

BOOK I. OF HIS PROPHETIC REVELATIONS.**Incipit Primi Libri Textus, De Prophetis Revelationibus****CHAPTER I. A brief narrative of his great Miracles****Caput 1. De Virtutum Miraculis Brevis Narratio**

ACCORDING to the promise given above, I shall commence this book with. a brief account of the evidences which the venerable man gave of his power.

VIR itaque venerandus qualia virtutum documenta dederit, in hujus libelli primordiis, secundum nostram praemissam superius promissiunculam, breviter sunt demonstranda.

By virtue of his prayer, and in the name of our Lord Jesus Christ, he healed several persons suffering under various diseases; and he alone, by the assistance of God, expelled from this our island, which now has the primacy, innumerable hosts of malignant spirits, whom he saw with his bodily eyes assailing himself, and beginning to bring deadly distempers on his monastic brotherhood.

Diversorum namque infestationes morborum homines, in nomine Domini Jesu Christ, virtute orationum, perpressos sanavit: daemonumque infestas ipse unus homo, et innumeras contra se belli gerantes catervas, oculis corporalibus visas, et incipientes mortiferos super ejus coenobialem coetum inferre morbos, hac nostra de insula retrotrusas primaria, Deo auxiliante, repulit.

Partly by mortification, and partly by a bold resistance, he subdued, with the help of Christ, the furious rage of wild beasts.

Bestiarum furiosam rabiem, partim mortificatione, partim fort repulsione, Christo adjuvante compescuit.

The surging waves, also, at times rolling mountains high in a great tempest, became quickly at his prayer quiet and smooth, and his ship, in which he then happened to be, reached the desired haven in a perfect calm.

Tumores quoque fluctuum, instar montium aliquando in magna tempestate consurgentium, ipso ocius orante, sedati humiliatique sunt; navisque ipsius, in qua et ipse casu navigabat, tunc temporis, facta tranquillitate, portum appulsa est optatum.

When returning from the country of the Picts, where he had been for some days, he hoisted his sail when the breeze was against him to confound the Druids, and made as rapid a voyage as if the wind had been favourable.

In regione Pictorum aliquantis diebus manens, inde reversus ut magos confunderet, contra flatus contrarios venti erexit velum, et ita veloci cursu ejus navicula enatans festinabat, ac si secundum habuisset ventum.

On other occasions, also, contrary winds were at his prayers changed into fair.

Aliis quoque temporibus, venti navigantibus contrarii in secundos, ipso orante, conversi sunt.

In that same country, he took a white stone from the river, and blessed it for the working of certain cures, and that stone, contrary to nature, floated like an apple when placed in water.

In eadem supra memorata regione lapidem de flumine candidum detulit, quem ad aliquas profuturum benedixit sanitates: qui lapis, contra naturam, in aqua intinctus, quasi pomum supernatavit.

This divine miracle was wrought in the presence of King Brude and his household.

Hoc divinum miraculum coram Brudeo rege, et familiaribus ejus, factum est.

In the same country, also, he performed a still greater miracle, by raising to life the dead child of an humble believer, and restoring him in life and vigour to his father and mother.

In eadem itidem provincia, cujusdam plebei credentis mortuum puerum suscitavit, quod est majoris miraculi, vivumque et incolumem patri et matri assignavit.

