

gensi, in uno volumine religatus cum « Vita S. Malachiae, archiepiscopi a sancto Bernardo conscripta.

Codex est saeculi XII, vel initii s. XIII^{mi}. Ad verbum fere consonat cum textu edito a Vander Sterre.

Minimae sunt variationes : uti v. g. in praefatione. Vander Sterre habet : « Quia sicut *vera* est Patria, quam in exilio hujus vitae quaerimus, ita similiter vera et singularis est via qua tendimus ».

In codice Grimbergensi unum verbum in illo textu aliter sonat et hoc addit non parvam claritatem :

« Qui sicut *una* est patria quam in exilio querimus, similiter *una* et singularis est via qua tendimus ».

Post praefationem sequitur index : inscriptio primi capituli aliquantulum differt. Caetera omnia esse copia Vitae Vander Sterre.

Videtur noster Codex esse copia Vitae Norberti B, forsitan allata ex Praemonstrato, matre ecclesia abbatae Grimbergensis.

P. J. DELESTRE, O. Praem.

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THE ANNALS OF LOUGH KEY (LOCH CE) (1).

These famous Irish annals, known also as the Annals of Kilronan (1014-1590) (2), have been printed in the collection of Chro-

(1) The fair Loch Cé, the largest and most beautiful of the lakes wholly belonging to the county of Roscommon, is formed by the Boyle River, which flows out of Loch Gara and is augmented in its course by several tributary streams from the Curlew mountains. From Loch Cé, it passes through the Oakport lakes into the Shannon, above the town of Carrick. It is about six miles in length and three in breadth.

(2) For a length of time these annals were known as the « Annals of Kilronan », nor is it yet certain that the « Annals of Lough Cé » is their right designation. See the question discussed at length with the fullest bibliographical details in the preface to William Maunsel Hennessy's edition of these annals in extenso, with translation and notes, in the Master of Rolls series, 1871.

At f. 14 marg. int. is a memorandum by some editor « Folios 27-32 (now 19-24) are part of the Ms. H. 1-10, Trinity College, Dublin, known as the Annals of Lough Cé or Kilronan ». Another hand has altered this to Folios 27-40 (now ff. 19-32.) Standish O'Grady, *Catalogue of Irish manuscripts in the British Museum*, vol. 1, p. 21 (Additional Ms. 4792, ff. 10-32) ; vol. 2, introduction p. 3.

It is interesting to remark, says Dr. Robin Flower (*Ireland and medieval Europe*, London, 1927) that in the earlier portion, all written at one time and borrowed from an earlier source, the script of these annals is Anglo-Norman,

nicles and Memorials commonly known as the « *Rolls Series* ». They were edited in 1871 in 2 vols. large octavo, giving the original in Erse (old Irish), with an English translation. It must be remembered that there were two monasteries on islands in Lough Key, one was founded by St. Columba, in the VIIIth. century, which was refounded for Premonstratensian Canons in 1215, by Clarus Mac Maoilin O'Mulconry, archdeacon of Elphin, a member, it will be noted of one of the most famous literary families of Ireland (3). According to Curry (4), the Annals of Lough Key were partly written in this monastery. There are but few references to the Norbertine Order in it : notices of two abbots who were made bishops, of the birth of one of them, of the death of a prior, of the taking of some of the canons to establish a new house at Lough Uachtair (Lough Oughter) Co. Cavan, etc. the copy of which I owe to the extreme benevolence of Mr. Egerton Beck, our distinguished collaborator, who so kindly transcribed them all for the « *Analecta* ». O'F.

