MEDIEVAL LATIN SERIES · VOLUME 5

Patrick, Columba, and Brendan

Patrick · Adomnán

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

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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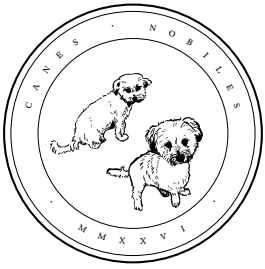

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PATRICK

Libri Sancti Patricii

The Confession and the Letter to Coroticus

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 custodiuimus 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 adulescentiae 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 heaven

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 inmortalitatis, 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 inperfectus 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 sacras
not I-learned as also the-others who best and-so laws and sacred
literas utraque pari modo combiberunt, et sermones
letters both with-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 saliua 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 conparaui; 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
nay 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-seek 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
he-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
baptizaui, 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-hut 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 inpossibile, 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 relicti 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 gustaui.
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 to-rise and while I-was-calling Elijah with-strength my behold
splendor solis illius decidit 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-hands 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 be 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
he-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 inpulsus 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 insinuaui 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 be-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-hinder 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-hear
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 Britanniis 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-dishonor what before
sponte et laetus indulserat, 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 adgredere, 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 35
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-hear 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-hesitation

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 piscare, 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-prophesy 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-prophesy 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 inmunda 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 genetiua, nobilis, pulcherrima,
and also one blessed Irishwoman native-born noble most-beautiful
adulta erat, quam ego baptizaui; 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 be-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 auidissime 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 uoluero 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 inlicitate perficiendas. 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 seruaui.
fear his and up-to now favoring the-Lord the-faith I-have-kept

Rideat autem et insultet qui uoluerit, ego non silebo 45
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.
he-who knew all-things even before times of-the-ages
Unde autem debueram sine cessatione Deo gratias agere, 46
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 adquieui
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

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 insinuaui 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 praestaui 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

IX · NO GIFT TAKEN

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 inpendi 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 exteras 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 erogaui 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.
I-have-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 he-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. With the chrism still fragrant on his converts' foreheads, those soldiers slaughtered some and carried others off. His letter the next day 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
praedestinauit 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

Scripture condemns plunder taken from the poor, greed, and murder, and he who hates 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 reprobat 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 patiatur?
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
coinquinauit 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
misericordiam 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 exterae ob gloriam ineffabilem
I-am in Christ to-a-nation foreign for the-glory unspeakable
perennis uitae quae 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 we-have 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 quae 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 praenuntiauit.
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 tuae circa me laniantur atque depraedantur, 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-hands 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 fruere 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-handed 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 exterae ignoranti 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 we-have 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 pebibus 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 fraudulenti 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

BOOK I

Praefatio

PREFACE

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 lecturorum 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 continerent; 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-dovelike
moribus Spiritui Sancto hospitium praebuit: 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 monasteriolorum agelluli unius sepisculae intervallo
of-two little-monasteries the-little-fields of-one little-hedge by-the-interval
disterminabuntur: 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
valuero, 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 Nauis 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
noctuque 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 dederit,
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, perpessos
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 ocius
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-returned 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 supernatavit.
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 he-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-heathenism 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 subsecuta
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-returned 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
undoubtingly 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-his-name commemoration
quidam, quamlibet scelerati laicae conversationis homines et
certain however wicked of-lay life men and
sanguinarii, 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 flammas 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 he-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

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 seniorem
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 flevere. Fintenus consequenter percunctatur
faces bitterly wept Fintan thereupon inquires
dicens: 'Quem post se successorem reliquit?' 'Baitheneum,'
saying whom after himself as-successor has-he-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 susceperit, 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 susciperetur 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
prophetice 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, infit: '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-hear 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 Tailchán 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 praescientia 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 ovinum pascens
a-monastery he-may-build and there of-Christ the-sheep feeding
gregem, innumeras ad patriam animas caelestem perducat.'
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, inquiens: 'Secundum sancti Columbae propheticam
gives thanks saying according-to of-saint Columba the-prophetic
fiat mihi et mirabilem praescientiam.' 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-heard 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 Erné ne, 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 deambulantem constringentes,
wood canopy around the-saint walking binding-together
a quatuor viris aeque ambulantibus 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 prophetice profatur, dicens, 'Hic puer quamvis vobis nunc
thus prophetically speaks saying this boy although to-you now
despicabilis et valde vilis videatur, nemo tamen ipsum
despicable and very mean he-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
he-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 he-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 Ernéne 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-Ségéne 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 Ségéne present was-there whose
revelatione et ego ipse cognovi haec eadem quae enarravi.
by-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 praenuntiavit

