

presented by Dr. Wilde, and especially to Dr. Wilde for the interest exhibited by him in promoting the objects of the Academy.

The President informed the Academy that the articles of antiquity lent to the Academy for exhibition at the South Kensington Museum had been returned safely, and replaced in the Museum.

MONDAY, FEBRUARY 23, 1863.

The VERY REV. CHARLES GRAVES, D. D., President, in the Chair.

On the recommendation of the Council, it was—

RESOLVED,—That in acknowledgment of the very valuable donations of Drawings of Antiquities and Architecture presented to the Academy by Mr. G. V. Du Noyer, he be recognised as a Life Member, without the payment of the usual life composition.

The Rev. WILLIAM REEVES, D. D., read the following paper :—

ON SS. MARINUS AND ANIANUS, TWO IRISH MISSIONARIES OF THE SEVENTH CENTURY.


THE Academy owes to the vigilance of its excellent Librarian the recent acquisition of a volume which, independently of the value arising from its great rarity, possesses the merit of introducing to notice in this country two Irish Missionaries, whose names have escaped our ecclesiastical writers, and who, notwithstanding the deficiency of detail in their history, have yet a sufficient reality to render them a welcome accession to our recorded list of Irish worthies.

The volume comprises three tracts. The first bears the title—“*Das Leben der Heiligen S. S. Marini Bischoves Martyrers, und Aniani Archidiacons, Bekenners die aus Irrland in Bayrn kommen, des Gotshauses Rodt Patronen wordenseind. Durch Johan d Via, der II. Schrift Doctorn beschriben.*” * The lower half of the title-page is occupied by an engraved plate, having in the middle a shield, which bears quarterly the arms of the monastery of Rot, and of Christopher the abbot, supported by two eccle-

* There is a copy of this tract in the Library of Trin. Coll. Dubl. (Gall. NN. 10. 19); but the frontispiece is somewhat different, and is identical with that of the second tract in this volume. A copy of the German life was advertised some years ago in a catalogue of Thomas Thorpe, of London, marked, “extremely rare, £2 2s.”

siastics, the dexter one vested in an episcopal, the sinister one in a sacerdotal habit. Between them is the inscription, "CHRISTOPHORVS. S. ABBAS. S. MARINVS. S. ANIANVS. PATRO. IN ROT. 1579." This German life, with the dedication, occupies nineteen leaves.

The second tract is a Latin version of the same life, and bears the title—"Vita S. S. Marini Episcopi Hybernobavari, Martyris, et Aniani Archidiaconi Confessoris, Patronorum celebris Monasterii in Rota. Per Johan. à Via Doct. Theol. conscripta, Monachii excudebat Adamus Berg. Anno M. D. LXXXIX." It has the same frontispiece as the former, except that it omits the date. To this tract is appended (fol. 12 b) a "Sermo brevis cuiusdam pii patris in Monasterio Rott ad Fratres ibidem pronuntiatus." The verso of the concluding folio (15) contains the enactment of the Council of Trent, Session 25, "De Invocatione, etc., Sanctorum."

The third tract is intitled, "Officium de Sanctis Marino Episcopo et Martyro, et Aniano Archidiacono Confessore celebris Monasterii in Rott Patronis. Jussu Reverendi in Christo Patris ac Domini, D. Christophori ejusdem Monasterii Abbatis vigilantissimi in ordinem redactum, et jam primum in lucem editum. Monachii excudebat Adamus Berg. Anno D. M. LXXXVIII." On the title-page is an engraving of a circular seal, having on the field two shields, charged respectively with the arms of Rott and the abbot Christopher, with the legend  CHRISTOFF. ABBT. ZV. ROTT. A°. 1588. This tract contains twenty-six folios.

The author, in his dedication to the abbot Christopher,* expresses his regret that the notices of the patrons of this monastery which were scattered through the ancient annals belonging to the institution had not been put together in any regular order, and that they who had been set upon a candlestick to give light to all that were in the house, should, through the neglect of past generations, have been kept hidden under a bushel. He states that the acts of SS. Marinus and Anianus were preserved in three very ancient manuscripts, together with a sermon on the same subject by a learned and pious member of the fraternity, which he has annexed as a separate chapter to the Latin life. Munich, 6th of April, 1579.

