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St. Colman of Cloyne.

IN early days, apparently, as in our own time, St. Colman of Cloyne was less fortunate in the matter of biographers than his friend, neighbour, and brother Bishop, St. Finbar of Cork. Of the latter Saint two ancient Latin lives were published by Dr. Caulfield in 1864, of which a translation by Colonel Lunham, C.B., has lately appeared in our *Journal*—one of whose early volumes contains an Irish life of St. Finbar, with a translation by the late Mr. Patrick Stanton; and, in addition to these, a brief popular sketch of this Saint's life, by the Rev. C. M. O'Brien, was brought out by our publishers, Guy & Co., in 1902. The fact that whilst there was but one St. Finbar there were some scores of St. Colmans might possibly account for our early hagiographers having devoted more attention to the former Saint, and accordingly for our better knowledge of him than of St. Colman of Cloyne. But, however this may have been, the only local writer who has, so far, produced a Life of St. Colman of Cloyne was the late Rev. Dr. T. Olden of Ballyclough, whose more recently written short memoir of him in that great undertaking, the *Dictionary of National Biography,* forms the only accessible record that we have now got of St. Colman of Cloyne.

The erection of the large cathedral at Queenstown dedicated to this Saint ought have led, it might be supposed, to the publication of a biography of its sainted patron, but no such effort has been made; and even the celebration of this Saint's anniversary, which was observed on the 24th of November in this cathedral every year since it was opened for public worship, has lately been abolished by the present Lord Bishop.

True it is, as Dr. Caulfield remarks in his *Annals of St. Colman's Cathedral, Cloyne* (Cork: Purcell & Co., 1882), little is known of this Saint Colman's life; but that we are not left wholly in the dark concerning him is sufficiently shown by Dr. Olden's article in the *Dict. Nat. Biography,* which is as follows:—

"Colman of Cloyne, Saint (522—600), was the son of Lenin, who, according to his pedigree in the *Book of Leinster,* was ninth in descent from Mogh Nuadat, king of Munster, A.D. 166. His birthday is stated in the *Martyrology of Tamlacht* to have been 15 Oct., and the year, which is not exactly ascertained, is believed to have been 522 (Lanigan).

"He was brought up in heathenism, and adopted the profession of bard, which required a special education. There were several degrees of rank in it; and to reach the highest twelve years of study were necessary. On completing his education, he was attached to the court of the king of Cashel, and his duties there may be inferred from the following ancient description of the order generally:—'They were historians as well as poets; it was their duty to record the deeds of the kings, chieftains, and heroes; to describe their battles and victories; to register the genealogies and privileges of noble families, together with the bounds and limits of their lands and territories.' He was engaged in these important duties until somewhere about the forty-eighth year of his age.

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"In 570 a dispute as to the succession to the throne of Cashel (or Munster) took place between two relatives, Aodh-dubh and Aodh-caomh (Hugh the dark and Hugh the handsome). To prevent the usual recourse to war, a meeting was arranged between the rival candidates, at which St. Brendan of Clonfert was present with the son of Lenin; and by their influence a compromise was effected, by which Aodh-caomh was acknowledged as king, and in due course was inaugurated with much ceremony. He was the first Christian king of Cashel, and though the son of Lenin was the official bard, the chief place in the proceedings was taken by St. Brendan, apparently because it was appropriate that a Christian ecclesiastic should install a Christian king. During the proceedings circumstances led to the discovery of the shrine of Ailbhe of Emly, which had been stolen; but had fallen into a lake, the thieves having been drowned, probably when crossing it. The son of Lenin was one of those who found it; and then Brendan said it was not right that the hands which had held this sacred relic should be defiled henceforth (i.e., by heathen observances); hence it was that the son of Lenin offered himself to God and Brendan, and Brendan blessed him and changed his name.

"The adoption of Christianity, however, made it necessary for him to resign his office; and as this implied the loss of his livelihood he acquainted the king with his difficulties, who granted him in perpetuity a remission of the tribute or rent which was due from his lands to the kings of Cashel, conferring the same favour on St. Brendan also.

