

# Nessie: Stories of the Scottish Highlands from the *Vita Columbae*

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## Preface

When I first began to think about what I wanted to do for my research, I knew that it should be as interdisciplinary as my major in medieval studies and I wanted to work with manuscripts. I had previously done some work on a single page of a manuscript held by Sweet Briar's art gallery for an art history class.<sup>1</sup> However, the work I did that time was less in depth than what I have done in my research. Although I did not work on the entire manuscript, the sections I did work on were much longer than the single page I had worked on previously. The previous manuscript was also written at a later date, around 1480. For another, when I worked on the other manuscript I had not yet studied Latin, so the translation part consisted of typing phrases into Google and seeing what came up.

I selected the *Vita Columbae* with the help of Tasha Gefreh, who is working on her PhD in Edinburgh and has done work with an emphasis in Irish medieval art in the same time period as what I am studying, while studying abroad in Scotland the past semester. Adomnan's *Vita Columbae* or *The Life of Saint Columba*, in particular the Schaffhausen Stadtbibliothek Gen. 1 manuscript, was chosen because it is one of the oldest manuscripts produced at St. Andrews University, Scotland. Many manuscripts do not have easily definable sections that would allow for research to be done on a small scale that encompassed only part of the manuscript. Saints' lives are different than other manuscripts as they allow for the selection of single sections for study as a saint's life is comprised of the miracle stories of whichever saint it is written about. As such, the ability to select some of the stories instead of translating everything fit the time constraint that I had. The first story that influenced my decision to use this manuscript was Columba's encounter with the Loch Ness Monster. It caught my attention that a common folk tale that everyone knows of today was already in existence in the 690s AD. I knew that if I worked on the *Vita Columbae* then I would most definitely be including the Loch Ness Monster story among the stories I worked on. All of the stories have the common theme of taking place within Pictland except for two.<sup>2</sup> One of the stories that was not set in Pictland is the very last one in the entire manuscript and the death of Columba. The other story that took place outside of Pictland is important because it contains an excerpt from a previous book on Columba's miracles written by Cumme. Cumme was the seventh abbot of Iona from 657-69 AD.<sup>3</sup> Cumme's

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1 The manuscript I had worked on previously in Professor Hamilton's HNRS 260, *The Medieval Book*, is held in the Anne Gray Pannell Gallery, in particular the 1954.005a. It was written in Gothic script around 1480 in Rouen, France. It comes from a missal.

2 The stories that I worked on were I. 12, 33, 34, II. 10-11, 23, 26-27, 31-35, 46, III. 5, 14, and 23.

3 Jonathan M. Wooding with Rodney Aist, Thomas Owen Clancy, and Thomas O'Loughlin eds. *Adomnan of Iona: Theologian, lawmaker, peacemaker*. Dublin: Four Courts Press, 2010, p. 13.

book, *Liber de uirtutibus Sancti Columbae*, most likely grew out of work completed under his predecessor, the fifth abbot of Iona from 623-652 AD, Segene. Under Segene, there was a procedure of collecting accounts of Saint Columba's deeds while the people who knew Saint Columba still lived.<sup>4</sup> As Segene's nephew, Cummene may have helped gather the accounts of Columba's deed. The excerpt is important because Cummene's book no longer exists so the excerpt is the only instance of finding out what someone even earlier than Adomnan had to say about Columba as the later lives of Columba are even more disconnected from reality at the time Columba lived than Adomnan, who lived only a century after Columba's death.

#### Scotland and Ireland during the Early Middle Ages (6<sup>th</sup>-8<sup>th</sup> centuries AD)

At the time that Columba lived (521-597 AD), Ireland was ruled by several different *tuaths* or family tribal groups. Two of the main groups were the Northern and Southern Ui Neill.<sup>5</sup> Columba, like many of the other monastery founders, belonged to a royal family, in this case the Northern Ui Neill. Because of the geography and political situation in Ireland, there were few cities or towns to support the traditional hierarchical system of the Roman Christian Church. As such, what is commonly known as the 'Celtic Church' developed. The Celtic Church is not actually a separate entity from the Roman Church, but its foundations are distinguished by differences in liturgy and by which church officials hold the most authority. The Celtic Church practiced a liturgy that was more Gallican<sup>6</sup> in nature than the Roman. The Celtic liturgy was distinguished by collects<sup>7</sup> that occurred in the Gallican and Mozarabic<sup>8</sup> liturgies but not in the Roman, a Gallican form of consecration, various formulae of thanksgiving after communion, various addresses to the people, and a complicated rite of 'fraction'<sup>9</sup> borrowed from the Mozarabic.<sup>10</sup>

The rural nature of Ireland and Scotland meant that monasteries and their abbots held the most power. This is in contrast to the Roman Church, which flourished in the more urbanized areas of the Continent and in which bishops, whose sees were located in larger towns and cities, exercised local authority on behalf of the Pope. Monasteries were often organized into families usually under one common founder, such as the Columban Church which consisted of the monasteries of Derry, Durrow, and Kells in Ireland and Iona and Lindisfarne in Scotland among

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4 Marie Herbert. *Iona, Kells, and Derry: The History and Hagiography of the Monastic Familia of Columba*. Oxford: Clarendon Press, 1988, p. 18.

5 *One Hundred Saints: Their Lives and Likenesses Drawn From Butler's "Lives of the Saints" and Great Works of Western Art*. New York: Bulfinch Press, 1993, p. 155.

6 Gallican liturgy derives from the Syriac-Greek rites of Jerusalem and Antioch. It was more ceremonial and open to influence from other liturgies than the Roman liturgy.

7 Collects are both a liturgical action and a short, general prayer.

8 The Mozarabics were Christians living in Muslim Spain during the Middle Ages.

9 The rite of 'fraction' was the ceremonial act of breaking the consecrated bread during the Eucharist.

10 Margaret Deanesly. *The Pre-Conquest Church in England*. New York: Oxford University Press, 1961, p. 154.

others. The Irish monasteries are particularly important because they preserved the classical learning developed on the Continent prior to the collapse of the Roman Empire. Monasteries established by the Irish, both on the Continent and in Ireland, were the only places in western Europe where Greek was still known. While Irish bishops performed duties that the abbots could not, they were still often connected with a monastery. The monastery at Iona was more like a community with each monk having their own hut plus a small church and the necessary common buildings.<sup>11</sup> The monks within the monastery were divided into three groups: Seniors (who performed the worship services and transcribed manuscripts), Workers (the teachers and labours), and the Juniors (young learners who had not taken any vows yet).<sup>12</sup>

Scotland was divided between two main kingdoms: the Picts (further divided into northern and southern groups by a ridge of mountains) and Dal Riata (the Irish kingdom). The Picts are most recognizable in popular belief as those blue-painted people who ran around scantily clad in Scotland during the Early Middle Ages. Historically more important is the fact that the Picts were the only people able to stop the advance of the Roman Empire leading to the construction of Hadrian's Wall in northern England. Dal Riata was established by Irish settlers and retained close relations with Ireland. In fact, Columba appears to have been acquainted to Conall mac Comgaill, the king of Dal Riata, at the time he arrived in Scotland.<sup>13</sup> Dal Riata was confined to the south-west corner of Scotland, while the Picts appear to have been spread across the rest of Scotland.<sup>14</sup> The most important locations concerning Columba were the islands of Iona, Tiree, and Hinba located off the western coast of Scotland and King Bridei's fortress located somewhere on Loch Ness.<sup>15</sup> King Bridei was the king of the Picts at the time Columba lived and Columba had several interactions with him.<sup>16</sup>

The Celtic Church lost the last of its hold on Britain in 664 AD at the Synod of Whitby when it was determined that the Roman Church would be followed in all matters including dating Easter. The Columban Church, however, clung to the Celtic tradition of dating until 716 AD. Any of the Columban monks who still celebrated the Celtic Easter were expelled from Pictland in 717 AD by King Nechtan.<sup>17</sup>

## Saint Columba

Saint Columba was born in 521 AD to Fedlimidh and Eithne, both members of royal

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11 McNeill, p. 92.

12 McNeill, p. 92.

13 Adomnan of Iona. *Life of Saint Columba*. Trans. Richard Sharpe. London: Penguin Books, 1995, p. 16.

14 Adomnan of Iona, p. 17.

15 Adomnan of Iona, p. 21.

16 Adomnan of Iona, p. 31.

17 Kathleen Hughes. *Celtic Britain in the Early Middle Ages*. Ed. David Dumville. Woodbridge: The Boydell Press, 1980, p. 10.

houses (Fedlimidh of the Norther Ui Neill), and died the ninth of June, 597.<sup>18</sup> His birth was supposedly prophesized by both Saint Patrick and Saint Brigid.<sup>19</sup> He had three main teachers growing up: Saint Finnian who brought the monastic ideal from Ninian's *Candida Casa*, the bard Gemman, and Saint Finnian of Clonard who studied under the Welsh saints.<sup>20</sup> He founded the monasteries of Durrow in 545 and Derry in 553 AD. Columba left Ireland in 563 AD and sailed to Dal Riata. His first stop was at Colonsay where he paused over a little while but ended up moving on because he could still see Ireland.<sup>21</sup> After Columba arrived at Iona, it was two years before he visited King Bridei in 565 AD.<sup>22</sup> There is some debate over whether or not the Dal Riatan king or King Bridei gave Iona to Columba. The Dal Riatan king most likely gave Iona to Columba as Iona lies within the Dal Riatan border and Columba went to Bridei as a diplomatic gesture to receive Bridei's approval of giving Iona to Columba as well. The delay in approaching Bridei may also have been caused by establishing Iona before visiting the Pictish king, although Smyth suggests that Iona may not have been built until 573 AD.<sup>23</sup> When exactly Iona established and who gifted Columba with Iona would alter scholars' understanding of the political importance of the rulers in the area when Columba arrived in Scotland.

Columba left Ireland after the battle of Cul Drebene in 561 AD as a *peregrinato pro Christo*. A *peregrinato pro Christo* was a pilgrim for Christ who was often an exile from their homeland. Nearly all of the *peregrinati pro Christo* came from Ireland and were missionaries to the rest of the British Isles and the Continent. When these *peregrinato pro Christo* traveled to the Continent and established monasteries, they brought with them the classical learning that had been lost when the barbarians swept across the Continent. The story goes that Columba secretly copied a psalter and when he was discovered he was brought before the High King of Tara to determine who the copy belonged to. St. Finnian, the owner of the original, believed that the copy belonged to whoever held the original, while Columba believed that the copy should belong to everyone. The High King awarded the copy to St. Finnian, causing Columba to lose his temper and supposedly instigate the Battle of Cul Drebene because of it.<sup>24</sup> Columba was brought before the Synod of Telltown and excommunicated then but the charges were dismissed. However, supposedly out of guilt for the lives of kinsmen lost and fighting when he

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18 *One Hundred Saints*, p. 155. And John T McNeill. *The Celtic Churches: A History A.D. 200 to 1200*. Chicago: University of Chicago Press, 1974, p. 98. Parents names found in James Bulloch. *The Life of the Celtic Church*. Edinburgh: The Saint Andrew Press, 1963.

19 Menzies, Lucy. *Saint Columba of Iona*. London: J.M. Dent & Sons, LTD, 1920, p. 1.

20 Menzies, pp. 5-7.

21 Skene, William F. *Church and Culture*. Edinburgh: David Douglas, 1877. Print. Vol. 2 of *Celtic Scotland: A History of Ancient Alban*. 3 vols, p. 82.

22 Skene, p. 105.

23 Alfred P Smyth. *Warlords and Holy Men: Scotland AD 80-1000*. London: Edward Arnold, 1984.

24 Michael Herity and Aidan Breen. *The Cathach of Colum Cille: An Introduction*. Dublin: Royal Irish Academy, 2002, p. 2.

was a man of God, Columba exiled himself, swearing never to return to Ireland and set out to find a place from which Ireland would be hidden from sight. While the story of the copied psalter is interesting, it is more likely that Cul Drebene and Columba's excommunication happened because of a violation of 'right of sanctuary'.<sup>25</sup> At the time Adomnan was writing, Columba's remains had yet to be enshrined as relics.<sup>26</sup> Since his remains were not enshrined until the mid-eighth century, the enshrinement may be connected to either the acceptance of the Roman Easter in 716 AD or the beginning of the Viking raids.

Saint Columba is viewed by popular belief as the apostle of Scotland. However, most scholars now reject this view. For one thing, Bede mentions in his *Ecclesiastical History of the English People*, that "a priest and abbot named Columba ... came to Britain to preach the word of God to the kingdoms of the northern Picts ... The southern Picts ... had, so it is said, long ago given up the errors of idolatry and received the true faith through the preaching of the Word by that reverend and holy man Bishop Ninian".<sup>27</sup> Not only were the Picts partially converted before Columba's arrival in Dal Riata but Adomnan only relates fourteen stories where Columba ventures into Pictland and in only two of those does he specifically state that Columba converted any Pict.<sup>28</sup> Most of the converting seems to have occurred after Columba's death but by members of the Columban Church. Saint Columba could lay claim to being the apostle of Scotland only through stretching the facts a great deal.

#### Saint Adomnan, the Scribe

Adomnan was born in 624 AD and died in 704 AD and like most of the abbots preceding him was related by blood to Columba somehow.<sup>29</sup> In 674 AD, he became the ninth abbot of Iona.<sup>30</sup> Adomnan was considered the greatest writer and scholar preceding Bede, although his works are narrower in scope.<sup>31</sup> Adomnan's *Vita Columbae* is unusual among the Gaelic saints' lives in that he includes several posthumous miracles including one where Columba appeared to

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25 Skene, p. 82.

26 Yeoman, Paul. 'Columba of Iona, and the shrines of Perthshire.' *Pilgrimage in Medieval Scotland*. London: B.T. Batsford Ltd, 1999, p. 76.

27 Bede. *The Ecclesiastical History of the English People*. Ed. Judith McClure and Roger Collins. Oxford: Oxford University Press, 2008, pp. 114-115.

28 The stories of Columba's activities in Pictland are I. 12, I. 33-34, II. 10-11, II. 26-27, II. 31-35, II. 46, and III. 14. I. 33 is a possible Pictish conversion as scholars believe Artbranan may have been a Pict. II. 34 and III. 14 where Adomnan specifically states that Columba converted the Picts he encountered and in each case it was a single family. Stories gathered from Sharpe's translation of Adomnan of Iona's *Life of St Columba*.