The following abstract of the Life contains the principal particulars of their history. Having alluded to the banishment and death of Pope Martin in 653, the narrative proceeds to say:—"Florebant tunc in Hybernia Scholæ ac nunquam satis laudata literarum studia, adeo ut ex Scotia† atque Britannia multi se pii viri eo conferrent, ad capessendam pietatis disciplinam. In iis quoque in omni doctrinarum genere excellenter eruditi fuerunt duo hi sanctissimi viri, genere nobiles, ac profes-

* Christopher Schröttl was abbot of Rott from 1576 to 1589, and died in 1595. See Hundius, "Metropolis Salisburgensis," p. 274 (ed. Chr. Gewoldus, Munich, 1620).

† The use of this term as limited to Scotland proves that the writer of the tract lived subsequently to the eleventh century.

sione Ecclesiastici, Sanctus Marinus cum S. Aniano, nepote suo ex sorore: ille sacerdos et Episcopus, hic Archidiaconus: qui ambo ad modum Abrahæ patriam cognatosque post se relinquentes, voluntario exilio, et mundum sibi, et se mundo crucifixerunt. Transfretantes enim mare quod Hiberniam secernit a Germania, venerunt peregrinantes in urbem Romanam, vel ut propriæ saluti consulentes, devotionis suæ, limina beatorum Apostolorum, Petri ac Pauli frequentando, satisfacerent desiderio: vel ut Apostolicæ Sedis, si quem forte Deus pastorem in eam responderet, autoritate confirmati, prædicando errorum zizania authoritative evellerent, et bonum verbi Dei semen in cordibus audientium insererent. . . . Nam ubi Romam venerunt, non alta regum palatia, non porphyreticas statuas, non arces triumphales mirabantur, sed salutato eo qui tunc a Domino in eam sedem constitutus erat Pontifice, SS. Apostolorum limina frequentare, specus ac templa reliquorum Sanctorum visitare, vota que sua Deo offerenda ipsis commendare, unica illis voluptas erat. Et D. Laurentii memoria adeo delectabatur Marinus, ut ab eo tempore, quo ejus reliquias veneratus erat, simile sibi mortis genus pro Christi nominis gloria semper optaverit, atque a Deo ardentibus votis, si ejus voluntas esset, expetierit. Accepta autem ab Eugenio* Summo Pontifice benedictione, cum autoritate ubilibet prædicandi verbum Dei, via qua venerant, revertebantur. An vero in societate D. Iodoci ipsi quoque fuerint, incertum est: qui cum esset filius regis Britannia opulentissimus, amore Christi, regnum et omnem gloriam ejus circa idem tempus reliquit, et eremum intravit, ubi soli Deo serviens, miraculis claruit. Superatis igitur Alpium montibus, mox in vasta quadam eremo Boioariæ, Noricæ provinciæ subsidentes, pedem figunt ad ipsas radices Alpium. Erat locus ille in quo consederant, ad quietem et contemplationem aptus, sed hominibus non prorsus impervius, omnis generis lignorum copia ac pascuis uberrimis pecudum gregibus valde accommodus. Quæ res occasionem dedit, ut diu latere non possent, sicut nec ipsi optabant." Finding their labours among the pastoral inhabitants of the neighbourhood successful, they resolved upon settling in this region for the rest of their days, and erected huts for themselves over two caves about two Italian miles asunder. Here they led a life of solitude and self-mortification, meeting only on Lord's days and festivals, when they joined in the services of the altar. And thus they continued, teaching both by precept and example, and crowned with success in their endeavours to convert the surrounding people, until at length a horde of barbarians, † driven from the Roman provinces on the south, entered this territory, and proceeded to lay it waste. In their wanderings they arrived at the cell of S. Marinus, and the Life thus re-

* Eugenius I. succeeded Martin as Pope in the year 654.