"The name given to him by St. Brendan on his reception into the Christian Church was Colman, which is the diminutive of Colum, the equivalent of the Latin columbus, a dove. No less than two hundred and nine saints named Colman are enumerated in the *Book of Leinster,* to the immense perplexity of the student of history.

"On becoming a Christian, Colman went to the school of St. Jarlath of Tuam to acquaint himself more fully with Christian doctrine; after this the next notice we meet with of him is as engaged in preaching to the heathen population in the east of the county of Cork. He is described as then a 'religious and holy presbyter, who afterwards became a famous bishop.' Here a family connected with the reigning prince of the Deise, in the present county of Waterford, came under his influence, and becoming Christians presented their child for baptism. Colman baptised him and named him Declan, ordering, at the same time, that 'he should be carefully reared, and when he reached his seventh year given in charge to a Christian teacher, if one could be found.' This was the well-known St. Declan.

"Colman is stated by Dr. O'Donovan to have been present at the great assembly of Drumceat, which took place in 590; but the passage to which he refers from a poem of Colman quoted in the account of the assembly does not assert that he was present.

"Of the further incidents which occurred between this period and his death, which took place on the 24th Nov., 600, ten years after, we have no documentary evidence; but the connection of many places in the counties of Cork and Limerick with his name at this day proves the reality of his labours.

"His earliest settlement appears to have been at Cloyne, *cluain uamha,* the lawn of the cave. The cathedral and round tower are situated on a

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small limestone eminence in the midst of the valley, surrounded by rich meadows. In the rock is the cave extending in various branches underground to a great distance, from which the town derives its name. Here it is supposed Colman took up his abode as a place of security, and the ruins of his primitive oratory, known as Colman's Chapel, were still to be seen in 1813.

"In the north of the county is the small parish of Kilmaclenine (cill-mac-Lenin), the church of the son of Lenin, which was the property of the see of Cloyne down to the sixteenth century. Here, about 1228, a colony of English settlers was introduced by the bishop of Cloyne; but the village was eventually destroyed, and the inhabitants driven away by the natives.

"Colman belonged to the second order of Irish saints, who observed Easter according to the Irish usage, had the Irish tonsure, but used various masses or liturgies, some of which were derived from the British church."

"Five of Colman's sisters formed a small community in accordance with the practice of the old Irish church; this was known as 'the daughters of Lenin,' and their church, *cill-inghen Lenin,* has given its name to the well-known Killiney Hill, near Kingstown, Co. Dublin, where its ruins may still be seen.

"His (feast) day is 24 Nov., at which the *Calendar of Oengus* describes him as 'Mac Lenini the Vehement'; and St. Brendan, in a poem quoted in the *Book of Munster,* refers to him as follows:—

'Colman of Cluain uamha
A height, golden, excellent, prosperous:
Sun-bright is our pleasant poet,
Pleasant, royal, pure."[1]

From this final result of Dr. Olden's researches it is evident that all we can, so far, learn respecting St. Colman of Cloyne relates more to his early life than to his ecclesiastical career, which, according to this writer, was merely of thirty years' duration. There are, however, a few additional items concerning St. Colman's life to be gathered from Dr. Lanigan and some other authorities, which are here reproduced. Dr. Smith supplies a short but inaccurate notice of this Saint in his *History of Cork,* and he is but briefly mentioned in Dr. Lanigan's important work, *The Ecclesiastical History of Ireland.* According to Dr. Lanigan, "St. Colman of Cloyne was of the royal blood of Munster by his father's side, whose name was Lenin, or Lenine. St. Colman was sometimes named Mitine, whence it may be inferred that he was a native of Muscrighe Mitine, now called Muskerry, in the County Cork. The time of his birth cannot be ascertained; but it was probably about the year 522. His early years seem to have been dedicated to the study of poetry; and we are

[1] References named by Dr. Olden in the "D.N.B.":—"Book of Munster" in MS., 23 E. 26, pp. 36, 37, Royal Irish Academy; Lanigan's "Eccles. Hist.," ii. 213; Todd's "St. Patrick, Apostle of Ireland," p. 136; "Martyrology of Donegal," p. 69; "Book of Leinster," facsimile, pp. 366, 637; Vita S. Declani, cap. i., "Acta Sanct. Boll. Tom." v. Julii, p. 594; Cormac's "Glossary," ed. Whitley Stokes, p. 11; Brady's "Clerical and Parochial Records of Cork, Cloyne and Ross., ii. 165; "Annals of the Four Masters," i. 340.