<p>At another time, while the blessed man was yet a young deacon in Hibernia, residing with the holy bishop Findbarr, the wine required for the sacred mysteries failed, and he changed by his prayer pure water into true wine.</p> <p>An immense blaze of heavenly light was on many and wholly distinct occasions seen by some of the brethren to surround him in the light of day, as well as in the darkness of the night.</p> <p>He was also favoured with the sweet and most delightful society of bright hosts of the holy angels.</p> <p>He often saw, by the revelation of the Holy Ghost, the souls of some just men carried by angels to the highest heavens.</p>	<p>Alio in tempore idem vir beatus juvenis diaconus, in Hibernia apud Findbarrum sanctum episcopum commanens, cum ad sacrosancta mysteria necessarium defuisset vinum, virtute orationis, aquam puram in verum vertit vinum.</p> <p>Sed et coelestis ingens claritudinis lumen, et in noctis tenebris, et in luce diei, super eum, aliquando quibusdam ex fratribus, diversis et separatis vicibus, apparuit effusum.</p> <p>Sanctorum quoque angelorum dulces et suavissimas frequentationes luminosas habere meruit.</p> <p>Quorundam justorum animas crebro ab angelis ad summa coelorum vehi, Sancto revelante Spiritu, videbat.</p>
<p>And the reprobates too he very frequently beheld carried to hell by demons.</p> <p>He very often foretold the future deserts, sometimes joyful, and sometimes sad, of many persons while they were still living in mortal flesh.</p> <p>In the dreadful crash of wars he obtained from God, by the virtue of prayer, that some kings should be conquered, and others come off victorious.</p> <p>And such a grace as this he enjoyed, not only while alive in this world, but even after his departure from the flesh, as God, from whom all the saints derive their honour, has made him still a victorious and most valiant champion in battle.</p>	<p>Sed et reprobatorum alias ad inferna a daemonibus ferri saepenumero aspiciebat.</p> <p>Plurimorum in carne mortali adhuc conversantium futura plerumque praenuntiabat merita, aliorum laeta, aliorum tristia.</p> <p>In bellorumque terrificis fragoribus hoc a Deo virtute orationum impetravit, ut alii reges victi, et alii regnatores efficerentur victores.</p> <p>Hoc tale privilegium non tantum in hac praesenti vita conversanti, sed etiam post ejus de carne transitum, quasi cuidam victoriam et fortissimo propugnatori, a Deo omnium sanctorum condonatum est honorificatore.</p>
<p>I shall give one example of especial honour conferred by Almighty God on this honourable man, the event having occurred the day before the Saxon prince Oswald went forth to fight with Catlon (Ceadualla of Bede), a very valiant king of the Britons.</p> <p>For as this same King Oswald, after pitching his camp, in readiness for the battle, was sleeping one day on a pillow in his tent, he saw St. Columba in a vision, beaming with angelic brightness, and of figure so majestic that his head seemed to touch the clouds.</p>	<p>Hujus talis honorificentiae viro honorabili ab Omnipotente coelitus collatae etiam unum proferemus exemplum, quod Ossualdo regnatori Saxonico, pridie quam contra Catlonem Britonum regem fortissimum praeliaretur, ostensum erat.</p> <p>nam cum idem Ossualdus rex esset in procinctu belli castra metatus, quadam die in suo papilione supra pulvillum dormiens, sanctum Columbam in visu videt forma corscantem agelica; cujus alta proceritas vertice nubes tangere videbatur.</p>

<p>The blessed man having announced his name to the king, stood in the midst of the camp, and covered it all with his brilliant garment, except at one small distant point; and at the same time he uttered those cheering words which the Lord spake to Jesua Ben Nun before the passage of the Jordan, after Moses' death, saying, " Be strong and of a good courage; behold, I shall be with thee," etc.</p> <p>Then St. Columba having said these words to the king in the vision, added, " March out this following night from your camp to battle, for on this occasion the Lord has granted to me that your foes shall be put to flight, that your enemy Catlon shall be delivered into your hands, and that after the battle you shall return in triumph, and have a happy reign."</p>	<p>Qui scilicet vir beatus, suum regi proprium revelans nomen, in medio castrorum stans, eadem castra, excepta quadam parva extremitate, sui protegebat fulgida veste; et haec confirmatoria contulit verba, eadem scilicet quae Dominus ad Jesue Ben Nun ante transitum Jordanis, mortuo Moyse, prolocutus est, dicens: Confortare et age viriliter; ecce ero tecum etc.</p> <p>Sanctus itaque Columba, haec ad regem in visu loquens, addit: Hac sequenti nocte de castris ad bellum procede; hac enim vice mihi Dominus donavit ut hostes in fugam vertantur tui, et tuus Catlon inimicus in manus tradatur tuas, et post bellum victor revertaris, et feliciter regnes.</p>
<p>The king, awaking at these words, assembled his council and related the vision, at which they were all encouraged; and so the whole people promised that, after their return from the war, they would believe and be baptized, for up to that time all that Saxon land had been wrapt in the darkness of paganism and ignorance, with the exception of King Oswald and the twelve men who had been baptized with him during his exile among the Scots.</p> <p>What more need I say ? On the very next night, King Oswald, as he had been directed in the vision, went forth from his camp to battle, and had a much smaller army than the numerous hosts opposed to him, yet he obtained from the Lord, according to His promise, an easy and decisive victoryÑfor King Catlon was slain, and the conqueror, on his return after the battle, was ever after established by God as the Bretwalda of all Britain.</p> <p>I, Adamnan, had this narrative from the lips of my predecessor, the Abbot Failbe, who solemnly declared that he had himself heard King Oswald relating this same vision to Segine the abbot.</p>	<p>Post haec verba experrectus rex senatui congregato hanc enarrat visionem; qua confortati omnes, totus populus promittit se post reversionem de bello crediturum et baptismum suscepturum: nam usque in id temporis tota illa Saxonia gentilitatis et ignorantiae tenebris obscurata erat, excepto ipso rege Ossualdo, cum duodecim viris, qui cum eo Scotos inter exulante baptizati sunt.</p> <p>Quid plura? eadem subsecuta nocte Ossualdus rex, sicuti in visu edoctus fuerat, de castris ad bellum, cum admodum pauciore exercitu, contra millia numerosa progreditur; cui a Domino, sicut ei promissum est, felix et facilis est concessa victoria, et rege trucidato Catlone, victor post bellum reversus, postea totius Britanniae imperator a Deo ordinatus est.</p> <p>Hanc mihi Adamnano narrationem meus decessor, noster abbas Failbeus, indubitanter enarravit, qui se ab ore ipsius Ossualdi regis, Segineo abbati eamdem enuntiantis visionem, audisse protestatus est.</p>

