homine sancto

### XVIII · LAISRÉN THE GARDENER

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*Columba sends the monk Trenán to Ireland as an envoy. When Trenán complains that he lacks a sailor, Columba tells him that the first man to seize his prow in Ireland will be his companion, will return with him, and will live well in the monastery to the end. Laisrén Moccu Moie runs to the prow.*

Vir beatus quemdam de suis monachum nomine  
*the-man blessed a-certain of his monk by-name*  
Trenanum, gente Mocuruntir, legatum ad Scotiam  
*Trenán of-the-people Moccu-Runtir as-envoy to Ireland*  
exire quadam praecipit die. Qui, hominis Dei obsecutus  
*to-go-out one commands day who of-the-man of-God having-obeyed*  
iussioni, navigationem parat festinus; unumque sibi  
*the-order a-voyage prepares in-haste and-one to-himself*  
deesse navigatorem coram Sancto queritur. Sanctus haec  
*to-be-lacking sailor before the-Saint complains the-Saint these-things*  
consequenter, eidem respondens, sacro promit de pectore  
*thereupon to-him answering sacred brings from breast*  
verba, dicens, ‘Nautam, quem tibi non adhuc suppetisse  
*words saying the-sailor whom to-you not yet to-have-been-available*  
dicis, nunc invenire non possum. Vade in pace: usquequo ad  
*you-say now to-find not I-can go in peace until to*  
Hiberniam pervenias prosperos et secundos habebis flatus.  
*Ireland you-arrive prosperous and favorable you-will-have winds*  
Quemdamque obvium videbis hominem eminus occurrurum,  
*and-a-certain coming you-will-see man from-afar about-to-meet*  
qui primus prae ceteris navis proram tuae tenebit in Scotia,  
*who first before the-others of-the-ship the-prow of-your will-bold in Ireland*  
hic erit comes tui itineris per aliquot in Hibernia  
*this-one will-be the-companion of-your journey for some in Ireland*

dies; teque inde revertentem ad nos usque comitabitur, vir  
*days and-you thence returning to us up-to will-accompany a-man*  
 a Deo electus, qui in hoc meo monasterio per omne reliquum  
*by God chosen who in this my monastery for all remaining*  
 tempus bene conversabitur.' Quid plura? Trenanus, accipiens  
*time well will-live what more Trenán receiving*  
 a Sancto benedictionem, plenis velis per omnia transmeavit  
*from the-Saint a-blessing with-full sails across all crossed*  
 maria: et, ecce, appropinquant ad portum naviculae Laisranus  
*seas and behold to-the-approaching to port little-ship Laisrán*  
 Mocumioie, citior ceteris, occurrit, tenetque proram. Nautae  
*Moccu-Moie quicker than-the-others runs-up and-holds the-prow the-sailors*  
 recognoscunt ipsum esse de quo Sanctus praedixerat.  
*recognize him to-be about whom the-Saint had-foretold*

## De ceto magno quomodo sanctus praesciens dixerat

## XIX · THE GREAT WHALE

*Columba warns Berach not to sail straight to Tiree across the open sea; Berach ignores him, and a huge whale rises before his ship. The same day Columba tells Baithéne of the whale. Baithéne answers that he and the beast are both under God's power, sails, and blesses the sea and the whale when it rises, and the whale sinks and is seen no more.*

Quadam die, cum vir venerabilis in Ioua demoraretur  
*one day when the-man venerable on Iona was-staying*  
 insula, quidam frater, Berachus nomine, ad Ethicam proponens  
*island a-certain brother Berach by-name to Tiree proposing*  
 insulam navigare, ad Sanctum mane accedens, ab eo  
*island to-sail to the-Saint in-the-morning approaching by him*  
 benedici postulat. Quem Sanctus intuitus, inquit, 'O fili,  
*to-be-blessed asks whom the-Saint having-looked-at says O son*

hodie intentius praecaveto ne Ethicam cursu ad terram directo  
*today more-intently take-care lest Tíree in-course to land direct*  
 per latius coneris transmeare pelagus, sed potius, circumiens,  
*through the-wider you-try to-cross sea but rather going-around*  
 minores secus naviges insulas; ne videlicet, aliquo monstuoso  
*the-smaller beside you-sail islands lest namely by-some monstrous*  
 perterritus prodigio, vix inde possis evadere.' Qui, a  
*terrified portent scarcely thence you-may-be-able to-escape who from*  
 Sancto accepta benedictione, secessit, et navem conscendens,  
*the-Saint received a-blessing departed and the-ship boarding*  
 Sancti verbum quasi parvipendens, transgreditur; maiora  
*of-the-Saint the-word as-if valuing-little transgresses greater*  
 proinde Ethici transmeans spatia pelagi, ipse et qui ibi  
*accordingly of-Tíree crossing spaces of-sea he and who there*  
 inerant nautae vident, et ecce cetus mirae et immensae  
*were sailors see and behold a-whale of-wonderful and immense*  
 magnitudinis, se instar montis erigens, ora aperuit patula  
*size itself like a-mountain raising its-mouth opened gaping*  
 nimis dentosa, supernatans. Tum proinde remiges, deposito  
*very toothy floating-on-the-surface then accordingly the-rowers lowered*  
 velo, valde perterriti, retro reversi, illam obortam ex belluino  
*the-sail greatly terrified back turned that arisen from the-beast's*  
 motu fluctuationem vix evadere potuerunt, Sanctique  
*motion surging scarcely to-escape were-able and-of-the-Saint*  
 verbum recognoscentes propheticum, admirabantur. Eadem  
*the-word recognizing prophetic they-marveled on-the-same*  
 quoque die Sanctus Baitheneo, ad supra memoratam insulam  
*also day the-Saint to-Baithéne to above mentioned island*  
 navigaturo, mane de eodem intimavit ceto, inquires, 'Hac  
*about-to-sail in-the-morning about the-same made-known whale saying in-this*  
 praeterita nocte media, cetus magnus de profundo maris  
*past night in-the-middle a-whale great from the-depth of-the-sea*

se sublevavit, et inter Iouam et Ethicam insulam se hodie  
*itself raised and between Iona and Tiree island itself today*  
 in superficiem eriget aequoris.' Cui Baitheneus respondens  
*to the-surface will-raise of-the-sea to-whom Baithéne answering*  
 infit, 'Ego et illa bellua sub Dei potestate sumus.' Sanctus,  
*begins I and that beast under of-God power are the-Saint*  
 'Vade,' ait, 'in pace, fides tua in Christo te ab hoc defendet  
*go he-says in peace faith your in Christ you from this will-defend*  
 periculo.' Baitheneus tum deinde, a Sancto benedictione  
*danger Baithéne then thereupon from the-Saint a-blessing*  
 accepta, a portu enavigat: transcursisque non parvis ponti  
*received from the-port sails-out and-passed not small of-sea*  
 spatiis, ipse et socii cetum aspiciunt; perterritisque  
*spaces he and his-companions the-whale behold and-terrified*  
 omnibus, ipse solus aequor et cetum, ambabus manibus elevatis,  
*all he alone the-sea and the-whale with-both hands raised*  
 benedicit intrepidus. Eodemque momento bellua magna, se  
*blesses fearless and-at-the-same moment the-beast great itself*  
 sub fluctus immergens, nusquam deinceps eis apparuit.  
*under the-waves plunging nowhere thereafter to-them appeared*

De quodam Baitano, qui cum ceteris desertum marinum  
appetens enavigaverat, sancti prophetia viri

XX · BAITÁN

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*Columba foretells that Baitán, seeking a hermitage at sea, will be buried where a woman drives sheep across his grave. Baitán returns to Ireland and is buried in the Oakwood of Calgach, where in a time of raids a woman is seen doing so.*

Alio in tempore quidam Baitanus, gente Nepos Niath  
*at-another in time a-certain Baitán of-the-people Ua Niath*  
Taloirc, benedici a Sancto petivit, cum ceteris in mari  
*Taloirc to-be-blessed by the-Saint asked with others on the-sea*  
eremum quaesiturus. Cui valedicens Sanctus hoc de ipso  
*a-hermitage about-to-seek to-whom bidding-farewell the-Saint this about him*  
propheticum protulit verbum, 'Hic homo, qui ad quaerendum  
*prophetic uttered word this man who for seeking*  
in oceano desertum pergit, non in deserto conditus iacebit,  
*in the-ocean a-desert goes not in the-desert buried will-lie*  
sed illo in loco sepelietur ubi oves femina trans sepulcrum  
*but that in place will-be-buried where sheep a-woman across tomb*  
eius minabit.' Idem itaque Baitanus, post longos per  
*his will-drive the-same and-so Baitán after long through*  
ventosa circuitus aequora, eremo non reperta, ad patriam  
*windy wanderings seas the-hermitage not found to his-fatherland*  
reversus, multis ibidem annis cuiusdam cellulae dominus  
*having-retuned for-many there years of-a-certain little-cell the-master*  
permansit, quae Scotice Lathreginden dicitur. Iisdemque  
*remained which in-Irish Lathreginden is-called and-in-the-same*  
diebus accidit, quibus, post aliqua mortuus tempora, sepultus  
*days it-happened in-which after some dead times buried*  
est in Roboreto Calgachi, ut propter hostilitatis incursum  
*he-was in the-Oakwood of-Calgach that on-account-of of-hostility an-incursion*



vicina ad eiusdem loci ecclesiam plebecula cum mulieribus  
*near to of-the-same place the-church the-common-folk with women*  
 et parvulis confugeret. Unde contigit ut quadam die mulier  
*and little-ones fled whence it-happened that one day a-woman*  
 deprehenderetur aliqua, quae suas per eiusdem viri sepulcrum  
*was-caught some who her across of-the-same man the-tomb*  
 nuper sepulti oviculas minabat. Et unus ex his qui viderant  
*lately buried little-sheep drove and one of those who had-seen*  
 sanctus sacerdos dixit, ‘Nunc prophetia sancti Columbae  
*a-holy priest said now the-prophecy of-saint Columba*  
 expleta est, multis prius divulgata annis.’ Qui utique supra  
*fulfilled is many before published years who indeed above*  
 memoratus presbyter mihi haec de Baitano enarrans  
*mentioned presbyter to-me these-things about Baitán telling*  
 retulit, Mailodranus nomine, Christi miles, gente Mocurin.  
*reported Máel-Odrain by-name of-Christ soldier of-the-people Moccu-Rin*

## De Nemano quodam ficto poenitente sancti prophetatio viri

XXI • NEMAN THE FALSE PENITENT

*On Hinba the penitent Neman refuses the comfort of food that Columba allows the penitents. Columba foretells that he will one day eat a mare's flesh stealthily in the woods with thieves. Neman returns to the world and is caught doing so, eating it from a wooden gridiron.*

Alio in tempore Sanctus ad Hinbinam insulam pervenit,  
*at-another in time the-Saint to Hinba island came*  
 eademque die ut etiam poenitentibus aliqua praecipit cibi  
*and-on-the-same day that even to-the-penitents some he-orders of-food*  
 consolatio indulgeretur. Erat autem ibi inter poenitentes  
*comfort should-be-granted there-was moreover there among the-penitents*

quidam Nemanus, filius Cathir, qui, a Sancto iussus, renuit  
*a-certain Neman son of-Cathir who by the-Saint ordered refused*  
 oblatam accipere consolatiunculam. Quem Sanctus his  
*offered to-accept the-little-comfort whom the-Saint with-these*  
 compellat verbis, 'O Neman, a me et Baitheneo indultam  
*addresses words O Neman by me and Baithéne granted*  
 non recipis aliquam refectionis indulgentiam? Erit tempus  
*not you-receive any of-refreshment indulgence there-will-be a-time*  
 quo cum furacibus furtive carnem in silva manducabis  
*when with thieves stealthily the-flesh in the-wood you-will-eat*  
 equae.' Hic idem itaque, postea ad saeculum reversus, in  
*of-a-mare this-one same and-so afterward to the-world having-turned in*  
 saltu cum furibus talem comedens carnem, iuxta verbum  
*a-forest with thieves such eating flesh according-to the-word*  
 Sancti, de craticula sumptam lignea, inventus est.  
*of-the-Saint from a-gridiron taken wooden found was*

## De infelici quodam qui cum sua dormivit genitrice

XXII · THE MAN WHO LAY WITH HIS MOTHER

*Columba wakes the brothers at night to pray, because an unheard-of sin has been committed. Months later the sinner arrives with Lugaid, and Columba forbids him to set foot on Iona. The man has killed his brother and lain with his mother. Columba sets him twelve years' penance among the Britons, but foretells that he will not fulfill it and will be killed by enemies in Ireland. So it happens.*

Alio in tempore fratres intempesta nocte suscitatur Sanctus,  
*at-another in time the-brothers at-dead-of night rouses the-Saint*  
 ad quos in ecclesia congregatos dicit, 'Nunc Dominum  
*to whom in the-church gathered he-says now the-Lord*  
 intentius precemur; nam hac in hora aliquod inauditum  
*more-intently let-us-pray for at-this in hour some unheard-of*

in mundo peccatum perpetratum est, pro quo valde  
*in the-world sin committed has-been for which greatly*  
 timenda iudicialis est vindicta.' De quo peccato crastino die,  
*to-be-feared judicial is vengeance about which sin on-the-next day*  
 aliquibus paucis percunctantibus, intimavit inquires, 'Post  
*to-some few inquiring he-made-known saying after*  
 paucos menses cum Lugaido nesciente infelix ille homuncio  
*few months with Lugaid not-knowing unhappy that little-man*  
 ad Iouam perveniet insulam.' Alia itaque die Sanctus  
*to Iona will-come island on-another and-so day the-Saint*  
 ad Diormitium, interiectis quibusdam mensibus, praeciens  
*to Diarmait intervening some months ordering*  
 profatur, 'Surge citius, ecce Lugaidus appropinquat, dicque  
*speaks rise more-quickly behold Lugaid approaches and-tell*  
 ei ut miserum quem secum in navi habet in Maleam  
*to-him that the-wretch whom with-himself in the-ship he-has to Malea*  
 propellat insulam, ne huius insulae cespitem calcet.' Qui,  
*he-drive island lest of-this island the-turf he-tread who*  
 praecepto Sancti obsecutus, ad mare pergit, Lugaidoque  
*the-command of-the-Saint having-obeyed to the-sea goes and-to-Lugaid*  
 adventanti omnia Sancti prosequitur de infelici viro verba.  
*arriving all of-the-Saint recounts about the-unhappy man words*  
 Quibus auditis, ille infelix iuravit nunquam se cibum  
*which heard that unhappy-man swore never himself food*  
 cum aliis accepturum nisi prius sanctum videret Columbam,  
*with others about-to-take unless first saint he-should-see Columba*  
 eumque alloqueretur. Quae infelicis verba Diormitius,  
*and-him should-address which of-the-unhappy-man words Diarmait*  
 ad Sanctum reversus, retulit. Quibus compertis, Sanctus ad  
*to the-Saint having-retuned reported which learned the-Saint to*  
 portum perrexit, Baitheneoque, prolatis sacrae Scripturae  
*the-port went and-to-Baithéne brought-forward of-sacred Scripture*

testimoniis, suggerenti ut miseri poenitudo susciperetur,  
*testimonies suggesting that of-the-wretch the-penance be-accepted*  
 Sanctus consequenter inquit, 'O Baithenee, hic homo  
*the-Saint thereupon says O Baithéne this man*  
 fratricidium in modum perpetravit Cain, et cum sua matre  
*fratricide in the-manner committed of-Cain and with his mother*  
 moechatus est.' Tum deinde miser in litore flexis genibus  
*committed-adultery has then thereupon the-wretch on the-shore bent knees*  
 leges poenitentiae expleturum se promisit, iuxta Sancti  
*the-rules of-penance about-to-fulfill himself promised according-to of-the-Saint*  
 iudicationem. Cui Sanctus ait, 'Si duodecim annis inter  
*judgment to-whom the-Saint says if for-twelve years among*  
 Brittones cum fletu et lacrymis poenitentiam egeris,  
*the-Britons with weeping and tears penance you-shall-have-done*  
 nec ad Scotiam usque ad mortem reversus fueris,  
*nor to Ireland all-the-way to death having-returned you-shall-have*  
 forsán Deus peccato ignoscat tuo.' Haec dicens Sanctus,  
*perhaps God sin may-pardon your these-things saying the-Saint*  
 ad suos conversus, dicit, 'Hic homo filius est perditionis,  
*to his-own turned says this man the-son is of-perdition*  
 qui quam promisit poenitentiam non explebit, sed mox ad  
*who which he-promised penance not will-fulfill but soon to*  
 Scotiam revertetur, ibique in brevi ab inimicis interficiendus  
*Ireland will-return and-there in short-time by enemies to-be-killed*  
 peribit.' Quae omnia secundum Sancti prophetiam ita  
*will-perish which all-things according-to of-the-Saint the-prophecy so*  
 contigerunt: nam miser iisdem diebus ad Hiberniam  
*happened for the-wretch in-the-same days to Ireland*  
 reversus, in regione quae vocitatur Lea, in manus incidens  
*having-returned in the-region which is-called Lea into the-bands falling*  
 inimicorum trucidatus est. Hic de Nepotibus Turtrei erat.  
*of-enemies slaughtered was this-one of the-Uí Tuirtri was*

## De I vocali litera

### XXIII · THE LETTER I

---

*Baithéne asks for a brother to check the Psalter he has copied. Columba tells him there is no superfluous letter in it and none missing except one vowel I, and so it is found.*

Quadam die Baitheneus, ad Sanctum accedens, ait, Necessè

*one day Baithéne to the-Saint approaching says necessary*

habeo ut aliquis de fratribus mecum Psalterium quod

*I-hold that some of the-brothers with-me the-Psalter which*

scripsi percurrrens emendet. Quo audito, Sanctus sic

*I-have-written running-through should-correct which heard the-Saint thus*

profatur, ‘Cur hanc super nos infers sine causa

*speaks why this upon us do-you-bring without cause*

molestiam? nam in tuo hoc, de quo dicis, Psalterio nec

*trouble for in your this about which you-speak Psalter neither*

una superflua reperietur litera, nec alia deesse, excepta

*one superfluous will-be-found letter nor another to-be-lacking except*

I vocali, quae sola deest.’ Et sic, toto perlecto Psalterio,

*I the-vowel which alone is-lacking and thus the-whole read-through Psalter*

sicuti Sanctus praedixerat repertum exploratum est.

*as the-Saint had-foretold found ascertained it-was*

De libro in aquarium vas sanctus sicuti praedixerat cadente

XXIV · THE BOOK IN THE WATER JAR

---

*Columba warns Luigbe that the book he is reading will fall into a full vessel of water. Soon after, Luigbe rises for a task with the book carelessly under his arm, and it falls into a jar of water.*

Quadam itidem die, ad focum in monasterio sedens, videt  
one likewise day at the-hearth in the-monastery sitting he-sees  
Lugbeum, gente Mocumin, eminus librum legentem,  
Luigbe of-the-people Moccu-Min from-afar a-book reading  
cui repente ait, 'Praecave, fili, praecave, aestimo enim  
to-whom suddenly he-says take-care son take-care I-reckon for  
quod quem lectitas liber in aquae plenum sit casurus  
that which you-are-reading the-book into of-water full is about-to-fall  
vasculum.' Quod mox ita contigit: nam ille supra memoratus  
vessel which soon so happened for that above mentioned  
iuvenis, post aliquod breve intervallum, ad aliquam consurgens  
youth after some short interval to some rising  
in monasterio ministrationem, verbi oblitus beati viri,  
in the-monastery service of-the-word forgetful of-the-blessed man  
libellus, quem sub ascella negligentius inclusit, subito in  
the-little-book which under his-armpit carelessly he-had-shut suddenly into  
hydriam aqua repletam cecidit.  
a-water-jar with-water filled fell

## De corniculo atramenti inaniter defuso

XXV · THE SPILLED INKHORN

---

*Hearing a shout across the strait, Columba says the man is clumsy and will spill Columba's inkhorn that day. Diarmait waits by the door to protect it but is called away, and the troublesome guest, stooping to kiss the Saint, knocks it over with the hem of his garment.*

Alia     inter haec     die ultra fretum Iouae insulae clamatum  
*on-another among these-things day across the-strait of-Iona island shouted*  
est: quem Sanctus sedens in tuguriolo tabulis suffulto  
*it-was which the-Saint sitting in the-little-but with-planks floored*  
audiens clamorem dicit, 'Homo qui ultra clamat fretum  
*hearing the-shout says the-man who across shouts the-strait*  
non est subtilis sensus, nam hodie mei corniculum atramenti  
*not is of-fine sense for today my little-horn of-ink*  
inclinans effundet.' Quod verbum eius ministrator Diormitius  
*overturning he-will-spill which word his the-attendant Diarmait*  
audiens, paulisper ante ianuam stans, gravem expectabat  
*hearing for-a-little before the-door standing the-troublesome awaited*  
superventurum hospitem, ut corniculum defenderet. Sed,  
*about-to-arrive guest that the-little-horn he-might-protect but*  
alia mox faciente causa, inde recessit; et post eius recessum  
*another soon causing reason thence he-withdrew and after his withdrawal*  
hospes molestus supervenit, Sanctumque osculandum appetens,  
*the-guest troublesome arrived and-the-Saint to-be-kissed seeking*  
ora vestimenti inclinatam effudit atramenti corniculum.  
*with-the-hem of-his-garment overturned spilled of-ink the-little-horn*

## De alicuius adventu hospitis quem sanctus prae-nuntiavit

### XXVI · A GUEST FORETOLD

---

*Columba tells the brothers that the next day's Wednesday fast will be broken by the arrival of a troublesome guest. The next morning Áedán, son of Fergnae, a devout man who served Brendan for twelve years, arrives, and the fast is broken.*

Alio        itidem    tempore    Sanctus   die        tertiae    feriae  
*at-another   likewise   time        the-Saint   on-the-day   of-the-third   weekday*  
fratribus   sic   profatus   est, 'Crastina quarta    feria   ieiunare  
*to-the-brothers   thus   spoke        has   tomorrow   on-the-fourth   weekday   to-fast*  
proponimus, sed tamen, superveniente quodam molesto  
*we-propose        but   yet        arriving        a-certain   troublesome*  
hospite, consuetudinarium solvetur ieiunium.' Quod ita ut  
*guest        the-customary        will-be-broken   fast        which   so   as*  
Sancto    praeostensum   est   accidit: nam mane        eadem  
*to-the-Saint   foreshown        it-was   happened   for   in-the-morning   on-the-same*  
quarta feria, alius ultra fretum clamitabat proselytus, Aidanus  
*fourth   weekday   another   across   the-strait   was-shouting   a-proselyte   Áedán*  
nomine, filius Fergnoi, qui, ut fertur, duodecim annis Brendeno  
*by-name   son   of-Fergnae   who   as   it-is-said   for-twelve   years   Brendan*  
ministravit Mocualti; vir valde religiosus, qui, ut advenit,  
*served        Moccu-Alti   a-man   very   devout        who   as   he-arrived*  
eiusdem diei, iuxta verbum Sancti, ieiunationem solvit.  
*of-the-same   day   according-to   the-word   of-the-Saint   the-fast        broke*



De aliquo miserabili viro qui ultra  
supradictum clamitabat fretum

XXVII · A MAN WHO WILL DIE

---

*Columba hears a man shouting across the strait for bodily remedies, and says that he should rather do penance, for he will die before the week's end. The man scorns the warning and dies as foretold.*

Quadam quoque die, quemdam ultra fretum audiens  
*one also day a-certain across the-strait hearing*  
clamitantem, Sanctus hoc profatur modo: 'Valde miserandus  
*shouting the-Saint in-this speaks manner very to-be-pitied*  
est ille clamitans homo, qui, aliqua ad carnalia medicamenta  
*is that shouting man who some to bodily remedies*  
petiturus pertinentia, ad nos venit: cui opportunius erat  
*about-to-ask pertaining to us comes for-whom more-fitting it-was*  
veram de peccatis hodie poenitudinem gerere; nam in huius  
*true for sins today penance to-do for at of-this*  
fine hebdomadis morietur.' Quod verbum qui inerant  
*the-end week he-will-die which word those-who were*  
praesentes advenienti misero intimavere. Sed ille parvipendens,  
*present to-the-arriving wretch made-known but he valuing-little*  
acceptis quae poposcerat, citius recessit; et, secundum  
*received what he-had-asked more-quickly withdrew and according-to*  
Sancti propheticum verbum, ante finem eiusdem septimanae  
*of-the-Saint prophetic word before the-end of-the-same week*  
mortuus est.  
*dead was*

De Romani iuris civitate igni sulfureo caelitus  
prolapso combusta sancti viri prophetia

XXVIII · A CITY DESTROYED BY FIRE

---

*Luigbe sees Columba's face flushed and flees in fear. Columba explains that sulfurous fire from heaven has just destroyed a city under Roman rule in Italy, killing about three thousand men besides women and children, and that Gallic sailors will report it within the year. Months later they do, at the Head of the Region.*

Alio itidem in tempore, Lugbeus gente Mocumin, cuius  
at-another likewise in time Luigbe of-the-people Moccu-Min of-whom  
supra mentionem fecimus, quadam ad Sanctum die post  
above mention we-have-made one to the-Saint day after  
frugum veniens triturationem, nullo modo eius faciem intueri  
of-the-grain coming the-threshing in-no way his face to-look-at  
potuit, miro superfusam rubore; valdeque pertimescens  
was-able with-wondrous overspread redness and-greatly fearing  
cito aufugit. Quem Sanctus, complosis paulum manibus,  
quickly fled whom the-Saint clapped a-little hands  
revocat. Qui reversus, a Sancto statim interrogatus cur  
calls-back who having-retained by the-Saint at-once asked why  
ocius aufugisset, hoc dedit responsum, 'Ideo fugi quia nimis  
so-quickly he-had-fled this gave answer therefore I-fled because too-much  
pertimui.' Et post aliquod modicum intervallum, fiducialis  
I-feared and after some sbort interval more-confidently  
agens, audet Sanctum interrogare, inquires, 'Numquid hac in  
acting he-dares the-Saint to-ask saying whether this in  
hora tibi aliqua formidabilis ostensa visio est?' Cui Sanctus  
hour to-you some fearsome shown vision has-been to-whom the-Saint  
talem dedit responsionem: 'Tam terrifica ultio nunc in remota  
such gave answer so terrifying a-vengeance now in a-remote

orbis parte peracta est.' 'Qualis,' ait iuvenis, 'vindicta,  
*of-the-world part accomplished has-been what-kind says the-youth vengeance*  
 et in qua regione facta?' Sanctus tum sic profatur: 'Sulfurea  
*and in what region done the-Saint then thus speaks sulfurous*  
 de caelo flamma super Romani iuris civitatem, intra Italiae  
*from heaven flame upon of-Roman law a-city within of-Italy*  
 terminos sitam, hac hora effusa est; triaque ferme millia  
*the-borders situated at-this hour poured-out has-been and-three about thousand*  
 virorum, excepto matrum puerorumque numero disperierunt. Et  
*men except of-mothers and-of-children the-number have-perished and*  
 antequam praesens finiatur annus, Gallici nautae, de Galliarum  
*before the-present be-ended year Gallic sailors from of-the-Gauls*  
 provinciis adventantes, haec eadem tibi enarrabunt.' Quae  
*the-provinces arriving these same-things to-you will-tell which*  
 verba post aliquot menses veridica fuisse sunt comprobata.  
*words after some months truthful to-have-been were proved*  
 Nam idem Lugbeus, simul cum sancto viro ad Caput Regionis  
*for the-same Luigbe together with the-holy man to the-Head of-the-Region*  
 pergens, nauclerum et nautas adventantis barcae interrogans,  
*going the-skipper and sailors of-an-arriving bark asking*  
 sic omnia illa de civitate cum civibus ab eis audit  
*thus all-things those about the-city with the-citizens from them hears*  
 enarrata, quemadmodum a praedicabili viro sunt praedicta.  
*told as by the-praiseworthy man they-were foretold*

## De Laisrano filio Feradachi beati visio viri

### XXIX · LAISRÉN'S OVERWORKED MONKS

---

*On a bitter winter day Columba weeps, because Laisrén is wearing out his monks building a great house. At that moment Laisrén, in the monastery of the Plain of the Oakwood, is moved as if by an inner fire to let the monks rest and eat. Columba hears it in the spirit, stops weeping, and blesses Laisrén.*

Quadam brumali et valde frigida die Sanctus, magno  
one wintry and very cold day the-Saint by-great  
molestatus maerore, flevit. Quem suus ministrator Diormitius,  
troubled grief wept whom his attendant Diarmaid  
de causa interrogans maestitiae, hoc ab eo responsum  
about the-cause asking of-the-sadness this from him answer  
accepit, 'Non immerito, O filiole, ego hac in hora contristor,  
received not undeservedly O little-son I at-this in hour am-saddened  
meos videns monachos, quos Laisranus nunc gravi fatigatos  
my seeing monks whom Laisrén now with-heavy wearied  
labore in alicuius maioris domus fabrica molestat; quae  
labor in of-some larger house the-building troubles which  
mihi valde displicet.' Mirum dictu! eodem momento  
to-me greatly displeases wonderful to-say at-the-same moment  
horae Laisranus, habitans in monasterio Roboreti Campi,  
of-the-hour Laisrén dwelling in the-monastery of-the-Oakwood of-the-Plain  
quodammodo coactus, et quasi quadam pyra intrinsecus  
somehow compelled and as-if by-a-certain fire inwardly  
succensus, iubet monachos a labore cessare, aliquamque  
kindled orders the-monks from labor to-cease and-some  
cibationum consolationem praeparari; et non solum in  
of-foods comfort to-be-prepared and not only on  
eadem die otuari, sed et in ceteris asperae tempestatis  
the-same day to-be-at-leisure but also on the-other of-harsh weather

diebus requiescere. Quae verba ad fratres consolatoria, a  
*days to-rest which words to the-brothers comforting by*  
 Laisrano dicta, Sanctus in spiritu audiens flere cessavit,  
*Laisrén spoken the-Saint in spirit bearing to-weep ceased*  
 et mirabiliter gavisus ipse in Ioua insula commanens,  
*and wonderfully having-rejoiced himself on Iona island staying*  
 fratribus, qui ad praesens inerant, per omnia enarravit, et  
*to-the-brothers who at the-present were-there in all-things related and*  
 Laisranum monachorum benedixit consolatorem.  
*Laisrén of-the-monks blessed the-comforter*

De Fechno sapiente, quomodo poenitens ad sanctum  
 Columbam, ab eodem praenunciatus, venit

XXX · FECHNAE THE PENITENT

*Columba foresees the arrival of a ship carrying a wise man who has fallen into a crime. He goes down to meet Fechnae, who confesses his sins in tears, and Columba tells him his sins are forgiven. After some days Fechnae is sent in peace to Baithéne, then prior in the Plain of Luinge.*

Alio in tempore Sanctus, in cacumine sedens montis  
*at-another in time the-Saint on the-summit sitting of-the-hill*  
 qui nostro huic monasterio eminens supereminet, ad suum  
*which our this monastery from-afar overtops to his*  
 ministratorem Diormitium conversus, profatus est, dicens,  
*attendant Diarmait turned spoke has saying*  
 ‘Miror quare tardius appropinquat quaedam de Scotia  
*I-wonder why more-slowly approaches a-certain from Ireland*  
 navis, quae quemdam advehit sapientem virum, qui in  
*ship which a-certain carries wise man who in*  
 quodam facinore lapsus, lacrymosam gerens poenitudinem,  
*a-certain crime having-fallen tearful bearing penance*

mox adveniet.' Post proinde haud grande intervallum ad  
*soon will-arrive after accordingly not great interval to*  
 austrum prospiciens minister, velum navis videt ad portum  
*the-south looking-out the-attendant the-sail of-a-ship sees to port*  
 propinquantis. Quam cum Sancto adventantem demonstraret,  
*approaching which when to-the-Saint arriving he-showed*  
 cito surgit, inquit, 'Eamus proselyto obviam, cuius veram  
*quickly he-rises saying let-us-go the-proselyte to-meet whose true*  
 Christus suscipit poenitentiam.' At vero Feachnaus, de navi  
*Christ accepts penance but indeed Fechnae from the-ship*  
 descendens, Sancto ad portum pervenienti obvius occurrit;  
*descending to-the-Saint to the-port arriving to-meet runs*  
 cum fletu et lamento, ante pedes eius ingeniculans flexis  
*with weeping and lament before feet his kneeling bent*  
 genibus, amarissime ingemuit, et, coram omnibus qui ibidem  
*knees most-bitterly groaned and before all who there*  
 inerant, peccantias confitetur suas. Sanctus tum, cum eo  
*were-present sins confesses his the-Saint then with him*  
 pariter illacrymatus, ad eum ait, 'Surge fili, et consolare;  
*equally having-wept to him says rise son and be-comforted*  
 dimissa sunt tua quae commisisti peccamina; quia, sicut  
*forgiven are your which you-committed sins because as*  
 scriptum est, Cor contritum et humiliatum Deus non spernit.'  
*written it-is a-heart contrite and humbled God not spurns*  
 Qui surgens, gaudenter a Sancto susceptus, ad Baitheneum  
*who rising gladly by the-Saint received to Baithéne*  
 tunc temporis in Campo Lunge praepositum commorantem,  
*at-that time in the-Plain of-Luinge prior staying*  
 post aliquot est emissus dies, in pace commigrans.  
*after some was sent-off days in peace departing*

## De Caitano eius monacho sancti prophetatio viri

XXXI · CALTÁN

---

*Columba summons the monk Caltán from his cell beside Loch Awe and tells him he has called him so that he may end his life in true obedience on Iona, for he will die within the week. Caltán falls ill that night and dies within the week.*

Alio in tempore binos mittens monachos ad suum alium  
at-another in time two sending monks to his other  
monachum, nomine Caitanum, qui eodem tempore praepositus  
monk by-name Caltán who at-the-same time prior  
erat in cella quae hodieque ejus fratris Diuni vocabulo  
was in the-cell which even-today of-his brother Diun by-the-name  
vocitatur, stagno adhaerens Abae fluminis, haec per eosdem  
is-called to-the-lake adjoining of-the-Awe river these through the-same  
nuncios Sanctus commendat verba: 'Cito euntes ad Caitanum  
messengers the-Saint entrusts words quickly going to Caltán  
properate, dicitoteque ei ut ad me sine ulla veniat morula.'  
hasten and-tell to-him that to me without any be-come delay  
Qui, verbo Sancti obsecuti exeuntes, et ad cellam  
who to-the-word of-the-Saint having-obeyed going-out and to the-cell  
Diuni pervenientes, suae legatiunculae qualitatem Caitano  
of-Diun arriving of-their little-embassy the-nature to-Caltán  
intimaverunt. Qui eadem hora, nullo demoratus modo, Sancti  
made-known who at-the-same hour in-no having-delayed manner of-the-Saint  
prosecutus legatos, ad eum in Ioua insula commorantem, eorum  
having-followed the-envoys to him on Iona island staying of-their  
itineris comes, celeriter pervenit. Quo viso, Sanctus ad eum  
journey the-companion swiftly arrived whom seen the-Saint to him  
taliter locutus, his compellat verbis, 'O Caitane, bene  
thus having-spoken with-these addresses words O Caltán well

fecisti ad me obedienter festinando: requiesce paulisper.  
*you-have-done to me obediently by-hastening rest a-little*  
 Idcirco ad te invitandum misi, amans amicum, ut hic  
*for-this-reason to you to-be-invited I-sent loving a-friend that here*  
 mecum in vera finias obedientia vitae cursum tuae. Nam  
*with-me in true you-may-finish obedience of-life the-course your for*  
 ante huius hebdomadis finem ad Dominum in pace transibis.  
*before of-this week the-end to the-Lord in peace you-will-pass*  
 Quibus auditis, gratias agens Deo, Sanctumque lacrymans  
*which heard thanks giving to-God and-the-Saint weeping*  
 exosculatus, ad hospitium, accepta ab eo benedictione, pergit:  
*having-kissed to the-guest-house received from him a-blessing goes*  
 eademque subsecuta infirmatus nocte, iuxta verbum  
*and-on-the-same following fallen-ill night according-to the-word*  
 Sancti in eadem septimana ad Christum Dominum migravit.  
*of-the-Saint in the-same week to Christ the-Lord departed*

## De duobus peregrinis fratribus sancti provida prophetatio viri

## XXXII · TWO PILGRIM BROTHERS

---

*Two pilgrims arrive asking to stay with Columba for a year. He tells them they may not unless they first vow to become monks, and they do. He foretells that both will die within the month, and the elder and then the younger die a week apart.*

Quadam Dominica die ultra saepe memoratum clamatum  
*one Lord's day across the-often mentioned shouted*  
 est fretum. Quem audiens Sanctus clamorem, ad fratres  
*it-was strait which hearing the-Saint shout to the-brothers*  
 qui ibidem inerant, 'Ite,' ait, 'celeriter, peregrinosque de  
*who there were-present go he-says swiftly and-the-pilgrims from*



longinqua venientes regione ad nos ocius adducite.' Qui  
*far coming region to us quickly bring who*  
 continuo obsecuti, transfretantes adduxerunt hospites: quos  
*at-once having-obeyed crossing brought the-guests whom*  
 Sanctus exosculatus, consequenter de causa percontatur  
*the-Saint having-kissed thereupon about the-cause inquires*  
 itineris. Qui respondentes aiunt, 'Ut hoc etiam anno  
*of-their-journey who answering say that this also year*  
 apud te peregrinemur, venimus.' Quibus Sanctus hanc  
*with you we-may-be-pilgrims we-have-come to-whom the-Saint this*  
 dedit responsionem: 'Apud me, ut dicitis, anni unius  
*gave answer with me as you-say of-year one*  
 spatio peregrinari non poteritis, nisi prius monachicum  
*for-the-space to-be-pilgrims not you-will-be-able unless first the-monastic*  
 promiseritis votum.' Quod qui inerant praesentes valde  
*you-shall-have-promised vow which those-who were present greatly*  
 mirati sunt ad hospites eadem hora adventantes dici. Ad  
*marveled have to the-guests at-the-same hour arriving to-be-said to*  
 quae Sancti verba senior respondens frater ait, 'Hoc in  
*which of-the-Saint words the-elder answering brother says this in*  
 mente propositum, licet in hanc horam usque nullatenus  
*mind purpose although into this hour up-to by-no-means*  
 habuerimus, tamen tuum sequemur consilium, divinitus, ut  
*we-had yet your we-shall-follow counsel divinely as*  
 credimus, inspiratum.' Quid plura? Eodem horae momento  
*we-believe inspired what more at-the-same of-the-hour moment*  
 oratorium cum Sancto ingressi, devote, flexis genibus, votum  
*the-oratory with the-Saint having-entered devoutly bent knees the-vow*  
 monachiale voverunt. Sanctus tum deinde, ad fratres conversus,  
*monastic vowed the-Saint then thereupon to the-brothers turned*  
 ait, 'Hi duo proselyti vivam Deo seipsos exhibentes hostiam,  
*says these two proselytes living to-God themselves offering victim*

longaque in brevi Christianae tempora militiae complentes,  
*and-long in short-time of-Christian the-times of-warfare completing*  
 hoc mox eodem mense ad Christum Dominum in pace  
*this soon in-the-same month to Christ the-Lord in peace*  
 transibunt.' Quibus auditis ambo fratres, gratias Deo agentes,  
*will-pass which heard both brothers thanks to-God giving*  
 ad hospitium deducti sunt: interiectisque diebus septem,  
*to the-guest-house led were and-intervening days seven*  
 senior frater coepit infirmari, et, eadem peracta septimana, ad  
*the-elder brother began to-fall-ill and the-same completed week to*  
 Dominum emigravit. Similiter et alter post septem alios dies  
*the-Lord departed likewise also the-other after seven other days*  
 infirmatus, eiusdem in fine hebdomadis, ad Dominum feliciter  
*fallen-ill of-the-same in the-end week to the-Lord happily*  
 transit. Et sic secundum Sancti veridicam prophetiam, intra  
*passes and thus according-to of-the-Saint the-truthful prophecy within*  
 eiusdem mensis terminum, ambo praesentem finiunt vitam.  
*of-the-same month the-limit both the-present end life*

### De quodam Artbranano sancti prophetia viri

XXXIII · ARTBRANÁN

---

*On Skye Columba foretells that an old beathen who has kept natural goodness all his life will come that day, be baptized, die, and be buried there. Artbranán, a chief of Geona, arrives by boat, believes through an interpreter, is baptized, dies, and is buried under a cairn; the river there bears his name.*

Cum per aliquot dies in insula demoraretur Scia vir beatus,  
*when for some days on the-island he-was-staying Skye the-man blessed*  
 alicuius loci terrulam mari vicinam baculo percutiens, ad  
*of-some place a-plot to-the-sea near with-his-staff striking to*

comites sic ait, 'Mirum dictu, O filioli! hodie in hac huius  
*his-companions thus says wonderful to-say O little-sons today on this of-this*  
 loci terrula quidam gentilis senex, naturale per totam bonum  
*place plot a-certain beathen old-man natural through whole good*  
 custodiens vitam, et baptizabitur, et morietur, et sepelietur.'  
*keeping life both will-be-baptized and will-die and will-be-buried*  
 Et ecce, quasi post unius intervallum horae, navicula ad  
*and behold about after of-one the-interval hour a-little-ship to*  
 eundem supervenit portum; cuius in prora quidam advectus  
*the-same arrived port whose in the-prow a-certain carried*  
 est decrepitus senex, Geonae primarius cohortis, quem bini  
*was decrepit old-man of-Geona the-chief of-the-cohort whom two*  
 iuvenes, de navi sublevantes, ante beati conspectum  
*young-men from the-ship lifting before of-the-blessed the-sight*  
 viri deponunt. Qui statim, verbo Dei a Sancto per  
*man set-down who at-once the-word of-God from the-Saint through*  
 interpretem recepto, credens, ab eodem baptizatus est, et post  
*an-interpreter received believing by the-same baptized was and after*  
 expleta baptismationis ministeria, sicuti Sanctus prophetizavit,  
*completed of-baptism the-ministries as the-Saint prophesied*  
 eodem in loco consequenter obiit, ibidemque socii,  
*the-same in place thereupon died and-there his-companions*  
 congesto lapidum acervo sepeliunt. Qui hodieque in ora  
*heaped of-stones a-pile bury which even-today on the-shore*  
 cernitur maritima; fluviusque eiusdem loci in quo idem  
*is-seen seaside and-the-river of-the-same place in which the-same*  
 baptismum acceperat, ex nomine eius, Dobur Artbranani  
*baptism he-had-received from the-name his Dobur of-Artbrán*  
 usque in hodiernum nominatus diem, ab accolis vocitatur.  
*up-to into present named day by the-inhabitants is-called*

## De navicula transmotata sancto praecipiente

XXXIV · THE BOAT MOVED TO SAFETY

---

*Lodging by a stream beyond the Spine of Britain, Columba wakes his companions at night to fetch their boat from a house across the stream and put it in a nearer but. Later he sends Diarmait out to look, and Diarmait sees the hamlet where the boat had lain burning. Columba tells the brothers about the persecutor who set those houses on fire that night.*

Alio in tempore trans Britanniae Dorsum iter agens,  
at-another in time across of-Britain the-Spine a-journey making  
aliquo in desertis viculo agellis reperto, ibidemque iuxta alicuius  
some in deserted hamlet little-fields found and-there beside of-some  
marginem rivuli stagnum intrantis, Sanctus mansionem  
the-edge of-a-stream a-lake entering the-Saint lodging  
faciens, eadem nocte dormientes, semisopore degustato, suscitāt  
making on-the-same night the-sleeping half-sleep tasted rouses  
comites, dicens, 'Nunc, nunc, celerius foras exeuntes, nostram  
his-companions saying now now more-quickly outside going our  
quam ultra rivum naviculam posuistis in domum, huc citius  
which across the-stream little-boat you-have-put into the-house here more-quickly  
advehite, et in viciniore domuncula ponite.' Qui continuo  
bring and in the-nearer little-house put who at-once  
obedientes, sicut eis praeceptum est, fecerunt; ipsisque  
obeying as to-them commanded it-was did and-they  
iterum quiescentibus, Sanctus post quoddam intervallum  
again resting the-Saint after some interval  
silenter Diormitium pulsat, inquires, 'Nunc, stans extra  
silently Diarmait nudges saying now standing outside  
domum, aspice quid in illo agitur viculo ubi prius vestram  
the-house look what in that is-being-done hamlet where before your

posuistis naviculam.' Qui, Sancti praecepto obsecutus, domum  
 you-put little-boat who of-the-Saint the-command having-obeyed the-house  
 egreditur, et respiciens videt vicum flamma instante totum  
 goes-out and looking-back sees the-hamlet flame pressing whole  
 concremari, reversusque, ad Sanctum quod ibidem agebatur  
 to-be-burned and-returned to the-Saint what there was-being-done  
 retulit. Sanctus proinde fratribus de quodam narravit aemulo  
 reported the-Saint accordingly to-the-brothers about a-certain told enemy  
 prosecutore qui easdem domus eadem incenderat nocte.  
 persecutor who those houses on-the-same had-set-fire-to night

De Gallano filio Fachtni qui erat  
 in dioecesi Colgion filii Cellaig  
 XXXV · GALLÁN, SON OF FACHTNA

*Columba tells Colcu that demons are carrying off a stingy chief of his district at that moment. Colcu notes the time, and later learns that Gallán, son of Fachtna, died at that very hour.*

Quadam itidem die Sanctus, in suo sedens tuguriolo, Colcio  
 one likewise day the-Saint in his sitting little-but to-Colcu  
 eidem, lectitanti iuxta se, prophetizans ait, 'Nunc unum  
 the-same reading beside him prophesying says now one  
 tenacem primarium de tuae praepositis dioeceseos daemones ad  
 stingy chief of your officers of-the-district demons to  
 inferna rapiunt.' At vero hoc audiens Colcius tempus et  
 the-lower-regions snatch but indeed this bearing Colcu the-time and  
 horam in tabula describens, post aliquot menses ad patriam  
 the-hour on a-tablet writing-down after some months to his-fatherland  
 reversus, Gallanum filium Fachtni eodem horae momento  
 having-returned Gallán son of-Fachttna at-the-same of-the-hour moment

obiisse, ab accolis eiusdem regionis percunctatus, invenit,  
*to-have-died from the-inhabitants of-the-same region having-inquired found*  
 quo vir beatus eidem a daemonibus raptum enarravit.  
*at-which the-man blessed to-the-same by demons snatched related*

Beati prophetatio viri de Findchano presbytero,  
 illius monasterii fundatore quod scotice  
 Artchain nuncupatur, in Ethica terra  
 XXXVI · FINDCHAN AND ÁED THE BLACK

*The presbyter Findchan brings Áed the Black, a bloody man and the killer of the king of all Ireland, to his monastery and has him ordained a priest, laying his own right hand on Áed's head. Columba foretells that Findchan's hand will rot and go before him to the grave, and that Áed will return to slaughter and die speared and drowned. Both prophecies are fulfilled.*

Alio in tempore supra memoratus presbyter Findchanus,  
*at-another in time above mentioned presbyter Findchan*  
 Christi miles, Aidum cognomento Nigrum, regio genere ortum,  
*of-Christ soldier Áed by-surname the-Black of-royal family sprung*  
 Cruithnicum gente, de Scotia ad Britanniam sub clericatus  
*Cruitbrian by-people from Ireland to Britain under of-clerical-state*  
 habitu secum adduxit, ut in suo apud se monasterio per  
*the-habit with-himself brought that in his with himself monastery for*  
 aliquot peregrinaretur annos. Qui scilicet Aidus Niger valde  
*some he-might-be-a-pilgrim years who namely Áed the-Black very*  
 sanguinarius homo et multorum fuerat trucidator; qui et  
*bloody a-man and of-many had-been a-slaughterer who also*  
 Diormitium filium Cerbulis, totius Scotiae regnatorem, Deo  
*Diarmait son of-Cerball of-all Ireland the-ruler God*  
 auctore ordinatum, interfecerat. Hic itaque idem Aidus,  
*as-author ordained had-killed this-one and-so the-same Áed*

post aliquantum in peregrinatione transactum tempus, accito  
*after some in pilgrimage passed time summoned*  
 episcopo, quamvis non recte, apud supradictum Findchanum  
*a-bishop although not rightly with above-said Findchan*  
 presbyter ordinatus est. Episcopus tamen non est ausus super  
*presbyter ordained was the-bishop yet not has dared over*  
 caput eius manum imponere, nisi prius idem Findchanus,  
*head his a-hand to-lay unless first the-same Findchan*  
 Aidum carnaliter amans, suam capiti eius pro confirmatione  
*Aed carnally loving his on-the-head his for confirmation*  
 imponeret dexteram. Quae talis ordinatio cum postea sancto  
*should-lay right-hand which such ordination when afterward to-the-holy*  
 intimaretur viro, aegre tulit: tum proinde hanc de illo  
*was-made-known man ill he-bore-it then accordingly this about that*  
 Findchano et de Aido ordinato formidabilem profatur  
*Findchan and about Aed ordained fearsome speaks*  
 sententiam, inquit, 'Illa manus dextra quam Findchanus,  
*sentence saying that hand right which Findchan*  
 contra fas, et ius ecclesiasticum, super caput filii  
*against divine-law and law ecclesiastical over the-head of-the-son*  
 perditionis imposuit, mox computrescet, et, post magnos  
*of-perdition laid soon will-rot and after great*  
 dolorum cruciatus, ipsum in terram sepelienda praecedet;  
*of-pains tortures him into the-earth to-be-buried will-precede*  
 et ipse post suam humatam manum per multos superstes  
*and he after his buried hand for many surviving*  
 victurus est annos. Ordinatus vero indebite Aidus, sicuti canis,  
*about-to-live is years ordained but unduly Aed like a-dog*  
 ad vomitum revertetur suum, et ipse rursum sanguilentus  
*to the-vomit will-return his and he again a-bloody*  
 trucidator existet, et ad ultimum lancea iugulatus, de  
*slaughterer will-be and at the-last by-a-spear stabbed-in-the-throat from*

ligno in aquam cadens, submersus morietur. Talem multo prius  
*wood into water falling drowned will-die such much before*  
 terminum promeruit vitae, qui totius regem trucidavit Scotiae.  
*an-end deserved of-life he-who of-all the-king slaughtered of-Ireland*  
 Quae beati viri prophetia de utroque adimpleta est; nam  
*which of-the-blessed man prophecy about both fulfilled was for*  
 presbyteri Findchani dexter per pugnum putrefactus in terram  
*of-the-presbyter Findchan the-right through the-fist rotted into the-earth*  
 eum praecessit, in illa sepultus insula quae Ommon nuncupatur:  
*him preceded on that buried island which Ommon is-called*  
 ipse vero, iuxta verbum Sancti Columbae, per multos post  
*he but according-to the-word of-Saint Columba for many after*  
 vixit annos. Aidus vero Niger, solummodo nomine presbyter,  
*lived years Aed but the-Black only in-name presbyter*  
 ad sua priora reversus scelera, dolo lancea transfixus,  
*to his former having-returned crimes by-treachery by-a-spear pierced*  
 de prora ratis in aquam lapsus stagneam, disperiit.  
*from the-prow of-a-boat into the-water having-fallen of-a-lake perished*

De quodam sancti solamine Spiritus  
 monachis in via laboriosis misso

XXXVII • COMFORT ON THE ROAD

*Returning from the harvest, the monks feel a fragrance, warmth, and gladness on the road, and their burdens lighten; Baithéne says Columba meets them in spirit. Columba's chanting carried a mile, and near Bridei's fortress his psalm rose like thunder over the magi.*

Inter has praedicabiles prophetici spiritus prophetationes, non  
*among these praiseworthy of-the-prophetic spirit prophecies not*  
 ab re videtur etiam de quadam spiritali consolatione  
*out-of place it-seems also about a-certain spiritual consolation*



nostris commemorare literulis, quam aliquando sancti  
*in-our to-record little-writings which once of-saint*  
 Columbae monachi, spiritu eius ipsis in via obviantes,  
*Columba the-monks the-spirit his to-them on the-way meeting*  
 sentiebant. Alio namque in tempore, fratres, post messonis  
*felt at-another for in time the-brothers after of-the-harvest*  
 opera, vespere ad monasterium redeuntes, et ad illum  
*the-works in-the-evening to the-monastery returning and to that*  
 pervenientes locum qui Scotice nuncupatur Cuuleilne, qui  
*coming place which in-Irish is-called Cuuleilne which*  
 utique locus inter occidentalem Iouae insulae campulum et  
*indeed place between the-western of-Iona island little-plain and*  
 nostrum monasterium medius esse dicitur, mirum quid et  
*our monastery midway to-be is-said wonderful something and*  
 inconsuetum singuli sibi sentire videbantur: quod tamen  
*unaccustomed each to-themselves to-feel seemed which yet*  
 alius alii intimare nullo modo audebat. Et sic per  
*one to-another to-make-known in-no way dared and thus for*  
 aliquot dies eodem in loco, eademque vespertina sentiebant  
*some days the-same in place and-at-the-same evening they-felt*  
 hora. Fuit autem iisdem in diebus sanctus Baitheneus inter  
*hour there-was moreover the-same in days saint Baithéne among*  
 eos operum dispensator, qui sic ad ipsos alia die est  
*them of-the-works the-steward who thus to them on-another day has*  
 prolocutus, inquit, 'Nunc, fratres, confiteri debetis singuli,  
*spoken saying now brothers to-confess you-ought each*  
 si aliquod in hoc medio loco inter messem et monasterium,  
*if some in this middle place between the-harvest and the-monastery*  
 inconsuetum et inopinatum sentitis miraculum.' Unus tum  
*unaccustomed and unexpected you-feel miracle one then*  
 ex eis, senior, 'Iuxta tuam,' ait, 'iussionem, quod mihi  
*of them elder according-to your he-says order what to-me*

hoc in loco ostensum est dicam; nam et in his  
*this in place shown has-been I-shall-say for both in these*  
 praetereuntibus dieculis, et nunc etiam, quandam miri  
*passing little-days and now also a-certain of-wonderful*  
 odoris fragrantiam ac si universorum florum in unum sentio  
*scent fragrance as if of-all flowers into one I-feel*  
 collectorum; quendam quoque quasi ignis ardorem, non  
*gathered a-certain also as-if of-fire glow not*  
 poenalem, sed quodammodo suavem: sed et quandam in  
*painful but somehow sweet but also a-certain in*  
 corde insuetam et incomparabilem infusam laetificationem,  
*the-heart unaccustomed and incomparable poured gladness*  
 quae me subito mirabiliter consolatur, et in tantum laetificat  
*which me suddenly wonderfully consoles and in so-much gladdens*  
 ut nullius maeroris, nullius laboris, meminisse possim. Sed  
*that of-no grief of-no labor to-remember I-can but*  
 et onus quod meo, quamvis grave, porto in dorso, ab  
*also the-burden which on-my although heavy I-carry on back from*  
 hoc loco usquequo ad monasterium perveniatur, quomodo  
*this place until to the-monastery one-comes how*  
 nescio, in tantum relevatur, ut me oneratum non sentiam.  
*I-know-not in so-much is-lightened that myself burdened not I-feel*  
 Quid plura? Sic omnes illi messoris operarii de se  
*what more so all those reapers laborers about themselves*  
 singillatim profitentur per omnia sensisse, sicuti unus ex eis  
*one-by-one declare in all-things to-have-felt as one of them*  
 coram enarraverat, singulique simul flexis genibus a sancto  
*openly had-related and-each together bent knees from saint*  
 postularunt Baitheneo ut eiusdem miri solaminis causam  
*asked Baithéne that of-the-same wonderful comfort the-cause*  
 et originem, quod et ipse, sicut et ceteri sentiebant, illis  
*and the-origin which also himself as also the-others felt to-them*

ignorantibus, intimare procuraret. Quibus consequenter hoc  
*not-knowing to-make-known he-might-take-care to-whom thereupon this*  
 dedit responsum, 'Scitis,' inquit, 'quod noster senior Columba  
*he-gave answer you-know saying that our elder Columba*  
 de nobis anxie cogitet, et nos ad se tardius pervenientes  
*about us anxiously thinks and us to himself more-slowly arriving*  
 aegre ferat, nostri memor laboris, et idcirco quia corporaliter  
*ill bears of-our mindful labor and for-this-reason because in-body*  
 obviam nobis non venit, spiritus eius nostris obviat gressibus,  
*to-meet us not he-comes the-spirit his our meets steps*  
 qui taliter nos consolans laetificat.' Quibus auditis verbis,  
*which thus us consoling gladdens which heard words*  
 ingeniculantes, cum ingenti gratulatione, expansis ad caelum  
*kneeling with great rejoicing stretched to heaven*  
 manibus, Christum in sancto venerantur et beato viro.  
*hands Christ in the-holy they-venerate and blessed man*  
 Sed et hoc silere non debemus quod ab expertis  
*but also this to-be-silent-about not we-ought which by experienced*  
 quibusdam de voce beati psalmodiae viri indubitanter  
*certain about the-voice of-the-blessed of-psalmody man undoubtedly*  
 traditum est. Quae scilicet vox venerabilis viri in ecclesia  
*handed-down was which namely the-voice of-the-venerable man in the-church*  
 cum fratribus decantantis, aliquando per quatuor stadia, hoc  
*with the-brothers singing sometimes for four furlongs that*  
 est, quingentos passus, aliquando vero per octo, hoc est,  
*is five-hundred paces sometimes but for eight that is*  
 mille passus, incomparabili elevata modo audiebatur. Mirum  
*a-thousand paces in-incomparable raised manner was-beard wonderful*  
 dictu! Nec in auribus eorum qui secum in ecclesia stabant  
*to-say neither in the-ears of-those who with-him in the-church stood*  
 vox eius modum humanae vocis in clamoris granditate  
*voice his the-measure of-human voice in of-loudness greatness*

excedebat. Sed tamen eadem hora qui ultra mille  
*exceeded but yet at-the-same hour those-who beyond of-a-thousand*  
 passuum longinquitatem stabant, sic clare eandem audiebant  
*paces the-distance stood so clearly the-same heard*  
 vocem, ut illos quos canebat versiculos etiam per singulas  
*voice that those which he-sang verses even by single*  
 possent distinguere syllabas: similiter enim eius vox in  
*they-could to-distinguish syllables likewise for his voice in*  
 auribus prope et longe audientium personabat. Sed hoc  
*the-ears near and far of-those-hearing resounded but this*  
 de voce miraculum beati viri non semper, sed raro,  
*about the-voice miracle of-the-blessed man not always but rarely*  
 accidisce comprobatur; quod tamen sine Divini Spiritus  
*to-have-happened is-proved which yet without of-the-Divine Spirit*  
 gratia nullo modo fieri potuisset.

*grace in-no way to-be-done could-have*

Sed et illud non est tacendum quod aliquando de tali  
*but also that not is to-be-kept-silent that once about such*  
 et incomparabili vocis eius sublevatione iuxta Brudei regis  
*and incomparable of-voice his raising near of-Bridei king*  
 munitionem accidisce traditur. Nam ipse Sanctus cum  
*the-fortress to-have-happened is-related for himself the-Saint with*  
 paucis fratribus extra regis munitionem dum vespertinales  
*few brothers outside of-the-king the-fortress while the-evening*

Dei laudes ex more celebraret, quidam magi, ad eos propius  
*of-God praises by custom he-celebrated certain magi to them nearer*  
 accedentes, in quantum poterant, prohibere conabantur, ne  
*approaching in as-much-as they-could to-prevent tried lest*  
 de ore ipsorum divinae laudis sonus inter gentiles  
*from the-mouth their of-divine praise the-sound among the-beathen*  
 audiretur populos. Quo comperto, Sanctus quadragesimum  
*should-be-heard peoples which learned the-Saint the-fortieth*

et quartum psalmum decantare coepit, mirumque in modum  
*and fourth psalm to-sing began and-wonderful in manner*  
 ita vox eius in aere eodem momento instar alicuius  
*so voice his into the-air at-the-same moment like some*  
 formidabilis tonitruī elevata est, ut et rex et populus  
*fearsome thunder raised was that both the-king and the-people*  
 intolerabili essent pavore perterriti.  
*with-intolerable were fear terrified*

## De quodam divite qui Lugudius Clodus vocitabatur

XXXVIII • LUGUID THE LAME

---

*Columba sees a rich cleric, Luguid the Lame, in a chariot and says he sees only a wretched poor man. He foretells that on the day of his death Luguid will impound three of his neighbors' strayed cows, have one killed, and choke on a morsel of it while lying with a harlot. So it happens.*

Alio in tempore, cum in Scotia per aliquot Sanctus  
*at-another in time when in Ireland for some the-Saint*  
 demoraretur dies, alium currui insidentem videns clericum,  
*was-staying days another in-a-chariot sitting seeing cleric*  
 qui gaudenter peragrabat Campum Breg, primo interrogans  
*who gladly was-traveling-through the-Plain of-Breg first asking*  
 de eo quis esset, hoc ab amicis eiusdem viri de eo  
*about him who he-was this from the-friends of-the-same man about him*  
 accipit responsum, 'Hic est Lugudius Clodus, homo dives et  
*receives answer this-one is Luguid the-Lame a-man rich and*  
 honoratus in plebe.' Sanctus consequenter respondens inquit,  
*honored among the-people the-Saint thereupon answering says*  
 'Non ita video; sed homuncio miser et pauper, in die qua  
*not so I-see but a-little-man wretched and poor on the-day on-which*

morietur, tria apud se vicinorum praetersoria in una retentabit  
*be-will-die three at himself of-neighbors strayed-cattle in one will-bold*  
 maceria, unamque electam de vaccis praetersoriorum occidi  
*enclosure and-one chosen of the-cows of-the-strays to-be-killed*  
 iubebit sibi, de cuius cocta carne postulatibit aliquam  
*be-will-order for-himself of whose cooked flesh he-will-demand some*  
 sibi partem dari, cum meretrice in eodem lectulo cubanti.  
*to-himself a-part to-be-given with a-harlot in the-same little-bed lying*  
 De qua utique particula morsum accipiens, statim ibidem  
*of which indeed morsel a-bite taking at-once there*  
 strangulabitur et morietur.' Quae omnia, sicuti ab expertis  
*be-will-be-choked and will-die which all-things as by experienced-men*  
 traditur, iuxta Sancti propheticum adimpleta sunt verbum.  
*it-is-related according-to of-the-Saint the-prophetic fulfilled were word*

## De Nemano filio Gruthriche sancti prophetia

XXXIX · NEMAN, SON OF GRUTHRICHE

*Neman mocks Columba's rebuke, and Columba foretells that his enemies will find him in bed with a harlot and kill him there, and demons will take his soul. Years later Neman is beheaded in such a bed in the region of Cainle.*

Hunc enim cum Sanctus de malis suis corripere,et,  
*this-one for when the-Saint for misdeeds his rebuked*  
 parvipendens Sanctum subsannabat. Cui respondens vir  
*valuing-little the-Saint he-mocked to-whom answering the-man*  
 beatus ait, 'In nomine Domini, Nemane, aliqua de te  
*blessed says in the-name of-the-Lord Neman some about you*  
 veridica loquar verba. Inimici tui reperient te in eodem  
*truthful I-shall-speak words enemies your will-find you in the-same*

cum meretrice cubantem cubiculo, ibidemque trucidaberis.

*with a-barlot lying bedchamber and-there you-will-be-slaughtered*

Daemones quoque ad loca poenarum tuam rapient

*demons also to the-places of-punishments your will-snatch*

animam.' Hic idem Nemanus, post aliquot annos, in uno

*soul this-one same Neman after some years in one*

cum meretrice lectulo repertus in regione Cainle, iuxta

*with a-barlot little-bed found in the-region of-Cainle according-to*

verbum Sancti, ab inimicis decapitatus, disperiit.

