

Examples of the source material utilized in Tírechán's *Collectanea*

1. Use of Patrick's *Confessio* – §15:

extendit Patricius etiam praetium quindecim animarum hominum, ut in scriptione sua adfirmat, de argento et auro, ut nullus malorum hominum impederet eos in uia recta transeuntes totam Hiberniam, quia necessitas poscit illos ut peruenirent siluam Fochliti ante caput anni pasca secunda causa filiorum clamantium clamore magno, quorum uoces audiuit in utero matrum saurum dicentium 'Veni, sanctae Patrici, saluos nos facere.'

'Patrick also agreed to pay the price of fifteen men (as he states in his writing), in silver and gold, so that no wicked person should obstruct them, travelling right across all Ireland, for by necessity they had to arrive at the Wood of Fochloth before the end of a year's time, at the second Easter, because of the children crying with a loud voice, whose voices he had heard from their mothers' womb, saying: 'Come, holy Patrick, to save us.'

2. Reinterpreted *Confessio* – §1.6:

Septem aliis annis ambulauit et nauigauit in fluctibus et in campistribus locis et in conuallibus montanis per Gallias atque Italiam totam atque in insoles quae sunt in mari Terreno, ut ipse dixit in commemoratione laborum. Erat autem in una ex insoles, quae dicitur Aralanensis, annis triginta mihi testante Ultano episcopo.

'Seven other years he walked and sailed on water, in plains, and in mountain valleys throughout Gaul and the whole of Italy and the islands of the Tyrrhene Sea, as he himself said in an account of his labours. In one of these islands, which is called Aralanensis, he stayed for thirty years, as bishop Ultán testified to me.'

3. Ultán – §1.1:

Inueni quattuor nomina in libro scripta Patricio apud Ultanum episcopum Conchuburnensium.

'I have found four names for Patrick written in the book in the hands of Ultán, bishop of Connor'

4. Elders and numerical experts – §11:

Pasca quoque clausa finita prima feria exiit ad Vadum Molae et ibi aeaclessiam fundauit, in qua reliquit tres fratres cum una sorore, et haec sunt nomina illorum: Cathaceus, Cathurus Catneus, et soror illorum Catnea, quae emulgebat lac ab dammulis feris, ut sense mihi indicauerunt.

'On the close of Easter, when Sunday was over, he went out to the Ford of the Mill and founded a church there, in which he left three brothers and one sister; and these are their names: Cathaceus, Cathurus, Catneus, and their sister Catnea, who drew milk from wild hinds, as old men have told me.'

5. Numerical experts – §28:

Interest autem inter mortem Patricii et Cerani natiuitatem, ut peritissimi numerorum aestimant, centum quadraginta annorum.

'Between the death of Patrick and the (re)birth of Cíarán there is, in the estimation of those most expert in chronology, a lapse of time of 140 years.'

6. Cult sites – §8:

Et intenderunt omnes magum eleuatum per tenebras nocturnales poene usque ad caelum, sed reuersus cadauer illius conglutti natum grandinibus et niuibus, commixtum scintillis igneis in terram ante faciem omnium cecidit; et est lapis illius in oris australibus orientalibusque Temro usque in praesentum diem, et conspexi illum oculis meis.

‘And all saw the druid being lifted up through the darkness of night almost to the sky, and when he came down again, his body, frozen and hailstones and snow mixed with sparks of fire, fell to the ground in the sight of all; and the druid’s stone is in the southern-eastern parts of Tara to the present day, and I have seen it with my own eyes.’

7. Cult objects – §22.1:

Assicus sanctus episcopus faber aereus erat Patricio et faciebat altaria et bibliothicas qua dratas faciebat in patinos sancti nostri pro honore Patricii episcopi, et de illis tres patinos quadratos uidi, id est platinum in aelessia Patricii in Ardd Machæ et alterum in aelessia Alo Find et tertium in aelessia magna Saeoli super altare Felartis sancti episcopi.

‘Assicus the holy bishop was a coppersmith (in the service) of Patrick, and he made altar-plates and square casks for the patens of our saint in honour of bishop Patrick, and three of these square patens I have seen, that is, a paten in Patrick’s church at Armagh and another in the church of Ail Find and a third in the great church Seól on the altar of the holy bishop Felartus.’

Examples of Clerics in Tírechán’s *Collectanea*

8. Assicus – §22.2/3/4:

Assicus iste fecit profugam in aquilonem regionis ad Montem Lapidis et fuit septem annis in insola quae uocatur Rochuil retro Montem Lapidum; et quaerebant illum monachi sui et inuenierunt eum in conualibus montanis iuxta laborem artificiorum, et abstraxerunt eum monachi eius et mortuus erat apud illos in disertis montibus, (3) et sepelierunt eum hirRaith Chungai hi Sertib, et dedit rex illi et monachis suis post mortem foenum centum uaccarum cum uitulis suis et bouum uiginti, immolatio aeterna, qua dixit quod non reuerteretur in campum Ai, quia mendacium ab illo dixerunt, (4) et sunt ossa eius in campo Sered hirRaith Chungi. Monachus Patricii, sed contenderunt eum familia Columbae Cille et familia Airdd Sratha.