† The Life calls them Vandali, but Raderus suggests Sclavi or Venedi as the proper designation, "Bavaria Sancta," tom. i., p. 91. Aventinus states that Anianus et divus Marinus were slain by the Boii, under Theodor, "Annales Boiorum," lib. iii., cap. 2, §10.

lates the cruel treatment which he experienced at their hands:—"Primum enim sancti viri supellectilem licet exiguam diripuerunt, postea corpus verberibus afflixerunt, et jam tertio animam, meliorem hominis partem, tollere cupientes, ut Christum negare velit, sollicitant. Sed cum in omnibus laqueos ante oculos pennati frustra tenderent, ne quicquam ad summam truculentiam immanitatemque reliqui facerent, equuleo suspensum corpus flagris et aduncis unguibus diu sævissimeque lacerando usque ad denudationem costarum excarnificant. . . . Desperantes igitur victoriam, sententiam mortis super eum pronunciant, igni adjudicant. Continuo ergo, celeri manu ligna congerunt, struem componunt maximam, igni succedunt, et S. Martyrem, aridis ruderibus dorso alligatis (quo facilius totus in cineres solveretur) supra truculenter injiciunt." It happened that at the same time S. Anianus, who had escaped the notice of the barbarians, was released by a natural death from the trials of this life; and thus both master and disciple on the same day—namely, the 17th of the Calends of December, that is, the 15th of November, which afterwards became the day of their commemoration—passed to a happy immortality, while their remains were consigned to a common tomb, where they rested for above a hundred years. At the end of this period, the circumstances of their death and interment were made known to an eminent and devout priest named Priam, who resided in a neighbouring village. He, it is stated, communicated the matter to a bishop called Tollusius, who repaired to the spot, and having ordered a solemn fast, on the third day exhumed the remains with due solemnity, and conveyed them to the village of Aurisium, now known as Ros,* where they were deposited in a sarcophagus of white polished marble, within the church of that place. This invention is loosely stated to have occurred in the time of Pepin and Caroloman, kings of the Franks, when Egilolph was in Italy; and it is added—"Priamus presbyter, jussus a domino Episcopo Tollusio, vidi omnia et scripsi: et testimonium his gestis perhibeo, et testimonium meum verum est, quod ipse scit, qui benedictus est in sæcula, Amen."

From this place the reliques of the two saints were subsequently transferred to a spot near the river Aenus (now the Inn), which obtained the name of Rota † from a little stream that flowed past it into the Inn, and here they were to be seen beneath the high altar of the choir.

A Benedictine Monastery was founded at Rot, ‡ in 1073, by Chuno,

* A village on the Inn, between Vasserburg and Rosenheim.

† In a charter it is styled "Rota quæ adjacet Glanne flumini"—Hundius, "Metrop., Salisburg," tom. iii., p. 265.

‡ Rot is marked in Blaeu's Map of the Saltzburg Archiepiscopatus, in the north-west corner, situate on the west bank of the Inn, to the N. W. of the Chiamsee; also, in the map of Baviaræ Ducatus, near the middle.—Geographia Germania, between pp. 81, 82, and pp. 87, 88. See also Spruner's Atlas, Deutschland, Nos. 9, 13. It and the neighbourhood are very minutely delineated in Captain Chauchard's "General Map of the Empire of Germany," &c., No. IX., below the middle (Lond. 1800).

or Conon, Count of Wasserburg,* and his charter, of that date, makes mention of the "altare SS. Marini et Aniani."†

In a bull of confirmation granted by Pope Innocent II., in 1142, Rot is styled "præfatum SS. Marini et Aniani monasterium."‡ Mabilion, who states that he visited this monastery in one of his journeys, describes it as the Benedictine Monastery of SS. Marinus and Anianus,§ but he takes no notice of the patron saints themselves in the earlier part of his "Annals." Raderus, however, gives a short memoir of them, which he illustrates by two engravings, representing respectively the martyrdom of S. Marinus, and the angelic vision of S. Anianus,|| to which he assigns the date 697.

Under the year 784, this author makes mention of another Marianus, who also was an Irishman.¶ He came to Bavaria in company with St. Virgil of Salzburg, and was one of the two companions who were sent by him with Declan to Frisingen.** The festival of this Marinus was the 1st of December, and his ashes were believed to be efficacious in curing certain diseases.††

As regards the names, it is not clear what is the Irish equivalent for Anianus; but Marinus is beyond all question a Latin translation of Muirpebhach, which is derived from muir (*mare*), and signifies "belonging to the sea." The name is of very early occurrence: thus, Muirpebhach, the first bishop and patron of Killala, who is commemorated at August 12, is mentioned under the form of *Muirethacus* in the early part of the eighth century.‡‡ In like manner, the name of the celebrated Briton, Pelagius, is understood to be a Greek form of the British *Morgan*, which is equivalent to *Marigena*. We have in the Irish calendar a name closely allied to Morgan, in the form Muirpgeim, which means "sea-born," and is of common gender, for it is applied in one instance to an abbot of Gleann hUissen, now Killeslin; and in another to the celebrated Mermaid, in whose case it is interpreted liban, that is, "sea-woman."§§

The name Marinus is to be distinguished from Marianus, as the lat-

* Ibid; Mabilion, "Annales Ord. S. Bened.," tom. v., p. 72.

