

# **Universitäts- und Landesbibliothek Tirol**

## **The rule of Tallaght**

**Gwynn, Edward**

**Dublin [u.a.], 1927**

TEACHING OF MAEL RUAIN

[urn:nbn:at:at-ubi:2-7011](https://nbn-resolving.org/urn:nbn:at:at-ubi:2-7011)

## TEACHING OF MAEL RUAIN

- 1 They used to sing the *Beati* of the refectory standing, in the refectory only, and recited the requiem for the dead, also standing. Mael Ruain was accustomed to allow thick milk mixed with honey on the eves of the chief festivals, namely, the two Christmasses and the two Easters, and on the day after whey water or a drink of herbs with a *selann*. On Sundays in Lent those undergoing rigid penance were allowed a sip of milk, and on the Sundays of spring and winter Lent even a *selann* at night was not forbidden to anyone not undergoing rigid penance. They had butter on S. Patrick's Day only, and neither before nor after, and then only if it fell on a day other than a Friday or Wednesday, because on those days they were accustomed to take a sip of milk without butter; otherwise, a half-*selann* for each vespers of the two evensongs of the feast of S. Patrick itself. He would occasionally allow his monks porridge on Saturday night, as an indulgence. When one of the evensongs fell on a Friday, Mael Ruain himself was accustomed to eat gruel of meal and water. Among the Celi De, no one administered castigation to himself, but received it from another. They admitted no increase of the bread ration on festivals, but only of drink and condiments and other things generally.
- 2 If they happen to eat cabbage, it does not subtract from the allowance of bread, because they regard it as condiment, when dressed with milk, not with butter. A slice of fish or some beestings, or butter, or cheese or a dry egg: no deduction is made from the allowance of bread on account of such things, provided they are not all taken together at the same time. So too with apples: so long as not many are eaten with the bread, no deduction is made from the bread-

aran : tri hubhla no ceathra hubla an tan do biodís 'na n-ublaibh mora, cuid ubhall gach duine : da madh ubla beaga do theigeumhadh ann, ní sharaigheadh cuid ubhall gach duine nuimír a cuig no a sé d'ubhlaibh.

- 3 Mas mor an orda eisg theigeamhas docum an Cheili De, ní bfuighe se ní as mo ina an eun-orda. Mas mion-oirdní bhias ann, ní gnath go bhfuighi se ní as mó ina a do dhiobh. Fa ceadaighteach doibh buinne <sup>1</sup> losa no a dó nó a tri an tan do thegmhadh. Ni ceaduigheadh Maol Ruain do Maol Díthreph a desgiopal millsen <sup>2</sup> nó druchtán <sup>3</sup> ge <sup>4</sup> go ndendaí cáisi 7 marsin puirsium don millsén. Acht nir crosta ort[h]a he o *tét bláitheach* ar a fud nó an gruth do níthi de marsin. Nir crosta buaidren, <sup>5</sup> or as d'arán, núid na huide <sup>6</sup> tiorma, or ni cuireadh briogh a raidtibh aroile toirmisges iatt tre beith na n-adbur eon nó feola. Ni ibheadh medg binde gan chumusg 7 ní trieidthi (?) ar leith gan ní goirt eigin. Fiach aibhne aca <sup>7</sup> do gnathaighthi (?) aca o mioncaisg go cingcidhis 7 a notluig stéil (.i. *epiphania*) ar ball .i. gan beith saor uaidi acht idir da caisg 7 idir da nodluig.

- 4 An drong theide do mhiodhnocht, sacramuint amhain do beirthi dhoibh 7 ní tugthaof caileach doibh; 7 ní tugthaof sin féin doibh go ceann mbliadhna. [f. 1<sup>b</sup>] Fa ceann na bliadhna do teigheadh siad do mhiodhnocht, 7 do gheibheadh siad corp CRíosa amhain lá casg 7 ní tugthaof caileach dhóibh. An treas bliadhain do theighdís do mhiodhnocht 7 do gheibheadh siad corp amain fa chaisg 7 fa nodlaig. An cethramhadh bliadhain do geibheadh siad cor[p] amhain fá nodlaig, in *epiphania*, fa chaisg mhóir 7 mion-chaisg 7 cingcidhis. An

<sup>1</sup> gas, <sup>2</sup> gruth binnde, <sup>3</sup> .i. medhg binde, <sup>4</sup> read gin, <sup>5</sup> capraigh (?),  
<sup>6</sup> read huighe, <sup>7</sup> omit.

allowance. Each man's share of apples was three or four, if they were big ones : if they chanced to be small, each man's share was not to exceed the number of five or six.

- 3 If the piece of fish that falls to the lot of a *Cele De* be large, he may not have more than one piece : if they be small pieces, it is not customary that he should have more than two of them. They were permitted to have a head of leeks, or two or three, when there chanced to be any. Mael Ruain did not allow his disciple Mael Dithruib curds or whey, unless they were making cheese : in that case he was allowed a portion of curds. But if buttermilk was mixed with it throughout, this was not forbidden to them, nor the curds made therefrom likewise. *Buaidrén* (flummery) was not forbidden, because it is made of bread, nor dry eggs : for he paid no heed to the maxims of some who forbid them as being the makings of birds or of flesh. He would not drink rennet-whey unless mixed with something through it as well, but without anything sour. It was their custom to administer castigation from Little Easter to Pentecost, and immediately after Star Christmas, (i.e. Epiphany), that is, with no exemption therefrom save between the two Easters and the two Christmasses.

- 4 To those who attend midnight mass the consecrated bread alone was given and the cup was not given; and even the bread was not given to them until the end of the first year. At the end of this year they came to midnight mass and received Christ's body only, on Easter Day; the cup was not given to them. In the third year they came to midnight mass and received the sacred body only, at Easter and at Christmas. In the fourth year they received the sacred body only, at Christmas, on the Epiphany, at Easter and Little Easter and Pentecost. In the fifth year they received the



chuigeadh bliadhan do gheibhdis corp amhain is na feiltibh remhraite, 7 a ccionn gach da fhichead la. An seiseadh bliadhain do gheibhdis corp amhain a ccionn gach miosa. An seachtmhadh bliadhain do gheibdis corp gach dara domhnach. D'éis naoi mbliadhan do chríochnughadh do theighdis do chom comaoineach gach en-domhnach.

5 Má fhiafraighionn tú ca huair do gheibhdis an caileach ar an adhbhar gurb fada go ttugthaoi dhóibh é? An mhuinntear do dhoirteadh moran fola 7 do niodh peacaidh rothroma ní tugthaoi caileach dhoibh ge go ndeindis loirghniomh na peannaide. acht sacramuint amhain.

6 Leireach leiri fá sean-ainm o chein don chrosadh ag na sruithibh. Comhraidh chrabhaidh do nídís a ndiaidh chroisflaighle na paidre, 7 as mar-so do nídís í .i. Paidior do radh, 7 a n-aghaidh sair ar tus, 7 *Deus in adiutorium* fa thri go *iuigi festina*, 7 a nda láimh suas go flaitheamhnas taobh amuigh da n-eudach, acht ní dhiongnadaois croisfhighill mar do nídís ag altughadh, 7 comhartha na croiche do deunamh soir lena láimh dheis da eisi sin : a letheid ceudna do dheunamh in gach en-aird dona ceithri hairdibh, 7 a letheid ceudna do dheunamh 7 a n-aighthe crom do chom an talaimh, 7 a letheid ceudna do dheunamh 7 a n-aighthi suas go flai[th]eamhnas fa dheoidh. Comhraidh chrabhaidh fa hainm don tsermonias sin aca.

7 Codladh a leinidh nír ghnath leo, 7 nír dhleisdeanach a bheith fa enneach, 7 nír bh'aíl leis na Ceilibh De an t-edach do bhíodh iompa san la go madh e do bheith iompa san oidhche 'na ccodladh.

8 Feoil fhiadha, ae, no bloinge nír leig Maol Ruain a ccaitheamh fá chaisg ar feadh fichid mbliadhan (isin proinntigh fein, *above*), no gur cheaduigh iad fa deoidh tresan ngorta tainig astir.

[9]<sup>1</sup> As é biadh do fhagaibh Flann mac Duibh Chonna aga mhuinntir fa chaisg, feoil fhiadha, ae, 7 blonag.

9 Bainne tra fa gnathach leis do thabhairt doibh oidche na

<sup>1</sup> Number so placed in MS.

sacred body only, at the feasts aforesaid, and at the end of every forty days. In the sixth year they received the sacred body only at the end of each month. In the seventh year they received the sacred body every other Sunday. After nine years were accomplished they came to communion every Sunday.

- 5 If thou ask when they received the cup, seeing that it was a long time before it was given to them?—To such as shed much blood and committed grievous sins the cup was not given, though they made expiation by penance, but only the bread.
- 6 The “ Corslet of Devotion ” was the old name formerly given by the elders to the cross-vigil. They used to make the “ Shrine of Piety ” after the cross-vigil of the *Pater Noster*, and this was how they made it,—by saying the *Pater* first, facing eastward, and *Deus in adjutorium* as far as *festina*, three times, with both hands raised to heaven, clear of their vestments (only they would not perform the cross-vigil as they performed it when returning thanks) : and thereafter they made the sign of the Cross with the right hand, eastward : and they did the like towards each of the four quarters, and the same with their faces bent down towards the ground, and finally the same with their faces upturned to heaven. Their name for this ceremony was the “ Shrine of Piety. ”
- 7 It was not their custom to sleep in a shirt, and it was not permissible for any one to lie in such, nor did the Celi De desire to sleep in the same garment as they wore by day.
- 8 Venison, liver or lard Mael Ruain did not allow to be eaten at Easter even in the refectory, for the space of twenty years, until finally he granted leave for them, on account of the famine which came into the land. The food that Flann mac Duibchonna left permission to his monks to eat at Easter was venison, liver and lard.
- 9 He was accustomed to give them milk on the eves of the

bpríomh-shollamun, an da nodlac 7 an dá chasg 7 oidche chingcidhis 7 samh-chaisge, do brigh gur gnath leo aifrionn 7 comaoineacha do beith aca ar na mharach.

[10]<sup>1</sup> Ní dlígthear fleadhughadh no ol leanna a n-en-oidchi dona sollamhnaibh sin do réir riagla Mhaoil Ruain.

10<sup>a</sup> Fá gnath aige gan caileach do thabhairt don chuid da mhuinntir do theigheadh do mhíodhnocht, an da míodhnocht no a trí thoisíoncha, acht an corp amháin do thabhairt doibh : 7 an fion do ibhdís d'eis an chuirp ní has an ccaileach do gheibhdís e.

10<sup>b</sup> Do ghnathuigheadh se iomarcaidh feich a'bhne do bhua[ladh] ar na cocairibh 7 ban-airghibh 7 ar na cuchtoraibh do bhrigh go ndoirtidís an toradh go mór idir bhainne 7 arbhar. As cair throm leo an saitheach bhíos re haghaidh an bhainne dá tháomadh, 7 ara mbí lorg an bhainne, do chur fa uisge arís da thaomadh, acht soitheach ar leith do bheith re haghaidh gach coda dhiobh no an soideac[h] da [f. 2<sup>a</sup>] mbí an bainne a leanmhain do ghlanadh 7 lorg an bhainne do bhuaín de sul fa ccuirtheas fan uisge é, no meadhg-uisgi do dheunamh don ní leanas de, no a thuma a meadhg.

11 Dá ttigead domhnach la eigin faoi cheann octaibhe chuca do airmhidís an domhnach ar nuimhir laitheadh na hoctaibhe ge nach í oifig na hoctaibhe do nidís do acht oifig ar leith dho fein, ionnus da ttigeadh domhnach an treas la don octaibh gurb e an luan na dhiaidh sin an ceathromhadh la do nuimhir na hoctaibhe ceudna, 7 nar bh'eigean an treas lá, ara ttarla an domhnach 7 da nach dearnadh oifig na hoctaibhi, do ghla-cadh mar threas la dia luain<sup>2</sup> do chom oifig na hoctaibhi do dheunamh dho, acht a fhagbhail mar sin 7 an ceat[h]ramhadh la do dheunamh don luan.

12 (*in margin* : Tegusg Maoil Ruain do Maoil dithribh a dhesh-  
giobal.)

Adubhairt Maol Ruain re Máol dithreibh, an tan do fhia-

<sup>1</sup> Number so placed in MS.    <sup>2</sup> omit dia luain.

chief festivals, at the two Christmasses and the two Easters and on the eve of Pentecost and of summer-Easter, because their custom was to say mass and to communicate on the days following. According to the Rule of Mael Ruain, it is not right to make a feast or to drink beer on the eve of any of the chief festivals.

- 10 It was his custom not to give the cup to those of his monks who went to midnight mass, on the first two or three occasions, but to give them the sacred body alone; and the wine which they drank after receiving the sacred body they did not receive from the cup.

He was accustomed to inflict additional castigation on the cooks and dairy-maids and scullions because they used to waste much of the produce, both milk and corn. They regard it as a serious fault if the vessel which is used for pouring out the milk, and which still contains the drainings of the milk, is immersed again to draw water : but either a separate vessel should be used for each portion, or else the vessel which retains traces of the milk should be cleaned and the drainings of the milk removed before it is plunged in water, or the milk remaining in the vessel should be used to make whey-water, or the vessel should be dipped in whey.

- 11 If Sunday should fall on a day within a coming octave they reckoned the Sunday as one of the days of the octave, though they did not perform on it the office of the octave, but a separate office of its own; so that if Sunday fell on the third day of the octave, the Monday following was reckoned as the fourth day of the same octave and it was not necessary to treat the third day, (on which the Sunday fell, and for which the office of the octave was not performed), as being the third day as regards the performance of the office of the octave thereon, but it was left in its order, and the Monday was treated as the fourth day.

- 12 *Mael Ruain's instructions to his disciple Mael Dithruib.* When Mael Dithruib asked Mael Ruain how it would be right for him to rule himself, Mael Ruain replied : ' I bid

fraigh Maol dithreibh dhe cionnas bhudh choir dhó e fein do riaghladh: 'Adeirim-si riot,' ar sé, 'fuireach do chomhnuidhe isin ait inar gnath let bheith. Na bean re cúisibh saoghalta. Na himidh go tigh an breitheamhnais le heunduine,<sup>1</sup> na go haireachtas do thagra ar son enduine, acht an ag urnaighi, 7 ag sgrudadh do leighinn 7 gá theagasg da mbeth neach ler mhaith teagasg d'faghail uait.'

- 13 Adeirdís na sean-aithri nar ghnath sacramuint do tabhairt don lucht neamhfhoirbthi a n-airteagal bhais ge go ttiobra-daois freitech ris na peacadhaibh, air do mheasdaois nach dá ndeóin acht re heagla an bháis do bheirdís an freitech sin, 7 nach d'fhonn cul do chur ris na peacadhaibh, 7 nach fidir einneach cred í an inntinn bios aca do chom an fhreitigh sin, muna follas go raibhe se ar deigh-shlighid dreas d'aimsir roimh phunc an bháis. Adeirdís drong oile gur choir sacramuint do thabhairt doibh san phonc dheidheanach, ma mheasaid na cléirigh gurb o chroidhe glan do bheura sé freitech ris na peacadhaibh.
  - 14 Adeirdís cuid dona sean-aithribh nar choir aifrionn do radh ar anmannaibh na muinntire nach ccaithdis comaoineacha roimh bas d'faghail doibh. Adeirdís drong oile dhiobh a chontrardha. Legh an leabhar darab ainm Thuara Aithri fán chas sin 7 dogheubha tú ann nar gnath oifrionn do radh ar anmannaibh na muinntire do gheibhdis bás gan sacramuint.
  - 15 An mhuinntir nach chaithdis feoil ge go tteagmadh, do choigill an arain a n-aimsir na gorta, go bfaighdis cead feola d'ithe fa caisg ar uairibh, ní mo ina leithead dearnainne d'aran fá gnath leis do thabhairt doibh [f. 2<sup>b</sup>] doibh 7 fir-bheagán dighe.
  - 16 Nir ghnath leo imtheacht idir an altoir 7 an chlais tarsna bhios ar béulaibh na haltóra, 7 gibe theid annsin as cuis pheannaide aca é.
- [16] <sup>2</sup> Nir bh'aíl leo peisd ar bith do mharbad ón chrann-saingéal gus an altóir oir as í iodhbairt chuirp CRíost 7 a fola amhain fa gnath do dheunamh san ait sin.