<p>But another fact must not be omitted, that by some poems composed in the Scotie language in praise of the same blessed man, and by the commemoration of his name, certain wicked men of lewd conversation, and men of blood, were saved from the hands of their enemies, who in the night had surrounded the house in which they were singing these hymns. They safely escaped through the flames, the swords, and the spears; and, strange to tell, a few of those only who despised these commemorations of the holy man, and refused to join in the hymns, perished in that assault of the enemy.</p>	<p>Sed et hoc etiam non praetereundum videtur, quod ejusdem beati viri per quaedam Scotiae linguae laudum ipsius carmina, et nominis commemorationem, quidam, quamlibet scelerati laicae conversationis homines et sanguinarii, ea nocte qua eadem decantaverant cantica, de manibus inimicorum qui eandem eorumdem cantorum domum circumsteterant sint liberati; qui flammam inter et gladios et lanceas incolumes evasere, mirumque in modum pauci ex ipsis, qui easdem sancti viri commemorationes, quasi parvi pendentes, canere noluerant decantationes, in illo aemulorum impetu soli disperierant.</p>
<p>It is not two or three witnesses, as the law requires, but even hundreds and more, that could be cited in proof of this miracle Nor is it in one place or on one occasion only that the same is known to have happened, but even at different times and places, in both Scotia (Ireland) and Britain, it is proved beyond all doubt that the like security was obtained, in the same manner and by the same means. I have learned this for certain, from well-informed men in those very countries where similar miracles have taken place.</p>	<p>Hujus miraculi testes non duo aut tres, juxta legem, sed etiam centeni, et eo amplius, adhiberi potuere. Non tantum in uno, aut loco, aut tempore, hoc idem contigisse comprobatur, sed etiam diversis locis et temporibus in Scotia et in Britannia, simili tamen et modo et causa liberationis, factum fuisse, sine ulla ambiguitate exploratum est. Haec ab expertis uniuscujusque regionis, ubicumque res eadem simili contigit miraculo indubitanter didicimus.</p>
<p>But, to return to the point in hand: among the miracles which this same man of the Lord, while dwelling in mortal flesh, performed by the gift of God, was his foretelling the future by the spirit of prophecy, with which he was highly favoured from his early years, and making known to those who were present what was happening in other places: for though absent in body he was present in spirit, and could look on things that were widely apart, according to the words of St. Paul, "He that is joined unto the Lord is one spirit." Hence this same man of the Lord, St. Columba, when a few of the brethren would sometimes inquire into the matter, did not deny but that by some divine intuition, and through a wonderful expansion of his inner soul, he beheld the whole universe drawn together and laid open to his sight, as in one ray of the sun.</p>	<p>Sed, ut ad propositum redeamus, inter ea miracula quae idem vir Domini, in carne mortali conversans, Deo donante, perfecerat, ab annis juvenilibus coepit etiam prophetiae spiritu pollere, ventura praedicere, praesentibus absentia nuntiare; quia quamvis absens corpore, praesens tamen spiritu, longe acta pervidere poterat.</p> <p>Nam, juxta Pauli vocem, Qui adhaeret Domino unus spiritus est.</p> <p>Unde et idem vir Domini sanctus Columba, sicut et ipse quibusdam paucis fratribus, de re eadem aliquando percunctantibus, non negavit, in aliquantibus dialis gratiae speculationibus totum etiam mundum, veluti uno solis radio collectum, sinu mentis mirabiliter laxato, manifestatum perspicere speculabatur.</p>