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told that he became dramatic poet to the prince Aodh Caomh (who about the middle of the sixth century was raised to the throne of Cashel); and that he was present, together with St. Brendan of Clonfert, at this prince's inauguration at Magh Femyn, between Cashel and Clonmel. Following the advice of St. Brendan, St. Colman soon after renounced his worldly pursuits; and was said to have repaired to the school founded by St. Jarlath at Cluain fois (now Clonfush, near Tuam, Co. Galway). At what precise time St. Colman became Bishop of Cloyne is not known. He died, according to some authorities, in the year 601; according to others in 604. The day of his death was the 24th of November, on which date his Feast is held. Amongst other works which it is probable were composed by St. Colman, one is particularly mentioned, viz., a metrical 'Life of St. Senan of Iniscarthy' (i.e., Scattery Island at the mouth of the Shannon), written in Irish in a very elegant style. Magraidin (author of the *Latin Lives of the Irish Saints,* who died in 1405) relates in his *Life of St. Brendan* when alluding to his connection with the latter saint, that 'This Colman, son of Lenine, was distinguished amongst the saints by his life and learning. He was founder of the church of Cloyne, a celebrated Cathedral in Munster." Dr. Lanigan further states that St. Colman of Cloyne had a sister Brigid, likewise a saint, a namesake of the famous St. Brigid of Kildare; and he contradicts the statement that St. Colman was the disciple of St. Finbar, of Cork, for which, he says, there is not the slightest foundation.

In the *History of Cork* by the Nun of Kenmare (Cork, 1875) it is stated that in the "Felire, or Collection of Rhymes on the Saints of God," written by St. Oengus in the 9th century, St. Colman's name appears thus:—

"Ciaran of Damliach,
A beautiful ear of our wheat,
Mac Lenine, the most excellent,
With Colman of Duibchuillen."

and further, that the *Donegal Martyrology* preserves the following quatrain from Naemshancus, an ancient poem on the Saints of Ireland:—

"Colman, son of Lenine, the full
And Mothemneog, son of Cerban,
Were the race of two brothers,
Oiloll Oluim and Lughaidh."
O'Curry MSS. Annals of Innisfallen.

Dr. Caulfield quotes more fully from the aforesaid *Donegal Martyrology,* in which there are he states 112 Saints Colman enrolled, in his *Annals of Cloyne Cathedral,* as follows:—"Our Saint, it says, was the son of Lenin of Cluain Umha (i.e., the Meadow of the Cave, in Ui Liathain in Munster), of the race of Oiloill Oluim, son of Mogh-Nuadhat; or this Colman was of the race of Lughaidh Lugha, his brother, according to the quatrain in the poem Naemshancus Naemh Insi Fail, 'Colman, son of Lenin the full, and Mothemneog, son of Cerban, were of the race of two brothers, Olloill Oluim and Lughaidh.' The first book of the *Life of Patrick,* chap. 17, and the third book, chap. 60, state that Colman Uamhach was among the authors who wrote the *Life of St. Patrick;* and I think

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that it is that Colman, for I do not find any other Colman Uamhach but himself."

Dr. (now Cardinal) Moran's edition of Archdall's *Monasticon Hibernicum,* Dublin, 1873, furnishes us with some further information, in which the reference to the youthful Colman would seem to indicate that his conversion to Christianity occurred at an earlier period in his life than that held by Dr. Olden, who states that he was in his 48th year when it took place:—

"The See of Cloyne was founded by St. Colman Mac Lenin, who was closely allied by blood with the reigning family of Munster. His genealogy in the *Book of Lecane* traces back his family to Mogha Nuadhat; but the *Martyrology of Donegal* leaves us in uncertainty as to whether he was descended from that prince or from another distinguished chieftain named Lughaid Lugha. In early years he was famed for his poetical talents, and was honoured with the title of Royal Bard of Munster. In after times he dedicated his minstrelsy to religion, and composed several poems on sacred subjects. A fragment of one of these, being an elegant metrical life of St. Senanus, was known to Colgan, who describes it as 'stylo vetusto et per eleganti patro sermoni conscriptum.'