29 Deanesly, p. 165.

30 Elizabeth Rees. *Celtic Saints: Passionate Wanderers*. New York: Thames & Hudson, 2000, p. 124.

31 Deanesly, p. 165.

Oswald in a dream.<sup>32</sup>

Elizabeth Rees writes that Adomnan wrote *The Life of Saint Columba* in order to impress upon Abbot Ceolfrith of Jarrow the importance of Columba and the Celtic tradition.<sup>33</sup> Adomnan based his *Life* upon Cumme's lost *Liber de uirtutibus Sancti Columbae*, which recorded the miracles of Columba.<sup>34</sup> Cumme's book is more likely to have been written for the reason Rees argues as he was abbot from 657-69 AD (at the time of the Synod of Whitby). It is entirely likely to have been written in honor of or inspired by the centenary of the saint.<sup>35</sup> Particularly, since Adomnan had converted to the Roman dating for Easter on the second of his visits to Aldfrith. Adomnan seems to have followed in the footsteps of Lindisfarne and Wearmouth and Jarrow as a proponent of the 'middle party' that advocated for reconciliation of the different traditions as he did not force the monks of Iona to convert to Roman dating when he returned to Iona.<sup>36</sup> Adomnan's *Life* could have been in response to a jibe from Wilfrid by portraying Columba as in accordance with the wider European models.<sup>37</sup> Supporting the claim of Wooding and his co-authors that the *Life* portrayed Columba in accordance with the European models is the fact that Adomnan was heavily influenced by Athanasius' *Life of Saint Anthony of Egypt* and Sulpicius Severus' *Life of Saint Martin of Tours*.<sup>38</sup>

Adomnan was not only the author of the *Vita Columbae* but also the ninth abbot of Iona and the author of several other works that have come down to us as important. Similar to the *Life* in the sense that it is a lengthy work is the *De locis sanctis* on the Holy Places of Palestine and Christian Sites of Syria, Constantinople, Alexandria, and Crete.<sup>39</sup> Strangely enough, Adomnan never visited any of the places he wrote about. *De locis sanctis* is the recounting of the Frankish bishop Arculf's memories of the various places he had visited to Adomnan when he was shipwrecked on Iona.<sup>40</sup> The other important piece that Adomnan authored is not a book but a law: the *Cain Adomnan*. Also known as the Law of the Innocents, the *Cain Adomnan* is important not only because it sought to work women and children from harm but because of the number of signatures attached to it.<sup>41</sup> Adomnan was able to get nearly every important person both in Scotland and Ireland to sign the law.

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32 Dauvit Broun and Thomas Owen Clancy, eds. *Spes Scotorum: Hope of Scots*. Edinburgh: T & T Clark, 1999, p. 14.

33 Rees, 108.

34 Wooding, p. 13.

35 Wooding, p. 16.

36 Wooding, p. 49.

37 Wooding, p. 49.

38 Ian Bradley. *Columba: Pilgrim and Penitent, 597-1997*. Glasgow: Wild Goose Publications, 1996, p. 47.

39 McNeill, p. 99.

40 McNeill, p. 99.

41 McNeill, p. 100.

## Interpretation of the Selections from the *Life of Saint Columba*

All of the stories in the *Vita* portraying Columba as performing miracles in Pictland show him working against the pagan religion by using similar methods to those the pagans used, in particular the wizard Broichan whom Columba usually fought.<sup>42</sup> The difference in the methods of conversion used by Columba depending on whether he is in Dal Riata or Pictland may stem from Pictland representing a region of the mind that was un-Christian territory.<sup>43</sup> In other words, Pictland represented something that was wild and oppositional while Christians are civilized. The similar methods used in Pictland are disguised by a raised hand making the sign of the cross, and an invocation of the Lord's name. The Pictish wizards are more similar to the Druids in their use of spells. Columba using similar methods is perhaps shown most clearly when he sets forth for Iona from Bridei's fortress and must counter an upwind and does so by turning the opposing wind around for his use. Broichan, the Pictish wizard, tells Columba that he will prevent him from leaving the fortress because 'I have the power to produce an adverse wind and to bring down a thick mist' (most likely through an incantation).<sup>44</sup> Later, Columba invokes Christ and 'the contrary wind backed round and ... turned in their [Columba and the sailors] favor.'<sup>45</sup> The use of incantations on the parts of both Broichan and Columba show a similar method even though Columba's is the name of Christ.

The wild and oppositional nature of Pictland is perhaps best shown by Columba's encounter with the Loch Ness Monster. The Loch Ness Monster is described as having 'snatch[ed] him [a dead Pict] and maul[ed] him savagely' and 'its appetite not so much sated as whetted for prey. ... and suddenly swam up to the surface, rushing open-mouthed with a great roar towards the man.'<sup>46</sup> The language used to describe the Loch Ness Monster has a lot of motion and action in it. This use and the words used generate a feeling of wildness and violent nature of the area where Columba is whereas the stories of Columba on Iona or Hinba always show him sitting in his hut or praying. On the other hand, the Pictish stories all have some form of conflict, usually between Columba and the Pictish wizards.

## The Manuscript

The online version of the Schaffhausen Stadtbibliothek Gen. 1 manuscript that I used is numbered by pages. The manuscript comprises of 137 pages with writing plus a couple of blank pages and is the only work in the manuscript. There are no illustrations in the manuscript and the main text is written in a single hand. Most of the corrections (mostly changes to the punctuation) appear to be in a later hand as the ink is different. There are no marginalia,

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42 Menzies, p. 90.

43 Broun, p. 133.

44 Adomnan of Iona, p. 183.

45 Adomnan of Iona, p. 183

46 Adomnan of Iona, p. 176.

however there is one instance on page 71 at the bottom beneath the first column where the scribe wrote *m militum* and then smeared it out. Anderson and Anderson indicate that this was a trial of the pen.<sup>47</sup> Although there are no later interpolations by other scribes, the excerpt from Cummene's book was inserted into Adomnan's work by Dorbbene.<sup>48</sup>

The Schaffhausen Stadtbibliothek Gen. 1 manuscript was copied sometime between 704 and 713 AD. Written by the scribe Dorbene in Irish minuscule script, the manuscript is not only one of the oldest manuscripts from Scotland but also the oldest copy of Adomnan's *Vita Columbae*. It is believed that Adomnan may have commissioned the copy since he and Dorbene lived at roughly the same time, dying within a decade of each other.<sup>49</sup> There may actually be two colophons in the Schaffhausen manuscript: Dorbene's and Adomnan's. Colophons are the scribe's statement at the end of a manuscript often asking to be remembered in the reader's prayer and sometimes cautioning against stealing the book. Kathleen Hughes, one of the experts on the Celtic Church, suggests that 'I beseech all those that may wish to copy these books,...'<sup>50</sup> may have been Adomnan's colophon.<sup>51</sup> Adomnan appears to have originally written the *Life* between the 690s and 704 (the year that he died). Scholars are able to narrow the time frame of the manuscript's composition to these dates as Adomnan visited King Aldfrith, the Anglo-Saxon king of Northumbria, twice, during the 680s. Adomnan's visits to Aldfrith during which he met the abbot of Wearmouth and Jarrow may have served as the impetus for writing *The Life of Saint Columba*. The Schaffhausen Stadtbibliothek Gen. 1 manuscript is unique in that Dorbene follows in the Irish tradition of using Greek as a decorative script.<sup>52</sup> The Irish scribes were showing off their knowledge when they used Greek in their manuscripts. Greek occurs twice in the Schaffhausen manuscript: once at the end of the second book ('Here ends the second book') using Greek letters to spell Latin words, and at the very end after the colophon, where Dorbene wrote the Lord's Prayer in Greek. The manuscript most likely left Iona around 800 AD when Iona was abandoned after several Viking attacks and the monks retreated to Kells.<sup>53</sup> At some point the manuscript made its way to the Abbey of Reichenau, where it remained until at least 1621. The manuscript had definitely left Reichenau by 1795. The earliest date for leaving Reichenau is 162 because that is when the Irish Jesuit Stephen White copied it at

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47 Alan Orr and Marjorie Ogilvie Anderson, trans and ed. *Adomnan's Life of Columba*. London: Thomas Nelson and Sons, Ltd, 1961, p. 376, footnote 3.

48 Herbert, p. 24.

49 Wooding, p. 16.

50 Adomnan of Iona, p. 233.

51 Hughes, Kathleen. *Early Christian Ireland: Introduction to the Sources*. Ithaca: Cornell University Press, 1972, p. 226.

52 Francis John Byrne. Introduction. *The Irish Hand: Scribes and Their Manuscripts from the Earliest Times to the Seventeenth Century with an Exemplar of Irish Scripts*. By Timothy O'Neill, FSC. Mountrath: The Dolmen Press, 1984, p. xv.

53 John T McNeill. *The Celtic Churches: A History A.D. 200 to 1200*. Chicago: University of Chicago Press, 1974, p. 207.



Reichenau.<sup>54</sup> Stephen White may have been the person to bring the manuscript to Schaffhausen.

## Transcription and Translation

When transcribing and translating the stories I selected I used several resources. I used Michelle P. Brown's *A Guide to Western Historical Scripts from Antiquity to 1600* to identify the script as closely as possible. As part of the transcription I had to expand the abbreviations so I used the system of abbreviation symbols found in Clemens' and Graham's *Introduction to Manuscript Studies*. The abbreviation symbols I used were paraentheses: expanded abbreviations; obeli: problematic readings; slashes (/): scribal insertion on the line; slashes (∨): scribal insertion in the interline; square brackets: letters canceled by erasure; and square brackets with subscript dots: letters canceled by subpunctuation. I did have a unique case of scribal correction that showed up numerous times that could not be shown by the symbols found in Clemens and Graham. To show this unique case I borrowed a symbol from Michelle P. Brown mentioned in *A Guide to Western Historical Scripts*. Brown refers to it as suppression where another letter is simply written over or on another letter changing it. To illustrate this suppression Brown uses square brackets and a plus sign or square brackets, a plus sign and a slash (ex. [o+a] or [o+∧a]). When working on the translation I used several dictionaries: a general one, one that went into more depth, and a medieval Latin dictionary.

For my translation work, I referenced two different translations: Sharpe and Anderson and Anderson. I used the translations to check my own work, however, I felt that instead of using someone else's translation, it would be better if I did my own. In the case of Sharpe's translation, I felt that it was too colloquial. In the course of doing my own translation, I found that Sharpe would often condense clauses so that some of the meaning was lost. In II. 32, Sharpe translates the last paragraph as: 'One must recognize that in this miracle of power our St Columba is seen to share with the prophets Elijah and Elisha and with the apostles Peter and Paul and John the rare distinction of raising the dead of life. He has a seat of everlasting glory in the heavenly homeland as himself a prophet and apostle among the companies of the prophets and the apostles, with Christ who with the Father and the Holy Ghost reigns for ever and ever.'<sup>55</sup> My translation of that particular section is as follows: 'Let this miracle of power of our Columba, in the raising of the dead, held in common with the prophets Elijah and Elisha, and in similar honor with the apostles Peter and Paul and John, and a celestial eternal home among the honorific companies of both the prophets and apostles as a man prophetic and apostolic with Christ, who reigns with the Father in the unity of the Holy Spirit, through all the ages of ages.'

While Sharpe is the more recent translation, having been published in 1995, I found

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54 E. A. Lowe, ed. *Switzerland*. Oxford: Clarendon Press, 1956. Vol. VII of *Codices Latini Antiquiores*. 12 vols, p. 45.

55 Adomnan of Iona, p. 180.

Anderson and Anderson to be more accurate in the literal sense which is what I was looking for in my translation. However, since Anderson and Anderson's edition was completed in 1961, scholars' understanding of the Latin language has changed so some of my constructions differ from Anderson and Anderson. There are also some vocabulary differences between Anderson and Anderson and my translation as I thought some of the words Anderson and Anderson were outdated. For example, Anderson and Anderson uses 'adjuration' and 'adjure'<sup>56</sup> where I used 'oath' and 'entreat'. The other major difference between Anderson and Anderson and my work is in the transcriptions. Anderson and Anderson use none of the various abbreviation symbols to show whether a word was abbreviated, misspelled and corrected later, or difficult read due to the ink being faded.

I chose to do my own transcription and translation because it gave them opportunity to practice the art historical skills and knowledge I had learned in Professor Hamilton's class. Translation was particularly important because at the time I started the project, I had only had a year and a half of formal Latin. Many of the words that I encountered through working on the translation were new so my vocabulary expanded the more translation I did. My understanding of the word order in Latin has also expanded as well as how various clauses and structures are used.

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56 Anderson and Anderson, p. 543.

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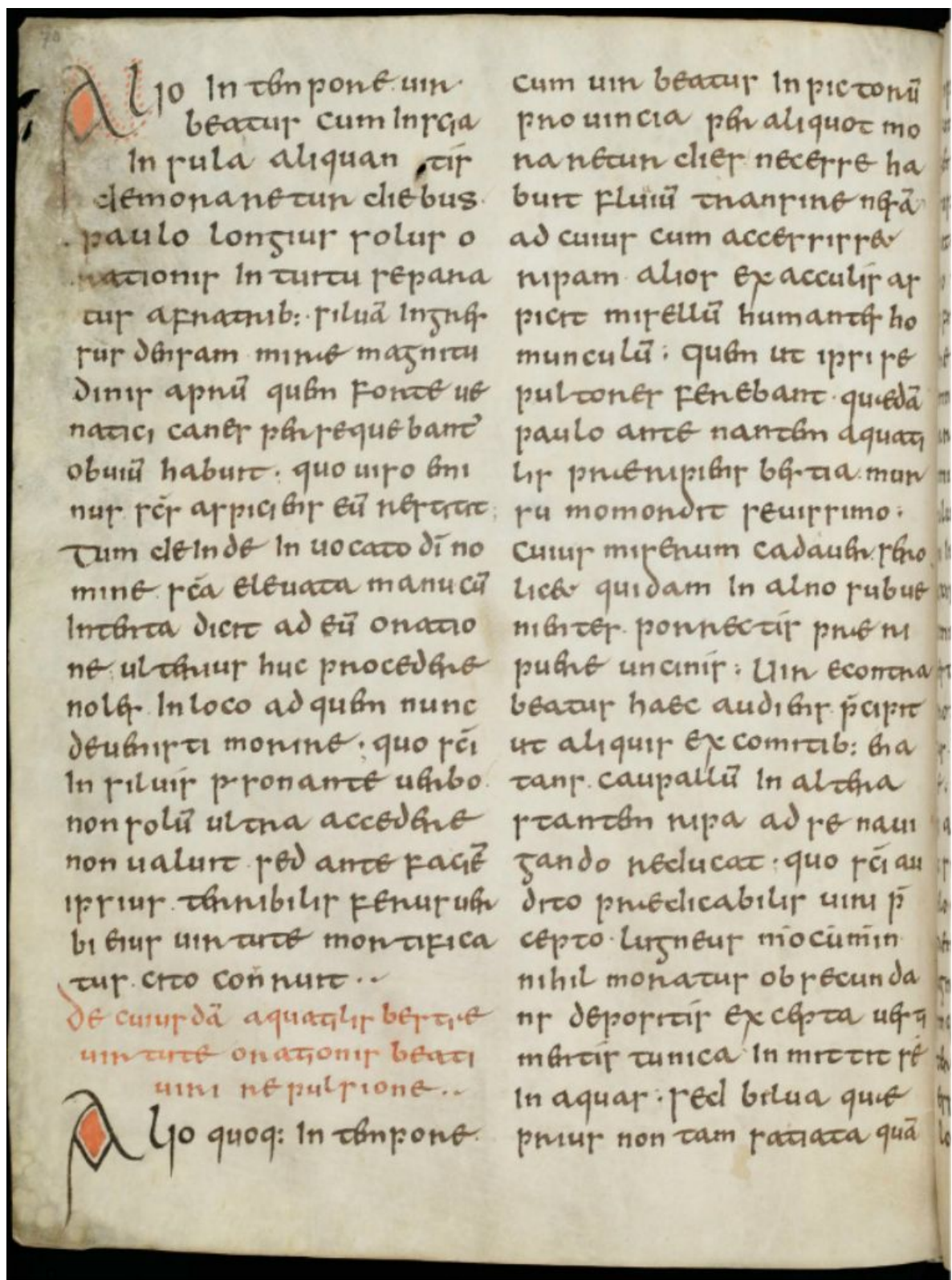


Image 1: Page 74 from the Schaffhausen Stadtbibliothek, Gen. 1 manuscript showing II. 26 and the beginning of II. 27 (the story of the Loch Ness Monster).

