

**THE IRISH PASSAGES IN
THE STOWE MISSAL,
WITH SOME NOTES ON
THE ORLEANS GLOSSES**

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The Irish passages in the Stowe missal, with some notes on the Orleans glosses by Whitley Stokes

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WHITLEY STOKES

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THE IRISH PASSAGES

IN

THE STOWE MISSAL,

WITH SOME NOTES ON THE ORLEANS GLOSSES.

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pronoun (a síocod in parsa). But, as a rule, the language is that of the Zeussian glosses, and the scribe may therefore have copied from an Old-Irish codex.

The writing of the Latin portion of the manuscript is between parallel horizontal lines, 'one-eighth of an inch apart', says Mr. Warren. 'There are', he continues, 'thirteen of such pairs of lines, ruled on both sides of the page, with slightly larger intervening spaces'. Here we have, perhaps, the explanation of the Irish adj. *indlínech* as applied to a book, Z.^a 953, which I would now propose to render by 'ruled with lines'.

I.—S. JOHN'S GOSPEL.

The copy of S. John's Gospel (which is in the older hand) ends thus (fo. 12a): 'Deo gratias ago. Amen. Finit. Amen. Rogo qui cum que^a hunc librum legeris . ut memineris mei peccatoris . scriptoris .i. sonid peregrinus. Amen. sanus sit qui scripsit . et cui scriptum est . Amen'.

The name *Sonid* is here written from left to right in Ogham characters.

II.—THE MISSAL.

The Missal consists of the following:—

- (a) Ordo Missae, *i. e.*, Ordinary and Canon of the Mass, with the colophon 'moel^b caich scripsit'.
- (b) Misa apostolorum et martirum et sanctorum et sanctarum uirginum.
- (c) Misa pro penitentibus uiuis.
- (d) Misa pro mortuis pluribus.
- (e) Ordo baptismi.

Subdeacons are not mentioned, and the ceremony of mixing water with the eucharistic wine is omitted^c. In the Nicene Creed, *filius* is left out; but is interlined by the later hand. The Agnus Dei is used.

In the Ordo Missae are the following six rubrics in the later hand-writing:—

1. Lethdtréach sund.

This introduces the lesson from the Gospel of S. John e. vi, on

^a *Sic.* Dr. Todd: 'quicumque'.

^b Dr. Todd, writing from memory, gives this in the modern form *Maol*. I overlooked this colophon and now take it from one of Mr. Warren's papers in *The Academy*.

^c Dr. Todd, *Transactions*, p. 36. It occurs, however, in the Irish tract.

the institution of the Eucharist, and has been rightly rendered by Dr. Todd 'a half uncovering here'. The meaning is that the chalice is half uncovered before the reading of that lesson.

2. After this lesson (fo. 20 a) is the rubric—

Landírech sund

'a full uncovering here', meaning that the chalice was wholly uncovered after that lesson was read.

3. Isund totét dignum intórmaig ind maid per quem bes inadiudidi thall.

'It is here that the '*dignum*' of the addition ('augmenti') comes into it, if it is *per quem* that is in its conclusion (?) there.

4. Isund totét dignum intórmaig ind máid *sanctus* bess inadiudidi thall.

'It is here that the '*Dignum*' of the addition comes into it if it is *sanctus* that is in its conclusion (?) there.

Dr. Todd renders these obscure rubrics thus:

'Here the *Dignum* receives the addition, if *Per quem* follows in the text'.

'Here the *Dignum* receives the addition if *Sanctus* follows in the text'.

'To explain this', he says, 'we have only to recollect that after the response of the people "*Dignum et justum est*", the priest proceeds:—

"Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens, aeterne Deus: per Christum Dominum nostrum.

"Per quem Majestatem tuam laudant angeli, &c.

"Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes, Sanctus, Sanctus, Sanctus, &c."

'But on saints' days and festivals additions were made to the ordinary form of this prayer (called in these rubrics from its first words the *Dignum*) before the clause beginning *Per quem*, and before the *Sanctus*.

'This fully [?] explains the foregoing rubrics, which are intended to mark the places where the priest is to introduce these proper prefaces, as the English liturgy calls them, in the Ordinary of the Mass'.

5. Ter canitur . isund conogabar indablu tuáir* forsícailech 7 fobdidithir leth nabairgine isícailech.

* Two, or perhaps three, letters have been erased before *tuáir*.

4 *The Irish passages in the Stowe Missal.*

The Irish means 'It is here that the chief^a Host on the chalice is lifted up, and the half of the Bread is submerged in the chalice'.

6. Isund conbongar izbaigen.

This means 'It is here that the Bread is broken'.