<sup>1</sup> in margin nota. <sup>2</sup> so numbered in MS.

thee,' said he, 'to abide always in the place where thou were wont to be. Meddle not with worldly disputes. Go not with any man to a law-court, nor to an assembly, to plead on account of any man, but continue in prayer and in pondering thy reading, and in teaching, if there be any that desire to receive instruction from thee.'

- 13 The old Fathers used to say that it was not customary to give the sacrament to people of imperfect life *in articulo mortis*, even though they should renounce their sins, because they considered such renunciation to be made through fear of death, not of their free will or of desire to turn their backs on their sins, and because none knows what is the motive impelling them to such renunciation, unless it be clear that the dying man was on the right road a good while before the moment of death. Others said that it was right to give them the sacrament at the last moment, if the clergy consider that the dying man will renounce his sins with a clean heart.
- 14 Some of the old Fathers used to say that it was not right to say a mass for the souls of monks who did not receive communion before dying. Other Fathers held the contrary opinion. Read the book called *Tuara Aithre* on this case, and you will find there that it was not customary to say mass for the souls of monks who died without receiving the sacrament.
- 15 Though it sometimes happened that monks who ate no flesh were permitted to eat it at Easter, to save bread in time of dearth, yet it was not customary to give them more than a handsbreadth of bread and a very small quantity of drink.
- 16 It was not customary among them to pass between the altar and the transverse choir which is in front of the altar, and if anyone so passes, he is held to have incurred penance. They were unwilling to kill any creature whatever between the chancel-rail and the altar, for by custom only the body of Christ and his blood might be sacrificed in that space.

- 17 Do ba gnath leo cuid gach en-oidhche go ceann seachtmhuine do leughadh do leabhar Eoin 7 cuid gach oidhche go ceann seachtmhuine oile do leughadh do leabhar apstail.
- [17]<sup>1</sup> Do fhiafruigh neach do Mhaol Ruain feacht ann cionnas bhudh choir leabhar Eoin 7 leabhar apstail do chantain gach oidhche. Do fhreagair dho marso: 'As sean-ghnáth,' ar sé, 'cuid gach oidhche do radh no do leughadh go ceann seachtmhaine do leabhar Eoin, 7 cuid gach oidhche go ceann seachtmhuine oile do leabhar apstail; ní gnath linne sin do laghdughadh. *Contrarium interdicimus.*'
- 18 'Na n-aonar fa gnath<sup>2</sup> leo aige sion gabhail na psalm *usque ad interposita. Sed non soli .i. sine sociis caneant versus. Secreto caneant et soluebant debita peccatorum.* Nir fhiafraighios do Mhaol Ruain fein an go hard no go hisiol adeireadh se na psailm (ar an t-ugdar.)
- 19<sup>a</sup> Nir bh'aíl lais eun-duine do laghdughadh en-neith da ualach, da troma da mbeith se aige. 'An dlichthear dhiom,' ar se, 'ní coir dhamh a iarraidh a chur dhiom, acht a dhiol do bhrigh go bhfuil se d'fhiachaibh orm.' Do eudromaigheadh sé ualach na sagart an tan do chiodh go ccuireadh se toirmeasg orra fa an aifreann do radh.
- 19<sup>b</sup> Da tteagmadh don chuid do mhuinntir Maol Ruain do caitheadh comaoineacha gacha seachtmhuine tre chuis no theagmais eigin nach ccaithfidis comaoineacha dia domhnaigh, do ordaigheadh doibh dul do chom comaoineach dardaoin d'eis an domhnaigh inar choir dhoibh comaoineacha do chaitheamh, oir fa rofhada leis iad d'fhuireach gan comaoineacha gu domhnach aris. Doba cinnti an da la sin aca re haifrionn do dheunamh innta.
- 20 Ní hail leis a ndeunaid drong ann do dheunamh dhá mhuinntir féin .i. gan a tteagmhann daibh do pheacadhaibh sologtha, 7 do sgrupul mar ata murmur, briat[h]ra diomhaoineacha 7 ithiomradh 7 fearg, 7 a leithéide oile ar feadh na seachtmhuine do chor a bhfaoisidin go domhnach, acht

<sup>1</sup> so numbered in MS. <sup>2</sup> fa gnath bis MS.

17 It was their custom to read the portion of scripture for each night throughout one week from the gospel of John, and the portion for each night throughout the next week from the Acts of the Apostles. Once some one asked Mael Ruain how it would be proper to recite the gospel of John and the Acts of the Apostles each night. He replied thus : ' It is an old custom,' said he, ' to say or read the portion for each night for a week from the gospel of John, and the portion for each night for another week from the Book of Acts. It is not our custom to decrease this amount. *Contrarium interdiciamus.*'

18 In his time it was customary for each of them to recite the Psalms in private as far as the *interposita*. But they did not sing the verses when alone, that is, without their fellows. They sang in secret and paid the debts of sinners. I did not ask Mael Ruain himself (says the author) whether he said the psalms aloud or under his breath.

19 He did not wish anyone to decrease any part of his burden, however heavy he might feel it. ' The duty I owe,' said he, ' it is not right for me to seek to put from me, but it must be paid as a debt due by me.' He used to lighten the burden of the priests whenever he saw that it was a hindrance to them in saying mass.

If it happened to those of Mael Ruain's monks who communicated every week that from any cause or accident they did not communicate on Sunday, he ordered them to go to communion on the Thursday after the Sunday on which they ought to have communicated, because it was, in his opinion, too long for them to wait without communion until the Sunday following. Those two days were appointed to them for celebrating mass.

20 It was not his wish that his monks should do as some do, that is, defer until Sunday the confession of venial sins and slight offences like murmuring, idle words, backbiting, anger and such others as they might happen to commit in the course



as eadh do ordaigh se dha mhuinntir comh luath 7 tuitfead siad ina leitheidibh sin a ccor a bhfaoisidin gan mhaill.

- 21 An mhuinntear do ní a bhfaoisidin re hanmcharaid airidhe ma choimhli[onai]d<sup>1</sup> siad an bhreith aithrighe do chuir an anmc[h]ara sin orra, ní heigean daib (.i. ní fhuil d'fhiachaibh orra) na peacaidh sin do chuireadar a bhfaoisidin annsin 7 agar choimhlionadar a mbreith aithrighe do chur a bhfaoisidin d'anmcharaid oile arís, acht a ttarla dhoibh amhain do chairthibh o do rinneadar [a] bhfaoisidin roimhe sin ris an cceud-anmcharaid do chor sios don anmcharaid dedeanaigh. Gidheadh, munar choimhlionadar an breitheamhnac aithrighe do chuir an cheud-anmchara orra, as coir doibh an fhaoisidin cheudna do dheunamh leis an dara hanmcharaid aris, 7 an breithiomhnus aithrighe chuirfeas se orra do choimhlionadh.
- 22 Ní mor an tarbha leis faoiseide mheinic 7 tuitim go meinic da heis isin pheacadh [f. 3<sup>a</sup>] gan an bhreith aithrighe do choimhlionadh mar as coir. As uime do chuir Elair an t-aos peannaide do ghlac se uaidhe aris mar<sup>2</sup> ccoimhliondaoís an ní adeirthi riu.
- 23 Ní hurasa leis comhairle do thabhairt uaidhe fa fheoil d'ithe san chorgas mhor an uair theagmas gorta ann; acht d'eagla duine d'fagháil bhais an tan nach biadh aithearrach feola do bhiadh aige fuilngidh sé duine d'ithe feola san chorgas, acht as deacair leir<sup>3</sup> a chor d'fhiachaibh ar dhuine a hithe na a thabhairt do chomhairle dho a hithe. Tara ceann muna raibhi a haithearrach do bhiadh ag duini san chorgas as maith do ní se a hithe.
- 24 Luighe bréige, as fiach aibhne a pheannaid<sup>4</sup> sin aige an chéd-uair. Bheith ar arán 7 uisge an dara huair. Trosgadh gan enní an treas uair do chaitheamh; as ionann peannaid mhionn mbreige aige o shoin amach 7 na muinntire mallaigthear.
- 25 Oidhche dhardáoin na ccomaoineach do mhaithedh sé an chrosfighill don aos peannaide, 7 ní buailtí fiach aibhne orra

<sup>1</sup> choimhlid MS. <sup>2</sup> supply nach. <sup>3</sup> read leis. <sup>4</sup> (in margin) Pennaid .i. breitheamhnus aithrighe.

of the week, but he ordered his monks, as soon as any of them fell into such errors, to confess them without delay.

- 21 When monks make confession to a certain confessor and perform the prescribed penance which this confessor lays upon them, it is not necessary for them (that is, they are not obliged) to confess again to another confessor the sins which they have already confessed and for which they have performed the penance prescribed. It is only such faults as they may have incurred since their previous confession to the first confessor that they need open to the latter confessor. However, if they have not performed the penance prescribed for them by the first confessor, it is right for them to repeat the same confession to the second confessor, and to perform the penance which he shall prescribe for them.
- 22 There is not much profit, he thinks, in making frequent confession and afterwards falling frequently into sin, without performing the prescribed penance as is right. This is why Hilary sent away the penitents he had accepted, as they did [not] perform what they were bidden to do.
- 23 It is not easy, he thinks, to give advice as to eating flesh in Lent, when there happens to be a dearth; yet for fear that a man might die when he has no other food as an alternative to flesh, he tolerates the eating of flesh in Lent, but finds it difficult to enjoin on any man to eat it, or to advise him to eat it. Nevertheless, if a man has no other food as an alternative in Lent, he does well to eat flesh.
- 24 For swearing falsely, the penance he assigns is castigation at the first offence. For the second, a diet of bread and water. The third time, a fast without any sort of food. For further offences, he assigns the same penance to false oaths as to monks who are excommunicated.
- 25 On the eve before Maundy Thursday he used to excuse penitents from the cross-vigil, and on the same eve no castigation was inflicted on them. They had whey-water and

an oidhche cheudna. Meadg-uisge 7 aran a bproinn an oidhce ceudna. Do bhíodh seanmoir aige fa mheadhon laoi dardaoín na ccomaoineach ar mar do bhí suipér an uain chasgdha ag CRiosd 7 ag na hapstalaibh: da eisi sin do theighdís don phroinntigh, 7 do chaithdís proinn iarnóine, ionann 7 uair airidhe chinnti do bheith aca do chom bidh d'ithe d'eis meadhoin laoi, 7 da eisi sin do theighdís do dheunamh an ionnlaid a ccuimhne an ionnlaid do rinne CRiosd ar chosaibh na n-apsdal. Do chandaois biaid an fad do bhídís ag an ionnlad sin, 7 na dhiaidh sin do bhíodh seanmoir aige dhoib ar mar do ionnail CRiosd cosa na n-apstal. Da eisi sin do theighdís do radh easbairt.

26 Do mhaitheadh se fiach aibhne, 7 crosfigheall, 7 psailm urnaigthe dheiridh lae dhoibh idir dha chaisg. Do nidís figheall (mesaim gurb ionann sin 7 an chrosfighill) 7 sleuchtain ar mhaidin, 7 crosfhighe<sup>1</sup> ag biaid o mhionchaisg go cingcidhis, 7 do búailtí an fiach aibne ann. Do nidís lucht na haithrighe figheall ar maidin 7 trath nona o deasgabhail go cingcidis. Ní deuntaoí seanmoir aca ag liodanaibh, na aifrionn san oidhche acht ar mhíodhnocht amhain, mar do ordaigh Maol Ruain doibh.

27 As fearr leis duine do dheunamh faoisidne ge nach tiocfadh leis an breitheamhnas aithrighe budh choir do chur air fa na pheacadhaibh d'iomchar, acht go ttigead leis ní eigin de d'iomchar, ina gan a deunamh ar chor ar bith. Oí: o chuireas neach a pheacaidh a bhfaoisidin, ge nach coimhionfadh an bhreitheamhnas aithrighe cóir, ata se ar slighe inar coir dho dochus do bheith aige a nDia go slaineochar é. Foghnaidh an faoisidin féin ar an modh sin do dhuine as nach beire se otrach na bpeacadh gan fhaoisidin ara choin-sias do chom bais.

28 Ase sasadh troisgthi do ordaigh se san Riaghail .i. an tomhas arain da ngoirthi boim, 7 buigheun meadg-uisgi do lucht fuis. Mas duine tinn é do<sup>2</sup> gheibheadh se da bhoim 7 uisge.

<sup>1</sup> read crosfhighill. <sup>2</sup> do do MS.

bread for supper the same eve. He used to have a sermon preached at midday of Maundy Thursday on the subject of Christ and the Apostles eating the supper of the paschal lamb. After this they used to go to the refectory and eat the evening meal (this means that they had a certain fixed hour for eating food after the midday service), and went afterwards to perform the washing of feet in memory of Christ's washing the feet of the Apostles. While this was going on they sang the *Beati*, and afterwards he used to have a sermon preached to them on Christ washing the Apostles' feet. After that they went and said vespers.

26 Between the two Easters he used to excuse castigation and cross-vigils and the psalms at compline. They used to perform a vigil (this, I think, was the same as the cross-vigil) and a prostration at lauds, and a cross-vigil with the *Beati* from Little Easter to Pentecost, and castigation was administered at that time. Penitents used to perform a vigil at lauds and at nones from Ascension to Pentecost. No sermon was preached to them at the Litanies, nor was there any mass at night, except the midnight mass, as Mael Ruain directed.

27 He thinks it better for a man to make confession, even though he should be unable to bear the full penance which it would be right to impose for his sins (provided he can bear a part), rather than not make any confession. For once anyone confesses his sins, even if he should not perform in full the penance due, he is on the road in which he may have hope in God that he will be saved. Confession, even of this kind, helps a man in that he does not bear the filth of his sins unconfessed on his conscience till death.

28 The fasting diet which he appointed in his Rule is as follows : the measure of bread called a 'mouthful' and a *buigén* (pannikin) of whey-water, for persons in sound health. If a man were sickly, he received two mouthfuls and [two pannikins of whey-]water.

- 29 [f. 3<sup>b</sup>] An tan do bhíodh duine a bpunc bhais no ar ball d'eis an t-anam da fhagbhail do cantaoi *Canticum Salomonis* osa chionn. As e dob fhath doibh chuige sin do bhrigh gurb ceangal na heaglaisi 7 gacha hanma CRiosduidhe ciallaigther san chantic sin.
- 30 Dob eaglach leo enní do ghlacadh o dhaoineibh saoghalta mar tidhlacadh d'eagla go luighfeadh 'na choimhdeacht sin peacadh na muinntire dobheuradh doibh e orra, acit amhain muna ghlacdaois uatha e a ngioll ar bheith ag guidhe orra. Oir mar as ar antí ghabhas chuige bit[h]bhineach no an<sup>1</sup> gaduidhe, no dobheir leabuidh no áit comhnaidhe do, thuitid cionta an ghaduidhe, as mar sin leanaid peacaidh na ndaoineadh saoghalta do mhuinntir ghlacas sgrebaill no tiodhlaicthe uat[h]a.
- 31 Decimnoir .i. ainm don tshoidheach do bhíodh aca ag gabhail na deachmhuidhe, as chuigi do bhíodh se aca dochom deachmuidhe eisg 7 gruisle do ghabhail (ní thuigim créad as ciall do ghruisle munab ionann e 7 gruth, no munab ar na greamannaibh do ithdis do beirthea e). Gach orda eisg dá n-ithdis 7 gach gruisle do chuirdis da thomhas san decimnoir e ar tus. Do chongmhadis naoi n-oirdni 7 naoi ngruisle dhoibh fein, 7 do beirdis an deachmhadh ordu 7 an deachmhadh gruisle dona bochtaibh. As uime do bhíodh an decimnoir aca do chom a ccoda do thomhas go cothrom d'eagla go n-iosdaois ní ar bith d'iomurcaigh gan a deachmhaidh do dhiol ris na bochtaibh.
- 32 Brat[h]air tuata do bhí a ccuideachta méic beathadh la ann adubhairt mar so : 'Ní feadar,' ar se, 'créud an tarbha bhios duinn beith ag sir-radh na biaide 7 chantaige Muire 'na coimhdeacht tar urnaigthe oile.' 'Na biodh sin 'na cheisd ort no 'na chonntabhairt,' ar an mac beathadh : 'Ionnamhail,' ar se, 'do bhiadh neach fá bhun croiche do chom a chrochda, an moladh do gheunadh se don righ do bhiadh da chrochadh 7 neimheile (.i. tuirsi) do geunadh se ris ag iarraidh a shaort[h]a air, as a letheid sin do mholadh 7 do nemeile<sup>2</sup> do nimid-ne re ri nime annsa bhiaid far sáoradh

<sup>1</sup> omit    <sup>2</sup> .i. tuirse.