I. 12

de duob(us) aliis regnatorib(us) qui duo nepotes muiredachi vocitabantur baitanus filius maic erce et echodius fī domnail beati p(ro)fetatio viri |

**Al**io in tempore p(er) asperam et saxosa(m) regionem iter faciens q(uae) dicitur artda muirchol et suos audiens comites· laisranum utiq(ue) filium feradachi· et dermitium ministratorem· de duob(us) supra memoratīs regib(us) in via sermocinari· - **H**aec ad eos verba depromit; **O** filioli quare inaniter de hīs sīc confabulamini; nam illi ambo reges de quib(us) nunc sermocinamini· nuper ab inimicīs decapitati disperierunt; in hac quoq(ue) die aliqui de scotia adventantes nautae· haec eadem vobīs de illīs indicabunt regib(us)· - q(uod) venerabilis viri vaticinium· eadem die de evernia navigatores· ad locu(m) dicitur muirbolc paradisi pervenientes· supra scriptis eius binīs comitib(us)· et in eadem navi cu(m) s(an)c(t)o navigantibus· de hīsdem interfectīs regib(us) expletu(m) retulerunt· -

[The prophecy of the blessed man concerning two other kings, who were two descendents of Muiredach, called Baitan son of Maic Erce and Eochaid son of Domnail.]

At another time, when the saint was making a journey through the rough and rocky region called Artda-muirchol (Ardnamurchan) and hearing his companions, Laisran son of Feradach and the attendant Diarmait, conversing on the way about the two kings mentioned above, uttered these words to them: 'O little sons, why do you thus converse inanely about these things? For both those kings of whom you now converse about recently perished of decapitation by their enemies. On this day, sailors arriving from Ireland will reveal to you the same about those kings.' On the same day, sailors from Ireland arriving at that place called Muirbolc of paradise related to the two companions named above, and sailing in the ship with the saint, the killing of the kings fulfilling the prophecy of the venerable man.

I. 33

de quodam artbranano s(an)c(t)i profetia viri

**Cum** per aliquot dies in insula demoraretur scia vir beatus alicuius loci terrula(m) mari vicina(m) baculo percutiens ad comites sīc ait· miru(m) dictu ō filioli· hodie in hac huius loci terrula· - quidam gentilis senex naturale per tota(m) bonum custodiens vita(m)· - et baptizabitur et morietur· et sepelietur; et ecce quasi post unius intervallu(m) horae· navicula ad eundem supervenit portu(m); cuius in prora quida(m) advectus (est) decrepitus senex· - geonae primanius cohortis; quem bini iuvenes de navi sublevantes ante beati conspectum viri deponunt, | qui statim verbo d(e)i a s(an)c(t)o per interpretem recepto· - credens ab eodem baptizatus; et post expleta

baptizationis ministeria· sicuti s(an)c(tu)s profetizavit· eode(m) in loco consequenter obiit· ibidemq(ue) socii congesto lapidu(m) aceruo sepeliunt; qui hodieq(ue) in ora cernitur maritima· fluiusq(ue) eiusdem loci in quo idem baptisma acciperat· ex nomine eius dobur<sup>57</sup> artbranani· usq(ue) in hodiernu(m) nominatus est diem ab accolīs<sup>58</sup> vocitatur·-/

[The prophecy of the holy man concerning a certain Artbranan]

When the blessed man was staying some days on the island Skye, striking a certain piece of land near the sea with his crozier, said to his companions: 'Strange to tell, my little sons, today in this place, on this land, a certain pagan old man preserving natural goodness during his entire life, will be baptized, and will die, and will be buried.' And behold, after the space of about one hour, a small ship arrived at the same harbor, which in its prow carried a feeble old man, leader of the cohort of Cé<sup>59</sup>. Two youths supported him from the ship and placed him in view of the blessed man. And receiving the word of God immediately from the saint through an interpreter, believing the very same he was baptized. And after the office of baptism had been completed, just as the saint prophesied, consequently in that same place he died, his companions buried him in that very same place by constructing a cairn of stone. It can be seen nowadays on the seacoast, and the stream in which he received baptism in that place, named according to his name, is called 'dobur of Artbranan' by the inhabitants up to the present day.

I. 34

motata de navicula noctu trans s(an)c(t)o praecipiente

**Alio** in tempore trans britanniae dorsum iter agens· aliquo in desertīs viculo agellis reperto· ibidem iuxta alicuius marginem rivoli stagnum intrantis· s(an)c(tu)s mansionem faciens· eade(m) nocte dormientes· semi|sopore degustato suscitāt comites dicens· nunc nunc celerius foras exeuntes· nostram qua(m) ultra rivu(m) naviculam posuistis in domu(m) huc citius advehite·- et in viciniore domucula ponite; qui (con)tenuo<sup>60</sup> oboedientes sicut eīs p(rae)ceptu(m) (est) fecerunt; ipsīsque iteru(m) quiescentib(us) s(an)c(tu)s post quodda(m) intervallu(m)· silenter diormitium pulsat inquiens; nunc stans extra domum aspice· quid in illo agitur viculo· ubi prius vestram possuistis navicula(m); qui s(an)c(t)i praecepto obseq\u/utur domu(m) egreditur; et respiciens videt vicu(m) flamma vastante totum concremari· reversusq(ue) ad s(an)c(tu)m quod ibidem agebatur retulit; s(an)c(tu)s proinde fratrib(us) de quoda(m) narravit

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57 *Dobur* has two overdashes above the o and u.

58 The o appears to have originally been written as a u and then corrected in the same ink by bridging.

59 According to Richard Sharpe, n. 149, the Latin word *genoae* refers to the Pictish province Cé.

60 Vowel change e → i



emulo persequutore qui easdem domus eadem incenderat nocte·-/

[A ship on the other side is moved by order of the saint at night.]

At a different time, when the saint went on a journey across the ridge of Britain, he found a hamlet among deserted farms, in that place near the edge of a little stream where it entered a lake, the saint made his lodging. In that same night, while his companions were trying to sleep, he roused them, saying: 'Go quickly out of doors now, bring the ship that you placed in the ship that you placed on the other side of the stream, and place it in the nearby cottage.' They immediately obeyed and did as they were ordered. When they were again at rest, after an interval the saint silently touched Diarmait, saying: 'Now stand outside the house and see what is happening in that hamlet where you first placed your boat.' He obeyed the saint's order and went from the house, and gazing at the hamlet, saw that the entire hamlet burned by devastating flames, and he returned to the saint at that very instant and reported what was happening. Then the saint told the brothers about the jealous follower who burned the same house on that same night.

## II. 10

ex dura de aqua quae s(an)c(t)o orante producta est petro·-

**Et** quia paulo superius aquatici facta (est) mentio elimenti<sup>61</sup>·- silere non debemus etiam alia miracula·- que per s(an)c(tu)m d(omi)n(u)s eiusdem in re licet diversis temporib(us) et locis creaturae peregit·- **Alio** namq(ue) in tempore cum s(an)c(tu)s in sua conversaretur p(er)igrinati|one·- infans ei per parentes ad baptizandum offertur; iter agentī et quia in vicinīs aqua non inveniebatur locis· s(an)c(tu)s ad proxima(m) declinans rupem· flexīs genib(us) paulis per oravit; et post orationem surgens·- eiusdem rupis frontem benedixit· de qua consequenter aqua· abundanter ebulliens fluxit· in qua continuo infantulu(m) baptizavit; de quo etia(m) baptizato· haec vaticinans intulit verba inquires; **Hic** puerulus usq(ue) in extrema(m) longe\us<sup>62</sup> vivet etatem· in annīs iuvenilib(us) carnalib(us) desideriis satis seviturus· et deinceps c\h/ristianae<sup>63</sup> usq(ue) in exitu(m) militiae mancipandus· in bona senectute ad d(omi)n(u)m emigrabit; quae omnia· eidem viro iuxta s(an)c(t)i contigerunt<sup>64</sup> vaticiniu(m); hic erat ligu cencalad cuius parentes fuerant in ardaib muirchol· | ubi hodieq(ue) fonticulus s(an)c(t)i nomine columbae pollens cernit·-

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61 Vowel change i → e

62 Scribal correction is in the same hand as the manuscript

63 This shows the use of the Greek *spiritus asper* to indicate an initial h before a vowel as explained in Francis John Byrne's introduction to Timothy O'Neill's *The Irish Hand*.

64 An accent was added above the e in a later hand



[Concerning water which, at the prayer of the saint, was brought forth from hard rock.]

And because small mention has been made above of the element of water, we must not be silent even now about other miracles, which the Lord completed through the saint with regard to the same substance although in different times and places.

For at another time when the saint was living on his pilgrimage, an infant was presented to him by its parents for the purpose of baptism. And because water was not to be found near that place, the saint, changing direction to the nearest rock, on bent knees prayed for a little while. And rising after his prayer, he blessed the face of the same rock, consequently from which water flowed bubbling abundantly, in which he baptized the infant immediately. And with regard to that same baptism, he imported prophetic words, saying:

'This little boy will live right on into the limit of great age, in his youthful age he will serve adequately the desires of the flesh, and following as a soldier of Christ until surrendering to death, he will depart in good old age to the Lord.'

All of which happened to the same man according to the prophecy of the saint. This was Ligu Cenncalad whose parents had been in Artda-muirchol (Ardnamurchan), and where today a little spring is seen exerting power in the name of Saint Columba.

## II. 11

de alia maligna fontana aqua q(uod) vir beatus in pict†o†ru(m)<sup>65</sup> regione benedixit·-

**Alio** in tempore vir beatus· cum in pictoru(m) provincia p(er) aliquod t<sup>66</sup> demoraretur dies· audiens in plebe gentili de alio fonte divulgari fama(m); quem quasi deu(m) stolidi homines· diabulo<sup>67</sup> eorum obcaecante sensus venerabantur; Nam de eodem fonticulo bibentes aut in eo manus vel pedes de industria lavantes·- daemonica d(e)o permittente p(er)cussi arte· aut lepri aut lusci a(ut) etia(m) debiles· aut quibus cu(m)q(ue) aliis infestati infirmitatib(us) revertebantur; Ob quae omnia seducti getiles· divinu(m) fonti deferebant honorem; quib(us) conpertis· s(an)c(tu)s alia die in trepidus accessit ad fontem; quod videntes magi quos sepe ipse confussos<sup>68</sup> et victos asé repellebat·- | valde gavisusunt· scilicet putantes eu(m) similia illius nocuae tactu aquae passuru(m); ille vero inprimis elevata manu s(an)c(t)a· cum invocatione (Christ)i nominis· manus lavat et pedes; Tum deinde· cum sociis de eadem asé benedicta

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65 The o in *pictorum* is barely legible due to fading of the ink in that area

66 The t is a very small correction in a later hand above the d, possibly a difference in spelling uses

67 The u in *diabulo* was later corrected to o by bridging

68 The first s in *confussos* is deleted by a dot placed above it

bibt· ex illaq(ue) die daemones ab eodem recesserunt fonte· et non solu(m) nulli nocere  
p(er)misus (est)·- sed etia(m) post s(an)c(t)i benedictionem et in eo lavationem·- multae in populo  
infirmittates per eundem sanatae sunt fontem·-/

[Concerning the malignant water of another spring in the land of the Picts which the blessed man  
blessed.]

At another time, when the blessed man was staying a few days in the province of the Picts, he  
heard of the fame concerning another spring spread completely among the pagan common  
people. And the insensible humans worshiped it as though a god, their senses having been  
blinded by the devil. For any one who drank or washed their hands or feet in the spring, was  
struck by a demonic art by God permitting it, they were returning leprous or one-eyed or even  
crippled or with some other damaging sickness. On account of being lead astray by all this, the  
pagans paid honor to the divine spring. When the saint learned this, he came near to the spring  
undaunted one day. The magicians, whom he often drove away from himself confused and  
defeated, rejoiced greatly seeing this, believing he was going to suffer similar things by touching  
the injurious water. However, the saint first raised his hand, and with an invocation of Christ's  
name, washed his hands and feet. Then, with his companions drank from the same blessed by  
him, from that day the demons withdrew from that same spring, and not only was no harm  
permitted, but also after the blessing of the saint and his washing in it, many sicknesses among  
the people were healed by the same spring.

## II. 23

bita de quodam feradacho su morte subtracta.

**Alio** quoq(ue) in tempore vir s(an)c(tu)s quenda(m) de nobili pictorum genere |<sup>69</sup> exsulem  
tarainu(m) nomine·- in manu(m) alicuius feradachi ditis viri qui in ilea insula  
habitat· d[e+i]ligenter<sup>70</sup> adsignans commendavit·- ut in eius comitatu quasi unus de amicis per  
aliquot menses conversaretur·- quem cum tali commendatione de s(an)c(t)i manu viri  
susc[i+/e]pisset<sup>71</sup> commendatu(m)· post paucos dies dolose agens crud[i+/e]li<sup>72</sup> eu(m) iu\s/sione  
trucidavit; quod inmane scelus cu(m) s(an)c(t)o acomeantibus esset nuntiatu(m)·- sic respondens  
profatus (est); non mihi sed d(e)o ille infelix homunculus mentitus (est)·- cuius no(men) de libro

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69 At the bottom of the column with the page upside down is written *m militum* which has then been smeared.