*the-word of-the-Saint by enemies beheaded perished*

## De quodam presbytero sancti viri prophetatio

XL • A PRESBYTER IN SIN

*At Treve in Ireland, Columba hears a presbyter consecrating the eucharist and cries that clean and unclean are mingled, for the priest hides a great crime. The priest confesses before all, and the brothers glorify God.*

Alio in tempore Sanctus, cum in Scotiensium paulo

*at-another in time the-Saint when in of-the-Irish a-little*

superius moraretur memorata regione, casu Dominica die ad

*above was-staying mentioned region by-chance on-the-Lord's day to*

quoddam devenit vicinum monasteriolum quod Scotice Trioit

*a-certain came neighboring little-monastery which in-Irish Treve*

vocitatur. Eadem proinde die quendam audiens presbyterum

*is-called on-the-same accordingly day a-certain hearing presbyter*

sacra eucharistiae mysteria conficientem, quem ideo

*the-sacred of-the-eucharist mysteries performing whom for-this-reason*

fratres, qui ibidem commanebant, ad missarum elegerant

*the-brothers who there dwelt for of-masses had-chosen*

peragenda sollemnia, quia valde religiosum aestimabant,  
*to-be-performed the-solemnities because very devout they-reckoned*  
 repente hanc formidabilem de ore profert vocem, 'Munda  
*suddenly this fearsome from his-mouth brings-forth voice the-clean*  
 et immunda pariter nunc permisceri cernuntur, hoc est,  
*and the-unclean together now to-be-mingled are-seen that is*  
 munda sacrae oblationis mysteria per immundum hominem  
*the-clean of-the-sacred oblation mysteries through an-unclean man*  
 ministrata, qui in sua interim conscientia aliquod grande  
*administered who in his meanwhile conscience some great*  
 occultat facinus.' Haec qui inerant audientes tremefacti  
*hides crime these-things those-who were-there hearing terrified*  
 nimis obstupere. Ille vero de quo haec dicebantur  
*exceedingly were-astounded he but about whom these were-spoken*  
 verba coram omnibus peccantiam compulsus est suam  
*words before all sin compelled was his*  
 confiteri. Christique commilitones, qui in ecclesia Sanctum  
*to-confess and-of-Christ the-fellow-soldiers who in the-church the-Saint*  
 circumstantes occulta cordis audierant manifestantem,  
*standing-around the-secrets of-the-heart had-heard revealing*  
 divinam in eo scientiam cum magna admiratione glorificarunt.  
*the-divine in him knowledge with great admiration glorified*



De Erco fure Mocudruidi qui in Coloso  
insula commanebat sancti prophetizatio viri

XLI · ERC THE THIEF

---

*Columba sends two monks to Malea to catch Erc, a thief from Coll who hides by day under his boat to steal the monastery's seals by night. They bring him back, and Columba gives him wethers so that he does not return empty-handed. Later, foreseeing Erc's death, he sends him a fat beast and grain, which are spent on his funeral.*

Alio in tempore Sanctus in Ioua commanens insula, accitit  
*at-another in time the-Saint on Iona staying island summoned*  
ad se binis de fratribus viris, quorum vocabula Lugbeus  
*to himself two of the-brothers men whose names Luigbe*  
et Silnanus, eisdem praeciens dixit, 'Nunc ad Maleam  
*and Silnán to-the-same commanding said now to Malea*  
transfretate insulam, et in campulis mari vicinis Ercum  
*cross island and in the-little-plains to-the-sea near Erc*  
quaerite furacem; qui nocte praeterita solus occulte de  
*seek the-thief who in-the-night past alone secretly from*  
insula Coloso perveniens, sub sua faeno tecta navicula inter  
*the-island Coll arriving under his with-hay covered little-boat among*  
arenarum cumulos per diem se occultare conatur, ut noctu  
*of-the-sands the-heaps through the-day himself to-bide tries that by-night*  
ad parvam transnaviget insulam ubi marini nostri iuris vituli  
*to the-small he-may-sail-across island where the-sea of-our right calves*  
generantur et generant; ut de illis furenter occisis edax valde  
*are-bred and breed that of them thievishly killed greedy very*  
furax suam replens naviculam, ad suum repedet habitaculum.'  
*thievish his filling little-boat to his he-may-return dwelling*  
Qui, haec audientes, obsecuti emigrant, furemque in locis  
*who these-things hearing having-obeyed go-out and-the-thief in the-places*

a Sancto praesignatis absconsum reperiunt, et ad Sanctum,  
*by the-Saint foretold hidden they-find and to the-Saint*  
 sicut illis praeceperat, perduxerunt. Quo viso, Sanctus  
*as to-them he-bad-commanded brought whom seen the-Saint*  
 ad eum dicit, 'Quare tu res alienas, divinum transgressus  
*to him says why you things of-others divine having-transgressed*  
 mandatum, saepe furaris? Quando necesse habueris, ad nos  
*the-commandment often steal when need you-have to us*  
 veniens necessaria accipies postulata.' Et haec dicens  
*coming necessities you-will-receive asked and these-things saying*  
 praecipit vervecis occidi, et pro phocis dari misero  
*he-orders wethers to-be-killed and for seals to-be-given to-the-wretched*  
 furaci, ne vacuus ad sua remearet. Et post aliquantum  
*thief lest empty to his he-should-return and after some*  
 tempus Sanctus, in spiritu vicinam furis praevidens mortem,  
*time the-Saint in spirit near of-the-thief foreseeing death*  
 ad Baitheneum eo in tempore praepositum commorantem  
*to Baithéne that in time prior staying*  
 in Campo Lunge mittit, ut eidem furi quoddam pingue  
*in the-Plain of-Lunge sends that to-the-same thief a-certain fat*  
 pecus et sex modios novissima mittat munera. Quibus  
*beast and six measures last he-should-send as-gifts which*  
 a Baitheneo, sicut Sanctus commendaverat, transmissis, ea  
*by Baithéne as the-Saint had-enjoined sent-over on-that*  
 die inventus est morte subita praeventus furax misellus,  
*day found was by-death sudden overtaken the-thievish poor-wretch*  
 et in exequiis eius transmissa expensa sunt xenia.  
*and at the-funeral his sent-over spent were the-gifts*

## De Cronano poeta sancti propheta viri

### XLII · CRONÁN THE POET

---

*The brothers ask why Columba did not have the poet Cronán sing for him. Columba answers that it would be wrong to ask a song of gladness from a man who has just been slain by his enemies. At once a man shouts across the river that the poet has been killed on the road.*

Alio in tempore, Sanctus cum iuxta Stagnum Cei, prope  
at-another in time the-Saint when beside the-Lake of-Cé near  
ostium fluminis quod latine Bos dicitur, die aliqua cum  
the-mouth of-the-river which in-Latin Ox is-called on-a-day some with  
fratribus sederet, quidam ad eos Scoticus poeta devenit; qui,  
the-brothers was-sitting a-certain to them Irish poet came who  
cum post aliquam recessisset sermocinationem, fratres  
when after some he-had-withdrawn conversation the-brothers  
ad Sanctum, ‘Cur,’ aiunt, ‘a nobis regrediente Cronano  
to the-Saint why they-say from us going-back Cronán  
poeta aliquod ex more suae artis canticum non postulasti  
the-poet some by the-custom of-his art song not you-asked  
modulabiliter decantari?’ Quibus Sanctus, ‘Quare et vos nunc  
melodiously to-be-sung to-whom the-Saint why also you now  
inutilia profertis verba? quomodo ab illo misero homuncione  
useless bring-forth words how from that wretched little-man  
carmen postularem laetitiae, qui nunc, ab inimicis trucidatus,  
a-song could-I-ask of-gladness who now by enemies slaughtered  
finem ad usque ocus pervenit vitae.’ His a Sancto dictis,  
the-end to all-the-way quickly has-come of-life these by the-Saint said  
et ecce ultra flumen aliquis clamitat homo dicens, ‘Ille  
and behold across the-river some shouts man saying that  
poeta, qui a vobis nuper sospes rediit, hora in hac ab  
poet who from you lately safe returned hour in this by

inimicis in via interfectus est.' Omnes tunc qui praesentes  
*enemies on the-way killed was all then who present*  
 inerant valde mirati, se invicem intuentes obstupuerunt.  
*were greatly having-marveled themselves mutually looking-at were-astounded*

De duobus Tigernis sancti vaticinatio viri,  
 qui ambo mutuis vulneribus disperierant

XLIII · TWO PRINCES AND THE GIFT OF SEEING

*Columba groans that two princes have killed each other near Cellrois in Ireland, and a traveler confirms it a week later. Luigbe begs to know how such revelations come. Under a vow of secrecy, Columba tells him that God grants a few men to see the whole world at once, as if under one ray of the sun. The narrator likens this to Paul, who speaks of himself as another man.*

Alio itidem in tempore Sanctus in Ioua conversans insula,  
*at-another likewise in time the-Saint on Iona living island*  
 repente inter legendum summo, cum ingenti admiratione,  
*suddenly amid reading highest with great astonishment*  
 gemitu ingemuit maesto. Quod videns, qui praesens inerat,  
*groan groaned sad which seeing who present was*  
 Lugbeus Mocublai, coepit ab eo percunctari subiti causam  
*Luigbe Moccu-Blai began from him to-inquire sudden the-cause*  
 maeroris. Cui Sanctus, valde maestificatus, hanc dedit  
*of-grief to-whom the-Saint greatly saddened this gave*  
 responsionem, 'Duo quidam nunc regii generis viri in Scotia  
*answer two certain now of-royal family men in Ireland*  
 mutuis inter se vulneribus transfixi disperierunt, haud  
*with-mutual among themselves wounds pierced have-perished not*  
 procul a monasterio quod dicitur Cellrois, in provincia  
*far from the-monastery which is-called Cellrois in the-province*

Maudgornorum, octavaque die, hac peracta hebdomade, ultra  
*of-the-Mugdorna and-on-the-eighth day this completed week across*  
 fretum alius clamitabit, qui haec, de Hibernia veniens,  
*the-strait another will-shout who these-things from Ireland coming*  
 ita taliter facta enarrabit. Sed hoc, O filiole, quamdiu vixero  
*so thus done will-relate but this O little-son as-long-as I-shall-live*  
 nemini indices.' Octava proinde ultra fretum clamatum  
*to-no-one disclose on-the-eighth accordingly across the-strait shouted*  
 est die. Sanctus tum supra memoratum ad se Lugbeum  
*it-was day the-Saint then above mentioned to himself Luigbe*  
 vocans, silenter ad eum ait, 'Qui nunc clamitat ultra fretum  
*calling silently to him says he-who now shouts across the-strait*  
 ipse est, de quo tibi prius dixeram, longaevus viator. Vade,  
*he is about whom to-you before I-had-said long-lived traveler go*  
 et adduc eum ad nos.' Qui, celeriter adductus, inter cetera  
*and bring him to us who swiftly brought among other-things*  
 hoc etiam retulit, 'Duo,' inquit, 'in parte Maudgornorum  
*this also reported two saying in the-part of-the-Mugdorna*  
 nobiles viri, se mutuo vulnerantes, mortui sunt; hoc est,  
*noble men themselves mutually wounding dead are that is*  
 Colman Canis filius Aileni et Ronanus filius Aido filii  
*Colmán the-Hound son of-Ailén and Rónán son of-Áed son*  
 Colgen, de Anteriorum genere, prope fines illorum locorum,  
*of-Colcu of the-Airtbir family near the-borders of-those places*  
 ubi illud monasterium cernitur quod dicitur Cellrois.' Post  
*where that monastery is-seen which is-called Cellrois after*  
 haec illius verba narrationis, idem Lugbeus, Christi miles,  
*these of-that words of-the-account the-same Luigbe of-Christ soldier*  
 Sanctum seorsum coepit interrogare, dicens, 'Quaeso mihi  
*the-Saint apart began to-question saying I-ask to-me*  
 de his talibus narres propheticis revelationibus quomodo,  
*about these such tell prophetic revelations how*

si per visum tibi, an auditu, an alio hominibus  
*whether through sight to-you or by-hearing or in-another to-men*  
 incognito manifestantur modo.' Ad haec Sanctus, 'De  
*unknown they-are-manifested way to these-things the-Saint about*  
 qua nunc,' ait, 'inquiris valde subtili re nullatenus tibi  
*which now he-says you-ask very subtle thing by-no-means to-you*  
 quamlibet aliquam intimare particulam potero, nisi prius,  
*any some to-make-known particle I-shall-be-able unless first*  
 flexis genibus, per nomen excelsi Dei mihi firmiter promittas  
*bent knees by the-name of-the-high God to-me firmly you-promise*  
 hoc te obscurissimum sacramentum nulli unquam hominum  
*this you most-secret sacrament to-no ever of-men*  
 cunctis diebus vitae meae enarraturum.' Qui, haec audiens,  
*all days of-life my about-to-relate who these-things hearing*  
 flexit continuo genua, et, prostrato in terram vultu, iuxta  
*bent at-once his-knees and prostrated on the-ground face according-to*  
 Sancti praeceptionem plene omnia promisit. Qua statim  
*of-the-Saint the-command fully all-things promised which at-once*  
 perfecta promissione, Sanctus ad surgentem sic locutus inquit,  
*completed promise the-Saint to the-rising-one thus having-spoken says*  
 'Sunt nonnulli, quamlibet pauci admodum, quibus divina hoc  
*there-are some though few indeed to-whom divine this*  
 contulit gratia, ut etiam totum totius terrae orbem, cum  
*has-conferred grace that even the-whole of-the-whole earth the-globe with*  
 ambitu oceani et caeli, uno eodemque momento, quasi  
*the-circuit of-the-ocean and of-the-sky in-one and-the-same moment as-if*  
 sub uno solis radio, mirabiliter laxato mentis sinu, clare  
*under one of-the-sun ray wonderfully enlarged of-the-mind the-bosom clearly*  
 et manifestissime speculantur.' Hoc miraculum Sanctus,  
*and most-manifestly they-may-contemplate this miracle the-Saint*  
 quamvis de aliis electis dicere videatur, vanam utique fugiens  
*although about other chosen to-speak he-seems vain indeed fleeing*

gloriam, de seipso tamen dixisse, per obliquum licet,  
*glory about himself yet to-have-spoken through oblique although*  
 nullus dubitare debet qui Paulum legit Apostolum, vas  
*no-one to-doubt ought who Paul reads the-Apostle the-vessel*  
 electionis, de talibus narrantem sibi revelatis visionibus.  
*of-election about such telling to-himself revealed visions*  
 Non enim ita scripsit, 'Scio me,' sed 'Scio hominem, raptum  
*not for thus he-wrote I-know myself but I-know a-man snatched*  
 usque ad tertium caelum.' Quod quamlibet de alio dicere  
*all-the-way to the-third heaven which though about another to-speak*  
 videatur, nemo tamen dubitat sic de propria, humilitatem  
*he-seems no-one yet doubts thus about his-own humility*  
 custodiens, enarrare persona. Quem etiam et noster Columba  
*keeping to-relate person whom even also our Columba*  
 in spiritalium visionum narratione secutus est superius  
*in of-spiritual visions the-relating followed has above*  
 memorata, quam ab eo supradictus vir, quem plurimum  
*mentioned which from him the-above-said man whom very-much*  
 Sanctus amabat, magnis precibus praemissis, vix potuit  
*the-Saint loved great prayers sent-before scarcely could*  
 extorquere, sicut ipse coram aliorum personis sanctorum, post  
*to-extort as he before other persons of-saints after*  
 sancti Columbae transitum, testatus est: a quibus haec  
*of-saint Columba the-passing testified has from whom these-things*  
 quae de Sancto supra narravimus indubitanter didicimus.  
*which about the-Saint above we-have-told undoubtingly we-learned*

## De Cronano episcopo

XLIV · CRONÁN THE BISHOP

---

*A pilgrim from Munster hides that he is a bishop. When he invites Columba to break the Lord's bread with him as presbyters, Columba tells him to break it alone with the rite of a bishop, since he knows what he is. The pilgrim marvels, and all glorify God.*

Alio in tempore quidam de Muminensium provincia  
at-another in time a-certain from of-the-Munstermen the-province  
proselytus ad Sanctum venit; qui se in quantum potuit  
a-proselyte to the-Saint came who himself in as-much-as he-could  
occultabat humiliter, ut nullus sciret quod esset episcopus:  
hid humbly that no-one should-know that he-was a-bishop  
sed tamen Sanctum hoc non potuit latere. Nam alia die  
but yet the-Saint this not could to-escape for on-another day  
Dominica a Sancto iussus Christi corpus ex more conficere,  
Lord's by the-Saint ordered of-Christ the-body by custom to-consecrate  
Sanctum advocat, ut simul, quasi duo presbyteri, Dominicum  
the-Saint calls that together as-if two presbyters the-Lord's  
panem frangerent. Sanctus proinde ad altarium accedens,  
bread they-might-break the-Saint accordingly to the-altar approaching  
repente intuitus faciem eius, sic eum compellat, 'Benedicat  
suddenly having-looked-at face his thus him addresses may-bless  
te Christus, frater; hunc solus, episcopali ritu, frange panem:  
you Christ brother this alone with-episcopal rite break bread  
nunc scimus quod sis episcopus. Quare hucusque te  
now we-know that you-are a-bishop why up-to-now yourself  
occultare conatus es, ut tibi a nobis debita non redderetur  
to-hide tried you-have that to-you by us due not should-be-paid  
veneratio?' Quo audito Sancti verbo, humilis peregrinus,  
veneration which heard of-the-Saint the-word the-humble pilgrim



valde stupefactus, Christum in Sancto veneratus est; et qui  
*greatly astounded Christ in the-Saint venerated has and those-who*  
 inerant praesentes nimis admirati, glorificarunt Dominum.  
*were present exceedingly having-marveled glorified the-Lord*

## De Ernano presbytero sancti prophetia viri

XLV · ERNÁN THE PRESBYTER

*Columba sends his old uncle Ernán to head the monastery on Hinba and foretells that he will not see him alive again. Ernán falls ill and is brought back to Iona, but he dies twenty-four paces before reaching Columba. Crosses mark where each stood.*

Alio itidem in tempore vir venerandus Ernanum  
*at-another likewise in time the-man venerable Ernán*  
 presbyterum, senem, suum avunculum, ad praeposituram  
*presbyter old his uncle to the-priorship*  
 illius monasterii transmisit quod in Hinba insula ante plures  
*of-that monastery sent-over which on Hinba island before many*  
 fundaverat annos. Itaque cum ipsum Sanctus emigrantem  
*he-had-founded years and-so when him the-Saint departing*  
 exosculatus benediceret, hoc de eo intulit vaticinium, dicens,  
*having-kissed was-blessing this about him he-added prophecy saying*  
 ‘Hunc meum nunc egredientem amicum non me spero iterum  
*this my now going-out friend not myself I-hope again*  
 in hoc saeculo viventem visurum.’ Itaque idem Ernanus post  
*in this world living about-to-see and-so the-same Ernán after*  
 non multos dies, quadam molestatus aegrimonia, ad Sanctum  
*not many days by-some troubled sickness to the-Saint*  
 volens reportatus est: cuius in perventione valde gavisus, ire  
*wishing carried-back was whose at arrival greatly having-rejoiced to-go*

obvius ad portum coepit. Ipse vero Ernanus, quamlibet infirmis,  
*to-meet to the-port he-began he but Ernán though with-weak*  
 propriis tamen, vestigiis a portu obviare Sancto conabatur  
*own yet steps from the-port to-meet the-Saint tried*  
 valde alacer. Sed cum esset inter ambos quasi viginti quatuor  
*very eager but when there-was between both about twenty four*  
 passuum intervallum, subita morte praeventus, priusquam  
*of-paces interval by-sudden death overtaken before*  
 Sanctus faciem eius videret viventis, expirans in terram cecidit,  
*the-Saint the-face his saw of-him-living expiring on the-ground fell*  
 ne verbum Sancti ullo frustraretur modo. Unde in eodem  
*lest the-word of-the-Saint in-any be-frustrated way whence in the-same*  
 loco ante ianuam canabae crux infixata est, et altera ubi Sanctus  
*place before the-door of-the-kiln a-cross fixed was and another where the-Saint*  
 restitit, illo expirante, similiter crux hodieque infixata stat.  
*stopped at-that expiring likewise a-cross even-today fixed stands*

### De alicuius plebei famuli sancti prophetia viri

XLVI • A COMMONER'S HOUSEHOLD

*A commoner comes to Columba, who is lodging at Coire Salchain, and tells him he lives by the Lake of Crogreth. Columba tells him that barbarians are plundering it at that hour but that his family has escaped to the mountain, though the raiders have taken his cattle and goods. He returns home and finds it so.*

Alio quoque in tempore quidam inter ceteros ad Sanctum  
*at-another also in time a-certain among the-others to the-Saint*  
 plebeius venit in loco hospitalem qui Scotice vocitatur  
*commoner came in the-place lodging which in-Irish is-called*  
 Coire Salchain; quem cum Sanctus ad se vespere  
*Coire Salchain whom when the-Saint to himself in-the-evening*

venientem vidisset, 'Ubi, ait, 'habitas?' Ille inquit, 'In  
*coming had-seen where he-says do-you-live he says in*  
 regione quae littoribus Stagni Crogreth est contermina ego  
*the-region which with-the-shores of-the-Lake of-Crogreth is bordering I*  
 inhabito.' 'Illam quam dicis provinciolam,' ait Sanctus,  
*dwell that which you-speak-of little-province says the-Saint*  
 'nunc barbari populantur vastatores.' Quo audito, miser  
*now barbarian are-plundering ravagers which heard the-wretched*  
 plebeius maritam et filios deplangere coepit. Quem Sanctus  
*commoner his-wife and sons to-lament began whom the-Saint*  
 valde maerentem videns, consolans inquit, 'Vade, homuncule,  
*greatly grieving seeing consoling says go little-man*  
 vade, tua familiola tota in montem fugiens evasit; tua  
*go your little-household whole to the-mountain fleeing has-escaped your*  
 vero omnia pecuscula secum invasores abegerunt, omnemque  
*but all little-cattle with-them the-invaders have-driven-off and-all*  
 domus suppellectilem similiter saevi raptores cum praeda  
*of-the-house the-furniture likewise the-savage robbers with the-plunder*  
 rapuere.' Haec audiens plebeius, ad patriam regressus,  
*have-snatched these-things bearing the-commoner to his-fatherland having-retuned*  
 cuncta, sicuti a Sancto praedicta, sic invenit expleta.  
*all-things as by the-Saint foretold so found fulfilled*

De quodam plebeio, Goreo nomine,  
filio Aidani, sancti prophetia viri

XLVII · GORE, SON OF ÁEDÁN

*The strongest man of his people asks how he will die. Columba tells him: not in battle nor at sea, but by a companion he does not suspect, and will not say more. Years later Gore, scraping a spear shaft under a boat, drops his knife to part a fight, wounds his knee on it, and dies of the wound.*

Alio itidem in tempore quidam plebeius, omnium illius  
at-another likewise in time a-certain commoner of-all of-that  
aetatis in populo Korkureti fortissimus virorum, a sancto  
age among the-people of-Corcu-Réti the-strongest of-men from the-holy  
percunctatur viro qua morte esset praeveniendus. Cui  
asks man by-what death he-was to-be-overtaken to-whom  
Sanctus, 'Nec in bello,' ait, 'nec in mari morieris: comes  
the-Saint neither in battle he-says nor at sea will-you-die the-companion  
tui itineris, a quo non suspicaris, causa erit tuae mortis.'  
of-your journey from whom not you-suspect the-cause will-be of-your death  
'Fortassis,' inquit Goreus, 'aliquis de meis comitantibus amicis  
perhaps says Gore some of my accompanying friends  
me trucidare cogitet, aut marita ob alicuius iunioris viri amorem  
me to-slaughter plans or my-wife for of-some younger man love  
me maleficio mortificare.' Sanctus, 'Non ita,' ait, 'continget.'  
me by-sorcery to-kill the-Saint not so he-says will-it-happen  
'Quare,' Goreus inquit, 'de meo interfectore mihi nunc  
why Gore says about my killer to-me now  
intimare non vis?' Sanctus, 'Idcirco,' ait, 'nolo  
to-make-known not do-you-wish the-Saint for-this-reason he-says I-am-unwilling  
tibi de illo tuo comite nocuo nunc manifestius aliquid  
to-you about that your companion harmful now more-plainly anything

edicere, ne te eius crebra recogniti recordatio nimis maestificet,  
*to-declare lest you of-it frequent recognized remembrance too-much sadden*  
 donec illa veniat dies qua eiusdem rei veritatem probabis.  
*until that come day on-which of-the-same thing the-truth you-will-prove*  
 Quid immoratur verbis? Post aliquot annorum excursus,  
*why do-we-linger in-words after some of-years passings*  
 idem supra memoratus Goreus, casu alia die sub navi  
*the-same above mentioned Gore by-chance on-another day under a-ship*  
 residens, cultello proprio cristiliam de hastili eradebat; tum  
*sitting with-a-knife his-own the-bark from a-spear-shaft was-scraping then*  
 deinde alios prope inter se belligerantes audiens, citius  
*thereupon others nearby among themselves fighting bearing more-quickly*  
 surgit ut eos a belligeratione separaret, eodemque cultello  
*rises that them from fighting he-might-separate and-the-same knife*  
 illa subitatione negligentius in terra dimisso, eius genicula  
*in-that suddenness carelessly on the-ground let-go his knee*  
 offenso graviter vulnerata est. Et tali faciente comite, causa  
*struck-against grievously wounded was and such causing companion the-cause*  
 ei mortificationis oborta est; quam ipse continuo, secundum  
*to-him of-death arisen was which he at-once according-to*  
 sancti vaticinationem viri, mente percussus, recognovit;  
*of-the-boly the-prophecy man in-mind struck recognized*  
 postque aliquantos menses, eodem aggravatus dolore, moritur.  
*and-after some months by-the-same aggravated pain dies*

De alia etiam re, quamlibet minore,  
puto non esse tacenda sancti iucunda  
praescientia et prophetizatio viri

XLVIII • THE CRANE

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*Columba tells a brother to wait on Iona's western shore for an exhausted crane from Ireland, to carry it to shelter, and to feed it for three days, since it comes from the Saint's own homeland. The brother does so, and after three days the crane flies back to Ireland.*

Alio      namque in tempore, cum Sanctus in Ioua inhabitaret  
*at-another for      in time      when the-Saint on Iona dwelt*  
insula, unum de fratribus advocans, sic compellat, 'Tertia ab  
*island one of the-brothers calling      thus addresses on-the-third from*  
hac illucescente die expectare debebis in occidentali huius  
*this dawning day to-wait      you-will-have on the-western of-this*  
insulae parte, super maris oram sedens: nam de aquilonali  
*island part on of-the-sea the-shore sitting for from the-northern*  
Hiberniae regione quaedam hospita grus, ventis per longos  
*of-Ireland region a-certain guest crane by-winds through long*  
aeris agitata circuitus, post nonam diei horam valde  
*of-the-air tossed circlings after the-ninth of-the-day hour very*  
fessa et fatigata superveniet, et pene consumptis viribus,  
*weary and fatigued will-arrive and almost exhausted strength*  
coram te in litore cadens recumbet; quam misericorditer  
*before you on the-shore falling will-lie which mercifully*  
sublevare curabis, et ad propinquam deportabis domum,  
*to-lift-up you-will-take-care and to the-nearby you-will-carry house*  
ibidemque hospitaliter receptam, per tres dies et noctes  
*and-there hospitably received for three days and nights*  
ei ministrans, sollicite cibabis; et post expleto recreata  
*to-it ministering carefully you-will-feed and after completed refreshed*

triduo, nolens ultra apud nos peregrinari, ad priorem  
*the-three-days unwilling longer with us to-be-a-pilgrim to the-former*  
 Scotiae dulcem, unde orta, remeabit regionem, plene resumptis  
*of-Ireland sweet whence sprung it-will-return region fully recovered*  
 viribus; quam ideo tibi sic diligenter commendo, quia de  
*strength which therefore to-you thus diligently I-commend because from*  
 nostrae paternitatis regione est oriunda.' Obsecundat frater,  
*of-our fatherhood the-region it-is sprung obeys the-brother*  
 tertiaeque die post horam nonam, ut iussus, praescitae  
*and-on-the-third day after the-hour ninth as ordered of-the-foreknown*  
 adventum praestolatur hospitae, adventantemque de littore  
*the-arrival awaits guest and-arriving from the-shore*  
 levat lapsam, ad hospitium portat infirmam, esurientem cibam.  
*lifts fallen to the-guest-house carries weak hungry feeds*  
 Cui ad monasterium vespere reverso Sanctus, non  
*to-whom to the-monastery in-the-evening having-retained the-Saint not*  
 interrogans sed narrans, ait, 'Benedicat te Deus, mi fili, quia  
*asking but telling says may-bless you God my son because*  
 peregrinae bene ministrasti hospitae, quae in peregrinatione  
*the-pilgrim well you-have-served guest who in pilgrimage*  
 non demorabitur, sed post ternos soles ad patriam repedabit.'  
*not will-linger but after three suns to its-fatherland will-return*  
 Quod ita ut Sanctus praedixit et res etiam probavit. Nam  
*which so as the-Saint foretold and the-event also proved for*  
 trinalibus hospitata diebus, coram hospite ministro de  
*for-three having-been-a-guest days before the-host minister from*  
 terra se primum volando elevans in sublime, paulisperque  
*the-earth itself first by-flying raising into the-height and-for-a-little-while*  
 in aere viam speculata, oceani transvadato aequore, ad  
*in the-air the-way having-surveyed of-the-ocean crossed the-surface to*  
 Hiberniam recto volatus cursu die repedavit tranquillo.  
*Ireland by-a-straight of-flight course on-a-day returned calm*

De bello quod in munitione Cethirni post multa  
 commissum est tempora, et de quodam fonticulo  
 eiusdem terrulae proximo beati praescientia viri

XLIX · THE BATTLE OF CETHERN

*After the meeting of the kings at Druim Cete, Columba tells Comgall that the spring from which they are washing will be fouled with the blood of their kinsmen in a battle at the fortress of Cethern. Years later the battle is fought. The anchorite Finán, who was present, told Adomnán that he saw a corpse in the spring, and that two of Comgall's old monks told him Columba had foretold it all.*

Alio in tempore vir beatus cum post regum in  
 at-another in time the-man blessed when after of-the-kings at  
 Dorso Cete conductum, Aidi videlicet filii Ainmurech, et  
 Druim Cete the-conference of-Áed namely son of-Ainmire and  
 Aidani filii Gabrani, ad campos reverteretur aequoreos, ipse  
 of-Áedán son of-Gabrán to the-plains was-returning seaside he  
 et Comgellus abbas quadam serena aestivi temporis die,  
 and Comgall abbot on-a-certain clear of-summer time day  
 haud procul a supra memorata munitione resident. Tum  
 not far from above mentioned fortress sit then  
 proinde aqua de quodam proximo ad manus lavandas  
 accordingly water from a-certain nearby for hands to-be-washed  
 fonticulo ad Sanctos in aeneo defertur vasculo. Quam  
 little-spring to the-Saints in a-bronze is-brought vessel which  
 cum sanctus Columba accepisset, ad abbatem Comgellum a  
 when saint Columba had-received to the-abbot Comgall at  
 latere sedentem sic profatur, 'Ille fonticulus, O Comgelle,  
 the-side sitting thus speaks that little-spring O Comgall  
 de quo haec effusa nobis allata est aqua, veniet dies  
 from which this poured-out to-us brought is water will-come a-day



quando nullis usibus humanis aptus erit.' 'Qua causa,' ait  
*when for-no uses human fit it-will-be for-what reason says*  
 Comgellus, 'eius fontana corrumpetur unda?' Sanctus tum  
*Comgall its spring will-be-corrupted water the-Saint then*  
 Columba, 'Quia humano,' inquit, 'cruore replebitur: nam mei  
*Columba because with-human he-says blood it-will-be-filled for my*  
 cognationales amici et tui secundum carnem cognati, hoc  
*kindred friends and your according-to the-flesh kinsmen that*  
 est, Nellis Nepotes et Cruthini populi, in hac vicina  
*is of-Niall the-Descendants and the-Cruithni peoples in this nearby*  
 munitione Cethirni belligerantes committent bellum. Unde in  
*fortress of-Cethern warring will-join battle whence in*  
 supra memorato fonte aliquis de mea cognatione trucidabitur  
*above mentioned spring some of my kindred will-be-slaughtered*  
 homuncio, cuius cum ceteris interfecti sanguine eiusdem  
*little-man whose with others killed by-the-blood of-the-same*  
 fonticuli locus replebitur.' Quae eius veridica suo tempore  
*little-spring the-place will-be-filled which his truthful in-its time*  
 post multos vaticinatio expleta est annos. In quo bello, ut  
*after many prophecy fulfilled was years in which battle as*  
 multi norunt populi, Domnallus Aidi filius victor sublimatus  
*many know peoples Domnall of-Aed son victor exalted*  
 est, et in eodem, secundum sancti vaticinium viri, fonticulo,  
*was and in the-same according-to of-the-boly the-prophecy man little-spring*  
 quidam de parentela eius interfectus est homo. Alius  
*a-certain of kindred his killed was man another*  
 mihi Adamnano Christi miles, Finanus nomine, qui vitam  
*to-me Adomnán of-Christ soldier Finán by-name who life*  
 multis anachoreticam annis iuxta Roboreti monasterium  
*for-many anchoritic years near of-the-Oakwood the-monastery*  
 Campi irreprehensibiliter ducebat, de eodem bello se  
*of-the-Plain blamelessly led about the-same battle himself*

praesente commisso aliqua enarrans, protestatus est in  
*present fought some-things relating declared has in*  
 supradicto fonte truncum cadaverinum vidisse, eademque  
*the-above-said spring a-trunk corpse to-have-seen and-on-the-same*  
 die ad monasterium sancti Comgelli quod Scotice dicitur  
*day to the-monastery of-saint Comgall which in-Irish is-called*  
 Cambas commisso reversum bello, quia inde prius venerat,  
*Cambas fought having-returned battle because thence before he-had-come*  
 ibidemque duos sancti Comgelli senes monachos reperisse:  
*and-there two of-saint Comgall old monks to-have-found*  
 quibus cum de bello coram se acto, et de fonticulo  
*to-whom when about the-battle before him done and about the-little-spring*  
 humano cruore corrupto, aliquanta enarraret, illi consequenter,  
*with-human blood corrupted some-things he-related they thereupon*  
 ‘Verus propheta Columba,’ aiunt, ‘qui haec omnia quae hodie  
*a-true prophet Columba they-say who these all-things which today*  
 de bello et de fonticulo expleta enarras, ante multos  
*about the-battle and about the-little-spring fulfilled you-relate before many*  
 annos futura, nobis audientibus, coram sancto Comgello,  
*years future with-us hearing before saint Comgall*  
 iuxta Cethirni sedens munitionem, praenunciaverat.’  
*beside of-Cethern sitting the-fortress had-foretold*

De diversorum discretionem xeniorum  
sancto revelata viro diali gratia

L · THE GIFTS DISCERNED

---

*Columba blesses the people's gifts gathered for him and distinguishes a generous man's gift, which God's mercy attends, from that of a wise but avaricious man, which he will not taste. The miser, Columb, son of Áed, repents and is healed of stinginess, and the generous Brendan too is rebuked and amended. Another time Columba likewise recognizes the stingy Diarmait's gift. Adomnán closes the first book: these are few among many, since holy men hide their secrets.*

Eodem in tempore Conallus, episcopus Culerathin, collectis  
*at-the-same in time Conall bishop of-Coleraine collected*  
a populo Campi Eilni paene innumerabilibus xeniis,  
*from the-people of-the-Plain of-Eilne almost countless gifts*  
beato viro hospitium praeparavit, post conductum supra  
*for-the-blessed man hospitality prepared after the-conference of-the-above*  
memoratorum regum, turba prosequente multa, revertenti:  
*mentioned kings a-crowd following great returning*  
proinde sancto advenienti viro xenia populi multa, in  
*accordingly to-the-holy arriving man the-gifts of-the-people many in*  
platea monasterii strata, benedicenda assignantur. Quae  
*the-courtyard of-the-monastery laid to-be-blessed are-assigned which*  
cum benedicens aspiceret, xenium alicuius opulenti viri  
*when blessing he-looked-at the-gift of-some wealthy man*  
specialiter demonstrans, 'Virum,' ait, 'cuius est hoc xenium,  
*specially pointing-out the-man he-says whose is this gift*  
pro misericordiis pauperum, et eius largitione, Dei comitatur  
*for the-mercies to-the-poor and his generosity of-God accompanies*  
misericordia.' Itemque aliud discernit inter alia multa  
*the-mercy and-like-wise another he-distinguishes among others many*  
xenium, inquit, 'De hoc ego xenio viri sapientis et  
*gift saying of this I gift of-a-man wise and*

avari nullo modo gustare possum, nisi prius veram de  
*avaricious in-no way to-taste can unless first true for*  
 peccato avaritiae poenitudinem egerit.' Quod verbum cito  
*the-sin of-avarice penance he-has-done which word quickly*  
 in turba divulgatum audiens, accurrit Columbus filius Aidi  
*in the-crowd spread bearing runs-up Columb son of-Áed*  
 conscius, et coram Sancto flexis genibus poenitentiam agit,  
*conscious and before the-Saint bent knees penance does*  
 et de cetero avaritiae abrenunciaturum se promittit, et  
*and for the-rest avarice about-to-renounce himself promises and*  
 largitatem cum morum emendatione consecuturum. Et, iussus  
*generosity with of-ways amendment about-to-follow and ordered*  
 a Sancto surgere, ex illa hora est sanatus de vitio tenacitatis.  
*by the-Saint to-rise from that hour was healed of the-vice of-stinginess*  
 Erat enim vir sapiens, sicuti Sancto in eius revelatum  
*he-was for a-man wise as to-the-Saint in his revealed*  
 erat xenio. Ille vero dives largus, Brendenus nomine, de  
*it-had-been gift that but rich generous Brendan by-name about*  
 cuius xenio paulo superius dictum est, audiens et ipse  
*whose gift a-little above said it-was hearing also himself*  
 Sancti verba de se dicta, ingeniculans ad pedes Sancti,  
*of-the-Saint the-words about himself said kneeling at the-feet of-the-Saint*  
 precatur ut pro eo ad Dominum Sanctus fundat precem:  
*prays that for him to the-Lord the-Saint pour-out a-prayer*  
 qui, ab eo primum pro quibusdam suis obiurgatus peccatis,  
*who by him first for certain his rebuked sins*  
 poenitudinem gerens, de cetero se emendaturum promisit;  
*penance doing for the-rest himself about-to-amend promised*  
 et sic uterque de propriis emendatus et sanatus est vitiis.  
*and so each of his-own amended and healed was vices*

Simili scientia Sanctus et alio tempore xenium alicuius  
*by-like knowledge the-Saint also at-another time the-gift of-some*  
 tenacis viri, inter multa cognovit xenia, Diormiti nomine,  
*stingy man among many recognized gifts of-Diarmait by-name*  
 ad Cellam Magnam Deathrib in eius adventu collecta.  
*at the-Church Great of-Deathrib at his arrival collected*  
 Haec de beati viri prophetica gratia, quasi de  
*these-things about of-the-blessed man the-prophetic grace as-it-were out-of*  
 plurimis pauca, in huius libelli textu primi caraxasse  
*very-many few in of-this little-book the-text first to-have-written*  
 sufficiat. Pauca dixi, nam hoc de venerabili viro non  
*let-it-suffice few I-said for this about the-venerable man not*  
 est dubitandum quod valde numerosiora fuerint quae  
*is to-be-doubted that very more-numerous were things-which*  
 in notitiam hominum, sacramenta interius celata, venire  
*into the-knowledge of-men sacraments inwardly hidden to-come*  
 nullo modo poterant, quam ea quae, quasi quaedam parva  
*in-no way could than those which as-it-were certain small*  
 aliquando stillicidia, veluti per quasdam rimulas alicuius  
*sometimes drops as-if through certain little-cracks of-some*  
 pleni vasis ferventissimo novo distillabant vino. Nam sancti et  
*full vessel with-most-fervent new trickled wine for holy and*  
 apostolici viri, vanam evitantes gloriam, plerumque in quantum  
*apostolic men vain avoiding glory mostly in as-much-as*  
 possunt interna quaedam arcana, sibi intrinsecus a Deo  
*they-can inward certain secrets to-themselves inwardly by God*  
 manifestata, celare festinant. Sed Deus nonnulla ex eis, velint  
*manifested to-hide hasten but God some of them they-will*  
 nolint ipsi, divulgat, et in medium quoquo profert  
*they-will-not themselves publishes and into the-midst somehow brings-forth*

modo, videlicet glorificare volens glorificantes se Sanctos,  
*way namely to-glorify wishing glorifying himself the-Saints*  
 hoc est, ipsum Dominum, cui gloria in saecula saeculorum.  
*that is himself the-Lord to-whom glory into the-ages of-ages*  
 Huic primo libro hic imponitur terminus; nunc sequens  
*on-this first book here is-imposed the-end now the-following*  
 orditur liber de virtutum miraculis, quae plerumque etiam  
*begins book about of-powers miracles which mostly also*  
 prophetalis praesentia comitatur.  
*prophetic foreknowledge accompanies*

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## BOOK II

### De vino quod de aqua factum est

#### I • WATER TURNED INTO WINE

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*As a young deacon studying with Bishop Finbarr in Ireland, Columba finds that there is no wine for the mass. He draws water from a spring, blesses it in the name of Christ, who turned water into wine at Cana, and it becomes wine. He ascribes the miracle to Bishop Finnian. Adomnán sets it first, as a lamp to light the book's beginning.*

Alio in tempore, cum vir venerandus in Scotia apud  
at-another in time when the-man venerable in Ireland with  
sanctum Findbarrum episcopum, adhuc iuvenis, sapientiam  
saint Finbarr bishop still young the-wisdom  
sacrae Scripturae addiscens, commaneret, quadam solempni  
of-sacred Scripture learning was-staying on-a-certain solemn  
die vinum ad sacrificale mysterium casu aliquo minime  
day wine for the-sacrificial mystery by-chance some not-at-all  
inveniebatur: de cuius defectu cum ministros altaris inter  
was-found about whose lack when the-ministers of-the-altar among  
se conquerentes audiret, ad fontem sumpto pergit urceo,  
themselves complaining he-heard to the-spring taken goes a-pitcher  
ut ad sacrae Eucharistiae ministeria aquam, quasi diaconus,  
that for of-the-sacred Eucharist the-ministries water as deacon  
fontanam hauriret: ipse quippe illis in diebus erat in  
spring he-might-draw he indeed those in days was in  
diaconatus gradu ministrans. Vir itaque beatus aquaticum,  
of-the-diaconate the-rank ministering the-man and-so blessed the-watery  
quod de latice hausit, elementum, invocato nomine  
which from the-fountain he-drew element invoked the-name  
Domini Iesu Christi, fideliter benedixit, qui in Cana Galileae  
of-the-Lord Jesus Christ faithfully blessed who in Cana of-Galilee

aquam in vinum convertit: quo etiam in hoc operante  
*water into wine turned by-whom also in this working*  
 miraculo, inferior, hoc est aquatica natura, in gratiorem,  
*miracle the-inferior that is watery nature into a-more-pleasing*  
 videlicet vinalem, per manus praedicabilis viri conversa  
*namely of-wine through the-hands of-the-praiseworthy man turned*  
 est speciem. Vir itaque sanctus, a fonte reversus,  
*was kind the-man and-so holy from the-spring having-turned*  
 et ecclesiam intrans, talem iuxta altare urceum intra se  
*and the-church entering such beside the-altar a-pitcher within itself*  
 habentem deponit liquorem; et ad ministros, 'Habetis,'  
*holding sets-down liquid and to the-ministers you-have*  
 ait, 'vinum, quod Dominus Iesus ad sua misit peragenda  
*he-says wine which the-Lord Jesus for his sent to-be-performed*  
 mysteria.' Quo cognito, sanctus cum ministris episcopus  
*mysteries which learned the-holy with the-ministers bishop*  
 eximias Deo referunt grates. Sanctus vero iuvenis hoc non  
*exceptional to-God return thanks the-Saint but young this not*  
 sibimet, sed sancto Vinniano adscribebat episcopo. Hoc itaque  
*to-himself but to-saint Finnian ascribed bishop this and-so*  
 protum virtutis documentum Christus Dominus per suum  
*first of-power proof Christ the-Lord through his*  
 declaravit discipulum, quod in eadem re, initium ponens  
*declared disciple which in the-same thing the-beginning making*  
 signorum in Cana Galileae, operatus est per semetipsum.  
*of-signs in Cana of-Galilee worked has through himself*  
 Huius, inquam, libelli, quasi quaedam lucerna, illustret  
*of-this I-say little-book as-it-were a-certain lamp may-illuminate*  
 exordium, quod per nostrum Columbam diale manifestatum  
*the-beginning which through our Columba divine manifested*



est miraculum; ut deinceps transeamus ad cetera, quae  
*has-been miracle that thereafter we-may-pass to the-other which*  
 per ipsum ostensa sunt, virtutum miracula.  
*through him shown were of-powers miracles*

De alicuius arboris fructu amaro per sancti  
 benedictionem in dulcedinem verso

II · THE BITTER APPLES MADE SWEET

*A tree near the monastery of the Plain of the Oakwood bears plenty of apples so bitter that they harm those who eat them. In autumn Columba blesses it, and at once all its fruit turns sweet.*

Quaedam arbor erat valde pomosa prope monasterium  
*a-certain tree there-was very fruitful near the-monastery*  
 Roboris Campi, in australi eius parte; de qua cum  
*of-the-Oakwood of-the-Plain in the-southern its part about which when*  
 incolae loci quoddam haberent pro nimia fructus  
*the-inhabitants of-the-place a-certain had for excessive of-the-fruit*  
 amaritudine querimonium, quadam die Sanctus ad eam accessit  
*bitterness complaint one day the-Saint to it approached*  
 autumnali tempore, vidensque lignum incassum abundos  
*in-autumn time and-seeing the-tree in-vain abundant*  
 habere fructus qui ex eis gustantes plus laederent quam  
*to-have fruits which of them tasting more harmed than*  
 delectarent, sancta elevata manu, benedicens ait, 'In nomine  
*pleased holy raised hand blessing he-says in the-name*  
 omnipotentis Dei omnis tua amaritudo, O arbor amara, a  
*of-almighty God all your bitterness O tree bitter from*  
 te recedat; tuaque huc usque amarissima nunc in dulcissima  
*you let-depart and-your hither up-to most-bitter now into most-sweet*

vertantur poma.' Mirum dictu, dicto citius, eodemque  
*be-turned apples wonderful to-say said quicker and-at-the-same*  
 momento, eiusdem arboris omnia poma, amissa amaritudine,  
*moment of-the-same tree all apples lost the-bitterness*  
 in miram, secundum verbum Sancti, versa sunt dulcedinem.  
*into wonderful according-to the-word of-the-Saint turned were sweetness*

De segete post medium aestatis tempus seminata,  
 et in exordio Augusti mensis, sancto orante,  
 messa, in Ioua conversante insula

III • A LATE CROP REAPED EARLY

*Columba's monks take bundles of twigs from a commoner's field, and to make amends Columba sends him six measures of barley to sow, though midsummer is past. His wife bids him trust the Saint, and the crop sown in June is ripe and reaped at the beginning of August, to his neighbors' wonder.*

Alio in tempore Sanctus suos misit monachos ut de alicuius  
*at-another in time the-Saint his sent monks that from of-some*  
 plebei agellulo virgarum fasciculos ad hospitium afferrent  
*commoner little-field of-twigs bundles for the-guest-house they-might-bring*  
 construendum. Qui cum ad Sanctum, oneraria repleta navi de  
*to-be-built who when to the-Saint the-cargo filled ship with*  
 supradictis virgularum materiis, reversi venirent, dicerentque  
*above-said of-twigs materials having-returned came and-said*  
 plebeium eiusdem causa dispendii valde contristatum, Sanctus  
*the-commoner for-the-same reason of-loss greatly saddened the-Saint*  
 consequenter praecipiens dicit, 'Ne ergo illum scandalizemus  
*thereupon commanding says lest therefore him we-offend*  
 virum, ad ipsum a nobis bis terni deferantur hordei  
*the-man to him from us twice three be-brought of-barley*

modii, eosdemque his in diebus arata ipse seminet in terra.  
*measures and-the-same these in days plowed he sow in the-earth*  
 Quibus ad plebeium, Findchanum nomine, iuxta Sancti  
*which to the-commoner Findchan by-name according-to of-the-Saint*  
 iussionem, missis, et coram eo cum tali commendatione  
*the-order sent and before him with such commendation*  
 adsignatis, gratanter accipiens, ait, 'Quomodo post medium  
*assigned gladly receiving he-says how after the-middle*  
 aestum tempus seges seminata, contra huius naturam terrae,  
*summer time a-crop sown against of-this the-nature of-land*  
 proficiet?' Marita e contra, 'Fac,' ait, 'secundum Sancti  
*will-prosper his-wife on the-contrary do she-says according-to of-the-Saint*  
 mandatum, cui Dominus donabit quodcunque ab eo  
*the-command to-whom the-Lord will-grant whatever from him*  
 postulaverit.' Sed et qui missi sunt simul hoc addiderunt,  
*he-shall-have-asked but also those-who sent were together this added*  
 dicendo, 'Sanctus Columba, qui nos ad te cum hoc misit  
*saying saint Columba who us to you with this sent*  
 munere, hoc mandatum per nos de tua commendavit  
*gift this command through us about your commended*  
 segete, dicens, Homo ille in omnipotentia Dei confidat: seges  
*crop saying the-man that in the-omnipotence of-God let-him-trust the-crop*  
 eius, quamvis de mense Iunio duodecim praemissis diebus  
*his although from the-month of-june twelve sent-before days*  
 seminata, in principiis Augusti mensis metetur.' Obsequitur  
*sown in the-beginning of-August month will-be-reaped obeys*  
 plebeius arando et seminando; et messem, quam supradicto  
*the-commoner by-plowing and sowing and the-harvest which the-above-said*  
 in tempore contra spem seminavit, cum omnium admiratione  
*in time against hope he-sowed with of-all the-admiration*

vicinorum in exordio Augusti mensis maturam, iuxta  
*of-the-neighbors in the-beginning of-August month ripe according-to*  
 verbum Sancti, messuit, in loco terrae qui dicitur Delcros.  
*the-word of-the-Saint he-reaped in the-place of-land which is-called Delcros*

## De morbifera nube, et plurimorum sanitate

### IV · THE PLAGUE CLOUD

*Columba sees a rain cloud rising from the sea and tells Silnán that it will rain disease on part of Ireland, raising sores on men and cattle. He sends Silnán with blessed bread, and water in which it is dipped heals the sick, men and beasts alike, who praise Christ in Saint Columba. Silnán testified to this before Abbot Ségéne.*

Alio itidem in tempore, cum Sanctus in Ioua commoraretur  
*at-another likewise in time when the-Saint on Iona was-staying*  
 insula, sedens in monticulo qui Latine Munitio Magna  
*island sitting on the-little-hill which in-Latin Fortress Great*  
 dicitur, videt ab aquilone nubem densam et pluvialem, de  
*is-called he-sees from the-north a-cloud dense and rainy from*  
 mari die serena obortam: qua ascendente visa, Sanctus ad  
*the-sea on-a-day clear arisen which rising seen the-Saint to*  
 quendam de suis iuxta se monachum sedentem, nomine  
*a-certain of his beside himself monk sitting by-name*  
 Silnanum, filium Nemanidon Mocusogin, 'Haec nubes,' ait,  
*Silnán son of-Nemanidon Moccu-Sogin this cloud he-says*  
 'valde nocua hominibus et pecoribus erit; hacque die velocius  
*very harmful to-men and cattle will-be and-this day more-swiftly*  
 transvolans super aliquantam Scotiae partem, hoc est, ab illo  
*flying-across over some of-Ireland part that is from that*  
 rivulo qui dicitur Ailbine usque ad Vadum Clied, pluviam  
*stream which is-called Ailbine all-the-way to the-Ford of-Clied rain*

vespere distillabit morbiferam, quae gravia et purulenta  
*in-the-evening will-drip disease-bearing which heavy and purulent*  
 humanis in corporibus, et in pecorum uberibus, nasci faciet  
*human in bodies and on of-cattle the-udders to-be-born will-cause*  
 ulcera; quibus homines morbi et pecudes, illa venenosa  
*sores by-which men diseased and beasts by-that poisonous*  
 gravitudine usque ad mortem molestati, laborabunt. Sed nos  
*heaviness all-the-way to death troubled will-suffer but we*  
 eorum miserati subvenire languoribus, Domino miserante,  
*them having-pitied to-come-to-aid their-sicknesses the-Lord pitying*  
 debemus. Tu ergo, Silnane, nunc mecum descendens de  
*ought you therefore Silnán now with-me going-down from*  
 monte, navigationem praepara crastina die, vita comite et  
*the-hill a-voyage prepare on-the-next day life companion and*  
 Deo volente, a me pane accepto, Dei invocato nomine  
*God willing from me bread received of-God invoked name*  
 benedicto, quo in aqua intincto, homines ea conspersi, et  
*blessed which in water dipped men with-it sprinkled and*  
 pecora, celerem recuperabunt salutem.' Quid moramur? Die  
*cattle swift will-recover health why do-we-delay on-the-next*  
 crastina, his quae necessaria erant citius praeparatis,  
*day these-things which necessary were more-quickly prepared*  
 Silnanus, accepto de manu Sancti pane benedicto, in  
*Silnán received from the-hand of-the-Saint bread blessed in*  
 pace enavigavit. Cui Sanctus, a se eadem emigranti  
*peace sailed-out to-whom the-Saint from himself at-the-same departing*  
 hora, addit hoc consolatorium verbum, dicens, 'Confide,  
*hour adds this consoling word saying be-confident*  
 fili, ventos habebis secundos et prosperos die noctuque,  
*son winds you-will-have favorable and prosperous by-day and-by-night*  
 usque dum ad illam pervenias regionem quae dicitur Ard  
*up-to while to that you-arrive region which is-called Ard*

Ceannachte, ut languentibus ibidem celerius cum salubri  
*Ciannachta that to-the-sick there more-quickly with the-wholesome*  
 subvenias pane.' Quid plura? Silnanus, verbo obsecutus  
*you-may-aid bread what more Silnán to-the-word having-obeyed*  
 Sancti, prospera et celeri navigatione, auxiliante Domino,  
*of-the-Saint prosperous and swift by-voyage helping the-Lord*  
 ad supra memoratam perveniens partem illius regionis,  
*to above mentioned arriving part of-that region*  
 plebem de qua Sanctus praedixerat devastatam nubis  
*the-people about which the-Saint had-foretold ravaged of-the-cloud*  
 praedictae morbifera reperiit pluvia superpluente, citius  
*aforesaid by-the-disease-bearing found rain raining-down more-quickly*  
 praecurrentis. Imprimisque bis terni viri in eadem mari  
*running-ahead and-first twice three men in the-same to-the-sea*  
 vicina domo reperti in extremis morte positi appropinquante,  
*near house found in extremity by-death placed approaching*  
 ab eodem Silnana aqua benedictionis aspersi, in eodem  
*by the-same Silnán with-water of-blessing sprinkled on the-same*  
 die opportunius sanati sunt. Cuius subitae sanationis rumor,  
*day most-opportunely healed were of-whose sudden healing the-rumor*  
 per totam illam morbo pestilentiore vastatam regionem cito  
*through whole that by-disease more-pestilent ravaged region quickly*  
 divulgatus, omnem morbidum ad sancti Columbae legatum  
*spread every diseased to of-saint Columba the-envoy*  
 invitavit populum; qui, iuxta Sancti mandatum, homines  
*invited people who according-to of-the-Saint the-command men*  
 et pecora pane intincta benedicto aqua conspersit, et  
*and cattle with-bread dipped blessed with-water sprinkled and*  
 continuo plenam recuperantes salutem, homines, cum pecudibus  
*at-once full recovering health men with beasts*  
 salvati, Christum in sancto Columba cum eximia gratiarum  
*saved Christ in saint Columba with exceptional of-thanks*

actione laudarunt. In hac itaque suprascripta narratione, ut  
*giving praised in this and-so above-written account as*  
 aestimo, duo haec manifeste pariter comitantur; hoc est,  
*I-reckon two these-things manifestly together accompany that is*  
 gratia prophetationis de nube, et virtutis miraculum in  
*the-grace of-prophecy about the-cloud and of-power the-miracle in*  
 aegrotantium sanitate. Haec per omnia esse verissima,  
*of-the-sick the-healing these-things in all-things to-be most-true*  
 supradictus Silnanus, Christi miles, sancti legatus Columbae,  
*above-said Silnán of-Christ soldier of-saint the-envoy Columba*  
 coram Segineo abbate et ceteris testatus est senioribus.  
*before Ségéne abbot and the-other testified has elders*

De Maugina sancta virgine Daimeni filia,  
 quae inhabitaverat in Clochur filiorum Daimeni

V · MAUGINA'S BROKEN HIP

*Columba sends Lugaid to Clogher with a little pine box holding a blessing, since the holy virgin Maugina has broken her hip and calls on his name. Water in which it is dipped, poured over her hip, heals it at once, and she lives the twenty-three years more that Columba wrote on the box's lid.*

Alio in tempore Sanctus, cum in Ioua demoraretur insula,  
*at-another in time the-Saint when on Iona was-staying island*  
 prima diei hora, quendam advocans fratrem, Lugaidum  
*at-the-first of-the-day hour a-certain calling brother Lugaid*  
 nomine, cuius cognomentum Scotice Lathir dicitur, et taliter  
*by-name whose surname in-Irish Láitbir is-called and thus*  
 eum compellat, dicens, 'Praepara cito ad Scotiam celerem  
*him addresses saying prepare quickly to Ireland swift*  
 navigationem, nam mihi valde est necesse te usque ad  
*voyage for to-me greatly is necessary you all-the-way to*

Clocherum filiorum Daimeni destinare legatum. In hac  
*Clogher of-the-sons of-Daimén to-send as-envoy in this*  
 enim praeterita nocte, casu aliquo, Maugina, sancta virgo,  
*for past night by-chance some Maugina holy virgin*  
 filia Daimeni, ab oratorio post missam domum reversa,  
*daughter of-Daimén from the-oratory after mass home having-turned*  
 titubavit, coxaeque eius in duas confracta est partes. Haec  
*stumbled and-bip her into two broken was parts she*  
 saepius meum, inclamitans, nomen commemorat, a Domino  
*very-often my calling-upon name mentions from the-Lord*  
 sperans se accepturam per me consolationem.' Quid plura?  
*hoping herself about-to-receive through me consolation what more*  
 Lugaido obsecundanti, et consequenter emigranti, Sanctus  
*to-Lugaid obeying and thereupon departing the-Saint*  
 pineam tradit cum benedictione capsellam, dicens, 'Benedictio,  
*a-pine hands with a-blessing little-box saying the-blessing*  
 quae in hac capsellula continetur, quando ad Mauginam  
*which in this little-box is-contained when to Maugina*  
 pervenies visitandam, in aquae vasculum intingatur, eademque  
*you-arrive to-be-visited into of-water a-vessel let-it-be-dipped and-the-same*  
 benedictionis aqua super eius infundatur coxam; et statim,  
*of-blessing water over her let-it-be-poured hip and at-once*  
 invocato Dei nomine, coxale coniungetur os, et densabitur;  
*invoked of-God name the-hip will-be-joined bone and will-be-made-firm*  
 et sancta virgo plenam recuperabit salutem.' Et hoc Sanctus  
*and the-holy virgin full will-recover health and this the-Saint*  
 addit, 'En ego coram in huius capsae operculo numerum  
*adds behold I openly on of-this box the-lid the-number*  
 viginti trium annorum describo, quibus sacra virgo in hac  
*of-twenty three years I-write for-which the-holy virgin in this*  
 praesenti, post eandem salutem, victura est vita.' Quae  
*present after the-same health about-to-live is life which*



omnia sic plene expleta sunt, sicuti a Sancto praedicta:  
*all-things so fully fulfilled were as by the-Saint foretold*  
 nam, statim ut Lugaidus ad sanctam pervenit virginem,  
*for at-once as Lugaid to the-holy came virgin*  
 aqua benedicta, sicut Sanctus commendavit, perfusa coxa,  
*with-water blessed as the-Saint enjoined poured-over the-hip*  
 sine ulla morula condensato osse, plene sanata est; et  
*without any delay made-firm the-bone fully healed was and*  
 in adventu legati sancti Columbae cum ingenti gratiarum  
*at the-coming of-the-envoy of-saint Columba with great of-thanks*  
 actione gavis, viginti tribus annis, secundum Sancti  
*giving having-rejoiced for-twenty three years according-to of-the-Saint*  
 prophetiam, post sanitatem, in bonis actibus permanens, vixit.  
*the-prophecy after the-healing in good deeds remaining she-lived*

De his quae in Dorso Ceate peractae  
 sunt diversorum sanitatibus morborum

VI · HEALINGS AT DRUIM CETE

*During his short stay at the conference of kings at Druim Cete, Columba heals many sick by stretching out his hand, by sprinkling them with blessed water, by the touch of his cloak's fringe, or by blessed salt or bread dipped in water.*

Vir vitae praedicabilis, sicuti nobis ab expertis traditum  
*the-man of-life praiseworthy as to-us by experienced-men handed-down*  
 est, diversorum languores infirmorum, invocato Christi nomine,  
*it-is of-various the-sicknesses of-sick invoked Christ's name*  
 illis in diebus sanavit, quibus, ad regum pergens conductum in  
*those in days healed in-which to of-the-kings going the-conference at*  
 Dorso Cete, brevi commoratus est tempore. Nam aut sanctae  
*Druim Cete for-a-short stayed has time for either of-the-holy*

manus protensione, aut aqua ab eo benedicta, aegroti  
*hand by-the-stretching-out or with-water by him blessed the-sick*  
 plures aspersi, aut etiam fimbriae eius tactu amphibali,  
*many sprinkled or even of-the-fringe his by-the-touch of-the-cloak*  
 aut alicuius rei, salis videlicet vel panis, benedictione accepta,  
*or of-some thing of-salt namely or of-bread the-blessing received*  
 et lymphis intincta, plenam credentes recuperarunt salutem.  
*and in-waters dipped full believing recovered health*

De petra salis a sancto benedicta,  
 quam ignis absumere non potuit

## VII · THE SALT THE FIRE SPARED

*Colcu takes blessed salt from Columba to his sister, who suffers from a disease of the eyes, and she hangs it on the wall over her bed. When fire destroys her hamlet and house, the part of the wall with the salt and the stakes it hangs from stand unharmed.*

Alio itidem in tempore Colgu filius Cellachi postulatam  
*at-another likewise in time Colcu son of-Cellach asked-for*  
 a Sancto petram salis benedictam accipit, sorori et  
*from the-Saint a-rock of-salt blessed receives for-his-sister and*  
 suae nutrici profuturam, quae ophthalmiae laborabat valde  
*his nurse about-to-avail who from-ophthalmia was-suffering very*  
 gravi languore. Talem eulogiam eadem soror et nutricia de  
*grave sickness such blessing the-same sister and nurse from*  
 manu fratris accipiens, in pariete super lectum suspendit;  
*the-hand of-the-brother receiving on the-wall above the-bed hangs*  
 casuque post aliquantos contigit dies, ut idem viculus,  
*and-by-chance after some it-happened days that the-same hamlet*  
 cum supradictae domuncula feminae, flamma vastante, totus  
*with of-the-above-said the-little-house woman flame ravaging whole*

concremaretur. Mirum dictu, illius parietis particula, ne  
*was-burned                  wonderful   to-say   of-that   wall   a-small-part   lest*  
 beati viri in ea deperiret suspensa benedictio, post totam  
*of-the-blessed   man   on   it   should-perish   hung   the-blessing   after   whole*  
 ambustam domum, stans illaesa permansit; nec ignis ausus  
*burned   house   standing   unharmed   remained   nor   the-fire   dared*  
 est attingere binales, in quibus talis pendebat salis petra, sudes.  
*has   to-touch   the-two   on   which   such   hung   of-salt   the-rock   stakes*

De librario folio sancti manu descripto,  
 quod aqua corrumpi non potuit

VIII · THE LEAF THE WATER SPARED

*Years after Columba's death, a youth drowns in the Boyne with books in a leather bag under his arm. When his body is found twenty days later, the other books are rotted, but a leaf written by Columba's hand is dry and unspoiled.*

Aliud miraculum aestimo non tacendum, quod aliquando  
*another   miracle   I-reckon   not   to-be-kept-silent   which   once*  
 factum est per contrarium elementum. Multorum namque  
*done   was   through   the-contrary   element   of-many   for*  
 transcursis annorum circulis post beati ad Dominum  
*passed   of-years   circles   after   of-the-blessed   to   the-Lord*  
 transitum viri, quidam iuvenis de equo lapsus in flumine,  
*the-passing   man   a-certain   youth   from   a-horse   having-fallen   in   the-river*  
 quod Scotice Boend vocitatur, mersus et mortuus, viginti sub  
*which   in-Irish   Boyne   is-called   sunk   and   dead   for-twenty   under*  
 aqua diebus permansit; qui, sicuti sub ascella, cadens, libros  
*water   days   remained   who   as   under   his-armpit   falling   books*  
 in pelliceo reconditos sacculo habebat, ita etiam post supra  
*in   a-leather   stored   bag   he-had   so   also   after   above*

memoratum dierum numerum est repertus, sacculum cum libris  
*mentioned of-days the-number was found the-bag with the-books*  
inter brachium et latus continens; cuius etiam ad aridam  
*between arm and side holding whose also to the-dry-land*  
reportato cadavere, et aperto sacco, folium sancti Columbae  
*carried-back corpse and opened the-bag a-leaf of-saint Columba*  
sanctis scriptum digitulis, inter aliorum folia librorum non  
*by-holy written little-fingers among of-others the-leaves of-books not*  
tantum corrupta sed et putrefacta, inventum est siccum et  
*only corrupted but also rotted found was dry and*  
nullo modo corruptum, ac si in scriniolo esset reconditum.  
*in-no way corrupted as if in a-little-casket it-were stored*

## De alio miraculo in re simili gesto

## IX · A BOOK KEPT DRY

*A book of hymns for the week in Columba's hand falls with a boy into a river in Leinster and lies in the water from Christmas until the end of Easter. When it is found and returned to the presbyter Iogenán, it is clean and dry, as if kept in a casket. Adomnán has heard of other books of Columba that water could not spoil.*

Alio in tempore hymnorum liber septimaniorum sancti  
*at-another in time of-hymns the-book for-the-week-days of-saint*  
Columbae manu descriptus, de cuiusdam pueri de ponte elapsi  
*Columba by-hand written from of-a-certain boy from a-bridge slipped*  
humeris, cum pelliceo in quo inerat sacco, in quodam partis  
*the-shoulders with the-leather in which it-was bag in a-certain of-the-part*  
Lagínorum fluvio submersus cecidit. Qui videlicet libellus,  
*of-the-Leinstermen river sunk fell which namely little-book*  
a Natalitio Domini usque ad Paschaliū consummationem  
*from the-Nativity of-the-Lord all-the-way to of-the-Paschal end*

dierum in aquis permanens, postea in ripa fluminis a  
*of-the-days in the-waters remaining afterward on the-bank of-the-river by*  
 feminis quibusdam ibidem deambulantibus repertus, ad quendam  
*women certain there walking found to a-certain*  
 Iogenanum presbyterum, gente Pictum, cuius prius iuris erat,  
*Iogenán presbyter by-people a-Pict whose before property it-was*  
 in eodem, non solum madefacto, sed etiam putrefacto, portatur  
*in the-same not only soaked but also rotted is-carried*  
 sacco. Quem scilicet sacculum idem Iogenanus aperiens, suum  
*bag which namely bag the-same Iogenán opening his*  
 incorruptum libellum invenit, et ita nitidum et siccum, ac si  
*uncorrupted little-book found and so shining and dry as if*  
 in scrinio tanto permansisset tempore, et nunquam in aquas  
*in a-casket so-long it-had-remained time and never into the-waters*  
 cecidisset. Sed et alia de libris manu sancti Columbae  
*had-fallen but also other-things about books by-the-hand of-saint Columba*  
 caraxatis similia ab expertis indubitanter didicimus in  
*written similar from experienced-men undoubtedly we-learned in*  
 diversis acta locis: qui scilicet libri, in aquis mersi, nullo  
*different done places which namely books in waters sunk in-no*  
 modo corrumpi potuere. De supra memorato vero Iogenani  
*way to-be-corrupted could about above mentioned but Iogenán's*  
 libro a viris quibusdam veracibus et perfectis bonique  
*book from men certain truthful and perfect and-of-good*  
 testimonii, sine ulla ambiguitate, relationem accepimus; qui  
*testimony without any ambiguity an-account we-received who*  
 eundem libellum, post tot supradictos submersionis dies,  
*the-same little-book after so-many above-said of-submersion days*  
 candidissimum et lucidissimum considerarunt.  
*most-white and most-bright beheld*

Haec duo, quamlibet in rebus parvis peracta, et per  
*these two though in things small done and through*  
 contraria ostensa elementa, ignem scilicet et aquam, beati  
*contrary shown elements fire namely and water of-the-blessed*  
 testantur honorem viri, et quanti et qualis meriti  
*testify the-honor man and of-how-great and of-what-kind merit*  
 apud habeatur Dominum.  
*with he-is-held the-Lord*

## De aqua quae, sancto orante, ex dura producta est petra

### X · WATER FROM THE ROCK

*When an infant is brought to Columba for baptism and no water can be found, he prays and blesses a rock, and water flows from it. He foretells that the child, Lugucencalad, will live to great age, serving the flesh in youth and Christ thereafter, and so it comes about. A spring there still bears Columba's name.*

Et quia paulo superius aquatici facta est mentio elementi,  
*and because a-little above of-the-watery made has-been mention element*  
 silere non debemus etiam alia miracula, quae per  
*to-be-silent-about not we-ought even other miracles which through*  
 Sanctum Dominus eiusdem in re, licet diversis temporibus  
*the-Saint the-Lord of-the-same in thing although at-different times*  
 et locis, creaturae peregit. Alio namque in tempore,  
*and places of-the-creature performed at-another for in time*  
 cum Sanctus in sua conversaretur peregrinatione, infans  
*when the-Saint in his was-living pilgrimage an-infant*  
 ei per parentes ad baptizandum offertur iter agenti; et  
*to-him by the-parents for baptizing is-offered a-journey making and*  
 quia in vicinis aqua non inveniebatur locis, Sanctus, ad  
*because in the-neighboring water not was-found places the-Saint to*

proximam declinans rupem, flexis genibus paulisper oravit,  
*the-nearest turning-aside rock bent knees a-little prayed*  
 et post orationem surgens, eiusdem rupis frontem benedixit;  
*and after the-prayer rising of-the-same rock the-face blessed*  
 de qua consequenter aqua abundanter ebulliens fluxit; in  
*from which thereupon water abundantly bubbling flowed in*  
 qua continuo infantem baptizavit. De quo etiam baptizato  
*which at-once the-infant he-baptized about whom also baptized*  
 haec, vaticinans, intulit verba, inquires, 'Hic puerulus usque  
*these prophesying he-added words saying this little-boy up-to*  
 in extremam longaevus vivet aetatem; in annis iuvenilibus  
*into extreme long-lived will-live age in years youthful*  
 carnalibus desideriis satis serviturus, et deinceps Christianae  
*to-fleshly desires enough about-to-serve and thereafter of-Christian*  
 usque in exitum militiae mancipandus, in bona senectute  
*up-to into the-end warfare to-be-bound-over in good old-age*  
 ad Dominum emigrabit.' Quae omnia eidem viro iuxta  
*to the-Lord will-depart which all-things to-the-same man according-to*  
 Sancti contigerunt vaticinium. Hic erat Lugucencalad,  
*of-the-Saint happened the-prophecy this-one was Lugucencalad*  
 cuius parentes fuerant in Artdaib Muirchol, ubi hodieque  
*whose parents had-been in Artdaib Muirchol where even-today*  
 fonticulus, sancti nomine Columbae pollens, cernitur.  
*a-little-spring of-saint by-the-name Columba powerful is-seen*

De alia maligna fontana aqua quam vir  
beatus in Pictorum regione benedixit

XI · THE SPRING OF THE PICTS

---

*Among the Picts a spring is worshiped, because demons strike those who touch it with sickness. Columba blesses it, washes in it, and drinks, while the magi expect him to be harmed. The demons leave it, and its water heals many.*

Alio in tempore vir beatus, cum in Pictorum provincia  
at-another in time the-man blessed when in of-the-Picts the-province  
per aliquot demoraretur dies, audiens in plebe gentili  
for some was-staying days hearing among the-people heathen  
de alio fonte divulgari famam, quem quasi deum stolidi  
about another spring to-be-spread the-fame which as-if a-god foolish  
homines, diabolo eorum obcaecante sensus, venerabantur; nam  
men the-devil their blinding senses venerated for  
de eodem fonticulo bibentes, aut in eo manus vel pedes de  
from the-same little-spring drinking or in it hands or feet on  
industria lavantes, daemoniaca, Deo permittente, percussi arte,  
purpose washing by-demonic God permitting struck art  
aut leprosi, aut lusi, aut etiam debiles, aut quibuscunque  
either leprous or one-eyed or even crippled or by-whatever  
aliis infestati infirmitatibus revertebantur. Ob quae omnia  
other assailed infirmities returned on-account-of which all-things  
seducti gentiles divinum fonti deferebant honorem. Quibus  
led-astay the-heathen divine to-the-spring offered honor which  
compertis, Sanctus alia die intrepidus accessit ad fontem.  
learned the-Saint on-another day fearless approached to the-spring  
Quod videntes magi, quos saepe ipse confusos et victos a  
which seeing the-magi whom often he confounded and conquered from  
se repellebat, valde gavisus sunt, scilicet putantes eum similia  
himself drove-back greatly rejoiced have namely thinking him like-things



illius nocuae tactu aquae passurum. Ille vero imprimis  
*of-that harmful by-the-touch water about-to-suffer he but first*  
 elevata manu sancta, cum invocatione Christi nominis, manus  
*raised hand holy with the-invocation of-Christ name his-hands*  
 lavat et pedes; tum deinde cum sociis de eadem, a se  
*washes and feet then thereupon with his-companions of the-same by himself*  
 benedicta, bibit. Ex illaque die daemones ab eodem recesserunt  
*blessed drinks from and-that day the-demons from the-same withdrew*  
 fonte, et non solum nulli nocere permissus est, sed etiam,  
*spring and not only to-no-one to-harm permitted was-it but also*  
 post Sancti benedictionem et in eo lavationem, multae  
*after of-the-Saint the-blessing and in it the-washing many*  
 in populo infirmitates per eundem sanatae sunt fontem.  
*among the-people infirmities through the-same healed were spring*

De beati viri in mari periculo,  
 et tempestatis eo orante subita sedatione

XII · A STORM CALMED

---

*Columba's ship is in danger in a storm, and when he helps bail, the sailors tell him he would do better to pray for them. He prays standing in the prow with hands raised, and at once the storm ceases and calm follows.*

Alio in tempore vir sanctus in mari periclitari coepit;  
*at-another in time the-man holy at sea to-be-in-peril began*  
 totum namque vas navis, valde concussum, magnis  
*whole for the-vessel of-the-ship greatly shaken by-great*  
 undarum cumulis fortiter feriebatur, grandi undique  
*of-waves heaps strongly was-struck great from-every-side*  
 insistente ventorum tempestate. Nautae tum forte Sancto,  
*pressing of-winds storm the-sailors then by-chance to-the-Saint*

sentinam cum illis exhaurire conanti, aiunt, 'Quod nunc  
*the-bilge with them to-bail trying say what now*  
 agis non magnopere nobis proficit periclitantibus; exorare  
*you-do not greatly us profits in-peril to-pray*  
 potius debes pro pereuntibus.' Quo audito, aquam cessat  
*rather you-ought for the-perishing which heard the-water be-ceases*  
 amaram exinanire, hininglas; dulcem vero et intentam  
*bitter to-empty the-gray-water sweet but and intent*  
 precem coepit ad Dominum fundere. Mirum dictu, eodem  
*prayer began to the-Lord to-pour-out wonderful to-say at-the-same*  
 horae momento, quo Sanctus, in prora stans, extensis ad  
*of-the-hour moment in-which the-Saint in the-prow standing stretched to*  
 caelum palmis, Omnipotentem exoravit, tota aeris tempestas  
*heaven palms the-Almighty besought whole of-the-air storm*  
 et maris saevitia, dicto citius sedata, cessavit, et statim  
*and of-the-sea savagery said quicker calmed ceased and at-once*  
 serenissima tranquillitas subsecuta est. Qui vero navi  
*most-serene calm followed has those-who but in-the-ship*  
 inerant, obstupefacti, cum magna admiratione referentes  
*were astounded with great admiration returning*  
 gratias, glorificaverunt Dominum in sancto et praedicabili viro.  
*thanks glorified the-Lord in the-holy and praiseworthy man*

## De alio eius in mari simili periculo

### XIII · CAINNECH'S PRAYER

---

*In another storm Columba tells his companions that it is Abbot Cainnech's turn to pray for them. In Ireland at that moment Cainnech hears his call inwardly, leaves the table with only one shoe on, and runs to the church to pray, and the sea grows calm. Columba sees it in the spirit and thanks him.*

Alio quoque in tempore, saeva nimis insistente et  
at-another also in time savage exceedingly pressing and  
periculosa tempestate, sociis ut pro eis Sanctus Dominum  
dangerous storm his-companions that for them the-Saint the-Lord  
exoraret inclamitantibus; hoc eis dedit responsum, dicens,  
should-beseech crying-out this to-them he-gave answer saying  
'Hac in die non est meum pro vobis in hoc periculo constitutis  
on-this in day not is mine for you in this danger placed  
orare, sed est abbatis Cainnichi, sancti viri.' Mira dicturus  
to-pray but it-is of-abbot Cainnech holy man wonderful-things about-to-tell  
sum. Eadem hora sanctus Cainnichus, in suo conversans  
I-am at-the-same hour saint Cainnech in his living  
monasterio, quod Latine Campulus Bovis dicitur, Scotice  
monastery which in-Latin Little-Field of-the-Ox is-called in-Irish  
vero Ached-bou, Spiritu revelante Sancto, supradictam sancti  
but Ached-bou the-Spirit revealing Holy above-said of-saint  
Columbae interiore cordis aure vocem audierat; et cum  
Columba with-the-inner of-the-heart ear voice had-heard and when  
forte post nonam coepisset horam in refectorio eulogiam  
by-chance after the-ninth he-had-begun hour in the-refectory the-blessed-bread  
frangere, ocius deserit mensulam, unoque in pede inhaerente  
to-break quickly he-leaves the-little-table and-one on foot clinging  
calceo, et altero pro nimia festinatione relicto, festinanter  
a-shoe and the-other for excessive haste left hastily

pergit hac cum voce ad ecclesiam, 'Non est nobis nunc temporis  
*goes this with voice to the-church not it-is for-us now of-time*  
 prandere quando in mari periclitatur navis sancti Columbae.  
*to-dine when on the-sea is-in-peril the-ship of-saint Columba*  
 Hoc enim momento, ipse huius nomen Cainnichi ingeminans  
*at-this for moment he of-this the-name Cainnech repeating*  
 commemorat, ut pro eo et sociis periclitantibus Christum  
*mentions that for him and his-companions in-peril Christ*  
 exoret.' Post haec illius verba oratorium ingressus, flexis  
*he-may-beseech after these his words the-oratory having-entered bent*  
 genibus paulisper oravit; eiusque orationem exaudiente Domino,  
*knees a-little he-prayed and-his prayer bearing the-Lord*  
 illico tempestas cessavit, et mare valde tranquillum factum  
*on-the-spot the-storm ceased and the-sea very calm made*  
 est. Tum deinde sanctus Columba, Cainnichi ad ecclesiam  
*was then thereupon saint Columba Cainnech's to the-church*  
 properationem in spiritu videns, quamlibet longe conversantis,  
*hastening in spirit seeing though far living*  
 mirabiliter hoc de puro pectore profert verbum, dicens,  
*wonderfully this from pure breast brings-forth word saying*  
 'Nunc cognovi, O Cainniche, quod Deus tuam exaudierit  
*now I-know O Cainnech that God your has-heard*  
 precem; nunc valde nobis proficit tuus ad ecclesiam velox  
*prayer now greatly us profits your to the-church swift*  
 cum uno calceamento cursus.' In hoc itaque tali miraculo  
*with one shoe running in this and-so such miracle*  
 amborum, ut credimus, oratio cooperata est Sanctorum.  
*of-both as we-believe the-prayer worked-together has of-the-Saints*