<p>This account of the miracles of the holy men I have given here for this purpose, that my reader, in this brief sketch, may have a foretaste of the richer banquet which is before him, in the fuller narrative which is to be given, with the assistance of the Lord, in the three following books.</p> <p>Here it appears to me not improper, though it may be out of the usual order, to record some prophecies which the blessed man gave at different times, regarding certain holy and illustrious men</p>	<p>Haec de sancti viri hic ideo enarrata sunt virtutibus, ut avidior lector breviter perscripta, quasi dulciores quasdam praegustet dapes: quae tamen plenius in tribus inferius libris, Domino auxiliante, enarrabuntur.</p> <p>Nunc mihi non indecenter videtur, beati viri, licet praepostero ordine, prophetationes effari, quas de sanctis quibusdam et illustribus viris, diversis prolocutus est temporibus.</p>
<p>CHAPTER III. Prophecy of St. Columba regarding Ernene, son of Crasen</p> <p>ON another occasion, while the blessed man was residing for a few months in the midland part of Hibernia, when founding by divine inspiration his monastery, which in the Scotie tongue is called Dair-mag (Darrow), was pleased to pay a visit to the brethren who dwelt in St. Ceran's monastery, Clon (Clonmacnoise). As soon as it was known that he was near, all flocked from their little grange farms near the monastery, and, along with those who were within it, ranged themselves, with enthusiasm, under the abbot Alither; then advancing beyond the enclosure of the monastery, they went out as one man to meet St. Columba, as if he were an angel of the Lord. Humbly bowing down, with their faces to the ground, in his presence, they kissed him most reverently, and singing hymns of praise as they went they conducted him with all honour to the Church. Over the saint, as he walked, a canopy made of wood was supported by four men walking by his side, lest the holy abbot, St. Columba, should be troubled by the crowd of brethren pressing upon him. At that very time, a boy attached to the monastery, who was mean in dress and look, and hitherto had not stood well in the opinions of the seniors, concealing himself as well as he could, came forward stealthily, that he might touch unperceived even the hem of the cloak which the blessed man wore, without his feeling or knowing it. This, however, did not escape the saint, for he knew with the eyes of his soul what he could not see taking place behind him with the eyes of his body. Stopping therefore suddenly, and putting out his hand behind him, he seized the boy by the neck, and bringing him round set him before his face.</p>	<p>Caput 3: De Erneneo, filio Craseni, prophetia ejus</p> <p>ALIO in tempore vir beatus, in mediterranea Hiberniae parte monasterium, quod Scotice dicitur Dair-mag, divino fundans nutu, per aliquot demoratus menses, libuit animo visitare fratres qui in Clonoensi sancti cerani coenobio commanebant. Auditoque ejus accessu, universi undeque ab agellulis monasterio vicinis cum his qui ibidem inventi sunt congregati, cum omni alacritate suum consequentes abbatem Alitherum, sancto Columbae, quasi angelo Domini, obviam, egressi vallum monasterii, unanimes pergunt; humiliatisque in terram vultibus eo viso, cum omni reverentia exosculatus ab eis est; hymnisque et laudibus resonantes, honorifice ad ecclesiam perducunt; quamdamque de lignis pyramidem erga sanctum deambulantem constringentes, a quatuor viris aequae ambulantis supportari fecerunt: ne videlicet sanctus senior Columba ejusdem fratrum multitudinis constipatione molestaretur. Eadem hora quidam valde despectus vultu et habitu, puer familiaris, et necdum senioribus placens, retro, in quantum valuit se occultans, accessit, ut videlicet vel illius amphibali fimbriam, quo vir beatus induebatur, occulte, et si fieri possit ipso nesciente et non sentiente, tangeret. Sed hoc tamen Sanctum non latuit, nam quod corpoalibus oculis retro se actum intueri non potuit, spiritalibus perspexit. Unde subito restitit, et post se extendens manum, cervicem pueri tenet, ipsumque trahens ante faciem suam statuit.</p>

The crowd of bystanders cried out: "Let him go, let him go: why do you touch that unfortunate and naughty boy?" But the saint solemnly uttered these prophetic words from his pure heart: "Suffer it to be so now, brethren;" then turning to the boy, who was in the greatest terror, he said, "My son, open thy mouth, and put out thy tongue." The boy did as he was bid, and in great alarm opened his mouth and put out his tongue: the saint extended to it his holy hand, and after carefully blessing it pronounced his prophecy in the following words: "Though this boy appears to you now very contemptible and worthless, let no one on that account despise him. For from this hour, not only will he not displease you, but he will give you every satisfaction; from day to day he shall advance by degrees in good conduct, and in the virtues of the soul; from this day, wisdom and prudence shall be more and more increased in him, and great shall be his progress in this your community: his tongue also shall receive from God the gift of both wholesome doctrine and eloquence." This was Ernene, son of Crasen, who was afterwards famous and most highly honoured in all the churches of Scotia (Ireland). He himself told all these words which were prophesied regarding himself, as written above, to the abbot Segine, in the attentive hearing of my predecessor Failbe, who was present at the time with Segine, and from whose lips I myself have come to know all that I have stated. But during this short time that the saint was a guest in the monastery of Clon, there were many other things also which he prophesied by the revelation of the Holy Ghost; as, for instance, about the discord which arose a long time after among the churches of Scotia (Ireland), on account of the difference with regard to the Easter Feast; and about some visits of angels distinctly made to himself, certain places within the enclosure of the monastery being at that time thus resorted to by the angels.