‘The said Assicus took refuge in the region north of Sliab Liacc and stayed for seven years in a retreat which is called Rochuil west of Sliab Liacc; and his monks searched for him and found him in the mountain valleys with his metalwork, and his monks took him forcibly with them, and he died in their company in the solitude of the mountains, (3) and they buried him in Ráith Cungi in (Mag) Sereth, and the king gave him and his monks after his death grazing for a hundred cows with their calves and for twenty oxen, as an offering for ever, for he said he would not return to Mag Ai because they said they had lied about him, (4) and his bones are in Mag Sereth in Ráith Cungi. He (was) a monk of Patrick’s, but the community of Ardd Sratha claimed him.’

9. Secundinus – §34.1:

Et perrexit Patricius ad fontem quod dicitur Mucno et fecit cellam Senes, quae sic uocatur, et fuit Secundinus solus sub ulmo frondoso separatim, et est signum cruces in eo loco usque in hunc diem.

‘And Patrick proceeded to the well that is called Mucno and founded a cell that is called Senes, and Secundinus was (there) alone under an elm tree with rich foliage, and there is a cross in that place until this day.’

10. Lommán – §34.2:

Et uenit per diserta filiorum Endi in . . . Aian, in quo erat Lommanus Turrescus.

‘And he came through the waste lands of the Sons of Énde to Mag Aián, where there was Lommanus Turrescus.’

Examples of a new generation of converts

11. Introductory section – §6.1

De episcoporum numero quos ordinavit in Hibernia quadringentos quinquaginta. De praepiteris non possimus ordinare, quia bapuzabat cotidie homines et illis litteras legebat ac abgatorias scribebat, et de aliis episcopos ac praepiteros faciebat, qui in aetate bapuzismum acciperunt sobria.

‘Concerning the number of bishops whom he consecrated in Ireland, (that is,) 450. As regards priests we cannot give a number, because he baptised people daily and read letters to them and wrote alphabet-tables for them, and some of them he made bishops and priests, who at a sober age received baptism.’

12. §5.1:

Primo uero uenit ad uallem Sescnani et aedificauit ibi aelessiam primam et portauit filium Sesceneum nomine episcopum secum et reliquit ibi duo pueros perigrinos.

‘First he came to the valley of Sescnán and built his first church there and took along with him the son (of Sescnán), the bishop named Sesceneus, and left two foreign boys there.’

13. §5.2/3/4:

Uespere uero uenit ad hostium Ailbine ad quendam uirum bonum et bapuzauit illum, et inuenit cum illo filium placitum sibi et dedit illi nomen Benignum, (3) quia collegebat pedes Patricii inter manus suas et pectus et noluit dormire apud patrem et matrem, sed fletit nissi cum Patricio dormiret. (4) Mane autem facto cum surgerent, completa benedictione super patrem Benigni Patricius currum conscendit et pedes illius diuerso alter in curru et alter super terram erat, et Benignus puer pedem Patricii tenuit duabus manibus strictis et clamauit: (5) ‘Sinite me apud Patricium patrem proprium mihi’, et dixit Patricius: ‘Bapuzate eum et eleuate eum in currum, quia heres regni mei est.’ Ipse est Benignus episcopus, successor Patricii in aelessia Machae.

‘In the evening he came to the estuary of Ailbine to a certain (naturally) good man and baptized him, and found with him a son to whom he took a liking, and he gave him the name Benignus, (3) because he took Patrick’s feet between his hands and his chest and would not sleep with his father and mother, but wept unless he would (be allowed to) sleep with Patrick. (4) When in the morning they got up and Patrick, having blessed the father of Benignus, was about to mount his chariot, with one foot in the chariot and the other on the ground, Benignus held on to Patrick’s foot with his outstretched hands and exclaimed: ‘Allow me to be with Patrick, my real father’, and Patrick said ‘Baptize him and lift him up into my chariot, for he is the heir of my kingdom.’ This is the bishop Benignus, Patrick’s successor in the church of Armagh.’

14. §47.2:

Et inuenit quondam uirum bonum de genere Lathron et bapuzauit eum et filium tenerum cum eo, qui dicebatur Hinu uel Ineus, quia posuit illum pater in fana super collum eius, quia natus est in uia cum patre de monte ueniens; et bapuzauit Patricius filium et scripsit illi abgitorium et benedixit eum benedictione episcopi;

‘And he found a good man of the race of Lathru, and he baptized him and his young son with him, who was called Hinu or Ineus; his father had bundled him in linen (and carried him) round his neck, because he was born on the way, coming with his father from the mountain: and Patrick baptized the son and wrote for him an alphabet and blessed him with the blessing for a bishop.’