70 The e in *deligenter* was later changed to an i by a thin line drawn through it in the same hand

71 The i in *suscipisset* was later changed to an e by the same hand (all similar vowel changes are done in tiny writing)

72 The i in *crudili* was later changed to an e by the same hand

vitae delebitur; haec verba aesteo nunc mediante pro loquimur tempore, -sed autu(m)nali anteq(uam) de suilla degustet carne arboreo saginata fructu subita praeventus morte ad infernaliam rapiet(ur) loca; haec s(an)c(t)i profetia | viri· cum misello nuntiaret†ur†<sup>73</sup> homuncioni dispiciens i[n]r/ri[s]sit<sup>74</sup> s(an)c(tu)m· et post dies aliquot autummalium mens/i/um· eo iubente scrofa nucu(m) inpinguata nucleis iugulatur· necdum aliis eiusdem viri iugulatis suis(us); de qua celeriter exinterata partem sibi in veru celerius assari praecipit· - ut de ea inpatiens homo praegustans· beati viri profetationem d[i+/e]strueret<sup>75</sup>; qua videlicet assata· dari sibi poposcit aliquam p(rae)gustandam mursus particulam· - ad quam percipiendam extensam manu(m) priusquam ad os converteret· expirans mortuus retro in dorsu(m) c[i+/e]cidit<sup>76</sup>; et qui viderant et qui audierant valde tremefacti· ammirantes (Christu)m in s(an)c(t)o profeta honorificantes glorificarunt·-

[Concerning a certain Feradach carried off by sudden death.]

Also at another time, the holy man entrusted an exile, Tarain by name, of a noble family of the Picts, into the hands of a certain Feradach, a wealthy man who lived on the island Ile (Islay), carefully assigning him to his retinue so that he could live for some months as one of his friends, though he accepted the recommendation with such praise from the hand of the holy man, after a few days, deceitfully conducting himself, Feradach slaughtered Tarain by a cruel order. When this inhumane crime was reported to the saint by travelers, he thus spoke out, answering: 'That wretched little man lied not to me but to God, his name will be erased from the book of life. Now in the midsummer season we said these words, but in the autumn season before he tastes of the flesh of pigs fattened on the fruit of trees he will be prevented by sudden death and carried off to infernal places.' When this prophecy of the holy man regarding him was reported to the wretched little man, he mocked the saint, and after some days of the autumn months, a sow fattened on kernels of nuts was killed by his order, but not to kill any of his other pigs. He ordered that it be disemboweled quickly and part of it be roasted on a spit at once, so that the impatient man tasting it in advance might weaken the prophecy of the blessed man. When it had clearly been roasted, he demanded a small morsel be given to him to taste in advance, before he could return the hand he stretched out to gain the bite to his mouth, expiring he fell dead on his back. And those who saw it and those who heard of it, trembling greatly, wondering, glorified Christ, honoring him in the holy prophet.

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73 Due to severe fading of the ink along the upper edge of the folio

74 The scribe deleted the n using subpunction and placed the correct letter above the wrong letter.

75 The i in *distrueret* was later changed to an e by the same hand

76 The i in *cicidit* was later changed to an e by the same hand

## II.26

**Alio** in tempore vir beatus cum in scia insula aliquantīs demoraretur diebus·- paulo longius solus orationis in tuitu separatur a fratrib(us)· silvdu(m) ingressus densam· mirae magnitudinis apru(m) quem forte venatici canes persequabant(ur) obviu(m) habuit; quo viso eminus s(an)c(tu)s aspiciens eu(m) restitit; tum deinde in vocato d(e)i nomine s(an)c(t)a elevata manu cu(m) intenta dicit ad eu(m) oratione; ulterius huc procedere noles· in loco ad quem nunc devenisti morire; quo s(an)c(t)i in silvīs p(er)sonante verbo· non solu(m) ultra accedere non valuit· sed ante facie(m) ipsius· terribilis ferus verbi eius virtute mortificatur· cito con\r/ruit<sup>77</sup>·-

Once, when the blessed man was staying for some days on the island of Skye, he separated himself a little distance from the others to pray. Entering the crowded forest, he encountered a boar of remarkable size which was being pursued by hunting dogs. Seeing this, the saint stood firm and watched them from a distance. Then he lifted up his holy hand, called on the name of God with earnest prayer and said to the boar: 'Proceed no further, die now in this place where you have come to.' By means of the sounding of the words of the saint in the forest, the strong beast approached no further but quickly collapsed in front of him, killed by the power of his words.

## II. 27

de cuius dam aquatilis bestiae virtute orationis beati viri repulsione·-

**Alio** quoq(ue) in tempore· | cum vir beatus in pictoru(m) provincia per aliquot moraretur dies·- necesse habuit flu\ v/ iu(m) transire nesam·- ad cuius cum accessisset ripam· alios ex acculis aspicit misellu(m) humantes homunculu(m); quem ut ipsi sepulchros ferebant· quaeda(m) paulo ante nantem aquatilis praeripiens bestia· mursu<sup>78</sup> momordit sevissimo; cuius miserum cadaver· sero licet quidam in alno subvenientes· porrectīs praeripuerunt uncinīs; Vir econtra beatus haec audiens· p(rae)cipit ut aliquis excomitib(us) enatans· caupallu(m) in altera stantem ripa ad se navigando reducat; quo s(an)c(t)i audito praedicabilis viri p(rae)cepto· lugneus mocumin<sup>79</sup> nihil moratus obsecundans depositīs excepta vestimentīs tunica inmittit se in aquas; sed bilua quae prius non tam satiata qua(m) | in praedam accensa in profundo fluminis latitabat; sentiens eo nante turbata(m) supra aqua(m)· subito emergens natatilis ad hominem in medio

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77 The interlineal r is a later scribal correction. The later scribe appears to have disagreed with the first scribe over the spelling of *conruit*. *Conruit* and *corrui* have the same meaning so it is likely that *corrui* was more commonly used when the later scribe made the correction.

78 Vowel change o → u

79 *Mocumin* has three overdashes

natantem alveo cu(m) ingenti fremitu aperto cucurrit ore; Vir tum beatus videns· omnib(us) qui in erant ta(m) barbarīs qua(m) etiam fratrib(us) nimio terrore perculsīs cu(m) salutare s(an)c(t)a elevata manu in vacuo aere crucis pinxisset signu(m)· invocato d(e)i nomine feroci imperavit bestiae dicens; noles ultra progredi nec hominem tangas· retro citius revertere· tum vero bestia hac s(an)c(t)i audita voce· retrorsu(m) ac si funib(us) retraheretur velociore recursu fugit tremefacta; quae prius lugneo nanti eo usq(ue) appropinquavit ut hominem inter et bestia(m) n(on) amplius esset quam unius contuli longitudo.; Fratres tum | recessisse videntes bestia(m) lugneumq(ue) commilitonem ad eos intactu(m) et in colome(m)<sup>80</sup> in navicula reversum· cum ingenti ammiratione glorificaverunt d(eu)m in beato viro; sed et gentiles barbari qui ad p(rae)sens in erant· eiusdem miraculi magnitudine· quod et ipsi viderant compulsi· d(eu)m magnificarunt christianoru(m)·-

[About how the water beast was driven back by the power of the blessed man's prayer.]

Once, on another occasion, when the blessed man stayed some days in the land of the Picts, he had to cross the River Ness. When he approached the bank, he saw some of the local people burying a poor man whom a little before a certain water beast had snatched away and submerged while he was swimming, consuming him with the fiercest bite. Although too late, certain men going to the rescue in a boat, extended hooks and seized his wretched body. Hearing this, the blessed man commanded one of his companions to swim out and bring back by sailing a boat resting on the other bank. On hearing the command of the saint, Luigne moccu Min obeyed without delay and took off all his clothes except his tunic and threw himself in the water. However the beast, not satisfied as much as aroused by its first prey, lurked in the depths of the river. Feeling the water above disturbed by the swimming man, the beast suddenly rose up with open mouth and with a mighty roar sped toward the man swimming in the middle. While all the barbarians and even the brothers were struck down by excessive terror, the blessed man watching raised his holy hand and then drew the saving sign of the cross in the empty air and invoking the name of God commanded the wild beast saying: 'You will go no further and will not touch the man. Turn back quickly.' Then the beast hearing the saint's voice, as if drawn back by ropes, fled trembling in swift retreat. It had first drawn so near Luigne as he swam that there was not a vast distance between man and beast. Then the brothers, seeing the beast retreat and Luigne, their fellow soldier, return safe and untouched in the small ship, with great astonishment glorified God in the blessed man. Also the pagan barbarians who were present, compelled by the magnitude of the miracle they had seen, praised the God of the Christians.

## II. 31

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80 Second o in *colomem* changes to u later

## de finteni filii aido in extremis positi sanitate

**Alio** quoq(ue) intem(pore)· s(an)c(tu)s cum trans brittanni cum iter ageret dorsu(m)· quidam iuvenis unus comitum subita molestatus egrimonia ad extrema usq(ue) per ductus (est)· nomine fintenus; pro quo commilitones s(an)c(tu)m mesti rogitant ut oraret; qui statim eīs conpatiens· s(an)c(t)as cum intenta oratione expandit ad caelu(m) manus· egrotu(m)q(ue) benedicens ait· hic pro quo interpellatis iuenculus· vita vivet longa· et post omnium nostroru(m) qui hīc adsumus exitu(m) sup(er)stes remanebit in bona moriturus senecta·- quod beati viri vaticiniu(m) plene p(er) omnia expletu(m)·- nam idem iuvenis illius p(ost)ea | monasterii fundator q(uod) d(icitu)r Kailli au inde<sup>81</sup> in bona senectute praesentem terminavit vitam·-

[Concerning Fintan son of Aed having been placed at the limit of health.]

Also at another time, when the saint went on a journey across the ridge of Britain, one of his young companions, named Fintan, troubled by sudden grief was led all the way to his limit. His sad fellow soldiers asked the saint to pray for him. And immediately having compassion for them, the saint spread out his hands to heaven with earnest prayer, blessing the sick youth and said: 'This young man for whom you intercede will live a long life, and after the death of all of us who are present, he will continue surviving, dying in good old age.' This prophecy of the blessed man was satisfied in every thing. For the same young man afterwards founded the monastery that is called Cailli aufhinde and concluded life in good old age.

## II. 32

### venerandus de puero quem mortuu(m) vir in (Christ)i d(omi)ni nomine suscitavit·-

**Illo** in tempore· quo s(an)c(t)us<sup>82</sup> columba in pictorum provincia per aliquot de morabatur dies·- quida(m) cu(m) tota plebeus familia verbum vitae per interpretatorem·- s(an)c(t)o predicante viro audiens credidit·- credensque baptizatus (est) maritus cum marita liberīsq(ue) et familiarib(us); et post aliquantu(m) diecularu(m) intervallu(m) paucaru(m)·- unus filioru(m) patris familias gravi correptus egritudine·- usq(ue) ad confinia mortis et vitae per ductus (est); quem cu(m) magi morientem vidissent·- parentib(us) cum magna exprobratione coeperunt inludere· suosq(ue) quasi fortiores magnificare deos; | christianoru(m) vero tamq(uam) infirmiori d(e)o derogare·- quae omnia cum beato intimarentur viro·- zelo suscitatus d(e)i·- ad domu(m) cu(m) suīs comitib(us) amici pergit plebei·- ubi parentes nuper defunctae prolis mestas celebrabant exequias;

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81 Kailli au inde has five overdashes

82 Begin to have two abbreviation symbols for almost every abbreviated word. The second symbol is in a slightly different color ink.

quos s(an)c(tu)s valde tristificatos videns·- confirmans dictīs conpellat consulatoriis·- ut nullo modo de divina omnipotentia dubitarent; consequenterq(ue) percunctatur dicens· in quo hospitio corpus defuncti iacet pueri; \?/ pater tu(m) orbatu s(an)c(tu)m sub mestu(m) deducit culmen· qui statim omnem foris exclusam relinquens cateruam· solus mestificatum intrat habitaculu(m)· ubi ilico flexīs genib(us) faciem ubertim lacrimīs inrigans (christu)m precatur d(omi)n(u)m· et post ingenuationem surgens·- oculos convertit ad mortuu(m) dicens; in nomine d(omi)ni | J(es)u (Christ)i resuscitare et sta super pedes tuos; cu(m) hac s(an)c(t)i honorabili voce anima ad corpus rediit·- defunctusq(ue) apertīs revixit oculīs; cuius manum tenens apostolicus homo erexit· et instatione stabiliens secu(m) domu(m) egressus deducit· et parentib(us) redivivu(m) ad signavit; clamor tu(m) populi attollitur· plangor in laetationem convertitur· d(eu)s christianoru(m) glorificatur·- hoc noster colu(m)ba cum elia et eliseo profetīs habeat sibi commune virtutis miraculu(m)·- et cum petro et paulo et iohanne apostolīs· partem honoris similem in defunctoru(m) resuscitatione·- et inter utrosq(ue) hoc (est) profetaru(m) et apostoloru(m) coetus·- honorificam caelestis patriae sedem homo profeticus et apostolicus aeternalem; cum (Christ)o qui regnat cum patre in unitate sp(iritu)s s(an)c(t)i·- per omnia saecula saeculorum·-

[Concerning a boy whom the venerated man raised from death in the name of Christ the Lord.]

At the time when Saint Columba stayed some days in the province of the Picts, a certain common man with his whole family hearing the word of life through an interpreter from the preaching by the holy man, believed, and believing the husband with his wife and children and servants was baptized. And after an interval of a few short days, one of the sons of the head of the family was seized by a grave illness, and was brought to the boundary of death and life. When the magicians saw he was dying, they commenced to ridicule his parents with great reproach and extol their gods as stronger and disparage the God of Christians as the weaker in truth. When all this was recounted to the blessed man, he was roused with zeal for God, and proceeded to the house of his friend, the common man, with his companions, where the parents performed the sad funeral rites of their recently deceased offspring. Seeing that they were in great sadness, the saint addressed them with encouraging words, they were to have no doubt at all about divine omnipotence. Consequently he delayed, saying: 'In which lodging does the body of the deceased boy lie?' Then the bereaved father lead the saint under the sad roof, and leaving all the company outside the door, he immediately entered the sorrowful house, where immediately on bent knees, face shedding tears copiously, he prayed to Christ, and after rising from kneeling, turned his eyes to the dead saying: 'In the name of the Lord Jesus Christ rise again and stand upon your feet.' With the honorable saint's voice, the soul returned to the body, and opening his eyes the deceased lived again. The apostolic man extended his hand and steadying him led him out of the house and confirmed him to his parents alive again. Then a shout of the people arose, mourning was changed to rejoicing, the God of the Christians was glorified. Let this miracle of power of our Columba, in the raising of the dead, held in common with the

prophets Elijah and Elisha, and in similar honor with the apostles Peter and Paul and John, and a celestial eternal home among the honorific companies of both the prophets and apostles as a man prophetic and apostolic with Christ, who reigns with the Father in the unity of the Holy Spirit, through all the ages of ages.