- 29 When a man was at the point of death, or immediately after his soul departed, the *Canticum Salomonis* was sung over him. The reason of this practice was that in that cantic is signified the union of the Church with every Christian soul.
- 30 They were loath to accept anything as a gift from worldly people, lest the sin of those who gave it to them should accompany it and fall upon them: unless it were that they accepted it as a pledge that they would pray for the givers. For as the sins of the thief fall on him who entertains a thief or criminal or gives him a bed or harbourage, so the sins of worldly people cleave to those who accept from them fees or gifts.
- 31 The *decimnoir* (that is the name of the vessel which they had to take the tithe) was kept for the purpose of receiving the tithe of fish and *gruisle* (I do not understand the meaning of *gruisle* unless it be the same as *gruth* (biestings) or unless it is used for the morsels of food which they ate). Every slice of fish that they ate and every *gruisle* used to be put first into the *decimnoir* to measure it. They used to keep nine slices and nine *gruisle* for themselves, and gave the tenth slice and the tenth *gruisle* to the poor. They kept the *decimnoir* for the purpose of weighing their portions accurately, lest they should eat anything whatever in excess, and so fail to pay the poor their tithe.
- 32 One day a lay brother who was in the company of a 'son of life' said to him: 'I do not know,' said he, 'how it profits us to be perpetually saying the *Beati* and the *Magnificat* along with it, more than other prayers.' 'Let not this cause you any doubt or difficulty,' said the 'son of life.' 'Just as one at the foot of the gallows, ready to be hanged, might utter before the king who was about to hang him praise and lamentation, imploring him for deliverance,—such is the praise and the lamentation that we utter in the *Beati* to the King of Heaven for our deliverance from the pains of Hell.

o phianaibh ifrinn. As iomchubhaidh,' ar se, 'na briat[h]ra do chuaidh as beul Muire inghine iar mbeith torrach on sbiorad naomh le failti an aingil do chur mar chathbharr tuas ar an urnaighthi ina bfuil moladh De 7 neimeili (no tuirsi) ris da deagh-mhaisiughadh.'

33<sup>a</sup> An tan do ghabhdaois ecnairc dhuine, a ainm baisde do ghnathaighdis do thabhairt air. Adubhairt Maoil Ruain da tteagmhadh na budh chumhain le neach ainm an tí ara mbiad se ag guidhe, da ccuimhnigheadh se ar an cceud-shiolla de go madh lor sin.

33<sup>b</sup> Do ordaigh dhoibh gan sgeula d'fhiafraighe don mhuinntir thigeadh ar cuairt chuca no do chaint riu, acht na gnothaighi fa ttangadar amhain do dheunamh, do bhrigh gurb mor an urchoid do nid 7 an toirmeasg chuirid ar mheanmain antí da n-aisneidhtear na sgeula sin.

34 [f. 4<sup>a</sup>] A mbi d'iomarcaidh ann os cionn choda an choimhthionoil as é ordaiges sé<sup>1</sup> dona bochtaibh, do bhrigh nach beith a fhios ag an ccoimhthionol ga taobh a ngebadh se d'iarraidh *neith* muna raibhe se aca féin astigh. Gidhe ordaighidh se gan sen-taisgthe aca do sbolladhaibh saille 7 do rúsgaib ime *et cetera*, 7 a riachtanus arna bochtaibh.

35 (in margin : *Maeldithrivus quærit ab Hilario alio a magno Hilario et longe recentiore Hilario.*) Do fhiafraig Maol dithreib do Elair an bhudh choir ní do thoradh na heagailsi do ghlacadh o cleirc[h]ibh na sein-cheall ara bfionnfuidhe nach beith beatha mhaith aca. Do freagair Elair do gur chóir, 'do brigh,' ar se 'nach luigheann enní dia n-olc ort-sa muna raibhe cuid agad da ngabhail no da ccongmhail isna céimionnaibh a bhfuilid no isna hordaibh, 7 ge go mbeid'dis-sion coirpthe ar son a ndroc[h]-bheathadh féin, ní coirpthe toradh na cille no an naoimh do bheannaigh innte. As fearr an ceart atá againne ar a ghabhail, má gheibmid é, ina ata aca-san ar a bheith aca, 7 iad go holt.'

*Here a blank space of about twelve lines in MS.*

\*  
\* \*

<sup>1</sup> Supply do thabhairt.

It is fitting,' said he, 'that the words which came from the lips of the Virgin Mary, when she conceived by the Holy Ghost at the angel's greeting, should be set as a crown upon the prayer wherein there is praise of God and also lamentation, as an embellishment.'

- 33 When they chanted a requiem, they were accustomed to add the baptismal name of the dead. Mael Ruain said that if any one happened to forget the name of the man he was praying for, it would suffice if he could recall the first syllable.

He bade them not to ask the people who came to visit them for news, or to talk to them, but only to transact the business that they came about : because great is the harm that is done and the disturbance that is caused by such news to the mind of him to whom it is told.

- 34 What remains over and above the portion of the community he orders to be kept for the poor, because the community would not know where to turn to seek anything if they themselves had nothing in the house. He orders them, however, not to keep any hoard of fitches of bacon or firkins of butter and so forth, while the poor need them.

- 35 *A question put by Mael Dithruib to Hilary, who was not the great Hilary, but a much later person.*

Mael Dithruib asked Hilary whether it would be right to accept any of the fruits of the church from the clergy of the old churches who were known not to be leading a good life? Hilary replied that it was right, 'For,' said he, 'thou hast no responsibility for their evil ways if thou hadst no hand in receiving or maintaining them in the degrees or orders which they occupy; and even though they be corrupt, by reason of their own bad life, the fruits of the church, or of the saint who left his blessing there, are not corrupt. We have a better right to receive them, if we do receive them, than they have to own them, being evil as they are.'



- 36 Adubhairt Maol Ruain<sup>1</sup> 'Do chuala,' ar sé, 'as í figheall<sup>2</sup> as gnath lé Duibhlitir<sup>3</sup> na tri chaoga psalm do radh ina sheasomh, 7 slechtain ar deireadh gach psailm'. 'Ní mar sin orduighim-si é,' ar Maol Ruain, 'acht gach re ccaoca no gach re psalm ("gach re ngabhail" ata agan tshein-leabhar) do ghabhail a suidhe 7 a seasamh. Da mbeith neach,' ar se, 'ní as faide na sin 'na shuidhe do bheith a chodladh ag tuitim air, 7 dá mbeith se ní as faide 'na sheasamh do beith se cuirthe.'
- 37 As í figheall do niodh Muirceartach mac Olcobhar air-chinneach Cluana Fearta, da bhiaid deug do radh ar son na tri ccaocat psalm, ar an adbar go raibhe a fhios aige gurb lia dona manchaibh, no don aos peannaide, aga mbiodh an bhiaid do mhebhair ina na psailm, 7 adeireadh se *Magnificad* a ndeireadh gach biaide. O mac beathadh fuair se an [f. 4<sup>b</sup>] gnathugadh sin .i. *Magnificad* do radh ar deireadh gach biaide. Adubairt mar so: 'Obair do gentaoi do righ,' ar se<sup>4</sup>, 'as coir a beith ar na horadh 7 a breith<sup>5</sup> breaghdha dor taobh amuigh. As é oradh na hoibre ud do nímíid-ne do Dhia,' ar se, 'an chaintic do labhair an sbiorad naomh tre bheul Mhuire.'
- 38 Feusdadha<sup>6</sup> na naomh mór theagmhus ar mhairt no dhar-daoin a n-eugmais an chorghais do nídís leath-annlann inta, 7 da bhuigheun leanna no meadhg-uisge, acht do chuir se a ccead Mhaoile Ruain<sup>7</sup> cia dhiobh do hiobthaoí, lionn no meadhg-uisgi. Do fhoghnad an tomhas da ngoirthi cingid (ní fheadar an d'eunduine amhain no dhoibh uile) ar feadh an da la sin (.i. mairt 7 dardaoín) lan do lionn, da tteagmadh na feusdadha mora sin orra.
- 39 Nior hibheadh braon leanna a tTamhlachta re beo Mhaoile Ruain, 7 an tan teighdis amach fan tir ní biodh a cead aca

<sup>1</sup> read Maol Dithreib; cf. c. 102 *infra*. <sup>2</sup> fighioll *idem est quod vigilia*.

<sup>3</sup> Duibhlitir ab. <sup>4</sup> ar se ar se MS. <sup>5</sup> read beith. <sup>6</sup> (in margin) Muna raibhi feusda ar bith ar na laithibh sin ní biodh aca acht da bhuighen do bhainne no da honngan im. <sup>7</sup> (in margin) 'Tuigim as so nach e Maol Ruain tuigthior annso in gach en-ait acht naomh eigin oile aga raibhe Maol Ruain 'na anmcharaid, 7 aga raibhe manaigh 7 aos peannaide aige fein dá riaghladh. (another note adds) Dar let as e Mael Dithribh, acht fech an é mac bethadh ata roimhe fós, arar labhuir chena.

- 36 'I have heard,' said Mael Dithruib, 'that Dublitr's customary form of vigil is to say the hundred and fifty psalms standing, with a genuflexion at the end of each psalm.' 'Such is not my command,' said Mael Ruain, 'but to chant every other fifty (or, every other psalm—the old book says, 'each division,') sitting and standing alternately. If any one,' said he, 'were to remain seated longer than this, he would fall asleep: and if he remained standing longer, he would be tired out.'
- 37 The vigil which Muirchertach mac Olcobhair, erenagh of Clonfert, used to keep was to say the *Beati* twelve times in place of the hundred and fifty psalms, because he knew that there were more of the monks or penitents who knew the *Beati* by heart than knew the Psalms; and he used to say the *Magnificat* after each repetition of the *Beati*. He learned from a 'son of life' this practice of saying the *Magnificat* after the *Beati*. He said: 'It is right that the work that is made for a king should be gilded and adorned outwardly. And this is the gilding of the work that we fashion for God,' said he, 'even the canticle which the Holy Spirit uttered through the mouth of Mary.'
- 38 On festivals of the greater saints falling on a Tuesday or Thursday<sup>1</sup> outside Lent, they served a half portion of condiment with two measures of ale or whey-water, but he left it to Mael Ruain<sup>2</sup> to decide whether ale or whey-water should be drunk. The measure called a *cingit*, full of ale was used (I do not know whether for a single person or for all of them) during these two days, namely Tuesday and Thursday, if the great festivals fell on these days.
- 39 Not a drop of ale was drunk at Tallaght in Mael Ruain's lifetime, and when they went out into the country he did

---

<sup>1</sup> If there was no kind of festival on these days, they only had two pannikins of milk or two ounces of butter. <sup>2</sup> I infer from this that it is not in every case Mael Ruain who is referred to, but some other saint, whose confessor Mael Ruain was, and who had monks and penitents of his own under his rule. You might suppose this other saint to be Mael Dithruib, but consider whether he may be the 'son of life' also mentioned above, to whom the writer has already referred.

bráon leanna d'ol a n-eun-ait a tTir Chualann (Tir Chualann ainm na tire a bfuil Tamhlachta), na a bhfogas do Thamhlacht a n-eun-ait, acht an tan dotheigh[dis] fa thirthibh oile a bfad o Thamhlacht do bhíodh a chead aca a ol annsin da bfagdis e.

- 40 (*in margin*: Duibhlitir ab naomhtha)<sup>1</sup>. Nir hitheadh fos mír feola a tTamhlachta riamh re beo Maoile Ruain, acht feoil fhiadha 7 muic allta do beirthi dona haoideadhaibh, an chuid diobh ler bh'aíl feoil. Tainic Dubhlitir do chom Maoil Ruain 'ga fhurail air cead do thabairt dona braithribh lionn d'ol ar na tri primh-shollamnaibh (ní chuirionr se ainm na bpriomh-shollaman sin sios) san mbliadhain. Adubhairt Maol Ruain 'An feadh,' ar se, 'beid fam chumhachtaibh-si 7 choimheadfas siad mh'aithne, ní ibaid bráon dermaid De san bhaili-si.' 'Ibhid mo mhuinntir-sa,' ar Dubhlithain no Dublitir (mar so sgríobhtar e, Dublit-<sup>2</sup>), 'lionn, 7 biaidh siad a bhflaithios De fa re do mhuinntire-si.' 'Ní fhuil a fhios sin agam,' ar Maol Ruain, 'acht ata a fhios-so agam,' ar se, 'gach duine dom mhuinntir eisdíos riom-sa 7 coimheudfas mo riaghail ní bhia riachdanas aca breitheamhnas do bhreith orra na teine bhratha da nglanadh, ar an adhbhar go mbeid siad glan chena. Ní mar sin dod mhuinntir-si: biaidh ní aca ghlanfus teine bhratha.'
- 41 (*in margin*: Caoinchomrag epscup). Do bhí easbag dona Deisibh isin mbaili darab ainm Fionnghlais dar bh'ainm Caoinchomrag, 7 as e dob anmchara do Dhubhlitir. Tangadar ar aon la dh'airidhe as an ngort roimh na braithribh tar cheim an fhail (no an claidh) do bhí timcheal an ghuirt (as cosmhail annso gurb ag buain an ghuirt do bhí Dublitir 7 a mhanaigh). Do bhí bean bocht ag fuireach re Dublitir ar an bhfaithche aga iarraidh air í fein do leigion amearg na mban riaghalta do bhí faoi. Do bhí sí roliosda ar Dhubhlitir aga iarraidh sin air. Do labhair Dubhlitir go dorrdha ria ag radh 'Bí ar siobhal, narab marthain duit.' Aga chlos sin

<sup>1</sup> this note is prefixed to c. 39 but evidently belongs to c. 40. <sup>2</sup> in margin Féach cionnus sgríobhtar o thús, ór ní tainic Duibhlithain ar belaihb Maoil Dithreibh.

not allow them to drink a drop of ale anywhere in Tir Cualann, (that is the name of the country in which Tallaght is situated), nor anywhere near Tallaght. But when they went into other parts at a distance from Tallaght, he allowed them to drink it there, if they got it.

- 40 Also no bit of flesh meat was ever eaten at Tallaght in Mael Ruain's lifetime, except when the flesh of deer or wild swine was set before guests, such of them as desired flesh meat. Dublithir came to Mael Ruain urging him to give the brethren leave to drink ale on the three chief festivals in the year (he does not name the chief festivals). Mael Ruain replied: 'So long,' said he, 'as they are under my control and keep my commands, they shall drink no drop that causes them to forget God in this place.' 'My monks drink ale,' said Dublithain (or Dublithir: it is written thus: Dublit-)<sup>1</sup>: 'and they shall be in the Kingdom of God along with thine.' 'I do not know about that,' said Mael Ruain, 'but this I know,' said he, 'every monk of mine that hearkens to me and keeps my Rule shall have no need of judgment to be passed on him, nor of the fire of doomsday to cleanse him, because they shall be clean already. Not so thy monks; they shall have somewhat that the fire of doomsday will cleanse.'

- 41 There was a bishop of the Desi in the place called Finglas, whose name was Cainchomrac, and he was Dublithir's confessor. One day they came together in front of the brethren out of the field and over the fence or ditch enclosing the field. (Probably Dublithir and his monks had been mowing the field). A poor woman was waiting for Dublithir on the lawn to ask him to admit her among the nuns who were under his rule. Dublithir grew weary of her entreaties and spoke to her roughly, saying: 'Be off now, ill betide thee!' On hearing these words bishop Cainchomrac immediately bowed

---

<sup>1</sup> Examine how the name is written earlier, for Dubliathain never met Mael Dithruib.

don easbag do Chaoinchomhrag do shleacht se gan mhaill do chom talmhan. 'Creud so a Chaoinchomhrag?' ar Dublitir. 'As truagh sin,' ar Caoincomrag, 'as mor an gníomh do righnis, cainead na tróighe (.i. na mna boichte).' Do shleacht Dublitir ann sin. 'Do beura misi do bhreith-sa don mhnaoi bhoicht 7 do Dhia isin ghníomh sin,' ar Dublitir. 'As í mo bhreath-sa,' ar [f. 5<sup>a</sup>] Caoincomhrag, 'an bhean bhoicht do leigean asteach amearg na mban ccrabhaidh, no loilgeach 7 eudach do thabhairt le mba heidir fuireach na n-eugmais, 7 'na cheann feuchfa me ar in breith aithrighe as coir do chor ort isin chaineadh mor 7 isin tarcaisne tugais don mhnaoi boicht.' 'Do gheun-sa,' ar Dublitir, 'gach ní dibh sin do choimhlionadh do reir do thoile-si.'