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 praecipiens 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
exhaurite;' 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
prospere 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 Rechru

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 Brecan. 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-Brecan 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 susceperit.'
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 Forgus, 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 commisso, 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 Ainmorius filius Setni, et duo
whose own names Ainmire son of-Sétna and two
filii Maic Erce, Domnallus et Forcus. Sed et de rege
sons of-Mac Erce Domnall and Forgus but also about the-king

Cruithniorum, qui Echodius Laib vocitabatur, quemadmodum
of-the-Cruithni who Eochaid Laib was-called how
victus, currui 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 whose by-sound the-brothers roused to the-church
ipso sancto praesule praeeunte, ocius currunt. Ad quos ibidem
himself the-holy prelate going-before quickly run to whom there
flexis genibus infit: '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 prophetice 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-Miathi 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 inquiens, '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 he-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, pergit; 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 prophetice 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
praedestinatam, parricidali 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 Ernanus 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 inquiens ait,
mother if she-was devout or not to-whom he saying says
'Bene moratam, et bonae famae, meam novi matrem.' Sanctus
well conducted and of-good repute my I-know mother the-Saint
tum sic prophetice 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-returned 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 hears 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

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 occursurum,
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-hold 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, appropinquanti ad portum naviculae Laisranus
seas and behold to-the-approaching to port little-ship Laisrén
Mocumoie, 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 Tiree 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 monstruoso
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-Tiree 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, inquiens, '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

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-returned 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 Nemane, 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-returned 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 suscitat 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 inquiens, '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, praecipiens
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-returned 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
forsan 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-hands 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, Necesse
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 percurrens 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-hut with-planks floored
audiens clamorem dicit, 'Homo qui ultra clamitat 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 inclinatum effudit atramenti corniculum.
with-the-hem of-his-garment overturned spilled of-ink the-little-horn

De alicuius adventu hospitis quem sanctus praenuntiavit

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-returned 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, fiducialius
I-feared and after some short interval more-confidently
agens, audet Sanctum interrogare, inquiens, '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 Diarmait
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 otiari, 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 hearing 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 eminus 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, inquiens, '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 Cailtano 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 Cailtanum, 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 Cailtanum
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 he-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 Cailtano
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 Cailtane, 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 heathen 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 heathen 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 baptizationis 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
baptisma acceperat, ex nomine eius, Dobur Artbranani
baptism he-had-received from the-name his Dobur of-Artbranán
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 hut. 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, suscitat
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, inquiens, '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-hut 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 hearing 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-Fachtna 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
Cruthinicum gente, de Scotia ad Britanniam sub clericatus
Cruithnian 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
Áed 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 Áed ordained fearsome speaks
sententiam, inquiens, '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 Áed 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 Áed 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 obviante,
Columba the-monks the-spirit his to-them on the-way meeting
sentiebant. Alio namque in tempore, fratres, post messionis
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, inquiens, '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 messores 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,' inquiens, '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 undoubtingly
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-heard 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
accidisse 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 accidisse 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-heathen
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 tonitrui 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
he-will-die three at himself of-neighbors strayed-cattle in one will-hold
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 postulabit aliquam
he-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
he-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 corriperet,
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-harlot 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-harlot 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 Trevet 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 Trevet
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 obstupuere. 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, accitis
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 praecipiens 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-hide 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-had-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 verveces 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-Luinge 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 prophetia 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 ocius 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 obstupuere.
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

Maugdornorum, 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,' inquiens, 'in parte Maugdornorum
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-Airthir 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 speculentur.' 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 infixa 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 infixa stat.
stopped at-that expiring likewise a-cross even-today fixed stands

De alicuius plebeii familiola 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 hospitantem 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 hearing the-commoner to his-fatherland having-returned
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 it-will-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 immoramur 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 hearing 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 perculsus, recognovit;
of-the-holy 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