## II. 33

de broichano mago ob anc†el†lae retentionem infirmat†o† et pro eius liberatione sanat†o†<sup>83</sup>

**E**odem in tempore· vir venerandus quanda(m) abroichano<sup>84</sup> mago scotica(m) postulavit servam· humanitatis miseratione liberandam; qua(m) cum ille duro valde et stolido retentaret animo· s(an)c(tu)s ad eu(m) loq(u)utus hoc profatur modo; scito broichane· scito quia si mihi hanc per[i+/e]grina(m)<sup>85</sup> libe(ra)\re captiva(m) nolueris· priusq(uam) de hac revertar provincia citius moriêris; **E**t hoc cora(m) bruideo rege dicens· domu(m) egressus· regia(m) ad nesam venit fluium; de quo videlicet fluio· lapidem attollens candidum· ad comites signate ait hunc candidu(m) lapidem·- per quem d(omi)n(u)s in hoc gentili populo· multas egrotoru(m) perficiet sanitates; et hoc effatus verbu(m)· consequenter intulit inquiens· nunc broichanus foriter concussus (est); nam angelus de | caelo mi\s/sus [graviter illum] graviter illum percutiens· vitream in manu eius de qua bibebat confregit in multa biberam fragmenta; ipsu(m) vero anchellantem· aegra reliquit suspiria mortu vicinum; **H**oc in loco paululu(m) exspectemus· binos regis nuntios ad nōs celeriter mi\s/sos·- ut broichano morienti citius sub veniamus; nunc broichanus formidabiliter correptus·- anc[e+/i]llula(m)<sup>86</sup> liberare est paratus; adhuc s(an)c(t)o haec loquente verba· ecce sicuti p(rae)dixit· duo a rege mi\s/si equites adveniunt· omnia q(uae) in regis munitione de froichano· iuxta s(an)c(t)i vaticiniu(m) sunt acta enarrantes· et de poculi (con)fractione· et de magi correptione· et de servulae parata absolutione; hoc(que) intulerunt dicentes; rex et eius familiares· nos ad te miserunt· ut nutricio eius | broichano subvenias mox morituro; quib(us) auditīs legatorum verbis·- s(an)c(tu)s binos de comitu(m) numero· ad regem cum lapide a sē benedicto mittit dicens; si p(r)imīs promiserit sē broichanus· famulam liberaturu(m)· tu(m) deinde hic lapillus intinguatur in aqua et sīc eo bibat· et continuo salutem recuperabit; Si vero renuerit refragans absolvi serva(m)· statim morietur; duo mi\s/si verbo s(an)c(t)i obsequentes· ad aulam deveniunt regia(m)· verba viri venerabilis regi enarrantes; q(u)ib(us) intimatis regi et nutricio eius broichano valde expaverunt·- eademq(ue) hora liberata famula s(an)c(t)i legatis viri adsignatur· lapis in aqua intingitur· miru(m)q(ue) in modu(m) contra naturam lithus in aquīs supernat/at\ quasi pomm

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83 The last three letters in *sanato* may have been rewritten at some point due to fading of ink rendering the letters unreadable.

84 *Abroichano* has four overdashes.

85 The i in *perigrinam* was later changed to an e by the same hand

86 The e in *ancellulam* was later changed to an i by the same hand



(ve)l nux· nec potuit s(an)c(t)i benedictio viri | submergi; de quo broichanus natante bibens lapide· statim a vincia rediit morte· - int[i+/e]gramq(ue)<sup>87</sup> carnis recuperavit salutem; talis v(er)o lapis postea in thesaurīs regis reconditus· multas in populo egritudinu(m) sanitates· similiter in aqua natans intinctus· d(omi)no miserante efficit; miru(m) dictu ab hīs egrotīs quorum vitae terminus supervenerat· requisitus idem lapis nullo modo reperiri poterat; Sīc et in die obitus brudei regis quaerebatur· nec tamen in eodem loco ubi fuerat prius reconditus inveniebatur· -

[Concerning the magician Broichan who was weakened on account of retaining a slave girl and was healed when he released her.]

At the same time, the venerable man asked for a certain Irish slave deserving to be freed by the magician Broichan. And when Broichan with a harsh and brutish soul held fast, the saint spoke in this manner: 'Know this, Broichan, know that if you will not release for me this foreign captive before I depart from this province, you will soon die.' And saying this in the presence of the king Bridei, he left the king's house and came to the River Ness. From the clear flow, he raised a white stone, saying to his companions: 'Mark this white stone. Through it the Lord will bring about many cures among these pagan people.' And having uttered these words, he continued saying: 'Now Broichan has been struck harshly. For an angel sent from heaven striking him violently, has broken into many pieces the glass cup from which he was drinking. In truth he was left gasping for breath and near death. Let us wait a little in this place for two of the king's messengers were sent to us in haste in order that we come quickly to help the dying Broichan. Now Broichan, terribly stricken, is ready to release the slave girl.' While the saint was still speaking these words, behold as he predicted, two horsemen sent by the king arrived, relating all that had happened to Broichan just like the saint's prophecy: the breaking of the cup and the seizure of the magician and the intended release of the slave-girl. And they imparted this: 'The king and members of his household have sent us to you for assistance for his foster-father Broichan, who is near death.' When he heard the words of the envoys, the saint sent two of his companions to the king with the stone he had blessed, saying: 'If Broichan promises that he will free the slave girl, then let this stone be dipped in water and so let him drink from it, and he will immediately be restored to health. If he refuses, opposing the slave girl's release, he will immediately die.' The two messengers obeying the saint's words, went to the royal hall, and related the words of the venerable man to the king. When these things had been related to the king and his foster-father, Broichan, they became very frightened. And in the same hour the slave-girl, having been freed, was consigned to the saint's envoys, the stone was dipped in water, and in a strange manner contrary to nature, the stone floated upon the water as if it were a fruit or not, for the blessing of the holy man could not be submerged. After drinking from the floating stone, Broichan returned immediately from the fetters of death, and regained complete health of

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87 The i in *intigramque* was later changed to an e by the same hand

the body. Indeed afterwards such a stone was put away in the treasury of the king, when similarly having been dipped floating in water it brought about many cures of diseases among the people by God's mercy. Strange to say, when it was sought by sick people whose end of life had come, the same stone could not be found by any means. And so on the day of King Bridei's death it was sought yet it was not found in the same place where previously it had been found.

## II. 34

### ichanu(m) de beati viri contra bro magu(m) refragatione et et venti contrarietate

**Post** supra memorata per acta· quadam die broichanus ad s(an)c(tu)m prōloquens viru(m) inquit; dicito mihi columba· quo tempore proponis enavigare; s(an)c(tu)s | tertia ait die d(e)o volente et vita comite· navigationem p(ro)ponimus incipere· broichan(us) econtra non poteris ait· na(m) ego ventu(m) tibi contrarium facere· caliginemq(ue) umbrosam sup(er)inducere possu(m); s(an)c(tu)s omnipotentia d(e)i ait omniu(m) dominatur·- in cuius nomine nostri omnes motus ipso gubernante d[e+i]rigunt(ur)<sup>88</sup>· quid plura· s(an)c(tu)s die eâdem sicut corde proposuit ad lacum nisae fluminis longu(m)· multa prosequente caterua venit; Magi vero gaudere tum coepêre· magnam videntes superinducta(m) caligine(m)· et contrarium cum tempestate flatu(m); nec miru(m) haec int(er)du(m) arte daemonu(m) posse fieri·- d(e)o permittente· ut etia(m) venti et equora in asperius concitentur; sîc eni(m) aliquando daemonioru(m) legiones· s(an)c(t)o germano episcopo de sinu gallico causa humane salutis ad brittanniam naviganti·- medio in equore occurrerant· et oponentes | pericula procellas concitabant·- caelu(m)<sup>89</sup> diemque tenebrarum caligine obducebant·- quae tamen omnia s(an)c(t)o orante germano· dicto citius sedata· deteresa cessarunt caligine; Noster itaq(ue) colu(m)ba· videns contra se el[i+/e]menta<sup>90</sup> concitari furentia· (Christu)m invocat d(omi)n(u)m· cimbula(m)q(ue) ascendens nautis \h/esitantib(us)<sup>91</sup> ipse constantior factus·- velum contra ventu(m) iubet subr[e+/i]gi<sup>92</sup>; quo facto omni inspectante turba· navigiu(m) flatus contra adversos mira vectum occurrit velocitate; Et post haut grande intervallu(m)· venti contrarii ad it[e+/i]neris<sup>93</sup> ministeria cu(m) omnium ammiratione revertuntur·- et sîc per totam illam diem· flabrîs lenib(us) secundîs flantib(us)·- beati cimba viri obtatu(m)· provecta ad portu(m) pulsa (est); **P(er)**pendat itaq(ue) lector·- quantus et qualis idem vir venerandus· in quo d(eu)s | omnipotens talib(us) p(rae)scriptis miraculoru(m) virtutib(us) coram plebe gentilica inlustre suu(m) manifestavit nomen·-

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88 The e in *deriguntur* was later changed to an i by the same hand

89 Interestingly the second abbreviation mark for the word *caelum* was done in red ink

90 The i in *elimenta* was later changed to an e by the same hand

91 The h here may be another instance of the Greek *spiritus asper*

92 The e in *subregi* was later changed to an i by the same hand

93 The e in *inteneris* was later changed to an i by the same hand

[Concerning the blessed man's resistance against the magician Broichan and of a contrary wind.]

After the events mentioned above, Broichan began to speak to the holy man one day, asking: 'Tell me, Columba, when do you propose to sail?' The saint said: 'We propose to begin our journey on the third day, God willing and life as a companion.' Broichan on the contrary said: 'You will not for I will have caused a contrary wind against you and induced a shadowy mist.' The saint said: 'The almighty power of God is master of all things, in his name, with his guidance all our movements are directed.' Why say more? On the same day as he had proposed, the saint came to the long lake of the River Ness escorted by a large crowd. Then the magicians began to rejoice indeed, seeing a great mist and a blowing contrary storm brought up. It is not strange that these things are sometimes done by the art of demons with God's permission, so that even winds and seas can be roused to violence. Thus had legions of demons opposed the holy bishop Germanus in the middle of the sea when he was sailing from the bay of Gaul to Britain in the cause of human salvation at sometime, and placing opposite dangers they roused storms, they covered the sky and daylight with a fog of darkness. Yet at the prayer of Saint Germanus all these things were quickly calmed and canceled with words, the fog was held back. And so our Columba, seeing the elements were being roused to rage against him, invoked Christ the Lord, climbing into the small boat, when the sailors hesitated, steadfast himself, he ordered the sail raised against the wind. When this was done with the crowd looking on, the ship moved with remarkable speed, sailing against the contrary breeze. And after a by no means great interval, the contrary winds were turned round to the astonishment of all to work for the journey, so throughout that whole day accompanied by gentle breezes blowing, the small boat of the blessed man was carried to the desired harbor. Therefore let the reader assess carefully how great and of what nature that same venerable man was in whom almighty God made known his noble name in the presence of the pagan people through the power of the miracles.

## II. 35

### tionis portae de spontanae regiae muni subita apertione

Alio in tem(pore)· hoc (est) in prima s(an)c(t)i fatigatione itineris·- ad regem brudeu(m)  
ca[s]su<sup>94</sup> cont[e+/i]git<sup>95</sup>· ut idem rex fastu elatus· regio suae munitionis superbe agens in p(r)imo  
beati adventu viri non aperiret portas; quod ut cognovit homo d(e)i· cum comitib(us) ad valvas  
portaru(m) accedens· primum dominicae crucis inprimens signu(m)·- tum deinde manu(m)  
pulsans contra ostia ponit; quae continuo sponte retro retrusīs fortiter serrīs· cum omni celeritate  
aperta sunt; quib(us) statim apertis s(an)c(tu)s consequenter cum sociis intrat·- quo cognito rex  
cum senatu valde pertimescens·- domu(m) | egressus obvia(m) cum veneratione beato pergit

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94 The first s in *cassus* was deleted by punctuation above and below the letter

95 The e in *contegit* was later changed to an i by the same hand

viro· pacificūsq(ue) verbīs blande admodum compellat; et ex ea in posterum die· s(an)c(tu)m et venerabilem viru(m)·- idem regnator suae omnib(us) vitae· reliquīs dieb(us) valde magna honoravit ut decuit honorificentia·-

[Concerning the sudden spontaneous opening of the gate of the royal fortress.]

At another time, that is on the saint's first tiring journey to King Bridei, it happened by chance that the same king, raised by royal pride, conducted himself arrogantly and did not open his fortress at the first appearance of the blessed man. When the man of God learned this, approaching the doors of the gate with his companions and first impressing the sign of the Lord's cross, he then knocked and placed his hand onto the door. And the bars were immediately driven back forcibly and the doors opened with all speed. As soon as they were open, the saint and his companions entered. Learning this, the king and his council were very scared, went from the house and proceeded to the blessed man with reverence, and addressed him very charmingly with words of peace. And from the following day, that same king greatly honored the venerable saint for the rest of the days of his life with great honor as was fitting.