- 42 Fa beus do Mhaol dithreibh *Sancte Michael ora pro nobis*, *Sancta Maria ora pro nobis*, idir gach da shalm dona tri chaogad salm, 7 maille riú sin adeireadh se ainm an naoimh sa feil do biodh ar an la sin idir gach da shalm; mas feil Patraig i, adeireadh se *Sancte Patricii ora pro nobis*, mas feil Brighde, *Sancta Brigida ora pro nobis*, 7 marsin gach aon naom oile sa feusda tigeadh aran la.

- 43 Tri tomhais bheag dar bh'ainm bochtan do lionn 7 let[h]-annlann, as í beat[h]a do bhíodh aca tri trath na laitheadh ar a mbidis feusdadh mora. Ní ithdís annlann ime oidche mhairt no dhardaoin no shathairn no dhomhnaig, biodh nach biadh an corgus ann, 7 go mbiadh feil ar en-oidche dhiobh sin, acht lom meadhg-uisge as annlann doibh innta. Da tteagmadh nach beth lom meadhg-uisge no lionn aca, 7 go tteigeumadh feil ar en-oidche dhiobh, do berthi a chead doib brothcán<sup>1</sup> do dhenamh do mhin 7 uisge, 7 ní cuirthi don mhin air acht an cet[h]romhadh cuid don chingid (.i. soideach tomais), 7 do ordaigh Maol Ruain gan deoch d'ol de sin, acht bolgama amhain.

<sup>1</sup> (*in margin*) Ní fetar (adeir an t-ugdar) an do ghnathughadh do bhí aca an brothcan sin do dheunamh isna hoidhcibh sin, no an e Maol Ruain dorinne dispensait riú fa na dheunamh. As í mo doigh gurb é Maol Ruain tug mar nuaideacht doibh e a n-aimsir na bhfeasadh.

himself to the ground. 'What is this, Cainchomrac?' said Dublithir. 'Good lack,' said Cainchomrac, 'it is a terrible thing thou hast done, to revile the wretched,' (that is, the poor woman). Then Dublithir bowed himself. 'I will make satisfaction at thine award to the poor woman and to God, for what I have done,' said Dublithir. 'This is my award,' said Cainchomrac. 'Thou shalt admit the poor woman among the devout women, or give her a milch cow and a garment, wherewith she will be able to endure without their help. And I will further consider what penance it is proper to lay on thee for the sore abuse and scorn thou hast put upon the poor woman.' 'I will do so,' said Dublithir, 'and will perform all these things according to thy will.'

- 42 It was Mael Dithruib's custom to sing *Sancte Michael ora pro nobis*, *Sancta Maria ora pro nobis*, between every two of the hundred and fifty psalms, and he added thereto between every two psalms the name of the saint whose feast fell on that day. If it was S. Patrick's Day, he would say *Sancte Patricii ora pro nobis*: if it was S. Brigit's Day, *Sancta Brigida ora pro nobis*, and so with every other saint whose feast fell on the day.

- 43 Three fills of a small measure called a *bochtan* of ale, and a half portion of condiment—this was their allowance of food thrice a day on the great festivals. On the evenings before a Tuesday, Thursday, Saturday or Sunday, even if it were not in Lent, and even if a festival fell on any of these evenings, they did not eat butter as condiment, but a draught of whey-water served as condiment on these occasions. If a festival happened to fall on one of these evenings, and they did not happen to have a draught of whey-water or ale, he gave them leave to make porridge<sup>1</sup> of meal and water, the amount of meal added being only a quarter of a *cingit* (i.e. a vessel for measuring); and Mael Ruain ordered them not to drink a full draught of this but only to sip it.

---

<sup>1</sup> 'I do not know,' says the author, 'whether it was their usual custom to make this porridge on these evenings, or whether it was Mael Ruain who gave them a dispensation to do so. I am of opinion that it was Mael Ruain who introduced it as an innovation at festal seasons.'

- 44 Adubairt Maol Ruain re Maol dithreibh 'An tan,' ar sc, 'theigemas soideach dighe chugam ní iobad dhigh acht bolgama.' 'As ferr deoch,' ar Maol dithribh, 'do chosg an tarta.' 'Ní thiobhar-sa,' ar Maol Ruain, 'an chomhairle sin d'eundúine iarrfas teagusg orm, acht bolgama d'ol, oir coisgid sin an ítaidh 7 as luga an síans 7 an t-aiteas bhios ag neach a n-aimsir tharta isna bolgamaibh ina san digh.'
- 45 Fa gnath leo an cethramhadh cuid uisge do chur san leamhnacht muna mbeith bainne eile ar a fud. An tan do bruithí í do chuiridis uisge trithe da bruith. Boim don bhairghin boimigh (.i. misur beag arain) 7 deoch do bhíodh aca roimh meadhon lae dia domhnaig. Leath na bairgine ceudna 7 boim 7 liach meala, anuair do chuireadh Dia chucu í, do bhíodh aca d'eis meadhoin laoi dia domhnaig. Tri soidhighe no tomhais dar bh'ainm bochtain do lionn 7. leath-annlann, 7 dá tteagmadh liach mheala faris sin ann, do cuirthi ar a ccuid brochain. As e sin meudughadh do bhí ara ccuid bidh isna <sup>1</sup> hocht feilibh taobh amuigh do dhomhnach i ngach noin do tri noinib na hocht feili. [f. 5<sup>b</sup>] Geir 7 usgadh <sup>2</sup> blonag mhuic[c] no chaorach 7 ae, ní íthdis íad. Do íthdis íasg 7 feoil fiadaigh 7 mhuc n-allta 7 cis-feoil no enlaith an uair do gheibhdís a n-egmais throisgthe iad. Fa gnat[h]ach leo blaitheach do thabhairt dona manchaibh. Ní faca gur ghnathach sin ag Maol Ruain.
- 46 Fear do sgeeadh ó iomarcaigh d'ithe 7 d'ol do chuiridis trosgadh air no seachtmhain ar aran 7 uisge. Fear do sgeeadh an sacramuint da fichead la ar aran 7 uisge a pheannaid. Madh tenneas do bheuradh air an tshacramuint do sgeith ní cuirthi air acht seachtmhain troisgthe ar aran 7 uisge. Mas a tteinidh no a n-uisge srotha do sgeifeadh í do chuirthi ceud psalm air. (Measuim go mbíodh an peannaid sin adubhramar faris an ccuid salm). Mas a n-ait in a ttiocfadis coin no madaidh 7 go tteigeumhadh doibh sin d'ithe do cuirthí ceud la do throsgadh air.

<sup>1</sup> isna na MS. <sup>2</sup> supply agus.

- 44 Mael Ruain said to Mael Dithruib: 'When a vessel happens to be offered to me, I will not take a draught, but only sips,' said he. 'A draught is better to quench thirst,' said Mael Dithruib. 'I will not give that advice,' said Mael Ruain, 'to any one who seeks instruction of me, but I shall counsel him to drink by sips; for this quenches thirst, and a man finds less sensual pleasure and satisfaction in sips than in a draught, when he is thirsty.'
- 45 It was their usage to add a fourth part of water to new milk, unless it were mixed with other milk. When it was boiled, they mixed it with water to boil it. They used to get a bit of the 'broken loaf' (that is a small measure of bread) and a drink before midday office on Sunday: and they used to get half this same loaf and a bit of bread with a spoonful of honey, when God brought it to them, after the midday office on Sunday. They got three fills of the vessel or measure called a *bochtan* of ale, with a half portion of condiment, and if they happened to be given a spoonful of honey as well, it was put on their helping of porridge: and this is the increased allowance of food they had on each of the three evenings of the eight festivals as well as on the Sunday. They did not eat suet or fat or lard of pigs or sheep, or liver. They ate fish and flesh of game and wild swine and deer, or birds, when they got these, outside times of fasting. They were accustomed to give the monks buttermilk, but I have not seen that this was used by Mael Ruain.
- 46 If a man vomited from eating or drinking to excess, they laid on him a fast, or a week on bread and water. If a man vomited the sacrament, his penance was forty days on bread and water. If an illness was the cause, only a week's fast on bread and water was imposed. If he vomited it into the fire or into running water, a hundred psalms were imposed: (I suppose that the penance mentioned was in addition to the hundred psalms.) If this happened in a place where wolves or dogs might come and they happened to eat thereof, a hundred days' fast was imposed,



- 47 Adubhairt Maol dithreibh ri Maol Ruain 'As mor an dochar do gheibhim,' ar se, 'ona bolgamaibh' (measuim gurb uimi do gheibheadh se an dochar sin mar do biodh meud na hiotan ag a bhrosdughadh do chom dighe dh'ol 7 marsin go bhfaghadh se saothar ag cur shrein ris fein). Do fhreagair Maol Ruain é ag rad 'Ata a fhios ag Dia nac[h] lugha ina sin an docomal do bhiadh <sup>1</sup> a ndigh d'ol da madh eigion dam é.'
- 48 Annlann fa gnath leo do beith aca dia mairt 7 dia dardaoin isin corghas mhor, orda eisg an tan nach biodh annlann oile aca. Gibe do chaitheadh biadh ria na trath iomchubhaidh fein do cuirthe trosgadh air ann. Do chonnairc me isin Pheannadoir gur mhaith a thabhairt air beith ar aran 7 uisge an oidche d'eis an bhidh sin d'ithe roimh an am choir. An te chaithios meitheas no saill nach gnath ag an ccuid oile dona braithribh do chuis chráois, trosgadh as e a pheannaid ann, no beith da oidche ar arán 7 uisge.
- 49 An tí do chaitheadh biadh ar en-bhord re duine coin-dealbhaite 7 a fhios aige go mbiodh <sup>2</sup> se coinnealbhaite do cuirthe da fhichead la ar aran 7 uisge air do pennaid.
- 50 Ni mholadh Maol Ruain eisdeacht re ceol ar bith. Do bhi ancaire a nDeisgirt Laighean do sinneadh an sort ceoil da ngoirthe cuisleanna (*inde derivatur* cuisleannach .i. fear feadain no a shamhail). Cornan ainm an fhir sin, fear e ara raibhe rath De. Do chuireadh Maol Ruain tiodh'acadh chuige do chom charadradh guidhe 7 urnaigthe do dheunamh ris. Adubhairt Cornan (.i. re muinntir Mhaoil Ruain) 'Do budh maith liomsa,' ar se, 'ceol do sheinm do Mhaol Rúain, dá madh toil leis.' Adubhairt Maol Ruain iarna chlos sin do 'Abraidh-si re Cornán nach sasfuidhear na cluasa-sa agam-sa re ceolaibh talmhannaibh no go sasdar iad re ceol nimhe.'
- 51 An chuid don áos ait[h]righe do bhíodh romhillteach a bpeacad na codla 7 da mbeirthe clann, do cuirthe seacht mbliadhna peannaide orra. An mhuinntear do dhoirteadh moran fola 7 do niodh marbadh daoineadh, do cuirthe seacht

<sup>1</sup> supply dam. <sup>2</sup> not clear; written over bfuil erased.

- 47 Mael Dithruib said to Mael Ruain : ' I am much distressed by the sipping,' said he : (I suppose his distress was due to the excessive thirst that urged him to take a full draught, so that he had trouble in putting a bridle on himself). Mael Ruain answered saying : ' God knows, I should find no less annoyance in drinking a full draught, if I were forced to do so.'
- 48 On Tuesdays and Thursdays in great Lent, when they had no other condiment, they were accustomed to eat a morsel of fish as condiment. Whoever ate food before the proper time had a fast laid on him therefor. I have seen in the Penitential that it was well to put him on bread and water for the night after such eating before the proper time. If any one, out of greediness, eats fat meat or bacon which is not usually eaten by the rest of the brethren, the penance inflicted therefor is a fast, or two nights on bread and water.
- 49 If any one ate food at the same table as an excommunicated person, knowing that he was excommunicated, forty days on bread and water were imposed on him as penance.
- 50 Mael Ruain did not approve of listening to any music. There was an anchorite of Descert Laigen who used to play the sort of music called ' the pipes.' (Hence is derived ' piper', that is, one who plays on a pipe, or the like). This man's name was Cornan, one upon whom lay the grace of God. Mael Ruain sent him a present, to make fellowship with him in prayer and supplication. Cornan said to Mael Ruain's monks : ' I should like to play music to Mael Ruain,' said he, ' if he would consent.' On hearing this Mael Ruain said : ' Tell Cornan that these ears of mine shall not be delighted with earthly music until they are delighted with the music of Heaven.'
- 51 As to such of the penitents as were corrupted by carnal sin, and had children born to them, seven years of penance were imposed on them. Upon such as had shed much blood or committed homicide, seven years of strict penance were

mblíadhna dúir-pheannaide orra. An mhuintear do niodh peacadh [f. 6<sup>a</sup>] na codla a tteamplaibh no a n-eaglasaibh coisrigte, seachd mblíadhna duir-pheannaide do cuirthe orra; 7 an mhuintear re <sup>1</sup> ndeuntaoi an peacadh níir luga a bpeannaide da madh o thoil do geuntaoi an peacadh riú.

- 52 Ní fidir se go cinnte ca lion mblíadhan do cuirthe ar an áos peannaide a n-aghaidh gach peacaidh dona peacadhaibh fo leith, an mo no an lugha iad ina seacht mblíadhna, no créud é an t-eidirdhealughadh ata idir pheannaide gach droinge ann do reir a bpeacadh.<sup>2</sup> An mhuintear ara mbíodh d'fhiachaibh seacht mblíadhna pennaide do <sup>3</sup> do bhídis tri cheathrachad la (ionann ceathrachad la 7 da fhichead la) ar aran 7 ar uisge gacha bliadhna, 7 ní measgthaoí bainne na meadhg ar an uisge dhoibh ar feadh na ree sin, 7 gan saill gan im gan feoil d'faghail go ceann na seachd mblíadhan, acht brochan mine do dheunamh doibh is na feusdaibh mōra 7 is na domhnaighibh.

- 53 Ní bhíodh saoirsi an fhighill aca acht aon noin amháin gach féil dona hoicht-fheilbh\*<sup>4</sup>. Ní dhiongnadaois ní budh mo ina dhá ceud sleuchtain san lo muna mbeidis ag deunamh oibre, 7 maille riu sin adeirdís na tri caogad salm. Da mad don choimhthionol dobeidis ag deunamh, no fa umhlacht, ní dingnadaois acht da ceud sleuchtain. Mas doibh fein dobhídis ag deunamh oibre do nídis na tri ceud sleuchtain.

[54]<sup>5</sup> An tí ag nach bíodh leighionn do bheirdís obair dho re a deunamh .i. *opus manuum*.

- 54 An mhuintear ara mbídh peannaide seachd mblíadhan do leigthe do chom <sup>6</sup> comaoineach iad i ccionn leithe na haimsire iad (.i. a ccionn tri mblíadhan go leith) annsa miodnacht. Muna bfaicthear gurb lan-fhoirbhthe an aithrige bhías aige idir ghniomhaibh amuigh 7 inntinn asttigh, ní leigthe arís do chom comaoineach e go ccuire se na tri bliadhna go leith

<sup>1</sup> le altered to re. <sup>2</sup> (in margin) Adeir an leabhar dul gus an bpeannadoir dá fechain ga fad an aimsior pheannaide ar son gach peacaidh fa leith, oir ní maith an chuimni ata ag Maol dithreibh air sin. <sup>3</sup> supply dhénúm. <sup>4</sup> (in margin) Measuim gurb iad na manaig adeir se on comharda-sa amach \*. <sup>5</sup> number wrongly placed in MS. <sup>6</sup> dochom com MS.

imposed. Upon such as committed carnal sin in sacred buildings or consecrated churches, seven years of strict penance were imposed : and those with whom such sin was committed, if it were committed with their consent, underwent an equal penance.

52 He does not know exactly how many years were imposed on penitents in respect of each of their sins severally, whether more or less than seven years, nor what distinctions are made between the penances of each set of offenders according to their sins.<sup>1</sup> Those who were bound to perform seven years penance had to spend thrice forty days in each year (*ceathrachad lá* is the same as *dá fhichead lá*) on bread and water : no milk nor whey was mixed with their water during all that time, nor did they get any bacon or butter or flesh till the end of the seven years; they were only allowed to make oat-meal porridge on the great festivals and on Sundays.

53 They had no exemption from vigils except for one evening on each of the eight festivals. \* <sup>2</sup> They would not perform more than two hundred prostrations daily, unless they were discharging a task, and they used to say the hundred and fifty psalms at the same time. If they performed these prostrations for the congregation, or as a matter of discipline, they made only two hundred. If they were discharging a task on their own account they made the full three hundred. One who could not read was given work to do, that is, manual labour.