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
tertiaque 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 cibat.
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-returned 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 Cette condictum, 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-Áed son victor exalted
est, et in eodem, secundum sancti vaticinium viri, fonticulo,
was and in the-same according-to of-the-holy 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 discretione 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 condictum 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-likewise another he-distinguishes among others many
xenium, inquiens, '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 hearing 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-wish
nolint ipsi, divulgat, et in medium quoquo profert
they-wish-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 praescientia comitatur.
prophetic foreknowledge accompanies

BOOK II

De vino quod de aqua factum est

I · WATER TURNED INTO WINE

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 solemni
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 administrans. 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-returned
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, videnque 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
plebeii 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
aesteum 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 morbidi 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 Silnano 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 Láithir 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-returned
titubavit, coxaque eius in duas confracta est partes. Haec
stumbled and-hip 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 gavisa, 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 condictum in
those in days healed in-which to of-the-kings going the-conference at
Dorso Cette, 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 sacculo, 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 sacculo, in quodam partis
the-shoulders with the-leather in which it-was bag in a-certain of-the-part
Laginorum fluvio submersus cecidit. Qui videlicet libellus,
of-the-Leinstermen river sunk fell which namely little-book
a Natalitio Domini usque ad Paschalium 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
sacculo. 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 undoubtingly 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, inquiens, '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 lusci, 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-astray 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 gavisi 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 it-was 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 he-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 hearing 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-returned 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 perculsus 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 possibilia 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 iuvenis, 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-hut 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-returned
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 tenus 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 Columbán
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-holy 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 plebeii 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 contendentes
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 ocius 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 healed 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 dexterae 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 inquirit, 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, inquiens, 'Illius autem avari divitiae, qui
sentence saying of-that but avaricious-man the-riches who
Christum in peregrinis hospitibus sprevit, 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 aeque 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
he-brought and-in-like manner as above about Nesán's five said
est vacculis, et huius Columbani boculas 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 ampliatione 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, persequebatur; 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 depraedationem,
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-had-despised nearer
appropinquantem, ad navem revertens praeda 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 corriperet 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 prosecutus 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-returned
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 infernalia 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 suibus; 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 Dextera 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, Lám 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 Domnaill, 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 unharmed 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
Findluganum mea iugulavit vice; sed et ipse, ut aestimo,
Findlugán 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 emisso,
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, quandam in campi planitie filiolam
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-heavens 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 vengeances 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
persequebantur, obviam habuit. Quo viso eminus, Sanctus
pursued in-his-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
'Ulterius 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 corruit.
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 praeripiens 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 praeripuere 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,
hearing 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-holy 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 perculsis, 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-heathen 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-prophesies 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-heat 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-Christ 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-heeded

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 molestatus 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, iuvenculus 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 plebeii, 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 hospitiolo
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 ingeniculationem 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;
Elisha 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 resuscitatione; 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 quandam a Broichano
at-the-same in time the-man venerable a-certain from Broichan
mago Scoticam 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, inquiens,
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 confractione, 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-holy to-the-envoys man
assignatur, lapis in aqua intingitur, mirumque in modum,
is-handed-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 it-was-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 crowd 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 opponentes 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

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 reclusione

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 hearing 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-hind or some he-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 it-will-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 it-will-do-harm
Post haec verba mendicus, uxori consentiens, pergit, et
after these words the-beggar with-his-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-his-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 his-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-returned
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 he-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 devolatus, 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 he-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 Láithir 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-returned 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
his-eyes monastic had-set commands he 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 debebis in Ethica poenitentiam explere terra. Ego
seven-year you-will-owe in Tiree 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 serviturum. 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, sicuti
the-Saint the-man for such greatly to-be-tormented seeing as
prius prophetans, profatur, inquiens, '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-Luinge 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 propheticam iussionem, 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-he-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 rogitat, 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 subventione; 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,
handed-over to-whom the-Saint at-the-same hour a-name gave

inquiens, '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 hearing 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