II. 46

### de mortalitate

**Et** hoc etia(m) ut estimo non inter minora virtutu(m) miracula connumerandu(m) videtur de mortalitate quae nostris temporib(us) terraru(m) orbem bis ex parte vastaverat maiore· nam ut de ceteris taceam latiorib(us) eoropae regionib(us) h(oc) (est) italia et ipsa romana civitate et cisalpinis galliaru(m) p(ro)vinciis· hispanīs q(uo)q(ue) pirinei montis interiectu disternatīs ociani insulae p(er) totum videlicet scotia et brittannia binīs vicib(us) vastatae sunt dira pestilentia exceptīs duob(us) populīs hoc (est) pictoru(m) plebe et scotoru(m) brit|tanniae· inter quos utrosq(ue) dorsi montes brittannici disternat\|n/t<sup>96</sup> et quamvis utrorumq(ue) populoru(m) non desint grandia peccata· quibus plerumq(ue) ad iracundia(m) aeternus provocatur iudex· utrūsq(ue) t(ame)n huc usq(ue) patienter ferens ipse pepercit· cui alio itaq(ue) haec tribuitur gratia a d(e)o conlata nisi s(an)c(t)o columbae cuius monast(er)ia intra utroru(m)q(ue) populor(um) terminos fundata ab utrisq(ue) usq(ue) ad praesens tempus valde sunt honorificata [s(ed)] hoc quod nunc dicturisumus ut arbitramur non sine gemitu audiendum (est) quia sunt pleriq(ue) in utrūsq(ue) populīs valde stolidi· qui sē s(an)c(t)orum orationib(us) amorbīs defensos nescientes ingrati d(e)i patientia male abutuntur· Nos vero d(e)o agimus crebras grates qui nos et in hīs nostris insulis orante p(ro) nobis nostro venerabili pa|trono amortalitatu(m) invassionib(us)

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96 The n in *disternant* was added by the original hand

defendit· Et in saxoniam regem aldfriðu(m) visitantes amicu(m) adhuc n(on) cessante pestilentia et multos hinc inde vicos devastante ita tamen nos d(omi)n(u)s et in prima post bellu(m) ecfridi visitatione· et in secunda interiectis duob(us) annis· in tali mortalitatis medio deambulantes periculo liberavit· ut ne unus etia(m) de nostris comitib(us) moriretur· nec aliquis ex eis aliquo molestaretur morbo·-

[Concerning the plague]

I also consider this to not be reckoned among lesser miracles of power, concerning the plague which twice in our times ravaged the greater part of the world, for instance let us be silent about the other wider regions of Europe, that is Italy and the city Rome itself and the provinces of Gaul on this side of the Alps and also the province of Spain separated by the Pyrenean mountains, the islands of the Ocean, obviously Ireland and Britain, was ravaged twice throughout by the awful pestilence except two peoples that is the people of Pictland and the Irish of Britain between whom the mountains of the ridge of Britain serve as boundary. And although neither of the peoples is lacking in great sins, by which the eternal Judge was often provoked to anger, yet he has spared them, enduring patiently, to whom can this favor bestowed by God be attributed if not Saint Columba whose monasteries were established within the boundaries of both peoples which are held in great honor continuously to the present time by both people. What we will now tell, as we judge, is not to be heard without lament that there are many very foolish people in both peoples who, not knowing how they have been protected from wicked disease by the prayers of the saints, ungratefully abuse God's patience. However, we give frequent thanks to God who through the prayers of our venerable patron on our behalf protected us from the invasions of plagues. And in England, when visiting our friend king Aldfrith while the pestilence still was not ceasing and thenceforth laid waste to many villages. Yet both in the first visit after the battle of Ecgfrith and in the second visit, two years later although walking in the midst of such danger of plague the Lord delivered us in order that not even one of us died, nor was any of them troubled by any disease.

### III. 5

de angelo d(omi)ni qui ad s(an)c(tu)m colu(m)ba(m) in hinba commorantem insula per visu(m) apparuit misus ut aidanu(m) in regem ordinaret

Alio in tempore cu(m) vir praedicabilis in hinba commoraretur insula quada(m) nocte in extasi mentis angelum d(omi)ni ad se misum vidit· qui in manu uitreu(m) ordinationis regum habebat librum· quem cu(m) vir venerandus de manu angeli accipisset ab eo iusus legere coepit· qui cum secundu(m) q(uod) ei in libro erat commendatum aidanum in regem ordinare recussaret quia magis iogenanu(m) fratrem eius dilegeret subito angelus extendens manu(m) s(an)c(tu)m

p(er)cussit flagillo cuius liuorosu(m) in eius latere vestigi(u)m omnib(us) suae dieb(us) per mansit vitae· hocq(ue) intulit verbum pro certo scias inquiring· quia ad tē a d(e)o misussu(m) cu(m) vitreo libro ut iuxta verba quae in eo legisti aidanu(m) in regnu(m) ordines quod is obsecundare huic nolueris iusioni percutia(m) te iterato· hic itaq(ue) angelus d(omi)ni cum per tris contenuas noctes eundem in manu vitreu(m) habens codicem apparuisset eademq(ue) d(omi)ni iusa de regis eiusdem ordinatione commendasset· s(an)c(tu)s verbo obsequutus d(omi)ni ad ioua(m) transnavigavit insula(m)· ibidemq(ue) aidanu(m) hīsdem adventantem dieb(us) in regem sicut erat iusus ordinavit· et inter ordinationis verba de filiis et nepotib(us) pronepotib(us)q(ue) eius futura p(ro)fetizavit inponensq(ue) manu(m) | super caput eius ordinans benedixit·- Cummeneus \albus/ in libro quem de virtutib(us) s(an)c(t)i colu(m)bae scripsit sīc dixit· quod s(an)c(tu)s colu(m)ba de adiano et de posterīs eius et de regno suo p(ro)fetare coepit· d(i)c(en)s· indubitanter crede o aidane q(uonia)m nullus adversarioru(m) tuoru(m) tibi pterit resistere donec prius fraudulentia(m) agas in me et in posteros meos· p(ro) p(er)tea ergo tu filiis commenda· ut et ipsi filiis et nepotib(us) et posterīs suīs co(m)mendent· ne p(er) consilia mala eoru(m) sceptru(m) regni hui\us de manib(us) suīs p(er)dant· in quocu(m)q(ue) enim tempore malu(m) adversu(m) me aut adversus cognatos meos qui sunt in hibernia fecerint flagillu(m) q(uod) causa tui ab angelo sustenui p(er) manum d(e)i sup(er) eos in magnu(m) flagitium vertetur· et cor viror(um) auferetur ab eīs· et inimici eorum vehimenter sup(er) eos confortabunt(ur)·- h(oc) (autem) vaticiniu(m) temporib(us) nostrīs (con)pletu(m) (est) in bello roth domnallo brecco nepote aidani sine causa vastante p(ro)vincia(m) domnail nepotis ainmuireg· et a die illa usq(ue) hodie adhuc in p(ro)clivo s(un)t ab extraneīs q(uod) suspiria doloris pectori incutit·-

[Concerning an angel of the Lord which appeared to Saint Columba in a vision while he abided on the island Hinba who was sent in order that he ordain Aidan as king.]

At another time, when the memorable man was abiding on the island of Hinba, he saw one night, in a trance of the mind, an angel of the Lord sent to him who held a glass book of the ordination of kings in his hand, and when the venerable man received it from the hand of the angel, by its command he began to read it. And when he refused to ordain Aedan as king according to what was commanded in the book because he loved Eoganan his brother more, the angel suddenly extending his hand struck the saint with a scourge from which the livid trace remained on his side all the days of his life, and imparted these words, saying: 'Know surely that I was sent to you by God with the book of glass in order that, according to the words which you read in it, you shall ordain Aedan as king. If you refuse to obey this command I will strike you repeatedly.' So when the angel of the Lord having appeared on three successive nights with the same book of glass in his hand and charged him with the same commands of the Lord, for the ordaining of the same king, the saint yielded to the word of the Lord and sailed across to the island of Iona. And in that very place ordained Aedan, who arrived that day, as king just as he was ordered. And among the words of the ordination he prophesied future things concerning his sons and grandsons and great-grandsons. And putting his hand upon his head he ordained and blessed him. Cummene the White in a book which he wrote about the powers of Saint Columba and so said that Saint

Columba began to prophesy about Aedan and about his descendents and about their kingdom, saying: 'Beyond all doubt believe, o Aedan, that none of your enemies will be able to stand against you until you first urge deceit against me and against my descendents. For this reason therefore commend to your sons in order that they might commend their sons and grandsons and descendents, not through evil councils to lose their scepter of this kingdom. For at whatever time, they shall do evil against me or against my kindred who are in Ireland, the scourge which I sustained from an angel on your account will be turned by God's hand to a great disgrace upon them. And the heart of men will be taken from them, and their enemies will be strongly heartened against them.' Moreover this prophecy was fulfilled in our times, in the battle of Roth, when Domnall Brecc, Aedan's grandson, without cause lay waste to the province of Domnail, grandson of Ainmuire. And they are still held down by foreigners, which fills the breast with sighs of grief.

### III. 14

#### de angleor(um) manifestatione alicuius emchathi animae obviantium·-

Alio in tempore vir s(an)c(tu)s ultra brittanniae dorsu(m) iter agens secus nisae fluminis lacum subito inspiratus sp(irit)u s(an)c(t)o ad fratres pariter comenantes· properemus ait sc̄s obviam angelis qui de summīs caeli regionibus ad praeferendam alicuius gentilici animam emisi· nos illuc usq(ue) pervenientes exspectant ut ipsu(m) naturale bonu(m) per totam vitam usq(ue) ad extrema(m) senectutem conservante(m) priusq(uam) moriatur oportune baptizemus· et haec dicens s(an)c(tu)s senex in quantum potuit comites festinus praecedebat· Donec in illu(m) devenit agrum qui airchartdan nuncupat(ur)· | ibidemq(ue) quidam repertus senex emchatus nomine audiens a s(an)c(t)o verbum d(e)i p(rae)d(ica)tum et credens baptizatus (est) et continuo laetus et securus cum angelis obviantib(us) ei ad d(omi)n(u)m commigravit· sed et filius eius virolecus credens cum tota domu est baptizatus·-

[Concerning a manifestation of angels who met the soul of Emchath.]

At another time, when the holy man was going on a journey on the other side of the ridge of Britain beside the lake of the river Ness, he was suddenly inspired by the holy spirit and said to the brothers traveling together: 'Let us hurry towards the angels who have been sent from the highest regions of the heaven to carry the soul of a certain pagan and who await our coming thither in order that we might baptize suitably that man who preserved natural goodness through his entire life into extreme old age before he dies.' And saying this, the aged saint preceded his companions as quickly as he was able to until he came to that land which is called Airchartdan (Urquhart), and a certain old man named Emchath he found there hearing the word of God preached by the saint and believing was baptized and at once gladly and untroubled with the angels that came to meet him departed to the Lord, and his son Virolec also believing was baptized with his whole house.

## de transitu ad d(omi)n(u)m s(an)c(t)i nostri patroni columbae

**Annorum** supra· iiii· memoratoru(m) termino iam appropinquante post quoru(m) completionem finem praesentis vitae veridicus praesagator sibi futuro(m) fore multo ante p(rae)sciebat tempore· **Quadam** die mense maio sicut in priore secundo scripsimus libro ad visitandos operarios fratres s(an)c(tu)s senex senio fessus plaustro vectus pergit **Ad** quos in occidua insulae iouae laborantes parte sic ea die exorsus (est) loqui dicens· in pascali sollemnitate nuper apreli peracta mense desiderio desideravi | ad (christu)m d(omi)n(u)m sicut et mihi ab eo concessum erat si malluissem emigrare· sed nē vobis laetitiae festivitas intristitiam verteretur· **diem** meae de mundo emigrationis paulo diutius protellari mallui· hīs ab eo mestīs monaci familiares auditīs interim dictīs valde tristificati sunt· quos in quantu(m) poterat verbīs coepit consulatoriis laetificare· **quibus** finitīs ut erat in vehiculo sedens ad orientem suam convertens faciem insula(m) cu(m) insulanīs benedixit habitatorib(us) ex qua die ut in supra memorato craxatum (est) libello viperaru(m) venina trisulcarum linguaru(m) usq(ue) in hodiernum diem nullo modo aut homini aut pecori nocere potuere post eiusdem benedictionis verba s(an)c(tu)s ad suu(m) revehitur monasteriu(m)· **Tu(m)** proinde paucīs dieb(us) transactīs | dum misaru(m) sollempnia ex more dominica celebrarent(ur) die subito susu(m) elevatīs oculīs facies venerabilis viri folrido respersa rubore videtur quia sicut scriptu(m) (est) corde letante vultus floret· **Eadem** namq(ue) hora angelum d(omi)ni supra volitantem solus vidit intra ipsius oratorii parietes· et q(uia) s(an)c(t)oru(m) angeloru(m) amabilis et tranquillius aspectus gaudium et exultationem electoru(m) pectorib(us) infundit· **Haec** fuit illius subitae causa laetitiae beato infusa<sup>97</sup> viro· **De** qua scilicet causa inspiratae laetationes cum qui inerant ibidem praesentes inquirerent hoc eīs s(an)c(tu)s responsu(m) sursum respiciens dedit mira et in (con)parabilis angelicae subtilitas naturae· **Ecce** eni(m) angelus d(omi)ni ad repetendum aliq(uod) d(e)o carum misus depossitu(m)· **Nos** desuper intra ecclesia(m) aspiciens et benedicens rursu(m) | per parasticiam ecclesiae reversus nulla talis vestigia exitus reliquit· haec s(an)c(tu)s· sed t(ame)n de qualitate illius depositi ad quod misus (est) angelus req(ui)rendu(m) nemo de circu(m)stantib(us) recognoscere potuit· **Noster** vero patronus s(an)c(t)am propriam a d(e)o sibi commendatam anima(m) deponitu(m) nuncupavit **Quae** sicuti inferius narrabit(ur) alia senīs intervenientib(us) continuīs dieb(us) dominica nocte ad d(omi)n(u)m emigravit·- **Vir** itaq(ue) venerabilis in fine eiusdem ebdomadis hoc (est) die sabbati ipse et eius pius minister diormitius ad p(ro)ximu(m) pergunt benedicendu(m) horreu(m)· quod intrans s(an)c(tu)s cum benedixisset et duos in eo frugum sequestratos acervos hoc intulit verbu(m) cu(m) gratiaru(m) actione inquires· Valde congratulor meīs familiarib(us) monacīs· quia hoc etiam anno si quo qua(m) a vobīs | emigrare me oportuerit annuu(m) sufficientem habebitis· **quo** audito verbo diormitius minister tristificari coepit et sīc dicere **Huius** anni tempore pater sepius nos contristas· quia de tuo transitu crebro co(m)memoras· cui