Omnibusque qui ibidem circumstabant dicentibus, Dimitte, dimitte, quare hunc infelicem et injuriosum retines puerum? Sanctus e contra haec puro pectore verba depromit prophetica, Sinite, fratres, sinite modo. Ad puerum vero valde tremefactum dicit, O fili aperi os, et porrige linguam. Jussus tum puer, cum ingenti tremore aperiens os, linguam porrexit; quam Sanctus, sanctam extendens manum, diligenter benedicens, ita propheticè profatur, dicens, Hic puer quamvis vobis nunc despicibilis et valde vilis videatur, nemo tamen ipsum ob id despiciat. Ab hac enim hora non solum vobis non displicebit, sed valde placebit; bonisque moribus, et animae virtutibus paulatim de die in diem crescet: sapientia quoque et prudentia magis ac magis in eo ab hac die adaugebitur, et in hac vestra congregatione grandis est futurus profectus; lingua quoque ejus salubri et doctrina et eloquentia a Deo donbitur. Hic erat Erneneus, filius Craseni, postea per omnes Scotiae ecclesias famosus et valde notissimus; qui haec omnia suprascripta verba Segineo abbati de se prophetata enarraverat, meo decessore Failbeo intentius audiente, qui et ipse cum Segineo praesens inerat; cujus revelatione et ego ipse cognovi haec eadem quae enarravi. Sed et multa alia iisdem diebus quibus in Clonoensi coenobio Sanctus hospiabatur, revelante prophetavit Sancto Spiritu; hoc est, de illa, quae post dies multos ob diversitatem Paschalis festi orta est inter Scotiae ecclesias, discordia: et de quibusdam angelicis frequentationibus sibi manifestatis, quibus quaedam intra ejusdem coenobii septa ab angelis tunc temporis frequentabantur loca.

CHAPTER IV. Of the arrival of St Cainnech, the Abbot, who had been previously announced in prophecy by St. Columba

AT another time, in the Iouan island (Hy, now Iona), on a day when the tempest was fierce and the sea was exceedingly boisterous, the saint, as he sat in the house, gave orders to his brethren, saying, " Prepare the guest-chamber quickly, and draw water to wash the strangers' feet." One of the brethren upon this inquired: "Who can cross the Sound safely, narrow though it be, on so perilous and stormy a day?" The saint, on hearing this, thus made answer, "The Almighty has given a calm even in this tempest to a certain holy and excellent man, who will arrive here among us before evening." And lo! the same day, the ship for which the brethren had some time been looking out arrived, according to the saint's prediction, and brought St. Cainnech. The saint went forth with the brethren to meet him and received him with all honour and hospitality. But the sailors who had been with St. Cainnech, when they were asked by the brethren what sort of a voyage they had had, told them, even as St. Columba had predicted, about both the tempest and the calm which God had given in the same sea and at the same time, with an amazing distinction between the two. The tempest they saw at a distance, yet they said they did not feel it.

Caput 4: De Adventu Sancti Cainnechi, Abbatis, De Quo Sanctus Columba Prophetaliter Praenuntiavit

ALIO in tempore cum in Ioua insula, die fragosae tempestatis et intolerabilis undarum magnitudinis, sedens in domo Sanctus et fratribus praecipiens diceret, Praeparate ocius hospitium, aquamque ad lavandos hospitum pedes exhaurite; quidam ex ipsis frater consequenter, Quis, aie, hac die valde ventosa et nimis periculosa, licet breve, fretum prospere transnavigare potest? Quo audito Sanctus sic profatur: Cuidam sancto et electo homini, qui ad nos ante vesperam perveniet, Omnipotens tranquillitatem, quamlibet in tempestate, donavit. Et ecce, eadem die aliquamdiu a fratribus expectata navis in qua sanctus inerat Cainnechus juxta Sancti prphetationem pervenit. Cui Sanctus cum fratribus obviam venit, et ab eo honorifice et hospitaliter susceptus est. Illi vero nautae qui cum cainnecho inerant, interrogati a fratribus de qualitate navigationis, sic retulerunt sicuti sanctus Columba prius de tempestate et tranquillitate pariter, Deo donante, in eodem mari, et iisdem horis, mirabili divisione praedixerat; et tempestatem eminus visam non sensisse professi sunt.

8.3. Of Scandlan, son of Colman

AT the same time and place, the saint, wishing to visit Scandlan, son of Colman, went to him where he was kept in prison by King Aid, and when he had blessed him he comforted him, saying, "Son, do not distress yourself, but rather rejoice and take courage, for King Aid, who has you a prisoner, will go out of this world before you, and after some time of exile you shall reign in your own nation for thirty years. And again you shall be driven from your kingdom, and be in exile for some days; but after that you shall be called home again by your people, and shall reign for three short terms." All this was fully accomplished according to the prediction of the saint. For in thirty years he had to leave his throne, and continued in exile for some time; and then being recalled by his people, he reigned not three years, as he expected, but three months, and at the end of that time he died.