The Ordo Missae also contains a Latin prayer for the rescue of the founder of the Church in which the missal was used and all the people "ab idolorum cultura", which seems to point to some place, not necessarily in Ireland, where Christianity was still not fully established. Further on, in the Commemoratio pro Defunctis, there is a litany of saints, amongst which the following Irish names occur, in the vocative singular, most in the Latin form, but some in the Irish:—

Ailbei	Nessani	Mochonne
Finnio (<i>bis</i>)	Factni	Brigta
Ciarani (<i>bis</i>)	Lugidi	Ita
Brendini	Lacteni	Scetha
Comgilli	Ruadani	Sinecha
Cainichi	Carthegi	Samdine.
Findbarri	Coemgeni	

Then comes a prayer of S. Ambrose, beginning 'Ante conspectum diuinae maiestatis,' to which are subjoined the following names of Irish bishops and priests all in the genitive sg., most in the Latin form, but twelve in the Irish:

Bishops.

Cerbáni	Senani	Muchtib
Erci	Finbarri	Ciannani
Catheri	Colmani	Buiti
Ibori	Cúani	Eogeni
Ailbi	Declach	Declani
Conlai	Aedo	Carthain
Maic nissæ	Dagani	Maile ruen.
Moinenn	Tigernich	

Priests.

Ciarani	Brendini (<i>bis</i>)	Colmani
Oengusso	Cainnichi	Comgelli
Endi	Columbe (<i>bis</i>)	Coemgeni.

^a The celebrant appears to have had several wafers, of which one was larger than the others.

^b gen. sg. of Muchte = Mochtae of Louth (Maucteus, Reeves, *Columba*, 6)

S. Mochonne died A. D. 704, and if, as is probable, the Maelruen here mentioned was Maelruain, bishop of Tallaght, this part of the manuscript must have been written after A. D. 792, in which year that bishop died.

The seventh and eighth rubrics are in the Ordo Baptismi:—

7. Isund doberar insalann imbelu indlelacit.

This means 'It is here that the salt is put into the child's mouth'.

8. Isund dognither intongath.

This stands before the passage 'Ungo te de oleo et de crismate salutis' etc., and means 'It is here that the anointing (*ongath*) is done'.

The Ordo Baptismi also provides for the ceremony of *pedilavium* ('tunc lauantur pedes eius accepto linteo'), and contains the following curious Collect:—

'Domine sancte pater omnipotens sempiternus deus expelle diabolium et gentilitatem ab homine isto de capite de cappillis de uertice de cerebro de fronte de oculis de naribus de ore de lingua de sublingua de gutore de faucibus de collo de pectore de corde de corpore toto intus de [leg. 'et'] foris de manibus de pedibus de omnibus memris de co[m]paginibus memrorum eius et de cogitationibus de uerbis de operibus et omnibus conuersationibus hic et [in] futuro per te ihesu christe qui regnas'.

Mr. Warren, from whose copy in *The Academy* for Nov. 29, 1879, the above collect is taken, refers to 'Gerbert *Liturg. Aleman.* ii. 133,' a book to which I have not access. The minute specification of the parts of the body reminds one of the *Lorica* of Gildas printed in Mone's *Hymni* and in *Irish Glosses*, Dublin, 1860.

III.—THE IRISH TRACT ON THE MASS.

The tract on the Mass occupies the whole of ff. 64b, 65a, 65b, and nearly half of 66a. It begins abruptly, at least two sentences having been omitted by the copyist.

It is here printed in lines corresponding with those of the manuscript. Extended contractions are represented by italics.

[fo. 64b.]

INDaltoir fugor *indingrimme immab.* [fochaidi] . In
cailech isfigor *innaeclaise foruirmed* 7 rofothiged
foringrimim 7 *fonmartri** *innafathe* 7 *aliorum*

4 *Huisque ponitur incalicem* 7 *issed canar occo* . peto te pa

* *Sic.* Read 'formartri'.

6 *The Irish passages in the Stowe Missal.*

- ter deprecor té filii . obsecro te *spiritus sanctæ* .i. figor inphopuil
toresset in *æclesiâ* . Oblæ iarum super altare .i. inturtur
issed canar occo .i. ihs. xps. A et *Ω hoc est principium*
8 et finis . figor euirp *cris̄t* rosuidiged hi linannart
brond maire . Fin iarum arhuisque hicælech
.i. deacht *cris̄t* aradonacht 7 arinpopul inaimsir thuis
ten issed canar ocsuidiu . Remitet *pater indulget*
12 *filius* . misseretur *spiritus sanctus* . Ac anar dind offriund forsen itir
introit 7 orthana 7 tormach corrigi liacht napstal
7 *ψalm* ndigrad isfigor recto aicnith insin inro
aithnuiged *cris̄t* triahuili baullo 7 gn̄fmo . Liacht apstal
16 immurro 7 salm digrad 7 hōsuidiu codinochtad is forait
met . rechta litre inrofiugrad *cris̄t* nadfess cad acht
cidrofiugrad and . Indinochtad corrici leth inna
oblæ 7 incailich 7 acanar occo itir *sos̄el* 7 allóir
20 corrici oblata isforaitmet rechta fáthe hitarchet
cris̄t cofollus acht nathnaiccess corogénir :—
Tochbál^a incailich iarnalándiurug *quando canitur* ob
lata isforaitmet gene *cris̄t* insin [7] a indocbale tre airde^b
24 et firtó . *Quando canitur* accipit ihs. panem . Tanaurnat
insacart fathri duaithrigi dia pecthaib atnopuir deo^c
7 slechthith^d inpopul 7 nitaet guth isson arnatar