## De baculo, in portu, sancti Cainnichi, neglecto

### XIV · CAINNECH'S STAFF

---

*Cainnech sails from Iona and forgets his staff on the shore. Columba carries it to the oratory and prays, and Cainnech, landing on the island of Oidech, finds the staff before him on the turf.*

Alio in tempore idem supra memoratus Cainnichus suum,  
*at-another in time the-same above mentioned Cainnech his*  
a portu Iouae insulae ad Scotiam navigare incipiens, baculum  
*from the-port of-Iona island to Ireland to-sail beginning staff*  
secum portare oblitus est; qui scilicet eius baculus, post  
*with-himself to-carry forgot has which namely his staff after*  
ipsius egressum in litore repertus, sancti in manum traditus  
*his departure on the-shore found of-saint into the-hand delivered*  
est Columbae; quemque, domum reversus, in oratorium  
*was of-Columba and-which home having-retuned into the-oratory*  
portat, et ibidem solus in oratione diutius demoratur.  
*he-carries and there alone in prayer long stays*

Cainnichus proinde ad Oidecham appropinquans insulam, subito  
*Cainnech accordingly to Oidech approaching island suddenly*  
de sua oblivione compunctus, interius percussus est. Sed post  
*about his forgetfulness pricked inwardly struck was but after*  
modicum intervallum, de navi descendens, et in terra  
*a-short interval from the-ship descending and on the-ground*  
cum oratione genua flectens, baculum, quem in portu Iouae  
*with prayer his-knees bending the-staff which in the-port of-Iona*  
insulae oblitus post se reliquit, super cespitem terrulae  
*island having-forgotten behind himself he-left upon the-turf of-the-plot*

Aithche ante se invenit. De cuius etiam effecta divinitus  
*of-Aithche before himself found about whose also accomplished divinely*  
 evectione valde est miratus cum gratiarum in Deo actione.  
*carrying greatly he-has marveled with of-thanks to God giving*

De Baitheneo et Columbano filio Beogni,  
 sanctis presbyteris, eadem sibi die ventum  
 prosperum a Domino per beati viri orationem  
 donari postulantibus, sed diversa navigantibus via

XV · TWO WINDS IN ONE DAY

*Baithéne and Columbán ask Columba to obtain favorable winds for their voyages in opposite directions. Baithéne sails to Tiree in the morning with a south wind; at the third hour the wind turns north, and Columbán sails for Ireland. Columba foretells that he will not see Columbán again in this life, and Columba himself dies that year.*

Alio quoque in tempore superius memorati sancti viri ad  
*at-another also in time above mentioned holy men to*  
 Sanctum venientes, ab eo simul unanimes postulant ut ipse a  
*the-Saint coming from him together of-one-mind ask that he from*  
 Domino postulans impetraret prosperum crastina die ventum  
*the-Lord asking might-obtain a-favorable on-the-next day wind*  
 sibi dari diversa emigraturis via. Quibus Sanctus  
*for-themselves to-be-given by-different about-to-depart way to-whom the-Saint*  
 respondens, hoc dedit responsum, 'Mane crastina die  
*answering this gave answer in-the-morning on-the-next day*  
 Baitheneus, a portu Iouae enavigans insulae, flatum habebit  
*Baithéne from the-port of-Iona sailing-out island a-breeze will-have*  
 secundum usquequo ad portum perveniat Campi Lunge.'  
*favorable until to the-port he-arrives of-the-Plain of-Luinge*

Quod ita, iuxta Sancti verbum, Dominus donavit: nam  
*which so according-to of-the-Saint the-word the-Lord granted for*  
 Baitheneus plenis eadem die velis magnum totumque pelagus  
*Baithéne with-full on-the-same day sails the-great and-whole sea*  
 usque ad Ethicam transmeavit terram. Hora vero eiusdem  
*all-the-way to Tiree crossed land at-the-hour but of-the-same*  
 diei tertia vir venerandus Columbanum advocat presbyterum  
*day third the-man venerable Columbán calls presbyter*  
 dicens, 'Nunc Baitheneus prospere optatum pervenit ad portum:  
*saying now Baithéne prosperously the-desired has-reached to port*  
 ad navigandum te hodie praepara; mox Dominus ventum  
*for sailing yourself today prepare soon the-Lord the-wind*  
 convertet in aquilonem.' Cui sic prolato beati viri verbo  
*will-turn into the-north to-which thus brought-forth of-the-blessed man the-word*  
 eadem hora auster obsecundans ventus se in aquiloneum  
*at-the-same hour the-south obeying wind itself into the-northern*  
 convertit flatum; et ita in eadem die uterque vir sanctus, alter  
*turned breeze and so on the-same day each man holy one*  
 ab altero in pace aversus, Baitheneus mane ad Ethicam  
*from the-other in peace turned-away Baithéne in-the-morning to Tiree*  
 terram, Columbanus post meridiem Hiberniam incipiens  
*land Columbán after midday Ireland beginning*  
 appetere, plenis enavigavit velis et flatibus secundis. Hoc  
*to-make-for with-full sailed-out sails and breezes favorable this*  
 illustris viri virtute orationum, Domino donante, effectum  
*of-the-illustrious man by-the-power of-prayers the-Lord granting accomplished*  
 est miraculum; quia, sicut scriptum est, Omnia possibile sunt  
*was miracle because as written it-is all-things possible are*  
 credenti. Post illa in die sancti Columbani egressum, sanctus  
*to-the-believer after that on day of-saint Columbán the-departure saint*  
 hoc de illo propheticum Columba protulit verbum, 'Vir  
*this about him prophetic Columba brought-forth word the-man*

sanctus Columbanus, cui emigranti benediximus, nusquam in  
*holy Columbán whom departing we-have-blessed nowhere in*  
 hoc saeculo faciem videbit meam.' Quod ita post expletum  
*this world the-face will-see my which so afterward fulfilled*  
 est, nam eodem anno sanctus Columba ad Dominum transiit.  
*was for in-the-same year saint Columba to the-Lord passed*

## De repulsione daemonis qui in lactario latitabat vasculo

### XVI · THE DEMON IN THE MILK PAIL

*A youth brings Columba a pail of fresh milk to bless. When Columba signs it from afar, the pail shakes, its lid flies off, and the milk spills: the youth had not driven out with the sign of the cross a demon hiding in the empty pail. Columba blesses the pail, and it fills again.*

Alio in tempore quidam iuuenis, Columbanus nomine, Nepos  
*at-another in time a-certain youth Columbán by-name Ua*  
 Briuni, ad ianuam tugurioli subito perveniens restitit, in quo  
*Briúin at the-door of-the-little-but suddenly arriving stopped in which*  
 vir beatus scribebat. Hic idem, post vaccarum reversus  
*the-man blessed was-writing this-one same after of-the-cows having-retained*  
 mulsionem, in dorso portans vasculum novo plenum lacte,  
*the-milking on his-back carrying a-vessel with-new full milk*  
 dicit ad Sanctum, ut iuxta morem tale benediceret onus.  
*says to the-Saint that according-to custom such he-should-bless a-load*  
 Sanctus tum ex adverso eminus in aere signum salutare  
*the-Saint then from opposite from-afar in the-air the-sign saving*  
 manu elevata depinxit, quod illico valde concussum est,  
*with-hand raised traced which on-the-spot greatly shaken was*  
 gergennaque operculi, per sua bina foramina retrusa, longius  
*and-the-bar of-the-lid through its two holes thrust farther*



proiecta est, operculum terra    tenuis cecidit, lac    ex maiore  
*thrown    was the-lid    the-ground as-far-as fell    the-milk from the-greater*  
 mensura in solum defusum est. Iuvenculus vas, cum parvo  
*measure    onto the-ground spilled    was the-young-man the-vessel with the-little*  
 quod remanserat lactis, super fundum in terra    deponit, genua  
*which had-remained of-milk on    the-bottom on the-ground sets-down his-knees*  
 suppliciter flectit. Ad quem Sanctus, 'Surge,' ait, 'Columbane,  
*suppliantly    bends    to whom the-Saint    rise    he-says Columbân*  
 hodie in tua operatione negligenter egisti,    daemonem enim  
*today    in your work    carelessly    you-have-acted a-demon    for*  
 in fundo vacui    latitantem vasculi, impresso Dominicae  
*in the-bottom of-the-empty lurking    vessel    impressed    of-the-Lord's*  
 crucis signo, ante infusionem lactis, non effugasti: cuius  
*cross    the-sign before the-pouring    of-the-milk not    you-drove-out of-which*  
 videlicet signi nunc virtutem non sustinens, tremefactus, toto  
*namely    sign    now    the-power not    enduring    terrified    the-whole*  
 pariter turbato vase, velociter cum lactis    effusione aufugit. Huc  
*likewise    disturbed vessel swiftly    with of-the-milk the-spilling fled    here*  
 ergo ad me propius vasculum, ut illud benedicam, approxima.'  
*therefore to me nearer    the-vessel    that it    I-may-bless    bring*  
 Quo facto, Sanctus semivacuum quod benedixerat vas, eodem  
*which done    the-Saint    the-half-empty    which he-had-blessed    vessel at-the-same*  
 momento divinitus repletum repertum est; parvumque quod  
*moment    divinely    refilled    found    was    and-the-little    which*  
 prius in fundo vasis remanserat, sub sanctae manus  
*before    on the-bottom of-the-vessel had-remained    under of-the-boly hand*  
 benedictione, usque ad summam citius excreverat.  
*the-blessing    all-the-way to    the-top    more-quickly had-grown*

De vasculo quod quidam maleficus nomine Silnanus  
lacte de masculo bove expresso repleverat

XVII · MILK FROM A BULL

*A sorcerer, ordered by Columba, draws milk from a bull by the devil's art. Columba blesses it to show before the crowd that it is not milk but discolored blood, and it turns into blood; the bull, wasted almost to death, is healed with blessed water.*

Hoc in domo alicuius plebei divitis, qui in monte  
*this in the-house of-some commoner rich who on the-mountain*  
Cainle commorabatur, Foirtgirni nomine, factum traditur.  
*Cainle was-staying Foirtgirn by-name done is-related*  
Ubi cum Sanctus hospitaretur, inter rusticanos contententes  
*where when the-Saint was-a-guest between rustics contending*  
duos, quorum prius adventum praescivit, recta iudicatione  
*two whose before the-arrival he-foreknew with-right judgment*  
iudicavit: unusque ex eis, qui maleficus erat, a Sancto iussus,  
*he-judged and-one of them who a-sorcerer was by the-Saint ordered*  
de bove masculo, qui prope erat, lac arte diabolica expressit:  
*from a-bull male which near was milk by-art devilish pressed-out*  
quod Sanctus, non ut illa confirmaret maleficia, fieri  
*which the-Saint not that those he-might-confirm sorceries to-be-done*  
iussit, quod absit; sed ut ea coram multitudine destrueret.  
*ordered which far-be-it but that them before the-multitude he-might-destroy*  
Vir itaque beatus vas, ut videbatur tali plenum  
*the-man and-so blessed the-vessel as it-seemed with-such full*  
lacte, sibi ocus dari poposcit; et hac cum sententia  
*milk to-himself quickly to-be-given demanded and this with sentence*  
benedixit dicens, 'Modo probabitur non esse hoc verum,  
*blessed saying now it-will-be-proved not to-be this true*  
quod putatur, lac, sed daemonum fraude, ad decipiendos  
*which is-thought milk but of-demons by-fraud for deceiving*

homines, decoloratus sanguis:’ et continuo lacteus ille color  
*men            discolored            blood            and at-once            milky            that color*  
 in naturam versus est propriam, hoc est, in sanguinem.

*into nature            turned            was its-own            that is            into blood*

Bos quoque, qui per unius horae momentum, turpi macie  
*the-ox also            which for            of-one            hour            the-moment            with-foul leanness*  
 tabidus et maceratus, erat morti proximus, benedicta a

*wasting            and emaciated            was to-death            nearest            blessed            by*

Sancto aqua superfusus, mira sub celeritate sanatus est.

*the-Saint            with-water            poured-over            wonderful            with swiftness            bealed            was*

## De Lugneo Mocumin

XVIII · A NOSEBLEED STOPPED

*A youth named Lugne suffers from frequent bleeding from the nose. Columba presses his nostrils with two fingers and blesses him, and the bleeding never returns.*

Quadam die quidam bonae indolis iuvenis, Lugneus nomine,  
*one            day a-certain            of-good            disposition youth            Lugne            by-name*

qui postea senex in monasterio Elenae insulae praepositus  
*who afterward an-old-man in the-monastery of-Elen            island            prior*

erat, ad Sanctum veniens, queritur de profluvio sanguinis,  
*was to the-Saint coming            complains about the-flowing of-blood*

qui crebro per multos menses de naribus eius immoderate  
*which often            through many            months from nostrils            his immoderately*

profluebat. Quo propius accito, Sanctus ambas ipsius nares  
*flowed            whom nearer            summoned the-Saint both            his nostrils*

binis manus dexteræ digitulis constringens benedixit. Ex

*with-two of-hand            right            little-fingers pressing            blessed            from*

qua hora benedictionis nunquam sanguis de naso eius  
*which hour of-the-blessing never blood from nose his*  
 usque ad extremum distillavit diem.  
*all-the-way to the-last dripped day*

## De piscibus beato viro specialiter a Deo praeparatis

### XIX · SALMON FROM THE RIVER

*Columba tells his fishermen to cast again, and they draw a huge salmon from the river Shiel. Another time he tells his companions there will be no fish for two days, then sends them on the third, and they take two salmon of rare size from the river Bo.*

Alio in tempore, cum praedicabilis viri sociales, strenui  
*at-another in time when of-the-praiseworthy man the-companions vigorous*  
 piscatores, quinos in rete pisces cepissent in fluvio Sale  
*fishermen five in the-net fish had-taken in the-river Shiel*  
 piscoso, Sanctus ad eos, 'Iterato,' ait, 'rete in flumen  
*fish-filled the-Saint to them again he-says the-net into the-river*  
 mittite, et statim invenietis grandem, quem mihi Dominus  
*cast and at-once you-will-find a-great which for-me the-Lord*  
 praeparavit, piscem.' Qui, verbo Sancti obtemperantes,  
*has-prepared fish who to-the-word of-the-Saint complying*  
 mirae magnitudinis traxerunt in retiaculo esocem a Deo  
*of-wonderful size drew in the-little-net a-salmon by God*  
 sibi praeparatum. Alio quoque in tempore, cum Sanctus  
*for-him prepared at-another also in time when the-Saint*  
 iuxta Cei Stagnum aliquantis demoraretur diebus, comites  
*beside of-Cé the-Lake some was-staying days his-companions*  
 ire ad piscandum cupientes retardavit, dicens, 'Hodie et cras  
*to-go to fish desiring he-held-back saying today and tomorrow*

nullus in flumine reperietur piscis: tertia mittam vos die, et  
*no in the-river will-be-found fish on-the-third I-will-send you day and*  
 invenietis binos grandes, in rete retentos, fluminales esoces.  
*you-will-find two great in the-net held river salmon*  
 Quos ita post duas dieculas, rete mittentes, duos rarissimae  
*which so after two little-days the-net casting two of-rarest*  
 magnitudinis, in fluvio qui dicitur Bo reperientes, ad terram  
*size in the-river which is-called Bo finding to land*  
 traxerunt. In his duabus memoratis piscationibus, miraculi  
*drew in these two mentioned fishings of-miracle*  
 apparet virtus et prophetica simul praescientia comitata, pro  
*appears the-power and prophetic together foreknowledge accompanied for*  
 quibus Sanctus et socii Deo grates eximias reddiderunt.  
*which the-Saint and his-companions to-God thanks exceptional returned*

De Nesano curvo qui in ea regione  
 conversabatur quae stagno Aporum est contermina

XX · NESÁN AND UIGEN

*The poor Nesán receives Columba gladly, and Columba blesses his five little cows and foretells that they will grow to a hundred and five and that his descendants will be blessed. He foretells that the stingy rich man Uigen, who refused him hospitality, will lose his wealth and beg, that his son will go begging from house to house, and that an enemy will kill him with an axe. Both prophecies are fulfilled.*

Hic Nesanus, cum esset valde inops, sanctum alio tempore  
*this Nesán when he-was very needy holy at-another time*  
 gaudenter hospitio recepit virum. Cui cum hospitaliter  
*gladly with-hospitality received the-man to-whom when hospitably*  
 secundum vires, unius noctis spatio ministrasset, Sanctus  
*according-to his-means of-one night for-the-space he-had-ministered the-Saint*

ab eo inquit, cuius boculas numeri haberet: ille ait, 'Quinque.'

*from him inquires of-what little-cows number he-had he says five*

Sanctus consequenter, 'Ad me,' ait, 'adduc, ut eas benedicam.'

*the-Saint thereupon to me he-says bring that them I-may-bless*

Quibus adductis, et elevata manu sancta benedictis, 'Ab hac

*which brought and raised hand holy blessed from this*

die tuae pauculae quinque vacculae crescent,' ait Sanctus,

*day your few five little-cows will-grow says the-Saint*

'usque ad centum et quinque vaccarum numerum.' Et quia

*all-the-way to a-hundred and five of-cows the-number and because*

idem Nesanus homo plebeius erat, cum uxore et filiis, hoc

*the-same Nesán a-man common was with wife and sons this*

etiam ei vir beatus benedictionis augmentum intulit,

*also to-him the-man blessed of-blessing increase added*

dicens, 'Erit semen tuum in filiis et nepotibus benedictum.'

*saying will-be seed your in sons and grandsons blessed*

Quae omnia plene, iuxta verbum Sancti, sine ulla expleta

*which all-things fully according-to the-word of-the-Saint without any fulfilled*

sunt imminutione. [De quodam viro divite tenacissimo,

*were diminution about a-certain man rich most-stingy*

nomine Uigenio, qui sanctum Columbam despexerat, nec eum

*by-name Uigen who saint Columba had-despised nor him*

hospitio recepit, hanc e contrario protulit prophetalem

*with-hospitality received this on the-contrary he-uttered prophetic*

sententiam, inquit, 'Illius autem avari divitiae, qui

*sentence saying of-that but avaricious-man the-riches who*

Christum in peregrinis hospitibus sprexit, ab hac die

*Christ in pilgrim guests spurned from this day*

paulatim imminuentur, et ad nihilum redigentur; et ipse

*little-by-little will-be-diminished and to nothing will-be-reduced and he*

mendicabit; et filius eius cum semivacua de domo in

*will-beg and son his with a-half-empty from house to*

domum perula discurret; et, ab aliquo eius aemulo securi  
*house little-wallet will-run-about and by some his enemy with-an-axe*  
 in fossula excussorii percussus morietur.' Quae omnia de  
*in the-pit of-a-threshing-floor struck will-die which all-things about*  
 utroque, iuxta sancti prophetiam viri, plene sunt expleta.]  
*both according-to of-the-holy the-prophecy man fully were fulfilled*

De Columbano aequae plebeio viro, cuius pecora  
 admodum pauca vir sanctus benedixit; sed post illius  
 benedictionem usque ad centenarium creverunt numerum

## XXI · COLUMBÁN'S CATTLE

*Columba blesses the five cows of another poor commoner, Columbán, and foretells a hundred and five. The herd grows to that number and never exceeds it, for any beyond it are lost by chance, except those spent on the household or on alms.*

Alio quoque tempore vir beatus quadam nocte, cum  
*at-another also time the-man blessed one night when*  
 apud supra memoratum Columbanum tunc temporis inopem,  
*with above mentioned Columbán at-that time needy*  
 bene hospitaretur, mane primo Sanctus, sicuti superius  
*well was-a-guest in-the-morning first the-Saint as above*  
 de Nesano commemoratum est, de quantitate et qualitate  
*about Nesán mentioned it-was about the-quantity and quality*  
 substantiae plebeium hospitem interrogat. Qui interrogatus,  
*of-his-substance the-commoner host asks who asked*  
 'Quinque,' ait, 'tantummodo habeo vacculas; quae, si eas  
*five he-says only I-have little-cows which if them*  
 benedixeris, in maius crescent.' Quas illico, a Sancto iussus,  
*you-shall-have-blessed into greater will-grow which on-the-spot by the-Saint ordered*

adduxit, similique modo, ut supra de Nesani quinis dictum  
*be-brought and-in-like manner as above about Nesán's five said*  
 est vacculis, et huius Columbani boccas quinales aequaliter  
*it-was little-cows also of-this Columbán little-cows five equally*  
 benedicens, inquit, 'Centenas et quinque, Deo donante,  
*blessing he-says a-hundred and five God granting*  
 habebis vaccas, et erit in filiis et nepotibus tuis florida  
*you-will-have cows and there-will-be in sons and grandsons your a-flourishing*  
 benedictio.' Quae omnia, iuxta beati viri prophetationem,  
*blessing which all-things according-to of-the-blessed man the-prophecy*  
 in agris et pecoribus eius et prole, plenissime adimpleta sunt;  
*in fields and cattle his and offspring most-fully fulfilled were*  
 mirumque in modum numerus a Sancto praefinitus supra  
*and-wonderful in manner the-number by the-Saint fixed above*  
 memoratis ambobus viris, in centenario vaccarum et quinario  
*mentioned both men in a-hundred of-cows and five*  
 expletus numero, nullo modo superaddi potuit: nam illa, quae  
*fulfilled number in-no way to-be-added could for those which*  
 supra praefinitum excedebant numerum, diversis praerepta  
*beyond the-fixed exceeded number by-various snatched-away*  
 casibus, nusquam comparuerant, excepto eo quod aut in usus  
*chances nowhere had-appeared except that which either into uses*  
 proprios familiae, aut etiam in opus eleemosynae, expendi  
*own of-the-household or even into the-work of-alms to-be-spent*  
 poterat. In hac itaque narratione, ut in ceteris, virtutis  
*could in this and-so account as in the-others of-power*  
 miraculum et prophetia simul aperte ostenditur: nam in magna  
*the-miracle and prophecy together openly is-shown for in great*  
 vaccarum ampliacione benedictionis pariter et orationis virtus  
*of-cows increase of-blessing equally and of-prayer the-power*  
 apparet, et in praefinitione numeri prophetalis praescientia.  
*appears and in the-fixing of-the-number prophetic foreknowledge*



## De malefactorum interitu qui sanctum dispexerant

### XXII · THE RAIDER DROWNED

---

*Ioan, son of Conall, plunders the house of Columba's friend Columbán three times. Columba follows him to the sea, wades in up to his knees, and prays; then he foretells that a squall will sink the raider and his men. A cloud arises on a calm day and drowns them all between Malea and Coll, while the sea around stays calm.*

Vir venerandus supra memoratum Columbanum, quem de  
the-man venerable above mentioned Columbán whom from  
paupere virtus benedictionis eius ditem fecit, valde diligebat;  
poor the-power of-blessing his rich made greatly loved  
quia ei multa pietatis officia praebebat. Erat autem illo  
because to-him many of-piety services he-offered there-was moreover at-that  
in tempore quidam malefactor homo, bonorum persecutor,  
in time a-certain evildoer man of-the-good persecutor  
nomine Ioan filius Conallis filii Domnallis, de regio Gabrani  
by-name Ioan son of-Conall son of-Domnall of royal Gabrán's  
ortus genere. Hic supradictum Columbanum, sancti amicum  
sprung family this-one above-said Columbán of-saint the-friend  
Columbae, persequabatur; domumque eius, omnibus in ea  
Columba persecuted and-house his all-things in it  
inventis, devastaverat, ereptis, non semel, sed bis inimiciter  
found had-ravaged snatched not once but twice hostilely  
agens. Unde forte non immerito eidem maligno accidit viro,  
acting whence perhaps not undeservedly to-the-same malignant it-happened man  
ut tertia vice post eiusdem domus tertiam deprædationem,  
that the-third time after of-the-same house the-third plundering  
beatum virum, quem quasi longius positum dispexerat, propius  
the-blessed man whom as-if farther placed he-bad-despised nearer  
appropinquantem, ad navem revertens præda onustus  
approaching to the-ship returning with-plunder laden

cum sociis, obvium haberet. Quem cum Sanctus de  
*with his-companions in-his-way he-had whom when the-Saint for*  
 suis corripere malis, praedamque deponere rogans suaderet,  
*his rebuked misdeeds and-the-plunder to-lay-down asking urged*  
 ille, immitis et insuadibilis permanens, Sanctum dispexit,  
*he cruel and unpersuadable remaining the-Saint despised*  
 navimque cum praeda ascendens, beatum virum subsannabat  
*and-the-ship with the-plunder boarding the-blessed man mocked*  
 et deridebat. Quem Sanctus ad mare usque persecutus est,  
*and derided whom the-Saint to the-sea all-the-way followed has*  
 vitreasque intrans aquas usque ad genua aequoreas, levatis  
*and-glassy entering waters all-the-way to the-knees of-the-sea raised*  
 ad caelum ambis manibus, Christum intente precatur, qui suos  
*to heaven both hands Christ intently prays who his*  
 glorificantes se glorificat electos. Est vero ille portus, in quo  
*glorifying himself glorifies chosen is but that harbor in which*  
 post egressum persecutoris stans paulisper Dominum exorabat,  
*after the-departure of-the-persecutor standing a-little the-Lord he-besought*  
 in loco qui Scotice vocitatur Ait-Chambas Art-muirchol.  
*in the-place which in-Irish is-called Ait-Chambas Art-muirchol*  
 Tum proinde Sanctus, expleta oratione, ad aridam reversus,  
*then accordingly the-Saint completed the-prayer to the-dry-land having-retained*  
 in eminentiore cum comitibus sedet loco: ad quos illa in  
*on a-higher with his-companions sits place to whom that in*  
 hora formidabilia valde profert verba, dicens, 'Hic miserabilis  
*hour fearsome very brings-forth words saying this wretched*  
 homuncio, qui Christum in suis dispexit servis, ad portum,  
*little-man who Christ in his has-despised servants to the-harbor*  
 a quo nuper coram vobis emigravit, nunquam revertetur; sed  
*from which lately before you he-departed never will-return but*  
 nec ad alias, quas appetit, terras, subita praeventus morte,  
*neither to other which he-seeks lands by-sudden overtaken death*

cum suis perveniet malis cooperatoribus. Hodie, quam mox  
*with his will-arrive evil fellow-workers today which soon*  
 videbitis, de nube a borea orta immitis immissa procella  
*you-will-see from a-cloud from the-north arisen a-cruel sent squall*  
 eum cum sociis submerget; nec de eis etiam unus  
*him with his-companions will-sink nor of them even one*  
 remanebit fabulator.' Post aliquantum paucularum interventum  
*will-remain a-teller after some few the-intervening*  
 morarum, die serenissima, et ecce de mari oborta, sicut  
*of-delays on-a-day most-serene and behold from the-sea arisen as*  
 Sanctus dixerat, nubes, cum magno fragore venti emissa,  
*the-Saint had-said a-cloud with great crash of-wind sent-forth*  
 raptorem cum praeda inter Maleam et Colosum insulas  
*the-robber with the-plunder between Malea and Coll islands*  
 inveniens, subito turbato submersit medio mari: nec ex  
*finding suddenly troubled sank in-the-middle sea nor of*  
 eis, iuxta verbum Sancti, qui navi inerant etiam  
*them according-to the-word of-the-Saint who in-the-ship were even*  
 unus evasit; mirumque in modum, toto circumquaque  
*one escaped and-wonderful in manner the-whole round-about*  
 manente tranquillo aequore, talis una rapaces ad inferna  
*remaining calm sea such one the-rapacious to the-lower-regions*  
 submersos prostravit procella, misere quidem, sed digne.  
*sunk laid-low squall wretchedly indeed but deservedly*

## De quodam Feradacho subita morte subtracto

### XXIII · FERADACH'S SUDDEN DEATH

---

*The rich Feradach of Islay murders the Pictish exile Tarain, whom Columba had commended to him. Columba foretells that he will die before tasting the pork of the autumn's nut-fed pigs. In autumn Feradach has a pig roasted to defy the prophecy and falls dead as he reaches for the first morsel.*

Alio quoque in tempore vir sanctus quendam de nobili  
at-another also in time the-man holy a-certain of noble  
Pictorum genere exulem, Tarainum nomine, in manum  
of-the-Picts family an-exile Tarain by-name into the-hand  
alicuius Feradachi ditis viri, qui in Ilea insula habitabat,  
of-some Feradach a-rich man who on Islay island lived  
diligenter assignans commendavit, ut in eius comitatu, quasi  
diligently consigning commended that in his retinue as  
unus de amicis, per aliquot menses conversaretur. Quem  
one of the-friends for some months he-should-live whom  
cum tali commendatione de sancti manu viri suscepisset  
when with-such commendation from of-the-holy the-hand man he-had-received  
commendatum, post paucos dies, dolose agens, crudeli  
commended after few days treacherously acting by-cruel  
eum iussione trucidavit. Quod immane scelus cum Sancto  
him order he-slaughtered which monstrous crime when to-the-Saint  
a commeantibus esset nunciatum, sic respondens profatus  
by travelers had-been announced thus answering spoke  
est, 'Non mihi sed Deo ille infelix homunculus mentitus  
has not to-me but to-God that unhappy little-man lied  
est, cuius nomen de libro vitae delebitur. Haec verba  
has whose name from the-book of-life will-be-blotted-out these words  
aesteo nunc mediante proloquimur tempore, sed autumnali,  
in-summer now at-the-middle we-speak time but in-autumn

antequam de suilla degustet carne, arboreo saginata fructu;  
*before of pork he-tastes flesh by-tree fattened fruit*  
 subita praeventus morte, ad infernaliam rapietur loca.' Haec  
*by-sudden overtaken death to the-infernal will-be-snatched places this*  
 sancti prophetia viri, cum misello nunciaret homuncioni,  
*of-the-holy prophecy man when to-the-wretched was-announced little-man*  
 despiciens irrisit Sanctum: et post dies aliquot autumnalium  
*despising he-mocked the-Saint and after days some of-autumn*  
 mensium, eo iubente, scrofa nucum impinguata nucleis  
*months him ordering a-sow of-nuts fattened with-the-kernels*  
 iugulatur, necdum aliis eiusdem viri iugulatis suis; de qua  
*is-slaughtered not-yet other of-the-same man slaughtered pigs from which*  
 celeriter exinterata partem sibi in veru celerius assari  
*swiftly gutted a-part for-himself on a-spit more-quickly to-be-roasted*  
 praecipit, ut de ea impatiens homo praegustans, beati  
*he-orders that of it impatient man foretasting of-the-blessed*  
 viri prophetationem destrueret. Qua videlicet assata, dari  
*man the-prophecy he-might-destroy which namely roasted to-be-given*  
 sibi poposcit aliquam praegustandam morsus particulam; ad  
*to-himself he-asked some to-be-foretasted of-a-bite a-small-part to*  
 quam percipiendam extensam manum priusquam ad os  
*which to-be-taken stretched the-hand before to his-mouth*  
 converteret, expirans, mortuus retro in dorsum cecidit. Et  
*he-turned expiring dead backward onto his-back fell and*  
 qui viderant, et qui audierant, valde tremefacti, admirantes,  
*those-who had-seen and who had-heard greatly terrified marveling*  
 Christum in sancto propheta honorificantes glorificarunt.  
*Christ in the-holy prophet honoring glorified*

De alio quodam nefario homine, ecclesiarum  
persecutore, cuius nomen Latine Manus Dexterā dicitur

XXIV · LÁM DESS

---

*On Hinba a man attacks Columba with a spear, but the monk Findlugán, wearing Columba's cowl, steps between, and the spear cannot pierce the cowl. A year later Columba declares that the attacker, Láam Dess, Right Hand, is being killed at that hour, and he dies in a skirmish on the island of Long by a javelin thrown, it is said, in Columba's name.*

Alio in tempore, vir beatus cum alios ecclesiarum  
at-another in time the-man blessed when other of-churches  
persecutores, in Hinba commoratus insula, excommunicare  
persecutors on Hinba having-stayed island to-excommunicate  
coepisset, filios videlicet Conallis filii Domnail, quorum unus  
had-begun the-sons namely of-Conall son of-Domnall of-whom one  
erat Ioan, de quo supra retulimus, quidam ex eorundem  
was Ioan about whom above we-reported a-certain of their  
malefactoribus sociis, diaboli instinctu, cum hasta irruit,  
evildoing companions of-the-devil by-the-instigation with a-spear rushed  
ut Sanctum interficeret. Quod praecavens unus ex fratribus,  
that the-Saint he-might-kill which foreseeing one of the-brothers  
Findluganus nomine, mori paratus pro sancto viro, cuculla eius  
Findlugán by-name to-die ready for the-holy man in-the-cowl his  
indutus intercessit. Sed mirum in modum beati viri tale  
clothed intervened but wonderful in manner of-the-blessed man such  
vestimentum, quasi quaedam munitissima et impenetrabilis  
garment as-if a-certain most-fortified and impenetrable  
lorica, quamlibet fortis viri forti impulsione acutioris  
breastplate though of-a-strong man by-strong thrust of-a-sharper  
hastae, transfigi non potuit, sed illaesum permansit; et qui  
spear to-be-pierced not could but unharmed remained and he-who

eo indutus erat, intactus et incolumis tali protectus est  
*in-it clothed was untouched and unbarmed by-such protected was*  
 munimento. Ille vero sceleratus, qui Manus Dextera, retro  
*defense he but wicked who Hand Right back*  
 repedavit, aestimans quod sanctum hasta transfixisset  
*returned reckoning that the-holy with-the-spear he-had-pierced*  
 virum. Post ex ea die completum annum, cum Sanctus  
*man after from that day completed a-year when the-Saint*  
 in Ioua commoraretur insula, ‘Usque in hanc diem,’ ait,  
*on Iona was-staying island up-to into this day he-says*  
 ‘integratus est annus, ex qua die Lam-dess, in quantum potuit,  
*completed is the-year from which day Lám-Dess in as-much-as he-could*  
 Findlughanum mea iugulavit vice; sed et ipse, ut aestimo,  
*Findlughán in-my stabbed place but also he as I-reckon*  
 hac in hora iugulatur.’ Quod iuxta Sancti revelationem  
*at-this in hour is-stabbed which according-to of-the-Saint the-revelation*  
 eodem momento in illa insula factum est, quae Latine Longa  
*at-the-same moment on that island done was which in-Latin Long*  
 vocitari potest: ubi ipse solus Lam-dess, in aliqua virorum  
*to-be-called can where he alone Lám-Dess in some of-men*  
 utrinque acta belligeratione, Cronani filii Baithani iaculo  
*on-both-sides waged fighting of-Crónán son of-Baithán by-a-javelin*  
 transfixus, in nomine, ut fertur, sancti Columbae emissio,  
*pierced in the-name as it-is-said of-saint Columba hurled*  
 interierat; et post eius interitum belligerare viri cessarunt.  
*had-perished and after his death to-fight the-men ceased*

## De alio itidem innocentium persecutore

### XXV · THE MURDERER OF A GIRL

---

*In Leinster, when Columba is a young deacon, a cruel man kills a fleeing girl with a spear under the garments of Columba and his master Gemmán. Columba declares that the murderer's soul will go down to hell at the hour the girl's soul goes up to heaven, and he falls dead at once, like Ananias before Peter.*

Cum vir beatus, adhuc iuvenis diaconus, in parte  
when the-man blessed still young deacon in the-part  
Laginensium, divinam addiscens sapientiam, conversaretur,  
of-the-Leinstermen divine learning wisdom was-living  
quadam accidit die ut homo quidam innocuorum immitis  
one it-happened day that a-man certain of-the-innocent cruel  
persecutor crudelis, quendam in campi planitie filiolum  
persecutor savage a-certain on of-the-plain the-level little-girl  
fugientem persequeretur. Quae cum forte Gemmanum  
fleeing pursued who when by-chance Gemmán  
senem, supra memorati iuvenis diaconi magistrum, in  
old-man of-the-above mentioned young deacon master in  
campo legentem vidisset, ad eum recto cursu, quanta  
the-plain reading she-had-seen to him by-a-straight course with-as-much  
valuit velocitate, confugit. Qui, tali perturbatus subitatione,  
she-could speed fled who by-such disturbed suddenness  
Columbam eminus legentem advocat, ut ambo, in quantum  
Columba from-afar reading calls that both in as-much-as  
valuissent, filiam a persequente defenderent. Qui, statim  
they-could the-girl from the-pursuer might-defend who at-once  
superveniens, nulla eis ab eo data reverentia, filiam sub  
arriving no to-them by him given reverence the-girl under  
vestimentis eorum lancea iugulavit; et relinquens iacentem  
garments their with-a-spear stabbed and leaving lying



mortuam super pedes eorum, aversus abire coepit. Senex  
*dead upon feet their turned-away to-go began the-old-man*  
 tum, valde tristificatus, conversus ad Columbam, 'Quanto,' ait,  
*then greatly saddened turned to Columba how-long he-says*  
 'sancte puer Columba, hoc scelus cum nostra dehonoratione  
*holy boy Columba this crime with our dishonor*  
 temporis spatio inultum fieri Iudex iustus patietur Deus?'  
*of-time for-the-space unavenged to-be the-Judge just will-allow God*  
 Sanctus consequenter hanc in ipsum sceleratorem protulit  
*the-Saint thereupon this against the-very wicked-man uttered*  
 sententiam, dicens, 'Eadem hora qua interfectae ab eo filiae  
*sentence saying at-the-same hour in-which of-the-killed by him girl*  
 anima ascendit ad caelos, anima ipsius interfectoris descendat  
*the-soul ascends to the-beavens the-soul of-himself the-killer let-descend*  
 ad inferos.' Et, dicto citius, cum verbo, sicut Ananias  
*to the-lower-regions and said quicker with the-word as Ananias*  
 coram Petro, sic et ille innocentium iugulator, coram oculis  
*before Peter so also that of-the-innocent stabber before the-eyes*  
 sancti iuvenis, in eadem mortuus cecidit terrula. Cuius rumor  
*of-the-holy youth on the-same dead fell plot of-whom the-rumor*  
 subitae et formidabilis vindictae continuo per multas Scotiae  
*sudden and fearsome vengeance at-once through many of-Ireland*  
 provincias, cum mira sancti diaconi fama, divulgatus est.  
*provinces with wonderful of-the-holy deacon fame spread was*  
 Hucusque de adversariorum terrificis ultionibus dixisse  
*thus-far about of-adversaries the-terrifying vengeance to-have-said*  
 sufficiat: nunc de bestiis aliqua narrabimus pauca.  
*let-it-suffice now about beasts some-things we-shall-tell few*

## De apro per eius orationem interempto

XXVI • THE BOAR

---

*Alone in a wood on Skye, Columba meets a huge boar pursued by hounds. He raises his hand and commands it to advance no further but to die where it stands, and it falls dead.*

Alio in tempore vir beatus, cum in Scia insula  
*at-another in time the-man blessed when on Skye island*  
aliquantis demoraretur diebus, paulo longius solus, orationis  
*some was-staying days a-little farther alone of-prayer*  
intuitu, separatus a fratribus, silvam ingressus densam,  
*for-the-sake separated from the-brothers a-wood having-entered dense*  
mirae magnitudinis aprum, quem forte venatici canes  
*of-wonderful size a-boar which by-chance hunting dogs*  
persequabantur, obviam habuit. Quo viso eminus, Sanctus  
*pursued in-bis-way had which seen from-afar the-Saint*  
aspiciens eum restitit. Tum deinde, invocato Dei nomine,  
*looking-at it stopped then thereupon invoked of-God name*  
sancta elevata manu, cum intenta dicit ad eum oratione,  
*holy raised hand with intent he-says to it prayer*  
'Uterius huc procedere noles: in loco ad quem nunc  
*further hither to-proceed be-unwilling in the-place to which now*  
devenisti morere.' Quo Sancti in silvis personante verbo,  
*you-have-come die which of-the-Saint in the-woods resounding word*  
non solum ultra accedere non valuit, sed ante faciem ipsius  
*not only beyond to-approach not it-could but before the-face his*  
terribilis ferus, verbi eius virtute mortificatus, cito corrui.  
*the-terrible wild-beast of-word his by-the-power killed quickly collapsed*

De cuiusdam aquatilis bestiae virtute  
orationis beati viri repulsione

XXVII · THE BEAST OF THE NESS

---

*By the river Ness Columba finds men burying a man bitten to death by a water beast. He sends Lugne to swim across for a boat, and the beast rushes at him with a roar. Columba makes the sign of the cross and commands it to go back, and it flees as if dragged by ropes, to the wonder of the brothers and the heathen.*

Alio quoque in tempore, cum vir beatus in Pictorum  
at-another also in time when the-man blessed in of-the-Picts  
provincia per aliquot moraretur dies, necesse habuit fluvium  
the-province for some was-staying days need he-had the-river  
transire Nesam: ad cuius cum accessisset ripam, alios ex  
to-cross Ness to whose when he-had-approached bank some of  
accolis aspicit misellum humantes homunculum; quem,  
the-inhabitants he-sees a-poor burying little-man whom  
ut ipsi sepultores ferebant, quaedam paulo ante nantem  
as themselves the-buriers reported a-certain a-little before swimming  
aquatilis praeipiens bestia morsu momordit saevissimo: cuius  
water snatching beast with-a-bite had-bitten most-savage whose  
miserum cadaver, sero licet, quidam in alno subvenientes  
wretched corpse late although certain in a-boat coming-to-aid  
porrectis praeipuerunt uncinis. Vir e contra beatus, haec  
stretched-out snatched with-hooks the-man on the-contrary blessed these-things  
audiens, praecipit ut aliquis ex comitibus enatans, caupallum,  
bearing orders that some-one of his-companions swimming-out the-coble  
in altera stantem ripa, ad se navigando reducat. Quo  
on the-other standing bank to himself by-sailing should-bring-back which  
sancti audito praedicabilis viri praecepto, Lugneus Mocumin,  
of-the-boly heard praiseworthy man command Lugne Moccu-Min

nihil moratus, obsecundans, depositis excepta vestimentis  
*nothing having-delayed obeying laid-aside except garments*  
 tunica, immittit se in aquas. Sed bellua, quae prius  
*his-tunic throws himself into the-waters but the-monster which before*  
 non tam satiata, quam in praedam accensa, in profundo  
*not so sated as for prey inflamed in the-depth*  
 fluminis latitabat, sentiens eo nante turbatam supra aquam,  
*of-the-river lurked feeling him swimming the-disturbed above water*  
 subito emergens, natatilis ad hominem in medio natantem  
*suddenly emerging swimming toward the-man in the-middle swimming*  
 alveo, cum ingenti fremitu, aperto cucurrit ore. Vir tum  
*of-the-channel with great roar open rushed mouth the-man then*  
 beatus videns, omnibus qui inerant, tam barbaris quam etiam  
*blessed seeing all who were-there as-much barbarians as also*  
 fratribus, nimio terrore percussis, cum salutare, sancta elevata  
*brothers by-excessive terror struck when the-saving holy raised*  
 manu, in vacuo aere crucis pinxisset signum, invocato  
*hand in the-empty air of-the-cross he-had-traced sign invoked*  
 Dei nomine, feroci imperavit bestiae, dicens, 'Noles ultra  
*of-God name to-the-fierce commanded beast saying be-unwilling further*  
 progredi, nec hominem tangas, retro citius revertere.' Tum  
*to-advance nor the-man touch back more-quickly turn then*  
 vero bestia, hac Sancti audita voce, retrorsum, ac si funibus  
*indeed the-beast this of-the-Saint heard voice backward as if by-ropes*  
 retraheretur, velociori recursu fugit tremefacta: quae prius  
*it-were-drawn-back with-swifter retreat fled terrified which before*  
 Lugneo nanti eo usque appropinquavit, ut hominem inter  
*to-Lugne swimming so far approached that the-man between*  
 et bestiam non amplius esset quam unius contuli longitudo.  
*and the-beast not more was than of-one punt-pole the-length*  
 Fratres tum, recessisse videntes bestiam, Lugneumque  
*the-brothers then to-have-withdrawn seeing the-beast and-Lugne*

commilitonem ad eos intactum et incolumem in navicula  
*their-fellow-soldier to them untouched and unharmed in the-little-boat*  
 reversum, cum ingenti admiratione glorificaverunt Deum in  
*having-returned with great admiration glorified God in*  
 beato viro. Sed et gentiles barbari, qui ad praesens inerant,  
*the-blessed man but also the-beaten barbarians who at the-present were-there*  
 eiusdem miraculi magnitudine, quod et ipsi viderant,  
*of-the-same miracle by-the-greatness which also themselves had-seen*  
 compulsi, Deum magnificaverunt Christianorum.  
*compelled the-God magnified of-the-Christians*

De benedicta a sancto huius insulae terrula ne  
 deinceps in ea viperarum alicui nocerent venena

XXVIII · IONA FREED OF VIPERS' POISON

---

*In the summer of his death Columba visits the brothers working on Iona's western plain and tells them they will not see his face there again. Seeing them grieve, he blesses the island so that vipers' poison will harm no one there as long as its people keep Christ's commands.*

Quadam die eiusdem aestei temporis quo ad Dominum  
*one day of-the-same summer time in-which to the-Lord*  
 transiit, ad visitandos fratres Sanctus plaustro vectus pergit,  
*he-passed to visit the-brothers the-Saint in-a-wagon carried goes*  
 qui in campulo occidentali Iouae insulae opus materiale  
*who on the-little-plain western of-Iona island work manual*  
 exercebant. Post quorum consolatoria a Sancto prolata alloquia,  
*were-doing after whose consoling by the-Saint uttered addresses*  
 in eminentiore stans loco, sic vaticinatur dicens, 'Ex hac, filioli,  
*on a-higher standing place thus he-propheesies saying from this little-sons*  
 die, scio quod in huius campuli locis nunquam poteritis  
*day I-know that in of-this little-plain the-places never will-you-be-able*

in futurum videre faciem meam.' Quos, hoc audito verbo, valde  
*in the-future to-see face my whom this heard word greatly*  
 tristificatos videns, consolari eos in quantum fieri possit  
*saddened seeing to-console them in as-much-as to-be-done it-could*  
 conatus, ambas manus elevat sanctas, et totam hanc nostram  
*having-tried both hands raises holy and whole this our*  
 benedicens insulam, ait, 'Ex hoc huius horulae momento  
 *blessing island he-says from this of-this little-hour moment*  
 omnium viperarum venena nullo modo, in huius insulae terrulis,  
*of-all vipers the-poisons in-no way on of-this island the-plots*  
 aut hominibus aut pecoribus nocere poterunt, quamdiu Christi  
*either men or cattle to-harm will-be-able as-long-as of-Christ*  
 mandata eiusdem commorationis incolae observaverint.'  
*the-commands of-the-same dwelling the-inhabitants shall-have-observed*

### De pugione a sancto cum Dominicae crucis signaculo benedicto

XXIX · THE DAGGER THAT WOULD NOT WOUND

*A brother brings Columba an iron tool while he is writing, and Columba blesses it with his pen without looking up from his book. It is a dagger for slaughtering cattle, and it cannot pierce an ox's hide. The monks melt it down and smear it over all the monastery's iron tools, and none of them can wound flesh thereafter.*

Alio in tempore quidam frater nomine Molua Nepos Briuni,  
*at-another in time a-certain brother by-name Molua Ua Briúin*  
 ad Sanctum eadem scribentem hora veniens, dicit ad eum,  
*to the-Saint at-that-same writing hour coming says to him*  
 'Hoc quod in manu habeo ferrum, quaeso benedicas.' Qui,  
*this which in hand I-have iron I-ask you-bless who*  
 paululum extensa manu sancta, cum calamo signans benedixit,  
*a-little stretched hand holy with the-pen signing blessed*

ad librum de quo scribebat facie conversa. Quo videlicet  
*to the-book about which he-was-writing face turned which namely*  
 supradicto fratre cum ferro benedicto recedente, Sanctus  
*above-said brother with the-iron blessed withdrawing the-Saint*  
 percunctatur dicens, 'Quod fratri ferrum benedixi?'  
*inquires saying what for-the-brother iron did-I-bless*  
 Diormitius, pius eius ministrator, 'Pugionem,' ait, 'ad  
*Diarmait faithful his attendant a-dagger he-says for*  
 iugulandos tauros vel boves benedixisti.' Qui e contra  
*slaughtering bulls or oxen you-have-blessed who on the-contrary*  
 respondens infit, 'Ferrum quod benedixi, confido in Domino  
*answering begins the-iron which I-blessed I-trust in Lord*  
 meo, quia nec homini nec pecori nocebit.' Quod Sancti  
*my that neither man nor beast will-it-harm which of-the-Saint*  
 firmissimum eadem hora comprobatum est verbum. Nam  
*most-firm at-that-same hour proved was word for*  
 idem frater, vallum egressus monasterii, bovem iugulare  
*the-same brother the-rampart having-gone-out of-the-monastery an-ox to-slaughter*  
 volens, tribus firmis vicibus, et forti impulsione conatus,  
*wishing three firm times and with-strong thrust having-tried*  
 nec tamen potuit etiam eius transfigere pellem. Quod monachi  
*not yet could even its to-pierce hide which the-monks*  
 scientes experti, eiusdem pugionis ferrum, ignis resolutum  
*knowing skilled of-the-same dagger the-iron of-fire melted*  
 calore, per omnia monasterii ferramenta liquefactum  
*by-the-beat through all of-the-monastery the-iron-tools liquefied*  
 diviserunt illinitum; nec postea ullam potuere carnem  
*divided smeared nor afterward any could flesh*  
 vulnerare, illius Sancti manente benedictionis fortitudine.  
*to-wound of-that of-the-Saint remaining of-the-blessing strength*

## De Diormitii aegrotantis sanitate

XXX · DIARMAIT'S RECOVERY

---

*When his attendant Diarmait is dying, Columba prays that God not take him while Columba lives. He foretells that Diarmait will not only recover but live many years after Columba's death, and so it happens.*

Alio in tempore Diormitius, Sancti pius minister,  
at-another in time Diarmait of-the-Saint faithful attendant  
usque ad mortem aegrotavit: ad quem, in extremis  
all-the-way to death fell-ill to whom in extremity  
constitutum, Sanctus visitans accessit; Christique invocato  
placed the-Saint visiting approached and-of-Chris invoked  
nomine, infirmi ad lectulum stans, et pro eo exorans,  
the-name of-the-sick-man at the-little-bed standing and for him praying  
dixit, 'Exorabilis mihi fias precor, Domine mi, et animam  
said entreatable to-me may-you-be I-pray Lord my and the-soul  
mei ministratoris pii de huius carnis habitaculo, me non  
of-my attendant faithful from of-this flesh the-dwelling with-me not  
auferas superstite.' Et hoc dicto aliquantisper conticuit. Tum  
take surviving and this said for-a-while he-was-silent then  
proinde hanc de sacro ore profert vocem, dicens, 'Hic  
accordingly this from his-sacred mouth brings-forth voice saying this  
meus non solum hac vice nunc non morietur puer, sed etiam  
my not only this time now not will-die boy but even  
post meum annis vivet multis obitum.' Cuius haec exoratio  
after my for-years he-will-live many death whose this prayer  
est exaudita: nam Diormitius, statim post Sancti exaudibilem  
was heard for Diarmait at-once after of-the-Saint the-beeded



precem, plenam recuperavit salutem; per multos quoque  
 prayer full recovered health for many also  
 annos post Sancti ad Dominum emigrationem supervixit.  
 years after of-the-Saint to the-Lord the-departure he-survived

## De Finteni filii Aido in extremis positi sanitate

XXXI · FINTAN, SON OF ÁED

*A young companion, Fintan, falls gravely ill on a journey beyond the Spine of Britain. Columba prays and foretells that he will outlive them all and die in good old age, and Fintan later founds the monastery of Kailli-au-inde.*

Alio quoque in tempore, Sanctus quum trans Britannicum  
 at-another also in time the-Saint when across the-British  
 iter ageret Dorsum, quidam iuvenis, unus comitum,  
 a-journey he-was-making Spine a-certain youth one of-his-companions  
 subita molestus aegrimonia, ad extrema usque perductus  
 by-sudden troubled sickness to the-last up-to brought  
 est, nomine Fintenus: pro quo commilitones Sanctum maesti  
 was by-name Fintan for whom the-fellow-soldiers the-Saint sad  
 rogitant ut oraret. Qui statim, eis compatiens, sanctas  
 ask that he-should-pray who at-once to-them having-compassion holy  
 cum intenta oratione expandit ad caelum manus, aegrotumque  
 with intent prayer stretched to heaven hands and-the-sick  
 benedicens, ait, 'Hic, pro quo interpellatis, iuenculus vita  
 blessing says this-one for whom you-intercede the-young-man life  
 vivet longa; et post omnium nostrum qui hic adsumus  
 will-live long and after of-all us who here are-present  
 exitum superstes remanebit, in bona moriturus senecta.' Quod  
 the-death surviving will-remain in good about-to-die old-age which

beati viri vaticinium plene per omnia expletum est: nam  
*of-the-blessed man prophecy fully in all-things fulfilled was for*  
 idem iuvenis, illius postea monasterii fundator, quod dicitur  
*the-same youth of-that afterward monastery founder which is-called*  
 Kailli-au-inde, in bona senectute praesentem terminavit vitam.  
*Kailli-au-inde in good old-age present ended life*

De puero quem mortuum vir venerandus  
 in Christi Domini nomine suscitavit

XXXII • A DEAD BOY RAISED

*Among the Picts a commoner's family is baptized, and soon after one of the sons dies; the magi mock the parents and the Christians' God. Columba enters the house of mourning alone, prays in tears, and commands the boy in Christ's name to rise, and he lives again. Adomnán likens Columba to Elijah, Elisha, Peter, Paul, and John.*

Illo in tempore, quo sanctus Columba in Pictorum provincia  
*at-that in time in-which saint Columba in of-the-Picts the-province*  
 per aliquot demorabatur dies, quidam cum tota plebeius  
*for some was-staying days a-certain with whole commoner*  
 familia verbum vitae per interpretatorem sancto praedicante  
*household the-word of-life through an-interpreter holy preaching*  
 viro, audiens credidit, credensque baptizatus est, maritus  
*man hearing believed and-believing baptized was husband*  
 cum marita liberisque et familiaribus. Et, post aliquantulum  
*with wife and-children and servants and after a-little*  
 diecularum intervallum paucarum, unus filiorum patrisfamilias,  
*of-little-days the-interval few one of-the-sons of-the-householder*  
 gravi correptus aegritudine, usque ad confinia mortis et  
*by-grave seized sickness all-the-way to the-borders of-death and*

vitae perductus est. Quem cum magi morientem vidissent,  
*of-life brought was whom when the-magi dying had-seen*  
 parentibus cum magna exprobratione coeperunt illudere,  
*to-the-parents with great reproach they-began to-mock*  
 suosque, quasi fortiores, magnificare deos, Christianorum vero,  
*and-their as stronger to-magnify gods of-the-Christians but*  
 tanquam infirmiori, Deo derogare. Quae omnia cum beato  
*as weaker God to-disparage which all-things when to-the-blessed*  
 intimarentur viro, zelo suscitatus Dei, ad domum cum suis  
*were-made-known man with-zeal roused of-God to the-house with his*  
 comitibus amici pergit plebei, ubi parentes nuper defunctae  
*companions of-the-friend goes commoner where the-parents lately dead*  
 prolis maestas celebrabant exequias. Quos Sanctus valde  
*of-the-child sad were-celebrating funeral whom the-Saint greatly*  
 tristificatos videns, confirmans dictis compellat consolatoriis,  
*saddened seeing strengthening with-words addresses consoling*  
 ut nullo modo de divina omnipotentia dubitarent.  
*that in-no way about divine omnipotence they-should-doubt*  
 Consequenterque percunctatur, dicens, 'In quo hospitio  
*and-thereupon he-asks saying in what little-lodging*  
 corpus defuncti iacet pueri?' Pater tum orbatus Sanctum sub  
*the-body of-the-dead lies boy the-father then bereaved the-Saint under*  
 maestum deducit culmen, qui statim, omnem foris exclusam  
*the-sad leads roof who at-once all outside excluded*  
 relinquens catervam, solus maestificatum intrat habitaculum,  
*leaving the-crowd alone the-saddened enters dwelling*  
 ubi illico, flexis genibus, faciem ubertim lacrymis irrigans,  
*where on-the-spot bent knees his-face abundantly with-tears watering*  
 Christum precatur Dominum; et post ingenuationem surgens,  
*Christ he-prays the-Lord and after the-kneeling rising*  
 oculos convertit ad mortuum, dicens, 'In nomine Domini  
*his-eyes turns to the-dead saying in the-name of-the-Lord*

Jesu Christi resuscitare, et sta super pedes tuos.' Cum hac  
*Jesus Christ be-raised and stand upon feet your with this*  
 Sancti honorabili voce anima ad corpus rediit, defunctusque  
*of-the-Saint honorable voice the-soul to the-body returned and-the-dead*  
 apertis revixit oculis, cuius manum tenens apostolicus homo  
*opened revived eyes whose hand holding the-apostolic man*  
 erexit, et in statione stabiliens, secum domum egressus  
*raised and in standing steadying with-himself the-house having-gone-out*  
 deducit, et parentibus redivivum assignavit. Clamor tum  
*leads and to-the-parents restored-to-life handed-over the-shout then*  
 populi attollitur, plangor in laetationem convertitur, Deus  
*of-the-people is-raised the-lament into rejoicing is-turned the-God*  
 Christianorum glorificatur. Hoc noster Columba cum Elia et  
*of-the-Christians is-glorified this our Columba with Elijah and*  
 Eliseo prophetis habeat sibi commune virtutis miraculum;  
*Elisba the-prophets may-have to-himself common of-power miracle*  
 et cum Petro et Paulo et Ioanne apostolis partem honoris  
*and with Peter and Paul and John the-apostles a-share of-honor*  
 similem in defunctorum resurrectione; et inter utrosque,  
*like in of-the-dead the-raising and among both*  
 hoc est, prophetarum et apostolorum coetus, honorificam  
*that is of-the-prophets and of-the-apostles the-companies an-honorable*  
 caelestis patriae sedem homo propheticus et apostolicus  
*of-the-heavenly fatherland seat the-man prophetic and apostolic*  
 aeternalem cum Christo, qui regnat cum Patre in unitate  
*eternal with Christ who reigns with the-Father in the-unity*  
 Spiritus Sancti per omnia saecula saeculorum.  
*of-the-Spirit Holy through all ages of-ages*

De Broichano mago ob ancillae retentionem  
infirmato, et pro eius liberatione sanato

XXXIII · BROICHAN THE MAGUS

---

*Columba asks the magus Broichan to free an Irish slave girl and warns that he will die if he refuses. He picks a white stone from the Ness and declares that an angel has just struck Broichan and shattered his glass cup. Messengers come from King Bridei, and Columba sends the blessed stone. Broichan frees the girl, the stone floats in water like an apple, and Broichan recovers by drinking from it. The stone later heals many but cannot be found when someone is fated to die.*

Eodem in tempore vir venerandus quamdam a Broichano  
*at-the-same in time the-man venerable a-certain from Broichan*  
mago Scotticam postulavit servam humanitatis miseratione  
*the-magus Irish asked slave-girl of-humanity out-of-pity*  
liberandam: quam cum ille duro valde et stolido retentaret  
*to-be-freed whom when he with-hard very and stolid was-holding-back*  
animo, Sanctus ad eum locutus, hoc profatur modo,  
*mind the-Saint to him having-spoken in-this speaks manner*  
‘Scito, Broichane, scito quia si mihi hanc peregrinam liberare  
*know Broichan know that if to-me this foreign-woman to-free*  
captivam nolueris, priusquam de hac revertar provincia,  
*captive you-shall-refuse before from this I-return province*  
citius morieris.’ Et hoc coram Brudeo rege dicens,  
*more-quickly you-will-die and this before Bridei the-king saying*  
domum egressus regiam, ad Nesam venit fluvium, de  
*the-house having-gone-out royal to the-Ness he-came river from*  
quo videlicet fluvio lapidem attollens candidum, ad comites,  
*which namely river a-stone lifting white to his-companions*  
‘Signate,’ ait, ‘hunc candidum lapidem, per quem Dominus  
*mark he-says this white stone through which the-Lord*  
in hoc gentili populo multas aegrotorum perficiet sanitates.’  
*in this heathen people many of-the-sick will-accomplish healings*

Et hoc effatus verbum consequenter intulit, inquires,  
*and this having-spoken word thereupon he-added saying*  
 'Nunc Broichanus fortiter concussus est, nam angelus de  
*now Broichan strongly shaken has-been for an-angel from*  
 caelo missus, graviter illum percutiens, vitream in manu eius,  
*heaven sent grievously him striking the-glass in hand his*  
 de qua bibebat, confregit in multa biberam fragmenta;  
*from which he-was-drinking has-shattered into many cup fragments*  
 ipsum vero anhelantem aegra reliquit suspiria, morti vicinum.  
*him but panting sick has-left sighs to-death near*  
 Hoc in loco paululum expectemus binos regis nuncios,  
*this in place a-little let-us-wait-for two of-the-king messengers*  
 ad nos celeriter missos, ut Broichano morienti citius  
*to us swiftly sent that to-Broichan dying more-quickly*  
 subveniamus: nunc Broichanus, formidabiliter correptus,  
*we-may-come-to-aid now Broichan fearsomely seized*  
 ancillulam liberare est paratus.' Adhuc Sancto haec  
*the-little-slave-girl to-free is ready still the-Saint these*  
 loquente verba, ecce, sicut praedixit, duo a rege missi  
*speaking words behold as he-foretold two by the-king sent*  
 equites adveniunt, omniaque quae in regis munitione de  
*horsemen arrive and-all-things which in of-the-king the-fortress about*  
 Broichano, iuxta Sancti vaticinium, sunt acta, enarrantes;  
*Broichan according-to of-the-Saint the-prophecy were done relating*  
 et de poculi confractioe, et de magi correptione, et  
*both about of-the-cup the-breaking and about of-the-magus the-seizure and*  
 de servulae parata absolutione; hocque intulerunt, dicentes,  
*about of-the-slave-girl the-ready release and-this they-added saying*  
 'Rex et eius familiares nos ad te miserunt, ut nutricio  
*the-king and his household us to you have-sent that to-foster-father*  
 eius Broichano subvenias, mox morituro.' Quibus auditis  
*his Broichan you-may-come-to-aid soon about-to-die which heard*

legatorum verbis, Sanctus binos de comitum numero ad  
*of-the-envoys words the-Saint two of of-his-companions the-number to*  
 regem, cum lapide a se benedicto, mittit, dicens, 'Si in  
*the-king with the-stone by himself blessed sends saying if in*  
 primis promiserit se Broichanus famulam liberaturum,  
*first he-shall-have-promised himself Broichan the-servant about-to-free*  
 tum deinde hic lapillus intingatur in aqua, et sic de eo  
*then thereupon this little-stone let-it-be-dipped in water and so of it*  
 bibat, et continuo salutem recuperabit: si vero renuerit,  
*let-him-drink and at-once health he-will-recover if but he-shall-refuse*  
 refragans absolvi servam, statim morietur.' Duo missi,  
*resisting to-be-freed the-slave-girl at-once he-will-die the-two sent*  
 verbo Sancti obsequentes, ad aulam deveniunt regiam,  
*to-the-word of-the-Saint obeying to the-hall come royal*  
 verba viri venerabilis regi enarrantes. Quibus intimatis  
*the-words of-the-man venerable to-the-king relating which made-known*  
 regi et nutricio eius Broichano, valde expaverunt:  
*to-the-king and foster-father his Broichan greatly they-were-terrified*  
 eademque hora liberata famula sancti legatis viri  
*and-at-the-same hour freed the-servant of-the-boly to-the-envoys man*  
 assignatur, lapis in aqua intingitur, mirumque in modum,  
*is-banded-over the-stone in water is-dipped and-wonderful in manner*  
 contra naturam, lithus in aquis supernatat, quasi pomum,  
*against nature the-stone in the-waters floats like an-apple*  
 vel nux, nec potuit sancti benedictio viri submergi. De  
*or a-nut nor could of-the-holy the-blessing man to-be-sunk from*  
 quo Broichanus natante bibens lapide, statim a vicina  
*which Broichan floating drinking the-stone at-once from near*  
 rediit morte, integramque carnis recuperavit salutem. Talis  
*returned death and-entire of-flesh recovered health such*  
 vero lapis, postea, in thesauris regis reconditus, multas  
*but stone afterward in the-treasures of-the-king stored many*

in populo aegritudinum sanitates, similiter in aqua natans  
*among the-people of-sicknesses healings likewise in water floating*  
 intinctus, Domino miserante, effecit. Mirum dictu, ab  
*dipped the-Lord pitying accomplished wonderful to-say by*  
 his aegrotis, quorum vitae terminus supervenerat, requisitus  
*those sick of-whom of-life the-end had-come sought*  
 idem lapis nullo modo reperiri poterat. Sic et in die  
*the-same stone in-no way to-be-found could so also on the-day*  
 obitus Brudei regis quaerebatur, nec tamen in eodem  
*of-the-death of-Bridei the-king it-was-sought nor yet in the-same*  
 loco, ubi fuerat prius reconditus, inveniebatur.  
*place where it-had-been before stored was-it-found*

De beati viri contra Broichanum magum  
 refragatione, et venti contrarietate

XXXIV · SAILING AGAINST THE WIND

*Broichan boasts that he will raise a contrary wind and darkness to stop Columba's voyage. On the third day, at Loch Ness, the magi rejoice at the storm, but Columba boards and orders the sail raised against the wind, and the boat speeds forward; soon the wind turns favorable and carries it to harbor.*

Post supra memorata peracta, quadam die Broichanus ad  
*after above mentioned done on-a-certain day Broichan to*  
 sanctum proloquens virum infit, 'Dicito mihi, Columba,  
*the-holy speaking man begins tell me Columba*  
 quo tempore proponis enavigare?' Sanctus, 'Tertia,' ait,  
*at-what time do-you-propose to-sail-out the-Saint on-the-third he-says*  
 'die, Deo volente et vita comite, navigationem proponimus  
*day God willing and life companion a-voyage we-propose*  
 incipere.' Broichanus e contra, 'Non poteris,' ait; 'nam  
*to-begin Broichan on the-contrary not you-will-be-able he-says for*



ego ventum tibi contrarium facere, caliginemque umbrosam  
*I a-wind for-you contrary to-make and-darkness shadowy*  
 superinducere possum.' Sanctus, 'Omnipotentia Dei,' ait,  
*to-bring-on can the-Saint the-omnipotence of-God he-says*  
 'omnium dominatur, in cuius nomine nostri omnes motus, ipso  
*over-all rules in whose name our all movements he*  
 gubernante, diriguntur.' Quid plura? Sanctus die eadem,  
*governing are-directed what more the-Saint on-the-day same*  
 sicut corde proposuit, ad lacum Nesae fluminis longum, multa  
*as in-heart he-proposed to the-lake of-Ness river long great*  
 prosequente caterva, venit. Magi vero gaudere tum coepere,  
*following croud comes the-magi but to-rejoice then began*  
 magnam videntes superinductam caliginem, et contrarium  
*great seeing brought-on darkness and contrary*  
 cum tempestate flatum. Nec mirum haec interdum arte  
*with storm wind nor marvel these-things at-times by-the-art*  
 daemonum posse fieri, Deo permittente, ut etiam venti  
*of-demons to-be-able to-be-done God permitting that even winds*  
 et aequora in asperius concitentur. Sic enim aliquando  
*and seas into rougher be-roused so for once*  
 daemoniorum legiones sancto Germano episcopo, de Sinu  
*of-demons legions to-saint Germanus bishop from the-Gulf*  
 Gallico, causa humanae salutis, ad Britanniam naviganti,  
*Gallic for-the-sake of-human salvation to Britain sailing*  
 medio in aequore occurrerant, et opposcentes pericula procellas  
*the-middle in sea had-met and opposing dangers storms*  
 concitabant, caelum diemque tenebrarum caligine obducebant.  
*roused the-sky and-the-day of-darkness with-the-gloom covered*  
 Quae tamen omnia, sancto orante Germano, dicto citius, sedata  
*which yet all-things saint praying Germanus said quicker calmed*  
 detersa cessarunt caligine. Noster itaque Columba, videns  
*wiped-away ceased the-gloom our and-so Columba seeing*

contra se elementa concitari furentia, Christum invocat  
*against himself the-elements to-be-roused raging Christ invokes*  
 Dominum, cymbulamque ascendens, nautis haesitantibus,  
*the-Lord and-the-little-boat boarding the-sailors hesitating*  
 ipse constantior factus velum contra ventum iubet subrigi.  
*he more-steadfast made the-sail against the-wind orders to-be-raised*  
 Quo facto, omni inspectante turba, navigium flatus contra  
*which done all looking-on the-crowd the-vessel breezes against*  
 adversos mira vectum occurrit velocitate. Et post haud  
*adverse with-wonderful borne runs speed and after not*  
 grande intervallum venti contrarii ad itineris ministeria  
*great interval the-winds contrary for of-the-journey the-service*  
 cum omnium admiratione revertuntur. Et sic per totam  
*with of-all the-admiration turn and so through whole*  
 illam diem flabris lenibus secundis flantibus, beati cymba  
*that day by-breezes gentle favorable blowing of-the-blessed the-boat*  
 viri optatum pervecta ad portum pulsa est. Perpendat itaque  
*man the-desired carried to port driven was let-weigh and-so*  
 lector quantus et qualis idem vir venerandus, in quo  
*the-reader how-great and of-what-kind the-same man venerable in whom*  
 Deus omnipotens, talibus praescriptis miraculorum virtutibus,  
*God almighty with-such above-written of-miracles powers*  
 coram plebe gentilica illustre suum manifestavit nomen.  
*before the-people heathen illustrious his manifested name*

## De spontanea regiae munitionis portae subita apertione

XXXV · THE KING'S GATE OPENED

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*On Columba's first visit, King Bridei proudly keeps his fortress gates shut. Columba signs the doors with the cross and knocks, and the bars fly back and the gates open. The king comes out in fear to meet him and honors him for the rest of his life.*

Alio in tempore, hoc est, in prima Sancti fatigatione itineris  
*at-another in time that is on the-first of-the-Saint toil of-journey*  
ad regem Brudeum, casu contigit ut idem rex, fastu elatus  
*to the-king Bridei by-chance it-happened that the-same king with-pride elated*  
regio suae munitionis, superbe agens, in primo beati adventu  
*royal of-his fortress haughtily acting at the-first of-the-blessed coming*  
viri, non aperiret portas. Quod ut cognovit homo Dei, cum  
*man not would-open the-gates which as learned the-man of-God with*  
comitibus ad valvas portarum accedens, in primis Dominicae  
*his-companions to the-doors of-the-gates approaching in first of-the-Lord's*  
crucis imprimens signum, tum deinde manum pulsans contra  
*cross impressing the-sign then thereupon his-hand knocking against*  
ostia ponit; quae continuo sponte, retro retrusis fortiter  
*the-doors he-puts which at-once of-their-own-accord back thrust strongly*  
seris, cum omni celeritate aperta sunt. Quibus statim apertis,  
*the-bars with all speed opened were which at-once opened*  
Sanctus consequenter cum sociis intrat. Quo cognito, rex  
*the-Saint thereupon with his-companions enters which learned the-king*  
cum senatu valde pertimescens, domum egressus, obviam  
*with the-council greatly fearing the-house having-gone-out to-meet*  
cum veneratione beato pergit viro, pacificisque verbis blande  
*with veneration the-blessed goes man and-with-peaceful words gently*  
admodum compellat: et ex ea in posterum die sanctum et  
*very addresses and from that into the-future day the-holy and*

venerabilem virum idem regnator, suae omnibus vitae reliquis  
*venerable man the-same ruler of-his all of-life remaining*  
 diebus, valde magna honoravit, ut decuit, honorificentia.  
*days with-very great honored as was-fitting honor*

## De ecclesiae Duorum Agri Rivorum simili reclusionē

XXXVI · THE CHURCH DOOR OPENED

*Visiting a monastery in Ireland, Columba finds that the keys of the oratory are lost. He says the Lord can open his house without keys, and at once the bolts slide back and the door opens.*