De Scandlano Filio Colmani

EODEM tempore Sanctus, et in eodem loco, ad Scandlanum, filium Colmani, apud Aidum regem in vinculis retentum, visitare eum cupiens, pergit; ipsumque cum benedixisset, confortans ait: Fili, nolis contristari, sed potius laetare et confortare: Aidus enim rex, apud quem vinculatus es, de hoc mundo te praecedet; et, post aliqua exilii tempora, triginta annis in gente tua rex regnaturus es. Iterumque de regno effugaberis, et per aliquot exulabis dies; post quos, a populo reinvitatus, per tria regnabis brevia tempora. Quae cuncta juxta vaticinationem Sancti plene expleta sunt. Nam post triginta annos de regno expulsus, per aliquod exulavit spatium temporis: sed post a populo reinvitatus, non, ut putabat, tribus annis, sed ternis regnavit mensibus; post quos continuo obiit.

CHAPTER XII. Regarding Laisrean, the gardener, a holy man.

ON a certain day, the holy man ordered one of his monks named Trena, of the tribe Mocuruntir, to go a message for him to Scotia (Ireland). While he was preparing the ship in haste to obey the orders of the man of God, he complained before the saint that one of the sailors was wanting. The saint immediately answered him and uttered these words from his sacred breast, "The sailor who is, thou sayest, absent, I cannot just now find. But go in peace; thou shalt have a favourable and steady breeze till thou reach Hibernia. Thou shalt see a man coming to meet thee from a distance, and he will be the first to seize the prow of thy ship in Scotia (Ireland); he shall be with thee during the time of thy sojourn in Hibernia, and accompany thee on thy return to us, as a man chosen by God, who in this very monastery of mine will live piously the remainder of his days." What more can I add? Trena received the saint's blessing, and crossed over at full sail during the whole voyage, and lo! as his little ship was nearing the port, Laisran Mocumoie ran forward before the others and caught the prow. The sailors knew that this was the very man of whom the saint had spoken beforehand.

Caput 12: De Laisrano Hortulano, Homine Sancto

VIR beatus quemdam de suis monachum nomine Trenanum, gente Mocuruntir, legatum ad Scotiam exire quadam praecipit die. Qui, hominis Dei obsecutus jussioni, navigationem parat festinus; unumque sibi deesse navigatorem coram Sancto queritur. Sanctus haec consequenter, eidem respondens, sacro promit de pectore verba, dicens, Nautam, quem tibi non adhuc suppetisse dicis, nunc invenire non possum. Vade in pace: usquequo ad Hiberniam pervenias prosperos et secundos habebis flatus. Quemdamque obvium videbis hominem eminus occursurum, qui primus prae ceteris navis proram tuae tenebit in Scotia, hic erit comes tui itineris per aliquot in Hibernia dies; teque inde revertentem ad nos usque comitabitur, vir a Deo electus, qui in hoc meo monasterio per omne reliquum tempus bene conversabitur. Quid plura? Trenanus, accipiens a Sancto benedictionem, plenis velis per omnia transmeavit maria: et, ecce, appropinquanti ad portum naviculae Laisranus Mocumoie, citior ceteris, occurrit tenetque proram. Nautae recognoscunt ipsum esse de quo Sanctus praedixerat.

CHAPTER XVII. Of the Vowel I.

ONE day Baithene came to the saint and said, "I want some one of the brethren to look over with me and correct the psalter which I have written." Hearing this, the saint said, "Why give us this trouble without any cause? In that psalter of thine, of which thou speakest, there is not one superfluous letter to be found, nor is any wanting except the one vowel I." And accordingly, when the whole psalter was read over, what the saint had said was found to be true.

Caput 17: De I Vocali Litera

QUADAM die Baitheneus, ad Sanctum accedens, ait, Necessse habeo ut aliquis de fratribus mecum Psalterium quod scripsi percurrens emendet. Quo audito, Sanctus sic profatur, Cur hanc super nos infers sine causa molestiam? nam in tuo hoc, de quo dicis, Psalterio nec una superflua reperietur litera, nec alia deesse, excepta I vocali, quae sola deest. Et sic, toto perlecto Psalterio, sicuti Sanctus praedixerat repertum exploratum est.

CHAPTER XVIII. Of the Book which fell into the Water-vessel, as the Saint had foretold.

IN the same way, on another day, as he was sitting by the hearth in the monastery, he saw at some distance Lugbe, of the tribe Mocumin, reading a book, and suddenly said to him, "Take care, my son, take care, for I think that the book thou readest is about to fall into a vessel full of water." And so it soon happened, for when the same youth rose soon after to perform some duty in the monastery, he forgot the word of the blessed man, and the book which he held negligently under his arm suddenly fell into the water-pot, which was full of water.

Caput 18: De Libro In Aquarium Vas Sanctus Sicuti Praedixerat Cadente

QUADAM itidem die, ad focum in monasterio sedens, videt Lugbeum, gente Mocumin, eminus librum legentem, cui repente ait, Praecave, fili, praecave, aestimo enim quod quem lectitas liber in aquae plenum sit casurus vasculum. Quod mox ita contigit: nam ille supra memoratus juvenis, post aliquod breve intervallum, ad aliquam consurgens in monasterio ministracionem, verbi oblitus beati viri, libellus, quem sub ascella negligentius inclusit, subito in hydriam aqua repletam cecidit.