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 deprecer
is-to-be-hastened 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 punitionibus, 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 hesterna 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 he-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 interventum, 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 aeque 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 his-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,
his-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 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 labefactatione, 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 impeditione, 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 condictum 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
opportunely 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 hewn 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 querimur, 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 cooperatoribus,
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 condictum, 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 solemnis 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, conscensis
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 whose at-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 disterminatis, 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 disterminant. 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 Propheticis 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 quadam
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-heard
'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 hospitiolum 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 inquiens, '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
dehonoratis, 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 praeordinatum 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, inquiens, '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
was-staying island one night in ecstasy of-mind
angelum Domini ad se missum vidit, qui in manu
an-angel of-the-Lord to himself sent saw who in hand
vitreum ordinationis regum habebat librum: quem cum
a-glass of-the-ordination of-kings had book which when
vir venerandus de manu angeli accepisset, ab eo
the-man venerable from the-hand of-the-angel had-received by him
iussus, legere coepit. Qui cum secundum quod ei in
ordered to-read began who when according-to what to-him in
libro erat commendatum Aidanum in regem ordinare
the-book was commended Áedán into king to-ordain
recusaret, quia magis Iogenanum fratrem eius diligeret, subito
refused because more Iogenán brother his he-loved suddenly
angelus, extendens manum, Sanctum percussit flagello,
the-angel stretching-out his-hand the-Saint struck with-a-scourge
cuius livorosum in eius latere vestigium omnibus suae diebus
whose livid on his side mark all of-his days

permansit vitae. Hocque intulit verbum, 'Pro certo scias,'
remained of-life and-this he-added word for certain you-should-know
inquiens, 'quia ad te a Deo missus sum cum vitreo
saying that to you by God sent I-am with the-glass
libro, ut iuxta verba quae in eo legisti, Aidanum
book that according-to the-words which in it you-have-read Áedán
in regnum ordines. Quod si obsecundare huic nolueris
into the-kingdom you-ordain but if to-obey this you-shall-refuse
iussioni, percutiam te iterato.' Hic itaque angelus Domini,
order I-will-strike you again this and-so angel of-the-Lord
cum per tres continuas noctes, eundem in manu vitreum
when for three continuous nights the-same in hand glass
habens codicem, apparuisset, eademque Domini iussa de
having book had-appeared and-the-same of-the-Lord commands about
regis eiusdem ordinatione commendasset, Sanctus, verbo
of-the-king the-same ordination had-commended the-Saint to-the-word
obsecutus Domini, ad Iouam transnavigavit insulam, ibidemque
having-obeyed of-the-Lord to Iona sailed-across island and-there
Aidanum, iisdem adventantem diebus, in regem, sicut erat
Áedán in-the-same arriving days into king as he-was
iussus, ordinavit. Et inter ordinationis verba, de filiis
ordered ordained and among of-ordination the-words about sons
et nepotibus pronepotibusque eius futura prophetizavit:
and grandsons and-great-grandsons his future-things he-prophesied
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-prophesy

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, ocius 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, inquiens, '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 paradisum 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 belligeratione 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 whose by-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-returned from his island the-routing this about the-same troops
hostilibus verbum profatur, inquiens, '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 morientur.'
will-bring diseases whose by-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
Coilriginus,' ait, 'faber ferrarius, non incassum laboravit,
Coilrigin 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 whose by-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 itidem 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, inquiens, '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, 'talia missarum solemnia 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 whose by-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 albati
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-this in hour in the-Lake drowned
Vituli; ecce enim hoc momento in aere contra adversarias
of-the-Calf behold for at-this 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 Emchath
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-hut 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, inquiens, '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, inquiens, 'Valde admirabilis
thereupon the-Saint added utterance saying very admirable
et paene indicibilis est angelici volatus pernicitas, 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 condictum 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 condictum,
of-the-heavens 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 inquirit 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 threat 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 condicti 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, quantae 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 solemnia 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 criniosum 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
he-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-heard 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 iuvenis, 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-hide tried

eiusdem caelestis claritas luminis, per interiorem 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
aesteum 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
Virgnous, 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. Virgnoumque 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 filiole,' 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 inaestimabili 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 Adomnán 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-heard

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
repleri: 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, inquiens,
day the-Saint him calling more-harshly 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, inquiens,
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 hospitiolum.' 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 hospitiolum 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-hidden or to-be-concealed could idly you-thought not to of-my
ostium hospitioli 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