Alio itidem in tempore vir beatus aliquantis in Scotia  
*at-another likewise in time the-man blessed some in Ireland*  
 diebus conversatus, ad visitandos fratres qui in monasterio  
*days having-lived for visiting the-brothers who in the-monastery*  
 Duum Ruris commanebant Rivulorum, ab eis invitatus,  
*of-the-Two of-the-Field dwelt of-Streams by them invited*  
 perrexit. Sed casu aliquo accidit ut, eo ad ecclesiam  
*went but by-chance some it-happened that he to the-church*  
 accedente, claves non reperirentur oratorii. Cum vero  
*approaching the-keys not were-found of-the-oratory when but*  
 Sanctus de non repertis adhuc clavibus et de obseratis  
*the-Saint about not found yet keys and about locked*  
 foribus inter se conquirentes alios audisset, ipse ad  
*doors among themselves complaining others had-heard he to*  
 ostium appropinquans, 'Potens est Dominus,' ait, 'domum  
*the-door approaching mighty is the-Lord he-says house*  
 suam servis etiam sine clavibus aperire suis.' Cum  
*his for-servants even without keys to-open his-own with*

hac tum voce subito retro retrusis forti motu pessulis,  
*this then voice suddenly back thrust with-strong motion the-bolts*  
 sponte aperta ianua, Sanctus cum omnium admiratione  
*of-its-own-accord opened the-door the-Saint with of-all admiration*  
 ecclesiam ante omnes ingreditur, et hospitaliter a fratribus  
*the-church before all enters and hospitably by the-brothers*  
 susceptus, honorabiliter ab omnibus veneratur.  
*received honorably by all is-venerated*

De quodam plebeio mendico cui sanctus  
 sudem faciens ad iugulandas benedixit feras

XXXVII · THE STAKE THAT KILLED GAME

*Columba gives a poor man a blessed wooden stake that will harm neither men nor cattle but will kill wild beasts and fish. Fixed in the ground, it takes a stag, a hind, or another beast every day, and the man sells the surplus. His wife fears for their children and makes him move it; it kills their dog, a roe, a salmon, and a raven, and at last he burns it, and he returns to beggary.*

Alio in tempore quidam ad Sanctum plebeius venit  
*at-another in time a-certain to the-Saint commoner came*  
 pauperrimus, qui in ea habitabat regione quae Stagni  
*very-poor who in that dwelt region which of-the-Lake*  
 litoribus Aporici est contermina. Huic ergo miserabili viro,  
*with-the-shores of-Aporic is bordering to-this therefore wretched man*  
 qui unde maritam et parvulos cibaret non habebat, vir  
*who wherewith wife and little-ones he-might-feed not had the-man*  
 beatus petenti, miseratus, ut potuit, quandam largitus  
*blessed asking having-pitied as he-could a-certain having-bestowed*  
 eleemosynam, ait, 'Miselle homuncio, tolle de silva  
*alms he-says poor little-man take from the-wood*

contulum vicina, et ad me ocyus defer.' Obsecundans miser,  
*a-pole nearby and to me quickly bring obeying the-wretch*  
 iuxta Sancti iussionem, detulit materiam; quam Sanctus  
*according-to of-the-Saint the-order brought the-timber which the-Saint*  
 excipiens in veru exacuit; quodque propria exacuminans  
*taking into a-spit sharpened and-which with-his-own sharpening*  
 manu, benedicens, et illi assignans inopi dixit, 'Hoc  
*hand blessing and to-that handing-over needy-man said this*  
 veru diligenter custodi, quod, ut credo, nec homini, nec  
*spit diligently guard which as I-believe neither a-man nor*  
 alicui pecori, nocere poterit, exceptis feris bestiis quoque  
*any beast to-harm will-be-able except wild beasts also*  
 et piscibus; et quamdiu talem habueris sudem, nunquam  
*and fishes and as-long-as such you-shall-have a-stake never*  
 in domo tua cervinae carnis cibatio abundans deerit.'  
*in house your of-deer of-flesh food abundant will-be-lacking*  
 Quod audiens miser mendiculus, valde gavisus, domum  
*which bearing the-wretched little-beggar greatly having-rejoiced home*  
 revertitur, veruque in remotis infixit terrulae locis, quae  
*returns and-the-spit in remote fixed of-the-plot places which*  
 silvestres frequentabant ferae; et vicina transacta nocte,  
*wild frequented beasts and the-next passed night*  
 mane primo pergit revisitare volens veru, in quo mirae  
*in-the-morning first he-goes to-revisit wishing the-spit in which of-wonderful*  
 magnitudinis cervum cecidisse reperit transfixum. Quid plura?  
*size a-stag to-have-fallen he-finds pierced what more*  
 Nulla, ut nobis traditum est, transire poterat dies, qua non  
*no as to-us handed-down it-is to-pass could day in-which not*  
 aut cervum, aut cervam, aut aliquam reperiret in veru infixo  
*either a-stag or a-bind or some be-found on the-spit fixed*  
 cecidisse bestiam. Repleta quoque tota de ferinis carnibus  
*to-have-fallen beast filled also whole with game meats*

domo, vicinis      superflua vendebat, quae hospitium suae  
*the-house to-the-neighbors the-surplus he-sold which the-room of-his*  
 domus capere non poterat. Sed tamen diaboli invidia per  
*house to-hold not could but yet of-the-devil the-envy through*  
 sociam, ut Adam, et hunc etiam miserum invenit; quae,  
*the-wife as Adam also this-one too wretch found who*  
 non quasi prudens, sed fatua, taliter ad maritum locuta est,  
*not as prudent but foolish thus to her-husband spoke has*  
 ‘Tolle de terra veru; nam si in eo homines, aut etiam  
*take from the-ground the-spit for if on it men or even*  
 pecora, perierint, tu ipse et ego cum nostris liberis aut  
*cattle shall-have-perished you yourself and I with our children either*  
 occidemur aut captivi ducemur.’ Ad haec maritus inquit,  
*will-be-killed or captives will-be-led to these-things the-husband says*  
 ‘Non ita fiet; nam sanctus vir mihi, benedicens sudem, dixit  
*not so will-it-be for the-holy man to-me blessing the-stake said*  
 quod nunquam hominibus aut etiam pecoribus nocebit.’  
*that never to-men or even to-cattle will-it-do-harm*  
 Post haec verba mendicus, uxori consentiens, pergit, et  
*after these words the-beggar with-bis-wife agreeing goes and*  
 tollens de terra veru, intra domum, quasi amens, illud  
*taking from the-ground the-spit within the-house as-if out-of-bis-mind it*  
 secus parietem posuit; in quo mox domesticus eius incidens  
*beside the-wall placed on which soon domestic his falling*  
 canis disperiit. Quo pereunte, rursum marita, ‘Unus,’ ait,  
*dog perished which perishing again bis-wife one she-says*  
 ‘filiorum tuorum incidet in sudem et peribit.’ Quo audito  
*of-sons your will-fall on the-stake and will-perish which heard*  
 eius verbo, maritus veru de pariete removens ad silvam  
*her word the-husband the-spit from the-wall removing to the-wood*  
 reportat, et in densioribus infixit dumis, ut putabat ubi  
*carries-back and in denser fixed thickets as he-thought where*

a nullo posset animante offendi. Sed postera reversus  
*by no could living-thing to-be-struck but on-the-next having-retuned*  
 die capream in eo cecidisse et periisse reperit. Inde  
*day a-roe on it to-have-fallen and to-have-perished he-finds thence*  
 quoque illud removens, in fluvio qui Latine dici potest  
*also it removing in the-river which in-Latin to-be-called can*  
 Nigra Dea, iuxta ripam sub aquis abscondens infixit: quod  
*Black Goddess beside the-bank under the-waters hiding fixed which*  
 alia revisitans die, esocem in eo mirae magnitudinis  
*on-another revisiting day a-salmon on it of-wonderful size*  
 transfixum et retentum invenit; quem de flumine elevans  
*pierced and held be-found which from the-river lifting*  
 vix solus ad domum portare poterat, veruque secum  
*scarcely alone to the-house to-carry could and-the-spit with-him*  
 de aqua simul reportans, extrinsecus in superiore  
*from the-water at-the-same-time carrying-back outside on the-higher*  
 tecti affixit loco; in quo et corvus devolutus, impetu  
*of-the-roof fastened place on which also a-raven having-flown-down in-its-swoop*  
 lapsus disperiit iugulatus. Quo facto, miser, fatuae coniugis  
*having-fallen perished stabbed which done the-wretch of-foolish wife*  
 consilio depravatus, veru tollens de tecto, assumpta  
*by-the-counsel perverted the-spit taking from the-roof taken*  
 securi, in plures concidens particulas in ignem proiecit. Et  
*an-axe into many cutting little-parts into the-fire threw and*  
 post, quasi suae paupertatis amisso non mediocri solatio,  
*afterward as-if of-his poverty lost no middling comfort*  
 remendicare, ut meritus, coepit. Quod videlicet penuriae  
*to-beg-again as deserving be-began which namely of-want*  
 rerum solamen saepe superius in veru memorato dependebat,  
*of-things comfort often above on the-spit mentioned hung*  
 quod pro pedicis, et retibus, et omni venationis et  
*which instead-of snares and nets and every of-hunting and*



piscationis genere servatum posset sufficere, beati viri  
*of-fishing kind kept could to-suffice of-the-blessed man*  
 donatum benedictione, quodque amissum miser plebeius,  
*given by-the-blessing and-which lost the-wretched commoner*  
 eo ditatus pro tempore, ipse cum tota familiola, sero  
*by-it enriched for a-time he with whole little-household late*  
 licet, omnibus de cetero deplanxit reliquis diebus vitae.  
*although all for the-rest lamented remaining days of-life*

De lactario utre quem salacia abstulit unda  
 et venilia iterum repraesentavit in priore loco

XXXVIII · THE MILK SKIN RESTORED

*Lugaid, about to sail to Ireland, leaves a milk skin under the sea to soak. Columba tells him it will not go with him; the tide carries it off that night. After Lugaid sails, Columba says the flood has brought it back, and a youth finds it on the shore.*

Alio in tempore beati legatus viri, Lugaidus nomine,  
*at-another in time of-the-blessed the-envoy man Lugaid by-name*  
 cognomento Laitirus, ad Scotiam iussus navigare proponens,  
*by-surname Láitbir to Ireland ordered to-sail proposing*  
 inter navalia navis Sancti instrumenta utrem lactarium  
*among the-naval of-the-ship of-the-Saint gear a-skin milk*  
 quaesitum inveniens, sub mari, congestis super eum non  
*sought finding under the-sea heaped over it not*  
 parvis lapidibus, madefaciendum posuit; veniensque ad  
*small stones to-be-soaked placed and-coming to*  
 Sanctum quod de utre fecit intimavit. Qui subridens  
*the-Saint what about the-skin he-had-done made-known who smiling*  
 inquit, 'Uter, quem ut dicis sub undis posuisti, hac vice  
*says the-skin which as you-say under the-waves you-have-placed this time*

ut aestimo non te ad Hiberniam comitabitur.' 'Cur,' ait,  
*as I-reckon not you to Ireland will-accompany why he-says*  
 'non mecum in navi comitem eum habere potero?' Sanctus,  
*not with-me in the-ship companion it to-have will-I-be-able the-Saint*  
 'Altera,' inquit, 'die quod res probabit scies.' Itaque  
*on-the-next he-says day what the-event will-prove you-will-know and-so*  
 Lugaidus mane postera die ad retrahendum de mari  
*Lugaid in-the-morning on-the-following day for drawing-back from the-sea*  
 utrem pergit; quem tamen salacia noctu subtraxit unda. Quo  
*the-skin goes which yet the-salt by-night had-withdrawn wave which*  
 non reperto, ad Sanctum reversus tristis, flexis in terram  
*not found to the-Saint having-returned sad bent to the-ground*  
 genibus, suam confessus est negligentiam. Cui Sanctus,  
*knees his confessed has negligence to-whom the-Saint*  
 illum consolatus, ait, 'Noli, frater, pro fragilibus contristari  
*him having-consoled says do-not brother for frail be-saddened*  
 rebus: uter quem salacia sustulit unda, ad suum locum, post  
*things the-skin which the-salt carried-off wave to its place after*  
 tuum egressum, reportabit venilia.' Eadem die post Lugaidi  
*your departure will-bring-back the-flood on-the-same day after Lugaid's*  
 de Ioua insula emigrationem, hora transacta nona, Sanctus  
*from Iona island departure at-the-hour past ninth the-Saint*  
 circumstantibus sic profatus, ait, 'Nunc ex vobis unus ad  
*to-those-standing-around thus having-spoken says now of you one to*  
 aequor pergat; utrem, de quo Lugaidus querebatur, et quem  
*the-sea let-go the-skin about which Lugaid complained and which*  
 salacia sustulerat unda, nunc venilia retrahens, in loco unde  
*the-salt had-carried-off wave now the-flood drawing-back in the-place whence*  
 subtractus est repraesentavit.' Quo Sancti audito verbo,  
*withdrawn it-was has-restored which of-the-Saint heard word*  
 quidam alacer iuvenis ad oram cucurrit maris, repertumque  
*a-certain eager youth to the-shore ran of-the-sea and-found*

utrem, sicut praedixerat Sanctus, cursu reversus concito  
*the-skin as had-foretold the-Saint in-course having-retained rapid*  
 reportans, valde gavisus, coram Sancto, cum omnium qui  
*carrying-back greatly having-rejoiced before the-Saint with of-all who*  
 ibidem inerant admiratione, assignavit. In his, ut saepe dictum  
*there were-present admiration handed-over in these as often said*  
 est, binis narrationibus superius descriptis, quamlibet in parvis  
*it-was two accounts above described though in small*  
 rebus, sude videlicet et utre, prophetia simul et virtutis  
*things the-stake namely and the-skin prophecy together and of-power*  
 miraculum comitari cernuntur. Nunc ad alia tendamus.  
*miracle to-accompany are-seen now to other-things let-us-proceed*

## De Librano Arundineti prophetatio sancti viri

XXXIX · LIBRÁN OF THE REED-BED

*A Connacht man who broke an oath to serve his kinsman comes to Iona as a penitent. Columba sets him seven years' penance on Tiree, then sends him home with a sword for his ransom. The master's wife persuades her husband to free him without it, his father dies within the week, and a younger brother cares for his mother. Sailors who refuse him meet a contrary wind until they take him aboard. Columba names him Librán; he dies, as foretold, in one of Columba's monasteries in Ireland.*

Alio in tempore, cum vir sanctus in Ioua conversaretur  
*at-another in time when the-man holy on Iona was-living*  
 insula, homo quidam plebeius nuper sumpto clericatus  
*island a-man certain commoner lately taken of-clerical-state*  
 habitu, de Scotia transnavigans, ad insulanum beati  
*the-habit from Ireland sailing-across to the-island of-the-blessed*  
 monasterium viri devenit. Quem cum alia die Sanctus  
*monastery man came whom when on-another day the-Saint*

in hospitio residem hospitantem invenisset solum, primum  
*in the-guest-house sitting lodging had-found alone first*  
 de patria, de gente, et causa itineris, a Sancto  
*about his-fatherland about his-people and the-cause of-his-journey by the-Saint*  
 interrogatus, de Connachtarum regione oriundum se  
*asked from of-the-Connachta the-region sprung himself*  
 professus est, et ad delenda in peregrinatione peccamina  
*declared has and for blotting-out in pilgrimage sins*  
 longo fatigatum itinere. Cui cum Sanctus, ut de suae  
*by-long wearied journey to-whom when the-Saint that of his*  
 poenitudinis exploraret qualitate, dura et laboriosa ante  
*penance he-might-explore the-quality hard and laborious before*  
 oculos monasterialia proposuisset imperia, ipse consequenter  
*bis-eyes monastic had-set commands be thereupon*  
 ad Sanctum respondens, inquit, 'Paratus sum ad omnia  
*to the-Saint answering says ready I-am for all-things*  
 quaecunque mihi iubere volueris, quamlibet durissima,  
*whatever to-me to-order you-shall-wish though most-hard*  
 quamlibet indigna.' Quid plura? Eadem hora omnia sua  
*though unworthy what more at-the-same hour all his*  
 confessus peccata, leges poenitentiae, flexis in terram  
*having-confessed sins the-rules of-penance bent on the-ground*  
 genibus, se impleturum promisit. Cui Sanctus, 'Surge,'  
*knees himself about-to-fulfill promised to-whom the-Saint rise*  
 ait, 'et reside.' Tum deinde residentem sic compellat,  
*he-says and sit then thereupon sitting thus he-addresses*  
 'Septennem debes in Ethica poenitentiam explere terra. Ego  
*seven-year you-will-owe in Three penance to-fulfill land I*  
 et tu usquequo numerum expleas septennalium annorum,  
*and you until the-number you-fulfill of-the-seven years*  
 Deo donante, victuri sumus.' Quibus Sancti confortatus  
*God granting about-to-live are by-which of-the-Saint strengthened*

dictis, grates Deo agens, ad Sanctum, 'Quid me,' ait,  
*words thanks to-God giving to the-Saint what me he-says*  
 'agere oportet de quodam meo falso iuramento? nam ego  
*to-do behooves about a-certain my false oath for I*  
 quendam in patria commanens trucidavi homuncionem;  
*a-certain in my-fatherland dwelling slaughtered little-man*  
 post cuius trucidationem quasi reus in vinculis retentus sum.  
*after whose slaughter as guilty in chains held I-was*  
 Sed mihi quidam cognationalis homo eiusdem parentelae,  
*but me a-certain kinsman man of-the-same family*  
 valde opibus opulentus, subveniens, me opportune et de  
*very in-wealth rich coming-to-aid me opportunely and from*  
 vinculis vinculatum absolvit, et de morte reum eripuit.  
*chains chained freed and from death guilty snatched*  
 Cui post absolutionem cum firma iuratione promiseram  
*to-whom after the-release with firm oath I-had-promised*  
 me eidem omnibus meae diebus vitae servitutum. Sed  
*myself to-the-same all of-my days of-life about-to-serve but*  
 post aliquot dies in servitute peractos, servire homini  
*after some days in service passed to-serve a-man*  
 dedignatus, et Deo potius obsecundare malens, desertor  
*having-scorned and God rather to-obey preferring a-deserter*  
 illius carnalis domini, iuramentum infringens, discessi, et ad  
*of-that fleshly lord the-oath breaking I-departed and to*  
 te, Domino meum prosperante iter, perveni.' Ad haec  
*you the-Lord my prospering journey I-have-come to these-things*  
 Sanctus, virum pro talibus valde angi videns, sicut  
*the-Saint the-man for such greatly to-be-tormented seeing as*  
 prius prophetans, profatur, inquit, 'Post septenorum, sicut  
*before prophesying speaks saying after of-the-seven as*  
 tibi dictum est, expletionem annorum, diebus ad me huc  
*to-you said it-was the-fulfillment years in-the-days to me here*

quadragesimalibus venies, ut in Paschali solemnitate ad  
*of-Lent you-will-come that at the-Paschal solemnity to*  
 altarium accedas, et Eucharistiam sumas.' Quid verbis  
*the-altar you-may-approach and the-Eucharist you-may-take why in-words*  
 immoramur? Sancti viri imperiis per omnia poenitens  
*do-we-linger of-the-holy man to-the-commands in all-things the-penitent*  
 obsequitur peregrinus. Iisdemque diebus ad monasterium  
*complies the-pilgrim and-in-the-same days to the-monastery*  
 Campi missus Lunge, ibidem plene expletis in poenitentia  
*of-the-Plain sent of-Lunge there fully fulfilled in penance*  
 septem annis, ad Sanctum, diebus quadragesimae, iuxta  
*seven years to the-Saint in-the-days of-Lent according-to*  
 eius priorem prophetica iussione, revertitur. Et post  
*his former prophetic order returns and after*  
 peractam Paschae solemnitatem, in qua iussus ad altare  
*completed of-Easter the-solemnity in which ordered to the-altar*  
 accessit, ad Sanctum de supra interrogans memorato venit  
*he-approached to the-Saint about above asking mentioned he-came*  
 iuramento. Cui Sanctus interroganti talia vaticinans responsa  
*oath to-whom the-Saint asking such prophesying answers*  
 profatur, 'Tuus de quo mihi aliquando dixeras, carnalis  
*speaks your about whom to-me once you-had-said fleshly*  
 superest dominus; paterque et mater et fratres adhuc vivunt.  
*survives lord and-father and mother and brothers still live*  
 Nunc ergo praeparare te debes ad navigationem.' Et inter  
*now therefore to-prepare yourself you-ought for the-voyage and among*  
 haec verba machaeram belluinis ornatam dolatis protulit  
*these words a-sword with-beasts' adorned carved he-brought-forth*  
 dentibus, dicens, 'Hoc accipe tecum portandum munus, quod  
*teeth saying this take with-you to-be-carried gift which*  
 domino pro tua redemptione offeres; sed tamen nullo  
*to-the-lord for your redemption you-will-offer but yet in-no*

modo accipiet. Habet enim bene moratam coniugem, cuius  
*way will-be-accept he-has for well conducted a-wife whose*  
 salubri obtemperans consilio, te eadem die gratis, sine  
*wholesome complying to-counsel you on-the-same day freely without*  
 pretio, libertate donabit, cingulum ex more captivi de  
*price with-liberty he-will-present the-girdle by the-custom of-a-captive from*  
 tuis resolvens lumbis. Sed hac anxietate solutus, aliam  
*your loosing loins but from-this anxiety loosed another*  
 a latere surgentem non effugies sollicitudinem: nam tui  
*from the-side rising not you-will-escape solicitude for your*  
 fratres undique coarctabunt te, ut tanto tempore patri  
*brothers on-every-side will-press you that for-so-long a-time to-your-father*  
 debitam, sed neglectam, redintegres pietatem. Tu tamen, sine  
*owed but neglected you-restore piety you yet without*  
 ulla haesitatione voluntati eorum obsecundans, patrem senem  
*any hesitation to-the-will their complying your-father old*  
 pie excipias confovendum. Quod onus, quamlibet tibi  
*dutifully may-receive to-be-cherished which burden though to-you*  
 videatur grave, contristari non debes, quia mox depones:  
*it-seem heavy to-be-saddened not you-ought because soon you-will-lay-it-down*  
 nam ex qua die incipies patri ministrare, alia  
*for from which day you-will-begin to-your-father to-minister on-another*  
 in fine eiusdem septimanae mortuum sepelies. Sed post  
*at the-end of-the-same week dead you-will-bury but after*  
 patris sepultionem, iterum fratres te acriter compellent,  
*of-your-father the-burial again your-brothers you sharply will-compel*  
 ut matri etiam debita pietatis impendas obsequia. De  
*that to-your-mother also the-due of-piety you-pay services from*  
 qua profecto compulsione tuus iunior te absolvet frater; qui  
*which indeed compulsion your younger you will-release brother who*  
 tua vice paratus omne pietatis opus, quod debes, pro te  
*in-your place ready every of-piety work which you-owe for you*

matri        serviens reddet.' Post haec verba supra memoratus  
*to-your-mother serving will-render after these words above mentioned*  
 frater, Libranus nomine, accepto munere, Sancti ditatus  
*brother Librán by-name received the-gift of-the-Saint enriched*  
 benedictione perrexit; et ad patriam perveniens, omnia,  
*with-the-blessing set-out and to his-fatherland arriving all-things*  
 secundum Sancti vaticinium, invenit vere probata. Nam  
*according-to of-the-Saint the-prophecy found truly proved for*  
 statim, ut pretium suae offerens libertatis ostendit domino,  
*at-once as the-price of-his offering liberty he-showed to-the-lord*  
 accipere volenti refragans uxor, 'Ut quid nobis,' ait,  
*to-accept him-wishing resisting the-wife to what-end for-us she-says*  
 'hoc accipere quod sanctus pretium misit Columba? Hoc  
*this to-accept which holy as-price has-sent Columba this*  
 non sumus digni. Liberetur ei pius hic gratis ministrator.  
*not we-are worthy let-be-freed to-him dutiful this freely attendant*  
 Magis nobis sancti viri benedictio proficiet, quam hoc quod  
*more to-us of-the-holy man the-blessing will-profit than this which*  
 offertur pretium.' Audiens itaque maritus hoc maritae salubre  
*is-offered price hearing and-so the-husband this of-his-wife wholesome*  
 consilium, continuo gratis liberavit servum. Qui post,  
*counsel at-once freely freed the-servant who afterward*  
 iuxta prophetiam Sancti, compulsus a fratribus, patrem,  
*according-to the-prophecy of-the-Saint compelled by his-brothers the-father*  
 cui ministrare coepit, septima die mortuum sepelivit. Quo  
*whom to-minister he-began on-the-seventh day dead buried whom*  
 sepulto, ut et matri debite deserviret compellitur. Sed,  
*buried that also to-his-mother dutifully he-should-serve he-is-compelled but*  
 subveniente iuniore fratre, sicut Sanctus praedixerat, vicem  
*coming-to-aid the-younger brother as the-Saint had-foretold the-place*  
 eius adimplente, absolvitur. Qui ad fratres sic dicebat,  
*his fulfilling he-is-released who to the-brothers thus said*



'Nullo modo nos oportet fratrem in patria retentare, qui  
*in-no way us it-behooves the-brother in his-fatherland to-hold-back who*  
 per septem annos apud sanctum Columbam in Britannia  
*for seven years with saint Columba in Britain*  
 salutem exercuit animae.' Post quae, ab omnibus quibus  
*the-health practiced of-his-soul after which from all by-which*  
 molestabatur, absolutus, matri et fratribus valedicens,  
*he-was-troubled released to-his-mother and brothers bidding-farewell*  
 liber reversus, ad locum qui Scotice vocitatur Daire  
*free having-returned to the-place which in-Irish is-called Daire*  
 Calgaich pervenit. Ibidemque navim sub velo a portu  
*Calgaich he-came and-there a-ship under sail from the-port*  
 emigrantem inveniens, clamitans de litore rogat, ut ipsum  
*departing finding shouting from the-shore asks that him*  
 nautae cum eis susciperent navigaturum ad Britanniam. Sed  
*the-sailors with them should-receive about-to-sail to Britain but*  
 ipsi non suscipientes refutaverunt eum, quia non erant  
*they not receiving refused him because not they-were*  
 de monachis sancti Columbae. Tum deinde ad eundem  
*of the-monks of-saint Columba then thereupon to the-same*  
 venerabilem loquens virum, quamlibet longe absentem, tamen  
*venerable speaking man though far absent yet*  
 spiritu praesentem, ut mox res probavit, 'Placetne tibi,'  
*in-spirit present as soon the-event proved does-it-please you*  
 ait, 'sancte Columba, ut hi nautae, qui me tuum non  
*he-says saint Columba that these sailors who me your not*  
 suscipiunt socium, plenis velis et secundis enavigent ventis?'  
*receive companion with-full sails and favorable should-sail-out winds*  
 In hac voce ventus, qui ante illis erat secundus, dicto  
*at this voice the-wind which before for-them was favorable said*  
 citius versus est contrarius. Inter haec videntes virum  
*quicker turned was contrary among these-things seeing the-man*

eundem e regione secus flumen cursitantem, subito inter  
*same from opposite beside the-river running suddenly among*  
 se inito consilio, ad ipsum de navi inclamitantes dicunt  
*themselves entered counsel to him from the-ship calling-out say*  
 nautici, 'Fortassis idcirco citius in contrarium nobis  
*the-sailors perhaps for-this-reason more-quickly into contrary for-us*  
 conversus est ventus quia te suscipere renuerimus. Quod  
*turned has the-wind because you to-receive we-refused but*  
 si etiam nunc te ad nos in navim invitaverimus, contrarios  
*if even now you to us into the-ship we-shall-have-invited contrary*  
 nunc nobis flatus in secundos convertere poteris?' His  
*now for-us breezes into favorable to-turn will-you-be-able these-things*  
 auditis, viator ad eos dixit, 'Sanctus Columba, ad quem  
*heard the-traveler to them said saint Columba to whom*  
 vado, et cui hucusque per septem annos obsecundavi, si  
*I-go and whom up-to-now for seven years I-have-obeyed if*  
 me susceperitis, prosperum vobis ventum a Domino suo,  
*me you-shall-have-received favorable for-you a-wind from Lord his*  
 virtute orationum, impetrare poterit.' Quibus auditis, navim  
*by-the-power of-prayers to-obtain will-be-able which heard the-ship*  
 terrae approximant, ipsumque ad eos in eam invitant.  
*to-the-land they-bring-near and-him to them into it invite*  
 Qui statim, rate ascensa, 'In nomine Omnipotentis,' ait,  
*who at-once the-craft boarded in the-name of-the-Almighty he-says*  
 'cui sanctus Columba inculpabiliter servit, tensis rudentibus  
*whom saint Columba blamelessly serves stretched the-ropes*  
 levate velum.' Quo facto, continuo contraria venti flamina  
*raise the-sail which done at-once contrary of-the-wind the-blasts*  
 in secunda vertuntur, prosperaque usque ad Britanniam  
*into favorable are-turned and-prosperous all-the-way to Britain*  
 plenis successit navigatio velis. Libranusque, postquam ad  
*with-full followed the-voyage sails and-Librán after to*

loca perventum est Britannica, illam deserens navim, et  
*the-places come it-was British that leaving ship and*  
 nautis benedicens, ad sanctum devenit Columbam in Ioua  
*the-sailors blessing to saint came Columba on Iona*  
 commorantem insula. Qui videlicet vir beatus, gaudenter  
*staying island who namely the-man blessed gladly*  
 suscipiens eum, omnia quae de eo in itinere acta sunt,  
*receiving him all-things which about him on the-journey done were*  
 nullo alio intimante, plene narravit, et de domino, et  
*no other making-known fully told both about the-lord and*  
 uxoris eius salubri consilio, quomodo eiusdem suasu  
*of-the-wife his wholesome counsel how by-her persuasion*  
 liberatus est; de fratribus quoque; de morte patris,  
*freed he-was about the-brothers also about the-death of-the-father*  
 et eius, finita septimana, sepultione; de matre, et de  
*and his finished the-week burial about the-mother and about*  
 fratris opportuna iunioris subventionem; de his quae  
*of-the-brother the-timely younger aid about those-things which*  
 in regressu acta sunt; de vento contrario, et secundo; de  
*on the-return done were about the-wind contrary and favorable about*  
 verbis nautarum qui primo eum suscipere recusarunt, de  
*the-words of-the-sailors who first him to-receive refused about*  
 promissione prosperi flatus; et de prospera, eo suscepto in  
*the-promise of-favorable breeze and about the-prosperous him received in*  
 navi, venti conversione. Quid plura? Omnia, quae Sanctus  
*the-ship of-the-wind turning what more all-things which the-Saint*  
 adimplenda prophetavit, expleta enarravit. Post haec verba  
*to-be-fulfilled prophesied fulfilled he-related after these words*  
 viator pretium suae quod a Sancto accepit redemptionis  
*the-traveler the-price of-his which from the-Saint he-received of-redemption*  
 assignavit. Cui Sanctus eadem hora vocabulum indidit,  
*banded-over to-whom the-Saint at-the-same hour a-name gave*

inquires, 'Tu Libranus vocaberis eo quod sis liber.' Qui  
*saying you Librán will-be-called for-this that you-are free who*  
 videlicet Libran iisdem in diebus votum monachicum devotus  
*namely Librán the-same in days the-vow monastic devout*  
 vovit. Et cum a sancto viro ad monasterium, in quo prius  
*vowed and when by the-holy man to the-monastery in which before*  
 septem annis poenitens Domino servivit, remitteretur,  
*seven years penitent the-Lord he-served he-was-being-sent-back*  
 haec ab eo prophetica de se prolata accepit verba  
*these from him prophetic about himself uttered he-received words*  
 valedicente, 'Vita vives longa, et in bona senectute  
*bidding-farewell with-a-life you-will-live long and in good old-age*  
 vitam terminabis praesentem. Attamen non in Britannia, sed  
*life you-will-end the-present nevertheless not in Britain but*  
 in Scotia, resurges.' Quod verbum audiens, flexis genibus,  
*in Ireland you-will-rise-again which word bearing bent knees*  
 amare flevit. Quem Sanctus valde maestum videns, consolari  
*bitterly he-wept whom the-Saint greatly sad seeing to-console*  
 coepit dicens, 'Surge, et noles tristificari. In uno meorum  
*began saying rise and be-unwilling to-be-saddened in one of-my*  
 morieris monasteriorum, et cum electis erit pars tua  
*you-will-die monasteries and with the-chosen will-be portion your*  
 meis in regno monachis; cum quibus in resurrectionem  
*my in the-kingdom monks with whom into the-resurrection*  
 vitae de somno mortis evigilabis.' Qui, a Sancto accepta  
*of-life from the-sleep of-death you-will-awake who from the-Saint received*  
 non mediocri consolatione, valde laetatus est, et Sancti  
*no middling consolation greatly rejoiced he-has and of-the-Saint*  
 benedictione ditatus, in pace perrexit. Quae Sancti de  
*with-the-blessing enriched in peace set-out which of-the-Saint about*  
 eodem viro verax postea est adimpleta prophetatio. Nam, cum  
*the-same man truthful afterward was fulfilled prophecy for when*

per multos annales cyclos in monasterio Campi Lunge post  
*through many yearly cycles in the-monastery of-the-Plain of-Luinge after*  
 sancti Columbae de mundo transitum, obedienter Domino  
*of-saint Columba from the-world the-passing obediently the-Lord*  
 deserviret, monachus, pro quadam monasteriali utilitate ad  
*he-served a-monk for a-certain monastic need to*  
 Scotiam missus, valde senex, statim ut de navi descendit,  
*Ireland sent very old at-once as from the-ship he-descended*  
 pergens per Campum Breg, ad monasterium devenit  
*going through the-Plain of-Breg to the-monastery came*  
 Roborei Campi; ibidemque, hospes receptus hospitio,  
*of-the-Oakwood of-the-Plain and-there as-guest received in-the-guest-house*  
 quadam molestatus infirmitate, septima aegrotationis die  
*by-a-certain troubled infirmity on-the-seventh of-sickness day*  
 in pace ad Dominum perrexit, et inter sancti Columbae  
*in peace to the-Lord went and among of-saint Columba*  
 electos humatus est monachos, secundum eius vaticinium, in  
*the-chosen buried was monks according-to his prophecy into*  
 vitam resurrecturus aeternam. Has de Librano Arundineti  
*life about-to-rise eternal these about Librán of-the-Reed-bed*  
 sancti veridicas Columbae vaticinationes scripsisse sufficiat.  
*of-saint truthful Columba prophecies to-have-written let-it-suffice*  
 Qui videlicet Libranus ideo 'Arundineti' est vocitatus, quia  
*who namely Librán therefore of-the-Reed-bed was called because*  
 in arundineto multis annis arundines colligendo laboraverat.  
*in a-reed-bed for-many years reeds in-gathering he-had-labored*

De quadam muliercula magnas et valde difficiliores  
parturitionis, ut Evae filia, tortiones passa

XL · A WOMAN IN LABOR

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*Columba hurries to the oratory to pray for a kinswoman in Ireland calling on his name in the pains of a difficult birth. He tells the brothers that Christ has freed her and that she has borne the child safely, and so it is later reported.*

Quadam die, Sanctus in Ioua commanens insula, a  
*one day the-Saint on Iona staying island from*  
lectione surgit, et subridens dicit, 'Nunc ad oratorium mihi  
*reading rises and smiling says now to the-oratory to-me*  
properandum, ut pro quadam misellula Dominum deprec  
*is-to-be-bastened that for a-certain poor-little the-Lord I-may-beseech*  
femina, quae nunc in Hibernia nomen huius inclamitans  
*woman who now in Ireland the-name of-this calling-upon*  
commemorat Columbae, in magnis parturitionis difficillimae  
*mentions Columba in great of-childbirth most-difficult*  
torta punctionibus, et ideo per me a Domino de  
*tortured pains and therefore through me from the-Lord from*  
angustia absolutionem dari sibi sperat, quia et mihi  
*distress release to-be-given to-herself she-hopes because also to-me*  
est cognationalis, de meae matris parentela genitorem habens  
*she-is kinswoman of my mother's family a-parent having*  
progenitum.' Haec dicens Sanctus, illius mulierculae motus  
*born these-things saying the-Saint of-that little-woman moved*  
miseratione, ad ecclesiam currit, flexisque genibus pro ea  
*by-pity to the-church runs and-bent knees for her*  
Christum de homine natum exorat. Et post precationem  
*Christ of a-man born beseeches and after the-prayer*  
oratorium egressus, ad fratres profatur occurrentes,  
*the-oratory having-gone-out to the-brothers speaks meeting*

inquiens, 'Nunc propitius Dominus Jesus, de muliere  
*saying now gracious the-Lord Jesus of a-woman*  
 progenitus, opportune miserae subveniens, eam de angustiis  
*born timely the-wretch coming-to-aid her from distresses*  
 liberavit, et prospere prolem peperit, nec hac morietur  
*has-freed and safely a-child she-has-borne nor this will-she-die*  
 vice.' Eadem hora, sicuti Sanctus prophetizavit, misella  
*time at-the-same hour as the-Saint prophesied the-poor*  
 femina, nomen eius invocans, absoluta salutem recuperavit.  
*woman name his invoking released health recovered*  
 Ita ab aliquibus postea de Scotia, et de eadem regione  
*so by some afterward from Ireland and from the-same region*  
 ubi mulier inhabitabat, transmeantibus, intimatum est.  
*where the-woman dwelt crossing made-known it-was*

De quodam Lugneo guberneta, cognomento Tudida,  
 quem sua coniux odio habuerat deformem,  
 qui in Rechrea commorabatur insula

XLI · LUGNE AND HIS WIFE

*On Rathlin a commoner complains that his wife hates him and refuses him. She will do anything but share his bed, even enter a convent. Columba, the husband, and the wife fast for a day, and Columba prays through the night; the next day she tells him that her heart has turned from hatred to love.*

Alio in tempore, cum vir sanctus in Rechrea hospitaretur  
*at-another in time when the-man holy on Rathlin was-a-guest*  
 insula, quidam plebeius ad eum veniens, de sua querebatur  
*island a-certain commoner to him coming about his complained*  
 uxore, quae, ut ipse dicebat, odio habens, eum ad maritalem  
*wife who as he said in-hatred holding him to marital*

nullo modo admittebat concubitum accedere. Quibus auditis,  
*in-no way admitted intercourse to-approach which heard*  
 Sanctus, maritam advocans, in quantum potuit, eam hac de  
*the-Saint the-wife calling in as-much-as he-could her this for*  
 causa corripere coepit, inquiens, 'Quare, mulier, tuam a te  
*reason to-rebuke began saying why woman your from you*  
 carnem abdicare conaris, Domino dicente, Erunt duo in  
*flesh to-renounce do-you-try the-Lord saying they-shall-be two in*  
 carne una? itaque caro tui coniugis tua caro est.' Quae  
*flesh one and-so the-flesh of-your husband your flesh is who*  
 respondens, 'Omnia,' inquit, 'quaecunque mihi praeceperis,  
*answering all-things she-says whatever to-me you-shall-command*  
 sum parata, quamlibet sint valde laboriosa, adimplere, excepto  
*I-am ready though they-be very laborious to-fulfill except*  
 uno, ut me nullo compellas modo in uno lecto dormire cum  
*one that me in-no you-compel way in one bed to-sleep with*  
 Lugneo. Omnem domus curam exercere non recuso, aut, si  
*Lugne all of-the-house care to-exercise not I-refuse or if*  
 iubeas, etiam maria transire, et in aliquo puellarum monasterio  
*you-order even the-seas to-cross and in some of-girls monastery*  
 permanere.' Sanctus tum ait, 'Non potest recte fieri quod  
*to-remain the-Saint then says not can rightly to-be-done what*  
 dicis, nam adhuc viro vivente alligata es a lege  
*you-say for while-still the-husband living bound you-are by the-law*  
 viri. Quos enim Deus licite coniunxit nefas est separari.'  
*of-the-husband those for God lawfully has-joined wrong it-is to-be-separated*  
 Et, his dictis, consequenter intulit, 'Hac in die tres, hoc est,  
*and these said thereupon he-added on-this in day three that is*  
 ego et maritus, cum coniuge, ieiunantes Dominum precemur.'  
*I and the-husband with the-wife fasting the-Lord let-us-pray*  
 Illa dehinc, 'Scio,' ait, 'quia tibi impossibile non erit ut  
*she thereupon I-know she-says that for-you impossible not it-will-be that*



ea quae vel difficilia, vel etiam impossibilia videntur,  
*those-things which either difficult or even impossible seem*  
 a Deo impetrata donentur.' Quid plura? Marita eadem  
*by God obtained be-granted what more the-wife on-the-same*  
 die cum Sancto ieiunare consentit, et maritus similiter:  
*day with the-Saint to-fast agrees and the-husband likewise*  
 nocteque subsequente Sanctus insomnis pro eis deprecatus  
*and-on-the-night following the-Saint sleepless for them prayed*  
 est; posteraque die Sanctus maritam praesente sic compellat  
*has and-on-the-next day the-Saint the-wife present thus addresses*  
 marito, 'O femina, si, ut hesternam dicebas die, parata hodie  
*the-husband O woman if as yesterday you-said day ready today*  
 es ad feminarum emigrare monasteriolum?' Illa, 'Nunc,'  
*are-you to of-women to-depart the-little-monastery she now*  
 inquit, 'cognovi quia tua Deo de me est audita oratio;  
*she-says I-know that your to-God about me has-been heard prayer*  
 nam quem heri oderam, hodie amo; cor enim meum hac  
*for him-whom yesterday I-hated today I-love heart for my in-this*  
 nocte praeterita, quomodo ignoro, in me immutatum est de  
*night past how I-know-not in me changed has-been from*  
 odio in amorem.' Quid moramur? ab eadem die usque ad  
*hatred into love why do-we-delay from the-same day all-the-way to*  
 diem obitus, anima eiusdem maritae indissociabiliter in amore  
*the-day of-death the-soul of-the-same wife inseparably in love*  
 conglutinata est mariti, ut illa maritalis concubitus debita,  
*glued was of-the-husband so-that she of-marital intercourse the-dues*  
 quae prius reddere renuebat, nullo modo deinceps recusaret.  
*which before to-render she-refused in-no way thereafter refused*

De navigatione Cormaci nepotis  
Lethani prophetatio beati viri

XLII · CORMAC'S VOYAGES

*When Cormac seeks a hermitage a second time, Columba commends him to King Bridei before the under-king of the Orkneys, which later saves his life there; later Columba foretells his return to Iona, and he arrives within the hour. On a third voyage a south wind drives Cormac fourteen days north where swarms of stinging creatures beat against his boat. Columba sees it in the spirit, has the brothers pray, and the wind turns north and brings Cormac home.*

Alio in tempore Cormacus, Christi miles, de quo in  
at-another in time Cormac of-Christ soldier about whom in  
primo huius opusculi libello, breviter aliqua commemoravimus  
the-first of-this little-work book briefly some-things we-mentioned  
pauca, etiam secunda vice conatus est eremum in oceano  
few also a-second time tried has a-hermitage in the-ocean  
quaerere. Qui postquam a terris per infinitum oceanum  
to-seek who after from the-lands through boundless ocean  
plenis enavigavit velis, iisdem diebus sanctus Columba,  
with-full sailed-out sails in-the-same days saint Columba  
cum ultra Dorsum moraretur Britanniae, Brudeo regi,  
when beyond the-Spine was-staying of-Britain to-Bridei the-king  
praesente Orcadum regulo, commendavit, dicens, 'Aliqui ex  
present the-Orkneys' petty-king commended saying some of  
nostris nuper emigraverunt, desertum in pelago intransmeabili  
ours lately have-departed a-desert in the-sea uncrossable  
invenire optantes; qui si forte post longos circuitus Orcadas  
to-find wishing who if perhaps after long wanderings to-the-Orkney  
devenerint insulas, huic regulo, cuius obsides in manu  
they-come islands to-this petty-king whose hostages in hand  
tua sunt, diligenter commenda, ne aliquid adversi intra  
your are diligently commend lest anything adverse within

terminos eius contra eos fiat.' Hoc vero Sanctus ita  
*the-borders his against them be-done this but the-Saint so*  
 dicebat, quia in spiritu praecognovit quod post aliquot  
*said because in spirit be-foreknew that after some*  
 menses idem Cormacus esset ad Orcadas venturus. Quod  
*months the-same Cormac was to the-Orkneys about-to-come which*  
 ita postea evenit; et propter supradictam sancti viri  
*so afterward came-about and on-account-of above-said of-the-holy man*  
 commendationem, de morte in Orcadibus liberatus est vicina.  
*commendation from death in the-Orkneys freed was near*  
 Post aliquantum paucorum intervallum mensium cum Sanctus  
*after some few interval of-months when the-Saint*  
 in Ioua commoraretur insula, quadam die coram eo eiusdem  
*on Iona was-staying island one day before him of-the-same*  
 Cormaci mentio ab aliquibus subito oboritur sermocinantibus,  
*Cormac mention by some suddenly arises conversing*  
 et taliter dicentibus, 'Quomodo Cormaci navigatio, prosperane  
*and thus saying how Cormac's voyage prosperous*  
 an non, provenit, adhuc nescitur.' Quo audito verbo, Sanctus  
*or not has-turned-out still is-not-known which heard word the-Saint*  
 hac profatur voce, dicens, 'Cormacum, de quo nunc  
*with-this speaks voice saying Cormac about whom now*  
 loquimini, hodie mox pervenientem videbitis.' Et post quasi  
*you-speak today soon arriving you-will-see and after about*  
 unius horae intervallum, mirum dictu, et ecce inopinato  
*of-one hour the-interval wonderful to-say and behold unexpectedly*  
 Cormacus superveniens, oratorium cum omnium admiratione  
*Cormac arriving the-oratory with of-all admiration*  
 et gratiarum ingreditur actione. Et quia de huius  
*and of-thanks enters giving and because about of-this*  
 Cormaci secunda navigatione beati prophetationem breviter  
*Cormac the-second voyage of-the-blessed the-prophecy briefly*

intulerimus viri, nunc et de tertia aequae propheticae eius  
*we-have-added man now also about the-third equally prophetic his*  
 scientiae aliqua describenda sunt verba. Cum idem Cormacus  
*of-knowledge some to-be-described are words when the-same Cormac*  
 tertia in oceano mari fatigaretur vice, prope usque ad  
*on-the-third in the-ocean sea was-wearied time near all-the-way to*  
 mortem periclitari coepit. Nam cum eius navis a terris  
*death to-be-in-peril he-began for when his ship from the-lands*  
 per quatuordecim aestei temporis dies, totidemque noctes,  
*for fourteen of-summer time days and-as-many nights*  
 plenis velis, austro flante vento, ad septemtrionalis plagam  
*with-full sails the-south blowing wind to of-the-northern the-region*  
 caeli directo excurreret cursu, eiusmodi navigatio ultra  
*of-the-sky on-direct ran course such voyage beyond*  
 humani excursus modum, et irremeabilis videbatur. Unde  
*of-human ranging the-limit and not-to-be-returned-from seemed whence*  
 contigit, ut post decimam eiusdem quarti et decimi horam  
*it-happened that after the-tenth of-the-same fourth and tenth hour*  
 diei, quidam paene insustentabiles undique et valde  
*of-the-day certain almost unbearable from-every-side and very*  
 formidabiles consurgerent terrores; quaedam quippe usque in  
*fearsome arose terrors certain indeed up-to into*  
 id temporis invisae, mare obtegentes occurrerant tetrae et  
*that of-time unseen the-sea covering had-met loathsome and*  
 infestae nimis bestiolae, quae horribili impetu carinam et  
*hostile very little-beasts which with-horrible onset the-keel and*  
 latera, puppimque et proram ita forti feriebant percussura,  
*the-sides and-the-stern and the-prow so with-strong struck with-a-blow*  
 ut pelliceum tectum navis penetrales putarentur penetrare  
*that the-leather covering of-the-ship piercing were-thought to-penetrate*  
 posse. Quae, ut hi qui inerant ibidem postea narrarunt,  
*to-be-able which as those who were there afterward told*

prope magnitudinem ranarum, aculeis permolestae, non tamen  
*about the-size of-frogs with-stings very-troublesome not yet*  
 volatiles sed natatiles, erant; sed et remorum infestabant  
*flying but swimming were but also of-the-oars they-attacked*  
 palmulas. Quibus visis, inter cetera monstra quae non huius  
*the-blades which seen among other monsters which not of-this*  
 est temporis narrare, Cormacus cum nautis comitibus, valde  
*is time to-tell Cormac with the-sailors his-companions greatly*  
 turbati et pertimescentes, Deum, qui est in angustiis pius  
*troubled and fearing God who is in distresses kind*  
 et opportunus auxiliator, illacrymati precantur. Eadem hora  
*and timely helper having-wept pray at-the-same hour*  
 et sanctus noster Columba, quamlibet longe absens corpore,  
*also saint our Columba though far absent in-body*  
 spiritu tamen praesens, in navi cum Cormaco erat. Unde,  
*in-spirit yet present in the-ship with Cormac was whence*  
 eodem momento, personante signo, fratres ad oratorium  
*at-the-same moment sounding the-bell the-brothers to the-oratory*  
 convocans, et ecclesiam intrans, astantibus sic, more  
*calling-together and the-church entering to-those-standing-by thus in-the-manner*  
 sibi consueto, prophetizans profatur, dicens, 'Fratres,  
*to-himself customary prophesying speaks saying brothers*  
 tota intentione pro Cormaco orate, qui nunc humanae  
*with-whole intention for Cormac pray who now of-human*  
 discursionis limitem, immoderate navigando, excessit, nunc  
*ranging the-limit immoderately by-sailing has-exceeded now*  
 quasdam monstruosas, ante non visas, et paene indicibiles,  
*certain monstrous before not seen and almost indescribable*  
 patitur horrificas perturbationes. Itaque nostris commembribus  
*he-suffers horrifying perturbations and-so our fellow-members*  
 in periculo intolerabili constitutis mente compati debemus  
*in danger intolerable placed in-mind to-have-compassion we-ought*

fratribus, et Dominum exorare cum eis. Ecce enim nunc  
*brothers and the-Lord to-beseech with them behold for now*  
 Cormacus cum suis nautis, faciem lacrymis ubertim irrigans,  
*Cormac with his sailors bis-face with-tears abundantly watering*  
 Christum intentius precatur; et nos ipsum orando adiuvemus,  
*Christ more-intently prays and we him by-praying let-us-help*  
 ut Austrum flantem ventum usque hodie per quatuordecim  
*that the-south blowing wind up-to today for fourteen*  
 dies, nostri miseratus, in Aquilonem convertat; qui videlicet  
*days on-us having-pity into the-north he-may-turn which namely*  
 Aquiloneus ventus navem Cormaci de periculis retrahat.' Et  
*northern wind the-ship of-Cormac from dangers may-draw-back and*  
 haec dicens, flebili cum voce, flexis genibus ante altarium,  
*these-things saying tearful with voice bent knees before the-altar*  
 omnipotentiam Dei ventorum et cunctarum gubernatricem  
*the-omnipotence of-God of-the-winds and of-all the-governor*  
 precatur rerum. Et post orationem cito surgit, et abstergens  
*beseeches things and after the-prayer quickly he-rises and wiping-away*  
 lacrymas, gaudenter grates Deo agit, dicens, 'Nunc, fratres,  
*bis-tears gladly thanks to-God gives saying now brothers*  
 nostris congratulemur, pro quibus oramus, caris: quia  
*with-our let-us-rejoice for whom we-pray dear-ones because*  
 Dominus Austrum nunc in Aquilonarem convertet flatum  
*the-Lord the-south now into the-northern will-turn wind*  
 nostros de periculis commembres retrahentem, quos huc ad  
*our from dangers fellow-members drawing-back whom hither to*  
 nos iterum reducet.' Et continuo cum eius voce Auster  
*us again he-will-bring-back and at-once with his voice the-south*  
 cessavit ventus, et inspiravit Aquiloneus per multos post  
*ceased wind and blew northern for many after*  
 dies, et navis Cormaci ad terras redacta est. Et pervenit  
*days and the-ship of-Cormac to land brought-back was and arrived*

Cormacus ad sanctum Columbam, et se, donante Deo,  
*Cormac to saint Columba and each-other granting God*  
 facie in faciem, cum ingenti omnium admiratione viderant  
*face to face with great of-all admiration they-saw*  
 et non mediocri laetatione. Perpendat itaque lector quantus  
*and no middling gladness let-weigh and-so the-reader how-great*  
 et qualis idem vir beatus, qui talem propheticam habens  
*and of-what-kind the-same man blessed who such prophetic having*  
 scientiam, ventis et oceano, Christi invocato nomine, potuit  
*knowledge the-winds and the-ocean Christ's invoked name could*  
 imperare.

*to-command*

De venerabilis viri in curru evectione  
 absque currilium obicum communitione

XLIII · THE CHARIOT WITHOUT LINCHPINS

*In Ireland Columba drives all day in a chariot whose linchpins were never inserted, with Columbán as charioteer, yet the wheels neither come off nor loosen. Adomnán turns to the miracles granted after Columba's death.*

Alio in tempore, cum in Scotia per aliquot dies Sanctus  
*at-another in time when in Ireland for some days the-Saint*  
 conversaretur, aliquibus ecclesiasticis utilitatibus coactus,  
*was-living by-some ecclesiastical needs compelled*  
 currum ab eo prius benedictum ascendit iunctum; sed non  
*a-chariot by him before blessed he-mounted yoked but not*  
 insertis primo, qua negligentia accedente nescitur, necessariis  
*inserted first by-what negligence occurring is-not-known the-necessary*  
 obicibus per axionum extrema foramina. Erat autem  
*linchpins through of-the-axles the-end holes there-was moreover*

eadem diecula Columbanus filius Echudi, vir sanctus, illius  
*on-the-same little-day Columbán son of-Eochaid a-man holy of-that*  
 monasterii fundator quod Scotica vocitatur lingua Snamluthir,  
*monastery founder which in-Irish is-called tongue Snám-Luthir*  
 qui operam aurigae in eodem curriculo cum sancto exercebat  
*who the-work of-charioteer in the-same chariot with saint performed*  
 Columba. Fuit itaque talis eiusdem agitatio diei per longa  
*Columba there-was and-so such of-the-same driving day over long*  
 viarum spatia sine ulla rotarum humerulorumque separatione  
*of-roads spaces without any of-the-wheels and-of-the-hubs separation*  
 sive labefactione, nulla, ut supra dictum est, obicum  
*or loosening no as above said it-was of-linchpins*  
 retentione vel communitione retinente. Sed sola diali sic  
*holding or fastening holding but only by-divine so*  
 venerando praestante gratia viro, ut currus cui insederat  
*to-the-venerable granting grace man that the-chariot on-which he-had-sat*  
 salubriter, absque ulla impeditioe, recta incederet orbita.  
*safely without any hindrance in-straight went track*  
 Hucusque de virtutum miraculis quae per praedicabilem  
*thus-far about of-powers the-miracles which through the-praiseworthy*  
 virum, in praesenti conversantem vita, divina operata est  
*man in the-present living life divine worked has*  
 omnipotentia, scripsisse sufficiat. Nunc etiam quaedam de  
*omnipotence to-have-written let-it-suffice now also certain-things about*  
 his quae post eius de carne transitum ei a Domino  
*those which after his from the-flesh passing to-him by the-Lord*  
 donata comprobantur, pauca sunt commemoranda.  
*granted are-proved few are to-be-recorded*



De pluvia post aliquot siccitatis menses  
beati ob honorem viri super sitientem,  
Domino donante, terram effusa

XLIV · RAIN AFTER DROUGHT

---

*In a spring drought of Adomnán's own time, the elders carry Columba's white tunic and his books around a sown field and read them on the Hill of the Angels. That same day clouds rise from the sea and heavy rain falls, and the year's crops are rich.*

Ante annos namque ferme quatuordecim, in his torpentibus  
*before years for about fourteen in these torpid*  
terris valde grandis verno tempore facta est siccitas  
*lands very great in-spring time made was a-drought*  
iugis et dura, in tantum ut illa Domini in Levitico  
*continuous and hard in so-much that that of-the-Lord in Leviticus*  
libro transgressoribus coaptata populis comminatio videretur  
*book to-transgressing fitted peoples threat seemed*  
imminere, qua dicit, Dabo caelum vobis desuper sicut  
*to-impend in-which he-says I-will-give the-sky to-you above as*  
ferrum, et terram aeneam Consumetur incassum labor vester;  
*iron and the-earth bronze will-be-consumed in-vain labor your*  
nec proferet terra germen, nec arbores poma praebebunt;  
*nor will-bring-forth the-earth sprout nor the-trees fruit will-offer*  
et cetera. Nos itaque haec legentes, et imminentem  
*and the-rest we and-so these-things reading and the-impending*  
plagam pertimescentes, hoc inito consilio fieri consiliati  
*plague fearing this entered counsel to-be-done took-counsel*  
sumus, ut aliqui ex nostris senioribus nuper aratum et  
*we-have that some of our elders lately plowed and*  
seminatum campum cum sancti Columbae candida circumirent  
*sown field with of-saint Columba the-white should-go-around*

tunica, et libris stylo ipsius descriptis; levarentque in aere,  
*tunic and books with-the-pen his written and-should-raise in the-air*  
 et excuterent eandem per ter tunicam, qua etiam hora  
*and should-shake the-same by thrice tunic in-which also at-the-hour*  
 exitus eius de carne indutus erat; et eius aperirent  
*of-the-departure his from the-flesh clothed he-had-been and his should-open*  
 libros, et legerent in Colliculo Angelorum, ubi aliquando  
*books and read on the-Little-Hill of-the-Angels where once*  
 caelestis patriae cives ad beati viri conductum visi  
*of-the-heavenly fatherland the-citizens to of-the-blessed man the-meeting seen*  
 sunt descendere. Quae postquam omnia iuxta initum  
*were to-descend which after all-things according-to entered*  
 sunt peracta consilium, mirum dictu, eadem die caelum,  
*were completed counsel wonderful to-say on-the-same day the-sky*  
 in praeteritis mensibus, Martio videlicet et Aprili, nudatum  
*in the-past months March namely and April stripped*  
 nubibus, mira sub celeritate ipsis de ponto ascendentibus  
*of-clouds wonderful with swiftness them from the-sea rising*  
 illico opertum est, et pluvia facta est magna, die  
*on-the-spot covered was and rain made was great by-day*  
 noctuque descendens; et sitiens prius terra, satis satiata,  
*and-by-night descending and thirsting before the-earth enough sated*  
 opportune germina produxit sua, et valde laetas eodem  
*opportunately sprouts produced its and very rich in-the-same*  
 anno segetes. Unius itaque beati commemoratio nominis  
*year crops of-one and-so of-the-blessed the-commemoration name*  
 viri in tunica et libris commemorata multis regionibus  
*man in the-tunic and books commemorated many regions*  
 eadem vice et populis salubri subvenit opportunitate.  
*at-the-same time and peoples with-wholesome came-to-aid timeliness*

De ventorum flatibus contrariis venerabilis viri  
virtute orationum in secundos conversis ventos

XLV · WINDS TURNED IN OUR TIME

---

*Three times Adomnán and his monks have seen contrary winds turned favorable through Columba: once when timber was towed to Iona, once after they complained to the Saint on the island of Airthrago, and once when they prayed to reach Iona for his feast, which they celebrated there as they had hoped.*

Praeteritorum, nobis, quae non vidimus, talium miraculorum  
*of-past to-us which not we-saw such miracles*  
praesentia quae ipsi perspeximus, fidem indubitanter  
*the-present which ourselves we-beheld faith undoubtingly*  
confirmant. Ventorum namque flamina contrariorum tribus  
*confirm of-winds for the-blasts of-contrary three*  
nos ipsi vicibus in secunda vidimus conversa. Prima vice  
*we ourselves times into favorable we-saw turned the-first time*  
cum dolatae per terram pineae et roboreae traherentur longae  
*when bewn over land pine and oak were-dragged long*  
naves, et magnae navium pariter materiae eveherentur domus;  
*ships and of-a-great of-ships likewise the-materials were-carried house*  
beati viri vestimenta et libros, inito consilio, super altare,  
*of-the-blessed man the-garments and books entered counsel upon the-altar*  
cum psalmis et ieiunatione, et eius nominis invocatione,  
*with psalms and fasting and of-his name the-invocation*  
posuimus, ut a Domino ventorum prosperitatem nobis  
*we-placed that from the-Lord of-winds prosperity to-us*  
profuturam impetraret. Quod ita eidem sancto viro, Deo  
*about-to-avail he-might-obtain which so to-the-same holy man God*  
donante, factum est: nam ea die qua nostri nautae,  
*granting done was for on-that day on-which our sailors*

omnibus praeparatis, supra memoratarum ligna materiarum  
*all-things prepared above of-the-mentioned the-timbers of-materials*  
 proposuere scaphis per mare et curucis trahere, venti,  
*purposed in-skiffs over the-sea and currachs to-drag the-winds*  
 praeteritis contrarii diebus, subito in secundos conversi  
*in-past contrary days suddenly into favorable turned*  
 sunt. Tum deinde per longas et obliquas vias tota die  
*were then thereupon through long and oblique ways the-whole day*  
 prosperis flatibus, Deo propitio, famulantibus, et plenis  
*with-prosperous breezes God being-gracious serving and full*  
 sine ulla retardatione velis, ad Iouam insulam omnis illa  
*without any delay sails to Iona island all that*  
 navalis emigratio prospere pervenit.

*naval migration prosperously arrived*  
 Secunda vero vice, cum, post aliquantos intervenientes annos,  
*the-second but time when after some intervening years*  
 aliae nobiscum roboreae ab ostio fluminis Sale, duodecim  
*other with-us oak from the-mouth of-the-river Shiel by-twelve*  
 curucis congregatis, materiae ad nostrum renovandum  
*currachs gathered materials for our to-be-renewed*  
 traherentur monasterium, alio die tranquillo nautis mare  
*were-dragged monastery on-another day calm the-sailors the-sea*  
 palmulis verrentibus, subito nobis contrarius insurgit  
*with-the-blades sweeping suddenly against-us contrary rises*  
 Favonius, qui et Zephyrus ventus, in proximam tum  
*Favonius which also Zephyr wind into the-nearest then*  
 declinamus insulam, quae Scotice vocitatur Airthrago, in ea  
*we-turn-aside island which in-Irish is-called Airthrago in it*  
 portum ad manendum quaerentes. Sed inter haec de illa  
*a-harbor for staying seeking but among these-things about that*  
 importuna venti contrarietate querimus, et quodammodo  
*untimely of-the-wind contrariness we-complain and in-some-way*

quasi accusare nostrum Columbam coepimus, dicentes, 'Placetne  
*as-if to-accuse our Columba we-began saying does-it-please*  
 tibi, Sancte, haec nobis adversa retardatio? hucusque a te,  
*you Saint this to-us adverse delay hitherto from you*  
 Deo propitio, aliquod nostrorum laborum praestari speravimus  
*God being-gracious some of-our labors to-be-granted we-hoped*  
 consolatorium adiumentum, te videlicet aestimantes alicuius  
*consoling help you namely reckoning of-some*  
 esse grandis apud Deum honoris.' His dictis, post modicum,  
*to-be great with God honor these said after a-short*  
 quasi unius momenti, intervallum, mirum dictu, ecce Favonius  
*as-if of-one moment interval wonderful to-say behold Favonius*  
 ventus cessat contrarius, Vulturnusque flat, dicto citius,  
*wind ceases contrary and-Vulturnus blows said quicker*  
 secundus. Iussi tum nautae antennas, crucis instar, et vela  
*favorable ordered then the-sailors the-yards of-a-cross like and the-sails*  
 protensis sublevant rudentibus, prosperisque et lenibus flabris  
*with-stretched raise ropes and-with-prosperous and gentle breezes*  
 eadem die nostram appetentes insulam, sine ulla laboratione,  
*on-the-same day our making-for island without any toil*  
 cum illis omnibus qui navibus inerant nostris cooperatibus,  
*with those all who in-the-ships were our fellow-workers*  
 in lignorum evectione gaudentes, devehimur. Non mediocriter,  
*in of-the-timbers the-carrying rejoicing we-are-borne not middlingly*  
 quamlibet levis, illa querula nobis sancti accusatio viri profuit.  
*though light that complaining to-us of-the-holy accusation man profited*  
 Quantique et qualis est apud Dominum meriti Sanctus  
*and-of-how-great and of-what-kind is with the-Lord merit the-Saint*  
 apparet, quem in ventorum ipse tam celeri conversione audierat.  
*appears whom in of-the-winds he so swift turning had-heard*

Tertia proinde vice, cum in aesteo tempore, post Hiberniensis  
*the-third accordingly time when in summer time after of-the-Irish*  
 synodi conductum, in plebe Generis Loerni per aliquot,  
*synod the-meeting among the-people of-the-Race of-Loarn for some*  
 venti contrarietate, retardaremur dies, ad Saineam devenimus  
*of-the-wind by-the-contrariness we-were-delayed days to Saine we-came*  
 insulam; ibidemque demoratos festiva sancti Columbae nox  
*island and-there having-stayed festive of-saint Columba the-night*  
 et solemnus dies nos invenit valde tristificatos, videlicet  
*and solemn day us found very saddened namely*  
 desiderantes eandem diem in Ioua facere laetificam insula. Unde,  
*desiring the-same day on Iona to-make glad island whence*  
 sicut prius alia querebamur vice, dicentes, 'Placetne tibi,  
*as before on-another we-complained time saying does-it-please you*  
 Sancte, crastinam tuae festivitatis inter plebeios et non in tua  
*Saint tomorrow's of-your festival among commoners and not in your*  
 ecclesia transigere diem? facile tibi est talis in exordio diei  
*church to-pass day easy for-you it-is such at the-beginning of-the-day*  
 a Domino impetrare ut contrarii in secundos vertantur  
*from the-Lord to-obtain that contrary into favorable be-turned*  
 venti, et in tua celebremus ecclesia tui natalis missarum  
*the-winds and in your we-may-celebrate church of-your birthday of-masses*  
 solemnia.' Post eandem transactam noctem diluculo mane  
*the-solemnities after the-same passed night at-dawn early*  
 consurgimus, et videntes cessasse contrarios flatus, consensis  
*we-rise and seeing to-have-ceased contrary breezes boarded*  
 navibus, nullo flante vento, in mare progredimur, et ecce  
*the-ships no blowing wind into the-sea we-advance and behold*  
 statim post nos Auster cardinalis, qui et Notus, inflat. Tum  
*at-once behind us the-south cardinal which also Notus blows then*  
 proinde ovantes nautae vela subrigunt: sicque ea die talis,  
*accordingly exulting the-sailors the-sails raise and-thus on-that day such*

sine labore, nostra tam festina navigatio, et tam prospera,  
*without labor our so swift voyage and so prosperous*  
 beato viro donante Deo, fuit, ut, sicuti prius exoptavimus,  
*to-the-blessed man granting God was that as before we-wished*  
 post horam diei tertiam ad Iouae portum pervenientes  
*after the-hour of-the-day third to of-Iona the-port arriving*  
 insulae, postea manuum et pedum peracta lavatione, hora  
*island afterward of-hands and of-feet completed the-washing at-the-hour*  
 sexta ecclesiam cum fratribus intrantes, sacra missarum  
*sixth the-church with the-brothers entering the-sacred of-masses*  
 solemnia pariter celebraremus, in festo die inquam natalis  
*solemnities together we-celebrated on the-feast day I-say of-the-birthday*  
 sanctorum Columbae et Baithenei: cuius diluculo, ut  
*of-saints Columba and Baithéne at-whose dawn as*  
 supradictum est, de Sainea insula, longius sita, emigravimus.  
*above-said it-is from Saine island farther situated we-departed*  
 Huius ergo praemissae narrationis testes, non bini tantum vel  
*of-this therefore foregoing account witnesses not two only or*  
 terni, secundum legem, sed centeni et amplius adhuc exstant.  
*three according-to the-law but hundreds and more still exist*

## De mortalitate

### XLVI • THE PLAGUE

---

*Twice a plague has ravaged Europe, Ireland, and Britain, but the Picts and the Irish of Britain have been spared, which Adomnán credits to Columba. Visiting King Aldfrith in Saxonland, his company passed through the plague unharmed.*

Et hoc etiam, ut aestimo, non inter minora virtutum  
and this also as I-reckon not among the-lesser of-powers  
miracula connumerandum videtur de mortalitate, quae nostris  
miracles to-be-counted seems about the-plague which in-our  
temporibus terrarum orbem bis ex parte vastaverat maiore.  
times of-the-lands the-globe twice in part had-ravaged greater  
Nam, ut de ceteris taceam latioribus Europae regionibus,  
for that about the-other I-be-silent wider of-Europe regions  
hoc est, Italia et ipsa Romana civitate, et Cisalpinis  
that is Italy and the-very Roman city and the-Cisalpine  
Galliarum provinciis, Hispanis quoque Pyrenaei montis  
of-the-Gauls provinces the-Spanish also of-the-Pyrenean mountain  
interiectu disternatis, oceani insulae per totum,  
by-the-interposition divided of-the-ocean the-islands through the-whole  
videlicet Scotia et Britannia, binis vicibus vastatae sunt dira  
namely Ireland and Britain two times ravaged were by-dire  
pestilentia, exceptis duobus populis, hoc est, Pictorum plebe  
pestilence except two peoples that is of-the-Picts the-people  
et Scotorum Britanniae, inter quos utrosque Dorsi montes  
and of-the-Irish of-Britain between whom both the-Spine's mountains  
Britannici disternant. Et, quamvis utrorumque populorum  
British divide and although of-both peoples  
non desint grandia peccata, quibus plerumque ad iracundiam  
not are-lacking great sins by-which often to anger



aeternus provocatur iudex, utrisque tamen hucusque, patienter  
*the-eternal is-provoked judge both yet hitherto patiently*  
 ferens, ipse pepercit. Cui alii itaque haec tribuitur gratia  
*bearing he spared to-whom other and-so this is-attributed grace*  
 a Deo collata, nisi sancto Columbae, cuius monasteria intra  
*by God conferred unless to-saint Columba whose monasteries within*  
 utrorumque populorum terminos fundata ab utrisque ad  
*of-both peoples the-borders founded by both to*  
 praesens tempus valde sunt honorificata? Sed hoc quod nunc  
*the-present time very are honored but this which now*  
 dicturi sumus, ut arbitramur, non sine gemitu audiendum  
*about-to-say we-are as we-think not without groaning to-be-heard*  
 est, quia sunt plerique in utrisque populis valde stolidi, qui  
*is because there-are many in both peoples very foolish who*  
 se Sanctorum orationibus a morbis defensos nescientes,  
*themselves of-the-Saints by-the-prayers from diseases defended not-knowing*  
 ingrati Dei patientia male abutuntur. Nos vero Deo agimus  
*ungrateful of-God patience badly abuse we but to-God give*  
 crebras grates, qui nos et in his nostris insulis, orante  
*frequent thanks who us both in these our islands praying*  
 pro nobis venerabili patrono, a mortalitatum invasionibus  
*for us the-venerable patron from of-plagues the-invasions*  
 defendit; et in Saxonia, regem Aldfridum visitantes amicum  
*defends and in Saxonland king Aldfrith visiting our-friend*  
 adhuc non cessante pestilentia, et multos hinc inde vicos  
*still not ceasing the-pestilence and many hither thither villages*  
 devastante, ita tamen nos Dominus, et in prima post  
*ravaging so yet us the-Lord both in the-first after*  
 bellum Ecfridi visitatione, et in secunda, interiectis duobus  
*the-battle of-Ecgfrith visit and in the-second intervening two*  
 annis, in tali mortalitatis medio deambulantes periculo  
*years in such of-plague the-midst walking danger*

liberavit, ut ne unus etiam de nostris comitibus moreretur,

*freed that not one even of our companions died*

nec aliquis ex eis aliquo molestaretur morbo.

*nor any of them by-any was-troubled disease*

Hic secundus de virtutum miraculis finiendus est liber: in

*here the-second about of-powers miracles to-be-ended is book in*

quo animadvertere lector debet, quod, etiam de compertis,

*which to-notice the-reader ought that even of things-ascertained*

in eo multa propter legentium evitandum praetermissa

*in it many on-account-of the-readers' to-be-avoided passed-over*

sint fastidium.