CHAPTER XIX. Of the Inkhorn, awkwardly spilled.

On another day a shout was given on the other side of the Sound of the Iouan island (Sound of Iona); the saint hearing the shout, as he was sitting in his little hut, which was made of planks, said, "The man who is shouting beyond the Sound is not of very sharp wit, for when he is here today he will upset my inkhorn and spill the ink." Diormit, his minister, hearing this, stood a little in front of the door, and waited for the arrival of this troublesome guest, in order to save the inkhorn. But for some cause or other he had soon to leave his place, and after his departure the unwelcome guest arrived; in his eager haste to kiss the saint, he upset the inkhorn with the hem of his garment and spilled the ink.

Caput 19: De Corniculo Atramenti Inaniter Defuso

ALIA inter haec die ultra fretum Iouae insulae clamatum est: quem Sanctus sedens in tuguriolo tabulis suffulto audens clamorem dicit, Homo qui ultra clamitat fretum non est subtilis sensus, nam hodie mei corniculum atramenti inclinans effundet. Quod verbum ejus ministrator Diormitius audiens, paulisper ante januam stans, gravem expectabat superventurum hospitem, ut corniculum defenderet. Sed alia mox faciente causa, inde recessit; et post ejus recessum hospes molestus supervenit, Sanctumque osculandum appetens, ora vestimenti inclinatum effudit atramenti corniculum.

CHAPTER XXI. Of another man in distress who was crying across the same Sound.

ON another day the saint heard some person shouting across the Sound, and spoke on this wise, "That man who is shouting is much to be pitied, for he is coming here to us to ask some cure for the disease of his body; but it were better for him this day to do true penance for his sins, for at the close of this week he shall die." These words those who were present told to the unhappy man when he arrived. But he gave no heed to them when he had received what he asked, and quickly departed, yet before the end of the same week he died, according to the prediction of the saint.

Caput 21: De Aliquo viro Qui Ultra Supradictum Clamitabat Fretum

QUADAM quoque die, quemdam ultra fretum audiens clamitantem, Sanctus hoc profatur modo: Valde miserandus est ille clamitans homo, qui, aliqua ad carnalia mdicamenta petiturus pertinentia, ad nos venit: cui opportunius erat veram de peccatis hodie poenitudinem gerere; nam in hujus fine hebdomadis morietur. Quod verbum qui inerant praesentes adveniendi misero intimavere. Sed ille parvipendens, acceptis quae poposcerat, citius recessit; et, secundum Sancti propheticum verbum, ante finem ejusdem septimanae mortuus est.

CHAPTER XXV.

Concerning a certain other impious man, a persecutor of the Churches, who was called in Latin Manus Dexterā

ON one occasion when the blessed man was living in the Hinba island (Eilean-na-Naoimh), and set about excommunicating some destroyers of the churches, and amongst them the sons of Conall, son of Domnall, one of whom was the Joan before mentioned, one of their wicked associates was instigated by the devil to rush on the saint with a spear, on purpose to kill him. To prevent this, one of the brethren, named Findlugan, put on the saint's cowl and interposed, being ready to die for the holy man. But in a wonderful way the saint's garment served as a kind of strong and impenetrable fence which could not be pierced by the thrust of a very sharp spear though made by a powerful man, but remained untouched, and he who had it on was safe and uninjured under the protection of such a guard. But the ruffian who did this, whose name was Manus Dexterā, retraced his steps thinking he had transfixes the saint with his spear. Exactly a year afterwards, when the saint was staying in the Iouan island (Hy, now Iona), he said, "A year is just now elapsed since the day Lam-dess did what he could to put Findlugan to death in my place; but he himself is slain, I believe, this very hour." And so it happened, at that very moment, according to the revelation of the saint, in the island which in Latin may be called Longa (Luing), where, in a battle fought between a number of men on both sides, this Lam-dess alone was slain by Cronan, son of Baithene, with a dart, shot, it is said, in the name of St. Columba; and when he fell the battle ceased.

Caput 25:

De Alio Quodam Nefario Homine, Ecclesiam Persecutore, Cujus Nomen Latine Manus Dexterā Dicitur