54 Those who were undergoing seven years' penance were admitted to communion at the midnight mass, at the end of half that period, that is, at the end of three and a half years. If his penitence did not appear to be entire and perfect both in outward acts and inward disposition, he was not admitted again to communion until he completed the remaining three and a half years of the seven. If it should

---

<sup>1</sup> The book refers us to the Penitential to see what length of penance is assigned to each particular sin, as Mael Dithruib does not remember this clearly.      <sup>2</sup> I think he is referring to the monks from this mark \* on.

(There is an asterisk in the MS.)

oile do bhíodh roimhe dona seachd mbliadnaibh thairis. Ma do cithí ar a inntinn 7 ar a oibreachaibh go mbeith comhartha maith aithrighe aige do leigthi do chom an mhíodnocha e na trí bliadhna go leith deideanacha.

55 Fá gnath le muinntir Maoile Ruaín uile trosgadh do dheunamh oidche dhomhnaigh a ttosach gacha míosa. Ní fuil a dhearbha aige<sup>1</sup> an ar aran 7 ar uisge do nidh siad an trosgadh sin, no an boim 7 bochtan meadhg-uisge do biodh mar cuid aca. Ní ghnath leo dubh-throsgadh do dheunamh .i. gan enni d'ithé.

56 Sagart ar a bhfionntar cair *contra castitatem*, ní mholadh se a leigean do aifrionn do radh da ndearbthaoí an chair air. Muna dhearbthaoí an chair air 7 nach fuigthi cruthughadh 'na aghaidh ní coir leis a bhacail de aifrionn do rádh.

57 Molaidh-se don aos peannaide run daingean do bheith aca gan en-pheacadh do dheunamh 7 dubh-dhruim do chor ris 7 gan smuaineadh ar clainn na ar mhnaoi na ar mhaoin saogh[alta] an feadh bias siad ag deunamh na peannaide d'eagla go ccuirfidis<sup>2</sup>...

58 [f. 6<sup>b</sup>] As deacair leis curam na seandaoinedh 7 na ndaoinedh easlán do ghabhail air ara dhocra cuidiughadh leo dochom peannaide ar bith d'fhulang : oir ní thig leo saothar na fighill do dheunamh, 7 da laighdaigther a ccuid bidh ní fuilngid é, 7 romhor an peacadh orra. As doiligh leighios na muinntire [sin] muna raibhe *contríthio* rogheur aca 7 aithrighe neartmar ina ccroidhe. Ní fhuil rea dheunamh riú acht an méud as eidir leo d'fhulang do chur orra. As doiligh leis fos leighios na ndaoineadh ndaidhbhir da tteagmhann *sacrilegium* do dheunamh no a shamhail oile do pheacadh, oir as doiligh dul eidir bochdachd na muinntire sin 7 a bpeacadh. Ní hurus trosgadh do chor orra 7 gan biadh ar bith d'airidhe aca d'eis an troisgthe, 7 go madh eidir go bhfuigdis bás do ghorta muna ithdis na biadha na bud choir do lucht troisgthe, mar

<sup>1</sup> (*in margin*) as so 7 asan ait .i. a dhó tuas as cosmhuil gurab o Maol-dithrib do sgríobhadh an bpennadoir 7 tre a beith-siomh 'na descipul Maoil Ruain gurap dhe taprad Pennadóir Maoil Ruain d'ainm air. <sup>2</sup> *something omitted here.*

appear by his disposition and his deeds that there were signs of real penitence in him, he was admitted to the midnight mass for the last three and a half years.

- 55 Mael Ruain's community made a practice of fasting on the eve of the first Sunday of every month. The author<sup>1</sup> is not certain whether this was a fast on bread and water, or whether they had a meal of a piece of bread and a *bochtan* of whey-water. It was not their practice to make a 'black fast,' that is, to eat nothing.
- 56 When a priest was discovered to have sinned against chastity, he did not approve of allowing him to say mass, if his offence were established. If it were not established, if no and proof were found against him, it would not be right, in his opinion, to debar him from saying mass.
- 57 He approves of penitents making a firm resolution to do no sin, and turning their back on it squarely, without thinking of child or wife or worldly wealth, so long as they are doing penance for fear they should put...
- 58 He finds it hard to undertake the charge of old men or invalids, because of the difficulty in assisting them to bear any penance. For they are unable to perform any labour or vigils, and if their allowance of food be reduced they cannot bear it, and the sin is too heavy for them. It is difficult to cure such people unless they feel bitter contrition and effectual penitence in their hearts. There is nothing to be done but to lay upon them as much as they are able to bear. He considers it difficult moreover to cure poor men if they chance to commit sacrilege or other such sin, for it is difficult to keep a line between their sin and their poverty. It is not easy to lay a fast upon them, since they would have scarce any food at all after the fast and they might perhaps die of hunger unless they ate food such as flesh or bacon or butter when they got it, which it would

---

<sup>1</sup> From this, and from the passage in ch. 52 above, it is probable that the Penitential was written by Mael Dithruib, and that it was called the Penitential of Mael Ruain because he was Mael Ruain's disciple.

ta feoil no saill no im, anuair do gheubhdaois iad. Peannaid shaothair 7 oibre do mholadh se do chor orra, 7 gan trosgadh ar bith do chor orra, acht adeir se gur choir dhaibh fein trosgadh do dheunamh an méud go mbeith se ar a ccumus.

- 59 Antí da n-eirgheadh dortadh sil 'na dhusgadh (.i. gan beith 'na chodladh) ab tre feuc[h]ain ar mhnaoi do thaiteonadh ris no tre smuaintigtheibh salcha 'na chroidhe, no tre briathraibh neamhghlana, seachdmhuin do ordaigheadh Maol Ruain do chor do pheannaid air.
- 60 An mhuintear nach itheadh feoil ar feadh na bliadhna, dá tteagmad gorta san tír no nach fuigdis aithearrach feola do bhiadh, do gheibdis cead fa chaisg pars fheola do dheunamh, 7 an mhuintear nac[h] deunadh pars fa chaisg ní bhiodh a chead aca pars do dheunamh go caisg aris.
- 61 Do chuala me aige (ar ugdar an leabhair, acht ní thuigim cí a ga ccualaidh se sin) gur ghnath leis na mañchaibh an uair dobhí an Riaghail a tTír Dha Glas teacht on eaglais a bponc an meadhoin lae do chom na cuchdra (.i. na cisdeanaighe <sup>1</sup>) la casg, 7 gach en-duine do dheunamh pars feóla fa chomhair na gorta an bliadhain dár ccionn: oir muna ithdis pars fheola san chaisg ní iosdaois í gusan chaisg aris.
- 62 Nir ghnath leis na fir-chleirc[h]ibh lus do beantaoi dia domnaigh no praiseach, da mbeanfuidhe, no aran, dá bhfuinfidhe ann, do chaitiomh fa mar do hoibrighead iad san domhnach.
- 63 An chuid d'aos na tuaithi tigeadh do ghabhail anmchairde, do hordaigthe dhó e féin do chongmail ona mhnaoi oidhchi dhardaoin oidhche shathairn 7 oidhche dhomhnaigh, 7 da ndeunadh an ní ceudna oidhche luain 7 an tan bios galar miosa ar an mnaoi do ba cóir e do rér anmchairdis Pheadair *in libris Clementinis*.
- 64 Da n-iarrdaois easbaig no pearsanna onoracha cead dona bráithribh no saoirsi fighle doibh, do ba gnath aca an cead sin do thabhairt uatha da madh la in budh iomchubhaidh

<sup>1</sup> in margin nt (nota?)

not be right for persons fasting to eat. He used to recommend that penance consisting of [manual] labour or [religious] work should be imposed on them, instead of fasting. But he says that it would be right for them to fast of their own accord, so far as it should be in their power.

- 59 If it happened to a man to pollute his body in his waking hours, (that is, not in his sleep), either through looking at a woman who might please him, or through filthy thoughts in his heart, or through impure words, Mael Ruain ordered a week's penance to be imposed on him.
- 60 Those who ate no flesh during the year, if there chanced to be famine in the land, or if they could find no alternative to flesh in the way of food, had permission to take a particle of flesh meat at Easter; and those who took no particle at his Easter had not his permission to take it until the Easter following.
- 61 I have heard from him, says the author of the book (but I do not understand from whom he heard this) that when the Rule was in Terryglass the monks were in the habit of going on the stroke of noon on Easter Day from the church to the kitchen, where each of them took a particle of flesh in case of famine in the coming year: for unless they ate a particle of flesh at Easter they would not eat it until the following Easter.
- 62 It was not the practice of the true churchmen to eat leeks or cabbage that were cut or bread that was baked on a Sunday, because labour was spent on them on a Sunday.
- 63 Such of the laity as came to receive spiritual direction were ordered to keep apart from their wives on the nights of Wednesday, Friday and Saturday; and if they did the same on Sunday night and during their wives' monthly periods, this would be right according to the ghostly counsel of Peter *in libris Clementinis*.
- 64 If bishops or persons of rank asked some leave or remission of a vigil for the brethren, it was usual to grant such leave, if it were a day on which it was fitting to grant leave, that is, if it were not in Lent, and if the feast of some saint fell



cead do thabhairt amach e .i. mun bhudh aimsir chorgais do bheith ann 7 dá mbeith festa naoimh eigin ar an la :gidheadh munab a n-aimsir iomchubhaidh do hiarrthaoi saoirsi na fighle ge ttiobharthaoí an tshaoirsi amach a bfiadhnuisi na muinntire do iarrfadh í fá gnath <sup>1</sup>...

65 [f. 7<sup>a</sup>] Do fhiafraigh Maol dithreibh do Mhaol Ruain an bhudh lór dho caoga psalm do ghabhail, dá tteagmhadh do foirceadal do dheunam san lo maille risan ccáoca sin. Adubhairt Maol Ruain nar lor dhó gan a raibhe san tshaltair do ghabhail, ag rad : ‘ Fer an chorráin 7 na suisdeadh, an fharcha, 7 an claidh do deunamh, as í furobair gach duine dhibh na tri chaoga psalm do ghabhail maille rena n-obair féin do dheunamh gach laoi, 7 ní theid enduine dibh do chom a choda trath nona no go ccuire se crioch ar na trí chaogad sin ; 7 an tan do nid sin an uiread sin d’urnaigthe, 7 an obair sin oile d’ualach orra maille ris sin, feuch-sa creud as coir duit fein, ata ad mhanach, do dheunamh.’

66 As amhlaidh adeireadh Maol Ruain ris an muinntir do iarradh air guidhe orra 7 soisgeul do thogbhail riú. ‘ Guidhidh-si orainne ar tus más maith libh sinne do ghuidhe oraibh, oir ap gnath Dia do guidhe ar gach uile bios ag guidhe orainn, ge nach aibeormaois a ainm an tan do bheimis ag guidhe air.’ Isin aifrionn do ghuidheadh Máol dithribh ar gach nduine do mheasadh se do beith beannaigthe, ionnus go nguiddis sion air-sion, oir do bhí <sup>2</sup> aige gur ghnath guidhe ar gach aon do ghuidheadh orra.

67 Do fhiafraig neach do Mac Uige Lis Moir cia an punc budh fhearr don chleirc[h]eacht, 7 adubhairt gurb fos (.i. comhnuidhe) ball don chleirc[h]eacht ar nach ccuala locht da fhaghail riamh. ‘ Madh deirceach duine,’ ar se, ‘ adeirthior gur misde é a dheircighe. Madh umhal, adeirthior anní ceudna. Madh troisgteach e, adeirthior an ní cedna ris, 7 *cetera*. Ní chuala me enduine aga radh riamh re duine eile gur rofhosaidh é no gur meisde e a fhosaidhe; oir,’ ar se, ‘ gibe ealadha ara ttiobhra duine aghaidh, as í as fearr dhó do chom a beith aige, fos do dheunamh aice, 7 go hairidhe agan chrabhadh, mas áir do bheura se agaid.’

<sup>1</sup> some words seem to be omitted.    <sup>2</sup> a word seems to be omitted.

on that day. Unless, however, remission of the vigil were asked for at a fitting season, then although the remission should be granted in presence of the persons who might have asked for it, it was usual [for the vigil to be performed in private.]

65 Mael Dithruib asked Mael Ruain whether it would be enough for him to recite fifty psalms if he happened to give instruction that day, besides reciting these psalms. Mael Ruain replied that it was not enough for him to recite less than the whole Psalter, adding : ' He that works with the sickle or the flail, he that uses the mallet or makes the ditch, each has to recite the hundred and fifty psalms as his additional task besides doing his own daily work ; and none of them goes to his evening meal until he has finished those hundred and fifty psalms. And since they perform so much prayer, while they have all that burden of other work as well, do thou consider what is right for thyself to do, who art a monk.'

66 This is the answer Mael Ruain used to give to those who asked him to pray for them and to lift up the Gospel towards them : ' Pray ye first for us, if ye wish us to pray for you, for we are accustomed to pray God for all who are praying for us, even though we should not mention any one by name in praying for him.' Mael Dithruib used to pray during mass for every one whom he thought to be blessed, so that they might pray for him, for he held it to be customary to pray for everyone who prayed for them.

67 Mac Oige of Lismore was asked what was the best point in the clerical character. He replied that the best attribute for the clergy was perseverance, that is, constancy, for he had never heard any fault found with this. ' If a man is charitable,' said he, ' people say that he is the worse for his charity. If he is humble, they say the same. If he is given to fasting, they say the same of him, and so on. But I never heard anyone say of another that he was too persevering, or that he was the worse of his perseverance. For,' said he, ' whatever art a man devotes himself to, it is best for him to persevere in it in order to acquire it : and this is so especially with piety, if it is to this that he devotes himself.'

- 68 Adubhairt inghean righ is na tirthibh thair re Fursa: 'Créud red cosmhail thú?' ar sí. 'As cosmail me re sean-ghobha 7 a inneoin ar a mhuin,' ar Fursa. 'Créud í indeoín an chra-bhaidh?' ar sisi. 'Fos ag etla' (.i. ag an ngloine), ar Fursa. 'Da ttugadh Dia dhuit,' ar sisi, 'ceap ina sáithfeá th'inneoin,' ar sisi, 'an anfuidthea aige?' 'Do bá doigh go ndiongnaínn,' ar Fur[s], 7 do iodhbair sí dho an fearann ina raibhe sé 'na chomhnaidhe an uair sin.<sup>1</sup>
- 69 Do ordaigheadh se gan na sagairt da tteigeumhadh tuitim *contra castitatem* gan dul choidhche doibh fá ghradhaibh easbaig, oir as é glanadh pheacaidh an tshagairt aca dul fo ghradhaibh easbaig<sup>2</sup>: *acht* ní coir (adeir se) easbag do beith gan cumhachta aige aifrionn do radh. Do sgar na gradha sagairt ris sin an tan do rinne se an peacadh, 7 ní fillid chuige choidhche ge go ndiongnaídh se peannaid. Do beirthior a cead dó comaoineacha do caitheamh d'eis peannaide moire.
- 70 [f. 7<sup>b</sup>] An mhuintear doirteas fuil, mas dá ndeoín dogheuna síad sin, ní hail leis a mbeith 'na sagartaibh o shoin amach coidhche dhoibh .i. dul fá ghradhaibh, oir ní hiomchubhaidh leis<sup>3</sup> do dhoirtfeadh fuil do iodhbairt chuirp Chrios[d] dá eisi sin. Deunadh maith ar ghleus oili tar beith 'na sagartaibh dhoibh 7 teighdis do chom comaoineach d'eis peannaide do dheunamh.
- 71 As í ní as maith leis do dheunamh don tí chuirios ní maith ar bith do dheunamh uaidhe fein, sin do ghabhail o duine, 7 a ghealladh 'na fhiadhnuisi go ccoimhlonfaidh anní sin re a bfuil ag tabhairt mhoide. Tainig tuata docum Mocholmóg uí Litain d'fhaghail teaguisg sbioradalta uadha. 'Créud í an sdaid ana bfuil tú?' ar Mocholmog ris, 'an a lanamhnus ataoí?' 'Ní headh,' ar eision, 'ataid tri bliadhna o do bhí buaín agam ris an mnaoí do bhí agam,' ar sé. 'Nar gheall tú sin d'aoinneach?' ar Mocholmog. 'Nír gheallas,' ar seision. 'As rofhada an aimsir sin re sgaradh ris an diabhal 7 gan

<sup>1</sup> *in margin*: Tuigtear as so gurab siní Fursa ina Maol dithribh le raibhe an t-ugdar ag cainnt, ar dar leat as d'eis a bháis 7 a naomhthachta abhus do haithriseadh an sgél-sa air. <sup>2</sup> *in margin*: dar liom-sa as olc an chiall ata annso ag Maol Ruain, más é adeir so. <sup>3</sup> *supply antí*.