*have-been weariness*

---

## BOOK III

### Praefatio

#### PREFACE

---

*Adomnán recalls the subjects of his first two books, the prophecies and the miracles, and announces the third: the apparitions of angels revealed to others about Columba and to Columba about others, and the visions of heavenly light. He begins with the angelic apparitions at the beginning of Columba's life.*

In Primo ex his tribus libellis libro, ut superius  
*in the-First of these three little-books book as above*  
commemoratum est, de Prophetis Revelationibus quaedam  
*mentioned it-was about Prophetic Revelations certain-things*  
breviter succincteque, Domino navante, descripta sunt. In  
*briefly and-succinctly the-Lord assisting described have-been in*  
Secundo superiore, de Virtutum Miraculis, quae per  
*the-Second above about of-Powers Miracles which through*  
beatum declarata sunt virum, et quae, ut saepe dictum est,  
*the-blessed declared were man and which as often said it-was*  
plerumque prophetationis comitatur gratia. In hoc vero Tertio,  
*mostly of-prophecy accompanies the-grace in this but Third*  
de Angelicis Apparitionibus, quae vel aliis de beato viro,  
*about Angelic Apparitions which either to-others about the-blessed man*  
vel ipsi de aliis, revelatae sunt; et de his, quae utroque,  
*or to-him about others revealed were and about those which to-both*  
quamlibet disparili modo, hoc est, ipsi proprie et plenius,  
*though in-unequal manner that is to-him properly and more-fully*  
aliis vero improprie, et ex quadam parte, sunt manifestatae,  
*to-others but improperly and in some part were manifested*  
hoc est extrinsecus et explorative, in iisdem tamen,  
*that is externally and by-way-of-observation in the-same yet*

vel angelorum vel caelestis visionibus lucis: quae utique  
*either of-angels or of-heavenly visions of-light which indeed*  
 talium discrepantiae visionum suis caraxatae locis inferius  
*of-such the-differences of-visions in-their written places below*  
 clarebunt. Sed nunc, ut a primordiis beati nativitatis  
*will-become-clear but now that from the-beginnings of-the-blessed of-the-birth*  
 viri easdem describere angelicas apparitiones incipiamus:  
*man the-same to-describe angelic apparitions we-may-begin*

De angelo Domini qui eius genitrici in somnis  
 post ipsius in utero conceptionem apparuit

I · THE ROBE SHOWN TO HIS MOTHER

*Between Columba's conception and birth an angel brings his mother a robe of wonderful beauty, colored as if with every flower, then takes it back and lets it fly away. It spreads over the plains, mountains, and woods, and a voice tells her not to grieve: she will bear a son who will be counted among the prophets and lead countless souls to heaven.*

Angelus Domini in somnis genitrici venerabilis viri quam  
*an-angel of-the-Lord in sleep to-the-mother of-the-venerable man one*  
 nocte inter conceptum eius et partum apparuit, eique  
*night between conception his and birth appeared and-to-her*  
 quasi quoddam mirae pulchritudinis peplum adsistens  
*as-it-were a-certain of-wonderful beauty robe standing-by*  
 detulit; in quo veluti universorum decorosi colores florum  
*brought in which as-if of-all lovely colors of-flowers*  
 depicti videbantur; quodque post aliquod breve intervallum eius  
*painted seemed and-which after some short interval her*  
 de manibus reposcens abstulit; elevansque et expandens in  
*from hands demanding-back he-took-away and-raising and spreading into*

aere dimisit vacuo. Illa vero de illo tristificata sublato, sic  
*the-air let-go empty she but about it saddened taken-away thus*  
 ad illum venerandi habitus virum, 'Cur a me,' ait, 'hoc  
*to that of-venerable aspect man why from me she-says this*  
 laetificum tam cito abstrahis pallium?' Ille consequenter,  
*joyful so quickly do-you-draw-away mantle he thereupon*  
 'Idcirco,' inquit, 'quia hoc sagum alicuius est tam magnifici  
*for-this-reason he-says because this cloak of-some is so magnificent*  
 honoris, apud te diutius retinere non poteris.' His  
*honor with you longer to-keep not you-will-be-able these*  
 dictis, supra memoratum peplum mulier paulatim a  
*said above mentioned robe the-woman little-by-little from*  
 se elongari volando videbat, camporumque latitudinem in  
*herself to-be-removed by-flying saw and-of-the-plains the-breadth in*  
 maius crescendo excedere, montesque et saltus maiore sui  
*greater growing to-exceed and-the-mountains and woods with-greater its*  
 mensura superare; vocemque huiuscemodi subsecutam audierat,  
*measure to-surpass and-a-voice of-this-kind having-followed had-beard*  
 'Mulier, noles tristificari, viro enim cui matrimoniali  
*woman be-unwilling to-be-saddened to-the-man for to-whom by-matrimonial*  
 es iuncta foedere talem filium editura es floridum,  
*you-are joined covenant such a-son about-to-bear you-are flourishing*  
 qui quasi unus prophetarum Dei inter ipsos connumerabitur,  
*who as-if one of-the-prophets of-God among them will-be-counted*  
 innumerabiliumque animarum dux ad caelestem a Deo patriam  
*and-of-countless souls leader to the-heavenly by God fatherland*  
 est praedestinatus.' In hac audita voce mulier expergiscitur.  
*is predestined at this heard voice the-woman awakes*

De radio luminoso super dormientis ipsius pueri faciem viso

II · A BALL OF FIRE OVER THE CHILD

---

*The presbyter Cruithnechán, Columba's foster-father, comes home from mass and finds his house filled with bright light and a ball of fire over the sleeping child's face. He understands that the grace of the Holy Spirit has been poured upon his foster-son.*

Alia in nocte eiusdem beati pueri nutritor, spectabilis  
*on-another in night of-the-same blessed boy the-foster-father of-notable*  
vitae vir, presbyter Cruithnechanus, post missam ab ecclesia  
*life a-man presbyter Cruithnechán after mass from the-church*  
ad hospitium revertens, totam invenit domum suam clara  
*to the-little-lodging returning whole found house his with-bright*  
irradiatam luce; globum quippe igneum super pueruli  
*irradiated light a-ball indeed fiery over of-the-little-boy*  
dormientis faciem stantem vidit. Quo viso, statim intremuit,  
*sleeping the-face standing he-saw which seen at-once he-trembled*  
et prostrato in terram vultu valde miratus, Spiritus Sancti  
*and prostrated on the-ground face greatly having-marveled of-the-Spirit Holy*  
gratiam super suum intellexit alumnum caelitus effusam.  
*the-grace over his he-understood foster-son from-heaven poured-out*

De angelorum apparitione sanctorum  
quos sanctus Brendenus beati comites  
viri per campum viderat commeantes

III · BRENDAN OF BIRR

---

*A synod excommunicates Columba wrongly for a trivial cause. When he comes before it, Brendan of Birr rises and kisses him, and when the elders rebuke him, he answers that he has seen a fiery pillar going before Columba and holy angels accompanying him across the plain. The synod does not dare to excommunicate him and honors him instead. This happened at Teltown.*

Post namque multorum intervalla temporum, cum a quodam  
after for of-many intervals times when by a-certain  
synodo pro quibusdam veniabilibus et tam excusabilibus  
synod for certain pardonable and very excusable  
causis, non recte, ut post in fine claruit, sanctus  
causes not rightly as afterward in the-end became-clear saint  
excommunicaretur Columba, ad eandem contra ipsum collectam  
was-excommunicated Columba to the-same against him collected  
venit congregationem. Quem cum eminus appropinquantem  
he-came assembly whom when from-afar approaching  
sanctus vidisset Brendenus, illius monasterii fundator quod  
saint had-seen Brendan of-that monastery founder which  
Scotice Birra nuncupatur, citius surgit, et inclinata facie,  
in-Irish Birr is-called more-quickly rises and bowed face  
eum veneratus exosculatur. Quem cum aliqui illius seniores  
him having-venerated kisses whom when some of-that elders  
coetus seorsim ceteris redarguerent semotis, dicentes,  
of-the-assembly apart the-others rebuked removed saying  
‘Quare coram excommunicato surgere et eum exosculari non  
why before an-excommunicate to-rise and him to-kiss not

renueris?' taliter ad eos inquires, 'Si vos,' ait, 'videritis  
*have-you-refused thus to them saying if you he-says had-seen*  
 ea quae mihi Dominus hac in die de hoc suo, quem  
*those-things which to-me the-Lord this in day about this his whom*  
 dehonoris, electo manifestare non dedignatus est, nunquam  
*you-dishonor chosen-one to-manifest not disdained has never*  
 excommunicassetis quem Deus non solum, secundum  
*would-you-have-excommunicated him-whom God not only according-to*  
 vestram non rectam sententiam, nullo excommunicat modo, sed  
*your not right sentence in-no excommunicates way but*  
 etiam magis ac magis magnificat.' Illi e contra, 'Quomodo,'  
*even more and more magnifies they on the-contrary how*  
 aiunt, 'ut dicis, ipsum glorificat Deus, quem nos non sine  
*they-say as you-say him glorifies God whom we not without*  
 causa excommunicavimus, scire cupimus.' 'Ignicomam et  
*cause have-excommunicated to-know we-desire a-fire-haired and*  
 valde luminosam,' ait Brendenus, 'columnam vidi eundem  
*very luminous says Brendan pillar I-saw the-same*  
 quem vos despicitis antecedentem Dei hominem. Angelos  
*whom you despise going-before of-God man angels*  
 quoque sanctos per campum eius itineris comites. Hunc  
*also holy through the-plain of-his journey companions this-one*  
 itaque spernere non audeo quem populorum ducem ad vitam  
*and-so to-spurn not I-dare whom of-peoples leader to life*  
 a Deo praedestinatum video.' His ab eo dictis, non tantum,  
*by God foreordained I-see these by him said not only*  
 ultra Sanctum excommunicare non ausi, cessarunt, sed etiam  
*further the-Saint to-excommunicate not daring they-ceased but even*  
 valde venerati honorarunt. Hoc tamen factum est hi Teilte.  
*greatly having-venerated honored-him this yet done was in Teltown*



De angelo Domini quem sanctus Finnio  
beati viri socium itineris vidit

IV • FINNIAN SEES AN ANGEL

---

*When the young Columba visits his old master, Bishop Finnian, Finnian sees an angel of the Lord accompanying him and tells those present that Columba has deserved a heavenly companion for his journey. In those days Columba sails to Britain with twelve disciples.*

Alio in tempore vir sanctus venerandum episcopum  
*at-another in time the-man holy the-venerable bishop*  
Finnionem, suum videlicet magistrum, iuvenis senem, adiit;  
*Finnian his namely master young old approached*  
quem cum sanctus Finnio ad se appropinquantem vidisset,  
*whom when saint Finnian to himself approaching had-seen*  
angelum Domini pariter eius comitem itineris vidit: et, ut  
*an-angel of-the-Lord likewise his companion of-the-journey he-saw and as*  
nobis ab expertis traditur, quibusdam astantibus intimavit  
*to-us by experienced-men it-is-related to-certain standing-by he-made-known*  
fratribus, inquit, 'Ecce nunc videatis sanctum advenientem  
*brothers saying behold now you-may-see saint arriving*  
Columbam, qui sui commeatus meruit habere socium  
*Columba who of-his journey has-deserved to-have as-companion*  
angelum caelicolam.' Iisdem diebus Sanctus cum duodecim  
*an-angel heaven-dweller in-the-same days the-Saint with twelve*  
commilitonibus discipulis ad Britanniam transnavigavit.  
*fellow-soldiers disciples to Britain sailed-across*

De angelo Domini qui ad sanctum Columbam  
in Hinba commorantem insula per visum apparuit,  
missus ut Aidanum in regem ordinaret

V · THE ORDINATION OF ÁEDÁN

*On Hinba an angel brings Columba a glass book of the ordination of kings and orders him to ordain Áedán king. Columba prefers Áedán's brother Iogenán and refuses, and the angel strikes him with a scourge, leaving a scar for life. After three nights he obeys, ordains Áedán on Iona, and prophesies about his descendants. Cumméne the White wrote that their kingdom would last until they wronged Columba's kin, which came true at the battle of Mag Rath.*

Alio in tempore, cum vir praedicabilis in Hinba  
at-another in time when the-man praiseworthy on Hinba  
commoraretur insula, quadam nocte in ecstasi mentis angelum  
was-staying island one night in ecstasy of-mind an-angel  
Domini ad se missum vidit, qui in manu vitreum ordinationis  
of-the-Lord to himself sent saw who in hand a-glass of-the-ordination  
regum habebat librum: quem cum vir venerandus de manu  
of-kings had book which when the-man venerable from the-hand  
angeli accepisset, ab eo iussus, legere coepit. Qui cum  
of-the-angel had-received by him ordered to-read began who when  
secundum quod ei in libro erat commendatum Aidanum  
according-to what to-him in the-book was commended Áedán  
in regem ordinare recusaret, quia magis Iogenanum fratrem  
into king to-ordain refused because more Iogenán brother  
eius diligeret, subito angelus, extendens manum, Sanctum  
his be-loved suddenly the-angel stretching-out his-hand the-Saint  
percussit flagello, cuius livorosum in eius latere vestigium  
struck with-a-scourge whose livid on his side mark  
omnibus suae diebus permansit vitae. Hocque intulit verbum,  
all of-his days remained of-life and-this he-added word

'Pro certo scias,' inquit, 'quia ad te a Deo missus sum  
*for certain know saying that to you by God sent I-am*  
 cum vitreo libro, ut iuxta verba quae in eo legisti,  
*with the-glass book that according-to the-words which in it you-have-read*  
 Aidanum in regnum ordines. Quod si obsecundare huic  
*Áedán into the-kingdom you-ordain but if to-obey this*  
 nolueris iussioni, percutiam te iterato.' Hic itaque angelus  
*you-shall-refuse order I-will-strike you again this and-so angel*  
 Domini, cum per tres continuas noctes, eundem in manu  
*of-the-Lord when for three continuous nights the-same in hand*  
 vitreum habens codicem, apparuisset, eademque Domini iussa  
*glass having book had-appeared and-the-same of-the-Lord commands*  
 de regis eiusdem ordinatione commendasset, Sanctus,  
*about of-the-king the-same ordination had-commended the-Saint*  
 verbo obsecutus Domini, ad Iouam transnavigavit insulam,  
*to-the-word having-obeyed of-the-Lord to Iona sailed-across island*  
 ibidemque Aidanum, iisdem adventantem diebus, in regem,  
*and-there Áedán in-the-same arriving days into king*  
 sicut erat iussus, ordinavit. Et inter ordinationis verba, de  
*as he-was ordered ordained and among of-ordination the-words about*  
 filiis et nepotibus pronepotibusque eius futura prophetizavit:  
*sons and grandsons and-great-grandsons his future-things he-prophe-sied*  
 imponensque manum super caput eius, ordinans benedixit.  
*and-laying hand on the-head his ordaining blessed*  
 Cummeneus Albus, in libro quem de virtutibus sancti  
*Cumméne the-White in the-book which about the-powers of-saint*  
 Columbae scripsit, sic dixit quod sanctus Columba de  
*Columba he-wrote thus said that saint Columba about*  
 Aidano et de posteris eius, et de regno suo, prophetare  
*Áedán and about descendants his and about kingdom his to-prophe-sy*  
 coepit, dicens, 'Indubitanter crede, O Aidane, quoniam nullus  
*began saying undoubtingly believe O Áedán that none*

adversariorum tuorum tibi poterit resistere, donec prius  
*of-adversaries your you will-be-able to-resist until first*  
 fraudulentiam agas in me et in posteros meos. Propterea  
*fraud you-do against me and against descendants my therefore*  
 ergo tu filiis commenda ut et ipsi filiis et nepotibus  
*then you to-sons commend that also they to-sons and grandsons*  
 et posteris suis commendent, ne per consilia mala eorum  
*and descendants their may-commend lest through counsels evil their*  
 sceptrum regni huius de manibus suis perdant. In quocunque  
*the-scepter of-kingdom this from hands their they-lose in whatever*  
 enim tempore adversum me aut adversus cognatos meos qui  
*for time against me or against kinsmen my who*  
 sunt in Hibernia fecerint, flagellum, quod causa tui  
*are in Ireland they-shall-have-done the-scourge which for-the-sake-of you*  
 ab angelo sustinui, per manum Dei super eos in magnum  
*from the-angel I-endured through the-hand of-God upon them into great*  
 flagitium vertetur, et cor virorum auferetur ab eis  
*disgrace will-be-turned and the-heart of-men will-be-taken-away from them*  
 et inimici eorum vehementer super eos confortabuntur.  
*and enemies their vehemently over them will-be-strengthened*  
 Hoc autem vaticinium temporibus nostris completum est, in  
*this moreover prophecy in-times our fulfilled was in*  
 bello Roth, Domnail Brecco, nepote Aidani, sine causa  
*the-battle of-Mag-Rath Domnall Brecc grandson of-Áedán without cause*  
 vastante provinciam Domnill nepotis Ainmuireg. Et a die  
*ravaging the-province of-Domnall grandson of-Ainmire and from day*  
 illa usque hodie adhuc in proclivo sunt ab extraneis:  
*that up-to today still in decline they-are from foreigners*  
 quod suspiria doloris pectori incutit.  
*which sighs of-grief to-the-breast strikes*

De angelorum apparitione alicuius beati  
Britonis animam ad caelum vehentium

VI · THE SOUL OF A BRITON

---

*A British monk, the first to die on Iona, falls ill, and Columba leaves him rather than see him die. Then he stands in the courtyard gazing upward and tells Áedán, son of Libir, that he has seen angels fighting hostile powers in the air and carrying the monk's soul to heaven. He bids him keep the secret during his life.*

Alio in tempore, cum vir sanctus in Ioua commoraretur  
at-another in time when the-man holy on Iona was-staying  
insula, quidam de suis monachis, Brito, bonis actibus intentus,  
island a-certain of his monks a-Briton with-good acts intent  
molestia correptus corporis, ad extrema perductus est. Quem  
by-trouble seized of-body to the-last brought was whom  
cum vir venerandus in hora sui visitaret exitus, paulisper  
when the-man venerable in the-hour of-his visited departure a-little  
ad lectulum eius assistens, et ei benedicens, ocus domum  
at the-little-bed his standing and him blessing quickly the-house  
egreditur, nolens videre morientem. Qui eodem momento post  
goes-out unwilling to-see the-dying who at-the-same moment after  
sancti de domu secessum viri praesentem finiit vitam. Tum  
of-the-holy from the-house the-withdrawal man present ended life then  
vir praedicabilis, in plateola sui deambulans monasterii,  
the-man praiseworthy in the-little-courtyard of-his walking monastery  
porrectis ad caelum oculis, diutius valde obstupescens,  
stretched to heaven eyes long greatly astounded  
admirabatur. Quidam vero frater, Aidanus nomine, filius Libir,  
marveled a-certain but brother Áedán by-name son of-Libir  
bonae indolis et religiosus homo, qui solus de fratribus eadem  
of-good disposition and devout man who alone of the-brothers at-the-same

adfuit hora, flexis genibus, rogare coepit ut Sanctus eidem  
*was-present hour bent knees to-ask began that the-Saint to-the-same*  
 tantae admirationis causam intimaret. Cui Sanctus, 'Nunc  
*so-great astonishment the-cause should-make-known to-whom the-Saint now*  
 sanctos angelos in aere contra adversarias potestates belligerare  
*holy angels in the-air against hostile powers to-war*  
 vidi; Christoque agonothetae gratias ago quia victores angeli  
*I-saw and-to-Christ the-umpire thanks I-give because victorious the-angels*  
 animam huius peregrini, qui primus apud nos in hac insula  
*the-soul of-this pilgrim who first with us on this island*  
 mortuus est, ad caelestis patriae gaudia evexerunt. Sed  
*dead is to of-the-heavenly fatherland the-joys have-carried but*  
 hoc quaeso sacramentum nemini in vita mea reveles.  
*this I-ask secret to-no-one in life my reveal*

De angelorum revelata eidem sancto viro visione,  
 qui animam alicuius Diormiti ad caelum ducebant

VII • THE SOUL OF DIARMAIT

*Columba tells an Irish pilgrim that angels are carrying a cleric of his province to heaven. The pilgrim names Diarmait, founder of a little monastery in his district, and Columba confirms it. Adomnán explains that Columba hid most of his revelations, to avoid vainglory and the crowds that would come to question him.*

Alio in tempore quidam Hiberniensis peregrinus ad Sanctum  
*at-another in time a-certain Irish pilgrim to the-Saint*  
 perveniens, per aliquot apud eum menses in Ioua commanebat  
*arriving for some with him months on Iona stayed*  
 insula. Cui vir beatus alia die, 'Nunc,' ait, 'quidam de  
*island to-whom the-man blessed on-another day now he-says a-certain of*  
 provincialibus tuis clericis ad caelum ab angelis portatur, cuius  
*provincial your clerics to heaven by angels is-carried of-whom*

adhuc ignoro nomen.' Frater vero, hoc audiens, coepit  
*still I-do-not-know the-name the-brother but this hearing began*  
 secum de provincia perscrutari Anteriorum qui Scotice  
*with-himself about the-province to-search of-the-Airthir who in-Irish*  
 Indairthir nuncupantur, et de illius beati hominis vocabulo;  
*Indairthir are-called and about of-that blessed man the-name*  
 hocque consequenter intulit verbum, inquires, 'Alium Christi  
*and-this thereupon added word saying another of-Christ*  
 scio militonem qui sibi in eodem territorio, in quo et ego  
*I-know little-soldier who for-himself in the-same territory in which also I*  
 commanebam, monasteriolum construxit, nomine Diormitium.'  
*dwelt a-little-monastery built by-name Diarmait*  
 Cui Sanctus ait, 'Ipse est de quo dicis, qui nunc ab  
*to-whom the-Saint says he is about whom you-speak who now by*  
 angelis Dei in paradysum deductus est.' Sed hoc etiam non  
*the-angels of-God into paradise led has-been but this also not*  
 negligenter adnotandum est, quod idem vir venerabilis multa  
*negligently to-be-noted is that the-same man venerable many*  
 sibi a Deo arcana, ab aliis celata, sacramenta, nullo modo  
*to-himself by God secret from others hidden sacraments in-no way*  
 in hominum notitiam prodi passus sit, duabus, ut ipse  
*into of-men the-knowledge to-be-made-known allowed has two as he*  
 aliquando paucis intimaverat fratribus, causis existentibus: hoc  
*once to-few had-made-known brothers causes existing that*  
 est, ut iactantiam devitaret, et ad semetipsum interrogandum,  
*is that boasting he-might-avoid and to himself to-be-questioned*  
 insustentabiles turbas de se aliqua interrogare volentes,  
*unbearable crowds about him something to-ask wishing*  
 divulgata revelationum fama, non invitaret.  
*spread of-revelations the-fame not might-invite*

De angelorum contra daemones forti belligatione  
sancto in eodem bello opportune subvenientium

VIII · ANGELS AGAINST DEMONS

---

*Praying alone in the woods of Iona, Columba sees an army of demons with iron spits coming to attack his monastery. He fights them alone most of the day, until angels come to his aid and the demons flee to Tiree. There they bring disease on the monasteries, but in Baithéne's community, protected by fasting and prayer, only one man dies, as Columba foretold.*

Alia die vir sanctus, in Ioua conversans insula,  
*on-another day the-man holy on Iona living island*  
remotiorem ab hominibus locum, aptumque ad orationem,  
*a-more-remote from men place and-fit for prayer*  
in saltibus quaesivit: ibidemque cum orare coepisset, subito,  
*in the-woods sought and-there when to-pray he-had-begun suddenly*  
ut ipse postea paucis intimaverat fratribus, videt contra se  
*as he afterward to-few had-made-known brothers he-sees against himself*  
nigerrimam daemonum cum ferreis verubus aciem proeliari:  
*a-most-black of-demons with iron spits battle-line to-fight*  
qui, sicuti sancto viro per Spiritum revelatum erat,  
*who as to-the-holy man through the-Spirit revealed it-was*  
monasterium eius invadere, et multos ex fratribus iisdem  
*the-monastery his to-invade and many of the-brothers with-the-same*  
volebant iugulare sudibus. Ipse vero contra tales aemulos unus  
*wished to-slaughter stakes he but against such enemies one*  
homo innumeros, accepta Pauli armatura apostoli, forti  
*man countless having-taken of-Paul the-armor the-apostle in-strong*  
conflictu dimicabat. Et ita ex maiore diei parte utrinque  
*conflict fought and so for the-greater of-the-day part on-both-sides*  
dimicatum est, nec innumerabiles unum vincere poterant, nec  
*fought it-was nor the-countless one to-conquer could nor*



eos unus de sua valebat insula repellere; donec angeli Dei, ut  
*them one from his was-able island to-drive-back until the-angels of-God as*  
 Sanctus post quibusdam non multis retulerat, in adminiculum  
*the-Saint afterward to-certain not many had-reported in support*  
 affuere; quorum timore proturbati daemones loco cessere.  
*were-present by-whose fear driven-off the-demons from-the-place withdrew*  
 Eademque die, Sanctus ad monasterium post daemoniorum  
*and-on-the-same day the-Saint to the-monastery after of-the-demons*  
 reversus de sua insula effugationem, hoc de eisdem turmis  
*having-retuned from his island the-routing this about the-same troops*  
 hostilibus verbum profatur, inquires, 'Illi exitiabiles aemuli qui  
*hostile word speaks saying those deadly enemies who*  
 hac die de huius terrulae, Deo propitio, regione, angelis nobis  
*this day from of-this plot God being-gracious the-region the-angels to-us*  
 subvenientibus, ad Ethicam effugati sunt terram, ibidemque  
*coming-to-aid to Tiree driven were land and-there*  
 saevi invasores fratrum monasteria invadent, et pestilentes  
*savage invaders of-the-brothers the-monasteries will-invade and pestilent*  
 inferent morbos, quorum molestia infestati, multi moriuntur.'  
*will-bring diseases by-whose trouble assailed many will-die*  
 Quod iisdem diebus, iuxta beati praescientiam viri, ita  
*which in-the-same days according-to of-the-blessed the-foreknowledge man so*  
 et factum est. Et post, interveniente biduo, ei revelante  
*also done was and after intervening two-days to-him revealing*  
 Spiritu, 'Bene,' ait, 'Baitheneus, auxiliante Deo, dispensavit ut  
*the-Spirit well he-says Baithéne helping God has-managed that*  
 eiusdem ecclesiae cui, Deo auctore, praeest, in Campo Lunge,  
*of-the-same church which God as-author he-heads in the-Plain of-Luinge*  
 ieiuniis et orationibus collectio a daemonum defendatur  
*by-fasts and prayers the-community from of-demons be-defended*  
 invasione: ubi nemo, excepto uno qui mortuus est, hac  
*the-invasion where no-one except one who died has this*

vice morietur.' Quod ita, iuxta vaticinium eius, expletum  
*time will-die which so according-to the-prophecy his fulfilled*  
 est. Nam cum multi in ceteris eiusdem insulae monasteriis  
*was for when many in the-other of-the-same island monasteries*  
 eodem morbo morerentur, nemo, nisi unus de quo Sanctus  
*by-the-same disease died no-one except one about whom the-Saint*  
 dixit, apud Baitheneum in sua est mortuus congregatione.  
*said with Baithéne in his has died community*

De angelorum apparitione quos vir Dei viderat  
 alicuius animam, nomine Columbi, fabri ferrarii,  
 Coilrigini cognomento, ad caelos evehere

IX · COLUMB THE SMITH

*Columba tells some elders on Iona that at that hour angels are carrying the soul of Columb Coilrigin, a smith in the midlands of Ireland, to heaven, because he spent all he earned by his craft on alms for the poor.*

Quidam faber ferrarius in mediterranea Scotiae habitabat parte,  
*a-certain smith of-iron in the-midland of-Ireland dwelt part*  
 eleemosynarum operibus satis intentus, et ceteris iustitiae  
*of-alms on-the-works enough intent and with-the-other of-justice*  
 actibus plenus. Hic, cum ad extrema in bona senectute  
*deeds full this-one when to the-last in good old-age*  
 perduceretur, supra memoratus Columbus cognominatus  
*was-brought above mentioned Columb surnamed*  
 Coilriginus, eadem hora qua de corpore eductus est,  
*Coilrigin at-the-same hour in-which from the-body led-out he-was*  
 sanctus Columba in Ioua commanens insula, paucis quibusdam  
*saint Columba on Iona staying island to-few certain*

se circumstantibus sic profatus senioribus, 'Columbus  
 himself standing-around thus spoke elders Columb  
 Coiliginus,' ait, 'faber ferrarius, non incassum laboravit,  
 Coiligin he-says smith of-iron not in-vain has-labored  
 qui de propria manuum laboratione suarum praemia, emax,  
 who from his-own of-hands the-labor his the-rewards purchaser  
 felix, comparuit aeterna. Ecce enim, nunc anima eius a  
 happy has-obtained eternal behold for now the-soul his by  
 sanctis vehitur angelis ad caelestis patriae gaudia. Nam  
 holy is-carried angels to of-the-heavenly fatherland the-joys for  
 quodcunque de suae artis negotiatione acquirere potuit, in  
 whatever from of-his craft the-trade to-acquire he-could on  
 egenorum eleemosynas expendit.'  
 of-the-needy alms he-spent

De angelorum simili visione quos vir beatus aspexerat  
 alicuius bene moratae feminae animam ad caelum ferre

## X • THE SOUL OF A GOOD WOMAN

*Columba exclaims that angels are carrying a good woman's soul to paradise. A year later to the day he tells Genere the Saxon, the baker, that the same woman's soul is now meeting her husband's in the air and fighting for him with the angels against demons, until he is brought to eternal rest.*

Alio itidem in tempore vir sanctus, in Ioua conversans  
 at-another likewise in time the-man holy on Iona living  
 insula, quadam die, subito oculos ad caelum dirigens, haec  
 island one day suddenly his-eyes to heaven directing these  
 profatus est verba, 'Felix mulier, felix bene morata, cuius  
 spoke has words happy woman happy well conducted whose  
 animam nunc angeli Dei ad paradisum evehunt.' Erat  
 soul now the-angels of-God to paradise carry there-was

autem quidam religiosus frater, Genereus nomine, Saxo, pistor,  
*moreover a-certain devout brother Genere by-name a-Saxon a-baker*  
 opus pistorium exercens, qui hoc audierat verbum ex ore  
*the-work of-baking performing who this had-heard word from the-mouth*  
 Sancti prolatum. Eademque die mensis, eodem terminato  
*of-the-Saint uttered and-on-the-same day of-the-month at-the-same ended*  
 anno, Sanctus eidem Genereo Saxoni, 'Miram rem video,'  
*year the-Saint to-the-same Genere the-Saxon a-wonderful thing I-see*  
 ait; 'ecce, mulier de qua, te praesente, praeterito dixeram  
*he-says behold the-woman about whom you present in-last I-had-said*  
 anno nunc mariti sui religiosi cuiusdam plebeii in aere  
*year now of-husband her devout a-certain commoner in the-air*  
 obviat animae, et cum sanctis angelis contra aemulas pro ea  
*meets the-soul and with holy angels against hostile for it*  
 belligerat potestates: quorum adminiculo, eiusdem homuncionis  
*wars powers by-whose support of-the-same little-man*  
 iustitia suffragante, a daemonum belligerationibus erepta,  
*justice favoring from of-demons the-warfare snatched*  
 ad aeternae refrigerationis locum anima ipsius est perducta.'  
*to of-eternal refreshment the-place the-soul his was led*

De angelorum apparitione sanctorum quos  
 sanctus Columba obvios in transitu viderat  
 beati Brendeni animae, illius monasterii  
 fundatoris quod scotice Birra nuncupatur

XI • THE DEATH OF BRENDAN OF BIRR

*Columba orders his attendant Diarmait to prepare the eucharist, since it is the day of Brendan's death. When Diarmait objects that no news has come from Ireland, Columba tells him he saw the heavens open that night and choirs of angels descend to meet Brendan's soul.*

Alia        idem    die,    dum    vir        venerandus    in    Ioua  
*on-another    likewise    day    while    the-man    venerable        on    Iona*  
 conversaretur insula, mane        primo suum advocat saepe  
*lived                    island    in-the-morning    first        his        calls        often*  
 memoratum ministratorem Diormitium nomine, eique  
*mentioned            attendant                    Diarmait            by-name        and-to-him*  
 praecipit, inquires, 'Sacra celeriter Eucharistiae ministeria  
*orders            saying            the-sacred    quickly        of-the-Eucharist    ministries*  
 praeparentur. Hodie enim natalis beati Brendeni dies.' 'Quare,'  
*let-be-prepared    today    for        the-natal    of-blessed    Brendan    day    why*  
 ait minister, 'talía missarum solemnía hodierna praeparari  
*says    the-attendant    such        of-masses        solemnities    today        to-be-prepared*  
 praecipis? nullus enim ad nos de Scotia sancti illius viri  
*you-order        no        for        to    us        from    Ireland    of-holy    that    man*  
 obitus pervenit nuncius.' 'Vade,' tum ait Sanctus, 'meae  
*of-the-death    has-come        a-messenger    go        then    says    the-Saint    my*  
 obsecundare iussioni debes. Hac enim nocte praeterita vidi  
*to-obey                    order        you-ought    this        for        night    past                    I-saw*  
 subito apertum caelum, angelorumque choros sancti Brendeni  
*suddenly    opened        the-sky        and-of-angels                    the-choirs    of-saint    Brendan*

animae obvios descendere: quorum luminosa et incomparabili  
*to-the-soul meeting descend by-whose luminous and incomparable*  
 claritudine totus eadem hora illustratus est mundi orbis.  
*brightness whole at-the-same hour illuminated was of-the-world the-globe*

De angelorum visione sanctorum qui sancti Columbani  
 episcopi, mocu Loigse, animam ad caelum evexerant

XII · THE DEATH OF BISHOP COLUMBÁN

*Columba tells the brothers to rest from work and prepare the eucharist as on a feast, for a soul has been carried to paradise that night. During the mass he tells the singers to name Bishop Columbán in the prayer that commemorates Saint Martin, and later news confirms that Columbán of Leinster died that night.*

Quadam itidem die, dum fratres, se calceantes, mane  
*one likewise day while the-brothers themselves putting-on-shoes in-the-morning*  
 ad diversa monasterii opera ire praepararent, Sanctus e  
*to the-various of-the-monastery works to-go were-preparing the-Saint on*  
 contra ea die otiari praecipit, sacraeque oblationis  
*the-contrary on-that day to-be-at-leisure orders and-of-the-sacred oblation*  
 obsequia praeparari, et aliquam, quasi in Dominico, prandioli  
*the-services to-be-prepared and some as-if on the-Lord's-day of-the-little-meal*  
 adiectionem fieri. 'Meque,' ait, 'hodie, quamlibet indignus  
*addition to-be-made and-me he-says today though unworthy*  
 sim, ob venerationem illius animae quae hac in nocte inter  
*I-be for the-veneration of-that soul which this in night among*  
 sanctos angelorum choros vecta, ultra siderea caelorum spatia  
*holy of-angels choirs carried beyond the-starry of-the-heavens spaces*  
 ad paradisum, ascendit, sacra oportet Eucharistiae celebrare  
*to paradise ascended the-sacred it-behooves of-the-Eucharist to-celebrate*  
 mysteria.' Et his dictis fratres obsequuntur, et, iuxta  
*mysteries and these said the-brothers obey and according-to*

Sancti iussionem, eadem otiantur die: praeparatisque  
*of-the-Saint the-order on-the-same are-at-leisure day and-prepared*  
 sacris, ad ecclesiam, ministeriis, quasi die solenni albat  
*sacred to the-church ministries as-if on-a-day solemn in-white*  
 cum Sancto pergunt. Sed forte, dum inter talia cum  
*with the-Saint go but by-chance while among such with*  
 modulatione officia illa consueta decantaretur deprecatio, in  
*modulation offices that customary was-being-sung prayer in*  
 qua sancti Martini commemoratur nomen, subito Sanctus ad  
*which of-saint Martin is-commemorated the-name suddenly the-Saint to*  
 cantores, eiusdem onomatis ad locum pervenientes, 'Hodie,'  
*the-singers of-the-same name to the-place coming today*  
 ait, 'pro sancto Columbano episcopo decantare debetis.'  
*he-says for saint Columbán bishop to-sing you-ought*  
 Tunc omnes qui inerant fratres intellexere quod Columbanus,  
*then all who were-there brothers understood that Columbán*  
 episcopus Lagenensis, carus Columbae amicus, ad Dominum  
*bishop of-Leinster dear of-Columba friend to the-Lord*  
 emigraverit. Et post alicuius temporis intervallum, aliqui de  
*had-departed and after of-some time an-interval some from*  
 Lagenica commeantes provincia ea nocte eundem obiisse  
*the-Leinster coming province on-that night the-same to-have-died*  
 nunciant episcopum qua Sancto ita revelatum est.  
*announce bishop on-which to-the-Saint so revealed it-was*

De angelorum apparitione qui obviam animabus  
sancti monachorum Comgelli descenderant

XIII · THE MONKS DROWNED IN THE LAKE OF THE CALF

---

*Columba has the bell rung and tells the brothers to pray for monks of Abbot Comgall drowning in the Lake of the Calf, and for a guest drowned with them. After prayer he tells them to give thanks, for angels have met the holy souls and saved the guest's soul from the demons.*

Alio in tempore vir venerandus, cum in Ioua  
*at-another in time the-man venerable when on Iona*  
conversaretur insula, quadam subitatione incitatus, signo  
*lived island by-a-certain suddenness roused the-bell*  
personante, collectis fratribus, 'Nunc,' ait, 'oratione monachis  
*sounding gathered the-brothers now he-says by-prayer the-monks*  
abbatis Comgelli auxiliemur, hac in hora in Stagno demersis  
*of-abbot Comgall let-us-help at-tbis in hour in the-Lake drowned*  
Vituli; ecce enim hoc momento in aere contra adversarias  
*of-the-Calf behold for at-tbis moment in the-air against hostile*  
belligerant potestates, animam alicuius hospitis simul cum  
*they-war powers the-soul of-some guest together with*  
eis demersi eripere conantes.' Tum, post lacrymosam et  
*them drowned to-snatch trying then after tearful and*  
intentam orationem cito ante altarium surgens, inter fratres  
*intent prayer quickly before the-altar rising among the-brothers*  
pariter in oratione prostratos, laetificato vultu, 'Christo,'  
*likewise in prayer prostrated with-gladdened face to-Christ*  
ait, 'gratias agite, nunc enim sancti angeli, sanctis obviantes  
*he-says thanks give now for holy angels holy meeting*



animabus, et ipsum hospitem, ereptum a daemonum  
 souls also that-very guest snatched from of-demons  
 belligerationibus, quasi victoriales liberarunt belligeratores.  
 the-warfare as-if victorious have-freed warriors

De angelorum manifestatione  
 alicuius Emchathi animae obviantium

XIV · EMCHATH

*Traveling beside Loch Ness, Columba hurries ahead, for angels are waiting to carry away the soul of an old heathen who has kept natural goodness all his life. At Urquhart he finds Emchath, who hears the word, believes, is baptized, and dies at once; his son Virolec and all his house are baptized too.*

Alio in tempore vir sanctus, ultra Britanniae Dorsum  
 at-another in time the-man holy beyond of-Britain the-Spine  
 iter agens, secus Nisae fluminis lacum, subito inspiratus  
 a-journey making beside of-the-Ness river the-lake suddenly inspired  
 Spiritu Sancto, ad fratres pariter commeantes, 'Properemus,'  
 by-the-Spirit Holy to the-brothers likewise traveling let-us-hasten  
 ait, 'sanctis obviam angelis, qui de summis caeli regionibus  
 he-says to-holy to-meet angels who from the-highest of-heaven regions  
 ad praeferendam alicuius gentilici animam emissi, nos illuc  
 for carrying-forth of-some heathen the-soul sent us there  
 usque pervenientes expectant, ut ipsum, naturale bonum per  
 up-to arriving await that him natural good through  
 totam vitam usque ad extremam senectutem conservantem,  
 whole life all-the-way to extreme old-age preserving  
 priusquam moriatur, opportune baptizemus.' Et, haec  
 before he-die timely we-may-baptize and these-things  
 dicens, sanctus senex in quantum potuit comites festinus  
 saying the-holy old-man in as-much-as he-could his-companions hastening

praecedebat, donec in illum devenit agrum qui Airchartdan  
*preceded until into that he-came field which Urquhart*  
 nuncupatur: ibidemque quidam repertus senex, Emchatus  
*is-called and-there a-certain found old-man Emcbath*  
 nomine, audiens a Sancto verbum Dei praedicatum, et  
*by-name hearing from the-Saint the-word of-God preached and*  
 credens, baptizatus est, et continuo, laetus et securus, cum  
*believing baptized was and at-once glad and secure with*  
 angelis obviantibus ei, ad Dominum commigravit. Sed et  
*angels meeting him to the-Lord departed but also*  
 filius eius Virolecus credens cum tota domo est baptizatus.  
*son his Virolec believing with whole household was baptized*

De angelo Domini qui alicui fratri lapso  
 de monasterii culmine rotundi in Roboreti  
 Campo opportune tam cito subvenerat

XV · THE ANGEL WHO CAUGHT A FALLING MONK

---

*Writing in his hut, Columba suddenly cries out for help. He tells two brothers that he has sent an angel standing among them to save a brother falling from the roof of the great house being built at the Plain of the Oakwood, and that the angel reached him in the blink of an eye, before he hit the ground.*

Alio in tempore vir sanctus, dum in tuguriolo suo scribens  
*at-another in time the-man holy while in little-but his writing*  
 sederet, subito eius immutata facies, et hanc puro de pectore  
*he-sat suddenly his changed face and this pure from breast*  
 promit vocem, dicens, ‘Auxiliare, auxiliare.’ Duo vero fratres  
*brings-forth voice saying help help two but brothers*  
 ad ianuam stantes, videlicet Colgu, filius Cellachi, et Lugneus  
*at the-door standing namely Colcu son of-Cellach and Lugne*

Mocublai, causam talis subitae interrogant vocis. Quibus vir  
*Moccu-Blai the-cause of-such sudden ask voice to-whom the-man*  
 venerabilis hoc dedit responsum, inquires, 'Angelo Domini, qui  
*venerable this gave answer saying to-the-angel of-the-Lord who*  
 nunc inter vos stabat, iussi ut alicui ex fratribus de summo  
*now among you stood I-ordered that to-some of the-brothers from the-top*  
 culmine magnae domus lapso tam cito subveniret,  
*roof of-the-great house having-fallen so quickly he-should-come-to-aid*  
 quae his in diebus in Roboreti Campo fabricatur.' Hocque  
*which these in days in of-the-Oakwood the-Plain is-being-built and-this*  
 consequenter Sanctus intulit famen, inquires, 'Valde admirabilis  
*thereupon the-Saint added utterance saying very admirable*  
 et paene indicibilis est angelici volatus pernitas, fulgureae,  
*and almost indescribable is of-angelic flight the-swiftness to-lightning's*  
 ut aestimo, celeritati parilis. Nam ille caelicola, qui hinc  
*as I-reckon speed equal for that heaven-dweller who hence*  
 a nobis nunc, illo viro labi incipiente, avolavit, quasi in  
*from us now that man to-fall beginning flew-away as-if in*  
 ictu oculi, priusquam terram tangeret, subveniens, eum  
*the-blink of-an-eye before the-ground he-touched coming-to-aid him*  
 sublevavit; nec ullam fracturam aut laesuram ille qui cecidit  
*lifted nor any fracture or injury he who fell*  
 sentire potuit. Quam stupenda, inquam, haec velocissima  
*to-feel could how astonishing I-say this most-swift*  
 et opportuna subventio, quae, dicto citius, tantis maris et  
*and timely aid which said quicker so-great of-sea and*  
 terrae interiacentibus spatiis, tam celerrime effici potuit.'  
*land intervening spaces so most-swiftly to-be-effected could*

De angelorum multitudine sanctorum visa  
ad beati conductum viri de caelo descendentium

XVI · THE HILL OF THE ANGELS

---

*Columba goes out alone to the western plain of Iona and forbids anyone to follow. A brother spies on him from a nearby hill and sees angels in white come down and surround him as he prays on a hillock in the plain. The spy confesses and Columba forbids him to tell; after Columba's death he does, and the hillock where the angels met Columba is called the Hill of the Angels. Adomnán reflects how many visits of angels no one ever saw.*

Alio itidem in tempore, quadam die, vir beatus in  
at-another likewise in time one day the-man blessed on  
Ioua conversans insula, fratribus congregatis, cum ingenti  
Iona living island the-brothers gathered with great  
animadversione, denunciavit, ad eos dicens, 'Hodie in  
earnestness announced to them saying today into  
occidentalem nostrae campulum insulae solus exire cupio;  
the-western of-our little-plain island alone to-go-out I-desire  
nemo itaque ex vobis me sequatur.' Quibus obsecundantibus,  
no-one and-so of you me let-follow who obeying  
solus quidem, ut voluit, egreditur. Sed frater quidam,  
alone indeed as he-wished goes-out but brother a-certain  
callidus explorator, alia means via, in cuiusdam monticelli  
crafty spy by-another going way on of-a-certain little-hill  
cacumine, qui eidem supereminet campulo, se occulte  
the-summit which the-same overtops little-plain himself secretly  
collocat; videlicet illius causam solitariae beati egressionis  
places namely of-that the-cause solitary of-the-blessed going-out  
viri explorare cupiens. Quem cum idem explorator de  
man to-explore desiring whom when the-same spy from  
monticelli vertice, in quodam illius campuli colliculo stantem,  
of-the-little-hill the-top on a-certain of-that little-plain hillock standing

et expansis ad caelum manibus orantem, oculosque ad caelum  
*and stretched to heaven hands praying and-his-eyes to heaven*  
 elevantem conspiceret, mirum dictu, et ecce subito res  
*raising beheld wonderful to-say and behold suddenly a-thing*  
 miranda apparuit, quam idem supra memoratus homo, ut  
*to-be-marveled-at appeared which the-same above mentioned man as*  
 aestimo, non sine permissione Dei, de propioris monticelli  
*I-reckon not without the-permission of-God from of-the-nearer little-hill*  
 loco, oculis etiam corporalibus aspexerat, ut nomen Sancti  
*the-place with-eyes even bodily had-beheld that the-name of-the-Saint*  
 et eius honorificentia, quamvis ipso nolente, ob  
*and his honor although himself unwilling on-account-of*  
 hanc manifestatam visionem postea magis in populis  
*this manifested vision afterward more among peoples*  
 divulgaretur. Nam sancti angeli, caelestis patriae cives,  
*should-be-spread for holy angels of-the-heavenly fatherland citizens*  
 mira advolantes subitatione, sanctum virum orantem  
*with-wonderful flying-to suddenness the-holy man praying*  
 circumstare coeperunt, albatis induti vestibus; et post aliquam  
*to-surround began in-white clothed garments and after some*  
 cum beato sermocinationem viro, illa caelestis caterva,  
*with the-blessed conversation man that heavenly band*  
 quasi se exploratam sentiens, ad summa citius repedavit  
*as-if itself spied-on feeling to the-heights more-quickly returned*  
 caelorum. Beatus et ipse vir, post angelicum conductum,  
*of-the-beavens the-blessed also himself man after the-angelic meeting*  
 reversus ad monasterium, iterum collectis fratribus, cum  
*having-returned to the-monastery again gathered the-brothers with*  
 quadam non mediocri obiurgatione inquit quis de illis  
*a-certain not middling rebuke inquires who of them*  
 esset transgressionis obnoxius. Quibus consequenter se  
*was of-the-transgression guilty who thereupon themselves*

nescisse        protestantibus, ille, conscius sui inexcusabilis  
*not-to-have-known    declaring                    he    conscious    of-his    inexcusable*  
 transgressus, ultra non sustinens delictum celare suum, flexis  
*transgression            further not    enduring    the-offense    to-hide    his    bent*  
 genibus, in medio fratrum choro, coram Sancto, veniam  
*knees            in    the-midst    of-the-brothers    choir    before    the-Saint    pardon*  
 supplex precatur. Quem Sanctus seorsum ducens, ingeniculanti  
*suppliant    prays                    whom    the-Saint    apart            leading    to-the-kneeling*  
 cum grandi commendat comminatione, ut nulli hominum de  
*with    great    enjoins                    threath                    that to-no    of-men            about*  
 illa angelica visione in diebus eiusdem beati viri aliquid etiam  
*that    angelic    vision    in    the-days    of-the-same    blessed    man    anything    even*  
 parvum occultum aperiret. Post egressum vero de corpore  
*small            secret                    he-should-disclose    after    the-departure    but    from    the-body*  
 sancti viri, illam caelestis coetus apparitionem fratribus cum  
*of-the-holy    man    that            of-the-heavenly    company    apparition                    to-the-brothers    with*  
 grandi intimavit protestatione. Unde hodieque et locus illius  
*great            he-made-known    declaration                    whence    even-today    also    the-place    of-that*  
 angelici conditi rem in eo gestam suo proprio protestatur  
*angelic    meeting            the-thing    in    it    done            by-its    own            declares*  
 vocabulo, qui Latine potest dici Colliculus Angelorum,  
*name                    which    in-Latin    can            to-be-called    the-Little-Hill    of-the-Angels*  
 Scotice vero Cnoc Angel. Hinc itaque animadvertendum est,  
*in-Irish    but    Cnoc    Angel            hence    and-so    to-be-noticed                    it-is*  
 et non negligenter perscrutandum, quanta et quales  
*and    not    negligently                    to-be-searched                    how-great    and    of-what-kind*  
 ad beatum virum, in hyemalibus plerumque noctibus,  
*to    the-blessed    man            in    wintry                    mostly                    nights*  
 insomnem, et in locis remotioribus, aliis quiescentibus,  
*sleepless                    and    in    places    more-remote                    others    resting*  
 orantem, angelicae fuerint et suaves frequentationes, quae  
*praying            angelic                    were            and    sweet            visits                    which*

nullo modo venire in hominum notitiam potuere: quae  
*in-no way to-come into of-men the-knowledge could which*  
 procul dubio valde numerosae fuerunt; si etiam quaedam  
*far from-doubt very numerous were if even certain*  
 ex ipsis quoquo modo ab hominibus, vel in die vel noctu  
*of them in-some way by men either by day or by-night*  
 explorari potuerint; quae absque dubitatione paucae admodum  
*to-be-spied could which without doubt few quite*  
 ad earum comparationem angelicarum frequentationum, quae  
*in their comparison of-angelic visits which*  
 videlicet a nemine sciri poterant. Hoc idem similiter  
*namely by no-one to-be-known could this same likewise*  
 et de quibusdam luminosis manifestationibus annotandum,  
*also about certain luminous manifestations to-be-noted*  
 quae a paucis exploratae, inferius caraxabuntur.  
*which by few spied below will-be-written*

## De columna luminosa sancti viri de vertice ardere visa

## XVII • A PILLAR OF FIRE

---

*Four founders of monasteries, Comgall, Cainnech, Brendan, and Cormac, visit Columba on Hinba and ask him to celebrate the eucharist. During the mass Brendan sees a fiery ball rising like a pillar from Columba's head until the mass is ended, as he afterward told Comgall and Cainnech.*

Alio in tempore quatuor, ad sanctum visitandum  
*at-another in time four for saint visiting*  
 Columbam, monasteriorum sancti fundatores de Scotia  
*Columba of-monasteries holy founders from Ireland*  
 transmeantes, in Hinba eum invenerunt insula; quorum  
*crossing on Hinba him found island of-whom*

illustrium vocabula Comgellus Mocu Aridi, Cainnechus Mocu

*illustrious the-names Comgall Moccu Aridi Cainnech Moccu*

Dalon, Brendenus Mocu Alti, Cormacus Nepos Leathain.

*Dalon Brendan Moccu Alti Cormac Ua Liatháin*

Hi uno eodemque consensu elegerunt ut sanctus Columba

*these by-one and-the-same consent chose that saint Columba*

coram ipsis in ecclesia sacra Eucharistiae consecraret

*before them in the-church the-sacred of-the-Eucharist should-consecrate*

mysteria. Qui, eorum obsecundans iussioni, simul cum eis,

*mysteries who their obeying order together with them*

die Dominica ex more, post Evangelii lectionem, ecclesiam

*on-the-day Lord's by custom after of-the-Gospel the-reading the-church*

ingreditur, ibidemque, dum missarum solemnities celebrarentur,

*enters and-there while of-masses the-solemnities were-celebrated*

sanctus Brendenus Mocu Alti, sicut post Comgello et

*saint Brendan Moccu Alti as afterward to-Comgall and*

Cainnecho intimavit, quendam crinosum igneum globum,

*Cainnech he-made-known a-certain long-haired fiery ball*

et valde luminosum, de vertice sancti Columbae, ante

*and very luminous from the-head of-saint Columba before*

altare stantis, et sacram oblationem consecrantis, tamdiu

*the-altar standing and the-sacred oblation consecrating so-long*

ardentem, et instar alicuius columnae sursum ascendentem,

*burning and like some pillar upward rising*

vidit, donec eadem perficerentur sacrosancta ministeria.

*saw until the-same were-completed most-sacred ministries*



De Spiritus Sancti descensione sive visitatione  
quae in eadem insula tribus continuis diebus  
et noctibus super venerabilem mansit virum

XVIII · THREE DAYS OF THE SPIRIT

---

*On Hinba the grace of the Holy Spirit rests on Columba for three days and nights. He stays in a shut house filled with heavenly light, admitting no one and neither eating nor drinking; light pours through the cracks, and he is heard singing songs never heard before. He sees secrets hidden since the world began and the meaning of the Scriptures, and grieves that Baithéne, held on the island of Egg by contrary winds, is not there to write it down.*

Alio in tempore, cum sanctus vir in Hinba commaneret  
at-another in time when the-holy man on Hinba dwelt  
insula, gratia sancti spiraminis super eum abunde et  
island the-grace of-the-holy spirit upon him abundantly and  
incomparabiliter effusa, per triduum mirabiliter mansit, ita ut  
incomparably poured-out for three-days wonderfully remained so that  
per tres dies totidemque noctes, intra obseratam et repletam  
for three days and-as-many nights within the-locked and filled  
caelesti claritudine domum manens, nullum ad se accedere  
with-heavenly brightness house remaining no-one to himself to-approach  
permitteret, neque manducans neque bibens. De qua videlicet  
be-allowed neither eating nor drinking from which namely  
domo, immensae claritatis radii, per rimulas valvarum, et  
house of-immense brightness rays through the-cracks of-the-doors and  
clavium foramina, erumpentes, noctu visebantur. Carmina  
of-the-keys the-holes bursting-out by-night were-seen songs  
quoque quaedam spiritalia et ante inaudita decantari ab eo  
also certain spiritual and before unheard to-be-sung by him  
audiebantur. Sed et multa quaedam, ut ipse post coram  
were-beard but also many certain-things as he afterward before

paucis admodum professus est, occulta ab exordio mundi  
*few quite declared has hidden from the-beginning of-the-world*  
 arcana aperte manifestata videbat: Scripturarum quoque sacrarum  
*secrets openly manifested he-saw of-the-Scriptures also sacred*  
 obscura quaeque et difficillima, plana, et luce clarius  
*obscure all and most-difficult plain and than-light more-clearly*  
 aperta, mundissimi cordis oculis patebant. Baitheneumque  
*open of-the-most-pure heart to-the-eyes lay-open and-Baithéne*  
 alumnum non adesse querebatur; qui si forte adesset  
*his-foster-son not to-be-present he-complained who if perhaps he-had-been-present*  
 illo in triduo, vel de praeteritis vel de futuris deinceps  
*that in three-days either about past or about future thereafter*  
 saeculis ab ore viri beati quaedam plurima, ab aliis  
*ages from the-mouth of-the-man blessed certain very-many by other*  
 ignorata hominibus, mysteria describeret; aliquantas quoque  
*unknown men mysteries he-might-write-down some also*  
 sacrorum explanationes voluminum. Qui tamen Baitheneus,  
*of-the-sacred interpretations volumes who yet Baithéne*  
 in Egea insula venti contrarietate detentus, usquequo illi  
*on Egg island of-the-wind by-the-contrariness detained until those*  
 trinales illius incomparabilis et honorificae visitationis dies,  
*three of-that incomparable and honorable visitation days*  
 et totidem noctes, terminarentur, adesse non potuit.  
*and as-many nights were-ended to-be-present not could*

De angelica lucis claritudine quam Virgno,  
 bonae indolis iuuenis, qui postea, Deo auctore, huic  
 praefuit ecclesiae, super sanctum Columbam in ecclesia,  
 fratribus hyemali nocte in cubiculis quiescentibus,  
 descendere viderat, cui ego, indignus licet, deservio

XIX · VIRGNO SEES THE LIGHT

*Praying alone one winter night in a side chapel of the church, Virgno sees Columba enter with a golden light from heaven that fills the church and the chapel. Next day Columba tells him he did well to look down, for the light would have blinded him, and forbids him to tell it in his lifetime. Virgno's nephew Comman reported it to Adomnán.*

Quadam hyemali nocte supra memoratus Virgnous, in Dei  
 on-a-certain wintry night above mentioned Virgno in of-God  
 amore fervens, ecclesiam, orationis studio, aliis quiescentibus,  
 love burning the-church for-the-zeal of-prayer others resting  
 solus intrat: ibidemque in quadam exedra, quae oratorii  
 alone enters and-there in a-certain side-chapel which of-the-oratory  
 adhaerebat parieti, devotus orabat. Et post aliquantum quasi  
 clung to-the-wall devout prayed and after some about  
 horae intervallum unius, vir venerandus Columba eandem  
 of-an-hour interval one the-man venerable Columba the-same  
 sacram ingreditur domum, simulque cum eo aurea lux, de  
 sacred enters house and-together with him golden light from  
 summa caeli altitudine descendens, totum illud ecclesiae  
 the-highest of-heaven height descending whole that of-the-church  
 spatium replens. Sed et illius exedriolae separatum conclave,  
 space filling but also of-that little-side-chapel the-separate chamber  
 ubi se Virgnous, in quantum potuit, latitare conabatur,  
 where himself Virgno in as-much-as he-could to-bide tried

eiusdem caelestis claritas luminis, per interiorum illius  
*of-the-same heavenly the-brightness of-light through the-inner of-that*  
 cubiculi ianuam, quae ex minori patebat parte, erumpens,  
*chamber door which from the-smaller lay-open part bursting-out*  
 non sine aliquo formidabili repleverat terrore. Et sicut nullus  
*not without some fearsome had-filled terror and as no-one*  
 aestum et meridianum solem rectis et irreverberatis  
*the-summer and midday sun with-straight and unflinching*  
 potest intueri oculis, sic et illam caelestem claritudinem ille  
*can to-look-at eyes so also that heavenly brightness he*  
 Virgno, qui viderat, sustinere nullo poterat modo; quia valde  
*Virgno who had-seen to-bear in-no could way because greatly*  
 oculorum reverberabat aciem illa luminosa et incomparabilis  
*of-the-eyes dazzled the-sight that luminous and incomparable*  
 effusio. Quo fulminali et formidabili splendore viso, in  
*outpouring which lightning-like and fearsome splendor seen in*  
 tantum idem supra memoratus frater exterritus erat, ut nulla  
*so-much the-same above mentioned brother terrified was that no*  
 in eo virtus remaneret. Sanctus vero Columba, post non  
*in him strength remained saint but Columba after not*  
 prolixam orationem, egreditur ecclesiam. Virgnoque valde  
*lengthy prayer goes-out-of the-church and-Virgno very*  
 timoratum ad se crastina advocat die, hisque brevibus  
*fearful to himself on-the-next calls day and-with-these brief*  
 compellat consolatoriis verbis, 'Bene, O filiolo,' ingeminans,  
*addresses consoling words well O little-son repeating*  
 'hac praeterita nocte in conspectu Dei placuisti, oculos ad  
*in-this past night in the-sight of-God you-pleased the-eyes to*  
 terram deprimendo, claritatis timore perterritus eius; nam,  
*the-ground by-pressing-down of-brightness by-fear terrified its for*  
 si non ita fecisses, illa inestimabili obcaecarentur tui  
*if not so you-had-done by-that inestimable would-be-blinded your*

luce visa oculi. Sed hoc non negligenter observare debebis,  
*light seen eyes but this not negligently to-observe you-ought*  
 ut talem hanc lucis manifestationem nemini unquam in  
*that such this of-light manifestation to-no-one ever in*  
 mea denudes vita.' Haec itaque praedicabilis et admirabilis  
*my you-disclose life this and-so praiseworthy and admirable*  
 res, post beati viri transitum, multis, eodem Virgnouo  
*thing after of-the-blessed man the-passing to-many the-same Virgno*  
 narrante, innotuit. Cuius scilicet Virgnoui sororis filius  
*telling became-known of-whom namely Virgno's sister's son*  
 Commanus, honorabilis presbyter, mihi Adamnano de hac  
*Comman honorable presbyter to-me Adamnán about this*  
 supra visione caraxata aliquando, sub testificatione, enarraverat.  
*above vision written once under testimony had-related*  
 Qui etiam enarratam ab ore ipsius Virgnoui, abbatis,  
*who also related from the-mouth himself of-Virgno abbot*  
 et avunculi sui, ab eo in quantum potuit visam, audierat.  
*and uncle his by him in as-much-as he-could seen had-beard*

## De alia prope simili celsae claritudinis visione

## XX · COLCU SEES THE LIGHT

*Colcu, praying at the church door at night, sees the whole church fill with heavenly light, not knowing that Columba is praying inside. The next day Columba rebukes him for spying on a light not granted to him and forbids him to tell what he saw during Columba's life.*

Alia itidem nocte, quidam de fratribus, Colgius nomine,  
*on-another likewise night a-certain of the-brothers Colcu by-name*  
 filius Aido Draigniche, de Nepotibus Fechreg, cuius in  
*son of-Áed Draigniche of the-Descendants of-Fechreg of-whom in*

primo fecimus mentionem, casu ad ianuam ecclesiae, aliis  
*the-first we-made mention by-chance to the-door of-the-church others*  
 dormientibus, devenit, ibidemque aliquamdiu stans orabat.  
*sleeping came and-there some-time standing prayed*  
 Tum proinde subito totam videt ecclesiam caelesti luce  
*then accordingly suddenly whole he-sees the-church with-heavenly light*  
 repleti: quae scilicet fulguralis lux dicto citius ab eius  
*to-be-filled which namely lightning-like light said quicker from his*  
 recessit oculis. Sanctum vero Columbam hora eadem intra  
*withdrew eyes saint but Columba at-the-same hour within*  
 ecclesiam orantem ignorabat. Postque talem subitam luminis  
*the-church praying he-did-not-know and-after such sudden of-light*  
 apparitionem, valde pertimescens, domum revertitur. Postera  
*apparition greatly fearing home he-returns on-the-next*  
 die Sanctus, illum advocans, asperius obiurgavit, inquires,  
*day the-Saint him calling more-harsbly rebuked saying*  
 ‘De cetero praecavere debes, fili, ne, quasi explorator, caeleste  
*for the-rest to-take-care you-ought son lest as a-spy the-heavenly*  
 lumen, quod tibi non est donatum, inspicere coneris, quia  
*light which to-you not is given to-look-into you-try because*  
 te effugiet; et ne alicui in meis diebus quod vidisti enarres.’  
*you it-will-flee and lest to-anyone in my days what you-saw you-relate*

## De alia parili divinae lucis apparitione

XXI · BERCHÁN THE SPY

*Columba forbids his foster-son Berchán to come near his lodging one night. Berchán spies through the keyhole, sees heavenly light, and flees. Columba rebukes him and foretells that he will live in disgrace in Ireland but repent before death.*

Alio itidem in tempore, vir beatus cuidam suo sapientiam  
*at-another likewise in time the-man blessed to-a-certain his wisdom*  
discenti alumno, nomine Berchano, cuius cognomentum  
*learning foster-son by-name Berchán whose surname*  
Mesloen, non mediocriter quadam denunciavit die, inquires,  
*Mesloen not middlingly one warned day saying*  
‘Caveto, fili, ne hac sequenti nocte, iuxta tuam semper  
*beware son lest on-this following night according-to your always*  
consuetudinem, ad meum appropinques hospitium.’ Qui  
*custom to my you-approach little-lodging who*  
haec audiens, contra interdictum, ad domum beati  
*these-things hearing against the-prohibition to the-house of-the-blessed*  
viri, in noctis silentio, aliis quiescentibus, accessit, callideque  
*man in of-night the-silence others resting approached and-craftily*  
explorans, oculos e regione ad clavium foramina posuit,  
*spying his-eyes directly opposite to of-the-keys the-holes put*  
aestimans scilicet, ut res probavit, aliquam intus caelestem  
*reckoning namely as the-event proved some within heavenly*  
visionem Sancto manifestari. Nam eadem hora beati  
*vision to-the-Saint to-be-manifested for at-the-same hour of-the-blessed*  
viri illud hospitium caelestis splendore claritudinis erat  
*man that little-lodging of-heavenly with-the-splendor brightness was*  
repletum: quam non sustinens intueri, transgressor iuvenis  
*filled which not enduring to-look-at the-transgressing youth*

illico aufugit. Quem die crastina Sanctus seorsum  
*on-the-spot fled whom on-the-next day the-Saint apart*  
 ducens, cum magna severitate obiurgans, haec ad eum profatur  
*leading with great severity rebuking these to him speaks*  
 verba, dicens, 'Hac in nocte, fili, coram Deo peccasti, nam  
*words saying this in night son before God you-have-sinned for*  
 tuae infitialis explorationem calliditatis a Spiritu Sancto  
*of-your deceitful the-spying craftiness from the-Spirit Holy*  
 celari vel abscondi posse inaniter putasti. Nonne ad mei  
*to-be-bidden or to-be-concealed could idly you-thought not to of-my*  
 ostium hospitoli te illa in hora appropinquantem et inde  
*the-door little-lodging you at-that in hour approaching and thence*  
 redeuntem vidi? et nisi ego eodem momento pro te orarem,  
*returning I-saw and unless I at-the-same moment for you had-prayed*  
 ibidem ante ianuam, aut cadens morereris, aut tui de  
*there before the-door either falling you-would-have-died or your from*  
 suis foraminibus oculi eruerentur. Sed tibi hac vice  
*their holes eyes would-have-been-torn-out but to-you this time*  
 propter me Dominus pepercit. Et hoc scito, quod in tua  
*on-account-of me the-Lord has-spared and this know that in your*  
 Hibernili patria luxuriose vivens, exprobrationem facies tua  
*Irish fatherland luxuriously living reproach face your*  
 omnibus patietur diebus vitae tuae. Hoc tamen a Domino  
*all will-suffer days of-life your this yet from the-Lord*  
 orans impetravi, ut quia noster sis alumnus, lacrymosam  
*praying I-have-obtained that because our you-are foster-son tearful*  
 ante exitum agas poenitudinem, et a Deo misericordiam  
*before your-death you-may-do penance and from God mercy*  
 consequaris.' Quae omnia, secundum verbum beati viri,  
*you-may-obtain which all-things according-to the-word of-the-blessed man*  
 ita ei postea contigerunt, sicuti de eo prophetata sunt.  
*so to-him afterward happened as about him prophesied were*



De alia angelorum sancto manifestata viro  
apparitione, quos sanctae eius animae obviare  
incipientes, quasi mox de corpore viderat migraturae

XXII • THE ANGELS HELD BACK

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*Columba's face glows with sudden joy and then turns sad. Under a vow of secrecy he tells Lugne and Pilu the Saxon that he had prayed to die at the end of his thirtieth year in Britain, and saw angels sent to fetch him; but they stand held back on a rock across the strait, for the prayers of many churches have won him four more years. He lives four years more.*

Alio in tempore, dum vir beatus in Ioua commaneret  
at-another in time while the-man blessed on Iona dwelt  
insula, quadam die sancta facies eius subita mirifica et  
island one day holy face his with-sudden wonderful and  
laetifica hilaritate effloruit, oculosque ad caelum elevans,  
joyful cheerfulness blossomed and-his-eyes to heaven raising  
incomparabili repletus gaudio, valde laetificabatur. Tum, post  
with-incomparable filled joy greatly was-gladdened then after  
modicum alicuius momentioli intervallum, illa sapida et suavis  
a-short of-some little-moment interval that savory and sweet  
laetificatio in maestam convertitur tristificationem. Duo vero  
gladness into sad is-turned sadness two but  
viri, qui eadem hora eius tugurioli ad ianuam stabant, quod  
men who at-the-same hour of-his little-but at the-door stood which  
in eminentiore loco erat fabricatum, et ipsi cum eo valde  
in a-higher place was built and themselves with him greatly  
tristificati, quorum unus Lugneus erat Mocublai, alter vero  
saddened of-whom one Lugne was Moccu-Blai the-other but  
Pilu nuncupabatur, Saxo, causam ipsius subitae laetationis  
Pilu was-called a-Saxon the-cause of-his sudden gladness

inquirunt, et illius subsequētis maestitiaē. Ad quos Sanctus  
*ask and of-that following sadness to whom the-Saint*  
 sic profatur, 'Ite in pace, nec illius laetaminis causam, nec  
*thus speaks go in peace nor of-that joy the-cause nor*  
 etiam tristificationis, a me nunc inquiratis manifestari.'  
*even of-the-sadness from me now ask to-be-made-plain*  
 Quo audito, illacrymati, ingeniculantes, prostratis in terra  
*which heard having-wept kneeling prostrated on the-ground*  
 vultibus, suppliciter rogant, scire volentes aliquid de illa  
*faces suppliantly they-ask to-know wishing something about that*  
 re quae hora eadem Sancto erat revelata. Quos valde  
*thing which at-the-same hour to-the-Saint had-been revealed whom greatly*  
 tristificatos videns, 'Quia vos,' ait, 'amo, tristificari nolo.  
*saddened seeing because you he-says I-love to-be-saddened I-am-unwilling*  
 Promittere prius debetis ne ulli hominum sacramentum quod  
*to-promise first you-ought that to-no of-men the-secret which*  
 inquiritis in vita mea prodatis.' Qui continuo, secundum  
*you-ask in life my you-betray who at-once according-to*  
 eius commendationem, prompte promiserunt. Et, post talem  
*his enjoining readily promised and after such*  
 promissionem, vir venerandus sic ad eos proloquitur,  
*promise the-man venerable thus to them speaks*  
 'Usque in hunc,' inquiens, 'praesentem diem, meae in  
*up-to into this saying present day of-my in*  
 Britannia peregrinationis terdeni completi sunt anni. Interea  
*Britain pilgrimage thirty completed are years meanwhile*  
 multis ante diebus a Domino meo devote postulavi, ut in  
*many before days from Lord my devoutly I-asked that at*  
 fine tricesimi huius praesentis anni me de meo absolveret  
*the-end of-the-thirtieth this present year me from my he-would-release*  
 incolatu, et ad caelestem patriam illico advocaret. Et  
*sojourn and to the-heavenly fatherland on-the-spot call and*

haec fuit mei causa laetaminis, de qua vos me maestis  
*this was of-my the-cause joy about which you me sad*  
 interrogatis. Angelos enim sanctos de excelso vidi missos  
*ask angels for holy from the-high I-saw sent*  
 throno ad meam de carne animam obvios educendam. Sed  
*throne to my from the-flesh soul meeting to-be-led-out but*  
 ecce nunc, subito retardati, ultra nostrae fretum insulae stant  
*behold now suddenly held-back beyond of-our the-strait island they-stand*  
 in rupe, scilicet volentes ad me de corpore advocandum  
*on a-rock namely wishing to me from the-body to-be-called*  
 appropriare. Sed propius accedere non permittuntur, mox ad  
*to-draw-near but nearer to-approach not they-are-permitted soon to*  
 caelorum summa repedaturi; quia Dominus quod mihi totis  
*of-the-heavens the-heights about-to-return because the-Lord what to-me with-all*  
 viribus roganti donavit, ut hac in die ad ipsum de mundo  
*strength asking he-granted that on-this in day to him from the-world*  
 transirem, multarum magis ecclesiarum pro me orationes  
*I-should-pass of-many rather churches for me the-prayers*  
 exaudiens, dicto citius immutavit. Quibus scilicet ecclesiis  
*hearing said quicker changed which namely churches*  
 exorantibus sic a Domino donatum est, ut, quamlibet  
*beseeking thus by the-Lord granted it-was that though*  
 contra meam voluntatem, quatuor ab hac die mihi in  
*against my will four from this day to-me in*  
 carne manenti superaddantur anni. Haec talis mihi maesta  
*the-flesh remaining be-added years this such to-me sad*  
 retardatio hodiernae tristificationis non immerito causa fuit.  
*delay of-today's sadness not undeservedly the-cause was*  
 Quibus videlicet quatuor futuris, Deo propitio, terminatis  
*which namely four future God being-gracious ended*  
 in hac vita annis, subita emigratione, nulla praecedente  
*in this life years by-sudden departure no preceding*

corporis molestia, cum sanctis mihi obviaturis illo in  
*of-body trouble with holy me about-to-meet at-that in*  
 tempore angelis, ad Dominum laetus emigrabo. Secundum  
*time angels to the-Lord glad I-shall-depart according-to*  
 haec verba, vir venerabilis, quae non sine magno gemitu  
*these words the-man venerable which not without great groaning*  
 et maerore, ut traditur, necnon et ingenti lacrimabilitate,  
*and grief as it-is-related and-also and great tearfulness*  
 prolocutus est, quatuor postea annis in carne mansit.  
*spoke he-has four afterward years in the-flesh remained*