1231. Dionysius O'Mordha, bishop of Oilfinn (sc. Elphin) after resigning his bishopric with a view to ending his life in Trinity Island on Lough Cé through love for God, and for Clarus Mac Mailin, archdeacon of Oilfinn, and for the order of canons of the same place, XVIII Kal. Jan. in eadem insula quievit in Christo. (I, 309).
1235. The foreigners (i. e. the English) of Erin and the justiciary afforded a general protection to Clarus Mac Mailin, archdeacon of Oilfinn, and to the canons of the Trinity on the Island ; and the justiciary himself and the chiefs of the foreigners went to see the place and to pray there, and to show respect to it in honour of the Holy Trinity. (I, 329).
1237. The erection of a monastery for canons was commenced by Clarus Mac Mailin on Trinity Island in Lough Uachtair

but, as they become contemporary, *the Irish hand gradually usurps its place*. Something of the same phenomenon is to be observed in the Bodleian manuscript of the Annals of Innisfallen for this period. It is the same process as we saw at work among the Franciscans, *the native culture gradually asserting itself against the new fashions of post-invasions Ireland*.

(3) According to J. Ware (*Antiquities of Ireland*, 1625), the abbey of the Holy Trinity was founded on an island in Lough Cé (Key, Kea), about the year 1215.

(4) *Lectures on the manuscript materials of ancient Irish history*. Dublin, 1861.

(Lough Oughter in Co. Cavan) through the gift of Cathal O'Raighilligh (O'Reilly) in hoc anno. (I, 345).

1243. Petrus Mac Craith after spending his life with the canons on Trinity Island on Lough Cé, mortuus est, et sepultus est in die S. Martini. (I, 361).
- A. D. 1250 White Canons of the Prémontré order were taken by Clarus Mac Mailín, a short time before Christmas, from Trinity Island in Loch Cé to Trinity Island in Loch Uachtair in the Breifne : and he established the canons of the order there through the permission of Cathal O'Raighilligh, who granted it (Trinity Island) in puram et perpetuam elemosinam in honore Sanctae Trinitatis : et idcirco Clarus hoc fecit in Domino, quia Premonstratenses gaudeant consimili privilegio cum monachis, ita quod ad nullam aliam religionem postea transire possent. (I, 395).
- A. D. 1251. The Kalends of January on Sunday and the fourth of the moon : XI cycli solaris ; XVII anno Decenno-novalis cycli, IX anno indictionis. MCCL primo Clarus Mac Mailin, archidiaconus Oilfinnensis, vir providens et discretus qui carnem suam jejuniis et orationibus macerabat, qui pauperes et orphanos defendebat, qui patientiam et coronam observabat, qui persecutionem a multis propter justiciam patiebatur : venerabilis fundator monasteriorum Sanctissimae Trinitatis per votam Hiberniam, et specialiter fundator monasterii Sanctae Trinitatis apud Loch Cé ubi locum sepulturae sibi elegit, ibidem in Christo quievit Sabbato Dominicae Pentecostes, cujus animae propitiatur Deus omnipotens in coelo cui ipse servivit in saeculo, in cujus honore ecclesiam de Rinnduin et monasterium Sanctae Trinitatis apud Loch Uachtair, ecclesiam Sanctae Trinitatis apud Atti-Moighe, ecclesiam Sanctae Trinitatis apud Cill-Rais aedificavit. (I, 395, 397).
1270. Cathal, son of the Liathanach O' Conchobair, abbot of the Trinity (in footnote, « subsequently bishop of Elphin) natus est in hoc anno. (I, 467).
1284. Gilla-Isa, son of the Liathanach O' Conchobair, abbot of Trinity Island on Lough Cé, of the Prémontré order, was afterwards elected to the bishopric of Oilfinn (I, 493).
1291. Edruth Mac Craith, abbot of Loch Cé mortuus est. (It is not stated that he was abbot of Holy Trinity — there was an-

other monastery on another island in Lough Cé, Church Island) (I, 505).