"At the request of St. Ita, St. Brendan on a certain occasion went forward to meet the youthful Colman, and admonished him to enter on a life of penance, saying, 'God has called thee to salvation; and thou shalt be as an innocent dove in the sight of God.' Colman throughout the remainder of his life was docile to the inspiration of grace; and became illustrious amongst the saints of Ireland by his learning and virtues. Towards the close of his earthly pilgrimage, hearing of the fame of the school of Lough Eirce, he wished, though himself a master in the paths of perfection, to visit this monastery and enrol his name among the disciples of St. Finbar.

"Our annalists do not mark with precision the year in which St. Colman founded the monastery of Cloyne. It was certainly not before the year 550; for it is recorded that at the inauguration of Aodh Caomh, King of Munster, about that time, our Saint took part as the Royal Minstrel of Munster. There seems no reason for doubting the accuracy of the statement made by O'Halloran in his *History of Ireland,* vol. iii., page 76, on the authority of the *Psalter of Cashel,* that Eochaidh, Monarch of Ireland, in the year 560, founded the church of Cloyne for St. Colman."

It may here be mentioned that the above reference to St. Colman, St. Ita, and St. Brendan is inaccurately printed in the Nun of Kenmare's *History of Cork.*

Dr. Caulfield refers in his *Annals of Cloyne Cathedral* to St. Colman's metrical Life of St. Senan of Iniscarthy, which, he says, has been printed in Colgan's *Acta Sanctorum,* and was that which suggested to our national poet, Moore, his beautiful ode on St. Senanus and the Lady, which begins, "O! haste and leave this sacred isle," the lady being Cannera, whose footsteps had been directed thither by angels.[2]

[2] Dr. Caulfield prints only the first stanza of this poem in his "Annals," but it appeared in full in the "Kerry Magazine" for November, 1855, with a translation signed "R,"—evidently the work of the late Archdeacon Rowan, the Editor of that now very scarce periodical, who gave no clue to its origin other than that it was to be found in Colgan's "Acta Sanctorum."

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SANCTUS ET SANCTA.

Cui praesul, quid feminis
Commune est cum monachis
Necte, nec ullam aliam
Admittimus in Insulam.
Tunc illa ad Episcopum
Si meum, credis spiritum
Posse Christum suscipere
Quid me, repelles corpore.
Credo inquit hoc optime
Sed nulli unquam foeminoe
Huc, ingressum concedimus
Esto salvet te Dominus.
Redi iterum ad saeculum
Ne sis nobis in scandalum
Epsi es casta pectore
Senum habes in corpore.

SAINT AND SAINTESS.

Quoth Saint to Sister, "What have you
With holy eremites to do?
Our rule is strict, that woman's will
Shall form no place in Senan's Isle.
Then pleadeth she, "If you admit
My soul for mercy subject fit,
And I by faith with Christ am one,
Why say thus rudely, 'Get you gone'?"
"All true. And yet," the Saint replies,
"You land not here in any wise;
Your sanctity we grant and know,
God still go with you, only—Go!
"Worldward again your pathway lies,
Here you would only scandalise;
For though most chaste in heart and will,
In sex you are—a woman still."

Besides this poem on St. Senanus, St. Colman wrote an Irish poem of five quatrains in honour of St. Brendan of Clonfert. To this the late Rev. Denis O'Donoghue refers in his *Brendaniana*: Dublin, 1893, from which it appears that Dr. Whitley Stokes had no other copy of it than that in the *Book of Lismore,* of which he could only transcribe a few words, the language being very archaic and probably carelessly transcribed. "I sent my copy," adds Father O'Donoghue, to an Irish scholar of some repute, but he returned it untouched. Another Gaelic scholar whom I employed sent me a translation of it I did not consider reliable."