## De transitu ad Dominum sancti nostri patroni Columbae

## XXIII • THE DEATH OF COLUMBA

*As the four foretold years end, Columba blesses Iona from a wagon, sees an angel in the church, and tells Diarmait that this Saturday is his last. The white horse weeps in his lap. He blesses the monastery, copies the Psalter to the verse about those who seek the Lord, and leaves his last command to love one another. At midnight he dies before the altar, blessing the brothers. Visions of his death are seen in Ireland, and a storm keeps the crowds from his funeral. Dorbbéne asks for prayers.*

Annorum supra quatuor memoratorum termino iam  
*of-years above four mentioned the-end now*  
 appropinquante, post quorum completionem finem praesentis  
*approaching after whose completion the-end of-the-present*  
 vitae veridicus praesagator sibi futurum fore multo ante  
*life the-truthful foreteller to-himself about-to-be to-be much before*  
 praesciebat tempore, quadam die, mense Maio, sicut in  
*foreknew time one day in-the-month of-May as in*  
 priore secundo scripsimus libro, ad visitandos operarios  
*the-preceding second we-wrote book for visiting the-laboring*

fratres senex senio fessus, plaustro vectus, pergit. Ad  
*brothers the-old-man with-age weary in-a-wagon carried goes to*  
 quos, in occidua insulae Iouae laborantes parte, sic ea die  
*whom in the-western of-the-island of-Iona laboring part thus on-that day*  
 exorsus est loqui, dicens, 'In Paschali solemnitate nuper Aprili  
*begun has to-speak saying at the-Paschal solemnity lately in-April*  
 peracta mense, desiderio desideravi ad Christum Dominum,  
*completed month with-desire I-desired to Christ the-Lord*  
 sicut et mihi ab eo concessum erat, si maluissem,  
*as also to-me by him granted it-had-been if I-had-preferred*  
 emigrare. Sed ne vobis laetitiae festivitas in tristitiam  
*to-depart but lest for-you of-gladness the-festival into sadness*  
 verteretur, diem meae de mundo emigrationis paulo diutius  
*should-be-turned the-day of-my from the-world departure a-little longer*  
 protelari malui.' His ab eo maestis monachi familiares  
*to-be-delayed I-preferred these by him sad the-monks of-the-household*  
 auditis interim dictis valde tristificati sunt: quos in quantum  
*heard meanwhile words greatly saddened were whom in as-much-as*  
 poterat verbis coepit consolatoriis laetificare. Quibus finitis, ut  
*he-could with-words he-began consoling to-gladden which finished as*  
 erat in vehiculo sedens, ad orientem suam convertens faciem,  
*he-was in the-vehicle sitting to the-east his turning face*  
 insulam cum insulanis benedixit habitatoribus; ex qua die,  
*the-island with the-islanders be-blessed the-inhabitants from which day*  
 ut in supra memorato caraxatum est libello, viperarum venena  
*as in above mentioned written it-is little-book of-vipers the-poisons*  
 trisulcarum linguarum usque in hodiernum diem, nullo  
*of-three-forked tongues up-to into the-present day in-no*  
 modo aut homini aut pecori nocere potuere. Post eiusdem  
*way either man or beast to-harm could after of-the-same*  
 benedictionis verba Sanctus ad suum revehitur monasterium.  
 *blessing the-words the-Saint to his is-carried-back monastery*

Tum proinde, paucis diebus transactis, dum missarum  
*then accordingly few days passed while of-masses*  
 solemnia, ex more, Dominica celebrarentur die, subito,  
*the-solemnities by custom on-the-Lord's were-being-celebrated day suddenly*  
 sursum elevatis oculis, facies venerabilis viri florido respersa  
*upward raised eyes the-face of-the-venerable man with-a-flowery sprinkled*  
 rubore videtur: quia, sicut scriptum est, 'Corde laetante  
*flush is-seen because as written it-is with-the-heart rejoicing*  
 vultus floret.' Eadem namque hora angelum Domini supra  
*the-face blooms at-the-same for hour an-angel of-the-Lord above*  
 volitantem solus vidit intra ipsius oratorii parietes: et quia  
*hovering alone he-saw within of-the-very oratory the-walls and because*  
 sanctorum angelorum amabilis et tranquillus aspectus gaudium  
*of-holy angels the-lovable and tranquil aspect joy*  
 et exultationem electorum pectoribus infundit, haec fuit  
*and exultation of-the-chosen into-the-breasts pours this was*  
 illius subitae causa laetitiae beato infusa viro. De qua  
*of-that sudden the-cause gladness into-the-blessed poured man about which*  
 scilicet causa inspiratae laetationis, cum qui inerant ibidem  
*namely cause of-inspired gladness when those-who were there*  
 praesentes inquirerent, hoc eis Sanctus responsum, sursum  
*present inquired this to-them the-Saint answer upward*  
 respiciens, dedit, 'Mira et incomparabilis angelicae subtilitas  
*looking gave wonderful and incomparable of-angelic the-subtlety*  
 naturae. Ecce enim angelus Domini, ad repetendum aliquod  
*nature behold for an-angel of-the-Lord for reclaiming some*  
 Deo carum missus depositum, nos desuper intra ecclesiam  
*to-God dear sent deposit us from-above within the-church*  
 aspiciens et benedicens, rursum per parasticiam ecclesiae  
*beholding and blessing again through the-side-door of-the-church*  
 reversus, nulla talis vestigia exitus reliquit.' Haec  
*having-returned no such traces of-bis-going-out has-left these-things*

Sanctus. Sed tamen, de qualitate illius depositi ad quod  
*the-Saint but yet about the-nature of-that deposit for which*  
 missus est angelus requirendum, nemo de circumstantibus  
*sent was the-angel to-be-sought no-one of those-standing-around*  
 recognoscere potuit. Noster vero patronus sanctum, propriam  
*to-recognize could our but patron holy own*  
 a Deo sibi commendatam animam, depositum nuncupavit.  
*by God to-himself entrusted soul deposit called*  
 Quae, sicuti inferius narrabitur, alia, senis intervenientibus  
*which as below will-be-told other six intervening*  
 continuis diebus, Dominica nocte ad Dominum emigravit.  
*continuous days on-the-Lord's night to the-Lord departed*  
 Vir itaque venerabilis in fine eiusdem hebdomadis, hoc  
*the-man and-so venerable at the-end of-the-same week that*  
 est die sabbati, ipse et eius pius minister Diormitius  
*is on-the-day of-the-sabbath he and his faithful attendant Diarmait*  
 ad proximum pergunt benedicendum horreum. Quod intrans  
*to the-nearest go to-be-blessed barn which entering*  
 Sanctus cum benedixisset, et duos in eo frugum sequestratos  
*the-Saint when he-had-blessed and two in it of-grain set-apart*  
 acervos, hoc intulit verbum cum gratiarum actione, inquires,  
*heaps this added word with of-thanks giving saying*  
 ‘Valde congratulor meis familiaribus monachis, quia hoc  
*greatly I-rejoice-with my household monks because this*  
 etiam anno, si quoquam a vobis emigrare me oportuerit,  
*also year if anywhere from you to-depart me it-shall-behoove*  
 annum sufficientem habebitis.’ Quo audito verbo, Diormitius  
*a-year's-supply sufficient you-will-have which heard word Diarmait*  
 minister tristificari coepit, et sic dicere, ‘Huius anni  
*the-attendant to-be-saddened began and thus to-say of-this year*  
 tempore, pater, saepius nos contristas, quia de tuo transitu  
*at-the-time father often us you-sadden because about your passing*

crebro commemoras.' Cui Sanctus hoc dedit responsum,  
*often you-make-mention to-whom the-Saint this gave answer*  
 'Aliquem arcanum habeo sermusculum, quem, si mihi firmiter  
*some secret I-have little-word which if to-me firmly*  
 promiseris, nemini ante meum denudare obitum, de meo tibi  
*you-shall-promise to-no-one before my to-disclose death about my to-you*  
 egressu aliquid manifestius intimare potero.' Quam cum  
*going-out something more-plainly to-make-known I-shall-be-able which when*  
 talem minister promissionem, iuxta voluntatem Sancti,  
*such the-attendant promise according-to the-will of-the-Saint*  
 flexis genibus, terminasset, vir venerandus consequenter  
*bent knees had-completed the-man venerable thereupon*  
 sic profatur, 'Haec in sacris voluminibus dies Sabbatum  
*thus speaks this in the-sacred volumes day the-Sabbath*  
 nuncupatur, quod interpretatur requies. Et mihi vere est  
*is-called which is-interpreted rest and to-me truly is*  
 sabbatum haec hodierna, quia huius praesentis laboriosae vitae  
*the-sabbath this today's because of-this present laborious life*  
 mihi ultima est, in qua post meas laborationum molestias  
*to-me the-last it-is on which after my of-labors troubles*  
 sabbatizo; et hac sequenti media venerabili Dominica  
*I-keep-sabbath and on-this following at-the-middle venerable Lord's*  
 nocte, secundum eloquia Scripturarum, patrum gradiar  
*night according-to the-sayings of-the-Scriptures of-the-fathers I-shall-go*  
 viam. Iam enim Dominus meus Iesus Christus me invitare  
*the-way already for Lord my Jesus Christ me to-invite*  
 dignatur; ad quem, inquam, hac mediante nocte, ipso me  
*deigns to whom I-say at-this middle night him me*  
 invitante, emigrabo. Sic enim mihi ab ipso Domino revelatum  
*inviting I-shall-depart thus for to-me by the-very Lord revealed*



est.' Haec maesta minister audiens verba, coepit amare  
*it-was these sad the-attendant hearing words began bitterly*  
 flere. Quem Sanctus in quantum potuit consolari conabatur.  
*to-weep whom the-Saint in as-much-as he-could to-console tried*  
 Post haec Sanctus horreum egreditur, et ad monasterium  
*after these-things the-Saint the-barn goes-out and to the-monastery*  
 revertens, media residet via, in quo loco postea crux,  
*returning in-the-middle sits-down of-the-way in which place afterward a-cross*  
 molari infixi lapidi hodieque stans, in margine cernitur  
*mill fixed in-stone even-today standing on the-edge is-seen*  
 viae. Dumque ibidem Sanctus, ut praefatus sum, senio  
*of-the-way and-while there the-Saint as said-before I-have with-age*  
 fessus, paululum sedens, requiesceret, ecce albus occurrit  
*weary a-little sitting rested behold a-white runs-up*  
 caballus, obediens servitor, qui scilicet lactaria bocetum  
*horse an-obedient servant who namely the-milk the-cow-pasture*  
 inter et monasterium vascula gestare consueverat. Hic ad  
*between and the-monastery vessels to-carry had-been-accustomed this-one to*  
 Sanctum accedens, mirum dictu, caput in sinu eius ponens,  
*the-Saint approaching wonderful to-say his-head in the-bosom his placing*  
 ut credo inspirante Deo, cui omne animal rerum sapit  
*as I-believe inspiring God to-whom every animal of-things has-wisdom*  
 sensu quo iusserit ipse Creator, dominum a  
*with-the-sense with-which shall-have-ordered himself the-Creator his-master from*  
 se suum mox emigraturum, et ipsum ultra non visurum  
*himself his soon about-to-depart and him further not about-to-see*  
 sciens, coepit plangere, ubertimque, quasi homo, lacrymas in  
*knowing began to-lament and-abundantly as-if a-man tears into*  
 gremium Sancti fundere, et valde spumans flere. Quod  
*the-lap of-the-Saint to-pour and greatly foaming to-weep which*  
 videns minister, coepit illum flebilem repellere lamentatorem:  
*seeing the-attendant began that tearful to-drive-away mourner*

sed Sanctus prohibuit eum, dicens, 'Sine hunc, sine nostri  
*but the-Saint forbade him saying let this-one let our*  
 amatorem, ut in hunc meum sinum fletus effundat amarissimi  
*lover that into this my bosom the-tears he-may-pour of-most-bitter*  
 plangoris. Ecce tu, homo cum sis, et rationalem animam  
*lament behold you a-man since you-are and a-rational soul*  
 habeas, nullo modo scire de meo exitu potuisti, nisi quod  
*have in-no way to-know about my departure could-you except what*  
 tibi ego ipse nuper manifestavi: huic vero bruto et irrationali  
*to-you I myself lately made-known to-this but brute and irrational*  
 animanti, quoque modo ipse Conditor voluit, egressurum  
*living-thing in-whatever way himself the-Creator willed about-to-go-out*  
 a se dominum manifeste revelavit.' Et haec dicens  
*from himself his-master manifestly he-revealed and these-things saying*  
 maestum a se revertentem equum benedixit ministratorem.  
*the-sad from himself turning-away horse he-blessed his-servant*  
 Et inde egrediens, et monticellum monasterio supereminentem  
*and thence going-out and the-little-hill the-monastery overtopping*  
 ascendens, in vertice eius paululum stetit, et stans, ambas  
*ascending on the-top its a-little he-stood and standing both*  
 elevans palmas, suum benedixit coenobium, inquit, 'Huic  
*raising palms his blessed monastery saying to-this*  
 loco, quamlibet angusto et vili, non tantum Scotorum reges,  
*place though narrow and mean not only of-the-Irish kings*  
 cum populis, sed etiam barbararum et exterarum gentium  
*with peoples but also of-barbarian and foreign nations*  
 regnatores, cum plebibus sibi subiectis, grandem et non  
*rulers with peoples to-them subject great and not*  
 mediocrem conferent honorem: a Sanctis quoque etiam  
*middling will-bring honor by the-Saints also even*  
 aliarum ecclesiarum non mediocris veneratio conferetur.'  
*of-other churches not middling veneration will-be-brought*

Post haec verba, de illo descendens monticellulo, et ad  
*after these words from that descending little-hill and to*  
 monasterium revertens, sedebat in tugurio Psalterium scribens;  
*the-monastery returning he-sat in the-but the-Psalter writing*  
 et ad illum tricesimi tertii psalmi versiculum perveniens  
*and to that of-the-thirty third psalm verse arriving*  
 ubi scribitur, 'Inquirentes autem Dominum non deficient  
*where is-written those-seeking moreover the-Lord not will-lack*  
 omni bono,' 'Hic,' ait, 'in fine cessandum est paginae;  
*any good here he-says at the-end to-be-stopped is of-the-page*  
 quae vero sequuntur Baitheneus scribat.' Sancto convenienter  
*what but follow Baithéne let-write for-the-holy fittingly*  
 congruit decessori novissimus versiculus quem scripserat,  
*agrees predecessor the-last verse which he-had-written*  
 cui nunquam bona deficient aeterna: successori vero  
*for-whom never good-things will-fail eternal for-the-successor but*  
 sequens patri, spiritalium doctori filiorum, 'Venite, filii,  
*the-following to-the-father of-spiritual the-teacher sons come sons*  
 audite me, timorem Domini docebo vos,' congruenter  
*hear me the-fear of-the-Lord I-will-teach you fittingly*  
 convenit; qui, sicut decessor commendavit, non solum ei  
*suits who as the-predecessor commended not only him*  
 docendo, sed etiam scribendo, successit.  
*by-teaching but also by-writing succeeded*  
 Post talem superius memoratum terminatae versum  
*after such above mentioned ended verse*  
 perscriptum paginae, Sanctus ad vespertinalem Dominicæ  
*written-out of-the-page the-Saint to the-evening of-the-Lord's*  
 noctis missam ingreditur ecclesiam: qua continuo consummata,  
*night mass enters the-church which at-once finished*  
 ad hospitium revertens, in lectulo residet pernox; ubi pro  
*to the-little-lodging returning on the-little-bed sits all-night where for*

stramine nudam habebat petram, et pro pulvillo lapidem,  
*a-mattress bare be-had rock and for pillow a-stone*  
 qui hodieque quasi quidam iuxta sepulcrum eius titulus  
*which even-today as-it-were a-certain beside tomb his marker*  
 stat monumenti. Ibidem itaque residens, ultima ad fratres  
*stands of-the-monument there and-so sitting the-last to the-brothers*  
 mandata, solo audiente ministro, commendat, inquires, 'Haec  
*commands alone bearing the-attendant be-commends saying these*  
 vobis, O filiol, novissima commendo verba, ut inter vos  
*to-you O little-sons last I-commend words that among you*  
 mutuam et non fictam habeatis charitatem, cum pace: et  
*mutual and not feigned you-have charity with peace and*  
 si ita, iuxta sanctorum exempla patrum, observaveritis,  
*if so according-to of-holy the-examples fathers you-shall-have-observed*  
 Deus, confortator bonorum, vobis auxiliabitur, et ego, cum  
*God the-strengtheners of-the-good you will-help and I with*  
 ipso manens, pro vobis interpellabo; et non tantum praesentis  
*him remaining for you will-intercede and not only of-the-present*  
 vitae necessaria ab eo sufficienter administrabuntur, sed  
*life the-necessities by him sufficiently will-be-provided but*  
 etiam aeternalium bonorum praemia, divinatorum observatoribus  
*also of-eternal good-things the-rewards divine to-the-observers*  
 praeparata, tribuentur.' Hucusque extrema venerabilis patroni  
*prepared will-be-bestowed thus-far the-last of-the-venerable patron*  
 verba, quasi de hac taediali peregrinatione ad caelestem  
*words as-it-were from this wearisome pilgrimage to the-heavenly*  
 patriam transmeant, brevi textu narrata deducta sunt.  
*fatherland crossing in-brief text told brought-down have-been*  
 Post quae, felici appropinquante novissima paulisper hora,  
*after which the-happy approaching last a-little hour*  
 Sanctus conticuit. Tum proinde media nocte pulsata personante  
*the-Saint was-silent then accordingly at-middle night struck sounding*

clocca, festinus surgens, ad ecclesiam pergit, citiorque  
*the-bell* *hasty* *rising* *to* *the-church* *goes* *and-quicker*  
 ceteris currens, solus introgressus iuxta altare flexis  
*than-the-others* *running* *alone* *having-entered* *beside* *the-altar* *bent*  
 in oratione genibus recumbit; Diormitius minister, tardius  
*in* *prayer* *knees* *lies-down* *Diarmait* *the-attendant* *more-slowly*  
 prosecutus, eodem momento eminus totam intrinsecus  
*having-followed* *at-the-same* *moment* *from-afar* *whole* *within*  
 ecclesiam angelica luce erga Sanctum repleti videt: quo ad  
*the-church* *with-angelic* *light* *around* *the-Saint* *to-be-filled* *sees* *who* *to*  
 ianuam appropinquante, eadem lux visa ocius recessit: quam  
*the-door* *approaching* *the-same* *light* *seen* *quickly* *withdrew* *which*  
 etiam alii de fratribus pauci, et ipsi eminus astantes,  
*also* *others* *of* *the-brothers* *few* *also* *themselves* *from-afar* *standing*  
 viderant. Diormitius ergo, ecclesiam ingrediens, flebili  
*had-seen* *Diarmait* *therefore* *the-church* *entering* *with-tearful*  
 ingeminat voce, 'Ubi es, Pater?' Et, necdum allatis fratrum  
*repeats* *voice* *where* *are-you* *Father* *and* *not-yet* *brought* *of-the-brothers*  
 lucernis, per tenebras palpans, Sanctum ante altarium  
*the-lamps* *through* *the-darkness* *groping* *the-Saint* *before* *the-altar*  
 recubantem invenit: quem paululum erigens, et iuxta sedens,  
*lying* *he-found* *whom* *a-little* *raising* *and* *beside* *sitting*  
 sanctum in suo gremio posuit caput. Et inter haec coetus  
*holy* *in* *his* *lap* *placed* *head* *and* *among* *these-things* *the-company*  
 monachorum cum luminaribus accurrens, patre viso moriente,  
*of-the-monks* *with* *lights* *running-up* *the-father* *seen* *dying*  
 coepit plangere. Et, ut ab aliquibus qui praesentes inerant  
*began* *to-lament* *and* *as* *from* *some* *who* *present* *were*  
 didicimus, Sanctus, necdum egrediente anima, apertis sursum  
*we-have-learned* *the-Saint* *not-yet* *going-out* *the-soul* *opened* *upward*  
 oculis, ad utrumque latus cum mira vultus hilaritate et  
*eyes* *to* *each* *side* *with* *wonderful* *of-face* *cheerfulness* *and*

laetitia circumspiciebat; sanctos scilicet obvios intuens angelos.

*gladness looked-around holy namely meeting beholding angels*

Diormitius tum sanctam sublevat ad benedicendum Sancti

*Diarmait then the-holy raises for blessing of-the-Saint*

monachorum chorum dexteram manum. Sed et ipse venerabilis

*the-monks' choir right hand but also himself the-venerable*

pater, in quantum poterat, simul suam movebat manum,

*father in as-much-as he-could at-the-same-time his moved hand*

ut videlicet quod voce in egressu non valebat animae,

*that namely what with-voice at the-going-out not he-was-able of-the-soul*

etiam motu manus fratres videretur benedicere. Et post

*even by-the-motion of-the-hand the-brothers he-might-seem to-bless and after*

sanctam benedictionem taliter significatam, continuo spiritum

*holy blessing thus signified at-once his-spirit*

exhalavit. Quo tabernaculum corporis egresso, facies rubens,

*breathed-out which the-tabernacle of-the-body having-gone-out the-face ruddy*

et mirum in modum angelica visione exhilarata, in tantum

*and wonderful in manner by-angelic vision gladdened in so-much*

remansit, ut non quasi mortui, sed dormientis videretur

*remained that not as of-a-dead but of-a-sleeping it-seemed*

viventis. Tota interim personabat maestis plangoribus ecclesia.

*living-man whole meanwhile resounded with-sad laments the-church*

Sed non praetereundum videtur quod eadem hora beatae

*but not to-be-passed-over seems that at-the-same hour of-the-blessed*

transitus animae, cuidam Hiberniensi Sancto revelatum est.

*of-the-passing soul to-a-certain Irish saint revealed it-was*

In illo namque monasterio quod Scotica nominatur lingua

*in that for monastery which in-Irish is-named tongue*

Cloni Finchoil, quidam homo erat sanctus, senex Christi miles,

*Chlain Finchoil a-certain man was holy old-man of-Christ soldier*

qui Lugudius vocitabatur, filius Tailchani, iustus et sapiens.

*who Luguid was-called son of-Tailchán just and wise*

Hic itaque primo mane cuidam aequo Christiano militi,  
*this-one and-so early in-the-morning to-a-certain equally Christian soldier*  
 Fergnouo nomine, suam enarravit visionem, cum ingenti gemitu,  
*Virgno by-name his related vision with great groaning*  
 dicens, 'Hac praeterita nocte media sanctus Columba,  
*saying in-this past night at-the-middle saint Columba*  
 multarum columna ecclesiarum, ad Dominum transiit, et in  
*of-many the-pillar churches to the-Lord passed and in*  
 hora beati exitus eius Iouam insulam, ad quam corpore  
*the-hour of-the-blessed departure his Iona island to which in-body*  
 nunquam perveni, totam angelorum claritudine in spiritu vidi  
*never I-came whole of-angels with-the-brightness in spirit I-saw*  
 irradiatam, totaque spatia aeris usque ad aethera caelorum,  
*irradiated and-whole the-spaces of-the-air all-the-way to the-ethers of-the-heavens*  
 eorundem angelorum claritate illustrata; qui ad sanctam  
*of-the-same angels with-the-brightness illuminated who for holy*  
 ipsius animam perferendam, de caelis missi, descenderunt  
*his soul to-be-carried from the-heavens sent descended*  
 innumeri. Altisona quoque carminalia, et valde suavia audivi  
*countless high-sounding also song-like and very sweet I-heard*  
 angelicorum coetuum cantica eodem momento egressionis  
*of-angelic companies songs at-the-same moment of-the-going-out*  
 inter angelicos sanctae ipsius animae ascendentes choros.'  
*among angelic of-holy his soul ascending choirs*  
 Hanc angelicam manifestationem Virgnous, ut praedictum  
*this angelic manifestation Virgno as said-before*  
 est, qui ab ore sancti illius senis cui revelata erat,  
*it-was who from the-mouth of-holy that old-man to-whom revealed it-had-been*  
 indubitanter didicerat, iisdem diebus de Scotia remigans,  
*undoubtedly had-learned in-the-same days from Ireland rowing*  
 Hinba in insula reliquis diebus vitae suae permanens, sancti  
*Hinba on the-island the-remaining days of-life his remaining of-saint*

Columbae monachis saepius enarrabat. Qui videlicet Virgnous,  
*Columba to-the-monks often related who namely Virgno*  
 post multos in subiectione inter fratres irreprehensibiliter  
*after many in subjection among the-brothers blamelessly*  
 expletos annos, alios duodecim in loco anachoretarum in  
*completed years other twelve in the-place of-the-anchorites at*  
 Muirbulcmar, vitam ducens anachoreticam, Christi victor  
*Muirbulcmar a-life leading anchoritic of-Christ victorious*  
 miles, explevit. Hanc praedictam visionem, non solum paginis  
*soldier completed this aforesaid vision not only in-pages*  
 inscriptam reperimus, sed et ab aliquibus expertis senioribus,  
*written we-have-found but also from some experienced elders*  
 quibus ipse Virgnous retulerat, sine ullo didicimus cunctamine.  
*to-whom he Virgno had-related without any we-learned hesitation*  
 Eadem quoque hora aliam visionem, aliter revelatam, unus  
*at-the-same also hour another vision otherwise revealed one*  
 ex eis qui viderant, Christi miles, valde senex, cuius nomen  
*of those who had-seen of-Christ soldier very old whose name*  
 etiam potest dici Ferreolus, Scotice vero Ernene, gente  
*also can to-be-called Ferreolus in-Irish but Ernène of-the-people*  
 Mocufirroide, qui inter aliorum sancti Columbae monachorum  
*Moccu-Firroide who among of-other of-saint Columba monks*  
 reliquias, et ipse sanctus monachus, in Dorso Tomme sepultus,  
*the-remains also himself holy monk at Druim Tomma buried*  
 cum sanctis resurrectionem expectat, mihi Adamnano, illo  
*with saints the-resurrection awaits to-me Adomnán at-that*  
 iuveni in tempore, cum grandi retulerat testificatione, dicens,  
*young in time with great had-related testimony saying*  
 ‘Illa in nocte qua sanctus Columba de terra ad caelos  
*on-that in night in-which saint Columba from earth to the-beavens*  
 felici et beato fine transiit, ego et alii mecum viri laborantes  
*by-happy and blessed end passed I and others with-me men laboring*



in captura piscium in valle piscosi fluminis Fendae, subito  
*in the-catching of-fish in the-valley of-the-fish-filled river Finn suddenly*  
 totum aerei illustratum caeli spatium vidimus. Cuius miraculi  
*whole of-the-airy illuminated sky the-space we-saw of-which of-the-miracle*  
 subitatione permoti, oculos ad orientem elevatos convertimus,  
*by-the-suddenness moved our-eyes to the-east raised we-turned*  
 et ecce, quasi quaedam pergrandis ignea apparuit columna,  
*and behold as-it-were a-certain very-great fiery appeared pillar*  
 quae in illa nocte media sursum ascendens ita nobis videbatur  
*which in that night at-the-middle upward rising so to-us seemed*  
 mundum illustrare totum, sicuti aesteus et meridianus sol, et  
*the-world to-illuminate whole as the-summer and midday sun and*  
 postquam illa penetravit columna caelum, quasi post occasum  
*after that penetrated pillar the-sky as-if after the-setting*  
 solis, tenebrae succedunt. Huius itaque claritudinem luminosae  
*of-the-sun darkness follows of-this and-so the-brightness luminous*  
 et praedicabilis columnae, non tantum nos, qui simul in  
*and praiseworthy pillar not only we who together in*  
 eodem loco ineramus, cum ingenti admiratione vidimus, sed  
*the-same place were with great admiration saw but*  
 et alii multi piscatores, qui sparsim per diversas fluminales  
*also others many fishermen who scattered through different river*  
 piscinas eiusdem fluminis piscabantur, sicut nobis post  
*pools of-the-same river were-fishing as to-us afterward*  
 retulerant, simili apparitione visa, magno pavore sunt perculsi.<sup>7</sup>  
*they-reported by-like apparition seen with-great fear were struck*  
 Harum igitur trium miracula visionum eadem transitus hora  
*of-these therefore three the-miracles visions at-the-same of-the-passing hour*  
 venerandi apparentium patroni, aeternos ei a Domino  
*of-the-venerable appearing patron eternal to-him by the-Lord*  
 collatos protestantur honores. Ad propositum revertamur.  
*conferred testify honors to the-purpose let-us-return*

Interea post sanctae egressum animae, hymnis matutinalibus  
*meanwhile after of-the-holy the-going-out soul the-hymns morning*  
 terminatis, sacrum corpus de ecclesia ad hospitium, unde  
*ended the-sacred body from the-church to the-lodging whence*  
 paulo ante vivens venerat, cum canora fratrum reportatur  
*a-little before living he-had-come with tuneful of-the-brothers is-carried-back*  
 psalmodia, honesteque ternis diebus et totidem noctibus  
*psalmody and-honorably for-three days and as-many nights*  
 honorabiles rite explentur exequiae. Quibus in Dei sapidis  
*honorable duly are-completed funeral-rites which in of-God savory*  
 laudibus terminatis, sancti et beati patroni venerabile  
*praises ended of-the-holy and blessed patron the-venerable*  
 corpus, mundis involutum sindonibus, et praeparata positum  
*body in-clean wrapped linen-cloths and prepared placed*  
 in ratabusta, debita humatur cum veneratione, in luminosa  
*in tomb with-due is-buried with veneration in luminous*  
 et aeternali resurrecturum claritudine.  
*and eternal about-to-rise brightness*  
 De supra memoratis ergo tribus illis exequiarum diebus  
*about above mentioned therefore three those of-the-funeral days*  
 more peractis ecclesiastico, quod nobis ab expertis  
*in-the-manner completed ecclesiastical what to-us by experienced-men*  
 traditum est, huius prope finem enarrabitur libri. Quidam  
*banded-down was of-this near the-end will-be-told book a-certain*  
 namque aliquando unus de fratribus coram venerabili viro  
*for once one of the-brothers before the-venerable man*  
 simpliciter loquens. 'Ad celebrandas,' ait ad Sanctum, 'tuas,  
*simply speaking for celebrating he-says to the-Saint your*  
 post tuum obitum exequias, totus harum provinciarum  
*after your death funeral-rites the-whole of-these provinces*  
 populus hanc Iouam remigans replebit insulam.' Quod verbum  
*people this Iona rowing will-fill island which word*

audiens Sanctus consequenter ait, 'O mi filiole, non ut loqueris  
*hearing the-Saint thereupon says O my little-son not as you-say*  
 sic res probabit, nam promiscuum populi vulgus  
*so the-event will-prove for the-mixed of-the-people common-crowd*  
 nullo modo ad meas poterit exequias venire; mei soli  
*in-no way to my will-be-able funeral-rites to-come my only*  
 familiares monachi mea sepulcralia complebunt, et exequialia  
*household monks my burial will-complete and funeral*  
 honestabunt officia.' Quod verbum eius propheticum, statim  
*will-honor offices which word his prophetic at-once*  
 post transitum ipsius, omnipotentia Dei adimpleri fecit: nam  
*after the-passing his the-omnipotence of-God to-be-fulfilled caused for*  
 per tres illas exequiales dies et noctes, grandis sine pluvia  
*through three those funeral days and nights a-great without rain*  
 facta est ventosa tempestas, qua fortiter prohibente, nullus  
*made was windy storm by-which strongly preventing no-one*  
 hinc inde navicella vectus transfretare poterat. Et post  
*hither thither in-a-little-boat carried to-cross could and after*  
 consummatam beati sepultionem viri continuo tempestate  
*completed of-the-blessed the-burial man at-once the-storm*  
 sedata, et cessante vento, totum tranquillatum est aequor.  
*calmed and ceasing the-wind whole calmed was the-sea*  
 Perpendat itaque lector quanti et qualis apud Deum  
*let-weigh and-so the-reader of-how-great and of-what-kind with God*  
 praedicabilis patronus honoris habeatur, cui aliquando in  
*the-praiseworthy patron honor he-is-held for-whom once in*  
 carne mortali conversanti Deo dignante, oranti, tempestates  
*the-flesh mortal living God deigning praying storms*  
 sedatae sunt, et maria tranquillata; et rursus, quando  
*calmed were and seas made-calm and again when*  
 necesse habuit, supra memorata occasione, orta flamina  
*need he-had on-the-above mentioned occasion arose the-blasts*

ventorum, et ventosa, cum voluit, concita sunt aequora, quae  
*of-the-winds and windy when he-willed roused were seas which*  
 subsequenter, ut superius dictum est, expletis eius sepulturae  
*subsequently as above said it-was completed his of-burial*  
 ministeriis, in magnam conversa sunt tranquillitatem.

*the-ministries into great turned were calm*

Hic itaque nostro praedicabili patrono vitae terminus fuit, ista  
*this and-so for-our praiseworthy patron of-life the-end was these*  
 meritorum exordia; qui, secundum sententias Scripturarum,

*of-merits the-beginnings who according-to the-sentences of-the-Scriptures*  
 aeternis comes triumphis, Patribus additus, Apostolis et  
*to-eternal a-companion triumphs to-the-Fathers added to-the-Apostles and*

Prophetis consertus, numero aggregatus albatorum millium  
*Prophets joined to-the-number gathered of-the-white-clad thousands*

Agnino in sanguine suas Sanctorum qui laverunt stolas, Agnum  
*the-Lamb's in blood their of-the-Saints who have-washed robes the-Lamb*

ductorem comitatur, virgo immaculatus, ab omni integer labe,  
*as-leader accompanies a-virgin immaculate from every untouched stain*

ipso Domino nostro Iesu Christo dignante: cui est cum  
*himself Lord our Jesus Christ deigning to-whom is with*

Patre honor, virtus, laus, gloria, et imperium sempiternum  
*the-Father honor power praise glory and dominion everlasting*

in unitate Spiritus Sancti, per omnia saecula saeculorum.  
*in the-unity of-the-Spirit Holy through all ages of-ages*

Post horum trinalium lectionem libellorum, quisque diligens  
*after of-these three the-reading little-books each diligent*

annotet lector quanti et qualis meriti sanctus saepe supra  
*let-note reader of-how-great and of-what-kind merit saint often above*

memoratus praesul venerandus, quantae et qualis apud  
*mentioned prelate venerable of-how-great and of-what-kind with*

Deum honorificentiae fuerit aestimatus, quantae et quales  
*God honor he-was reckoned how-great and what-kind*

angelicae ad ipsum, et luminosae frequentationes, fuerint;  
*angelic to him and luminous visits were*  
 quanta in eo prophetalis gratia, quanta dialium efficientia  
*how-great in him the-prophetic grace how-great of-divine the-efficacy*  
 virtutum; quanta et quam frequens eum divini luminis  
*powers how-great and how frequent him of-divine light*  
 claritudo in carne mortali adhuc commorantem circumfulserit;  
*the-brightness in the-flesh mortal still staying shone-around*  
 quae, etiam post egressum animae de tabernaculo corporis  
*which also after the-going-out of-the-soul from the-tabernacle of-the-body*  
 almissimae, sicuti quibusdam electis ostensum habetur  
*most-gracious as to-certain chosen shown it-is-held*  
 compertum, locum in quo ipsius sancta pausant ossa usque  
*ascertained the-place in which his holy rest bones up-to*  
 hodie eadem caelestis claritas frequentare non cessat, et  
*today the-same heavenly brightness to-frequent not ceases and*  
 sanctorum frequens visitatio angelorum. Et haec etiam eidem  
*of-holy frequent the-visitation angels and this also to-the-same*  
 beatae memoriae viro a Deo non mediocris est collata gratia,  
*of-blessed memory man by God not middling was conferred grace*  
 qua nomen eius non tantum per totam nostram Scotiam,  
*by-which name his not only through whole our Ireland*  
 et omnium totius orbis insularum maximam Britanniam,  
*and of-all of-the-whole world of-the-islands the-greatest Britain*  
 clare divulgari promeruit, in hac parva et extrema oceani  
*clearly to-be-spread deserved in this small and furthest of-the-ocean*  
 Britannici commoratus insula; sed etiam ad trigonam usque  
*British having-stayed island but even to three-cornered all-the-way*  
 Hispaniam, et Gallias, et ultra Alpes Peninas Italiam sitam  
*Spain and the-Gauls and beyond the-Alps Pennine Italy situated*  
 pervenire, ipsam quoque Romanam civitatem, quae caput est  
*to-reach the-very also Roman city which the-head is*

omnium civitatum. Tantus et talis honor noscibilis eidem  
*of-all cities so-great and such honor knowable to-the-same*  
 Sancto inter ceterae divinae donationis munera condonatus  
*Saint among the-other of-divine gift gifts granted*  
 scitur a Deo, qui se diligentes amat, et eos qui eum sapidis  
*is-known by God who himself those-loving loves and those who him with-savory*  
 magnificant laudibus magis ac magis glorificans, immensis  
*magnify praises more and more glorifying with-immense*  
 sublimat honoribus, qui est benedictus in saecula. Amen.  
*exalts honors who is blessed into the-ages amen*  
 Obsecro eos quicunque voluerint hos describere libellos,  
*I-beseech those whoever shall-wish these to-copy little-books*  
 immo potius adiuro per Christum, iudicem saeculorum, ut  
*may rather I-adjure by Christ the-judge of-the-ages that*  
 postquam diligenter descripserint, conferant, et emendent  
*after diligently they-have-copied they-compare and correct*  
 cum omni diligentia, ad exemplar unde caraxerunt, et hanc  
*with all diligence to the-exemplar whence they-wrote and this*  
 quoque adiurationem hoc in loco subscribant. Quicumque hos  
*also adjuration this in place they-subscribe whoever these*  
 virtutum libellos Columbae legerit, pro me Dorbbeneo Deum  
*of-powers little-books of-Columba shall-read for me Dorbbéne God*  
 deprecetur, ut vitam post mortem aeternam possideam.  
*let-him-beseech that life after death eternal I-may-possess*

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# Peregrinatio Sancti Brandani

*The Voyage of Saint Brendan*







*Brendan, born in Munster, is the father of nearly three thousand monks. One evening Barrind visits him, weeps, and tells how he went to see his spiritual son Mernóc on the Delightful Island, where monks live on fruit, nuts, and roots. Mernóc took him by boat through a mist to the Land of Promise of the Saints, always day and full of flowers and fruit, where a radiant man forbade them to cross a river. Back on the island, their garments smelled of paradise. Brendan and his monks praise God.*

Filius Finlocha, nepotis Althi de genere Eogeni, stagnili  
son of-Finnlug grandson of-Alte of the-family of-Eógan in-the-lake-land  
regione Mumensium, Brandanus ortus fuit. Erat vir magne  
region of-the-Munstermen Brendan born was he-was a-man of-great  
abstinencie et in virtutibus clarus, trium fere millium  
abstinence and in virtues famous of-three about thousand  
monachorum pater. Cum esset in suo certamine in loco  
monks father when he-was in his struggle in the-place  
qui dicitur 'saltus virtutis Brandani', contigit ut quidam  
which is-called the-glen of-power of-Brendan it-happened that a-certain  
patrum ad illum quodam vespere veniret, nomine Barinthus,  
of-the-fathers to him one evening came by-name Barrind  
nepos illius, et cum interrogatus esset multis sermonibus  
grandson his and when asked he-had-been with-many words  
a predicto sene Brandano, cepit lacrimari et prosternere  
by the-aforesaid old-man Brendan he-began to-weep and to-prostrate  
se in terram et diutius permanere in oratione. Sanctus  
himself on the-ground and long to-remain in prayer saint  
Brandanus erexit illum de terra et osculatus est eum  
Brendan raised him from the-ground and kissed has him  
dicens: 'Pater, cur tristiciam habemus in adventu tuo? Nonne  
saying father why sadness have-we at coming your is-it-not

ad consolationem nostram venisti? Magis leticiam tu debes  
*for consolation our you-came rather gladness you ought*  
 fratribus preparare. Indica nobis verbum Dei atque refice  
*for-the-brothers to-prepare tell to-us the-word of-God and refresh*  
 animas nostras de diversis miraculis que vidisti in oceano'.  
*souls our with various miracles which you-saw in the-ocean*  
 Tunc sanctus Barinthus expletis his sermonibus Brandani cepit  
*then saint Barrind completed these words of-Brendan began*  
 narrare de quadam insula dicens: 'Filiolus meus Mernocatus,  
*to-tell about a-certain island saying little-son my Mernóc*  
 procurator pauperum Christi, confugit a facie mea et  
*steward of-the-poor of-Christ fled from the-face my and*  
 voluit se esse solitarium invenitque insulam juxta montem  
*wished himself to-be solitary and-he-found an-island near the-mountain*  
 Lapiflis nomine 'insulam deliciosam'. Post multum vero tempus  
*of-Stone by-name the-island delightful after much but time*  
 nunciatum est michi, quod plures monachos habuisset et  
*announced it-was to-me that many monks he-had and*  
 Deus multa miracula per eum ostendisset. Itaque perrexi  
*God many miracles through him had-shown and-so I-went*  
 ut visitassem filiolum. Cum appropinquassem trium dierum,  
*that I-might-visit my-little-son when I-had-come-near of-three days*  
 in occursum michi festinavit cum fratribus suis: revelavit  
*to meet me he-hastened with brothers his revealed*  
 enim Dominus illi adventum meum. Navigantibus nobis in  
*for the-Lord to-him the-coming my sailing us to*  
 predictam insulam occurrerunt obviam sicut examen apum ex  
*the-aforesaid island ran to-meet-us like a-swarm of-bees from*  
 diversis cellulis fratres; erat enim habitacio eorum spatiosa,  
*different cells the-brothers was for the-dwelling their scattered*  
 set unanimiter eorum conversacio in fide et spe et caritate:  
*but of-one-mind their way-of-life in faith and hope and charity*

una refectio ad opus Dei fuerunt semper coadunati.  
*with-one meal to the-work of-God were always united*  
 Nichil aliud cibi ministratur nisi poma et nuces atque  
*nothing other of-food is-served except apples and nuts and*  
 radices et cetera genera herbarum. Ac post completorium  
*roots and other kinds of-herbs and after compline*  
 singuli in suis cellulis usque ad gallorum cantus seu pulsum  
*each in their cells all-the-way to of-the-cocks the-crowing or the-stroke*  
 campane permanserunt. Michi hic pernoctanti insulamque  
*of-the-bell remained to-me here spending-the-night and-the-island*  
 totam perambulanti meus filiulus duxit me ad litus maris  
*whole walking-through my little-son led me to the-shore of-the-sea*  
 contra occidentem ubi erat navicula et dixit michi: 'Pater,  
*toward the-west where was a-little-boat and said to-me father*  
 ascende navem et navigemus contra occidentalem plagam ad  
*board the-ship and let-us-sail toward the-western region to*  
 insulam que dicitur 'terra repromissionis sanctorum', quam  
*the-island which is-called the-land of-promise of-the-saints which*  
 Deus daturus est successoribus nostris in novissimo tempore'.  
*God about-to-give is to-successors our in the-last time*  
 Ascendentibus nobis et navigantibus nebule cooperuerunt nos  
*boarding us and sailing mists covered us*  
 undique in tantum ut vix potuissemus puppim aut proram  
*on-all-sides in so-much that scarcely we-could the-stern or the-prow*  
 navicule respicere. Transacto vero spatio quasi unius hore  
*of-the-little-boat to-see passed but a-space as-if of-one hour*  
 circumfulsit nos lux ingens et apparuit terra spatiosa et  
*shone-around us a-light great and appeared a-land spacious and*  
 herbosa pomiferaque valde. Cum stetisset navis in terra,  
*grassy and-fruitful very when had-stood the-ship on land*  
 descendimus nos et cepimus ire et perambulare per XV  
*we-went-down we and began to-go and to-walk-through for fifteen*

dies illam insulam et non potuimus finem ipsius invenire.  
*days that island and not we-could the-end of-it to-find*  
 Nullam herbam vidimus sine floribus et arborem nullam  
*no grass we-saw without flowers and tree none*  
 sine fructu; lapides vero illius preciosi generis sunt. Porro  
*without fruit the-stones but of-it of-precious kind are further*  
 quinto decimo die invenimus fluvium vergentem ab orientali  
*on-the-fifth tenth day we-found a-river flowing from the-eastern*  
 parte ad occidentem. Cum considerassemus hec omnia,  
*part to the-west when we-had-considered these all-things*  
 dubium nobis erat quid agere debuissimus, placuitque nobis  
*doubtful to-us it-was what to-do we-ought and-it-pleased us*  
 transire flumen, sed exspectavimus Dei consilium. Cum  
*to-cross the-river but we-awaited of-God counsel when*  
 autem hec exposuissemus intra nos, subito apparuit vir  
*moreover these-things we-had-discussed among ourselves suddenly appeared a-man*  
 quidam magni splendoris coram nobis qui statim propriis  
*certain of-great splendor before us who at-once by-our-own*  
 nominibus nos appellavit atque salutavit dicens: 'Euge, boni  
*names us called and greeted saying well-done good*  
 fratres! Dominus revelavit vobis terram istam quam daturus  
*brothers the-Lord has-revealed to-you land this which about-to-give*  
 est sanctis suis. Est enim medietas istius insule usque  
*he-is to-saints his it-is for the-half of-this island all-the-way*  
 ad istud flumen: non licet vobis transire ulterius,  
*to that river not it-is-permitted for-you to-cross further*  
 revertimini unde existis.' Cum hec dixisset, statim illum  
*return whence you-went-out when these-things he-had-said at-once him*  
 interrogavi unde esset aut quo nomine vocaretur. Qui ait:  
*I-asked whence he-was or by-what name he-was-called who says*  
 'Quid me interrogas unde sim aut quomodo vocer? Quare  
*why me do-you-ask whence I-am or how I-am-called why*

me non interrogas de ista insula? Sicut illam vides modo,  
*me not do-you-ask about this island as it you-see now*  
 ita ab initio mundi permansit: dies namque est semper  
*so from the-beginning of-the-world it-has-remained day for is always*  
 sine ulla cecitate tenebrarum hic, dominus noster Jhesus  
*without any blindness of-darkness here Lord our Jesus*  
 Christus lux ipsius est'. Confestim inchoavimus iter et  
*Christ the-light of-it is at-once we-began the-journey and*  
 ille predictus vir nobiscum pervenit usque ad litus ubi  
*that aforesaid man with-us came all-the-way to the-shore where*  
 erat nostra navicula, ascendentibus autem nobis in navim  
*was our little-boat boarding but us into the-ship*  
 raptus est idem vir ab oculis nostris et venimus per  
*snatched was the-same man from eyes our and we-came through*  
 predictam caliginem ad 'terram deliciosam.' At ubi fratres  
*the-aforesaid darkness to the-land delightful but when the-brothers*  
 nos viderunt, exultabant exultacione magna in adventu nostro  
*us saw they-exulted with-exultation great at coming our*  
 et plorabant de absentia nostra multum temporis dicentes:  
*and wept about absence our much of-time saying*  
 'Cur, patres, dimisistis vestras oves sine pastore in hac  
*why fathers did-you-leave your sheep without a-shepherd in this*  
 insula errantes? Novimus abbatem nostrum frequenter a  
*island wandering we-know the-abbot our often from*  
 nobis discedere in aliquam partem et ibidem commorari  
*us to-depart into some part and there to-stay*  
 aliquando unum mensem, aliquando duabus ebdomadibus seu  
*sometimes one month sometimes two weeks or*  
 unam ebdomadam vel plus minusve'. Cum hec audissem,  
*one week or more or-less when these-things I-had-heard*  
 cepi illos confortare dicens eis: 'Nolite, fratres, putare  
*I-began them to-comfort saying to-them do-not brothers think*

aliquid esse nisi bonum. Vestra conversatio procul dubio  
*anything to-be except good your way-of-life far from-doubt*  
 est ante portam paradysi: hic prope est insula que vocatur  
*is before the-gate of-paradise here near is the-island which is-called*  
 'terra repromissionis sanctorum', ubi nec nox imminet  
*the-land of-promise of-the-saints where neither night threatens*  
 nec dies finitur; illuc frequentatur vester abbas Mernocatus.  
*nor day is-ended thither often-goes your abbot Mernóc*  
 Angelus enim Domini custodit illam: nonne cognoscitis  
*an-angel for of-the-Lord guards it do-you-not recognize*  
 in odore vestimentorum nostrorum quod in paradyso Dei  
*in the-scent of-garments our that in the-paradise of-God*  
 fuimus Tunc fratres responderunt dicentes: 'Abba, novimus  
*we-have-been then the-brothers answered saying abbot we-know*  
 quot fuistis in paradyso Dei, set ubi sit ille paradyso  
*that you-have-been in the-paradise of-God but where is that paradise*  
 ignoramus: nam sepe fragrantiam vestimentorum abbatis  
*we-do-not-know for often the-fragrance of-the-garments of-the-abbot*  
 nostri XL dierum spatio in revertenti probavimus  
*our forty days' for-the-space in the-one-returning we-have-proved*  
 redolentem'. Illic vero mansi duas ebdomadas continuas cum  
*smelling there but I-stayed two weeks continuous with*  
 filiolo meo sine cibo et potu: in tantum habuimus de  
*little-son my without food and drink in so-much we-had of*  
 sacietate corporali ut ab aliis videremur repleti musco. Post  
*fullness bodily that by others we-seemed filled with-musk after*  
 vero XL dies accepta benedictione fratrum et abbatis  
*but forty days received the-blessing of-the-brothers and of-the-abbot*  
 reversus sum cum sociis meis ad cellam meam ad quam  
*returned I-have with companions my to cell my to which*  
 iturus ero cras'. His auditis sanctus Brandanus cum  
*about-to-go I-shall-be tomorrow these heard saint Brendan with*

omni congregatione prostravit se ad terram, glorificavit  
*all the-congregation prostrated himself on the-ground glorified*  
 Deum et dicebat: 'Justus Dominus in omnibus viis suis et  
*God and said just the-Lord in all ways his and*  
 sanctus in omnibus operibus suis qui revelavit tanta ac talia  
*holy in all works his who has-revealed so-great and such*  
 miracula, et benedictus in donis suis qui nos hodie refecit  
*miracles and blessed in gifts his who us today has-refreshed*  
 tali gustu spirituali! His finitis sermonibus dixit sanctus  
*with-such taste spiritual these finished words said saint*  
 Brandanus: 'Eamus ad refectionem corporis et ad mandatum  
*Brendan let-us-go to the-refreshment of-the-body and to the-command*  
 novum'. Transacta autem illa nocte, accepta benedictione  
*new passed moreover that night received the-blessing*  
 fratrum ad cellam suam sanctus Barinthus perrexit.  
*of-the-brothers to cell his saint Barrind went*

## II · THE BOAT OF HIDES

*Brendan chooses fourteen brothers and asks their counsel: he means to seek the Land of Promise. They answer that his will is theirs. They fast forty days, visit Saint Enda for three days, and on the coast build a light boat ribbed with wood and covered with oxbides tanned in oak bark, its seams smeared with butter. As they embark, three more monks beg to come; Brendan takes them, foretelling that one will find a good end and the other two a dreadful judgment.*

Igitur sanctus Brandanus de omni congregacione sua electis  
*therefore saint Brendan from all congregation his chosen*  
 bis fratribus VII conclusit se cum illis in uno oratorio  
*twice brothers seven shut himself with them in one oratory*  
 et locutus est eis dicens: 'Conbellatores mei amantissimi,  
*and spoke has to-them saying fellow-warriors my most-beloved*

consilium atque adiutorium a vobis postolor, quia cor meum  
*counsel and help from you I-ask because heart my*  
 et omnes cogitationes mee conglutinate sunt in una voluntate:  
*and all thoughts my glued-together are in one will*  
 tantum, si Dei voluntas est, terram de qua locutus est pater  
*only if of-God will it-is the-land of which spoke has father*  
 Barintus 'repromissionis sanctorum' in corde meo proposui  
*Barrind of-promise of-the-saints in heart my I-have-proposed*  
 querere. Quomodo vobis videtur aut quod consilium michi  
*to-seek how to-you does-it-seem or what counsel to-me*  
 vultis dare? Agnita vero illis voluntate sancti patris  
*do-you-wish to-give known but to-them the-will of-the-holy father*  
 quasi uno ore dicunt omnes: 'Abba, voluntas tua ipsa  
*as-if with-one mouth say all abbot will your the-same*  
 est nostra. Nonne parentes nostros dimisimus, nonne  
*is ours have-we-not parents our left have-we-not*  
 hereditatem nostram despeximus et corpora nostra tradidimus  
*inheritance our despised and bodies our banded-over*  
 in manus tuas? Itaque parati sumus sive ad mortem sive ad  
*into hands your and-so ready we-are whether to death or to*  
 vitam tecum ire: unam tantum queramus Dei voluntatem'.  
*life with-you to-go one only let-us-seek of-God will*  
 Definivit ergo sanctus Brandanus et hi qui cum eo erant  
*decided therefore saint Brendan and those who with him were*  
 jejunium XL dierum semper per triduanas et postea  
*a-fast of-forty days always by three-day-periods and afterward*  
 proficisci. Transactis jam XL diebus et salutatis fratribus  
*to-set-out passed now forty days and greeted the-brothers*  
 commendatisque omnibus preposito monasterii sui qui fuit  
*and-commended all to-the-prior of-the-monastery his who was*  
 postea suus successor in eodem loco, profectus est contra  
*afterward his successor in the-same place set-out has toward*



occidentalem plagam cum XIV fratribus ad insulam cujusdam  
*the-western region with fourteen brothers to the-island of-a-certain*  
sancti patris nomine Exide: ibi demoratus est tribus diebus  
*holy father by-name Enda there stayed he-has three days*  
et tribus noctibus. Post hec accepta benedictione sancti  
*and three nights after these-things received the-blessing of-the-holy*  
patris et omnium monachorum qui cum eo erant, profectus  
*father and of-all the-monks who with him were set-out*  
est in ultimam regionem suam ubi demorabantur parentes.  
*he-has into the-farthest region his where stayed his-parents*  
Attamen noluit eos videre, set in cujusdam summitate  
*yet he-would-not them see but on of-a-certain the-summit*  
montis extendentis se longe in oceanum, in loco qui  
*mountain stretching itself far into the-ocean in the-place which*  
dicitur 'sedes Brandani', fixit tentorium, ubi erat introitus  
*is-called the-seat of-Brendan fixed a-tent where was the-entrance*  
unius navis. Fecerunt naviculam levissimam, costatam et  
*of-one ship they-made a-little-ship very-light ribbed and*  
columpnatam ex silva, sicut mos est in illis partibus, et  
*pillared from wood as the-custom is in those parts and*  
cooperuerunt illam coriis bovinis atque rubricatis in cortice  
*they-covered it with-hides of-oxen and reddened in bark*  
roborina et linierunt foras omnes juncturas pellium ex butiro  
*of-oak and smeared outside all the-joints of-the-skins with butter*  
et miserunt duas paraturas navis de aliis coriis intus in  
*and put two spare-sets of-the-ship of other hides inside into*  
navim et dispendia XL dierum et butirum ad preparandas  
*the-ship and provisions of-forty days and butter for preparing*  
pelles ad cooperimentum navis et cetera utensilia que ad  
*the-skins for the-covering of-the-ship and other utensils which to*  
usum humane vite pertinent. Arborem posuerunt in medio  
*the-use of-human life pertain a-mast they-placed in the-middle*

navis fixum et velum et cetera que ad gubernacionem  
*of-the-ship fixed and a-sail and other-things which to the-steering*  
 navis pertinent. Sanctus Brandanus fratribus suis precepit  
*of-the-ship pertain saint Brendan to-brothers his commanded*  
 in nomine Patris et Filii et Spiritus sancti intrare in  
*in the-name of-the-Father and of-the-Son and of-the-Spirit holy to-enter into*  
 navim. Cumque ille solus stetisset in littore et benedixisset  
*the-ship and-when he alone had-stood on the-shore and had-blessed*  
 portum, ecce tres fratres supervenerant de suo monasterio  
*the-harbor behold three brothers had-arrived from his monastery*  
 post illum qui statim ceciderunt ante pedes sancti patris  
*after him who at-once fell before the-feet of-the-holy father*  
 dicentes: 'Pater, dimitte nos ire tecum quo iturus es:  
*saying father let us go with-you where about-to-go you-are*  
 alioquin moriemur in isto loco fame et siti. Decrevimus  
*otherwise we-shall-die in this place of-hunger and thirst we-have-resolved*  
 enim peregrinari tecum omnibus diebus vite nostre'. Cum  
*for to-be-pilgrims with-you all days of-life our when*  
 vir Dei vidisset illorum angustiam, precepit illis intrare  
*the-man of-God had-seen their distress he-commanded them to-enter*  
 in navim dicens: 'Fiat voluntas Dei, filioli'. Et addidit:  
*into the-ship saying be-done the-will of-God little-sons and he-added*  
 'Scio quomodo venistis: iste frater bonum opus operatum  
*I-know how you-came this brother good work worked*  
 est, nam Deus preparavit sibi aptissimum locum, vobis  
*has for God has-prepared for-himself a-most-fitting place for-you*  
 autem preparavit deterrimum iudicium'.  
*but he-has-prepared a-most-dreadful judgment*

### III • THE ISLAND OF THE DOG

*They sail with a fair wind for fifteen days, then row until their strength fails, and Brendan bids them ship the oars and let God steer. After forty days they find a high rocky island with streams falling from its cliffs, but for three days no harbor, and Brendan forbids them to take water by stealth. On the third day they find a narrow landing, and a dog meets them and leads them to a town.*

Ascendit sanctus Brandanus in navim extensisque velis  
 boarded saint Brendan into the-ship and-spread sails  
 ceperunt navigare contra solsticium estivale. Habebant autem  
 they-began to-sail toward the-solstice of-summer they-had moreover  
 prosperum ventum: nichil fuit eis opus navigare nisi vela  
 a-favorable wind nothing was for-them need to-sail except the-sails  
 tendere. Post XV vero dies cessavit ventus et ceperunt  
 to-spread after fifteen but days ceased the-wind and they-began  
 navigare usque dum vires eorum defecerunt. Confestim  
 to-row up-to while strength their failed at-once  
 sanctus Brandanus cepit illos confortare atque monere  
 saint Brendan began them to-comfort and to-admonish  
 dicens: 'Fratres, nolite formidare: Deus enim noster adjutor  
 saying brothers do-not be-afraid God for our helper  
 et nauta et gubernator est. Mittite intus omnes remiges et  
 and sailor and helmsman is put inside all oars and  
 gubernacula, tantum dimittite vela extensa et faciat Deus  
 rudders only leave the-sails spread and let-do God  
 sicut vult de servis suis et de sua navi'. Reficiebant  
 as he-wills with servants his and with his ship they-refreshed-themselves  
 autem semper ad vesperum. Aliquando ventum habebant, set  
 moreover always at evening sometimes a-wind they-had but  
 ignorabant tamen ex qua parte veniebat aut in quam  
 they-did-not-know yet from which part it-came or into which

partem ferebatur navis. Consummatis jam XL diebus et  
*part was-borne the-ship completed now forty days and*  
 omnibus dispendiis que ad victum pertinebant, aparuit illis  
*all provisions which to food pertained appeared to-them*  
 quedam insula ex parte septentrionali valde saxosa et alta.  
*a-certain island on the-side northern very rocky and high*  
 Cum autem appropinquassent ad litus illius, viderunt ripam  
*when moreover they-had-approached to the-shore of-it they-saw a-bank*  
 altissimam sicut murum et diversos rivulos descendentes de  
*very-high like a-wall and various streams descending from*  
 summitate insule fluentes in mare: tamen minime poterant  
*the-summit of-the-island flowing into the-sea yet not-at-all could-they*  
 invenire portum ubi stetisset navis. Fratres enim vexati erant  
*to-find a-harbor where might-stand the-ship the-brothers for afflicted were*  
 valde de fame et siti, singuli vero acceperunt vascula ut  
*greatly with hunger and thirst each but took little-vessels that*  
 aliquid de aqua potuissent sumere. Sanctus Brandanus cum  
*something of water they-might-be-able to-take saint Brendan when*  
 hec vidisset dixit: 'Nolite facere! Stultum est enim quod  
*these-things he-had-seen said do-not do-it foolish it-is for what*  
 agitis: adhuc Deus non vult nobis portum intrandi ostendere,  
*you-do yet God not wishes to-us a-harbor of-entering to-show*  
 et vultis rapinam facere? Dominus Jesus Christus post tres  
*and you-wish plunder to-make the-Lord Jesus Christ after three*  
 dies ostendet servis suis portum et locum manendi ut  
*days will-show to-servants his a-harbor and a-place of-staying that*  
 reficiantur corpora vexatorum'. Cum autem circuissent  
*may-be-refreshed the-bodies of-the-afflicted when moreover they-had-gone-around*  
 per tres dies illam insulam, tertia die circa horam nonam  
*for three days that island on-the-third day about the-hour ninth*  
 invenerunt portum ubi erat aditus unius navis et sanctus  
*they-found a-harbor where was the-access of-one ship and saint*

surrexit Brandanus et benedixit portum. Erat namque  
*rose Brendan and blessed the-harbor there-was for*  
 petra incisa ex utraque parte mire altitudinis sicut murus.  
*rock cut on each side of-wonderful height like a-wall*  
 Cum vero omnes descendissent de navi et stetissent  
*when but all had-gone-down from the-ship and had-stood*  
 foras in terra, precepit sanctus Brandanus, ut nichil de  
*outside on land commanded saint Brendan that nothing of*  
 subpellectili tulissent de navi foras. Porro ambulanti-  
*the-gear they-should-carry from the-ship outside further walking*  
 bus per ripas maris occurrit illis canis per quamdam semitam  
*along the-banks of-the-sea ran-to them a-dog by a-certain path*  
 et venit ad pedes sancti Brandani, sicut solent canes venire  
*and came to the-feet of-saint Brendan as are-wont dogs to-come*  
 ad pedes dominorum suorum. Tunc sanctus Brandanus dixit  
*to the-feet of-masters their then saint Brendan said*  
 fratribus suis: 'Nonne bonum nuntium donavit nobis Deus?  
*to-brothers his has-not good a-messenger given to-us God*  
 Sequimini eum'. Tunc sanctus Brandanus cum fratribus suis  
*follow him then saint Brendan with brothers his*  
 secuti sunt canem usque in oppidum.  
*followed have the-dog up-to into a-town*

*In an empty hall hung with vessels, bridles, and horns, a meal is laid for them for three days. Brendan reveals the silver bridle a late-coming brother has hidden; he confesses, a demon leaps from him, and he receives the eucharist and dies. A youth gives them bread to last until Easter.*

Intrantes autem in oppidum viderunt aulam magnam ac  
 entering moreover into the-town they-saw a-hall great and  
 stratam lectulis et sedilibus aquamque ad pedes lavandos.  
 spread with-couches and seats and-water for feet to-be-washed  
 Cum autem resedissent, precepit sanctus Brandanus sociis  
 when moreover they-had-sat-down commanded saint Brendan to-companions  
 suis dicens: 'Cavete, fratres, ne Sathanas perducatur nos in  
 his saying beware brothers lest Satan lead us into  
 temptationem: video enim illum suadentem uni ex fratribus  
 temptation I-see for him persuading one of the-brothers  
 tribus qui post nos venerunt de nostro monasterio de furto  
 three who after us came from our monastery to theft  
 pessimo. Orate pro anima ejus, nam caro in potestatem  
 most-wicked pray for the-soul his for the-flesh into the-power  
 Sathane tradita est'. Illa domus in qua residebant erat quasi  
 of-Satan handed-over is that house in which they-sat was as-if  
 inserta per parietes in circuitu dependentibus vasculis diversi  
 inlaid along the-walls in circuit with-hanging vessels of-various  
 generis metalli frenisque et cornibus circumdatis argento.  
 kind of-metal and-with-bridles and horns surrounded with-silver  
 Tunc sanctus Brandanus dixit ministro suo qui solebat panem  
 then saint Brendan said to-servant his who was-wont bread  
 apponere fratribus: 'Fer prandium quod nobis Deus misit'. Qui  
 to-set-before the-brothers bring the-meal which to-us God has-sent who

statim surrexit invenitque mensam positam et lintheamina  
*at-once rose and-found a-table set and linen-cloths*  
 et panes singulos miri candoris et pisces. Cum allata  
*and loaves one-each of-wonderful whiteness and fishes when brought*  
 fuissent omnia, benedixit sanctus pater prandium et dixit  
*had-been all-things blessed the-holy father the-meal and said*  
 fratribus: 'Qui dat escam omni carni, confitemini Deo celi'.  
*to-the-brothers who gives food to-all flesh confess to-God of-heaven*  
 Residebant igitur fratres et magnificabant Deum. Similiter  
*sat therefore the-brothers and magnified God likewise*  
 inveniebant de potu quantum volebant. Finita jam cena  
*they-found of drink as-much-as they-wished finished now the-supper*  
 et opere Dei finito, dixit predictus vir: 'Requiescite: ecce  
*and the-work of-God finished said the-aforesaid man rest behold*  
 singuli lectuli et bene strati, opus est vobis ut repausetis  
*one-each couches and well spread need is for-you that you-rest*  
 membris vestris ex nimio labore fatigatis'. Cum autem  
*limbs your from excessive labor wearied when moreover*  
 fratres obdormissent, vidit sanctus pater opus diaboli:  
*the-brothers had-fallen-asleep saw the-holy father the-work of-the-devil*  
 infantem ethyopem habentem frenum in manu et jocantem  
*an-infant Ethiopian having a-bridle in hand and playing*  
 ante fratrem predictum. Statim sanctus pater surrexit et cepit  
*before the-brother aforesaid at-once the-holy father rose and began*  
 orare pernoctans usque ad diem. Jam vero mane facto  
*to-pray spending-the-night all-the-way to day now but morning made*  
 cum fratres ad opus Dei festinassent et iter egissent  
*when the-brothers to the-work of-God had-hastened and the-journey had-made*  
 ad navim, ecce apparuit mensa parata sicut pridie: ita per  
*to the-ship behold appeared a-table prepared as the-day-before so for*  
 tres dies et tres noctes preparavit Deus prandium servis  
*three days and three nights prepared God the-meal for-servants*

suis. Post hec sanctus Brandanus cum suis sociis cepit  
*his after these-things saint Brendan with his companions began*  
 iter agere et fratribus dicere: 'Videte ne aliquis ex nobis  
*the-journey to-make and to-the-brothers to-say see lest anyone of us*  
 aliquid de substantia istius insule tollat secum'. At illi omnes  
*anything of the-substance of-this island take with-himself but they all*  
 responderunt: 'Absit, pater, ne aliquid furti violet nostrum  
*answered far-be-it father lest any theft violate our*  
 iter'. Tunc sanctus pater dixit: 'Ecce frater noster quem  
*journey then the-holy father said behold brother our whom*  
 predixi vobis heri, habet argenteum frenum in sinu suo  
*I-foretold to-you yesterday has a-silver bridle in bosom his*  
 quem hac nocte tradidit illi diabolus'. Cum hec audisset  
*which this night gave to-him the-devil when these-things had-beard*  
 predictus frater, jactavit frenum de sinu suo et cecidit ante  
*the-aforesaid brother he-threw the-bridle from bosom his and fell before*  
 pedes viri Dei dicens: 'Pater, peccavi! Ora pro anima  
*the-feet of-the-man of-God saying father I-have-sinned pray for soul*  
 mea ne pereat'. Confestim omnes simul prosternebant se  
*my lest it-perish at-once all together prostrated themselves*  
 ad terram deprecantes Deum pro anima fratris. Elevantes  
*on the-ground beseeching God for the-soul of-the-brother raising*  
 autem se fratres a terra elevatoque fratre a  
*moreover themselves the-brothers from the-ground and-raised the-brother by*  
 predicto sancto patre, ecce viderunt ethiopem parvulum  
*the-aforesaid holy father behold they-saw an-Ethiopian little*  
 salire de sinu suo et ululantem voce magna ac dicentem:  
*leap from bosom his and howling with-voice great and saying*  
 'Cur me, vir Dei, jactas de mea habitacione in qua  
*why me man of-God do-you-throw from my dwelling in which*  
 habitavi VII annos et facis me alienari ab hereditate  
*I-have-dwelt seven years and you-make me to-be-estranged from inheritance*



mea? Sanctus Brandanus ad hanc vocem ait: 'Precipio tibi  
*my saint Brendan at this voice says I-command you*  
 in nomine Jhesu Christi ut nullum hominem leseris usque  
*in the-name of-Jesus Christ that no man you-harm up-to*  
 in diem iudicii'. Iterum conversus vir Dei ad predictum  
*into the-day of-judgment again turned the-man of-God to the-aforesaid*  
 fratrem ait: 'Sume corpus et sanguinem Dei quia anima  
*brother says take the-body and blood of-God because soul*  
 tua modo egredietur de corpore tuo: hic etenim habes  
*your now will-go-out from body your here for you-have*  
 locum sepulture tue. En frater tuus qui venit tecum a  
*the-place of-burial your behold brother your who came with-you from*  
 monasterio nostro in inferno habet locum sepulture'. Itaque  
*monastery our in hell has the-place of-burial and-so*  
 accepta eucharistia anima fratris egressa est de corpore  
*received the-eucharist the-soul of-the-brother went-out has from the-body*  
 susceptaque ab angelis lucis videntibus fratribus. Conditum  
*and-received by angels of-light seeing the-brothers buried*  
 est autem corpus in eodem loco a sancto patre predicto.  
*was moreover the-body in the-same place by the-holy father aforesaid*  
 Igitur fratres cum sancto Brandano venerunt ad litus  
*therefore the-brothers with saint Brendan came to the-shore*  
 ejusdem insule ubi erat illorum navis. Ascendentibus illis  
*of-the-same island where was their ship boarding they*  
 navim occurrit illis juvenis portans cophinum plenum panibus  
*the-ship met them a-youth carrying a-basket full of-loaves*  
 et amphoram aque, qui dixit illis: 'Sumite benedictionem de  
*and a-jar of-water who said to-them take the-blessing from*  
 manu servi vestri. Restat enim vobis longum iter usque  
*the-hand of-servant your remains for for-you a-long journey up-to*  
 dum inveniatis consolacionem. Tamen non deficiet vobis panis  
*while you-find consolation yet not will-fail for-you bread*

ab isto die usque in pascha'. Accepta autem benedictione  
*from this day up-to into Easter received moreover the-blessing*  
 ceperunt navigare in oceanum, semper per biduanas  
*they-began to-sail into the-ocean always by two-day-periods*  
 reficientes. Itaque per diversa loca oceani ferebatur navis.  
*refreshing-themselves and-so through various places of-the-ocean was-borne the-ship*