- 68 A king's daughter in the eastern countries said to Fursa : 'What art thou like?' 'I am like an old smith with his anvil on his back,' said Fursa. 'What is the anvil of piety?' said she. 'Perseverance in holiness,' (that is, in purity), said Fursa. 'If God were to give thee a block whereon to plant thine anvil, wouldst thou stay by it?' said she. 'It is likely I would,' said Fursa. And she offered him the land where he was living at the time.<sup>1</sup>
- 69 He made a rule that no priest who had happened to fall into sin against chastity should ever receive episcopal orders, for they regarded the reception of episcopal orders as purging the priest's sin<sup>2</sup> : but it is not right, says he, that there should be a bishop without power to say mass. He parted with his priest's orders when he committed the sin, and he never recovers them, even though he should do penance. He is allowed to receive the consecrated bread after doing heavy penance.
- 70 As to those who shed blood, if they do so intentionally, he is unwilling that they should ever be priests from that time forth, that is, that they should be ordained; for he holds it unfitting that one who sheds blood should afterwards make the offering of Christ's body. Let them do good in some other way rather than as priests, and let them go to communion after doing penance.
- 71 He thinks it a good thing for a man who puts off doing a good action to accept from someone else an obligation to do it, and to promise in his presence that he will perform the thing as to which he is taking a vow. A layman came to Mocholmoc Ua Litain to get spiritual teaching from him. 'In what state are you?' asked Mocholmoc, 'are you living in wedlock?' 'No,' said he, 'it is three years since I had anything to do with the wife I had,' said he. 'Was this a promise you made to someone?' asked Mocholmoc. 'No,' said he. 'That is too long a time to part with the Devil

<sup>1</sup> It follows from this story that Fursa was senior to Mael Dithruib with whom our author conversed. For it may be supposed that it was after his death and his holy behaviour here below that this story was told of him.

<sup>2</sup> It seems to me that Mael Ruain is here in error, if it is he who says this.

teacht go Dia, oir as ann teid duine a muinnteras Dé, an tan gheallas se an ní chuireas roimhe, 7 ghlacas se chuige e o duini oile.'

- 72 Féili naom, *v.g.* feil Chainnigh, an tan do theagmhadh í ar an satharn a n-eugmais an chorgais, do maithí an figheall nóine a tTamhlachta a n-onoir Chainnigh 7 [mar sin] dona feusdadhaidh oile. Nir fhiafraigh se an ndiongantaí an ní ceudna san luan an tan tigeadh feasda naoimh eigin ann, nò ar an mairt do cuirthi e, acht as í a doigh gur bh'ionorn gleus do bhí aca dia sathairn, an tan do bhíodh feasda naoimh air, 7 de luain. Feuchdar cionnas a ghnathughadh ag Maoil Ruain.
- [73]<sup>1</sup> Ní fhaca Maol dithribh go n-ithdis muintear Thamhlachta im oidhche dhomhnaig biodh go mbiadh feil Chainnigh ar an tsatharn.
- 73 An mhuintear ara ccuirther bliadhain no a dhó pheannaide 7 troisgte ar fheoil, más eigin doibh feoil d'ithe do dhith a haithearraigh, ordaighidh se doibh an gheir 7 na hae 7 an bhlonag do sheachna, mas eidir dhoibh a n-aithearrach d'fheoil d'fhaghail.
- 74 Adeireadh se gur *peiriachlath* cuis an anmchairdies, oir ma chuirionn duine an pheannaid dhlightheach 7 dothuill a pheacaid ar dhuine, as dócha a briseadh do ina a coimhlionadh. Muna ccuire se an pheannaid air, tuitfid fiacha an fhir sin air. 'Bid daoíne agar lor leo do phennaid faoiside amhain do dheunamh,' ar se. As innill do dhuine féin comhairle a leasa do sheoladh doibh gan a bhfaoisidin do ghabhail.
- 75 Do chuir Elair<sup>2</sup> uadha an mheid do ghlac se chuige d'áos na hanmchairde, mar nach diognadaois a ndícheall 7 go cceildis cuid da bpeacaibh san fhaoisidin. Ní fuilngeadh se en-duine do theacht chuige do chom a anmchairdeasa do ghabhail: gidheadh do fhuilngcadh se 7 do mholadh sé don aos peannaide dul d'fhiafraighidh *neith* fa chúis a n-anmann

<sup>1</sup> number here in MS.    <sup>2</sup> (in margin) Hilarius hinc euidetur fuisse Hibernicus.

without going to God; for it is then that a man enters God's service, when he promises to perform the thing he proposes, and binds himself to it by the help of someone else.'

- 72 When the feast of a saint, *e.g.* S. Cainnech, fell upon a Saturday outside Lent, the vigil at nones was excused at Tallaght in honour of S. Cainnech, and so with all feastsdays. He did not ask whether this would also be done when the feast of any saint fell on a Monday, or whether it was transferred to the Tuesday: but his belief is that they followed the same practice when the feast of a saint came on a Monday as they did on a Saturday. (Inquire what was customary in Mael Ruain's time). Mael Dithruib never saw butter eaten by the community of Tallaght on a Saturday evening, although Cainnech's feastday came on a Saturday.

- 73 Those on whom there is imposed a year or two of penance and of fasting from flesh-meat, if they are forced to eat flesh for want of any alternative, he directs them to avoid lard and liver and suet, if it is possible for them to get any alternative kind of flesh-meat.

- 74 He used to say that the office of confessor was full of dangers: for if one imposes on a man the due penance that his sins have deserved, he is more likely to break it than to perform it. If the confessor does not impose the penance on him, that man's debts will fall on him. 'There are people who think it penance enough for them merely to make confession,' said he. It is safer for a man's self to send them counsel as to what is best for them, without receiving their confessions.

- 75 Hilary dismissed all that he had accepted under his spiritual direction, because they would not do their best, and because they concealed part of their sins in confession. He would not suffer anyone to come to him to receive spiritual direction: however, he did suffer and encourage penitents to go and question men of perfect life for their soul's sake,—that is

don áos fhoirbhthi .i. na manaigh fhoirbhthi aga mbiodh eolas ar theagusg do thabhairt doibh fa chuis a n-anmann : acht ní ghaibheadh se chuige féin do chom comhairle do thabhairt doibh daoine ar bith aga measfadh se anmchara do beith aca fein dobheuradh comhairle dhoibh.

- 76 Do bhí Maol Ruain mar an ceudna : nir bh'aíl leis Maol dithribh féin do ghabhail no go bhfionnadh se an raibhe se gan anmchara oile aige ara n-iarrfadh se teagasg, an ceud uair tainig se d'iarraidh teagaisg air fein, ag radh mar so : “ An t-áos *ceirde* [f. 8<sup>a</sup>] .i. na goibhne 7 na saoir, ní maith leo a ndeisciobail do dhul do chom duine oile d'iarraidh foghlama air, 7 créud fa bhudh maith led th'anmcharaid-si do theacht chugam-sa ? ” ‘ Da fhoichill sin, ’ ar Maoldithreibh, ‘ tugusa cead na hanmcarad<sup>1</sup> aga rabhadhus chugad. ’ Annsin do ghlac Maol Ruain chuige an anmchairdeas 7 do shleucht Maol dithreibh fana réir. Faoí anmchairdeas Eachdghuidhe (.i. ainm an tí do bhi ’na anmc[h]araid aige) dobhí *Maolruain*<sup>2</sup> roimhe sin.

- 77 Adubhairt Maol Ruain re Maol dithribh ‘ Bliadhain athghlanta linne an cheud-bliadhain tig<sup>3</sup> far n-anmchairdeas, 7 as eigan duit beith tri cet[h]racha lá ar aran 7 uisge, achd lom bainne d’fhaghail a ndomhnachaib 7 meadg bainne do chomasg ar an uisge isan sam-chorgas amháin. ’ Adubhairt Maol Ruain re Maol dithreibh ‘ Anuair cuirfeas tú thú fa breitheamhnus no fo smacht duine oile ’ (measaim gurb anmchara no athair sbioradalta adeir se annso) ‘ an teine as geire mheasfas tú dod losgadh, ionnsaigh í ’, *id est, qui tibi*<sup>4</sup> *pepercerit*.

- 78 As é gnathugadh do bhí aca a t’Amhlacht an tan tigeadh feusda naoim cuca, do ghabhdis na psailm san proinntigh d’eis proinne gan mhoill, 7 do nidís oific don fheusda san eaglais da eisi sin, d’eagla go ccuirfeadh an feusda toirmeasg ar oifig na hoidche ’na ttiocfadh se : (tuigim as so go mbiodh oific cinnte aca fa chomhair gach eun-laoí maille re hoifig gach feusda da ttigeadh.)

<sup>1</sup> sic MS. <sup>2</sup> Feach nach Maoldithriph. <sup>3</sup> supply duine. <sup>4</sup> query, supply minime.

monks of perfect life, who had experience in giving them instruction for their soul's sake. But he did not himself accept, with a view to giving them counsel, any persons whom he supposed to have confessors of their own who might give them counsel.

76 Mael Ruain acted similarly : he was unwilling to receive even Mael Dithruib until he knew whether he had any other confessor from whom he could seek instruction. The first time that he came seeking instruction of him, [Mael Ruain refused] saying : ' Craftsmen, such as smiths or carpenters, do not like their apprentices to go and seek instruction from another man : why then should thy confessor like thee to come to me ? ' ' To provide against that, ' said Mael Dithruib, ' I obtained leave of the confessor with whom I was to come to thee. ' Then Mael Ruain undertook to be his confessor, and Mael Dithruib submitted to his authority. Until then he had been under the guidance of Echtguide : that is the name of his former confessor.

77 Mael Ruain said to Mael Dithruib : ' The first year that a man comes under our guidance is treated by us as a year of purification, and you will have to spend three periods of forty days on bread and water, except for taking a drink of milk on Sundays and mixing the water with milk-whey in the summer-Lent only. ' Mael Ruain said to Mael Dithruib : ' When you put yourself under the judgment or control of another ' (I think he means here a confessor or spiritual father) ' seek out the fire that you think will burn you the fiercest, (that is, him who will spare you least). '

78 Their practice in T'allaght, when the feast of a saint came round, was to recite the Psalms in the refectory immediately after supper, and to say the office appointed for that feast afterwards in the church, lest the feast should interfere with the office of the evening on which it fell. (I infer from this that they had a special office appointed for each day, as well as the office of each feast that occurred.)



- 79 Nír ghnath leis na manchaibh codladh san teampall, achd as é gnáth do bhí aca, dias do beith isin teampall go ham iarmeirghe 7 na tri chaoga psalm do radh dhoibh an fad sin, 7 dias oile do theacht a n-ait na deisi sin ag an iarmeirghe, 7 iad sin do beith ann go maidin, 7 na tri chaoga do radh dhoibh, 7 codladh doibh o shoin go teirt.
- 80 Fa gnath aca fear ag leugad an tshoisgeil 7 riagla 7 fearta na náomh an feadh bhí na braithri ar a ccuid no ag caithiomm a bproinne, ionnus nach ar a bproinn bhias a n-aire, 7 do ní an fear sin bhios ag an leughthoracht a phroinn fein tráth nona roimhe sin; 7 fiafraighthior iarnabharach do gach aon diobh creud do leughadh ann, da fheuchain an raibhe aire aige ar an leughthoracht a n-aimsir na proinne.
- 81 Adubhairt Maol dithreibh re Maol Ruain 'Do bhadar ceithri fuinn agam re fada,' ar se. 'An ceud-fhonn,' ar sé, 'do bhaoí agam .i. a ttainig do naomh-leigheann go hÉirinn do leigeadh damh 7 suil do thabhairt air. An dara fonn,' ar se 'i. me féin do beith ag timthireacht no ag mionasdracht isin tigh manach as foirbthi 7 bhudh mo creidiomh do beith isin tír a mbeinn, as go ttuillinn beannachta na sruithead do bhiadh isin tigh sin. An treas fonn,' ar se, 'mo shaith cairnte d'fhaghail riot-sa, 7 go ttuillinn beannachd do mhuinntire, idir an mheid diobh re ndiongnuinn cainnt 7 an mhéid nach diongnainn.' Ni faghaim an dá fonn oili aige.
- [81]<sup>1</sup> [f. 8<sup>b</sup>] Adubhairt Maol Ruain 'As eadh adeireadh ar sruith (.i. Fer Dhá Chríoch <sup>2</sup>) (.i. ar n-athair no ar n-anmc[h]ara) rinne go madh coir a ndeigh-mhiana do cheudughadh dona manchaibh ionnas go ttuilldis an luaighidheacht *budh* fhiú na gníomha maithe do gheundaois.'
- 82 Biadh do cuirfidhe a bfad do chom duine dia domnaigh nír ghnath aca an biadh sin<sup>3</sup> do brigh go n-íomchairthi san domhnach e. Da mad leasg leis a dhiultadh d'eagla go ccuirfeadh se doilgíós ar an mhuinntir do chuirfeadh chuige [é], doba ceadaigtheach do a ghlacadh 7 a roinn ar na bochtaibh.

<sup>1</sup> Number placed here in MS.    <sup>2</sup> These words above line: in margin Fer Dhá Críoch ab.    <sup>3</sup> supply do ghlacadh.

- 79 It was not customary for the monks to sleep in the church; their custom was that two of them should stay in the church until the hour of matins and spend the time in saying the hundred and fifty psalms, and that two others should take their place at matins, and that these two should stay there until lauds, saying the hundred and fifty psalms, and should sleep from then until tierce.
- 80 It was their practice that one man should read aloud the Gospel and the Rules and miracles of the Saints while the brethren were at their rations or eating their supper, so that their attention should not be occupied with their supper: and the man who is employed as reader makes his own supper beforehand in the afternoon. And each of them is questioned next day on what was read there, to see whether his attention was given to the reading during supper-time.
- 81 Mael Dithruib said to Mael Ruain: 'I have long had four wishes,' said he. 'My first wish was to be allowed access to all the sacred writings that have come to Ireland, and to cast eyes thereon. My second wish,' said he, 'was to be myself engaged in serving or ministering in a house of monks, the most perfect in life and the strongest in faith in all the land where I was, and that I might earn the blessing of the venerable men who lived there. My third wish,' said he, 'was to get my fill of talk with thee, and to earn the blessing of thy community, both of those I might talk with and those I might not.' (I do not find his other two wishes recorded). Mael Ruain said: 'Our venerated friend (that is our father or father-confessor) Fer Da Chrich used to say to us that it was right to indulge the virtuous desires of the monks, so that they might earn a fitting reward for the good deeds they might do.'
- 82 It was against their usage to eat food which had been brought to any one from a distance on a Sunday, because it was carried on Sunday. If the recipient were loath to refuse it, lest he should give offence to those who brought it to him, he was at liberty to accept it and distribute it to the poor.

[82]<sup>1</sup> An fiach aibhni budh choir do bhualadh oidhche<sup>2</sup>, mar nach biod do ghnath aca a bhualadh oidhce luaín mar onoir don domhnach, dobheireadh Maol Ruain fa deara a bhualadh trath nona dia sathairn, 7 as uime do buailtí é san satharn .i. Maol dithraib do fhiafraigh do Maol Ruaín an bhudh cead leis an fiach aibhni na haidhchi luaín do bhualadh de sathair[n], ‘oir,’ ar se, ‘ma chluinid áos na sean-cheall mor-sa do gach leith dinn go mbuailmid-ne fiach aibhne dia domhnaigh, ní fhuilobair ar bith nac[h] diongna siad dia domhnaig’, 7 do cheaduigh Maol Ruain an fiach aibhne do bhualadh dia sathairn ar an adhbar sin.

83 A ccionn gach miosa dardaoín do bhíodh bearradh aca, 7 an tan do theagmhadh dhoibh an dardaoín sin nach diongna-daois e do bhearrdaois dia haoine no dia sathairn fa neasa : no da leighi do chom an domhnaigh é ní berrdaois go haímsir an bhearrtha aris .i. go ceann miosa oile : Maol Ruaín do ordaigh sin.