The Nun of Kenmare, however, gives in her *History of Cork* the following lines as forming the beginning of St. Colman's Life of Brendan in the *Book of Lismore*:—

"Brendan, flame of victorious lightning,
He smote the chafer, he ploughed the waves,
Westward to the populous assemblative place,
The fairsided Land of Promise,"

an allusion doubtless to St. Brendan's alleged discovery of America, whence he got the name of Brendan the Navigator.

Dr. Olden also states in his pamphlet that he got from the late eminent Celtic scholar, Mr. W. M. Hennessy, a copy with a translation of St. Colman's poem on the settlement of St. Senan at Inniscarra, from the *Book of Lismore,* but that the poetry was *nil.* He mentions, furthermore, a fragment written by St. Colman on the Temptation of St. Peter.

But though Dr. Olden in his D.N.B. article specifies the chief events known to him in regard to St. Colman of Cloyne, he was obviously obliged to omit from it some interesting particulars given in his first endeavour to write his Life.

These we shall now copy from the more detailed story of this Saint's life, as narrated by Dr. Olden in a pamphlet of ten pages, now become very scarce, entitled, *Some Notice of St. Colman of Cloyne, Bishop and Poet,* Cork, T. Morgan, 1881. These extracts involve some repetition of what has already been said here; but, as will be seen, they set before us some fuller information as to St. Colman's life and mission than any of the other writers previously quoted; though still, not through any lack of endeavour on Dr. Olden's part, leaving us with a far from adequate knowledge of this local Saint.

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"Colman Mac Lenin, that is, the Son of Lenin, was born about the year 522, in the district in the north-west of the Co. Cork known as Muscraidhi Mittine, which corresponded nearly with the old rural deanery of Muscrylin, the latter comprising fifteen parishes, and forming part of the present barony of Muskerry. Like so many of the early preachers of Christianity in Ireland, he belonged to one of the ruling families, his genealogy in the *Book of Leinster* making him ninth in descent from Mogha Nuadhat, King of Munster, A.D. 166, viz.: Colman, son of Lenin, son of Gannchu, son of Donola, son of Conamla, son of Colgan, son of Crundmeal, son of Ailt, son Oengusa, son of Mogha Nuadhat. The number of generations seems too small for the interval of time; but in the middle of the twelfth century, when documents now lost were in existence, this was believed to be his descent.

According to this authority, the family of Lenin consisted of one son and seven daughters, the first-named of whom, Aiglend, was married and had three sons and one daughter, all reckoned among the Irish saints. The next five—Macam, Luiden, Druiden, Lucell, and Rimthech, settled in the Co. Dublin, where they constituted a little religious community, known as the daughters of Lenin. Here they seem to have lived and died, giving their name to the place, which was called from them Cill-inghen Lenin, i.e., the Church of the daughters of Lenin. This name still survives, though in the abbreviated form of Killiney, from which the well-known Killiney Hill takes its name.

The youngest daughter, Brigit, though mentioned in the Calendar at the same day, March 6th, as her sisters, and also said to be of Cill-inghen, is not entered with the five, but lower down, with several names intervening. From this it would seem that she did not join in the secluded life of the little community, and there is reason to believe that she adopted a life of active work, and perhaps assisted her brother. If this was so, it will account not only for her name standing apart in the Calendar, but also for its being still mentioned in those districts which her brother visited. Thus at Buttevant, about three miles from St. Colman's settlement of Kilmaclenin, once stood "The Church of St. Brigid the Virgin." Near the town is a well dedicated to her; in the valley of the Bride is another, and the river itself, no doubt, derived its name from her.[3] These few instances only may show that she was known throughout a large tract of country. She has been mistaken by some for the more famous St. Brigit of Kildare, who had no connection with the Co. Cork.