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97 Context requires *infusae*



s(an)c(tu)s hoc dedit responsu(m)· Aliquem arcanu(m) habeo sermusculu(m) quem si mihi firmiter promiseris nemini ante meu(m) denudare obitu(m) de meo tibi egressu aliquid manifestius intimare potero· Quam cu(m) talem minister promisionem iuxta voluntatem s(an)c(t)i flexis genib(us) terminasset· vir venerandus consequenter sic profatur· **Haec** in sacris voluminibus dies sabbatu(m) nuncupatur q(uod) interpretaatur requies et vere mihi (est) sabbatum haec hodierna· quia huius praesentis laboriosae vitae | mihi ultima (est) in qua po(st) meas laborationu(m) molestias sabatizo et hac sequenti media venerabili dominica nocte secundu(m) eloquia scripturaru(m) patrum gradiar via(m)· Iam eni(m) d(omi)n(u)s meus (iesu)s (christu)s me invitare dignatur· ad quem inquam hac mediante nocte ipso me invitante emigrabo· s̄ic eni(m) mihi ab ipso d(omi)no revelatum (est) **Haec** mesta minister audiens verba coepit amare flere· quem s(an)c(tu)s horreu(m) egreditur· et ad monasteriu(m) revertens media resedet via in quo loco postea crux molari in fixa lapidi hodieq(ue) stans in margine cernitur viae· **Dumq(ue)** ibidem s(an)c(tu)s ut praefatus su(m) senio fesus paululu(m) sedens requiesceret **Ecce** albus occurrit cavallus | oboediens servitor· qui scilicet lactaria bocetu(m) inter et monasteriu(m) vascula gestare consueverat· **hic** ad s(an)c(tu)m accedens miru(m) dictu caput in sinu eius ponens ut credo inspirante d(e)o cui omne animae reru(m) sapit sensu quo iuserit ipse creator dominu(m) a s̄e suum mox emigraturu(m)· et ipsu(m) ultra non visuru(m) sciens coepit plangere ubertimq(ue) quasi homo lacrimas in gremiu(m) s(an)c(t)i fundere et valde spumans flere· **quod** videns minister coepit illum flebilem repellere lamentatorem sed s(an)c(tu)s prohibuit eum dicens sine hunc sine nostri amatorem ut in hunc meum sinu(m) fletus effundat amarissimi plangoris· **Ecce** tu homo cum sis et rationalem anima(m) habeas nullo modo scire de meo exitu potuisti· nisi quod tibi ego ipse nuper manifestavi· huic vero bruto et inrationali | animanti quoquo modo ipse conditor voluit egresuru(m) a se domnu(m) manifeste revelavit· **Et** haec dicens mestu(m) a s̄e revertentem equum benedixit ministratorem· **Et** inde egrediens et monicellu(m) monasterio supereminente(m) ascendens in vertice eius paululu(m) stetit· et stans ambas elevans palmas suu(m) benedixit cenubiu(m) inquires· **huic** loco quamlibet angusto et vili non t(antu)m scotoru(m) reges cum populis· sed etia(m) barbararu(m) et exteraru(m) gentium regnatores cu(m) plebibus sibi subiectis grandem et non mediocrem conferent honore(m) a s(an)c(t)is quoq(ue) etia(m) aliaru(m) ecclesiaru(m) non mediocris veneratio conferetur· **Post** haec verba de illo descendens monticellulo et ad monasteriu(m) revertens sedebat in tegorio psalteriu(m) scribens | et ad illu(m) xxx tertii psalmi versiculu(m) perveniens ubi scribitur inquirentes (autem) d(omi)n(u)m non deficient omni bono· **hic** ait in fine cessandu(m) (est) paginae· quae v(er)o seq(u)unt(ur) baitheneus scribat· s(an)c(t)o convenienter (con)gruit decessori nouissimus versiculus quem scripserat· cui num qua(m) bona deficient aeterna· **Successori** vero sequens patri spiritaliu(m) doctori filior(um) **Venite** filii audite me timorem d(omi)ni docebo vos congruenter convenit· qui<sup>98</sup> sicut decessor commendavit non solu(m) ei docendo se etia(m) scribendo successit· **Post** talem superius memoratu(m) terminatae

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98 Transposition signs are intended to place *doctori* before *qui sicut*. They look like a superscript u and are placed below the *oc* and before *qui*.

versu(m) per scriptu(m) paginae s(an)c(tu)s ad vespertinalem dominicae noctis misam ingreditur ecclesiam | qua continuo consummata ad hospitio(m) revertens in lectulo resedet pernox ubi pro stramine nudam habebat petram. Et pro puluillo lapidem. qui hodieq(ue) quasi quidam iuxta sepulchrum eius titulus stat monumenti. ibidem itaq(ue) resedens ultima ad fratres mandata solo audiente ministro commendat inquires. **H**aec vobis o filioli novissima commendo verba ut inter vos motuam et non ficta(m) habeatis caritatem cum pace. Et si ita iuxta s(an)c(t)oru(m) exempla patru(m) observaveritis d(eu)s confortator bonoru(m) vobis auxiliabitur. et ego cum ipso manens pro vobis interpellabo. et non tantu(m) praesentis vitae necessaria ab eo sufficienter amministrabuntur sed etia(m) | aeternaliu(m) bonoru(m) proemia divinoru(m) observatoribus p(rae)parata tribuentur. **H**uc usq(ue) extrema venerabilis patroni verba quasi de hac tediali perigrinatione ad, caelestem patria(m) transmeantis brevi textu narrata deducta sunt. - **P**ost quae felici appropinquante novissima paulisper hora s(an)c(tu)s conticuit **T**u(m) proinde media nocte pulsata personante cloca festinus surgens ad ecclesia(m) pergit. citiorq(ue) ceteris currens<sup>99</sup> solus introgressus iuxta altare flexis in oratione genib(us) recumbit. **D**iormitius minister tardius p(ro)sequitur eodem momento eminus tota(m) intrinsecus ecclesiam angelica luce erga s(an)c(tu)m repleri videt quo ad ianuam appropinquante eadem lux visa ocus recessit quam etia(m) alii de fra|trib(us) pauci et ipsi eminus adstantes viderant. **D**iormitius ergo ecclesiam ingrediens flebili ingeminat voca ubi es pater et necdum allatis fratri(m) lucernis per tenebras palpans s(an)c(tu)m ante altariu(m) recumbentem invenit quem paululu(m) eregens et iuxta sedens s(an)c(tu)m in suo gremio possuit caput. et inter haec coetus monachor(um) cum luminarib(us) ad currens patre viso moriente coepit plangere et ut ab aliquib(us) qui praesentes inerant didicimus s(an)c(tu)s necdum egrediente anima apertis susum oculis ad utru(m)q(ue) latus cu(m) mira vultus hilaritate et laetitia circu(m)spiciebat s(an)c(t)o scilicet obvius intuens angelos. **D**iormitius tu(m) s(an)c(t)am sublevat ad benedicendu(m) s(an)c(t)i monachoru(m) choru(m) dexteram manu(m). sed | et ipse venerabilis pater in quantu(m) poterat simul sua(m) movebat manum. ut videlicet quod voce in egressu non valebat animae etiam motu manus fratres videretur benedicere **E**t post s(an)c(t)am benedictionem taliter significatam continuo sp(iritu)m exalavit. - **Q**uo tabernaculu(m) corporis egresso facies rubens et miru(m) in modu(m) angelica visione exhilarita in t(antu)m remansit. ut non quasi mortui sed dormientis videretur viventis. tota interim personabat mestis plangorib(us) ecclesia. **S**(ed) non p(rae)tereundu(m) videtur quod eadem hora beatae transitus animae cuida(m) euerniensi s(an)c(t)o revelatu(m) (est) **I**N illo namq(ue) monasterio quod scotica nominatur lingua cloni<sup>100</sup> | finchoil quidam homo erat s(an)c(tu)s senex (christ)i miles qui lugudius vocitabatur filius tailchani iustus et sapiens. **h**ic itaq(ue) primo mane cuidam eque (christ)iano militi fergnouo nomine suam enarravit visione(m) cum ingenti gemitu dicens **h**ac praeterita nocte media s(an)c(tu)s colu(m)ba multaru(m) columna ecclesiaru(m) ad d(omi)n(u)m transit. et in hora beati exitus eius iouam insula(m) ad quam corpore nu(m)qua(m) perveni totam angeloru(m) claritudine in sp(irit)u vidi inradiatam totaq(ue) spatia aeris usq(ue)

99 There is a cross mark next *currens* that is not part of the text

100 With two over-dashes above *cloni*

ad ethera caeloru(m) eorundem angeloru(m) claritate inlustrata qui ad s(an)c(t)am ipsius animam praeferendam de caelis misi discenderant innumeri· Altisona quoq(ue) carminalia et valde | suavia audiui angelicoru(m) coetuum cantica eodem momento egresionis inter angelicos s(an)c(t)ae ipsius animae ascendentes choros· **H**anc angelicam manifestatione(m) virgine ut praedictu(m) (est) q(ui) ab ore s(an)c(t)i illius senis cui revelata erat indubitant(er) didicerat hīsdem dieb(us) de scotia remigans hinba in insula reliquiis diebus vitae suae permanens s(an)c(t)i columbae monacis sepius enarrabat· **q**ui videlicet virgine post multos inisubiectione inter fratres inreprehensibiliter expletos annos· **alios** xii in loco anchoritarum in muirbulmar<sup>101</sup> vitam ducens anchoriticam (christ)i victor miles explevit· **h**anc p(rae)dictam visionem n(on) solu(m) paginīs in scripta(m) reperimus· sed et aliquibus | expertīs seniorib(us) quibus ipse virgine retulerat sine ullo didicimus cunctamine **E**adem quoq(ue) hora aliam visionem aliter revelata(m) unus ex eīs qui viderant (christ)i miles valde senex cuius no(men) etiam pot(est) dici ferreolus scotice vero ernene gente mocu fir roide<sup>102</sup>· qui inter aliorum s(an)c(t)i columbae monacor(um) reliquias· et ipse s(an)c(tu)s monachus in dorso tomme<sup>103</sup> sepultus cum s(an)c(t)is resurrectionem exspectat· **M**ihi adomnato illo iuueni in tempore cum grandi retulerat testificatione dicens· Illa in nocte qua s(an)c(tu)s columba de terris ad caelos felici et beato fine transiit· **E**go et alii mecu(m) viri laborantes in captura piscium in valle piscosi fluminis fendae subito totu(m) aerei inlustratu(m) caeli spatium(m) videmus· **C**uius miraculi subitatione permoti oculos ad orientem elevatos convertimus et ecce quasi quaedam p(er)grandis ignea apparuit columna quae in illa nocte media susum ascendens ita nobis videbatur mundum inlustrare totum sicuti aestus et meridianus sol et po(st)quam illa penetravit colu(m)na caelu(m) quasi post occassum solis tenebrae succedunt· **H**uius itaq(ue) claritudinem luminosae et praedicabilis columnae non tantu(m) nos qui simul in eodem loco ineramus cum ingenti ammiratione vidimus· Sed et alii multi piscatores q(ui) sparsim per diversas fluminales piscinas eiusdem fluminis piscabantur sicut nobis post retulerant· simili apparitione visa magno pavore s(un)t | perculsi·- **H**aru(m) igitur trium miracula visionu(m) eadem transitur hora venerandi apparentiu(m) patroni aeternos ei a d(e)o conlatos protestantur honores· ad propositum revertamur Interea post s(an)c(t)ae egresu(m) animae ymnis matutinalib(us) terminatīs sacrum corpus de ecclesia ad hospitium unde paulo ante vivens venerat cum canora fratu(m) reportatur psalmodia· honestaeq(ue) ternīs diebus et totidem noctib(us) honorabiles rite explentur exequiae quib(us) in d(e)i sapidīs laudib(us) terminatīs· s(an)c(t)i et beati patroni venerabile corpus mundīs in volutum sindonib(us) et praeparata possitum in rata busta debita humatur cum veneratione in luminosa et aeternali resurrecturu(m) | claritudine·- **D**e supra memoratīs ergo tribus illis exsequiarum diebus more peractis ecclesiastico· quod nobīs ab expertīs traditu(m) (est) huius prope finem enarrabitur libri **Q**uidam namq(ue) aliquando unus de fratribus coram venerabili viro se(m)pliciter loquens· ad celebrandas ait ad s(an)c(tu)m tuas post tuum obitum

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101 With four over-dashes

102 With five over-dashes

103 With two over-dashes, with one above *tom* and one above *me*

exequias ut putatur totus harum provinciaru(m) populus hanc iouam remigans replebit insulam· quod verbum audiens s(an)c(tu)s consequenter ait **Ō** mī filiolo non ut loqueris sīc res probabit· nam p(ro)miscuu(m) populi vulgas nullo modo ad meas poterit exsequias venire mei soli familiares monaci mea sepulchralia conplebunt et exsequialia honestabunt | officia· **Q**uod verbu(m) eius profeticum statim post transitum ipsius omnipotentia d(e)i adimpleri fecit· **N**am per tris illas exsequiales dies et noctes grandis sine pluia facta (est) ventosa tempestas· qua fortiter prohibente nullus hinc et inde navicella vectus transfretare poterat· **E**t post consummatam beati sepultionem viri continuo tempestate sedata et cessante vento totum tranquillatu(m) (est) equor **P**erpendat itaq(ue) lector quanti et qualis apud d(eu)m praedicabilis patronus honoris habeatur· **C**ui aliquando in carne mortali conversanti d(e)o dignante oranti tempestates sedatae sunt et maria tranquillata· et rursus quando necesse habuit supra memorata occasione orta flamina ventoru(m) et ventosa cum voluit concita sunt | equora· quae subsequenter ut superius dictum (est) expletis eius sepulturae ministeriis in magnam conversa sunt tranquillitatem **H**IC itaq(ue) nostro praedicabili patrono vitae terminus fuit· ista meritorum exordia qui secundum sententias scripturaru(m) aeternis comes triumphis patrib(us) additus apostolis et profetis consertus· numero aggregatus albatoru(m) milium agnino insanguine suas s(an)c(t)oru(m) qui laverunt stolas agnum ductorem comitatur virgo immaculatur ab omni intiger labe ipso d(omi)no nostro (jes)u (christ)o dignante cui est cum patre honor virtus laus gloria et imperium sempeternu(m) in unitate sp(iritu)s s(an)c(t)i per omnia saecula saeculoru(m)·-- | **P**ost horum trinalium lectionem libellorum quisq(ue) diligens annotet lector quanti et qualis meriti s(an)c(tu)s sepe supra memoratus praesul venerandus quante et qualis apud d(eu)m honorificentiae fuerit estimatus **q**uantae et quales angelicae ad ipsum et luminosae frequentationes fuerint quanta in eo profetalis gratia· quanta dialium efficientia virtutem quanta et quam frequens eum divini luminis claritudo in carne mortali adhuc commorantem circumfulserit quae etiam post egressum animae de tabernaculo corporis almissimae sicuti quibusdam electis ostensum habetur conpertum locum in quo ipsius s(an)c(t)a pausant ossa | usq(ue) hodie eadem caelestis claritas frequentare non cessat et s(an)c(t)orum frequens visitatio angeloru(m)· **E**t haec etia(m) eidem beatae memoriae viro a d(e)o non mediocris (est) conlata gratia qua nomen eius non tantu(m) per tota(m) nostra(m) scotiam et omnium totius orbis insularu(m) maxima(m) britannia(m) clare divulgari promeruit in hac parua et extrema ociani brittannici commoratus insula Sed etiam ad trigona(m) usq(ue) hispaniam et gallias et ultra alpes pininas italia(m) sitam pervenire ipsa(m) quoq(ue) romanam civitatem quae caput (est) omnium civitatu(m) tantus et talis honor noscibilis eidem s(an)c(t)o inter cetera divinae donationis munera condonatus scitur a d(e)o· qui sē diligentes amat et eos qui cum sapidis magnificent | laudib(us) magis ac magis glorificans inmensis sublimat honorib(us) qui est benedictus in saecula·- amen·-

**O**Bsecro eos qui cumq(ue) voluerint hos describere libellos Immo potius adiuro per (christu)m iudicem saeculorum ut post quam deligenter descripserint conferant et emendent cu(m) omni

diligentia ad exemplar unde craxerunt et hanc quoq(ue) ad iurationem hoc in loco subscribant·-

Qui cumq(ue) hos virtutem libellos colu(m)bae legerit pro me dorbeneo d(eu)m deprecetur· ut vitam post mortem aeternam possideam

[Concerning the passing to the Lord of our holy patron Columba.]