84 As amhlaidh do ghabhdaois deachmaidh .i. a mbeith d’airnéis ag duini do leigean amach ar bearnaidh 7 an deachmhadh ainmhidhe do thabhairt do Dhia, taobh amuigh dona damhaibh. Ní gablthaoí a ndeachmhaidh do brigh go ngabhthaoí deachmhaidh a sáothair .i. deachmaidh an arbha, 7 as amhlaidh do ghabthaoí a dheachmhaidh sin, gach deachmhadh carr dhe do thabhairt don eaglais dar choir é no dona bochtaibh.

85 Antí nach eisdeadh aifrionn de domhnaigh fa hí a pheannaid tri chaoga do radh a ttigh druite ’na sheasamh 7 a shuile duinte : (ní thuigim an tri chaoga psalm no paidear no créud na tri caoga adeireann se).

Blonag muice no cháorach no féil fhiadaigh no ainmhidheadh ar bith oile, nir ith se iad sin o thionnsgain se beith ’na chleireach, achd bradan amhain fa gnath leis do chaitheamh. Do chuala me Cú Eachdge aga radh nach tugthaoí a chead dó eín-fheoil dá ndubhramar d’ithe na hocht mbliadhna do bhí se gan fheoil, 7 nach tugthaoí a chead d’eunduíne aca a hithi la casg fein ar feadh na n-ochd mbliadhan sin.

<sup>1</sup> Number placed here in MS. <sup>2</sup> supply luain.

As it was not usual, out of respect for the Sunday, to inflict castigation on Sunday evening, Mael Ruain caused such castigation as would properly be inflicted that evening to be administered on Saturday afternoon. The reason for administering it on the Saturday was this : Mael Dithruib asked Mael Ruain whether he would allow the Sunday evening's castigation to be inflicted on Saturday, 'for' said he, 'if the folk of these large old churches all round us hear that we administer castigation on Sunday, there is no kind of work that they will not do on Sunday.' So Mael Ruain allowed castigation to be administered on Saturday for this reason.

83 They used to tonsure on the last Thursday of each month, and when it chanced that they did not do so on that Thursday, they used to tonsure on the Friday or Saturday following : or if it were left undone until the Sunday, they did not tonsure until the time for it came round again, that is, until the end of next month. This was Mael Ruain's ruling.

84 This is how they took tithes. They let all of a man's livestock go out through a gap, and he gave every tenth animal to God, except for the oxen, of which tithes were not taken, because a tithe of their labour was taken, that is, a tithe of the grain : and a tithe of it was taken by giving every tenth cartload of it to the church to which it was due, or to the poor.

85 If a man did not hear mass on Sunday, his penance was to say the 'three fifties' standing, with his eyes shut, in a closed house. (I am not sure whether the 'three fifties' he speaks of are the hundred and fifty Psalms or a hundred and fifty Paternosters, or what.)

Since he took Orders he had not eaten swine's or sheep's lard or venison or flesh of any other animal : his practice was to eat only salmon. I have heard Cu Echtge say that he was not allowed to eat any of the kinds of flesh mentioned above during the eight years that he abstained from flesh-meat, and that none of them was allowed to eat it, even on Easter Day, during those eight years.

- 86 Hymain Mhichil adeireadh se (gibe he) roimh dhul do chodladh dhó 7 Imain Mhuiri roimh iarmheirge : Imain Mhichil aris d'eis iarmheirge 7 Iomain Muire ar maidin. Cuairt coimhge Mhichil 7 cuairt coimhge Mhuire anmanna do bheireadh se ar na himnaibh sin. Imain Mhichil adeireadh se ar an mbiaid 7 *Hymnum dicat* a meadhon laoi dia domhnaigh. Ioman Mhuiri adeireadh se ar an mbiaid oidhche luain. Do niodh se ced sleuchdaín 7 crosfigheall ris an mbiaid 7 adeireadh se *Hymnum, Unitas 7 Cantemus* (ni thuigim an isin lá do nídh se an uiread-sa, no ag radh na biaide dhó do niodh se iad). Gach crosfighill da ndiongnadh se adeireadh se Imain Muire leis an ccroisfighill-si 7 Iomain Micheil leis an crosfighill oile fa seach.
- 87 Ni dingentaí fliochadh dhó dardaoín féin isin tsheachdmhain feadh an chorghais, achd dia domhnaigh. (Ni thuigim an fliuchadh sin, achd munab braiseach no brothchan as mian leis do thuigsin faoi).
- 89<sup>a</sup> [f. 9<sup>a</sup>] Nir bh'aíl leis iasg do chaitheamh isna laithibh ina mbiodh lagsaine ag na braithribh .i. mairt 7 dardaoín, taobh amuigh don domhnach, dá tteagmhadh fesda fein ar na laoitlubh sin.
- 89<sup>b</sup> Fa gnath aca cet[h]ar-leabhar an tshoisgeil do leughadh a n-aimsir phroinne go ceann mbliadhna .i. uair san mbliadhain, 7 leabhar dhiobh do leughadh gach raithe .i. leabhar Matha san earrach, 7 *cetera*.
- 90 Ceithri croisfigle do niodh se san lá maille re ceileabhradh na teirte 7 gabhail eugnairce 'na ndiaid 7 croisfighill ris an mbiaid 'na dhiaidh sin 7 *Hymnum 7 Unitas*. Adeireadh sé na sailm go ruige an caogad deidheanach. Do niodh se crosfighill ris an ceud chaogad. Do niodh se crosfighill oile a ndeireadh an chaogad mheadonaigh, achd is *Cantemus* adeireadh leis an ccroisfighill sin. Do niodh se croisfigheall oile ag *Domine Probasti*, achd as Imuin<sup>2</sup> 7 Imuin Mhichil adeireadh sé gach re n-uair annsin 7 do niodh se croisfighill fa dheoidh leis an triochad paidear. Biaid Micheil do bheireadh sé d'ainm ar an mbiaid le n-abradh Iomain Mhichil,

<sup>1</sup> so numbered, 88 omitted. <sup>2</sup> supply Mhuire.

86 He (whoever he was) used to say the Hymn of Michael before going to rest and the Hymn of Mary before matins, the Hymn of Michael again after matins, and the Hymn of Mary at lauds. He called these hymns 'Michael's Amulet' and 'Mary's Amulet'. He used to say the Hymn of Michael and *Hymnum dicat* after the *Beati* at midday on Sunday. He used to say the Hymn of Mary after the *Beati* on Sunday evening. He performed a hundred genuflexions and a cross-vigil along with the *Beati*, and said *Hymnum dicat*, *Unitas* and *Cantemus*. (I am not clear whether he did all this in the course of the day, or performed these duties when he said the *Beati*). With every cross-vigil he performed he said the Hymn of Mary with the first cross-vigil and the Hymn of Michael with the next, and so alternately.

87 No seething was done for him during Lent on weekdays, not even on Thursdays, but only on Sundays. (I do not understand this 'seething' unless he wishes us to understand by it cooking of cabbage or porridge).

89 He did not like fish to be eaten on days in which the brethren enjoyed relaxation, (that is, on Tuesdays and Thursdays, even if a feast should fall on those days,) as well as on Sundays.

It was their practice to read aloud the four Gospels at supper time all through the year, that is, to read them through once a year, one Gospel each quarter, the Gospel of Matthew in the spring quarter, and so on.

90 He used to perform four cross-vigils in the day along with the office of tierce, followed by the recitation of the office for the dead, and after that, a cross-vigil with the *Beati* and the *Hymnum dicat* and *Unitas*. He said the Psalms as far as the last fifty, and performed a cross-vigil while saying the first fifty, and a second at the end of the middle fifty, but with this cross-vigil he said the *Cantemus*. He performed a third cross-vigil at *Domine probasti*, but said the Hymn of Mary and the Hymn of Michael alternately at that point: and performed the final cross-vigil with the thirty Pater-nosters. He called the *Beati* with which the Hymn of Michael was said 'Michael's *Beati*,' and the *Beati* with which the

7 bíaid Mhuiri don bhiaid le n-abradh Iomain Muire. Biaid bheag do bheireadh se d'ainm ar an mbíaid le ndéanamh<sup>1</sup> an chroisfighill deireadh laoi, do bhrigh nach ccantar *Unitas* no *Cantemus* uirre no le. Cantar *Magnificat* uirre, 7 *Ymnum*. Gach uair adeirthior *Benedictus* ag easbart, ag iarmheirghi 7 ceileabhrad anteirt (measuim gurb ar primh do beir se anteirt *eo quod sit ante tertiam*) adeirthior paidear 7 cré, óir ní fagaibthior an chré amuigh gan ghabhail. Gach biaidh ar a ccantar *Magnificat* 7 *Innum* 7 *Unitas* 7 *Cantemus*, *Ego vero orationem* as eadh chantar uirre. Bíaid iarmheirghi, *Magnificat* 7 *Averte faciem tuam* cantar uirre. Urnaighi dul do chodladh, *Averte faciem tuam* cantar uirre.

91 O ro criochnaighthior an iarmeirgi 7 na tri *Hymnum* for lex 7 *Innum* dicat a ccroisfighill, *Ego vero* adeirthior ann 7 paidear. *Parce* iarsin, a choisreagad na dhiaidh sin, 7 biaid iarsin. Fa gnath leis a choisreagadh sul fa suidheadh se iar ndul astteach dho, da madh san eaglais no san proinnteach no ina theach urnaigthe no ina theach foirceudail do rachadh sé.

92 An tan do theigheadh siad don phroinntigh do chaitheamh bídh do beantaoi cluigin doibh, no do buailti maide sgine ar an mías-chuadh (measuim gurb soideach eigin práis no petair sin ina mbídís na miasa da ccoimhéud) no ar mheis fein, muna raibhe clog ann. Do chandaois paidear iarsin 7 *Alleluia* 7 *Qui dat escam omni carni, Confitemini Deo cœli* 7 *Gloria Patri*, etc., 7 *Edent pauperes et saturabuntur et laudabunt Dominum qui requirunt eum*: [f. 9<sup>b</sup>] *Vivent corda eorum in sæculum sæculi. Gustate et uidete quoniam suavis est Dominus, beatus vir qui sperat in eo: Timete Dominum omnes sancti eius, quoniam non est inopia timentibus eum. Oculi omnium in te sperant, Domine, et tu das escam illorum in tempore oportuno: Aperis tu manum tuam et imples omne animal benedictione. Benedicantur nobis, Domine, omnia dona tua quae de tua largitate sumpturi sumus*, etc. *Jube, domine, benedicere*, etc. *Benedicat Dominus hæc omnia. Amen.* (Aille<sup>2</sup> do bheir se dh'ainm ar an altughadh sin). Adeirdis paidear d'eis na haille sin.

<sup>1</sup> Read ndéunadh.    <sup>2</sup> ab alleluia.

Hymn of Mary was said ' Mary's *Beati*.' He gave the name of ' little *Beati* ' to the *Beati* with which he performed the cross-vigil at compline, because neither *Unitas* nor *Cantemus* is sung after it or with it. The *Magnificat* and *Hymnum dicat* are sung after it. Whenever the *Benedictus* is said, at vespers, at matins and at the office of *anteirt* (I suppose he gives this name to prime, because it comes *ante tertiam horam*), the *Pater Noster* and the Creed are said, for the Creed is never omitted. With every *Beati* after which the *Magnificat* or *Hymnum dicat* or *Unitas* or *Cantemus* is sung, *Ego vero orationem* is also sung after it. After the *Beati* of matins the *Magnificat* and *Averte faciem tuam* are sung. After the prayers before retiring to rest *Averte faciem tuam* is sung.

91 When matins are finished and the three hymns (?) are sung to music and *Hymnum dicat* is recited in a cross-vigil, then *Ego vero* is said and *Pater Noster*, then *Parce*. After that he crosses himself, and then sings the *Beati*. It was his practice to cross himself before sitting down on going indoors, whether he were entering the church or the refectory or his oratory or his lecture-room.

92 When they went to the refectory for a meal a bell was sounded for them, or the handle of a knife was struck against a dish-cover, (this, I suppose, was some vessel of brass or pewter in which the dishes were kept), or on the dish itself, if there were no bell. Then they chanted the *Pater Noster* and *Alleluia* and *Qui dat escam omni carni, Confitemini Deo coeli, Gloria Patri*, etc., and *Edent pauperes et saturabuntur et laudabunt Dominum qui requirunt eum: Vivent corda eorum in saeculum saeculi. Gustate et videte quoniam suavis est Dominus, beatus vir qui sperat in eo: Timete Dominum omnes sancti eius, quoniam non est inopia timentibus eum. Oculi omnium in te sperant, Domine, et tu das escam illorum in tempore opportuno: Aperis tu manum tuam et imples omne animal benedictione. Benedicantur nobis, Domine, omnia dona tua quae de tua largitate sumpturi sumus*, etc. *Jube, domine, benedicere*, etc. *Benedicat Dominus haec omnia. Amen*. He calls this thanksgiving *aile* (from *alleluia*). After this grace they said the *Pater Noster*.



- 93 Adeireadh an ti do bhiodh rompa (measuim gurb e sin an *Hebdomadarius*) 'Imannaire' (Imannaire, *ut recolo, erat terminus quo utebantur subditi petentes licentiam superiorum ad aliquid aggrediendum*). Adeireadh an dara fear do ba mho ugdardhas do bidh asttigh (measuim gurbh e sin an biocaire maol do bhiodh aca) 'Cead' .i. 'as cead duibh suidhe do c[h]om bidh.' Adeireadh an t-uachtaran annsin 'Améun.' Adeireadh an tánaise .i. an dara fear sin dob onoraighe dhibh arís 'Imannaire.' Adeireadh an t-uachtaran 'Benedic.' Adeireadh an tanaisi iarsin 'Dia libh.' Adeireadh an t-uachtaran 'Amen.' Adeireadh an tanaisi arís 'Imannaire.' Adeireadh an t-uachtaran an 'Cead.' Adeireadh<sup>1</sup> iarsin 'Benedic.' Adeireadh an t-uachtarán 'Dia libh.' Adeireadh an tanaisi 'Améun.'
- 94 Ní labhradh enduine astigh ar an bhfad sin acht an dís sin dob uachtaraighe no fa sine asttigh. Do bhriseadh an t-úachtaran an t-aran 7 do roinneadh se a ccodchannaib beaga e, 7 do berthi cuid dibh sin do gach enduine dhiobh ar a bhois, 7 do chaithdis an beagan sin 7 adeirdis paidear roimh a chaitheamh, 7 as é sin ceud ní do itheadh siad iar suidhe dhoibh.
- [95]<sup>2</sup> An uair fá mithid an deoch do bheannachadh do beantaof an cluigine no sagh na sgine ris an mías-chuadh no ris an méis, no<sup>3</sup> bascrann. Adeirdis ann sin *Confiteantur tibi Domine*, etc., as ionann e 7 an ní adeirmid fein (*adeir fear an leabair*<sup>4</sup>).
- 95 Ní diongnadaois figheall idir da notluig no dhá cháisg 7 ní buailtí fiach aibhne ann. Ní dentaoí croisfighill fri *Hionnum* iarmerige leo 7 do maitheadh se na sailm urnaighthi adearthaoi trath nona dhoibh an aimsir cheudna. An tricha paidear do chanadh se a cros-fhighill a ndeircadh laoi, do ghabhadh se iad idir dha nodlaic 7 idir dha chaisg, ge nach diongnadh se crosfhighill maille riú.

<sup>1</sup> supply an tánaise. <sup>2</sup> number placed here in MS. <sup>3</sup> no no MS. <sup>4</sup> these words underlined.

- 93 The monk who presided (I suppose he was the *Hebdomadarius*) used to say '*Immanaire*,' which, as well as I remember, was the phrase used by subordinates in asking the leave of their superiors to begin anything. The person present who was next in authority (I suppose he was their 'tonsured vicar') would reply: 'Leave is given,' that is, 'You have leave to sit down to meat.' Then the president would say 'Amen.' The vice-president, that is, the person second in rank, would say again '*Immanaire*.' The president would say '*Benedic*.' Then the vice-president would reply 'God be with you.' The president would say 'Amen.' The vice-president would say again '*Immanaire*.' The president would reply 'Leave is given.' Then the vice-president would reply '*Benedic*.' The president would say 'God be with you.' The vice-president would reply 'Amen.'
- 94 All this time no one present would speak except the two who were senior in standing or in age. The president would break the bread, and divide it into small pieces, and a piece was placed on the palm of each man, and they ate this morsel and said the *Pater Noster* before eating it: and this was the first thing they ate after taking their seats. When it was time to bless the drink, the bell was struck, or the haft of a knife or a knocker was rapped on the dish-cover or on the dish. Then they said *Confiteantur tibi Domine*, etc.; this is the same as we say (remarks the writer).
- 95 They would perform no vigils between the two Christmasses or the two Easters, and no castigation was inflicted at those times. At the same season no cross-vigil was performed by them along with the *Hymnum dicat* at matins, and he excused the Psalms of prayer which were said by them at nones. The thirty *Pater Nosters* which he used to recite at compline in a cross-vigil, these he repeated between the two Christmasses and between the two Easters, though he did not make a cross-vigil along with them.