## V · THE ISLAND OF SHEEP AND JASCONIUS

*They reach an island of springs full of fish and flocks of huge white sheep, where they keep Holy Thursday and take a lamb for Easter. A man brings them bread and promises provisions. On a bare, rocky island they celebrate the Easter masses, but when they light a fire to cook, the island moves like a wave, and they flee to the boat: it is the fish Jasconius, the greatest of the sea, which forever tries to bring its tail to its head.*

Quadam die viderunt insulam non longe ab illis, et  
*one day they-saw an-island not far from them and*  
 cum cepissent navigare ad illam, subvenit illis ventus  
*when they-had-begun to-sail to it came to-them a-wind*  
 prosper in adiutorium, ut non laborassent plus quam vires  
*favorable for help so-that not they-labored more than strength*  
 poterant sustinere. Cum ergo navis stetisset in portu,  
*could to-bear when therefore the-ship had-stood in the-harbor*  
 precepit vir Dei omnes exire foras, ipse autem egressus  
*commanded the-man of-God all to-go-out outside he moreover went-out*  
 est post illos. Cumque cepissent circuire illam insulam,  
*has after them and-when they-had-begun to-go-around that island*  
 viderunt aquas largissimas manare ex diversis fontibus plenas  
*they-saw waters most-abundant to-flow from various springs full*  
 piscibus. Dixit sanctus Brandanus fratribus suis: 'Faciamus  
*of-fishes said saint Brendan to-brothers his let-us-do*

hic opus divinum, sacrificemus Deo immaculatam hostiam  
*here the-work divine let-us-sacrifice to-God a-spotless victim*  
 quia hodie est cena Domini'. Et ibi manserunt usque in  
*because today is the-supper of-the-Lord and there they-stayed up-to into*  
 sabbatum sanctum pasche. Perambulantes autem insulam illam  
*the-sabbath holy of-Easter walking-through moreover island that*  
 invenerunt diversos greges ovium unius coloris, id est albi,  
*they-found various flocks of-sheep of-one color that is white*  
 ita ut non possent videre ultra terram pre multitudine  
*so that not they-could to-see beyond the-ground for the-multitude*  
 ovium. Convocatisque fratribus suis sanctus Brandanus dixit  
*of-the-sheep and-called-together brothers his saint Brendan said*  
 illis: 'Accipite que sunt necessaria ad diem festum  
*to-them take what-things are necessary for the-day festive*  
 de grege'. Fratres vero festinabant secundum mandatum  
*from the-flock the-brothers but hastened according-to the-command*  
 viri Dei ad gregem, qui statim acceperunt de grege  
*of-the-man of-God to the-flock who at-once took from the-flock*  
 unam ovem et cum illam alligassent per cornua, sequebatur  
*one sheep and when it they-had-tied by the-horns followed*  
 illa quasi domestica illum qui tenebat ligaturam in manu  
*it as-if tame him who held the-tether in hand*  
 sua usque ad locum ubi stetit vir Dei. Iterum ait  
*his all-the-way to the-place where stood the-man of-God again says*  
 vir Dei uni ex fratribus: 'Accipe agnum immaculatum  
*the-man of-God to-one of the-brothers take a-lamb spotless*  
 de grege'. Qui festinavit et fecit sicut sibi mandatum  
*from the-flock who hastened and did as to-him commanded*  
 fuerat. Cumque illi preparassent omnia ad opus Dei  
*it-had-been and-when they had-prepared all-things for the-work of-God*  
 crastinum, ecce apparuit eis vir habens sportam plenam  
*of-the-morrow behold appeared to-them a-man having a-basket full*

panibus subcinericiis et cetera que erant necessaria. Cum  
*of-loaves baked-in-ashes and other-things which were necessary when*  
autem posuisset ante virum Dei, cecidit pronus super  
*moreover he-had-put-them before the-man of-God he-fell prone on*  
terram tribus vicibus ad pedes sancti patris dicens: 'Unde  
*the-ground three times at the-feet of-the-holy father saying whence*  
mihi meriti, o margarita Dei, ut pascaris in istis sanctis  
*to-me of-merit O pearl of-God that you-be-fed in these holy*  
diebus de labore manuum mearum'? Sanctus Brandanus  
*days from the-labor of-bands my saint Brendan*  
relevato illo de terra et dato osculo dixit: 'Fili, dominus  
*raised him from the-ground and given a-kiss said son Lord*  
noster Jhesus Christus proponit nobis locum ubi celebrare  
*our Jesus Christ sets-before us a-place where to-celebrate*  
possimus resurrectionem'. Cui ait predictus vir: 'Pater, hic  
*we-may-be-able the-resurrection to-whom says the-aforesaid man father here*  
celebrabitis istud sabatum sanctum, vigilias vero et missas  
*you-will-celebrate this sabbath holy the-vigils but and masses*  
cras in insula illa quam vos videtis, proposuit vobis Deus  
*tomorrow on island that which you see has-proposed for-you God*  
celebrare sue resurrectionis diem'. Cum hec dixisset,  
*to-celebrate of-his resurrection the-day when these-things he-had-said*  
cepit obsequium famulorum Dei et omnia que necessaria  
*he-began the-service of-the-servants of-God and all-things which necessary*  
erant preparare. Finitis omnibus et allatis in navim, dixit  
*were to-prepare finished all-things and brought into the-ship he-said*  
ad sanctum Brandanum predictus vir: 'Vestra navicula non  
*to saint Brendan the-aforesaid man your little-ship not*  
potest amplius portare: ego vobis transmittam post VIII  
*can more to-carry I to-you will-send-across after eight*  
dies que vobis necessaria sunt de cibo et potu usque  
*days what-things for-you necessary are of food and drink up-to*

in pentecosten'. Sanctus Brandanus dixit: 'Unde nosti  
*into Pentecost saint Brendan said whence do-you-know*  
 ubi erimus post VIII dies? Cui ait: 'Hac nocte eritis  
*where we-shall-be after eight days to-whom he-says this night you-will-be*  
 in illa insula quam vos videtis prope, et cras usque in  
*on that island which you see near and tomorrow up-to into*  
 sextam horam. Postea navigabitis ad aliam insulam que est  
*the-sixth hour afterward you-will-sail to another island which is*  
 non longe ab hac insula contra occidentalem plagam que  
*not far from this island toward the-western region which*  
 dicitur 'paradysus avium'. Ibi manebitis usque in octavas  
*is-called the-paradise of-birds there you-will-remain up-to into the-octave*  
 pentecostes'. Interrogabat quoque sanctus pater illum, quomodo  
*of-Pentecost he-asked also the-holy father him how*  
 potuissent oves esse tam magne sicut ibi vise sunt.  
*could the-sheep to-be so great as there seen they-were*  
 Erant enim majores quam boves. Cui ille dixit: 'Nemo  
*they-were for greater than oxen to-whom he said no-one*  
 colligit lac de ovibus in hac insula nec hiemps stringit illas,  
*gathers milk from the-sheep on this island nor winter nips them*  
 set in pascuis semper commorantur die ac nocte: ideo  
*but in the-pastures always they-stay by-day and by-night therefore*  
 majores sunt hic quam in vestris regionibus'. Profecti sunt  
*greater they-are here than in your regions set-out they-have*  
 ad navim et ceperunt navigare benedictione vicissim. Cum  
*to the-ship and began to-sail with-blessing in-turn when*  
 autem venissent ad aliam insulam, cepit illorum navis stare  
*moreover they-had-come to another island began their ship to-stand*  
 antequam ad portum illius potuissent pervenire. Sanctus  
*before to the-harbor of-it they-could to-arrive saint*  
 Brandanus precepit fratribus exire de navi in mare et  
*Brendan commanded the-brothers to-go-out from the-ship into the-sea and*

ita fecerunt tenebantque navim ex utraque parte cum funibus  
*so they-did and-they-held the-ship on each side with ropes*  
 usque dum ad portum venit. Erat autem illa insula petrosa  
*up-to while to the-harbor it-came was moreover that island stony*  
 sine ulla herba: silva rara erat ibi et in littore illius nichil  
*without any grass wood sparse was there and on the-shore of-it nothing*  
 de harena fuit. Porro pernoctantibus in orationibus et vigiliis  
*of sand was further spending-the-night in prayers and vigils*  
 fratribus, vir Dei sedebat intus in navi: sciebat enim  
*the-brothers the-man of-God sat inside in the-ship he-knew for*  
 qualis erat illa insula, settamen noluit illis indicare, ne  
*of-what-kind was that island but-yet he-would-not to-them disclose lest*  
 fuissent perterriti. Mane autem facto precepit sacerdotibus,  
*they-be terrified morning moreover made he-commanded the-priests*  
 ut singuli missas cantassent, et ita fecerunt. Cum et  
*that each masses should-sing and so they-did when also*  
 ipse sanctus Brandanus in navi missam cantasset, ceperunt  
*he saint Brendan in the-ship mass had-sung began*  
 fratres carnes crudas portare foras de navi ut condissent  
*the-brothers meats raw to-carry outside from the-ship that they-might-season*  
 sale, etiam pisces quos secum tulerunt de alia insula.  
*with-salt also fishes which with-them they-brought from another island*  
 Cum hoc fecissent, posuerunt cacabum super ignem et cum  
*when this they-had-done they-put a-cauldron over the-fire and when*  
 ministrassent lignis ignem et cepisset fervere cacabus, cepit  
*they-had-supplied with-wood the-fire and had-begun to-boil the-cauldron began*  
 illa insula se movere sicut unda. Fratres autem ceperunt  
*that island itself to-move like a-wave the-brothers moreover began*  
 currere ad navim, patrocinium sancti patris deprecantes. At  
*to-run to the-ship the-protection of-the-holy father beseeching but*  
 ille singulos per manum intus trahebat: relictis omnibus que  
*he each by the-hand inside drew left all-things which*

portabant in illa insula fugiebant. Porro illa insula ferebatur  
*they-carried on that island they-fled further that island was-borne*  
 in oceanum quin et poterant videre ignem ardentem  
*into the-ocean indeed and they-could to-see the-fire burning*  
 super duo miliaria. Sanctus narravit fratribus, quid hoc  
*over two miles the-Saint told the-brothers what this*  
 esset, dicens: 'Fratres, admiramini quid fecit hec insula'?  
*was saying brothers do-you-marvel what has-done this island*  
 Ajunt: 'Admiramur valde nec non et ingens pavor penetravit  
*they-say we-marvel greatly nor not also great fear has-penetrated*  
 nos'. Qui dixit illis: 'Nolite expavescere: Deus enim michi  
*us who said to-them do-not be-terrified God for to-me*  
 hac hora per visionem revelavit sacramentum hujus rei.  
*this hour through a-vision has-revealed the-secret of-this thing*  
 Insula non est ibi ubi fuimus set piscis, prior omnium  
*island not it-is there where we-were but a-fish the-foremost of-all*  
 natantium in oceano: querit semper, suam caudam ut simul  
*swimming-things in the-ocean it-seeks always its tail that together*  
 jungat suo capiti et non potest pre longitudine. Qui habet  
*it-may-join to-its head and not it-can for length which has*  
 nomen Jasconius'. Cum autem navigassent juxta insulam per  
*the-name Jasconius when moreover they-had-sailed beside the-island for*  
 triduum et venissent ad summitatem illius, contra occidentem  
*three-days and had-come to the-tip of-it toward the-west*  
 viderunt insulam aliam prope sibi junctam, interveniente freto  
*they-saw an-island another near to-it joined intervening a-strait*  
 non magno spacio, herbosam valde, nemorosam plenamque  
*not great in-space grassy very wooded and-full*  
 floribus, et ceperunt querere portum per circuitum insule.  
*of-flowers and they-began to-seek a-harbor round the-circuit of-the-island*

*They drag the boat up a stream to its source, where a tree is covered with white birds. One bird tells Brendan that they are spirits who fell with the devil's ruin without consenting to his sin, who wander in the air but take bodies on holy days to praise God. Brendan's voyage will last seven years, and every year he will keep Easter where he kept it that day. The birds sing the hours of the office day and night, and the brothers keep the Easter octave there.*

Porro navigantibus contra meridianam plagam ejusdem insule,  
*further sailing toward the-southern region of-the-same island*  
 invenerunt rivulum vergentem in mare ibique navim ad  
*they-found a-stream flowing into the-sea and-there the-ship to*  
 terram miserunt. Descendentibus illis de navi precepit  
*land they-sent going-down they from the-ship commanded*  
 sanctus pater ut navim per funes contra alveum fluminis  
*the-holy father that the-ship by ropes against the-channel of-the-river*  
 traxissent quantum plus potuissent. Erat autem illud  
*they-should-drag as-much more they-could there-was moreover that*  
 flumen tam latum sicut et latitudo erat illius navis.  
*river so broad as also the-breadth was of-that ship*  
 Predictus pater sedebat in navi et ita fecerunt per spacium  
*the-aforesaid father sat in the-ship and so they-did for the-space*  
 unius miliarii usque dum ad fontem venerant ejusdem  
*of-one mile up-to while to the-source they-had-come of-the-same*  
 fluminis. Dixit sanctus Brandanus: 'Ecce dominus noster  
*river said saint Brendan behold Lord our*  
 Jhesus Christus nobis dedit locum ad manendum in sua  
*Jesus Christ to-us has-given a-place for staying in his*  
 resurrectione'. Et addidit: 'Si non habuissemus alia dispendia  
*resurrection and he-added if not we-had other provisions*  
 preter istum fontem, sufficeret credo nobis ad victum et  
*besides this spring it-would-suffice I-believe for-us for food and*



ad potum'. Erat autem super illo arbor mire latitudinis  
*for drink there-was moreover over that a-tree of-wonderful breadth*  
 in gyrum et non magne altitudinis, cooperta avibus  
*in circle and not of-great height covered with-birds*  
 candidissimis: in tantum cooperuerunt illam, ut folia et  
*most-white in so-much they-covered it that the-leaves and*  
 rami ejus vix viderentur. Cum hec vidisset vir Dei,  
*branches its scarcely were-seen when these-things had-seen the-man of-God*  
 cepit intra se cogitare, quid esset aut que causa fuisset  
*he-began within himself to-ponder what it-was or what cause there-had-been*  
 ut tanta multitudo avium potuisset esse in una collectione.  
*that so-great a-multitude of-birds could to-be in one gathering*  
 Tunc de hoc in tantum sibi erat tedium, ut effunderet  
*then about this in so-much to-him was weariness that he-poured-out*  
 lacrimas provolutis genibus itaque deprecaretur Dominum  
*tears bent-forward with-knees and-so he-besought the-Lord*  
 dicens: 'Deus cognitor incognitorum omnium, tu scis  
*saying God knower of-unknown-things all you know*  
 angustiam cordis mei: deprecor tuam majestatem, ut michi  
*the-distress of-heart my I-beseech your majesty that to-me*  
 peccatori digneris per tuam misericordiam revelare tuum  
*a-sinner you-deign through your mercy to-reveal your*  
 secretum quod modo video pre oculis meis. Non dignitatis  
*secret which now I-see before eyes my not of-worthiness*  
 merito presumo, sed clemencie tue benignitate'. Cum hec  
*by-merit do-I-presume but of-clemency your by-the-kindness when these-things*  
 dixisset intra se atque residisset, ecce una ex illis avibus  
*he-had-said within himself and had-sat behold one of those birds*  
 volabat, et sonabant ale ejus sicut tintinnabula, contra navim  
*flew and sounded wings its like bells toward the-ship*  
 ubi vir Dei sedebat, que sedit in summitate prore et  
*where the-man of-God sat which sat on the-top of-the-prow and*

cepit extendere alas quasi signo leticie et placido vultu  
*began to-stretch its-wings as-if in-sign of-gladness and with-calm countenance*  
 aspicere sanctum patrem. Statim agnovit vir Dei, quia  
*to-look-at the-holy father at-once knew the-man of-God that*  
 Deus recordatus est deprecationem ejus et ait ad avem: 'Si  
*God remembered has the-prayer his and he-says to the-bird if*  
 nuntius es Dei, narra michi unde sint aves iste aut pro  
*a-messenger you-are of-God tell to-me whence are birds these or for*  
 qua re illarum collectio hic'. Que statim ait: 'Nos sumus de  
*what thing their gathering here which at-once says we are of*  
 illa magna ruina antiqui hostis, set non peccandi eorum  
*that great fall of-the-ancient enemy but not of-sinning their*  
 consensum habentes: sumus creati per lapsum illius, cum  
*consent having we-were created through the-fall of-him with*  
 suis satellitibus contigit et nostra ruina. Deus autem noster  
*his followers happened also our fall God moreover our*  
 justus est et verax: per suum magnum iudicium misit nos  
*just is and true through his great judgment sent us*  
 in istum locum. Penas non sustinemus. Hic presentiam  
*into this place punishments not we-endure here the-presence*  
 Dei non possumus videre, set in tantum alienavit nos  
*of-God not we-can to-see but in so-much has-be-estranged us*  
 a consortio aliorum qui steterunt, quia vagamur per  
*from the-fellowship of-the-others who stood because we-wander through*  
 diversas partes aeris et firmamenti et terrarum sicut  
*various parts of-the-air and of-the-firmament and of-the-lands like*  
 alii spiritus qui mittuntur, sed in sanctis diebus atque  
*other spirits which are-sent but on holy days and*  
 dominicis accipimus corpora talia qualia tu nunc vides, ut  
*Lord's we-receive bodies such as you now see that*  
 commoremur hic laudemusque nostrum creatorem. Tu autem  
*we-may-stay here and-may-praise our creator you moreover*

cum tuis fratribus habes unum in tuo itinere annum: adhuc  
*with your brothers have one in your journey year still*  
 restant sex. Ubi hodie celebrasti pascha, ibi omni anno  
*remain six where today you-celebrated Easter there every year*  
 celebrabis, et postea invenies que proposuisti in corde  
*you-will-celebrate and afterward you-will-find what you-have-proposed in heart*  
 tuo, id est terram repromissionis sanctorum'. Cum hec  
*your that is the-land of-promise of-the-saints when these-things*  
 dixisset, levavit se de prora illa avis et cepit volare ad  
*it-had-said raised itself from the-prow that bird and began to-fly to*  
 alias. Cum autem vespertina hora appropinquasset, ceperunt  
*the-others when moreover the-evening hour had-approached began*  
 omnes aves que in arbore erant, quasi una voce cantare  
*all the-birds which in the-tree were as-if with-one voice to-sing*  
 percutientes latera sua atque dicentes: 'Te decet ymnus, Deus  
*striking sides their and saying to-you befits a-hymn God*  
 in Syon, et tibi reddetur votum in Jherusalem'. Et semper  
*in Zion and to-you will-be-paid the-vow in Jerusalem and always*  
 reciprocabant predictum versiculum quasi per spacium unius  
*they-repeated the-aforesaid verse about for the-space of-one*  
 hore, et videbatur viro Dei et illis qui cum eo erant  
*hour and it-seemed to-the-man of-God and to-those who with him were*  
 illa modulatio ex sonis alarum quasi carmen planctus pro  
*that melody from the-sounds of-the-wings as-if a-song of-lament for*  
 suavitate. Tunc sanctus pater dixit fratribus: 'Reficite corpora  
*sweetness then the-holy father said to-the-brothers refresh bodies*  
 vestra quia hodie anime nostre divina refectione sate  
*your because today souls our with-divine refreshment sated*  
 sunt'. Finita jam cena ceperunt opus Dei peragere.  
*are finished now the-supper they-began the-work of-God to-perform*  
 His omnibus finitis vir Dei et qui cum eo erant  
*these all-things finished the-man of-God and those-who with him were*

dederunt corporibus quietem usque ad terciam vigiliam  
*gave to-their-bodies rest all-the-way to the-third watch*  
 noctis. Evigilans vero vir Dei suscitavit fratres suos ad  
*of-the-night awaking indeed the-man of-God roused brothers his to*  
 vigiliis noctis sancte incipiens illum versiculum: 'Domine,  
*the-vigils of-the-night holy beginning that verse Lord*  
 labia mea aperies et os meum annuntiabit laudem tuam'.  
*lips my you-will-open and mouth my will-announce praise your*  
 Finita jam viri sancti oratione, omnes aves alis et  
*finished now of-the-man holy the-prayer all the-birds with-wings and*  
 ore resonabant dicentes: 'Laudate Dominum, omnes angeli  
*mouth resounded saying praise the-Lord all angels*  
 ejus, laudate eum, omnes virtutes ejus'. Similiter ut ad  
*his praise him all powers his likewise as at*  
 vesperum, per spacium unius hore semper cantabant. Cum  
*evening for the-space of-one hour always they-sang when*  
 aurora refulsisset, ceperunt cantare: 'Et sit splendor Domini  
*the-dawn had-shone they-began to-sing and let-be the-splendor of-the-Lord*  
 Dei nostri super nos', equali modulatione et longitudine  
*God our upon us with-equal melody and length*  
 psallendi sicut et in matutinis laudibus. Similiter et ad  
*of-chanting as also at the-morning lauds likewise also at*  
 terciam horam istum versiculum: 'Psallite Deo, psallite  
*the-third hour this verse sing-psalms to-God sing-psalms*  
 sapienter, psallite regi nostro, psallite sapienter'. Ad sextam:  
*wisely sing-psalms to-king our sing-psalms wisely at sext*  
 'Illumina, Domine, vultum tuum super nos et miserere  
*illumine Lord face your upon us and have-mercy*  
 nostri'. Ad nonam psallebant: 'Ecce quam bonum et quam  
*on-us at none they-chanted behold how good and how*  
 jocundum habitare fratres in unum'. Ita die ac nocte aves  
*pleasant to-dwell brothers in one so by-day and by-night the-birds*

reddebant Deo laudem. Igitur sanctus Brandanus usque in  
*rendered to-God praise therefore saint Brendan up-to into*  
 octavum diem reficiebat fratres suos festivitate paschali.  
*the-eighth day refreshed brothers his with-the-festival paschal*

## VII • THE BIRD'S PROPHECY

*The steward who supplied them warns them not to drink from a spring whose water brings sleep for a day. He brings them food for Pentecost and promises as much as their boat can carry, and Brendan has it loaded. The bird foretells their yearly round: Holy Thursday with the steward, the Easter night on the back of Jasconius, Easter to Pentecost on the bird island, and Christmas with the family of Ailbe. For three months they are tossed at sea, seeing only sky and water.*

Consummatis itaque diebus festis dixit sanctus Brandanus:  
*completed and-so the-days festive said saint Brendan*  
 ‘Accipiamus de isto fonte stipendia, quia usque modo non  
*let-us-take from this spring supplies because up-to now not*  
 fuit nobis opus nisi ad manus aut pedes lavare’. His dictis,  
*was for-us need except for hands or feet to-wash these said*  
 ecce predictus vir cum quo antea fuerunt triduum ante  
*behold the-aforesaid man with whom before they-had-been three-days before*  
 pascha, venit ad illos cum sua navi plena victu et potu,  
*Easter came to them with his ship full of-food and drink*  
 allatisque omnibus de navi coram sancto patre locutus  
*and-brought all-things from the-ship before the-holy father spoke*  
 est dicens: ‘Viri fratres, hic habetis sufficienter usque ad  
*has saying men brothers here you-have enough all-the-way to*  
 diem sanctum pentecosten, et nolite bibere de isto fonte:  
*the-day holy of-Pentecost and do-not drink from this spring*  
 fortis namque est ad bibendum. Dicam vobis naturam illius:  
*strong for it-is for drinking I-will-tell to-you the-nature of-it*

quisquis ex eo biberit, irruit super eum sopor et non  
*whoever of it shall-have-drunk rushes upon him sleep and not*  
 evigilat donec compleantur XXIV hore. Dum emanat  
*he-does-wake until are-completed twenty-four hours while it-flows*  
 de fonte, habet suporem aque et naturam'. Acceptaque  
*from the-spring it-has the-taste of-water and nature and-received*  
 benedictione patris sancti, reversus est in locum suum.  
*the-blessing of-the-father holy returned he-has to place his*  
 Sanctus Brandanus mansit in eodem loco usque in octavas  
*saint Brendan stayed in the-same place up-to into the-octave*  
 pentecostes, nam illorum erat refocillacio avium cantus.  
*of-Pentecost for their was refreshment of-the-birds the-singing*  
 Die vero pentecostes, cum sanctus vir cum suis sociis  
*on-the-day indeed of-Pentecost when the-holy man with his companions*  
 missam cantasset, venit illorum procurator portans omnia  
*mass had-sung came their steward carrying all-things*  
 que ad opus diei festi necessaria erant. Cum autem simul  
*which for the-use of-the-day festive necessary were when moreover together*  
 discubuissent ad prandium, locutus est eis idem vir  
*they-had-reclined at the-meal spoke has to-them the-same man*  
 dicens: 'Restat vobis magnum iter. Accipite de isto fonte  
*saying remains for-you a-great journey take from this spring*  
 vestra vascula plena et panes siccus quos potestis observare  
*your vessels full and loaves dry which you-can to-keep*  
 in annum alium: ego vobis tribuam quantum vestra navis  
*into year another I to-you will-allot as-much-as your ship*  
 portare potest'. Cum autem hec finita essent, accepta  
*to-carry can when moreover these-things finished were received*  
 benedictione reversus est in locum suum. Sanctus Brandanus  
*the-blessing returned he-has to place his saint Brendan*  
 post VIII dies fecit navim onerari de omnibus que sibi  
*after eight days caused the-ship to-be-loaded with all-things which to-him*

tribuit predictus vir et de illo fonte omnia vascula impleri  
*allotted the-aforesaid man and from that spring all vessels to-be-filled*  
 fecit. Ductis omnibus ad litus, ecce predicta avis cito  
*he-caused brought all-things to the-shore behold the-aforesaid bird in-swift*  
 volatu venit et resedit super proram navis. At vero vir  
*flight came and sat upon the-prow of-the-ship but indeed the-man*  
 Dei agnovit illam quod aliquid sibi voluit indicare. Tunc  
*of-God knew it that something to-him it-wished to-indicate then*  
 humana voce ait predicta avis: 'Nobiscum celebrabitis diem  
*with-human voice says the-aforesaid bird with-us you-will-celebrate the-day*  
 sanctum pasche et istud tempus preteritum in finito  
*holy of-Easter and this time past in the-finished*  
 anno, et ubi fuistis in isto anno in cena Domini, ibi  
*year and where you-have-been in this year at the-supper of-the-Lord there*  
 eritis in anno futuro in predicto die. Similiter noctem  
*you-will-be in the-year future on the-aforesaid day likewise the-night*  
 dominicam pasche celebrabitis in dorso Jasconii. Invenietis  
*Lord's of-Easter you-will-celebrate on the-back of-Jasconius you-will-find*  
 quoque insulam post VIII menses que vocatur 'insula  
*also an-island after eight months which is-called the-island*  
 familie Albei', et ibi celebrabitis nativitatem Domini'.  
*of-the-family of-Ailbe and there you-will-celebrate the-nativity of-the-Lord*  
 Cum hec dixisset, reversa est ad locum suum. Fratres  
*when these-things it-had-said returned it-has to place its the-brothers*  
 ceperunt extendere vela et navigare in oceanum, et aves  
*began to-spread the-sails and to-sail into the-ocean and the-birds*  
 cantabant quasi una voce: 'Exaudi nos, Deus salutaris  
*sang as-if with-one voice hear us God savior*  
 noster, spes omnium finium terre et in mari longe'. Igitur  
*our hope of-all the-ends of-the-earth and on the-sea far therefore*  
 sanctus pater cum sua familia per equora oceani agitabatur  
*the-holy father with his household over the-seas of-the-ocean was-tossed*

huc atque illuc: per tres menses nil poterant videre nisi  
 hither and thither for three months nothing could-they to-see except  
 celum et mare. Reficiebantur semper biduum aut triduum.  
 sky and sea they-were-refreshed always two-days or three-days

## VIII • THE COMMUNITY OF AILBE

*After forty days circling an island they find a narrow harbor and two springs, one clear and one muddy, and Brendan forbids the brothers to drink without the elders' leave. A silent old man leads them to a monastery, where eleven monks meet them with crosses and hymns and the abbot washes their feet. In a refectory of silence they eat wonderful loaves and roots. The abbot tells how God has fed his twenty-four monks for eighty years, since the time of Patrick and Ailbe.*

Quadam vero die apparuit eis insula non longe, et  
 one indeed day appeared to-them an-island not far and  
 cum appropinquassent ad litus, traxit illos ventus ad  
 when they-had-approached to the-shore drew them the-wind to  
 aliam partem et ita per XL dies per circuitum insule  
 another part and so for forty days round the-circuit of-the-island  
 navigabant nec poterant portum invenire. Fratres vero qui  
 they-sailed nor could-they a-harbor to-find the-brothers but who  
 in navi erant, ceperunt Dominum deprecari cum fletu, ut  
 in the-ship were began the-Lord to-beseech with weeping that  
 illis adiutorium prestaret: vires enim eorum pre nimia  
 to-them help he-might-give the-strength for their from excessive  
 lassitudine pene defecerant. Cum autem permansissent in  
 weariness almost had-failed when moreover they-had-persisted in  
 crebris oracionibus per triduum et in abstinencia, apparuit  
 frequent prayers for three-days and in abstinence appeared  
 illis portus angustus, tantum unius scilicet navis receptio,  
 to-them a-harbor narrow only of-one namely ship the-receiving



et apparuerunt illis ibidem duo fontes, unus turbidus  
*and appeared to-them there two springs one muddy*  
 et alter clarus. Porro fratres festinabant cum vasculis ad  
*and the-other clear further the-brothers hastened with vessels for*  
 hauriendam aquam. Intuens illos vir Dei dixit: 'Filioli,  
*drawing water looking-at them the-man of-God said little-sons*  
 nolite peragere illicitam rem sine licencia seniorum qui  
*do-not do an-unlawful thing without the-permission of-the-elders who*  
 in hac insula commorantur: tribuent namque nobis has  
*on this island dwell they-will-give for to-us these*  
 aquas spontanee quas modo vultis furtive bibere'.  
*waters freely which now you-wish stealthily to-drink*  
 Igitur descendantibus illis de navi et considerantibus, qua  
*therefore going-down they from the-ship and considering by-which*  
 parte ituri essent, occurrit eis senex nimie gravitatis,  
*part about-to-go they-were met them an-old-man of-great gravity*  
 capillis niveo colore et clara facie, qui tribus vicibus se ad  
*with-hair of-snowy color and bright face who three times himself to*  
 terram prostravit antequam oscularetur virum Dei. At vero  
*the-ground prostrated before he-kissed the-man of-God but indeed*  
 sanctus pater et qui cum eo erant, elevaverunt eum de  
*the-holy father and those-who with him were raised him from*  
 terra: osculantibus autem se invicem, tenuit manum sancti  
*the-ground kissing moreover each other held the-hand of-the-holy*  
 patris idem senex et ibat cum illo per spacium unius stadii  
*father the-same old-man and went with him for the-space of-one furlong*  
 ad monasterium. Tunc sanctus Brandanus cum fratribus suis  
*to the-monastery then saint Brendan with brothers his*  
 stetit ante portam monasterii et dixit seni: 'Cujus est  
*stood before the-gate of-the-monastery and said to-the-old-man whose is*  
 istud monasterium aut quis preest illi, vel unde sunt qui  
*this monastery or who presides over-it or whence are those-who*

hic commorantur? Itaque sanctus pater diversis sermonibus  
*here dwell and-so the-holy father with-various words*  
 senem interrogabat et nunquam poterat ab illo unum  
*the-old-man questioned and never could from him one*  
 responsum suscipere, sed incredibili tantum mansuetudine  
*answer to-receive but with-incredible only gentleness*  
 manu silentium insinuabat. Statim ut agnovit sanctus  
*with-his-hand silence he-indicated at-once as knew the-holy*  
 pater illius loci decretum, fratres suos admonebat dicens:  
*father of-that place the-rule brothers his he-admonished saying*  
 ‘Custodite ostia oris vestri a locutionibus, ne polluantur  
*guard the-doors of-mouth your from speakings lest be-polluted*  
 fratres per vestram scurrilitatem’. His interdictis verbis,  
*the-brothers through your buffoonery these enjoined words*  
 ecce XI fratres occurrerunt obviam cum crucibus et cappis  
*behold eleven brothers ran to-meet with crosses and capes*  
 et ymnis dicentes istud capitulum: ‘Surgite sancti de  
*and hymns saying this chapter rise saints from*  
 mansionibus vestris et proficiscimini obviam veritati. Locum  
*dwellings your and set-out to-meet the-truth the-place*  
 sanctificate, plebem benedicite et nos famulos in pace  
*sanctify the-people bless and us servants in peace*  
 custodire dignemini vestros’. Finito jam versiculo predicto,  
*to-keep deign your finished now the-verse aforesaid*  
 pater monasterii osculatus est sanctum Brandanum et suos  
*the-father of-the-monastery kissed has saint Brendan and his*  
 socios per ordinem, similiter et sui famuli osculabantur  
*companions in order likewise also his servants kissed*  
 familiam sancti viri. Data pace vicissim duxerunt illos  
*the-household of-the-holy man given the-peace in-turn led them*  
 fratres in monasterium sicut mos est in occidentalibus  
*the-brothers into the-monastery as the-custom is in western*

partibus post orationem. Post hec abbas monasterii  
*parts after prayer after these-things the-abbot of-the-monastery*  
 cum monachis ceperunt lavare pedes hospitum et cantare  
*with the-monks began to-wash the-feet of-the-guests and to-sing*  
 antiphoniam: 'Mandatum novum do vobis'. His finitis  
*the-antiphon a-commandment new I-give to-you these finished*  
 cum magno silentio duxit illos ad refectorium et pulsato  
*with great silence he-led them to the-refectory and struck*  
 signo lavatisque manibus fecit omnes residere. Iterum  
*the-bell and-washed hands he-made all sit-down again*  
 pulsato alio signo, surrexit unus ex fratribus patris  
*struck another bell rose one of the-brothers of-the-father*  
 monasterii et cepit ministrare panes miri candoris cum  
*of-the-monastery and began to-serve loaves of-wonderful whiteness with*  
 quibusdam radicibus herbarum incredibilis saporis. Sedebant  
*certain roots of-herbs of-incredible flavor sat*  
 autem mixtim fratres cum hospitibus per ordinem et  
*moreover mixed the-brothers with the-guests in order and*  
 inter duos fratres semper panis integer ponebatur. Idem  
*between two brothers always a-loaf whole was-set the-same*  
 minister pulsato signo ministrabat potum fratribus. Abbas  
*server struck the-bell served drink to-the-brothers the-abbot*  
 quoque hortabatur cum magna hilaritate fratres dicens: 'Ex  
*also urged with great cheerfulness the-brothers saying from*  
 hoc fonte quem hodie furtive bibere voluistis, ex eo facite  
*this spring which today stealthily to-drink you-wished from it make*  
 modo karitatem cum jocunditate et timore Domini: ex  
*now charity with gladness and fear of-the-Lord from*  
 alio fonte turbido quem vidistis lavantur pedes fratrum  
*the-other spring muddy which you-saw are-washed the-feet of-the-brothers*  
 omni die quia omni tempore calidus est. Panes vero quos  
*every day because at-every time warm it-is the-loaves but which*

videtis ubi preparantur ignotum est nobis aut quis portat  
*you-see where they-are-prepared unknown is to-us or who carries-them*  
 ad nostrum celarium, sed tamen notum est nobis quod  
*to our storeroom but yet known is to-us that*  
 ex Dei magna elemosina ministratur servis suis per  
*from of-God great alms they-are-supplied to-servants his through*  
 aliquam creaturam subjectam. Nos sumus hic XXIV fratres,  
*some creature subject we are here twenty-four brothers*  
 omni die habemus XII panes ad nostram refectionem,  
*every day we-have twelve loaves for our refreshment*  
 inter duos singulos panes: in festivitibus et in dominicis  
*between two single loaves on festivals and on Lord's*  
 diebus integros panes singulis fratribus addidit Deus ut  
*days whole loaves to-single brothers has-added God that*  
 cenam habeant ex fragmentis; modo in adventu vestro  
*supper they-may-have from the-fragments now at coming your*  
 duplicem annonam habemus; et ita nutritiv nos Deus a  
*double grain we-have and so has-nourished us God from*  
 tempore sancti Patricii et sancti Ailbei patris nostri usque  
*the-time of-saint Patrick and saint Ailbe father our up-to*  
 modo per LXXX annos. At tamen senectus et languor in  
*now for eighty years but yet old-age and weakness in*  
 menbris nostris minime amplificatur. In hac insula nichil  
*limbs our not-at-all is-increased on this island nothing*  
 ad comedendum indigemus quod igni paratur, neque frigus  
*for eating do-we-need which by-fire is-prepared nor cold*  
 aut estus superat nos umquam. Sed cum tempus missarum  
*or heat overcomes us ever but when the-time of-masses*  
 venit aut vigiliarum, incenduntur luminaria nostra in ecclesia  
*comes or of-vigils are-lit lights our in the-church*

que duximus de terra nostra: divina predestinacione ardent  
*which we-brought from land our by-divine predestination they-burn*  
 usque diem et non minuitur ullum ex illis luminaribus’.

*up-to day and not is-diminished any of those lights*

## IX · THE CHURCH OF CRYSTAL

*The church is square, with crystal altars and vessels, seven lamps, and twenty-four seats. Only the abbot begins a word; a brother in need kneels and asks in his heart, and the abbot writes the answer on a tablet. The abbot says that in eighty years none of them has fallen ill, and that Brendan must go home, where his grave is prepared. A fiery arrow lights the lamps, which burn without being consumed, like the burning bush. Brendan keeps Christmas there until the octave of the Epiphany.*

Postquam biberunt tribus vicibus, abbas solito more  
*after they-had-drunk three times the-abbot in-the-wonted manner*  
 pulsavit signum et fratres unanimiter cum magno silentio  
*struck the-bell and the-brothers of-one-mind with great silence*  
 et gravitate levaverunt se a mensa antecedentes  
*and gravity raised themselves from the-table going-before*  
 sanctos patres ad ecclesiam, gradiebantur vero post illos  
*the-holy fathers to the-church they-walked but after them*  
 sanctus Brandanus et predictus pater monasterii. Cum ergo  
*saint Brendan and the-aforesaid father of-the-monastery when therefore*  
 transissent in ecclesiam, ecce XII alii fratres exierunt  
*they-had-passed into the-church behold twelve other brothers went-out*  
 obviam illis flectentes genua cum alacritate. Sanctus pater  
*to-meet them bending knees with eagerness the-holy father*  
 cum vidisset illos dixit: ‘Abba, cur isti non refecti sunt  
*when he-had-seen them said abbot why these not refresbed are*  
 nobiscum?’ Cui ait: ‘Propter vos non potuit nostra mensa  
*with-us to-whom he-says on-account-of you not could our table*

nos omnes capere in unum: modo reficiuntur et nihil  
*us all to-hold in one now they-are-refreshed and nothing*  
 eis deerit; nos autem intramus ecclesiam et cantamus  
*to-them will-be-lacking we but enter the-church and sing*  
 vesp̄as, ut fratres nostri qui modo reficiuntur possint ad  
*vespers that brothers our who now are-refreshed may-be-able in*  
 tempus cantare vesp̄as post nos'. Cum autem finissent  
*time to-sing vesp̄as after us when moreover they-had-finished*  
 debitum vesp̄ertinale, cepit sanctus Brandanus considerare,  
*the-due evening-office began saint Brendan to-consider*  
 quomodo illa ecclesia erat edificata. Erat enim quadrata tam  
*how that church was built it-was for square as-much*  
 in longitudine quam in latitudine et habebat VII luminaria,  
*in length as in breadth and it-had seven lights*  
 tria ante altare quod erat in medio et bina ante duo  
*three before the-altar which was in the-middle and two before two*  
 altaria: erant autem altaria de cristallo quadrato facta et  
*altars were moreover the-altars of crystal square made and*  
 eorum vascula similiter ex cristallo, patene, calices et urceoli  
*their vessels likewise of crystal patens chalices and cruets*  
 et cetera vasa que ad cultum divinum pertinebant, et sedilia  
*and other vessels which to worship divine pertained and seats*  
 XXIV per circuitum ecclesie. Locus vero ubi abbas  
*twenty-four round the-circuit of-the-church the-place but where the-abbot*  
 sedebat, erat inter duos choros: incipiebat enim ab illo una  
*sat was between the-two choirs began for from him one*  
 turma et in illum finiebat et turma alia similiter. Nullus  
*company and at him ended and the-company other likewise no-one*  
 ex utraque parte ausus erat inchoare verbum nisi predictus  
*from either side dared was to-begin a-word except the-aforesaid*  
 abbas, non in monasterio aliquis presumebat ullam vocem  
*abbot not in the-monastery anyone presumed any sound*

aut ullum strepitum: si aliquid opus necesse fuisset alicui  
*or any noise if anything work needful had-been to-any*  
 fratri, ibat ante abbatem genu flexo coram illo postulans  
*brother he-went before the-abbot with-knee bent before him asking*  
 in corde suo que necesse fiebant: statim sanctus pater  
*in heart his what-things needful were at-once the-holy father*  
 accepta tabula et grafio, per revelationem Dei scribebat  
*taken a-tablet and stylus through the-revelation of-God wrote*  
 et dabat fratri qui ab illo consilium postulavit. Cum  
*and gave to-the-brother who from him counsel asked when*  
 autem sanctus Brandanus hec omnia intra se consideraret,  
*moreover saint Brendan these all-things within himself considered*  
 dixit ei abbas: 'Pater, tempus est ut revertamur ad  
*said to-him the-abbot father the-time is that we-return to*  
 refectarium, ut omnia cum luce fiant'. Et ita fecerunt ad  
*the-refectory that all-things with light be-done and so they-did in*  
 hunc modum sicut ad refectionem. Finitis omnibus secundum  
*this manner as at the-refreshment finished all-things according-to*  
 ordinem cursus diei, omnes cum magna alacritate  
*the-order of-the-course of-the-day all with great eagerness*  
 festinabant ad completorium. At vero abbas cum inchoasset  
*hastened to compline but indeed the-abbot when he-had-begun*  
 predictum versiculum id est 'Deus in adiutorium meum'  
*the-aforesaid verse that is God unto help my*  
 et dedissent simul honorem trinitati, incipiebant istum  
*and they-had-given together honor to-the-trinity they-began this*  
 versiculum dicentes: 'Injuste egimus, iniquitatem fecimus:  
*verse saying unjustly we-have-acted iniquity we-have-done*  
 tu quia pius es, pater, parce nobis. In pace in idipsum  
*you because merciful you-are father spare us in peace in the-selfsame*  
 dormiam et requiescam, quoniam tu Domine singulariter  
*I-will-sleep and rest for you Lord singularly*

in spe constituisti me'. Post hec cantabant officium  
*in hope have-settled me after these-things they-sang the-office*  
 quod pertinet ad hanc horam. Jam consummato ordine  
*which pertains to this hour now completed the-order*  
 psallendi, omnes egrediebantur foras fratres ad illorum  
*of-psalm-singing all went-out outside the-brothers to their*  
 singulas cellulas, accipientes hospites secum. Abbas vero cum  
*separate cells taking the-guests with-them the-abbot but with*  
 sancto Brandano residebat in ecclesia exspectans adventum  
*saint Brendan remained in the-church awaiting the-coming*  
 luminis. Interrogavit vero beatus Brandanus sanctum patrem  
*of-the-light asked but blessed Brendan the-holy father*  
 de illorum silentio et conversatione, quomodo potuissent  
*about their silence and way-of-life how they-could*  
 esse in humana carne. Tunc predictus pater cum immensa  
*to-be in human flesh then the-aforesaid father with immense*  
 reverentia et humilitate respondit: 'Abba, coram Christo meo  
*reverence and humility answered abbot before Christ my*  
 fateor: LXXX anni sunt postquam invenimus hanc insulam.  
*I-confess eighty years they-are since we-found this island*  
 Nullam vocem audivimus humanam excepto quando cantamus  
*no voice we-have-beard human except when we-sing*  
 Deo laudes. Inter nos XXIV vox non excitatur nisi per  
*to-God praises among us twenty-four a-voice not is-raised except by*  
 signum digiti aut oculorum tantum a maioribus natu.  
*a-sign of-the-finger or of-the-eyes only by the-greater by-birth*  
 Nullus ex nobis sustinuit infirmitatem carnis et spirituum  
*none of us has-endured infirmity of-the-flesh and of-the-spirits*  
 qui vagantur circa humanum genus, postquam venimus in  
*which wander around the-human race since we-came into*  
 istum locum'. Sanctus Brandanus ait: 'Licet nobis nunc  
*this place saint Brendan says is-it-permitted for-us now*



hic esse an non? Qui ait: 'Non licet, quia non est Dei  
*here to-be or not who says not it-is-permitted because not is of-God*  
 voluntas. Cur me interrogas, pater? Non revelavit tibi Deus  
*will why me do-you-ask father not has-revealed to-you God*  
 que te oportet facere antequam venires huc ad nos? Te  
*what-things you it-behooves to-do before you-came hither to us you*  
 enim oportet reverti ad locum tuum cum XIV fratribus tuis,  
*for it-behooves to-return to place your with fourteen brothers your*  
 ibi enim Deus preparavit locum sepulture vestre. Duo vero  
*there for God has-prepared the-place of-burial your the-two but*  
 qui supersunt, unus peregrinabitur in insula Anachoritarum,  
*who remain one will-be-a-pilgrim on the-island of-the-Anchorites*  
 alter morte condempnabitur turpissima apud inferos'.  
*the-other by-death will-be-condemned most-shameful among the-lower-regions*  
 Cum hec intra se loquerentur, ecce illis videntibus  
*when these-things among themselves they-were-speaking behold them seeing*  
 sagitta ignea dimissa per fenestram incendit omnes lampades  
*an-arrow fiery sent through the-window lit all the-lamps*  
 que erant posite ante altaria: que confestim reversa est predicta  
*which were placed before the-altars which at-once returned has the-aforesaid*  
 sagitta, tamen lumen preciosum remansit in lampadibus.  
*arrow yet the-light precious remained in the-lamps*  
 Iterum beatus Brandanus interrogavit, a quo extinguerentur  
*again blessed Brendan asked by whom were-extinguished*  
 mane luminaria. Cui ait sanctus pater: 'Veni et vide  
*in-the-morning the-lights to-whom says the-holy father come and see*  
 sacramentum rei. Ecce, tu vides candelas ardentes in  
*the-mystery of-the-thing behold you see the-candles burning in*  
 medio vasculorum: tamen nichil ex eis exurit ut non  
*the-middle of-the-vessels yet nothing of them is-burned-up so-that not*  
 minus sint aut decrescant, neque remanebit ulla favilla quia  
*less they-be or decrease nor will-remain any ash because*

spiritale lumen est'. Sanctus Brandanus ait: 'Quomodo potest  
*spiritual light it-is saint Brendan says how can*  
 in corporali creatura lumen incorporale corporaliter ardere?  
*in a-bodily creature light incorporeal corporeally burn*  
 Respondit senex: 'Nonne legisti rubum ardentem in monte  
*answered the-old-man have-you-not read-of the-bush burning on mount*  
 Synai? Et tamen remansit ipse rubus illesus ab igne'. Hic  
*Sinai and yet remained itself the-bush unburned by the-fire here*  
 vigilantibus totam noctem usque mane, sanctus Brandanus  
*keeping-watch the-whole night up-to morning saint Brendan*  
 petivit licentiam proficiscendi in suum iter. Cui ait  
*asked permission of-setting-out on his journey to-whom says*  
 senex: 'Non pater, tu debes nobiscum celebrare nativitatem  
*the-old-man no father you ought with-us to-celebrate the-nativity*  
 Domini usque ad octabas epyphanie'. Mansit igitur sanctus  
*of-the-Lord all-the-way to the-octave of-Epiphany stayed therefore the-holy*  
 pater cum sua familia predictum tempus cum XXIV  
*father with his household the-aforesaid time with the-twenty-four*  
 fratribus in insula que vocatur 'insula familie Ailbei'.  
*brothers on the-island which is-called the-island of-the-family of-Ailbe*

## X • THE SLEEPING SPRING AND THE SECOND YEAR

*In Lent the brothers who drink too much from a spring sleep for days. After twenty days of calm they reach the steward's island and keep Holy Week there, then Easter on the beast's back and the Easter season on the bird island, where the bird repeats its prophecy.*

Transactis autem festivitibus, accepta annona et benedictione  
*passed moreover the-festivals received the-grain and the-blessing*  
 sanctorum virorum, beatus Brandanus cum suis sequacibus  
*of-the-holy men blessed Brendan with his followers*

tetendit vela in oceanum naviculae suae quantoties et  
*stretched the-sails into the-ocean of-little-ship his as-soon-as-possible and*  
 sive per navigium sive per vela ferebatur navis per diversa  
*whether by rowing or by sails was-borne the-ship through various*  
 loca usque initium quadragesime. Quadam die viderunt  
*places up-to the-beginning of-Lent one day they-saw*  
 insulam in regione non longe ab eis. Cum fratres illam  
*an-island in the-region not far from them when the-brothers it*  
 vidissent, ceperunt acriter navigare quia iam valde erant  
*had-seen they-began vigorously to-sail because already greatly they-were*  
 vexati fame et siti: ante triduum enim defecit victus  
*afflicted by-hunger and thirst before three-days for had-failed food*  
 et potus. At vero cum sanctus pater benedixisset portum  
*and drink but indeed when the-holy father had-blessed the-harbor*  
 et omnes exissent foras de navi, invenerunt fontem  
*and all had-gone-out outside from the-ship they-found a-spring*  
 lucidissimum et herbas diversas ac radices in circuitu  
*most-clear and herbs various and roots in circuit*  
 fontis diversaque genera piscium discurrentium per  
*of-the-spring and-various kinds of-fishes darting through*  
 alveum in mare. Sanctus Brandanus ait fratribus suis: 'Deus  
*the-channel into the-sea saint Brendan says to-brothers his God*  
 dedit nobis hic consolationem post laborem: accipite pisces  
*has-given to-us here consolation after labor take fishes*  
 quantum sufficit ad nostram cenam atque assate eos ad  
*as-much-as suffices for our supper and roast them at*  
 ignem et colligite herbas et radices quas Dominus servis  
*the-fire and gather herbs and roots which the-Lord for-servants*  
 suis preparavit'. Qui ita fecerunt. Cum effudissent aquam  
*his has-prepared who so did when they-had-poured-out water*  
 ad bibendum, dixit vir Dei: 'Fratres, cavete ne supra  
*for drinking said the-man of-God brothers beware lest beyond*

modum utamini his aquis, ne gravius vexentur corpora  
*measure you-use these waters lest more-heavily be-afflicted bodies*  
 vestra'. At vero fratres inequaliter diffinicionem viri  
*your but indeed the-brothers unequally the-ruling of-the-man*  
 Dei considerabant et alii singulos calices bibebant, alii  
*of-God regarded and some single cups drank others*  
 binos, ceteri namque ternos: in quos irrui sopor trium  
*two the-rest for three on whom rushed sleep of-three*  
 dierum ac noctium, in alios quoque duorum dierum, in  
*days and nights on others also of-two days on*  
 reliquos vero unius diei et noctis. At vero sanctus pater  
*the-rest but of-one day and night but indeed the-holy father*  
 sine intermissione deprecabatur Dominum pro fratribus  
*without intermission besought the-Lord for brothers*  
 suis quot per ignorantiam contigit illis tale periculum.  
*his because through ignorance happened to-them such danger*  
 Transactis quippe his tribus diebus dixit sociis suis  
*passed indeed these three days said to-companions his*  
 sanctus pater: 'Fratres, fugiamus istam mortem ne deterius  
*the-holy father brothers let-us-flee this death lest worse*  
 nobis contingat. Deus dedit nobis pastum et vos fecistis  
*to-us happen God gave to-us food and you made*  
 inde detrimentum. Egredimini igitur foras de hac insula et  
*from-it harm go-out therefore outside from this island and*  
 accipite dispendia de istis piscibus atque preparate quantum  
*take provisions of these fishes and prepare as-much-as*  
 necesse est per triduum usque in cenam Domini: similiter  
*necessary is for three-days up-to into the-supper of-the-Lord likewise*  
 de aqua singulos calices fratribus per singulos dies et ex  
*of water single cups to-the-brothers for single days and of*  
 radicibus equaliter'. Onerantibus autem de omnibus navim  
*the-roots equally loading moreover with all-things the-ship*

que vir Dei preceperat, tetenderunt vela et ceperunt  
*which the-man of-God had-commanded they-stretched the-sails and began*  
 navigare in oceanum contra septentrionalem plagam. Porro  
*to-sail into the-ocean toward the-northern region further*  
 post tres dies et noctes cessavit ventus et cepit mare esse  
*after three days and nights ceased the-wind and began the-sea to-be*  
 quasi coagulatum pre nimia tranquillitate. Sanctus pater ait:  
*as-if curdled for excessive calm the-holy father says*  
 ‘Mittite remiges in navim et laxate vela: ubicumque vult  
*put the-oars into the-ship and slacken the-sails wherever wills*  
 Deus gubernare, faciat’. Ferebatur itaque navis circiter per  
*God to-steer let-him-do was-borne and-so the-ship about for*  
 XX dies. Post hec igitur ventum illis suscitavit Deus  
*twenty days after these-things therefore a-wind for-them raised God*  
 prosperum ab occidente contra orientem. Tunc ceperunt  
*favorable from the-west toward the-east then they-began*  
 tendere vela multum et navigare reficiebanturque semper  
*to-stretch the-sails much and to-sail and-they-were-refreshed always*  
 post triduum. Quadam vero die apparuit illis insula a  
*after three-days one indeed day appeared to-them an-island from*  
 longe quasi nubes dixitque sanctus pater: ‘Filioli, cognoscitis  
*afar like a-cloud and-said the-holy father little-sons do-you-recognize*  
 vos illam insulam? At illi dixerunt: ‘Non pater’. At ille ait:  
*you that island but they said no father but he says*  
 ‘Ego cognosco: ipsa est insula in qua fuimus altero anno  
*I recognize-it it is the-island on which we-were in-the-other year*  
 in cena Domini, ubi bonus noster procurator commoratur’.  
*at the-supper of-the-Lord where good our steward dwells*  
 Tunc fratres ceperunt navigare atrociter quantum vires  
*then the-brothers began to-sail furiously as-much-as strength*  
 eorum poterant sustinere. Cum hec vir Dei vidisset  
*their could to-bear when these-things the-man of-God had-seen*

ait: 'Nolite, pueri, fatigare membra vestra. Nonne Deus  
*he-says do-not boys weary limbs your not God*  
 gubernator est navicule nostre? Dimittite quia ipse dirigit  
*the-helmsman is of-little-ship our let-go because he directs*  
 iter nostrum sicut vult'. Cumque appropinquassent ad  
*journey our as he-wills and-when they-had-approached to*  
 litus predictæ insule, occurrit illis obviam in navicula  
*the-shore of-the-aforesaid island ran to-them to-meet in a-little-boat*  
 idem procurator et duxit illos ad portum ubi præterito  
*the-same steward and led them to the-harbor where in-the-past*  
 anno descenderant de navi, magnificans Dominum et  
*year they-had-gone-down from the-ship magnifying the-Lord and*  
 osculans pedes singulorum incipiens a sancto patre usque  
*kissing the-feet of-each beginning from the-holy father up-to*  
 in novissimum dicens: 'Mirabilis Deus in sanctis suis.  
*to the-last saying wonderful God in saints his*  
 Deus Israel ipse dabit virtutem et fortitudinem plebi  
*God of-Israel he will-give power and strength to-people*  
 sue. Benedictus Deus'. Finito jam versiculo et omnibus  
*his blessed God finished now the-verse and all-things*  
 ablatis de navi extendit tentorium et preparavit balneum  
*taken from the-ship he-stretched a-tent and prepared a-bath*  
 (erat enim cena Domini) et induit omnes fratres  
*it-was for the-supper of-the-Lord and he-clothed all the-brothers*  
 novis vestibus et fecit illorum obsequium per triduum.  
*with-new garments and did their service for three-days*  
 Fratres quoque passionem Domini celebrabant cum magna  
*the-brothers also the-passion of-the-Lord celebrated with great*  
 reverentia usque in sabbatum sanctum. Finitis ordinibus  
*reverence up-to into the-sabbath holy finished the-orders*  
 diei sabbati immolatisque victimis spiritualibus Deo  
*of-the-day of-the-sabbath and-offered victims spiritual to-God*

atque cena consummata, dixit idem procurator ad sanctum  
*and supper completed said the-same steward to the-holy*  
 patrem et ad illos qui cum eo erant: 'Proficiscimini et  
*father and to those who with him were set-out and*  
 ascendite navim ut celebretis sanctam dominicam noctem  
*board the-ship that you-may-celebrate the-holy Lord's night*  
 resurrectionis ubi celebrastis altero anno et diem similiter  
*of-the-resurrection where you-celebrated in-the-other year and the-day likewise*  
 usque in sextam horam: postea navigate ad insulam que  
*up-to into the-sixth hour afterward sail to the-island which*  
 vocatur 'paradysus avium' ubi fuistis in preterito anno a  
*is-called the-paradise of-birds where you-were in the-past year from*  
 pascha usque ad octabas pentecostes et asportate vobiscum  
*Easter all-the-way to the-octave of-Pentecost and carry-away with-you*  
 omnia que necessaria sunt de cibo et potu. Ego visitabo  
*all-things which necessary are of food and drink I will-visit*  
 vos dominica altera'. Et ita fecerunt, oneravitque ipse navim  
*you on-Lord's-day the-next and so they-did and-loaded he the-ship*  
 panibus et potu et carnibus ceterisque deliciis quantum  
*with-loaves and drink and meats and-other delicacies as-much-as*  
 poterant capere. Sanctus Brandanus data benedictione ascendit  
*they-could to-bold saint Brendan given the-blessing boarded*  
 in navim et ceperunt statim navigare ad aliam insulam,  
*into the-ship and they-began at-once to-sail to the-other island*  
 cumque appropinquassent ad locum ubi descendere debuissent  
*and-when they-had-approached to the-place where to-go-down they-should*  
 de navi, ecce apparuit illis cacabus quem altero anno  
*from the-ship behold appeared to-them the-cauldron which in-the-other year*  
 omiserunt. Tunc sanctus pater descendens de navi cum  
*they-had-left then the-holy father going-down from the-ship with*  
 suis fratribus cepit cantare ymnum trium puerorum usque  
*his brothers began to-sing the-hymn of-the-three boys up-to*

in finem. Finito predicto ymno vir Dei ammonēbat suos  
*into the-end finished the-aforesaid hymn the-man of-God admonished his*  
 fratres dicens: 'O filioli, vigilate et orate ut non intretis in  
*brothers saying O little-sons watch and pray that not you-enter into*  
 temptationem. Considerate quoque quomodo Deus subjugat  
*temptation consider also how God subjugates*  
 immanissimam bestiam subtus nos sine ullo impedimento'.  
*a-most-monstrous beast beneath us without any hindrance*  
 Fratres ergo vigilabant sparsim per illam insulam usque  
*the-brothers therefore kept-watch scattered over that island all-the-way*  
 ad vigilias matutinas: postea omnes sacerdotes singulas missas  
*to the-vigils morning afterward all the-priests single masses*  
 Deo offerebant usque ad terciam horam. Tunc sanctus  
*to-God offered all-the-way to the-third hour then saint*  
 Brandanus immolavit agnum immaculatum Deo dicebatque  
*Brendan sacrificed a-lamb spotless to-God and-said*  
 fratribus: 'In altero anno hic celebravi resurrectionem  
*to-the-brothers in the-other year here I-celebrated the-resurrection*  
 Domini, ita volo hoc anno'. Ac inde profecti sunt ad insulam  
*of-the-Lord so I-wish this year and thence set-out have to the-island*  
 avium. Appropinquantibus autem ad portum destinatum  
*of-the-birds approaching moreover to the-harbor appointed*  
 ipsius insule, omnes aves cantabant quasi una voce  
*of-that island all the-birds sang as-if with-one voice*  
 dicentes: 'Salus Deo nostro sedenti super thronum et  
*saying salvation to-God our sitting upon the-throne and*  
 agno'. Sic iterum: 'Dominus Deus et illuxit nobis.  
*to-the-lamb so again the-Lord God and has-shone-forth on-us*  
 Constituite diem sollempnem in condensis usque ad  
*appoint a-day solemn among the-thick-boughs all-the-way to*  
 cornu altaris'. Tam vocibus quam alis resonabant Deum  
*the-horn of-the-altar as-much with-voices as with-wings they-resounded God*



quasi dimidium unius hore usque dum sanctus pater cum  
*about half of-one hour up-to while the-holy father with*  
 sancta sua familia et omnibus que erant in navi egressus  
*holy his household and all-things which were in the-ship gone-out*  
 fuisset et resedisset in tentorio suo. Cumque ibi cum suis  
*had and had-sat-down in tent his and-when there with his*  
 famulis celebrasset festa paschalia, predictus procurator  
*servants he-had-celebrated the-feasts paschal the-aforesaid steward*  
 venit ad illos sicut predixerat, in die dominico octabarum  
*came to them as he-had-foretold on the-day Lord's of-the-octave*  
 pasche portans secum omnia alimenta que ad usum vite  
*of-Easter carrying with-himself all foods which to the-use of-life*  
 humane pertinebant. Cumque residissent ad mensam, ecce  
*human pertained and-when they-had-sat-down at the-table behold*  
 predicta avis resedit in prora navicule extensis alis  
*the-aforesaid bird sat on the-prow of-the-little-ship spread wings*  
 strepitum faciens sicut sonitum organi magni. Tunc vir  
*a-din making like the-sound of-an-organ great then the-man*  
 Dei novit quia voluit indicare sibi aliquid: ait namque  
*of-God knew that it-wished to-indicate to-him something says for*  
 eadem avis: 'Deus proposuit vobis quatuor loca per quatuor  
*the-same bird God has-set-before you four places for four*  
 tempora usque dum finiantur VII anni peregrinacionis  
*times up-to while are-ended the-seven years of-pilgrimage*  
 vestre, id est in cena Domini cum vestro procuratore qui  
*your that is at the-supper of-the-Lord with your steward who*  
 presens est omni anno, in dorso belue pascha celebrabitis,  
*present is every year on the-back of-the-beast Easter you-will-celebrate*  
 nobiscum festa paschalia usque in octavas pentecostes, aput  
*with-us the-feasts paschal up-to into the-octave of-Pentecost with*  
 familiam Ailbei nativitatem Domini celebrabitis. Post VII vero  
*the-family of-Ailbe the-nativity of-the-Lord you-will-celebrate after seven but*

annos, antecedentibus magnis ac diversis periclitacionibus,  
*years preceding great and various perils*  
 inveniatis 'terram repromissionis sanctorum' quam queritis, et  
*you-will-find the-land of-promise of-the-saints which you-seek and*  
 ibi habitabitis XL diebus et postea reducet vos Deus ad  
*there you-will-dwell forty days and afterward will-bring-back you God to*  
 terram nativitatis vestre'. Sanctus pater ut audivit, prostravit  
*the-land of-birth your the-holy father as he-heard prostrated*  
 se ad terram cum fratribus suis referens gratias et laudes  
*himself on the-ground with brothers his returning thanks and praises*  
 suo creatori. Cum hec perfinisset venerabilis senex, avis  
*to-his creator when these-things had-finished the-venerable old-man bird*  
 reversa est in locum suum. Porro predictus procurator finita  
*returned has to place its further the-aforsaid steward finished*  
 refectione dixit: 'Deo adjuvante revertar ad vos in die  
*the-refresment said God helping I-shall-return to you on the-day*  
 adventus sancti spiritus super apostolos cum dispendiis  
*of-the-coming of-the-holy spirit upon the-apostles with provisions*  
 vestris'. Accepta benedictione sancti patris et omnium  
*your received the-blessing of-the-holy father and of-all*  
 qui cum eo erant, reversus est in locum suum. Porro  
*who with him were returned he-has to place his further*  
 venerabilis pater mansit ibidem predictos dies. Consummatis  
*the-venerable father stayed there the-aforsaid days completed*  
 itaque festis, sanctus pater fratribus suis precepit preparare  
*and-so the-feasts the-holy father to-brothers his commanded to-prepare*  
 navigium et implere vascula ex fonte. Ducta jam navi  
*the-vessel and to-fill the-vessels from the-spring brought already the-ship*  
 ad mare, ecce predictus socius cum navi onerata escis ad  
*to the-sea behold the-aforsaid companion with a-ship loaded with-foods to*

fratres venit: cum hec possuisset in naviculam sancti  
*the-brothers came when these-things he-had-put into the-little-ship of-the-holy*  
 viri, osculatis omnibus reversus est unde venerat.  
*man having-kissed all returned he-has whence he-had-come*

## XI • THE SEA BEAST AND THE ISLAND OF STRONG MEN

*A monster pursues them, but another beast comes from the west and kills it, and they eat its carcass on a wooded island where storms hold them three months. On a flat island covered with white and purple fruit, three choirs, of boys, young men, and elders, sing the hours without ceasing. The young men give them a basket of fruit and ask for one of the late-coming brothers, who stays with them.*