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-hut 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 subsequentis maestitiae. 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 maesti
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
appropiare. 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 be-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
beseeching 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 he-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-his-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, inquiens,
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
annuum 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 infixa 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 you-could 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, inquiens, '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-hut 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 Dominicae
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 hospitiolum 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 he-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, inquiens, 'Haec
commands alone hearing the-attendant he-commends saying these
vobis, O filioli, 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-strengthener 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, divinorum 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 transmeantis, 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 repleri 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,
Cluain 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 aeque 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,
undoubtingly 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 Erníne 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-heavens
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.'
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
handed-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 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 farthest 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
nay 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 possedeam.
let-him-beseech that life after death eternal I-may-possess

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 occeano'.
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 spacious
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 refectione 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 filiolus 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 debuissemus, 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 paradysus
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 oxhides 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 adjutorium a vobis postolor, quia cor meum
counsel and help from you I-ask because heart my
et omnes cogitaciones 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 handed-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 to-see but on of-a-certain the-summit
montis extendentis se longe in occeanum, 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 judicium'.
but he-has-prepared a-most-dreadful judgment

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, tercia 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 ambulantibus
the-gear they-should-carry from the-ship outside further walking
per ripas maris occurrit illis canis per quandam 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

IV · THE DESERTED HALL AND THE THIEF

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 perducat nos in
his saying beware brothers lest Satan lead us into
temptacionem: 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 substancia 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-heard
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 ethyopem 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 judicii'. 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 angulis 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 occeanum, semper per biduanas
they-began to-sail into the-ocean always by two-day-periods
reficientes. Itaque per diversa loca occeani 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 adjutorium, 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
sabatum 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-hands 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 santus 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 occeanum 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
natancium in occeano: 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 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
asspicere 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 judicium 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 he-has-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 saciate
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
vigilias 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 siccos 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 occeanum, 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 occeani 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 they-could 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 adjutorium 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 descendentibus 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 hylaritate 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 festivitatibus 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 nutrivit 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 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 refreshed 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 nichil
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
vesperas, ut fratres nostri qui modo reficiuntur possint ad
vespers that brothers our who now are-refreshed may-be-able in
tempus cantare vesperas post nos'. Cum autem finissent
time to-sing vespers after us when moreover they-had-finished
debitum vespertinale, 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 graffio, 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
refectorium, 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 adjutorium 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-heard 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 majoribus 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 exuritur 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 unharmed 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 festivitatibus, 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 occeanum navicule sue quantotius 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 jam 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 irruit 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 occeanum 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 tranquilitate. 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 predicte 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 preterito
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 spiritalibus 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-hold 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 ammonebat 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
temptacionem. 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
invenietis '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 gracias 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-aforesaid steward finished
refectione dixit: 'Deo adjuvante revertar ad vos in die
the-refreshment 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-aforesaid 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-aforesaid 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
occeanum 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 he 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, antecedebant 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 persequebatur 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-hinder 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
devorate. Vos exspectabitis 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
dispendia 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 cujusdam 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 sentencia 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 planiciei 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 tercia 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 adjutorium 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 vigilias 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 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
expremitque 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-returned 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 adjutor 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 interfectrix 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-corpse 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 occeanum per multum tempus
of-servants his went-round the-ocean for much time
nisi in predictis festivitatibus 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 devoratorem
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 occeani 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-holy 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 asspexissent 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 predicte columpne erat: sic
the-measure one for the-four sides of-the-aforesaid pillar was so
per IV angulos predicte turris quatriduum 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, que 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 quotdam 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 oficinis 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 tropheo 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 viri 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 inmense 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 habitancium 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 occeano
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
asspiciebat, 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 asspexissent retro, illam insulam viderunt
region when moreover they-had-looked back that island they-saw
discoopertam a fumo et a se spumantem flammas ad
uncovered from the-smoke and from itself spewing flames to
ethera et iterum ad se easdem flammas respirantem, ita
the-ether and again to itself the-same flames breathing-back so
ut totus mons usque in mare unus rogus apparuisset.
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 Judas 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
forcellas 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 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 indulgencia 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 flammas 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 purificacione 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 inpedimentum: 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 fuissem 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 we-have 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 faciatis 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 he-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 predicte insule, 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-holy 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-have 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-had
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-cave one 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 prophecia 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 podes et erant candidi sicut nix pre 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 he-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-had-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 cimeterium 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-he 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 invenies
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 exspectabis 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 tercia 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 judicii 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
adjutor 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 occeano 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 asscendit 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