When the end was drawing near of the four years mentioned above after the completion of which the truthful foreteller had learned long beforehand that his present life was coming to an end, a certain day in the month of May as we have written in the preceding second book, the saint being an old man, wearied by old age, preceded to visit the laboring brothers, having been conveyed by cart, who were at work in the westerly part of the island of Iona. And on that day he began to speak to them, saying: 'At the Easter ritual recently completed in the month of April, I desired with desire to depart to Christ the Lord as had been granted to me by him if I had so chosen. But I chose rather to delay a little longer my departure from the world so that the festival of joy would not be changed to sadness for you.' Meanwhile the monks of his family hearing him say these things were greatly saddened and he began to cheer them as best as he could with consoling words. After which while he was sitting in the cart, he turned his face to the east and blessed the island with the islanders its inhabitants. And from then to the present day, as has been written in the above-mentioned book, the poison of three-forked tongues of snakes would not be able to do any harm to man or herd. After the words of blessing, the saint was carried to his monastery. Then after a few days, while the rites of Mass were being celebrated on the Lord's-day in accordance with custom, lifting up his eyes the venerable man's face was suddenly seen to blush with a florid glow, for, as has been written, 'the countenance flourishes when the soul rejoices'. And in fact at that hour he alone saw an angel of the Lord hovering above within the walls of the oratory itself, and because the calm and lovely sight of the holy angels imparts joy and exultation in the hearts of the chosen, this was the cause of the sudden joy that filled the blessed man. When those that were present asked about the cause of the joy inspired in him. The saint, gazing upward, gave them this answer: 'Wonderful and incomparable is the fineness of angelic nature! Behold, for an angel of the Lord sent to return a deposit dear to God, seeing us from above within the church and blessing us, returned through the roof of the church, and left behind no trace of that departure.' This the saint said, but none of those standing by could recognize of what nature that deposit was which the angel had been sent to return. Our patron, in truth, designated his own soul as a deposit, named to him by God, which as will be related below, departed to the Lord after an interval of six successive days, on the Lord's-night. And so at the end of the seventh day, which is the Sabbath day, the venerable man himself and his devoted attendant, Diarmait proceeded to the nearest barn to bless it. After entering it, and blessing it and two separate heaps of crops in it, the saint imparted words of thanks with the act, saying: 'I

greatly congratulate my family of monks, because in this year also, if I have to depart from you, it is right that you have enough for the year.' When the attendant Diarmait heard the words, he began to be saddened and to speak in this manner: 'This year, father, you often sadden us, because you mention your passing frequently.' The saint gave this answer: 'I have a few secret words concerning my departure that I shall be able to relate somewhat more plainly to you, if you will strongly promise me not to disclose them to any one before my death.' After the attendant concluded that promise, on bended knees, according to the saint's desire, consequently the venerable man spoke out thus: 'This day is called "Sabbath" in the sacred books, which is interpreted "rest". And truly this day is a Sabbath for me, because it is my last of this present laborious life. In it after my toilsome labors I keep Sabbath; and at midnight of this following venerated Lord's-day, in the language of the Scriptures I shall go the way of the fathers. For now my Lord Jesus Christ deigns to invite me. To him I shall depart in the middle of this night when he invites me. Thus has it been revealed to me by the Lord himself.' The attendant hearing these sad words began to weep bitterly, and the saint tried to console him as well as he could. After this, the saint went from the barn, and returning towards the monastery sat down midway. In that place, a cross that was afterwards fixed in a millstone is still seen today standing at the edge of the road. And while the saint sitting there, rested for a while, being (as I have said) weary with age, behold a white horse came to meet him, the obedient servant who one may know as accustomed to carry the milk vessels between the cow pasture and the monastery. Coming to the saint, and strange to tell placing its head in his bosom, inspired, as I believe, by God, before whom every creature understood with perception of things as the Creator himself has decreed, and knowing that its master would soon depart from it, and that it should never see him again, began to mourn, and like a human being to shed tears freely on the lap of the saint, and foaming greatly, to weep. When he saw this, the attendant began to drive away the weeping mourner, but the saint forbade him, saying: 'Let him, let him that loves us, pour out an outcry of bitter weeping in my lap. Behold, man though you are, and having a rational soul, you could by no means know of my departure except what I myself have made known to you recently. However, to this brute and unreasoning animal the Creator has, in what manner he would, revealed clearly that its master will depart from it.' Thus speaking, he blessed his servant the horse as it turned away from him. Going from there, he climbed a hill overlooking the monastery, and stood on its top for a little while. And standing there, he raised both palms and blessed his monastery, saying: 'On this place, however small and mean it is, not only the kings of the Irish with their peoples, but also the rulers of barbarous and foreign nations with their subjects, will bestow great and not moderate honor; also not moderate reverence will be bestowed by saints even of other churches.' After these words, descending from that hill, he returned to the monastery and sat in the hut, writing a psalter. And when he came to that verse of the thirty-third psalm where it is written, 'But they that seek the Lord shall not want for anything that is good', he said: 'Here, at the end of the page, I must leave off. Let Baithene write what follows.' The last verse that he wrote aptly fits the holy predecessor, who will never lack eternal good things. And the following verse, 'Come, my sons, hear me; I will teach you fear of the Lord,' is aptly adapted to the successor, the

father of spiritual sons, a teacher, who, as his predecessor commended, succeeded him not in teaching only, but in writing also. After he had written the verse mentioned above, at the end of the page, the saint entered the church for the vesper office of the Lord's-night. As soon as that was finished, returning to his lodging, he settled on his bed, where during the night he used to have for a bed the bare rock instead of straw for bedding and instead of a pillow a stone which even today stands next to his grave as a monument. So while resting there, he entrusted the last commands to the brothers, in the hearing of his attendant alone, saying: 'I commend to you, my little sons, these latest words, that you shall have among yourselves mutual and unfeigned charity, with peace. And if you heed this course after the example of the holy fathers, God, who strengthens for the good, will help you. And I, abiding with him, shall intercede for you. And not only will the necessities of the existing life be sufficiently bestowed by him, but also the rewards of eternal good things will be bestowed, that are prepared for those who obey the divine commands.' We have carried down to this point, briefly told, the last words of the venerable patron, when he was, as it were, crossing over to the heavenly country from this weary pilgrimage. After them the saint silent for a little while, as the happy new hour approached. Then, consequently when the bell was struck resounding in the middle of the night, rising in haste, he proceeded to the church and running, entered alone in advance of all the others, and on bent knees in prayer he sank down before the altar. In that moment, Diarmait the attendant followed slower and saw from a distance the whole church filled inside with angelic light about the saint. As he approached the door, the light that he had seen quickly faded. A few more of the brothers had also seen it, when they too were standing at a distance. Then Diarmait entering the church cried in a wretched voice: 'Where are you, father?' and groping through the darkness since the lamps of the brothers had not yet been brought, he found the saint reclining before the altar. Raising him a little, and sitting down near him, he placed the holy head in his lap. Meanwhile the company of monks running with the lamps and seeing their father was dying began to lament. And as we have learned from some men who were present there, the saint, whose soul had not yet departed, opened his eyes, and looked around on either side with wonderful joy and gladness of countenance; for he was looking at the holy angels that had come to meet him. Then Diarmait raised the holy right hand, to bless the saint's company of monks. And the venerable father himself at the same time moved his hand, as much as he was able, in order that he might be seen to bless the brothers even by the movement of his hand, a thing that in the departure of his soul he could not do by voice. And after the holy benediction thus expressed he immediately breathed out his spirit. When that had departed the tabernacle of the body, his face remained ruddy, in a wonderful measure gladdened by the vision of angels, so much that it seemed like the face not of a dead man but of a living sleeper. Meanwhile the whole church resounded with sorrowful lamentations. But it appears that this should not be passed by that was revealed to a certain saint in Ireland, in the very hour of the passing of the blessed soul. For in the monastery that in the Irish tongue is called Cloni-finchoil, there was an aged holy man, a soldier of Christ, just and wise, who was called Lugaid son of Tailchan. In the early morning he related a vision that he had had to a man who was likewise a Christian soldier, by name

Fergnae, saying with a great sigh: 'In the middle of this last night Saint Columba, the pillar of many churches, has passed to the Lord. And in the hour of his blessed departure I saw in the Spirit the whole island of Iona, to which I have never come in the body, lit up with the brightness of angels, and all the spaces of the air as far as the ethereal skies, radiating with the brilliancy of those angels, who sent from heaven had come down innumerable to carry his holy soul. Also I heard sounding from on high the songs musical and very sweet of the angelic company at the same moment when his holy soul went forth among the ascending companies of angels.' In those same days Fergnae rowed from Ireland and remaining for the rest of the days of his life on the island of Hinba and he often narrated to the monks of Saint Columba this manifestation of angels of which, as has been foretold, he had learned indubitably from the mouth of the holy old man to whom it had been revealed. After completing blamelessly many years in subjection among the brothers, Fergnae completed another twelve years as a victorious soldier of Christ, leading the life of an anchorite, in the place of the anchorites, in Muirbolc Mar. This vision we have found recorded not only in writing on pages, but we have learned it with no uncertainty from some elders who knew of it, since Fergnae himself had related it to them. Another vision differently revealed at the same hour, was told with strong assertions to me, Adomnan, then a young man, by one of those that had seen it, very aged soldier of Christ, of the family moccu Fir Roide, whose name in Irish Ernene can also be rendered 'man of iron'. He, himself a holy monk, lies buried with the remains of other monks of Saint Columba, and awaits resurrection with the saints, in the ridge of Toimm. He said: 'In that night when Saint Columba passed by a happy and blessed end from earth to heaven, I and other men with me, at work on the catching of fish in the valley of the river Finn abounding in fish, saw the whole space of airy heaven suddenly lit up. Startled by the suddenness of this miracle, upon raising our eyes we turned them to the region of the rising sun and behold, there appeared what seemed like a very large fiery pillar which, rising upwards in that midnight, seemed to us to light up the whole world like the summer sun at midday. And after that pillar penetrated the sky, darkness followed, as after the setting of the sun. Not only was the brightness of this bright and remarkable pillar seen, with great wonder by us who were also in the same place but also many other fishermen who were fishing here and there among the diverse pools of the same river were, as they told us afterwards, struck with great terror through seeing a similar apparition.' Therefore these three miraculous visions, appearing in the very hour of the passing of the venerable patron, testify to the eternal honors conferred on him by God. Let us return to our theme. Meanwhile, after the departure of the holy soul, when the matin hymns were concluded, the sacred body was carried back from the church, with the brothers' melodious psalmody, to the lodging from which living he had come a little before. And for three days and as many nights the funeral rites were duly completed in a worthy and honorable manner. When these had been concluded in the pleasing praises of God, the venerable body of the holy and blessed patron was wrapped in clean linens and laid in the appointed grave that had been prepared and was interred with appropriate veneration, to rise again in bright and eternal light. What has been handed down to us on good authority concerning those three days of funeral rites mentioned above, completed according to the custom of the church, shall be



related here, almost at the end of this book. A certain man, one of the brothers, in the presence of the venerable man speaking candidly, said to the saint: 'After your death, it is estimated that the entire populace of these provinces rowing over for the celebration of your funeral rites will fill this island of Iona.' Upon hearing this, the saint consequently said: 'O my little son, the event will not prove to be as you say, for a common crowd of people will not be able to come to my funeral rites, but only my family of monks will fulfill the office of my grave and honor my funeral rites.' The omnipotence of God caused these prophetic words to be fulfilled immediately after his passing. For during those three days and nights of funeral rites a great storm of wind blew without rain, and strongly forbade any one in a small ship to be able to sail across the strait. And after the burial of the blessed man had been completed, immediately the storm was calmed and the wind ceased and the whole sea was quieted. Let the reader assess carefully how great and what kind of honor the memorable patron is held with God, at whose prayer once while he lived in mortal flesh, God granting it, storms were calmed and seas were quieted, and again when necessary, on the occasion mentioned above, at his wish gales of wind were raised and windy seas were stirred up; which subsequently, as was said above, when the services of the burial were complete, were changed into a great calm. This was the end of our memorable patron's life; these were the beginning of his rewards. Being in the language of the scriptures added to the fathers as a companion in eternal triumphs, united to apostles and prophets, and joined to the number of the thousands of white-robed saints who have washed their robes in the blood of the Lamb, he attends the Lamb his leader, a virgin untainted, untouched by any flaws, by the grace of our Lord Jesus Christ himself, who has, with the Father, honor, power, praise, glory, and everlasting authority, in the unity of the Holy Spirit, through all the ages of the ages. After the reading of these three books, let every esteeming leader notice of how great and high merit, how greatly and highly deserving of honor, our venerable patron often mentioned above was valued in the sight of God; how much and in what manner he was visited frequently by bright angels; how great in him was the grace of prophecy, how great the power of heavenly virtues, how great and how frequent was the brightness of divine light that shone about him while he still yet lived in mortal flesh. And even after the departure of his most kind soul from the tabernacle of the body, this same heavenly brightness nor the frequent visits of the holy angels does not cease down to the present day, to appear at the place in which his holy bones lie, as is learned through being revealed to certain select people. And this not moderate favor also was conferred by God on that man of blessed memory, that, although he lived in this small and remote island of the Britannic ocean, he merited that his name should not only be illustriously renowned throughout our Ireland, and throughout Britain, the greatest of all the islands of the whole world; but that it should reach even as far as three-cornered Spain, and Gaul, and Italy situated beyond the Pennine Alps, also the Roman city itself, which is the leader of all cities. So great and high honor of fame is known to have been bestowed upon that saint, among the other gifts of divine granting, by God, who esteems those that love him and greater and greater glorifying those that magnify him with pleasing praises, raises them with immeasurable honors. And he is blessed through the ages. Amen.

I beseech all those that may wish to copy these books, nay more I entreat them through Christ, the judge of the ages, that after carefully copying they compare them with the exemplar from which they have written, and correct them with the utmost care, and also that they write below this oath in this place.

Whoever may read these books of the powers of Columba, let him pray to God for me, Dorbbene, that I may possess eternal life after death.