[fo. 65a.]

- masca . insacardd arissed athechte amarasca amen
28 me *contra deum*^e céne canas inliachtso isde ispericulosa oratio
á nomen . Na .iii. chemmen cin̄ges in̄fergrait̄h foracúlu 7
tociug afrithisi ised atrede inimruim̄dethar cachdui
ne .i. himbrethir hicocell h̄ingn̄im 7 ised .iii. tressanaith
32 nuigther iterum 7 trisatoscighther dochorp *cris̄t* :—
Inmesad mesas *insacart* incailech 7 inobli 7 intammur ad
midethar acombach figor nanaithisse 7 nanesorcon
7 innaurgabale insen . Indoblæ forsinn̄m̄is colind *cris̄t*
36 hicrann cruche . Acombag forsinn̄m̄is corp *cris̄t* do

^a The first letter is obscure.

^b Ms. 'insin : tre airde . a indocbale' with a mark after *insin* and one before a *indocbale* indicating that the latter words come in before *tre airde*.

^c Here the scribe omits some words like '7 canaid insalm̄so miserere mei deus'.

^d Sic. Read 'slechthith' = *flectit (genua)*.

^e Read the Irish 'fri dia'.

- chombug cocloaib forsínchroich . Incomrac conreca
tar indalleth iarsínchombug figor ógé chuirp crist
iarnesérge . In fobdod fombaiter indalled figor fob
40 dotha cuirp crist innafuil iarnaithchumbu hicroich .
Inpars benar ahichtur indlithe bís forlaim cli figor indaith
chummi cosindlágín inoxil intuib deiss arissfar robui
aiged crist in cruce .i. *contra ciuitatem* 7 isair robúi aigeth longini
44 arrobothuaisre do súidiu issed ropodesse^a do crist :—
Ataat .vii. ngne forsínchombug .i. v. parsá diobli choit
chinn hfiguir .v. sense anmæ .a.vii. diobli noeb 7 huag
acht nahuaisli . hfiguir .vii. ndana spiritus sancti . A .viii.
48 diobli martir. hfiguir. indnuifiadnisi ochti . A .viii. di
obli domnich hfiguir noe montar nimæ 7 noengrath æcalra
A .xi. diobli apstal hfiguir innaairme anfuirthe^b apostolorum
iarnimarmus iudæ ; a .xii. deobli kl. 7 chenlai hiforaith
52 mut airmæ foirbte inna napstal.

[fo. 65b.]

- A .xiii. diobli minchasc 7 fele fresgabale p : : cefo
dailter ni bes miniu iarum octecht dolaim hfiguir crist
conadib napstalaib deac : . Inna .v. 7 inna .vii. 7 inna .viii.
56 7 inna .viiii. 7 inna .xi. 7 inna .xii. 7 inna .xiii.
IThe acuicsescot samliith 7 ishæ lin fai : : em
bis inobli casc 7 notlaic 7 cheñncigis arcongáib
ther huile hí crist insin 7 ishitorrund cruise
60 suidigthir huile forsinnéis 7 isforclóen
inpars ochtarach forlaim clii. ut dictum est
inclinato^c capite tradidit spiritum :—
Suidigoth combuig casc 7 notlaic .iii. parsá deac
64 ineo nacros . a .viiii. innatarsno .xx. pars
innacuairt roth .v. parsæ cache oxile
a .xvi. itir incuaird 7 chorp nacros .i. a .iiii.
charainne (?) inpars medonach ishi diatet
68 intuoisre (?) .i. figor inbruinni cosnarúnaib
ambís hois : : s dind eo . doepscoptaib . ata
rsno . forlaim cli dosacardaib .a. .ni. forlaim
deis dohuilib : : : daib . aní ondtarsno sis
72 doanchor : : : : : aithirge . Aní bís is

^a Sic. Read 'desre'.

^b Sic. Read 'anfuirbthe'.

^c MS. inclinate. The quotation is from S. John xix 30, where the Vulgate has 'emisit' for 'tradidit'.