At the time of his birth heathenism is said to have been still prevalent, and Colman, who was known in early life merely as Lenin's son, was brought up in it. He adopted the profession of a Bard, and must have received the usual education to qualify him for the office. He must have been about forty-eight years of age when for the first time we meet with him in active life. This was in 570, when he was present as the official Bard at the inauguration of Hugh the Handsome, King of Cashel, which

[3] The old Church of Temple Bready, i.e., St. Brigid's Temple, at the entrance to Cork Harbour, near Crosshaven, was most probably called after the sister of St. Colman of Cloyne. In the Co. Limerick is St. Colman's Well near Charleville, and Kilcolman Parish near Shanagolden. In the Co. Kerry is Kilcolman Abbey and Kilcolman Parish; and in the Co. Cork the Kilcolman which gives its name to Spenser's ruined Castle, near Doneraile. Possibly Killenon Parish, in the County Cork, also derives its name from this Saint.

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took place with much ceremony on a plain near Clonmel, that of Magh Feimhin, in the Barony of Iffa and Offa, Co. Tipperary.

The story of Colman's conversion to Christianity is told in the Book of Munster—a manuscript in the Library of the Royal Irish Academy, marked 23, E 26, of uncertain date, but containing documents of great antiquity. After a description of the meeting between the rival claimants for the kingship, and the compromise by which Hugh was acknowledged King, the narrator goes on:—"Thus was that meeting, and Brendan at it, and Mac Lenin, i.e., the Poet; and there were given as guarantees to the other claimant that the Kingship of Cashel should be given to him after Hugh, or to his son if he did not live himself. Then it was that Brendan saw a watching angel over Lothra (a small village in Lower Ormond Barony, Co. Tipperary); and he told it to the King; and Brendan sent a disciple to ascertain who was there, and the son of Lenin and witnesses from the King."

The writer, after mentioning that some denied that the son of Lenin was the person sent, and giving his reasons for adhering to this statement, goes on to say:—"The disciple, however, and the son of Lenin came to the lake, and found the shrine of Ailbe there (i.e., Ailbhe of Emly, who died A.D. 527), and brought it up with them; and the youth saw dead bodies in the lake, and those were they that took the shrine with them in the form of a chest (i.e., who stole it), and therefore God drowned them. The shrine came after that to Brendan; and he knew the artist and that God's grace was upon him, and he said, moreover, that it was not right that the hands in which the holy relics had been should be defiled henceforth. And hence it was that the son of Lenin offered himself to God and Brendan, and Brendan blessed him and changed his name."

A stanza of poetry here follows—that given in the D.N.B. article above, and the writer proceeds: "Then said the son of Lenin to the King, Hugh, 'Not less shall we stand in need of pay, but more than others, because we have parted with the Art by which we obtain something.' The King said, 'The gift I will give you for your Art will reach you certainly for God's sake.' It is then the King forgave him the tribute from himself, and from every king who should obtain Cashel, for ever, and the same to Brendan."

After making due allowance for the imagination of this old writer, we may well believe that the joint influence of the King and St. Brendan brought about the conversion of the son of Lenin, and that the King smoothed the way by remitting the tribute of rent he was bound to pay. Many of the most eminent ecclesiastics had, like Colman, been originally Bards; yet it is understood that the Bardic order were at this time hostile to Christianity—one cause of which may have been the losses, pecuniary and perhaps social, which the profession of Christianity entailed.

The name given to the new convert at his baptism by St. Brendan was Colman, the diminutive of Colum, from the Latin columbus, a dove, and contracted to Colman, the diminutive form being expressive of affection. The most famous person of the name was Columcill, or Columba. It was extremely popular in Ireland, and there is often a difficulty in identifying the person meant from the great numbers who were so called. We may regard the name as signifying that its bearer was a man of peace. The writer of the *Life of St. Brendan* speaks of this St. Colman as dis-

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tinguished by his life and learning; and that when he gave him the name Colman St. Brendan addressed him in the words of the stanza given in the D.N.B. paper above.

Before entering on his new life as a Christian teacher he is said to have studied with St. Jarlath of Tuam, of whom or his school very little is known. We need not suppose his studies to have continued for any considerable time, as with his previous education and possibly his acquaintance with Christian doctrine, a prolonged course of study must have been unnecessary. We next meet with him engaged in missionary labour in the east of the Co. Cork, on the borders of Waterford, where he became acquainted with a family connected with the reigning chieftain. Under his instruction the heads of the family became Christians, and presented their son to him for baptism. Colman baptised the child and called him Declan or Deglan. This was the well-known St. Declan of Ardmore.