- 96<sup>a</sup> Do nidís an fhighill ar maidin an la d'eís *epifania* 7 dia luain mionchasg 7 do nidís an chrosfighill fri *Hiomnum dicat* ag iar-meirgi an oidche d'eís lae *epiphaniae* 7 aidhche luain mionchasg. An bhiaid re ndendaoís figill ar maidin, do ghabhdaoís an bhiaid [sin] idir an da shollamain sin, ge nach diongnaidís fighioll na coimhidheacht. As e doba gnath doibh gach ní risa ndiongnadaoís figheall adeirdis an urnaighthi fein, biodh go maithfidhe an fhighéall : acht sailm urnaighthi <sup>1</sup> [f. 10<sup>a</sup>] mhaittear ag easbart idir dá nodlaig 7 dá cháisg acht <sup>2</sup> ní maittear iad o mhion-chaisg go cingcidhis.
- 96<sup>b</sup> Gibe la ara ttigeadh teacht Chríost as an Eigipt do onoraighdhís e mar an domhnach, 7 ní chualamar o Mhaol Ruain nar choir fighill noine do dheunamh, an la sin ar a ttiofad se, da ttigeadh se ar mhairt no ceudaoin oir is iomdha feusdadh a CRíost isin bhliadhain.
- 97 Adeirdis *Benedicite* idir proinn <sup>3</sup> 7 urnaighthi dul do chodladh ar ball na dhiaidh sin. Da tteagmhadh do neoch ol dighe no chaitheamh bidh ar bith o shoin amach dob eigan do ceileabhradh faidg (measuim gurbh ar *chompletorium* dobeir se an t-ainm sin) do radh o *Chum invocarem* go ruige *Nunc dimitt[is]*.
- [98]<sup>4</sup> Ní maith, mar do níd daoine ann, dá teagmhadh doibh longadh d'eís cheileabratha faidhg *Benedicite* amhain do radh.
- 98 Da madh mor an ita do bhiadh ar neach, ní ibdis deoch roimh iarmheirgh[e] : do ibhdís í idir iarmheirghe 7 ceileabhradh dul do chodladh. (Do teighdis aris do chodladh d'eis na hiarmheirge).
- 99 As amhlaidh do chanad se na psalma : do roinneadh se gach caogad diobh a cceathair. As í an cheud-ghabhail aige o *Beatus uir* go *Domine quis habitabit*. Do shleuchtadh se annsin 7 adeireadh se paidear 7 *Deus in adiutorium meum intende* go roiche *festina*, 7 adeireadh se iad sin roimh gach gabhail. O *Domine quis habitabit* go roiche *Dominus illuminatio* an dara gabhail, 7 paidear annsin 7 *cetera*, mar do bhí tús.

<sup>1</sup> urnaighthi repeated in MS. <sup>2</sup> omit acht. <sup>3</sup> supply 7 easbartain.

<sup>4</sup> number here in MS.

96 They performed the vigil at lauds on the day after Epiphany and on the Monday after Little Easter, and they performed the cross-vigil with *Hymnum dicat* at matins on the night after Epiphany, and on the night after Little Easter. Between these two high-days they recited the *Beati* which accompanied the vigil at lauds, though they did not perform the vigil itself along with it. Their practice was to say every prayer which would usually accompany the performance of a vigil, even though the vigil were excused. But the psalms of prayer which are excused at vespers between the two Christmasses and the two Easters are not excused from Little Easter to Pentecost.

On whatever day the Return of Christ from Egypt fell, it was honoured like a Sunday, and we have not heard Mael Ruain say that it was wrong to perform the vigil at nones on the day on which it fell, if it fell on a Tuesday or Wednesday, for Christ has many feasts in the year.

97 They said the *Benedicite* between supper [and vespers] and the prayers before retiring to rest immediately afterwards. If anyone happened to take a drink or eat any food later than that, it was necessary for him to say the office of *fadg* (I suppose that this is his name for compline) from *Cum invocarem* to *Nunc dimittis*. It is not right, as some do, if they happen to eat after the office of *fadg*, to say the *Benedicite* only.

98 If anyone were very thirsty, they did not drink before matins, but between matins and the office before retiring to rest. (They went to rest again after matins).

99 His way of chanting the Psalms was this. He divided each fifty into four parts. His first division was from *Beatus vir* to *Domine quis habitabit*. Then he made a genuflexion and said the *Pater Noster* and *Deus in adiutorium meum intende* down to *festina*, and he said these versicles before each division. The second division was from *Domine quis habitabit* to *Dominus illuminatio*; then the *Pater Noster*, et cetera, as above. From *Dominus illuminatio* to *Dixi custodiam*,

O *Dominus illuminatio* go roiche *Dixi custodiam*, 7 paidear 7 sleuchtain annsin. An dara caogad ó *Quid gloriatur* go roic[h]e *Te decet*, 7 paidear ann sin 7 sleuchtain. O *Te decet* go roiche *Voce*. O *Voce* go *Misericordias*. O *Misericordias* go deireadh.

- 100 As ann do ghabhadh se cantic na gabhala deidheanaighe ag radh na psalm adeirtheas ag iarmheirghi oidhche shathairn, oir as leis na hocht psalmaibh deidheanacha don ghabhail-si do ceileabharthaóí an iarmheirghe oidhche shathairn. An treas caogadh o *Domine exaudi* go roiche *In exitu Israel*: o *In exitu Israel* go roiche *In conuertendo*: o *In conuertendo* go *Domine probasti*: o *Domine probasti* go deireadh. As ann do ghabhadh se *Magnificat* ar ball d'eis bhiaide. Gach re ngabhail diob sin adeireadh se 'na suidhe 7 an ghabhail oile 'na sheasamh, 7 as mar <sup>1</sup> do ba gnath a cantain.

- 101 An phaidear sin adeireadh se a ndeireadh gach gabhala as as do chuaidh sí a ngnathughadh .i. duine naomhtha do bhí ag Coill Uaithne (ní chuirionn se ainm sís.) Nir ghnath leis eirghi gan paidear do ghabhail roim eirghe, na suidhe gan paidear do radh roimh shuidhe dho. An tan do eirgheadh se do ghabhail na gabhala adeireadh se paidear [f. 10<sup>b</sup>] ría n-eirghi dhó. An tan do chuireadh se crioch ar an ngabhail sin 'na sheasamh do shuidheadh se do ghabhail na gabhala oile 7 adeireadh se paidear ag suidhe dho, 7 as as sin do chuaidh an phaidear a ndeireadh gach gabhala a ngnathughadh.

- 102 Adubhairt Maoldithribh re Máol Ruain 'Do chuala me,' ar se, 'gurb í fighill as gnath le Duiblitir do dheunamh, na tri caoga psalm do radh ina sheasamh, 7 sleuchtain a ndiaid gach psailm.' 'Ní mholaim-si sin duit-si,' ar Maol Ruain, '7 ní mar sin as gnath linn an tshaltair do radh.' '7 cionnas as coir na cantice do ghabhail?' ar Maol dithreibh. 'Atad dá mhodh ar a n-abairtheas fad: an ceud-mhodh .i. a radh uile d'éis na salm, no tri cantice dhiobh do ghabhail a ndiaidh gach sailm <sup>2</sup>, 7 as mar sin fa gnáth le Maol dithreibh a radh.

<sup>1</sup> supply sin.    <sup>2</sup> read gach caogad.

and then the *Pater Noster* and a genuflexion. [From *Dixi custodiam* to the end of the first fifty, etc.] The second fifty : from *Quid gloriatur* to *Te decet*, and then a *Pater Noster* and a genuflexion. From *Te decet* to *Voce*. From *Voce* to *Misericordias*. From *Misericordias* to the end.

100 The point at which he recited the canticle of the final divisor was while saying the psalms which are said at matins on Friday night, for the last eight psalms of this division were recited when matins were sung on Friday night. The third fifty : from *Domine exaudi* to *In exitu Israel* : from *In exitu Israel* to *In convertendo* : from *In convertendo* to *Domine probasti* : from *Domine probasti* to the end. The point at which he recited the *Magnificat* was immediately after the *Beati*. He said one division sitting and the next standing, alternately. That is how he was wont to chant them.

101 His practice of saying the *Pater Noster* at the end of each division came to him from a holy person who lived at Coill Uaithne (he does not record his name). It was his custom not to rise without reciting the *Pater Noster* before rising, nor to sit down without saying the *Pater Noster* before sitting down. When he stood up to recite a division he said the *Pater Noster* before rising. When he had finished that division standing, he would sit down to recite the next, and he would say the *Pater Noster* as he sat down. Hence it became the practice to say the *Pater Noster* at the end of each division.

102 Mael Dithruib said to Mael Ruain : 'I have heard,' said he, 'that it is Dublitir's custom to perform a vigil by saying the hundred and fifty Psalms standing, with a genuflexion after each psalm.' 'I do not recommend that practice to thee,' said Mael Ruain : 'that is not how we are accustomed to say the Psalter.' 'In what way should the canticles be recited?' asked Mael Dithruib. 'There are two methods of saying them. The first is, to say them all after the Psalms; or else to recite three of them after every fifty psalms.' This latter was Mael Dithruib's practice.

- 103 Do bhaof ancaire a cCluain Iraird, fá mor a saothar. Do níd se dá ceud sleuchtain ar maidin 7 ceud gach tratha 7 ceud ag iarmheirghe. Seacht cceud sleuchtain uile do niodh sé isna cet[h]ra huairibh fichead. Do híniseadh sin do Mhaol Ruain. ‘Dobheirim-si dom breithir,’ ar se, ‘biaidh sé dreas d’aimsir roimh a bhás 7 ní dhiongna sé eun-shleachdain.’ Do fíoradh sin, óir do ghabhadh a chosa ris ionnus go raibhe se aimsir fhada roimh a bhas nar feud se einshleuchdain do dheunamh ar an iomarcaigh do righne se cheana.
- 104 Aighean no coire a ndéantar ionnlad nó ina comuisgthear fothragadh, ní ghnath leo lionn na feoil do bruith isin choir sin, 7 ní ghnath brothean do dheunamh (*quod nunc nemo observat*) no go ccuirthear do chom an chearda, 7 go mbúailtear trí cuarta timcheal an t-ord greasuidheachta air.
- 105 Ní hurusa leis tiodhlaicthe ar bith do ghabhail on aos tuaithe: gabaid drong oile iad do chom a ttabhairthe dona bochtaibh, do brigh nach tiobhradaois aos na tuaithe dona bochtaibh iad. Dar lasna tuatadhaibh as lór doibh do chom dola go slaitheas De ní do thabhairt da n-anmchaidibh, 7 go mbid na hanmchaidre aca ar a ttoil fein o shoin amach. Gidheadh as fearr don mhuinntir chuirios rompa beith foirbthe...<sup>1</sup>
- 106 Gibe do gheunadh ferg ré neach da bhraithribh, taobh amuigh no ’na inntinn astigh, fa gnath aca trisd do chor air, (ní thuigim créud as mian leis san trisd sin), no da ttugadh se aithis do treusan feirg, do chuirthi trosgadh air ann. As eadh adeireadh Maol Ruain gur choir dó maitheamhnus dh’iarraidh ar an tí ro tharcainigh se san fheirg, dá madh nach do mhuinntir an tigi e; 7 da madh do mhuinntir an tighe fein, ma do bhudh duine ar a raibhe meas maith e roimhe, adeiread se gur choir dho maitheamhnus d’iarraidh air; 7 mas giolla no scarbfhoghantuidh é, ní mholann don mhanach do ní an feirg maitheamhnus d’iarraid air, d’eagla.

<sup>1</sup> supply a nemhghabháil.

- 103 There was an anchorite in Clonard, whose labour was great. He used to make two hundred genuflexions at lauds, a hundred at each of the canonical hours, and a hundred at matins. Seven hundred genuflexions in all did he make in the twenty four hours. This was told to Mael Ruain. 'My word for it,' said he, 'there will be some space of time before his death when he will not be able to make a single genuflexion.' And this came true, for his legs became crippled, so that for a long while before his death he was unable to make a single genuflexion, by reason of the excessive number he had formerly made.
- 104 A basin or caldron which is used for washing, or in which a bath is prepared, in such caldron it was not their custom to brew liquor or boil flesh-meat, or to make porridge (a rule which no one now observes) until it has been sent to the smith and until it has been tapped all round three times with the craftsman's hammer.
- 105 He did not find it easy to accept any presents from the laity. Some accept them in order to give them to the poor, because the laity would not give them to the poor. Laymen fancy that in order to get to Heaven it is enough for them to give something to their confessors, and that their confessors will thenceforth be at their command. However, for those whose aim is to be perfect it is better [not to accept such gifts.]
- 106 If anyone became angry, either outwardly or inwardly in his heart, with any of his brethren, it was their custom to lay a curse upon him (I do not understand what he intends by this curse), or if he put an insult on him in anger, a fast was imposed on him as punishment. Mael Ruain used to say that it was right for him to ask pardon of the man he had insulted in anger, if he were not one of the community: and even supposing he were one of the community, if he were one who previously enjoyed good consideration, he said that it was right to ask his pardon; but if he were a menial or servant, he does not recommend the monk who showed anger to ask his pardon, lest the other should despise



go ccuirfeadh se a ttarcaisne e, acht trosgadh amhain do san fheirg do rinne. [Muna raibh eagla D'ia ar a shamhail sin do dhuine no muna raibhe eagla <sup>1</sup>] An giolla ar nach b'ia eagla D'ei, muna raibhe eagla aige roimh an manach, n' mor a ccas <sup>2</sup> do chuirfeadh ann 7 n' m'or an c'as...

---

<sup>1</sup> *These words cancelled.*    <sup>2</sup> *read an c'as.*

him, but only to fast for the anger he had displayed. A menial who has not the fear of God in him, if he has no fear of the monk, will not have much respect for him, nor much respect...

## RIAGAIL NA CÉLE NDÉ

*Incipit Riagail na Celed nDe. O Moelruain cecinit.*

- 1 [p. 9<sup>b</sup>] Biait prointige 7 *Magnificat* fair 7 *Ego vero* 7 *reliqua*,  
hi sessam chanar.
- 2 Fogni ass tiug do mescad 7 mil fair oidche na prim-sollamun  
.i. hi notlaic 7 in di chaisc. Ni dlegair fledugud no ol corma  
*in his noctibus*, daig dula do laim arabarach.
- 3 Loimni n-aiss *in dominicis* in chorgais mair do aes dur-  
phendi. Cid nocht-selaind *imorro* i ndomnaigib in chorgaiss  
mair, ni aurchaill. Ni chaithed *imorro* <sup>1</sup> riam na iarum *nisi*  
*in feria Patriti*, 7 cid in tan dino doscuirither-si for ain no  
certain is loimm n-aiss dognither inde. Hi ndoin <sup>2</sup> no al-lid,  
o docuirither sechtar aine, is and dognither selaind (.i. leath) <sup>3</sup>.  
Aran dino ni bi imthormach de lasna Celiuda De, cid isna  
sollamnaib, acht do dhig 7 andland 7 *aliis rebus*.
- 4 Braissech dino, ni dígband in <sup>4</sup> aran, cia thecma ni di, daig  
is andlann side leo-sam .i. ass fuirri 7 ni himm. Ordu eisc  
dino no ni do mhoethail no do chaisse no ogh thirimn. no  
ublai, ni dígaib ni de arán indsin uli, mad bec de nach ae,  
*non autem omnia simul*. Ublai *vero* madat mora, is lor a  
.u. no .ui. lasin aran. Cidat beca dino, is lor .xii. dib.
- 5 Tri buinde no .iiii. de luss. Millsen dino no druchtan ni  
caiter leo-som, *sed fit* chaisse de. Dognither *imorro* gruthrach  
doib, acht ni theit binit ind, 7 ni aurchuill iarum. Bug <sup>5</sup>

<sup>1</sup> read Ní caithet imm. <sup>2</sup> read Hi ndomnuch (*Plummer*). <sup>3</sup> superscript.

<sup>4</sup> read ní dígaib ní dind. <sup>5</sup> read Bad.