ALIO in tempore, vir beatus, cum alios ecclesiarum persecutores, in Hinba commoratus insula, excommunicare coepisset, filios videlicet Conallis filii Domnaill, quorum unus erat Ioan, de quo supra retulimus; quidam ex eorundem malefactoribus sociis, diaboli instinctu, cum hasta irruit, ut Sanctum interficeret. Quod praecavens unus ex fratribus, Findluganus nomine, mori paratus pro sancto viro, cuculla ejus indutus intercessit. Sed mirum in modum beati viri tale vestimentum, quasi quaedam munitissima et impentrabilis lorica, quamlibet fortis viri forti impulsione acutoris hastae, transfigi non potuit, sed illaesum permansit; et qui eo indutus erat, intactus et incolumis tali protectus est munimento. Ille vero sceleratus, qui Manus Dexterā, retro repedavit, aestimans quod sanctum hasta transfixisset virum. Post ex ea die completum annum, cum Sanctus in Ioua commoraretur insula, Usque in hanc diem, ait, integratus est annus, ex qua die Lam-dess, in quantum potuit, Findluganum mea jugulavit vice; sed et ipse, ut aestimo, hac in hora jugulatur. Quod juxta Sancti revelationem eodem momento in illa insula factum est, quae Latine Longa vocitari potest: ubi ipse solus Lam-dess, in aliqua virorum utrinque acta belligeratione, Cronani filii Baithani jaculo transfixus, in nomine, ut fertur, sancti Columbae emissio, interierat; et post ejus interitum, belligerare viri cessarunt.

CHAPTER XXVIII.

How an Aquatic Monster was driven off by virtue of the blessed man's prayer.

ON another occasion also, when the blessed man was living for some days in the province of the Picts, he was obliged to cross the river Nesa (the Ness); and when he reached the bank of the river, he saw some of the inhabitants burying an unfortunate man, who, according to the account of those who were burying him,

Caput 28:

De Cujusdam Aquatilis Bestiae Virtute Orationis Beati Viri Repulsione

ALIO quoque in tempore, cum vir beatus in Pictorum provincia per aliquot moraretur dies, necesse habuit fluvium transire Nesam: ad cujus cum accessisset ripam, alios ex accolis aspicit misellum humantes homunculum; quem, ut ipsi sepultores ferebant, quaedam paulo ante nantem aquatilis praeripiens bestia morsu momordit saevissimo: cujus miserum cadaver, sero licet,

was a short time before seized, as he was swimming, and bitten most severely by a monster that lived in the water; his wretched body was, though too late, taken out with a hook, by those who came to his assistance in a boat. The blessed man, on hearing this, was so far from being dismayed, that he directed one of his companions to swim over and row across the coble that was moored at the farther bank. And Lugne Mocumin hearing the command of the excellent man, obeyed without the least delay, taking off all his clothes, except his tunic, and leaping into the water. But the monster, which, so far from being satiated, was only roused for more prey, was lying at the bottom of the stream, and when it felt the water disturbed above by the man swimming, suddenly rushed out, and, giving an awful roar, darted after him, with its mouth wide open, as the man swam in the middle of the stream. Then the blessed man observing this, raised his holy hand, while all the rest, brethren as well as strangers, were stupefied with terror, and, invoking the name of God, formed the saving sign of the cross in the air, and commanded the ferocious monster, saying, "Thou shalt go no further, nor touch the man; go back with all speed." Then at the voice of the saint, the monster was terrified, and fled more quickly than if it had been pulled back with ropes, though it had just got so near to Lugne, as he swam, that there was not more than the length of a spear-staff between the man and the beast. Then the brethren seeing that the monster had gone back, and that their comrade Lugne returned to them in the boat safe and sound, were struck with admiration, and gave glory to God in the blessed man. And even the barbarous heathens, who were present, were forced by the greatness of this miracle, which they themselves had seen, to magnify the God of the Christians.

quidam in alno subvenientes porrectis praeripuerunt uncinis. Vir e contra beatus, haec audiens, praecipit ut aliquis ex comitibus enatans, caupallum, in altera stantem ripa, ad se navigando reducat. Quo sancti audito praedicabilis viri praecepto, Lugneus Mocumin, nihil moratus, obsecundans, depositis excepta vestimentis tunica, immittit se in aquas. Sed bellua, quae prius non tam satiata, quam in praedam accensa, in profundo fluminis latitabat, sentiens eo nante turbatam supra aquam, subito emergens, natatilis ad hominem in medio natantem alveo, cum ingenti fremitu, aperto cucurrit ore. Vir tum beatus videns, omnibus qui inerant, tam barbaris quam etiam fratribus, nimio terrore percussis, cum salutare, sancta elevata manu, in vacuo aere crucis pinxisset signum, invocato Dei nomine, feroci imperavit bestiae dicens, Noles ultra progrdi, nec hominem tangas; retro citius revertere. Tum vero bestia, hac Sancti audita voce, retrorsum, ac si funibus retraheretur, velociori recursu fugit tremefacta: quae prius Lugne nante eo usque appropinquavit, ut hominem inter et bestiam non amplius esset quam unius contuli longitudo. Fratres tum, recessisse videntes bestiam, Lugneumque commilitonem ad eos intactum et incolumem in navicula reversum, cum ingenti admiratione glorificaverunt Deum in beto viro. Sed et gentiles barbari, qui ad praesens inerant, ejusdem miraculi magnitudine, quod et ipsi viderant, compulsi, Deum magnificaverunt Christianorum.