The Bollandist authors of the *Life of St. Declan* say they do not know which of the many Colmans baptised Declan, but there can be no reasonable doubt that it was St. Colman of Cloyne; for, though there were many of the name in Ireland, only four, Colman Mac Darane, Colman Ailithri, i.e., Pilgrim, Colman Imramha, the Cimmerian wanderer, and Colman Mac Lenin, are mentioned in the *Book of Leinster* Catalogue of Munster Saints, and of these the only one who lived in Declan's neighbourhood was Colman of Cloyne. This is further evident from a stanza still current in the north of the Co. Cork which connects him with Declan, and enumerates four saints believed to be contemporaries:—"Colman of Cloyne, Deglan of the Desies, Finnchu the Ascetic, Molagga the Holy."

Dr. Todd, in his *Life of St. Patrick,* in disproving the story of the existence of bishops in Ireland before St. Patrick, was at some pains to prove that Declan could not have lived so early as A.D. 402, but had much difficulty in establishing the fact. Had he known that Colman's conversion to Christianity took place A.D. 570, he could have shown that Declan must be placed somewhere about the last quarter of the 6th century.

We now, continues Dr. Olden, come to the Convention of Drumceat, held A.D. 590.[4] It was called by Aed Mac Ainmire, King of Ireland, with the object of suppressing the Order of Bards, who had become obnoxious by their numbers and extortion. The measures proposed by the King were strenuously opposed by St. Columba, who advocated instead the reformation of the Order. That St. Colman was present and took part in the proceedings is stated by Dr. O'Donovan; and though I have been unable to find the passage to which he refers, there is another place, in the *Leabh na hUidre,* quoted by Whitley Stokes, which seems to confirm it: "As blackbirds [are compared] to swans; an ounce to a [whole] mass; the forms of peasant women to [the] forms of queens; [all] Kings compared to Domhnall; a murmur to a concert; a rushlight to a candle; so is a song to my sword"; i.e., compared with the keen weapon of Bardic satire. The Domhnall here referred to was the son of the King who summoned the assembly, and the only one of his family who took the side of Columba in the discussion which ensued. When Columba entered the assembly, "he rose up to meet him, kissed him with reverence on both cheeks, and

[4] Lady Ferguson's "The Irish Before the Conquest" states that this Convention was held in A.D. 575, Drumceat being a place near Newtownlimavady, in the County Derry.

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resigned his own seat to him." For these marks of respect he received the saint's blessing; and, we may add, Colman's praise.

Of the further incidents between this period and St. Colman's death we have no documentary evidence; but the connection of many places in the county with his name at this day proves the reality of his labours.

His chief place of abode was Cloyne; but he was not Bishop of Cloyne in the modern sense of the word, as there were no fixed dioceses in the early Church of Ireland. Another of his settlements, though not so well known, was Kilmaclenan.[5] In both places there were estates, which as early as the 13th century were the property of the See of Cloyne, and were then ancient possessions. Looking to the history of such grants in other places, we may assume that these lands were granted by the owners to Colman on their conversion to Christianity; and thus they become to us an evidence of his zeal and the estimation in which he was held. He has been canonised by popular regard; and is reckoned amongst the second order of Irish Saints.

These few observations, wrote Dr. Olden in conclusion, imperfect as they are, may help to give a glimpse into the religious life of Ireland in the sixth century, and enable us to know at least something of one who has hitherto been little more than a name."

In the as yet unpublished November volume of that great work, the *Lives of the Irish Saints*, by the late Very Rev. Canon O'Hanlon, further information would probably be found respecting St. Colman of Cloyne; but up to the present we have to thank the late Rev. Dr. Olden mainly for whatever knowledge we so far possess in reference to this Saint.

Dr. Olden makes no mention however of St. Colman having founded a school or college at Cloyne; but it figures amongst the founts of learning enumerated by O'Curry in his Lectures on "The Manuscript Materials of Irish History," as "the great School of Cluain Umha, i.e. Cloyne, under Colman Mac Lenini, the converted poet."