1294. Diarmid, son of the Liathanach O' Conchobair occisus est et sepultus est in Trinity Island on Lough Cé (1, 513).
1307. Cartholus (i. e. Carolus) son of the Liathanach O' Conchobair, i. e. the abbot of the Trinity in Lough Cé, was elected to the bishopric of Oilfinn on the one part (Ware says : one part of the canons of Elphin) and he was three years confereed in the choir of Ard-Macha ; and his degree was and a half enjoying the profits of the bishopric when Master Malachai Mac Ceadha was however chosen on the other part through the power of William Mac Feorais at that time bishop of Connacht (i. e. Tuam). He (Malachai) went to Rome and remained there during the space of three years and came back afterwards as bishop (I, 541).
1309. Cathal, son of the Liathanach O' Conchobair, i. e. the abbot of Trinity, was elected to the bishopric of Oilfinn (I, 549).
1343. Cathal Mac-an-Liathanaigh, abbot of the Trinity on Lough Cé and bishop-elect of Oilfinn in Christo quievit (I, 645).
1504. Maghnus, son of Brian Mac Donnchadha, i. e. the abbot of the Trinity on Lough Cé, a man who was the preserving shrine and casket of the bounty and the prowess of Erinn, and the man who of all that had come down from Tolmaltach-na-Craige had given and presented most to the poets and musicians and to men of every craft, died at Cill Duibhduin et sepultus est in Trinity Island on Lough Cé : and this deaht of Mac Donnchadha's son in a decapitating blow to the learned of Erinn (1).

(1) The last abbot of Trinity Island, Lough Key, Eugene (Owen) O Mulkerin, suffered a martyr's death. History records that he, together with Gelasius O'Cullenan, Abbot of Boyle, were, for the Catholic faith, by order of Lord Gray, the Deputy « catholico sanguine nunquam expletus prorex », condemned to be hanged, drawn and quartered on the common gallows outside the city of Dublin. On their way to the scaffold, 500 heretics were converted to the Catholic faith by the sight of their constancy. They were hanged in Dublin on the 21st of November 1584. So joyous were they amidst all their sufferings that even their enemies, who stood around, declared that they were more like angels than men. Many Catholics there present gathered up their blood, and kept it and their habits as relics. (Mgr. Kelly, *An abbey-town of Ireland*. Dublin, 1901, p. 47).

To this abbey of Holy Trinity, Lough Key, belonged also a famous Irish poet, Philip O'Daly. Speaking of the influences on the Irish writers of the religious literature of medieval Europe, Dr. Robin Flower, the learned Deputy-Keeper of the Irish Mss. in the British Museum says that « although the Franciscans played a predominant part in the propagation of this literature, the Augustinians and Premonstratensians too, took part in it... Philip O'Daly turned the passion of St. Margaret into a cantefable of the approved Irish type, and other texts have their style improved out of all reason by the lavish addition of alliterating adjectives. The only known authors of this type are the Premonstratensian, Philip O'Daly and the Augustinian, Mag Raidhin, author of the life of John the Divine, both Roscommon men ». (*Ireland and Medieval Europe*. London, 1927, p. 21).

This Irish poem on St. Margaret may be found in Egerton Ms., 1781 f. 49b (*Catalogue of Irish manuscripts in the British Museum*, II, p. 531).

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ITER PRAEMONSTRATENSE (JULI 1928)

(Fortsetzung)

III. (3. Juli).

Zeitlich früh zelebrierte ich in der Karmeliterkirche (1367-1430), das innere in spärenaissance umgestaltet), die sehr gut besucht war. Dann fuhr ich in einem über Regensburg und Nürnberg (150 Km) nach

Würzburg,

der schönen Hauptstadt von Unterfranken, die ich schon früher öfter besucht hatte. Diesmal zog mich wieder der berühmter *Dom* des hl. *Kilian*, eine der grössten romanischen Kirchen Deutschlands (11. und 12. Jh.) an, die mit ihren Türmen noch der hl. Norbert gesehen hat. Aus der Lebensgeschichte des Heiligen ergibt sich dass er mindestens fünfmal in Würzburg geweiht habe, u. zw. am 11. April 1126 auf der Rückreise von Rom als Superior des kurz zuvor (16. Feber) vom Papste bestätigten Prämonstratenserordens, dann viermal als Erzbischof von Magdeburg und aktiver Politiker : am 25. Dezember 1127 (Kirchenbann über den Staufer Konrad),