Venerabilis autem pater cum suis sodalibus navigavit in  
*the-venerable moreover father with his companions sailed into*  
 oceanum et ferebatur per XL dies navis. Quadam vero die  
*the-ocean and was-borne for forty days the-ship one indeed day*  
 apparuit illis bestia immense magnitudinis post illos a  
*appeared to-them a-beast of-immense size behind them from*  
 longe que jactavit de naribus spumas et sulcabat undas  
*afar which threw from its-nostrils foam and furrowed the-waves*  
 velocissimo cursu quasi ad devorandum illos. Cum hoc  
*in-most-swift course as-if for devouring them when this*  
 fratres vidissent, ad Dominum clamabant dicentes: ‘Libera  
*the-brothers had-seen to the-Lord they-cried saying free*  
 nos, Domine, ne nos devoret ista belua’. Sanctus Brandanus  
*us Lord lest us devour this monster saint Brendan*  
 confortabat illos dicens: ‘Nolite expavescere minime fidei:  
*comforted them saying do-not be-terrified of-little faith*  
 Deus qui est semper noster defensor, ipse nos liberabit  
*God who is always our defender be us will-free*

de ore istius belue et ceteris periculis'. At vero cum  
*from the-mouth of-this monster and other perils but indeed when*  
 appropinquasset illis, antecedeabant unde mire altitudinis  
*it-had-approached them went-before waves of-wonderful height*  
 usque ad navim, dumtaxat fratres magis ac magis  
*all-the-way to the-ship so-much-so-that the-brothers more and more*  
 timebant. Venerabilis quoque senex extensis manibus in  
*feared the-venerable also old-man stretched hands to*  
 celum dixit: 'Domine, libera servos tuos sicut liberasti David  
*heaven said Lord free servants your as you-freed David*  
 de manu Golye gygantis! Domine, libera nos sicut liberasti  
*from the-hand of-Goliath the-giant Lord free us as you-freed*  
 Jonam de potestate ceti magni! His versibus duobus  
*Jonah from the-power of-the-whale great these verses two*  
 finitis ecce ingens belua ab occidente juxta illos transiebat  
*finished behold a-huge monster from the-west beside them passed*  
 obviam alteri bestie que statim iniit bellum contra illam  
*to-meet the-other beast which at-once entered battle against it*  
 ita ut ignem emisisset ex ore suo. At vero senex  
*so that fire it-sent-forth from mouth its but indeed the-old-man*  
 fratribus suis ait: 'Videte, filioli, magnalia Redemptoris  
*to-brothers his says see little-sons the-mighty-works of-Redeemer*  
 nostri! Videte obedientiam bestiarum creatori suo! Modo  
*our see the-obedience of-beasts to-creator their now*  
 exspectate finem rei: nichil enim ingeret nobis hec  
*await the-end of-the-thing nothing for will-bring-on us this*  
 pugna mali, sed pro gloria Dei reputabitur'. His dictis  
*fight of-evil but for the-glory of-God it-will-be-reckoned these said*  
 misera belua que persequabatur famulos Christi in tres  
*the-wretched monster which pursued the-servants of-Christ into three*  
 partes coram illis divisa est et altera reversa est post  
*parts before them divided was and the-other returned has after*

victoriam unde ibat. Altera vero die viderunt insulam  
*victory whence it-went on-the-next indeed day they-saw an-island*  
 procul arbustam valde et spaciosam appropinquantibusque  
*far-off wooded very and spacious and-approaching*  
 illis ad ipsius litus atque descendentibus de navi viderunt  
*they to its shore and going-down from the-ship they-saw*  
 posteriorem partem illius belue que erat interfecta. Ait  
*the-binder part of-that monster which was killed says*  
 sanctus Brandanus: 'Ecce que voluit vos devorare, ipsam  
*saint Brendan behold that-which wished you to-devour it*  
 devorare. Vos expectabitis multum tempus in hac insula:  
*devour you will-wait much time on this island*  
 levate ergo vestram naviculam altius in terram et querite  
*lift therefore your little-ship higher onto land and seek*  
 locum in ista insula ubi tentorium vestrum possit stare'.  
*a-place on this island where tent your can to-stand*  
 Ipse sanctus pater predestinavit illis locum ad habitandum.  
*he the-holy father foreordained for-them a-place for dwelling*  
 Cum autem fecissent secundum preceptum viri Dei  
*when moreover they-had-done according-to the-command of-the-man of-God*  
 ac misissent omnia utensilia in tentorium, dixit sanctus  
*and had-put all utensils into the-tent said the-holy*  
 pater fratribus suis: 'Accipite dispendia vestra de ista belua  
*father to-brothers his take provisions your from this monster*  
 ut sufficiat vobis per tres menses: hac enim nocte erit  
*that it-may-suffice for-you for three months this for night will-be*  
 illud cadaver devoratum a bestiis'. Illi vero usque ad  
*that corpse devoured by beasts they but all-the-way to*  
 vesperum asportabant carnes quantum eis opus erat,  
*evening carried-away meats as-much-as for-them need was*  
 secundum mandatum sancti patris. At vero fratres cum  
*according-to the-command of-the-holy father but indeed the-brothers when*

hec omnia perfecissent dixerunt: 'Abba, quomodo possumus  
*these all-things had-completed said abbot how can-we*  
 hic vivere sine aqua? Quibus ipse ait: 'Numquid difficilius  
*here to-live without water to-whom he says surely-not more-difficult*  
 est Deo tribuere vobis aquam quam victum? Ite igitur  
*is for-God to-grant you water than food go therefore*  
 contra meridianam plagam insule istius et invenietis fontem  
*toward the-southern region of-island this and you-will-find a-spring*  
 lucidissimum et herbas multas ac radices et inde michi  
*most-clear and herbs many and roots and thence for-me*  
 dispensia sumite secundum mensuram'. Tunc ibant et  
*provisions take according-to measure then they-went and*  
 invenerunt omnia sicut vir Dei predestinavit. Mansit  
*found all-things as the-man of-God foreordained stayed*  
 ergo ibi sanctus Brandanus tres menses quia erat  
*therefore there saint Brendan three months because there-was*  
 tempestas in mari et ventus fortissimus et inequalitas aeris  
*a-storm on the-sea and a-wind most-strong and unevenness of-the-air*  
 de pluvia et grandine. Fratres vero ibant videre quod  
*with rain and hail the-brothers but went to-see what*  
 dixerat vir Dei de illa belua. Cum autem venissent ad  
*had-said the-man of-God about that monster when moreover they-had-come to*  
 locum ubi cadaver ante erat, nichil invenerunt nisi ossa,  
*the-place where the-corpse before was nothing they-found except bones*  
 reversique sunt confestim ad virum Dei dicentes: 'Abba,  
*and-returned they-have at-once to the-man of-God saying abbot*  
 sicut dixisti, ita est'. Quibus ille ait: 'Scio, filioli, quia  
*as you-said so it-is to-whom he says I-know little-sons that*  
 voluistis me probare, si verum dixissem an non. Aliud  
*you-wished me to-test whether true I-had-said or not another*  
 signum dicam vobis: portio cuiusdam piscis hac nocte venit  
*sign I-will-tell you a-portion of-a-certain fish this night comes*

illuc et cras inde reficiemini'. Sequenti vero die  
*there and tomorrow from-it you-will-be-refreshed on-the-following indeed day*  
 exierunt fratres ad locum et invenerunt sicut vir Dei  
*went-out the-brothers to the-place and found as the-man of-God*  
 predixerat et attulerunt quantum portare poterant. Ait illis  
*had-foretold and brought as-much-as to-carry they-could says to-them*  
 venerabilis pater: 'Istud diligenter observate sale conditum,  
*the-venerable father this diligently keep with-salt seasoned*  
 inde habetis necessitatem. Faciet enim Dominus serenum  
*of-it you-have need will-make for the-Lord calm*  
 hodie et cras et post cras et cessabit impetus maris  
*today and tomorrow and after tomorrow and will-cease the-onset of-the-sea*  
 ac fluctuum: postea proficiscimini de loco isto'. Transactis  
*and of-the-waves afterward set-out from place this passed*  
 autem diebus predictis, precepit sanctus Brandanus suis  
*moreover the-days aforesaid commanded saint Brendan his*  
 fratribus onerare navim et utres implere atque alia vascula,  
*brothers to-load the-ship and the-skins to-fill and other vessels*  
 herbas ac radices ad suum opus colligere, quia predictus  
*herbs and roots for his use to-gather because the-aforesaid*  
 pater postquam fuit sacerdos nichil gustavit in quo spiritus  
*father after he-was a-priest nothing tasted in which the-spirit*  
 vite esset de carne, onerataque omnibus navi, velis extensis  
*of-life was of flesh and-loaded with-all-things the-ship sails spread*  
 profecti sunt contra septentrionalem plagam. Quadam vero  
*set-out they-have toward the-northern region one indeed*  
 die viderunt insulam longe ab illis. Dixit sanctus Brandanus:  
*day they-saw an-island far from them said saint Brendan*  
 'Videtis illam insulam'? Ajunt: 'Videmus'. Dicit illis: 'Tres  
*do-you-see that island they-say we-see he-says to-them three*  
 populi sunt in illa insula: unus puerorum, alius juvenum,  
*peoples are on that island one of-boys another of-young-men*

tercius vero seniorum. Porro unus ex fratribus nostris illic  
*the-third but of-elders further one of brothers our there*  
 peregrinabitur'. Fratres autem interrogabant, quisnam esset  
*will-be-a-pilgrim the-brothers moreover asked who it-was*  
 ex eis. Qui noluit indicare. Cum autem perseverassent in  
*of them who would-not disclose when moreover they-had-persisted in*  
 illa sententia et vidisset illos tristes, ait: 'Iste est ille frater  
*that opinion and he-had-seen them sad he-says this is that brother*  
 qui permansurus est ibi'. Fuit autem predictus frater unus ex  
*who about-to-remain is there was moreover the-aforesaid brother one of*  
 tribus fratribus qui subsecuti sunt sanctum Brandanum de  
*the-three brothers who followed have saint Brendan from*  
 suo monasterio de quibus predixerat fratribus antea quando  
*his monastery about whom he-had-foretold to-the-brothers before when*  
 ascenderunt navim in patria sua. Appropinquabant ergo  
*they-boarded the-ship in fatherland his they-approached therefore*  
 ad predictam insulam usque dum navis stetit in litore. Erat  
*to the-aforesaid island up-to while the-ship stood on the-shore was*  
 illa insula mire planicie in tantum ut illis videretur  
*that island of-wonderful flatness in so-much that to-them it-seemed*  
 equalis mari, sine arboribus aut aliquo quod moveretur  
*level with-the-sea without trees or anything which might-be-moved*  
 a vento. Valde enim erat spatiosa, tamen cooperta scaltis  
*by the-wind very for it-was spacious yet covered with-fruits*  
 albis et purpureis, ibique viderunt tres turmas sicut vir  
*white and purple and-there they-saw three companies as the-man*  
 Dei predixerat: nam inter turmam et turmam spacium  
*of-God had-foretold for between company and company a-space*  
 erat quasi jactus lapidis de funda et semper huc atque  
*was about a-throw of-a-stone from a-sling and always hither and*  
 illuc ibant, et una turma cantabat stando in uno loco  
*thither they-went and one company sang standing in one place*



dicens: 'Ibunt sancti de virtute in virtutem et videbunt  
*saying will-go the-saints from strength into strength and will-see*  
 Deum Deorum in Syon'. Dum illa turma perfiniebat illum  
*the-God of-Gods in Zion while that company finished that*  
 versiculum, altera turma stabat et incipiebat cantare carmen  
*verse the-other company stood and began to-sing the-song*  
 predictum et ita faciebant sine cessacione. Erat autem  
*aforesaid and so they-did without ceasing there-was moreover*  
 prima turma puerorum in vestibus candidissimis et secunda  
*the-first company of-boys in garments most-white and the-second*  
 turma in iacinctinis vestibus et tertia turma in purpureis  
*company in hyacinth garments and the-third company in purple*  
 dalmaticis. Erat hora quarta quando tenuerunt portum  
*dalmatics it-was the-hour fourth when they-reached the-harbor*  
 insule. Cum autem sexta hora venisset, ceperunt cantare  
*of-the-island when moreover the-sixth hour had-come began to-sing*  
 turme simul dicentes: 'Deus misereatur nostri' usque  
*the-companies together saying God have-mercy-on us up-to*  
 in finem, et: 'Deus in adiutorium meum', similiter et  
*into the-end and God unto help my likewise and*  
 tercium psalmum: 'Credidi propter locutus' et orationem  
*the-third psalm I-believed therefore I-spoke and the-prayer*  
 ut supra. Similiter ad horam nonam alios tres psalmos:  
*as above likewise at the-hour ninth other three psalms*  
 'De profundis', 'Ecce quam bonum', 'Lauda Jerusalem', et  
*out-of the-depths behold how good praise Jerusalem and*  
 cantabant ad vesperam: 'Te decet ymnus, Deus in Syon',  
*they-sang at vespers to-you befits a-hymn God in Zion*  
 'Benedic anima mea Domino', 'Domine Deus' et totum  
*bless soul my the-Lord Lord God and the-whole*  
 psalmum: 'Laudate pueri Dominum', et XV gradus  
*psalm praise boys the-Lord and the-fifteen gradual-psalms*

cantabant sedendo. Cum perfinissent illum cantum, statim  
*they-sang sitting when they-had-finished that song at-once*  
 obumbravit illam insulam nubes mire claritatis, sed non  
*overshadowed that island a-cloud of-wonderful brightness but not*  
 poterant videre que antea viderant pre spissitudine nubis:  
*they-could to-see what before they-had-seen for the-thickness of-the-cloud*  
 attamen audiebant voces canentium predictum carmen sine  
*yet they-heard the-voices of-those-singing the-aforesaid song without*  
 intermissione usque ad vigilas matutinas. Tunc ceperunt  
*intermission all-the-way to the-vigils morning then began*  
 turme cantare dicentes: 'Laudate Dominum de celis',  
*the-companies to-sing saying praise the-Lord from the-heavens*  
 deinde: 'Cantate Domino', tercium: 'Laudate Dominum in  
*then sing to-the-Lord third praise the-Lord in*  
 sanctis ejus'. Post hec cantabant XII psalmos per  
*saints his after these-things they-sang twelve psalms in*  
 ordinem psalterii. At vero cum dies illucesceret, discooperta  
*the-order of-the-psalter but indeed when the-day dawned uncovered*  
 est insula de nube et confestim cantabant tres psalmos:  
*was the-island from the-cloud and at-once they-sang three psalms*  
 'Miserere mei Deus', 'Deus, Deus meus, ad te de luce',  
*have-mercy-on me God God God my to you from the-light*  
 'Domine refugium'. Ad terciam alios tres, id est: 'Omnes  
*Lord a-refuge at terce other three that is all*  
 gentes', 'Deus in nomine tuo', 'Dilexi quoniam exaudiet' sub  
*nations God in name your I-have-loved because he-will-hear under*  
 'Alleluja'. Deinde immolabant agnum immaculatum et omnes  
*Alleluia then they-sacrificed a-lamb spotless and all*  
 ad communionem veniebant dicentes: 'Hoc sacrum corpus  
*to communion came saying this holy body*  
 Domini et sanguinem Salvatoris sumite vobis in vitam  
*of-the-Lord and the-blood of-the-Savior take for-you unto life*

eternam'. Itaque finita immolatione, duo ex turma juvenes  
*eternal and-so finished the-sacrifice two of the-company young-men*  
 portabant cophinum plenum de scaltis purpureis et miserunt  
*carried a-basket full of fruits purple and put-it*  
 in navim dicentes: 'Sumite de fructu insule virorum  
*into the-ship saying take of the-fruit of-the-island of-men*  
 fortium' et reddite nobis fratrem nostrum et proficiscimini in  
*strong and give-back to-us brother our and set-out in*  
 pace'. Tunc sanctus Brandanus vocavit predictum fratrem ad  
*peace then saint Brendan called the-aforesaid brother to*  
 se et ait: 'Osculare fratres tuos et vade cum eis qui te  
*himself and said kiss brothers your and go with them who you*  
 invitant. Bona hora concepit te mater tua quia meruisti  
*invite in-a-good hour conceived you mother your because you-have-deserved*  
 habitare cum tali congregatione'. Osculatisque omnibus et  
*to-dwell with such a-congregation and-kissed all and*  
 sancto patre ait ille sanctus pater: 'Fili, recordare quanta  
*the-holy father says that the-holy father son remember how-great*  
 beneficia proposuit tibi Deus in hoc seculo. Vade, ora pro  
*benefits has-set-before you God in this world go pray for*  
 nobis! Protinus secutus est duos juvenes ad eorum scolam.  
*us at-once followed he-has the-two young-men to their school*

*Each fruit gives a pound of juice tasting of honey, and the fruit feeds them twelve days. A bird brings a branch of grapes as big as apples, and they find an island of trees bowed with grapes and smelling of pomegranates, where they eat for forty days. A griffin attacks them, but the bird blinds and kills it. They keep Christmas with Ailbe's community, then sail the ocean a long time, resting only at the feasts in the appointed places.*

Venerabilis pater cum suis sodalibus cepit navigare. Cum  
*the-venerable father with his companions began to-sail when*  
 autem hora nona evenisset, precepit suis fratribus reficere  
*moreover the-hour ninth had-come he-commanded his brothers to-refresh*  
 corpora sua de scaltis 'insule virorum fortium'. Cum hec  
*bodies their with the-fruits of-the-island of-men strong when these-things*  
 dixisset, vir Dei accepit unam de illis. Ut autem vidit  
*he-had-said the-man of-God took one of them when moreover he-saw*  
 magnitudinem illius et illam esse plenam succo, admiratus  
*the-size of-it and it to-be full of-juice marveled*  
 est et ait: 'Numquam vidi nec legi scaltas tante  
*he-has and said never have-I-seen nor read-of fruits of-such*  
 magnitudinis'. Erant enim equalis stature in modum pile  
*size they-were for of-equal stature in the-manner of-a-ball*  
 magne. Tunc precepit vir Dei vasculum sibi afferri  
*great then commanded the-man of-God a-vessel to-himself to-be-brought*  
 expremique unam ex illis et attulit de suo succo unam  
*and-squeezes one of them and drew of its juice one*  
 libram quam sanctus pater dividens in XII uncias dedit  
*pound which the-holy father dividing into twelve ounces gave*  
 unicuique singulam unciam. Ita per XII dies reficiebant  
*to-each a-single ounce so for twelve days they-refreshed-themselves*  
 de singulis scaltis, tenentes semper in ore saporem mellis.  
*from single fruits keeping always in the-mouth the-taste of-honey*

Finitis jam aliquantis diebus, sanctus pater precepit triduanum  
*finished now some days the-holy father commanded a-three-day*  
 jejunium. Porro transacto triduo, ecce una avis grandissima  
*fast further passed the-three-days behold one bird very-great*  
 volabat e regione navis tenens ramum cujusdam arboris  
*flew from opposite the-ship holding a-branch of-a-certain tree*  
 ignote habentem in summitate botrum magnum mire  
*unknown having at the-top a-cluster great of-wonderful*  
 rubicunditatis, quem ramum misit de ore suo in sinum  
*redness which branch it-put from mouth its into the-bosom*  
 viri Dei. Tunc sanctus pater vocavit fratres suos ad se  
*of-the-man of-God then the-holy father called brothers his to himself*  
 et ait: 'Videte et sumite prandium quot Deus misit nobis'.  
*and said see and take the-meal which God has-sent to-us*  
 Erant enim uve illius sicut poma, quas divisit vir  
*they-were for the-grapes of-it like apples which divided the-man*  
 Dei fratribus per singulos et habebant victum usque  
*of-God to-the-brothers by each and they-had food all-the-way*  
 ad duodecimum diem. Iterum cepit vir Dei habere  
*to the-twelfth day again began the-man of-God to-hold*  
 predictum jejunium cum fratribus suis. Tercia namque  
*the-aforesaid fast with brothers his on-the-third for*  
 die viderunt insulam non longe ab eis totam coopertam  
*day they-saw an-island not far from them whole covered*  
 arboribus densissimis habentibus predictum fructum uvarum  
*with-trees most-dense having the-aforesaid fruit of-grapes*  
 incredibili fertilitate ita ut omnes arbores incurvate fuissent  
*with-incredible fertility so that all the-trees bent had-been*  
 ad terram, unius fructus uniusque coloris: nulla erat sterilis  
*to the-ground of-one fruit and-of-one color no was barren*  
 arbor nullaqué erat alterius generis in eadem insula. Tunc  
*tree and-none was of-another kind on the-same island then*

fratres tenuerunt portum, vir vero Dei descendit de  
*the-brothers reached the-harbor the-man but of-God went-down from*  
 navi et cepit circuire illam insulam: erat illius odor sicut  
*the-ship and began to-go-around that island was of-it the-scent like*  
 odor domus plene malis punicis. Fratres adhuc expectabant  
*the-scent of-a-house full of-apples Punic the-brothers still waited*  
 in navi donec vir Dei ad eos rediret: interim prestabat  
*in the-ship until the-man of-God to them should-return meanwhile offered*  
 illis ventus odorem suavissimum ita ut ad oblivionem  
*to-them the-wind a-scent most-sweet so that into forgetfulness*  
 illorum jejunium verteretur. At venerabilis pater invenit sex  
*their fast was-turned but the-venerable father found six*  
 fontes irriguosissimos herbis virentibus ac diversis radicibus.  
*springs most-watering with-herbs green and various roots*  
 Post hec reversus ad fratres suos portans secum  
*after these-things having-retuned to brothers his carrying with-himself*  
 de primiciis insule dixit illis: 'Descendite de navi  
*of the-first-fruits of-the-island he-said to-them go-down from the-ship*  
 et figite tentorium et confortamini de optimis fructibus  
*and pitch the-tent and be-strengthened with the-best fruits*  
 terre istius quam Dominus ostendit nobis'. Ita per XL dies  
*of-land this which the-Lord has-shown to-us so for forty days*  
 reficiebantur de uvis et herbis et radicibus fontium, post  
*they-were-refreshed with grapes and herbs and roots of-the-springs after*  
 predictum vero tempus ascenderunt navim portantes secum  
*the-aforesaid but time they-boarded the-ship carrying with-them*  
 de fructibus quantum poterat navis eorum portare.  
*of the-fruits as-much-as could ship their to-carry*  
 Ascendentibus illis porro tendebatur velum in classi quo  
*boarding they further was-stretched the-sail in the-vessel where*  
 ventus dirigeret. Et cum navigassent, aparuit illis avis  
*the-wind should-direct and when they-had-sailed appeared to-them a-bird*

que vocatur griffa: a longe volabat obviam illis. Cum  
*which is-called a-griffin from afar it-flew to-meet them when*  
 hanc vidissent fratres, dicebant ad sanctum Brandanum: 'Ad  
*this had-seen the-brothers they-said to saint Brendan for*  
 devorandum nos venit illa bestia! Quibus ait vir Dei:  
*devouring us comes that beast to-whom says the-man of-God*  
 'Nolite timere! Deus adiutor noster est qui defendet nos etiam  
*do-not fear God helper our is who will-defend us also*  
 hac vice'. Illa extendit ungulas ad servos Dei capiendos.  
*this time it stretched claws for the-servants of-God to-be-seized*  
 Et ecce, subito avis que illis altera vice portavit ramum  
*and behold suddenly the-bird which to-them the-other time carried the-branch*  
 cum fructibus, venit obviam griffe rapidissimo volatu, que  
*with fruits came to-meet the-griffin in-most-rapid flight which*  
 statim volavit devorare illam: at vero defendebat se usque  
*at-once flew to-devour it but indeed defended itself up-to*  
 dum superasset ac abstulisset oculos griffe predicta avis.  
*while it-had-overcome and had-taken-away the-eyes of-the-griffin the-aforesaid bird*  
 Porro griffa volabat in altum ut vix potuissent videre:  
*further the-griffin flew on high so-that scarcely they-could to-see*  
 attamen interfectorix non dimisit illam donec eam interemit,  
*yet the-slayer not let-go it until it killed*  
 nam cadaver ejus coram fratribus juxta navim cecidit in  
*for the-corpsse its before the-brothers beside the-ship fell into*  
 mare. Altera vero avis reversa est in locum suum.  
*the-sea the-other but bird returned has to place its*  
 Sanctus Brandanus cum suis nautoribus non post multos dies  
*saint Brendan with his sailors not after many days*  
 viderunt insulam predictam familie Ailbei ibique celebravit  
*saw the-island aforesaid of-the-family of-Ailbe and-there celebrated*  
 natalem Domini cum suis fratribus. Hisque perfinitis diebus  
*the-nativity of-the-Lord with his brothers and-these finished days*

festis venerabilis pater accepta benedictione abbatis et  
*festive the-venerable father received the-blessing of-the-abbot and*  
 famulorum suorum circuibat oceanum per multum tempus  
*of-servants his went-round the-ocean for much time*  
 nisi in predictis festivitibus id est pasche et natalis  
*except at the-aforesaid festivals that is of-Easter and of-the-nativity*  
 Domini, nam in illis habebat requiem in predictis locis.  
*of-the-Lord for at them he-had rest in the-aforesaid places*

## XIII • THE CLEAR SEA

*On the feast of Saint Peter they find a sea so clear that they see beasts lying on the sand below like a city. The brothers beg Brendan to sing mass quietly, but he laughs that they fear these beasts after cooking on the back of the greatest of them, and sings aloud; the beasts rise and swim around the boat, then scatter. It takes eight days to cross the clear sea.*

Quodam vero tempore, cum sanctus Brandanus celebrasset  
*at-a-certain indeed time when saint Brendan had-celebrated*  
 sancti Petri festivitatem in sua navi, invenerunt mare clarum  
*of-saint Peter the-festival in his ship they-found the-sea clear*  
 ita ut possent videre quicquid subtus erat. Cum autem  
*so that they-could to-see whatever beneath was when moreover*  
 inspexissent intus in profundum, viderunt diversa genera  
*they-had-looked inside into the-depth they-saw various kinds*  
 bestiarum jacere super harenam, videbatur quoque illis quot  
*of-beasts to-lie upon the-sand it-seemed also to-them that*  
 potuissent manu tangere illas pre nimia claritate illius maris.  
*they-could with-the-hand to-touch them for excessive clearness of-that sea*  
 Erant enim jacentes sicut greges in pascuis pre multitudine,  
*they-were for lying like flocks in pastures for multitude*



talia videbantur sicut civitas in gyrum, applicantes capita ad  
*such they-seemed as a-city in circle applying heads to*  
 posteriora jacendo. Rogabant fratres venerabilem patrem ut  
*tails by-lying asked the-brothers the-venerable father that*  
 cum silentio suam missam celebraret, ne bestie audissent et  
*with silence his mass he-would-celebrate lest the-beasts should-hear and*  
 levassent se ad eos persequendos. Sanctus pater subrisit  
*should-raise themselves for them to-be-pursued the-holy father smiled*  
 atque dicebat: 'Miror valde vestram stulticiam. Cur timetis istas  
*and said I-marvel greatly at-your folly why do-you-fear these*  
 bestias et non timuistis omnium bestiarum maris devorantem  
*beasts and not did-you-fear of-all beasts of-the-sea the-devourer*  
 et magistrum, sedentes vos et psallentes multis vicibus in  
*and master sitting you and singing-psalms many times on*  
 dorso ejus? Immo et silvam scidistis et ignem succendistis,  
*back his nay also wood you-cut and fire you-lit*  
 carnem coxistis: ergo cur timetis istas? Nonne Deus omnium  
*meat you-cooked then why do-you-fear these not God of-all*  
 bestiarum est dominus noster Jhesus Christus qui potest  
*beasts is Lord our Jesus Christ who can*  
 humiliare omnia animantia? Cum hec dixisset cepit  
*to-humble all living-things when these-things he-had-said he-began*  
 cantare quantum altius potuit: ceteri namque fratres aspiciebant  
*to-sing as-much-as louder he-could the-other for brothers watched*  
 semper bestias. Cum autem audissent bestie, levaverunt se  
*always the-beasts when moreover had-heard the-beasts they-raised themselves*  
 a terra et natabant in circuitu navis ita ut non possent  
*from the-ground and swam in circuit of-the-ship so that not could*  
 fratres ultravidere in omni parte multitudinem diversarum  
*the-brothers to-see-beyond in every part the-multitude of-various*  
 natancium. Tamen non appropinquabant navicule, set longe  
*swimming-things yet not they-did-approach the-little-ship but far*

lateque natabant huc et illuc et ita, donec vir Dei finisset  
*and-wide they-swam hither and thither and so until the-man of-God had-finished*  
 missam, se retinebant. Post hec quasi fugiendo omnes  
*mass themselves they-held-back after these-things as-if fleeing all*  
 bestie per diversas semitas oceani a facie servorum Dei  
*the-beasts by various paths of-the-ocean from the-face of-the-servants of-God*  
 natabant. Sanctus vero Brandanus per VIII dies prospero  
*swam saint but Brendan for eight days with-favorable*  
 vento et velis extensis vix potuit mare clarum transmeare.  
*wind and sails spread scarcely could the-sea clear to-cross*

## XIV • THE CRYSTAL PILLAR

*They come to a pillar of clear crystal rising out of sight, covered by a net of a silver color whose mesh is so open that the boat passes through it. Inside, the sea is like glass, and Brendan measures each side of the pillar at a thousand and forty cubits over four days. In a window on its southern side they find a chalice and paten, which Brendan says Christ has given him as proof of the miracle.*

Quadam vero die cum celebrassent missam, aparuit illis  
*one indeed day when they-had-celebrated mass appeared to-them*  
 columpna in mari et non longe ab illis videbatur, set  
*a-pillar in the-sea and not far from them it-seemed but*  
 non poterant ante tres dies appropinquare. Cum autem  
*not they-could before three days to-approach when moreover*  
 appropinquassent, vir Dei asspiciebat summitatem illius:  
*they-had-approached the-man of-God looked-at the-top of-it*  
 tamen minime videre potuit pre altitudine illius, namque  
*yet not-at-all to-see could for the-height of-it for*  
 altior erat pene quam aer. Porro cooperta fuit ex raro  
*higher it-was almost than the-air further covered it-was with a-loose*

conopeo: in tantum rarus erat, ut navis possit transire  
*canopy in so-much loose it-was that a-ship could to-pass*  
 per foramina illius. Ignorabant de qua creatura est factus  
*through the-holes of-it they-did-not-know of what material was made*  
 ipse conopeus: habebat colorem argenti, tamen durior illis  
*the-very canopy it-had the-color of-silver yet harder to-them*  
 videbatur quam marmor, columpna vero erat de cristallo  
*it-seemed than marble the-pillar but was of crystal*  
 clarissimo. Dixit sanctus pater fratribus suis: 'Mittite intus  
*most-clear said the-boly father to-brothers his put inside*  
 in navim et arborem atque vela et alii ex vobis teneant  
*into the-ship both the-mast and sails and others of you hold*  
 fibulas conopei'. Spacium namque magnum tenebat in omni  
*the-clasps of-the-canopy a-space for great held on every*  
 parte predictus sagus a columpna quasi unius miliarii  
*side the-aforesaid covering from the-pillar about of-one mile*  
 et ita extendebatur in profundum. Cum hec fecissent  
*and so it-was-stretched into the-depth when these-things they-had-done*  
 ait ad illos vir Dei: 'Mittite navim intus per aliquod  
*says to them the-man of-God put the-ship inside through some*  
 foramen, ut videamus diligenter magnalia creatoris nostri'.  
*hole that we-may-see diligently the-mighty-works of-the-creator our*  
 Cum intus intrassent et aspexissent huc atque illuc, mare  
*when inside they-had-entered and had-looked hither and thither the-sea*  
 apparuit illis vitreum preclarum ut omnia que subtus  
*appeared to-them glassy very-clear so-that all-things which beneath*  
 erant possint videre: nam bases columpne poterant considerare  
*were they-could to-see for the-bases of-the-pillar they-could to-observe*  
 et summitatem conopei similiter jacentem in terra. Lux  
*and the-top of-the-canopy likewise lying on the-ground the-light*  
 solis non minor erat intus quam foris. Tunc sanctus  
*of-the-sun not less was inside than outside then saint*

Brandanus mensurabat unum foramen in omnem partem

*Brendan measured one hole in every direction*

IV cubitis. Igitur navigabant totum diem juxta unum

*at-four cubits therefore they-sailed the-whole day beside one*

latus illius columpne et super umbram solis et calorem

*side of-that pillar and through the-shadow of-the-sun and heat*

poterant sentire. Ita usque ultra horam nonam ipse vir

*they-could to-feel so up-to beyond the-hour ninth himself the-man*

Dei semper mensurabat latus unum MXXXX cubitis.

*of-God always measured side one at-one-thousand-forty cubits*

Mensura una per IV latera predictae columpne erat: sic

*the-measure one for the-four sides of-the-aforesaid pillar was so*

per IV angulos predictae turris quatrimum operatus est

*by the-four corners of-the-aforesaid tower four-days worked has*

vir Dei. Quarto autem die invenerunt calicem de genere

*the-man of-God on-the-fourth moreover day they-found a-chalice of the-kind*

conopei et patenam de colore columpne jacentes in quadam

*of-the-canopy and a-paten of the-color of-the-pillar lying in a-certain*

fenestra in latere columpne contra austrum, quae statim vascula

*window in the-side of-the-pillar toward the-south which at-once vessels*

sanctus Brandanus apprehendit dicens: 'Dominus noster Jhesus

*saint Brendan took saying Lord our Jesus*

Christus ostendit nobis hoc miraculum, et ut ostendatur

*Christ has-shown to-us this miracle and that it-may-be-shown*

multis, ad credendum michi dedit ista bina munera'.

*to-many for believing to-me he-has-given these two gifts*

Statim precepit vir Dei fratribus divinum peragere

*at-once commanded the-man of-God to-the-brothers the-divine to-perform*

officium et postea corpora reficere, quia nullum tedium de

*office and afterward bodies to-refresh because no weariness of*

cibo et potu habebant postquam illam columpnam viderant.

*food and drink they-had after that pillar they-had-seen*

*Driven north, they pass a rocky, treeless island full of smithies, where they hear bellows and hammers. A shaggy, fiery smith comes out and hurls a mass of burning slag after them, which falls into the sea and makes it boil. The other smiths throw theirs too, the whole island burns like a furnace, and its stench and howling follow them. Brendan tells the monks they are at the borders of hell.*

Transacta vero illa nocte ceperunt navigare contra septentrionem.

*passed but that night they-began to-sail toward the-north*

Cum autem transissent quoddam foramen, posuerunt

*when moreover they-had-passed-through a-certain hole they-set*

arborem et vela in altum et alii tenebant ex fratribus

*the-mast and the-sails on high and others held of the-brothers*

fibulas conopei quousque omnia preparassent in navi.

*the-clasps of-the-canopy until all-things they-had-prepared in the-ship*

Extensisque omnibus velis cepit prosper ventus post illos flare

*and-spread all sails began a-favorable wind behind them to-blow*

ita ut nichil illis opus fuisset navigare nisi tantum tenere

*so that nothing to-them need had-been to-sail except only to-hold*

funiculos et gubernacula. Sic ferebatur per octo dies navicula

*the-lines and rudders so was-borne for eight days the-little-ship*

contra aquilonem. Transactis autem VIII diebus, viderunt

*toward the-north passed moreover eight days they-saw*

insulam non longe valde rusticam, saxosam atque scoriosam,

*an-island not far very rugged rocky and slaggy*

sine arboribus et herba, plenam officinis fabrorum.

*without trees and grass full of-workshops of-smiths*

Venerabilis pater ait fratribus suis: 'Vere, fratres, angustia

*the-venerable father says to-brothers his truly brothers distress*

est michi de hac insula quia nolo in illam ire aut

*is to-me about this island because I-am-unwilling into it to-go or*

etiam sibi appropinquare, sed ventus illuc subtrahit nos recto  
*even to-it to-approach but the-wind thither draws us by-direct*  
 cursu'. Ergo illis pretereuntibus parumper quantum jactus est  
*course therefore they passing a-little as-far-as a-throw is*  
 lapidis, audierunt sonitus folium sufflantium quasi tonitruum  
*of-a-stone they-heard the-sound of-bellows blowing like thunder*  
 atque malleorum collisionem contra ferrum et incudes. His  
*and of-hammers the-clash against iron and anvils these*  
 auditis venerabilis pater armavit navim dominico trophæo in  
*heard the-venerable father armed the-ship with-the-Lord's trophy in*  
 IV partes dicens: 'Domine Jhesu Christe, libera nos de hac  
*four parts saying Lord Jesus Christ free us from this*  
 insula'. Finito sermone vir Dei, ecce unus ex habitatoribus  
*island finished the-speech of-the-man of-God behold one of the-inhabitants*  
 ejusdem insule egrediebatur foras quasi aliquot opus peragens:  
*of-the-same island went-out outside as-if some work performing*  
 erat ispidus valde et igneus atque tenebrosus. Cum autem  
*he-was shaggy very and fiery and dark when moreover*  
 vidisset famulos Dei transire juxta insulam, reversus est  
*he-had-seen the-servants of-God pass beside the-island returned he-has*  
 in suam officinam. Vir Dei iterum se armavit et  
*into his workshop the-man of-God again himself armed and*  
 ait fratribus: 'Filioli, tendite in altum plus vela et simul  
*said to-the-brothers little-sons stretch on high more the-sails and together*  
 navigate quantocius atque fugiamus istam insulam'. Citius  
*sail as-quickly-as-possible and let-us-flee this island quicker*  
 dicto ecce predictus barbarus occurrit ad litus illis a  
*than-said behold the-aforesaid barbarian ran to the-shore toward-them from*  
 regione portans forcipem in manibus cum massa ignea de  
*opposite carrying tongs in hands with a-mass fiery of*  
 scorio immense magnitudinis atque fervoris, qui statim super  
*slag of-immense size and heat who at-once upon*

famulos Christi jactavit predictam massam, set illis non nocuit,  
*the-servants of-Christ threw the-aforesaid mass but them not it-harmed*  
 transivit enim illos quasi spacium unius stadii ultra: nam ubi  
*it-passed for them about the-space of-one furlong beyond for where*  
 cecidit in mare, cepit fervere mare quasi ruina montis ignei  
*it-fell into the-sea began to-boil the-sea as-if the-ruin of-a-mountain fiery*  
 fuisset ibi, et ascendebat fumus de mari sicut de clibano  
*had-been there and rose smoke from the-sea as from a-furnace*  
 ignis. At vero vir Dei cum transisset ultra quasi spatium  
*of-fire but indeed the-man of-God when he-had-passed beyond about the-space*  
 unius miliarii ab illo loco ubi cecidit massa, omnes qui in  
*of-one mile from that place where fell the-mass all who on*  
 illa insula erant cucurerunt ad litus portantes singuli singulas  
*that island were ran to the-shore carrying each one-apiece*  
 massas: alii post famulos Christi jactabant in mare et alter  
*masses some after the-servants of-Christ threw into the-sea and one*  
 super alterum jactabant suam massam, semper revertentes in  
*over another threw his mass always returning into*  
 illorum officinas et incenderunt eas, et simul apparuit quasi  
*their workshops and they-set-fire-to them and at-once it-appeared as-if*  
 tota arderet illa insula sicut unus clibanus, et mare estuabat  
*whole were-burning that island like one furnace and the-sea seethed*  
 sicut cacabus plenus carnibus quando bene ministratur ab  
*like a-cauldron full of-meats when well it-is-supplied by*  
 igne, et audiebant per totum diem ingentem ululatum ab  
*fire and they-heard through the-whole day a-huge howling from*  
 illa insula: etiam quando non poterant illam videre, ad aures  
*that island even when not they-could it to-see to ears*  
 eorum attingebat adhuc ululatus habitantium in ea atque  
*their reached still the-howling of-those-dwelling on it and*  
 ingens fetor ad nares veniebat. Tunc sanctus pater suos  
*a-huge stench to their-nostrils came then the-holy father his*

monachos confortabat dicens: 'O milites Christi, roboramini  
*monks comforted saying O soldiers of-Christ be-strengthened*  
 in fide non ficta et armis spiritalibus quia sumus modo in  
*in faith not feigned and with-arms spiritual because we-are now in*  
 confinio inferorum. Propterea vigilate et agite viriliter'.  
*the-borderland of-the-lower-regions therefore watch and act manfully*

## XVI · THE BURNING MOUNTAIN

*A wind drives them to a high, smoking mountain with cliffs black as coal. The last of the late-coming brothers leaps ashore, cries that he is snatched away, and is dragged off by demons and burned. Looking back they see the mountain spewing flames to the sky and drawing them back again, like a pyre.*

Altera vero die aparuit illis mons altus in oceano  
*on-the-next indeed day appeared to-them a-mountain high in the-ocean*  
 contra septentrionalem plagam non longe quasi per tenues  
*toward the-northern region not far as-if through thin*  
 nubilas, sed valde fumosus erat in summitate. Et statim  
*clouds but very smoky it-was on the-top and at-once*  
 rapidissimo cursu ventus traxit eos ad litus ejusdem insule  
*in-most-rapid course the-wind drew them to the-shore of-the-same island*  
 usque dum navis resedit non longe a terra. Erat namque  
*up-to while the-ship settled not far from the-land was for*  
 ripa illius magne altitudinis, ita ut summitatem illius  
*the-bank of-it of-great height so that the-top of-it*  
 vix potuissent videre, et coloris carbonis et mire  
*scarcely they-could to-see and of-the-color of-coal and of-wonderful*  
 rectitudinis sicut murus. Unus quidem qui remansit ex  
*straightness like a-wall one indeed who remained of*  
 tribus fratribus qui secuti sunt sanctum Brandanum de suo  
*the-three brothers who followed have saint Brendan from his*



monasterio, exiliit foras de navi et cepit ambulare usque  
*monastery leaped outside from the-ship and began to-walk all-the-way*  
 ad fundamentum: qui cepit clamare dicens: 'Ve michi, pater!  
*to the-foundation who began to-shout saying woe to-me father*  
 Predor a vobis et non habeo potestatem venire ad  
*I-am-snatched from you and not I-have power to-come to*  
 vos'. Fratres confestim navim retro ducebant a terra et  
*you the-brothers at-once the-ship back drew from the-land and*  
 clamabant ad Dominum dicentes: 'Miserere nobis, Domine,  
*cried to the-Lord saying have-mercy on-us Lord*  
 miserere nobis'. At vero venerabilis pater cum suis sociis  
*have-mercy on-us but indeed the-venerable father with his companions*  
 aspiciebat, quomodo ducebatur ille infelix a multitudine  
*watched how was-led that unhappy-one by a-multitude*  
 demonum ad tormenta et quomodo incendebatur inter illos.  
*of-demons to torments and how he-was-burned among them*  
 Atque dicebat: 'Ve tibi, fili, quia recepisti in vita talem  
*and he-said woe to-you son because you-have-received in life such*  
 finem'. Iterum arripuit eos prosper ventus ad australem  
*an-end again seized them a-favorable wind to the-southern*  
 plagam. Cum autem aspexissent retro, illam insulam vident  
*region when moreover they-bad-looked back that island they-saw*  
 discoopertam a fumo et a se spumantem flammam ad  
*uncovered from the-smoke and from itself spewing flames to*  
 ethera et iterum ad se easdem flammam respirantem, ita  
*the-ether and again to itself the-same flames breathing-back so*  
 ut totus mons usque in mare unus rogo apparisset.  
*that the-whole mountain up-to into the-sea one pyre appeared*

*On a rock in the sea, battered by waves and by a cloth flapping in his face, sits Judas, given respite each Sunday and feast from the fires of the mountain. He tells Brendan that he gave the cloth to a leper, the iron forks to the temple priests, and set the rock in a ditch on a public road. Brendan protects him from the demons through the night, and they threaten him with doubled punishments; Brendan forbids them to add to his torments.*

Igitur sanctus Brandanus cum navigasset contra meridiem  
 therefore saint Brendan when he-had-sailed toward the-south  
 iter VII dierum, aparuit illis in mari quedam formula  
 a-journey of-seven days appeared to-them on the-sea a-certain little-shape  
 quasi hominis sedentis supra petram et velum ante illum  
 as-if of-a-man sitting upon a-rock and a-veil before him  
 a longe quasi mensura unius sagi pendens inter duas  
 from afar about the-measure of-one cloak hanging between two  
 forcillas ferreas, et sic agitabatur fluctibus sicut navicula  
 forks iron and so it-was-tossed by-the-waves as a-little-ship  
 solet quando periclitatur a turbine. Alii ex fratribus  
 is-wont when it-is-in-peril from a-whirlwind some of the-brothers  
 dicebant, quot avis esset, alii navim putabant. Vir Dei  
 said that a-bird it-was others a-ship thought the-man of-God  
 cum audisset eos intra se talia conferentes ait: 'Sinite  
 when he-had-heard them among themselves such-things discussing says cease  
 contendere, dirigite cursum navis usque ad illum locum'.  
 to-dispute direct the-course of-the-ship all-the-way to that place  
 Cum vir Dei illuc appropinquasset, restiterunt unde in  
 when the-man of-God there had-approached stood-still the-waves in  
 circuitu quasi coagulate, et invenerunt hominem sedentem  
 circuit as-if curdled and they-found a-man sitting  
 supra petram hispidum ac deformem, et unde ex omni  
 upon a-rock shaggy and misshapen and the-waves from every

parte quando affluebant ad illum, percutiebant eum usque  
*side when they-flowed to him struck him all-the-way*  
 ad verticem, et quando recedebant aparuit illa petra nuda in  
*to the-crown and when they-withdrew appeared that rock bare on*  
 qua ille infelix sedebat. Pannum quoque qui ante illum  
*which that unhappy-one sat the-cloth also which before him*  
 pendebat, aliquando ventus movebat et percutiebat eum in  
*hung sometimes the-wind moved and struck him on*  
 oculos et in frontem. Beatus Brandanus cepit interrogare  
*the-eyes and on the-forehead blessed Brendan began to-ask*  
 illum, quis esset aut pro qua culpa missus esset ibi  
*him who he-was or for what fault sent he-had-been there*  
 seu quod meritum habuisset ut talem penam sustineret.  
*or what merit he-had-had that such punishment he-should-endure*  
 Cui ait: 'Ego sum infelicissimus Judas atque negociator  
*to-whom he-says I am most-unhappy Judas and trader*  
 pessimus. Non pro merito habeo istum locum, set pro  
*most-wicked not for merit do-I-have this place but for*  
 misericordia ineffabili Jhesu Christi. Non michi computatur  
*the-mercy unspeakable of-Jesus Christ not to-me is-reckoned*  
 penalis iste locus, set pro indulgentia redemptoris propter  
*penal this place but for the-indulgence of-the-redeemer on-account-of*  
 honorem dominice resurrectionis'. Nam erat dies dominicus  
*the-honor of-the-Lord's resurrection for it-was day Lord's*  
 tunc. 'Michi enim videtur quando sedeo hic, quasi fuissem  
*then to-me for it-seems when I-sit here as-if I-had-been*  
 in paradyso deliciarum propter timorem tormentorum que  
*in the-paradise of-delights on-account-of the-fear of-the-torments which*  
 ventura sunt michi in hac vespera: nam ardeo sicut massa  
*about-to-come are to-me on this evening for I-burn like a-mass*  
 plumbi liquefacta in olla die ac nocte in medio montis  
*of-lead melted in a-pot by-day and by-night in the-middle of-the-mountain*

quem vidistis. Ibi est Leviathan cum suis satellitibus, ibi  
*which you-saw there is Leviathan with his followers there*  
 fui quando deglutivit fratrem vestrum, et ideo erat inferus  
*I-was when he-swallowed brother your and therefore was hell*  
 laetus ut emisisset flammam ingentes, et sic facit semper  
*glad so-that it-sent-forth flames huge and so it-does always*  
 quando animas impiorum devorat. Meum vero refrigerium  
*when the-souls of-the-impious it-devours my but refreshment*  
 habeo hic omni die dominico a vespera usque ad  
*I-have here every day Lord's from evening all-the-way to*  
 vesperam et in nativitate Domini usque in epyphaniam et  
*evening and at the-nativity of-the-Lord up-to into Epiphany and*  
 a pascha usque in pentecosten et in purificatione Dei  
*from Easter up-to into Pentecost and at the-purification of-God*  
 genetricis atque assumptione: postea et antea crucior in  
*mother and assumption afterward and before I-am-tortured in*  
 profundo inferni cum Herode et Pilato et Anna et Caypha.  
*the-depth of-hell with Herod and Pilate and Annas and Caiaphas*  
 Idcirco adjuro vos per redemptorem mundi, ut intercedere  
*therefore I-adjure you by the-redeemer of-the-world that to-intercede*  
 dignemini ad dominum nostrum Jhesum Christum, ut  
*you-deign with Lord our Jesus Christ that*  
 habeam potestatem hic usque ad ortum solis cras, ne  
*I-may-have power here all-the-way to the-rising of-the-sun tomorrow lest*  
 me demones in adventu vestro crucient atque ducant ad  
*me the-demons at coming your torture and lead to*  
 malam hereditatem quam comparavi malo precio'. Cui  
*the-evil inheritance which I-acquired at-an-evil price to-whom*  
 sanctus Brandanus ait: 'Fiat voluntas Domini: hac nocte non  
*saint Brendan says be-done the-will of-the-Lord this night not*  
 eris morsus demonum usque mane'. Iterum vir Dei  
*you-will-be the-morsel of-demons up-to morning again the-man of-God*

interrogavit illum dicens: 'Quid sibi vult iste pannus?'

*asked him saying what for-itself means this cloth*

Cui ait: 'Istum pannum dedi cuidam leproso quando

*to-whom he-says this cloth I-gave to-a-certain leper when*

fui camerarius Domini: tamen non fuit meus quem dedi,

*I-was chamberlain of-the-Lord yet not it-was mine which I-gave*

nam Domini et fratrum suorum erat. Ideo ab illo non

*for of-the-Lord and of-brothers his it-was therefore from it not*

habeo ullum refrigerium, set magis impedimentum: nam

*I-have any refreshment but rather hindrance for*

forces ferreas in quibus pannus pendet, illas dedi sacerdotibus

*the-forks iron on which the-cloth hangs them I-gave to-the-priests*

templi ad cacabos sustinendos. Petram in qua sedeo, illam

*of-the-temple for cauldrons to-be-supported the-rock on which I-sit it*

misi in fossam in publica via sub pedes transeuncium

*I-put into a-ditch in the-public road under the-feet of-passers-by*

antequam fuisset discipulus Domini'. Cum autem vespera

*before I-had-been a-disciple of-the-Lord when moreover the-evening*

hora obumbrasset Thitim, ecce innumerabilis multitudo

*hour had-overshadowed Tethys behold a-countless multitude*

demonum cooperuit faciem Thytis in circuitu vociferantes

*of-demons covered the-face of-Tethys in circuit shouting*

atque dicentes: 'Recede a nobis, vir Dei, quia non

*and saying go-away from us man of-God because not*

possumus appropinquare ad socium nostrum usque dum ab

*we-can to-approach to companion our up-to while from*

illo recedas, nec faciem principis nostri ausi sumus videre

*him you-withdraw nor the-face of-prince our dared have-we to-see*

donec reddamus illi amicum suum. Tu vero abstulisti

*until we-give-back to-him friend his you but have-taken-away*

nobis morsum nostrum: noli istum hac nocte defendere'.

*from-us morsel our do-not him this night defend*

Quibus ait vir Dei: 'Non ego defendo, sed dominus  
*to-whom says the-man of-God not I defend but the-Lord*  
 Jhesus Christus concessit sibi istam noctem hic esse usque  
*Jesus Christ has-granted to-him this night here to-be up-to*  
 mane'. Cui ajunt demones: 'Quomodo invocas nomen  
*morning to-whom say the-demons how do-you-invoke the-name*  
 Domini super eum cum ipse sit traditor Domini'? Quibus ait  
*of-the-Lord over him since he is the-betrayer of-the-Lord to-whom says*  
 vir Dei: 'Precipio vobis in nomine Domini nostri Jhesu  
*the-man of-God I-command you in the-name of-the-Lord our Jesus*  
 Christi, ut nichil sibi mali faciat is usque mane'. Transacta  
*Christ that nothing to-him of-evil you-do up-to morning passed*  
 itaque illa nocte, cum vir Dei cepisset iter agere,  
*and-so that night when the-man of-God had-begun the-journey to-make*  
 ecce infinita multitudo demonum cooperuit faciem abyssi  
*behold an-infinite multitude of-demons covered the-face of-the-abyss*  
 emittentes diras voces atque dicentes: 'O vir Dei, maledictus  
*sending-forth dire voices and saying O man of-God cursed*  
 ingressus tuus atque exitus tuus, quia princeps noster hac  
*coming-in your and going-out your because prince our this*  
 nocte flagellavit nos verberibus pessimis propter quod non  
*night scourged us with-blows most-wicked on-account-of which not*  
 presentavimus sibi maledictum captivum'. Quibus ait vir  
*we-presented to-him the-cursed captive to-whom says the-man*  
 Dei: 'Non nobis pertinet vestra maledictio, set vobismet  
*of-God not to-us pertains your cursing but to-you*  
 ipsis: cui autem maledicitis, ille est benedictus, et cui  
*yourselves whom but you-curse he is blessed and whom*  
 benedicitis, ispe est maledictus'. Cui demones responderunt:  
*you-bless he is cursed to-whom the-demons answered*  
 'Duplices penas sustinebit in istis VI diebus infelix Judas  
*double punishments he-will-endure in these six days unhappy Judas*

propter quod illum defendisti in ista preterita nocte’.

*on-account-of which him you-defended in this past night*

Quibus venerabilis pater dixit: ‘Non habetis potestatem inde

*to-whom the-venerable father said not you-have power thence*

nec princeps vester, sed potestas Dei erit’. Iterum subjunxit:

*nor prince your but the-power of-God will-be again be-added*

‘Precipio vobis in nomine domini nostri Jhesu Christi et

*I-command you in the-name of-the-Lord our Jesus Christ and*

principi vestro, ne istum extollatis amplius cruciatibus

*to-prince your that-not him you-raise more with-tortures*

quam antea.’ Cui responderunt: ‘Numquid Deus es

*than before to-whom they-answered surely-not God you-are*

omnium ut tuis sermonibus obediamus?’ Quibus vir Dei

*of-all that to-your words we-should-obey to-whom the-man of-God*

ait: ‘Servus suus sum et quicquid in suo nomine precipio,

*says a-servant his I-am and whatever in his name I-command*

fit: inde habeo ministerium de quibus ille michi

*is-done thence I-have the-ministry of those-things-which he to-me*

concedit’. Et ita secuti sunt eum usque dum non poterant

*grants and so followed they-have him up-to while not they-could*

Judam videre. Reversi sunt quoque demones levaveruntque

*Judas to-see returned have also the-demons and-they-raised*

infelicem animam inter illos cum magno impetu et ululatu.

*the-unhappy soul among them with great onset and howling*

*On a small round rock they find Paul the hermit, clothed only in his white hair. Once a monk of Saint Patrick's monastery, he was sent out by Patrick's ghost in a boat that brought him there; an otter fed him fish for thirty years, and for sixty since he has lived on the water of a spring. He tells Brendan that after one more round of the feasts the brothers will reach the Land of Promise and then return home.*

Sanctus vero Brandanus cum suis commilitonibus navigavit  
 saint but Brendan with his fellow-soldiers sailed  
 contra meridianam plagam glorificans Deum in omnibus.  
 toward the-southern region glorifying God in all-things  
 Tercia vero die apparuit quedam insula parva contra  
 on-the-third indeed day appeared a-certain island small toward  
 meridiem procul. Cum autem fratres cepissent navigare  
 the-south far-off when moreover the-brothers had-begun to-sail  
 acrius et cum appropinquassent predictae insulae, ait ad  
 more-vigorously and when they-had-approached the-aforesaid island says to  
 eos sanctus pater: 'Viri fratres, nolite supra modum corpora  
 them the-boly father men brothers do-not beyond measure bodies  
 vestra fatigare, satis enim habetis laborem: septem enim anni  
 your weary enough for you-have labor seven for years  
 sunt quot egressi sumus de patria nostra usque in hoc  
 they-are that gone-out we-are from fatherland our up-to into this  
 pascha quod venturum erit cito. Modo videbitis Paulum  
 Easter which about-to-come will-be soon now you-will-see Paul  
 heremitam spiritalem in hac insula sine ullo victu corporali  
 the-hermit spiritual on this island without any food bodily  
 commorantem per XL annos, nam XXX annis antea sumpsit  
 dwelling for forty years for thirty years before he-took  
 cibum a quadam bestia'. Cum autem appropinquassent  
 food from a-certain beast when moreover they-had-approached



ad litus, minime poterant aditum invenire pre altitudine  
*to the-shore not-at-all could-they an-access to-find for the-height*  
 ripe illius. Erat autem parva et nimis rotunda illa  
*of-the-bank of-it it-was moreover small and very round that*  
 insula quasi unius stadii. De cetero vero nichil habuit  
*island about of-one furlong as-for the-rest but nothing it-bad*  
 desuper, sed petra nuda aparuit in modum silicis. Quanta  
*above but rock bare appeared in the-manner of-flint as-great*  
 erat latitudine et longitudine, tanta et altitudine fuit. Cum  
*it-was in-breadth and length so-great also in-height it-was when*  
 autem circuissent navigando illam insulam, invenerunt  
*moreover they-had-gone-around sailing that island they-found*  
 portum strictum ita ut proram navicule vix capere  
*a-harbor narrow so that the-prow of-the-little-ship scarcely to-hold*  
 potuisset et ascensum difficillimum ad ascendendum. Tunc  
*it-could and an-ascent most-difficult for climbing then*  
 sanctus Brandanus dixit fratribus suis: 'Expectate hic donec  
*saint Brendan said to-brothers his wait here until*  
 revertar ad vos: non licet vobis intrare sine licencia  
*I-return to you not it-is-permitted for-you to-enter without the-permission*  
 viri Dei qui commoratur in hoc loco'. Cum autem  
*of-the-man of-God who dwells in this place when moreover*  
 venerabilis pater pervenisset ad summitatem illius insule,  
*the-venerable father had-arrived at the-top of-that island*  
 vidit duas speluncas ostium contra ostium in latere insule  
*he-saw two caves door facing door in the-side of-the-island*  
 contra ortum solis ac fontem parvissimum rotundum in  
*toward the-rising of-the-sun and a-spring very-small round in*  
 modum patule surgentem de petra ante hostium spelunce  
*the-manner of-a-dish rising from the-rock before the-door of-the-cave*  
 ubi miles Christi residebat. At ubi surgebat predictus  
*where the-soldier of-Christ sat but where rose the-aforesaid*

fons, statim petra sorbebat illum. Sanctus vero Brandanus  
*spring at-once the-rock sucked it-in saint but Brendan*  
 cum appropinquasset ad ostium spelunce unius, de altera  
*when he-had-approached to the-door of-the-one cave from the-other*  
 egressus est senex foras obviam illi dicens: 'Ecce quam  
*went-out has an-old-man outside to-meet him saying behold how*  
 bonum et quam jocundum habitare fratres in unum'. Cum  
*good and how pleasant to-dwell brothers in one when*  
 autem hec dixisset, precepit sancto Brandano ut omnes  
*moreover these-things he-had-said he-commanded saint Brendan that all*  
 fratres venire jussisset de navi. Osculantibus se invicem  
*the-brothers to-come he-should-order from the-ship kissing each other*  
 et residentibus, propriis nominibus singulos appellabat. At  
*and sitting by-their-own names each he-called but*  
 ubi fratres audierunt, admirati sunt valde, non tantum  
*when the-brothers heard amazed they-were greatly not only*  
 de sua propheta verum etiam de suo habitu: erat enim  
*at his prophecy but also at his appearance he-was for*  
 coopertus totus capillis suis et barba et ceteris pilis  
*covered whole with-hair his and beard and other hairs*  
 usque ad pedes et erant candidi sicut nix pro nimia  
*all-the-way to the-feet and they-were white as snow for excessive*  
 senectute, — tantum facies et oculi videbantur illius, nichil  
*old-age only the-face and eyes were-seen of-him nothing*  
 aliud indumenti erat illi exceptis pilis que egrediebantur  
*other of-clothing was to-him except the-hairs which came-out*  
 de suo corpore. At vero sanctus Brandanus cum hec  
*from his body but indeed saint Brendan when these-things*  
 videret, contristatus est intra se dicens: 'Ve michi qui  
*he-saw saddened was within himself saying woe to-me who*  
 porto habitum monachicum et sub me constituti sunt multi  
*wear the-habit monastic and under me placed are many*

sub nomine illius ordinis, cum video modo in angelico  
*under the-name of-that order when I-see now in angelic*  
 statu hominem in carne adhuc sedentem, illesum a vitiis  
*state a-man in the-flesh still sitting unharmed by the-vices*  
 corporis'. Cui ait vir Dei: 'O venerabilis pater, quanta  
*of-the-body to-whom says the-man of-God O venerable father how-great*  
 et qualia mirabilia ostendit Deus tibi que nulli sanctorum  
*and what-kind wonders has-shown God to-you which to-none of-the-holy*  
 patrum manifestavit, et tu dicis in corde tuo, non esse  
*fathers be-manifested and you say in heart your not to-be*  
 te monachicum dignum portare habitum, cum sis major  
*you the-monastic worthy to-wear habit when you-are greater*  
 quam monachus! Monachus vero labore manuum suarum  
*than a-monk a-monk but by-the-labor of-hands his*  
 utitur et vestitur: Deus autem de suis secretis per VII  
*is-fed and is-clothed God but from his secrets for seven*  
 annos pascit te cum tua familia et induit, ego autem miser  
*years feeds you with your household and clothes I but wretched*  
 sedeo sicut avis in ista petra nudus exceptis pilis meis'.  
*sit like a-bird on this rock naked except hairs my*  
 Tunc sanctus Brandanus interrogavit illum de suo adventu  
*then saint Brendan asked him about his coming*  
 aut unde esset aut quanto tempore sustinuisset ibi talem  
*or whence he-was or for-how-long time he-bad-endured there such*  
 vitam. Cui ille respondit: 'Fui nutritus in monasterio sancti  
*life to-whom he answered I-was brought-up in the-monastery of-saint*  
 Patricii per L annos et custodiebam cimiterium fratrum.  
*Patrick for fifty years and I-guarded the-cemetery of-the-brothers*  
 Quadam vero die cum locum sepulture designasset michi  
*one indeed day when the-place of-burial had-marked-out to-me*  
 meus decanus cuidam defuncto ut sepelissem eum, apparuit  
*my dean for-a-certain dead-man that I-should-bury him appeared*

michi quidam senex ignotus qui dixit michi: 'Noli, frater,  
*to-me a-certain old-man unknown who said to-me do-not brother*  
 fossam facere quia alterius est sepulchrum'. Cui dixi:  
*the-ditch make because of-another it-is the-tomb to-whom I-said*  
 'Pater, quis es tu?' Qui ait: 'Cur me non cognoscis? Nonne  
*father who are you who says why me not do-you-know not*  
 tuus abbas sum?' Cui dixi: 'Sanctus Patricius est meus  
*your abbot I-am to-whom I-said saint Patrick is my*  
 abbas'. At ille respondit: 'Ego sum: heri enim migravi  
*abbot but he answered I am-be yesterday for I-departed*  
 de hoc seculo, ipse est enim locus sepulture mee. Hic  
*from this world it is for the-place of-burial my here*  
 facies sepulchrum fratris nostri et nulli dicas que ego  
*you-will-make the-tomb of-brother our and to-no-one tell what I*  
 dixi tibi. Cras proficiscere ad litus maris et inuenies  
*have-said to-you tomorrow set-out to the-shore of-the-sea and you-will-find*  
 ibi navim in quam intrabis, que ducet te ad locum  
*there a-ship into which you-will-enter which will-lead you to the-place*  
 ubi expectabis diem mortis tue'. Mane vero secundum  
*where you-will-await the-day of-death your in-the-morning but according-to*  
 preceptum sancti patris ad predictum litus veni et inveni  
*the-command of-the-holy father to the-aforesaid shore I-came and found*  
 sicut ipse michi predixit. Cum autem asscendissem naviculam,  
*as he to-me foretold when moreover I-had-boarded the-little-ship*  
 cepi navigare per tres dies et noctes. Quibus transactis  
*I-began to-sail for three days and nights which passed*  
 dimisi navim ubicumque ventus voluisset illam jactare. Porro  
*I-let-go the-ship wherever the-wind should-wish it to-toss further*  
 septimo die aparuit michi istra petra in quam intravi  
*on-the-seventh day appeared to-me this rock onto which I-entered*  
 dimissa navicula atque percussa pede meo ut isset unde  
*let-go the-little-ship and struck with-foot my that it-might-go whence*

venerat, confestimque vidi illam cursu velocissimo sulcantem  
*it-had-come and-at-once I-saw it in-course most-swift furrowing*  
 undas per equora ut rediret in patriam suam. Ego  
*the-waves through the-seas that it-might-return to fatherland its I*  
 vero mansi hic. Circa horam nonam luter portavit michi  
*but stayed here about the-hour ninth an-otter brought to-me*  
 prandium de mari, id est piscem unum, in ore suo et  
*a-meal from the-sea that is fish one in mouth its and*  
 fasciculum de sarminibus ad focum faciendum inter suos  
*a-little-bundle of brushwood for a-fire to-be-made between its*  
 anteriores pedes, ambulans super duobus posterioribus. Cum  
*front feet walking on two hind when*  
 posuisset ante me piscem et cremina, reversus est unde  
*it-had-put before me the-fish and the-brushwood returned it-has whence*  
 venerat. Ego vero accepto ferro silicem percussi fecique ignem  
*it-had-come I but taken iron the-flint struck and-made fire*  
 de creminibus et paravi michi cibum de illo pisce. Ita  
*from the-brushwood and prepared for-myself food from that fish so*  
 per XXX annos semper tertia die idem minister easdem  
*for thirty years always on-the-third day the-same servant the-same*  
 escas attulit, id est unum piscem ad tres dies: terciam  
*food brought that is one fish for three days a-third*  
 partem piscis manducavi omni die et ex gratia Dei nulla  
*part of-the-fish I-ate every day and from the-grace of-God no*  
 inerat michi sitis, sed in die dominico egrediebatur foras  
*was-in me thirst but on the-day Lord's came-out outside*  
 paxillum de ista petra atque inde potui sumere potum et  
*a-little-trickle from this rock and thence I-could to-take drink and*  
 vasculum meum implere ad opus manuum. Post quoque XXX  
*vessel my to-fill for the-use of-hands after also thirty*  
 annos inveni istas duas speluncas et istum fontem vivum,  
*years I-found these two caves and this spring living*

et postea vixi per LX annos sine nutrimento alterius cibi  
*and afterward I-lived for sixty years without nourishment of-other food*  
 nisi de hoc fonte. Nonagenarius etenim sum in hac insula:  
*except from this spring ninety-years-old for I-am on this island*  
 XXX annos in victu piscium et LX in pastu illius fontis  
*thirty years on the-food of-fishes and sixty on the-feeding of-that spring*  
 et L in patria mea, omnes anni vite mee usque modo  
*and fifty in fatherland my all the-years of-life my up-to now*  
 CXL sunt, et hic sedeo modo sicut michi promissum  
*a-hundred-forty they-are and here I-sit now as to-me promised*  
 est, expectare diem iudicii in ista carne. Peragite igitur  
*it-is to-await the-day of-judgment in this flesh go-on therefore*  
 ad patriam vestram et vobiscum asportate vascula plena de  
*to fatherland your and with-you carry-away vessels full from*  
 isto fonte: necesse enim vobis erit quia adhuc restat iter  
*this spring needful for to-you it-will-be because still remains journey*  
 vestrum per XL dies usque in sabbatum sanctum pasche.  
*your for forty days up-to into the-sabbath holy of-Easter*  
 Celebrabitis vero sabbatum sanctum et pascha atque sanctos  
*you-will-celebrate but the-sabbath holy and Easter and the-holy*  
 dies pentecostes ubi celebrastis per VI annos, et postea  
*days of-Pentecost where you-have-celebrated for six years and afterward*  
 proficiscemini ad terram 'repromissionis sanctorum' et ibi  
*you-will-set-out to the-land of-promise of-the-saints and there*  
 manebitis XL dies et post hec Deus patrum vestrorum  
*you-will-remain forty days and after these-things the-God of-fathers your*  
 ducet vos sanos atque incolomes in terram nativitatis vestre'.  
*will-lead you sound and unharmed into the-land of-birth your*

*After a last Easter on Jasconius and Pentecost on the bird island, the steward guides them forty days east through the mist to the Land of Promise, full of fruit and light, with no night. After forty days they reach a great river, where a youth tells Brendan that God has shown him his secrets and that this land will be revealed to his successors in a time of persecution. Brendan returns home with fruit and gems, tells his brothers all, and soon dies.*

Igitur sanctus Brandanus cum fratribus suis accepta viri  
 therefore saint Brendan with brothers his received of-the-man  
 Dei benedictione ceperunt navigare contra meridiem per  
 of-God the-blessing began to-sail toward the-south through  
 totum quadragesime tempus et ferebatur huc atque illuc  
 the-whole of-Lent time and was-borne hither and thither  
 illorum navicula et erat illis tantum cibus aqua quam  
 their little-ship and was to-them only food the-water which  
 acceperant ab illa insula viri Dei: per triduum  
 they-had-received from that island of-the-man of-God for three-days  
 reficiendo sine ulla esurie et siti omnes permanentes.  
 refreshing-themselves without any hunger and thirst all remaining  
 Tunc, vir Dei sicut predixerat, venerunt ad insulam  
 then the-man of-God as he-had-foretold they-came to the-island  
 pristini procuratoris in sabbato sancto, et ut pervenerunt  
 of-the-former steward on the-sabbath holy and as they-arrived  
 ad portum, occurrit illis obviam cum gaudio magno  
 at the-harbor ran to-them to-meet with joy great  
 omnesque navi levavit propriis brachiis. Peracto vero  
 and-all from-the-ship he-lifted with-his-own arms completed indeed  
 divino officio diei sancti, posuit coram eis cenam.  
 the-divine office of-the-day holy he-set before them supper  
 Facto jam vespere ascenderunt navim et idem vir cum  
 made already evening they-boarded the-ship and the-same man with

illis. Cum autem navigassent, statim invenerunt beluam in  
*them when moreover they-had-sailed at-once they-found the-monster in*  
 solito loco et ibi laudes Deo cantaverunt tota nocte  
*the-wonted place and there praises to-God they-sang the-whole night*  
 et missas mane. Finita vero missa, cepit Jasconius ire  
*and masses in-the-morning finished but the-mass began Jasconius to-go*  
 in viam suam, et omnes fratres qui cum sancto Brandano  
*on way its and all the-brothers who with saint Brendan*  
 erant ceperunt clamare ad Dominum dicentes: 'Exaudi nos,  
*were began to-cry to the-Lord saying hear us*  
 Deus salutaris noster, spes omnium finium terre et  
*God savior our hope of-all the-ends of-the-earth and*  
 in mari longe'. Sanctus Brandanus confortabat fratres suos  
*on the-sea far saint Brendan comforted brothers his*  
 dicens: 'Nolite formidare, nichil enim vobis erit mali, sed  
*saying do-not be-afraid nothing for to-you will-be of-evil but*  
 adiutor inminet itineris'. Recto cursu belua pervenit ad  
*a-helper is-at-hand of-the-journey by-a-straight course the-monster came to*  
 litus insule avium ibique demorati sunt usque ad  
*the-shore of-the-island of-the-birds and-there stayed they-have all-the-way to*  
 octabas pentecostes. Transacto jam tempore sollempnitatum,  
*the-octave of-Pentecost passed now the-time of-the-solemnities*  
 procurator qui cum illis erat dixit sancto patri: 'Asscendite  
*the-steward who with them was said to-the-holy father board*  
 in naviculam, implete utres fonte isto, ero namque  
*into the-little-ship fill the-skins from-the-spring this I-shall-be for*  
 socius itineris vestri ista vice atque ductor: sine me  
*the-companion of-journey your this time and guide without me*  
 non poteritis invenire terram 'repromissionis sanctorum'.  
*not you-will-be-able to-find the-land of-promise of-the-saints*  
 Asscendentibus navim, omnes aves que in illa insula erant,  
*boarding the-ship all the-birds which on that island were*



quasi una voce dicebant: 'Prosperum iter faciat vobis  
*as-if with-one voice said a-prosperous journey may-make for-you*  
 Deus salutarium nostrorum'. Sanctus Brandanus et qui  
*the-God of-salvations our saint Brendan and those-who*  
 cum eo erant, navigaverunt ad insulam procuratoris et  
*with him were sailed to the-island of-the-steward and*  
 ille cum ipsis, ibique sumpserunt dispendia XL dierum.  
*he with them and-there they-took provisions of-forty days*  
 Erat autem navigium eorum contra orientalem plagam XL  
*was moreover the-voyage their toward the-eastern region of-forty*  
 dierum: procurator ipse antecedebat illos et iter illorum  
*days the-steward himself went-before them and journey their*  
 dirigebat. Transactis vero XL diebus, vespere imminente  
*directed passed but forty days evening approaching*  
 cooperuit eos caligo grandis ita ut vix alter alterum posset  
*covered them a-mist great so that scarcely one the-other could*  
 videre. Procurator dixit sancto Brandano: 'Scitis que sit  
*to-see the-steward said to-saint Brendan do-you-know what is*  
 ista caligo?' Cui ait: 'Que est?' Ait ille: 'Ista caligo circuit  
*this mist to-whom he-says what is-it says he this mist surrounds*  
 illam insulam quam quesistis per VII annos'. Post spatium  
*that island which you-have-sought for seven years after the-space*  
 vero unius hore iterum circumfulsit illos lux ingens et  
*but of-one hour again shone-around them a-light great and*  
 navis stetit ad litus. Porro descendentibus de navi viderunt  
*the-ship stood at the-shore further going-down from the-ship they-saw*  
 terram spaciosam ac plenam arboribus pomiferis sicut in  
*a-land spacious and full of-trees fruit-bearing as in*  
 tempore autumpnali. Cum autem circuissent illam terram,  
*time autumnal when moreover they-had-gone-around that land*  
 nulla eis nox fuit. Accipiebant tantum de pomis et de  
*no to-them night was they-took only of the-fruits and from*

fontibus bibebant et ita per XL dies perlustrabant totam  
*the-springs drank and so for forty days they-traversed the-whole*  
 terram et non poterant finem invenire. Quadam vero die  
*land and not they-could the-end to-find one indeed day*  
 invenerunt flumen magnum vergere per medium insule.  
*they-found a-river great flowing through the-middle of-the-island*  
 Tunc sanctus Brandanus dixit fratribus suis: 'Istud flumen  
*then saint Brendan said to-brothers his this river*  
 non possumus transire et ignoramus magnitudinem illius  
*not we-can to-cross and we-do-not-know the-size of-that*  
 terre'. Cum autem hec intra se volvisset, ecce  
*land when moreover these-things within himself he-had-turned-over behold*  
 juvenis occurrit illis obviam osculans illos cum magna  
*a-youth ran to-them to-meet kissing them with great*  
 leticia et singulos nominatim appellabat atque dicebat: 'Beati  
*gladness and each by-name called and said blessed*  
 qui habitant in domo tua Domine! In secula seculorum  
*who dwell in house your Lord into the-ages of-ages*  
 laudabunt te'. Et cum hec dixisset, ait ad sanctum  
*they-will-praise you and when these-things he-had-said he-says to saint*  
 Brandanum: 'Ecce terram quam quesisti per multum  
*Brendan behold the-land which you-have-sought for much*  
 tempus. Ideo non potuisti statim invenire quia Deus voluit  
*time therefore not you-could at-once to-find-it because God wished*  
 tibi ostendere secreta sua diversa in oceano magno. Revertere  
*to-you to-show secrets his various in the-ocean great return*  
 itaque ad terram nativitatis tue, portans tecum de fructibus  
*and-so to the-land of-birth your carrying with-you of the-fruits*  
 insule istius et de gemmis quantum potest navicula tua  
*of-the-island this and of the-gems as-much-as can little-ship your*  
 portare: adest enim dies peregrinationis tue ut dormias  
*to-carry is-at-hand for the-day of-pilgrimage your that you-may-sleep*

cum patribus tuis. Post multa vero curricula temporum  
*with fathers your after many but courses of-times*  
 declarabitur ista terra successoribus vestris quando persecutio  
*will-be-made-known this land to-successors your when persecution*  
 Christianorum supervenerit. Istud flumen quot videtis, dividit  
*of-Christians shall-have-come this river which you-see divides*  
 istam insulam: sicut modo vobis aparet matura fructibus, ita  
*this island as now to-you it-appears ripe with-fruits so*  
 omni tempore permanet, sine ulla umbra noctis, lux enim  
*at-every time it-remains without any shadow of-night the-light for*  
 illius est Christus'. Tunc enim acceptis de fructibus terre  
*of-it is Christ then for taken of the-fruits of-the-land*  
 omnibusque generibus gemmarum dimissoque benedicto  
*and-all kinds of-gems and-dismissed the-blessed*  
 procuratore et juvene, sanctus pater cum suis fratribus  
*steward and youth the-holy father with his brothers*  
 naviculam ascendit et cepit navigare per medium caliginis.  
*the-little-ship boarded and began to-sail through the-middle of-the-mist*  
 Cum autem pertransissent, venerunt ad insulam que vocatur  
*when moreover they-had-passed-through they-came to the-island which is-called*  
 'Deliciarum' ibique trium dierum hospicium peregerunt atque  
*of-Delights and-there of-three days hospitality they-spent and*  
 accepta benedictione sanctus Brandanus recto itinere ad  
*received the-blessing saint Brendan by-straight way to*  
 locum suum reversus est. Fratres autem illum gratulantissime  
*place his returned has the-brothers moreover him most-joyfully*  
 susceperunt glorificantes Deum qui tam amabilis illos noluit  
*received glorifying God who of-so lovable them would-not*  
 patris aspectibus deprivari, cujus absentia tam diu  
*of-the-father from-the-sight to-be-deprived whose by-the-absence so long*  
 fuerant orbati. Tunc beatus vir predictus, karitati eorum  
*they-had-been bereaved then the-blessed man aforesaid with-the-love their*

congratulans, narravit omnia que accidisse recordatus est  
*rejoicing told all-things which to-have-happened he-remembered has*  
 in via quantaque ei Dominus dignatus est miraculorum  
*on the-way and-how-great to-him the-Lord deigned has of-miracles*  
 ostendere portenta. Postremo etiam velocitatem obitus  
*to-show the-portents finally also the-swiftness of-the-death*  
 illius certa attestacione novit secundum juvenis predictum  
*of-him with-certain attestation he-knew according-to the-youth's prediction*  
 in 'Terra repromissionis sanctorum', quot etiam rei  
*in the-Land of-promise of-the-saints which also of-the-thing*  
 probavit eventus, quia cunctis post se bene dispositis,  
*proved the-event because all-things after himself well arranged*  
 parvo interjacente temporis intervallo, sacramentis munitus  
*a-small intervening of-time interval with-sacraments fortified*  
 divinis inter manus discipulorum gloriose migravit ad Deum,  
*divine among the-hands of-his-disciples gloriously he-departed to God*  
 cui est honor et gloria in secula seculorum. Amen.  
*to-whom is honor and glory into the-ages of-ages amen*

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