Dr. Caulfield, it may be added, notes in his *Annals of Cloyne Cathedral* that there is a prophecy attributed to St. Colman, son of Lenin, in which is foretold the supremacy of the Dalcassian race to the end of the world. This appears in the *Wars of the Gaedhil with the Gaill*, page 867: "Verily, saints and righteous men had prophesied that to the race of Cormac Cas should belong the supremacy and the government for ever, as was said by the religious, the prophet, and the poet, Colman, son of Lenin:—

"The Clan of Cormac Cas, of many deeds,
To them shall belong the noble sovereignty,
Except three, until Flan comes,"

i.e., Flain Cithach, from Durlus, who will appear immediately before the Day of Judgment." Dr. Todd, however, who edited *The Wars*, considered this passage a manifest interpolation, interrupting the narrative, and of a date evidently much later than the reign of Brian."

An interesting proof of how St. Colman's fame for sanctity extended in the course of ages to his burial place at Cloyne (in which town St. Finbar too is said to have died, and his remains to have been taken thence to Cork for interment) is shown in Cardinal Moran's edition of

[5] Dr. Olden contributed an interesting article on Kilmaclenan to the July-Sept., 1898, Number of this "Journal,"

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Archdall's *Monasticon Hibernicum*:—"There is," it says, "an old MS. in the British Museum believed to have belonged to Sir James Ware (Clarendon Collection, 1798), which contains a curious account of the graveyard at Cloyne. The best beloved of Ireland," the MS. says, "have chosen Cloyne for their place of burial, because its founder, being a holy bishop, had such power with God that what souls had dwelt in the bodies buried under that dust would never be adjudged to damnation." To corroborate this statement, we may mention that St. Cormac Cullenane, King and Bishop of Cashel, directed in his Will, as Keating informs us, that his body should be buried at Cluain Umha, because it was the burial-place of Cormac Mac Lenin. If that could not be accomplished, he was to be buried at Desert Diarmada."

The description from Ware would seem to apply more to Clonmacnoise than to Cloyne, but that King Cormac did desire to be buried at Cluain Uamh with the son of Leinin is noted in vol. iii., page 203, of the Rev. P. S. Dinneen's new edition of Keating, recently published by the Irish Texts Society, London.

Amongst other places associated with St. Colman of Cloyne was the castle in that town, a small square building, called Caislean Colman, which, according to Windele's[6] *Notices of Cork,* stood, in the 18th century, in the centre of that town. The Cloyne Round Tower, too, popular tradition asserts was built by St. Colman in one night. An old woman, seeing him in the morning going on with the building, admired the rapidity of the work, but forgot to add a blessing on it, which so irritated the Saint that he stopped, leaped from the top of the tower, and alighted at Castle Mary, where the print of his feet are still to be seen in the rock.

There is also in the vicinity of Cloyne a Holy Well dedicated to St. Colman. At a short distance from the north-east angle of the old pre-Reformation Cathedral of St. Colman at Cloyne are the remains of a small oblong building called "the Fire House," which Sir Robert Colt Hoare, an English antiquary, believed to be the ancient oratory of St. Colman. Tradition states, writes Windele, the Cork historian, that here for many ages were preserved the relics of St. Colman, until the beginning of the 18th century, when Bishop Crowe, the then Protestant Bishop of Cloyne, caused them to be taken up and removed, and the building nearly razed to the ground. Another opinion is that the Fire House was used for maintaining a Sacred Fire such as that which was kept up by the Nuns of St. Brigid in Kildare's Holy Shrine.

The repairs made about that period to the old Cathedral at Cloyne did certainly not add to its beauty or attractiveness; but is is pleasant to be able to record that the renovations recently effected by the Very Rev. Dean Horace T. Fleming's efforts have made this venerable historic structure now far worthier than it was of its ancient purpose, and of the early apostle of Christianity, St. Colman, whose hallowed name it perpetuates.

[6] Windele, in his "Notices of Cork," speaks also of a Toperchus as first Bishop of Cloyne, his authority evidently having been Hanmer; but it must have been some other one of the many places in Ireland of a like name.

J. C.

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