† Hundius, ut supra.

‡ Hundius, ut supra, p. 267.

§ "Annales," tom. v., p. 72.

|| "Bavaria Sancta," tom. i., pp. 87, 89, 91.

¶ Ibid., tom. ii., p. 114.

** The fragment of the Irish Chronicle, preserved by Canisius, seems, however, to identify this Marinus with the patron of Rot:—"B. Declanus cum aliis duobus ad Frisingiam, iique alii apud Rott beata ossa sua terræ commendaverunt."—Antiq. Lect., tom. iv., p. 474.

†† See the picture of their application in Raderus, tom. ii., p. 114.

‡‡ "Book of Armagh," fol. 9 bb, col. 2, 15 aa.

§§ See "Martyrology of Donegal," Jan. 27 (p 28). Ussher notices a bishop *Murgeus* (Wks., vol. vi., pp. 479, 606), but errs in identifying him with *Muirgen-i-Liban*, the Mermaid (ib., p. 536).

ter is derived from the name Maria, and represents, in a Latin form, the Irish Mael-Muipe, "servant of Mary."*

In connexion with the above paper, Dr. Reeves exhibited a silver crown piece of Salzburg, which had been kindly sent to him by Count Charles MacDonnell. It was from the mint of Maximilian Gandolph, Count Von Khuenburg, Sovereign Archbishop of that see in 1668. On the obverse are represented two archbishops, ecclesiastically habited, with the legend—✠ SS. RVDBERTVS. ET. VIRGILIVS. PATRONI. SALISBURGENSES.; and on the reverse a shield, having in a chief the diocesan coat, and the family arms beneath, with the legend—✠ MAXIMIL : GANDOLPH' D : G : ARCHIEPS : SALISB : SED : AP : LEG. This coin is of great interest to Irishmen, as one of two patron saints of Salzburg, who are represented on it, was a native of this country; and the other, if not a native, was connected with it. S. Rudbert, or Rupert, whose name Colgan† supposes to be a German form of *Robarcach*, went to Germany from the west, and died on the 27th March, 718. Virgilius, the celebrated philosopher, known by the epithet *Solivagus*, went out from Ireland to Germany about the year 770, and became Bishop of Salzburg. His death is noted in the "Annals of Ulster," at 788; and the "Four Masters," more fully, at 784, thus record the event:—"Fergil, that is the Geometer, Abbot of Achadhbo, and Bishop of Salzburg, died in Germany, in the thirteenth year of his episcopate." He was canonized in 1233 by Pope Gregory IX., and his festival is the 27th of November.‡

Dr. Reeves also exhibited an engraving of the Common Seal of the Canton of Glarus in Switzerland, which he had received from Dr. Ferdinand Keller, of Zurich. It represents on the field the full-length figure of a pilgrim, habited in a black cowl, bearing in the right hand a closed book, and leaning with the left on a pilgrim's staff, having a belt slung over the left shoulder, from which is suspended a wallet; with the letters ✠ S. FRID. Round the margin is the inscription ✠ SIO. MAIVS POPVLI CLARONENSIVM HELVETIORVM. This seal, and three others of the same design, but on a smaller scale, are figured in the "*Mittheilungen der antiquarischen Gesellschaft in Zürich*," Bd. ix. (Zürich, 1856), where they illustrate an interesting paper by E. Schulthess, entitled "*Die städte-und Landes-siegel der xiii. alten orte der Schweizerischen eidgenossenschaft*," pp. 82-85, and Taf. xii. Prefixed is an account of the banners of the several Cantons, where that of Glarus is thus noted:—"Ibi sanctum Fridolinum confessorem summo celebrant honore, ipsum-

* See "Proceedings, vol. vii., p. 292. Marianus, the Chronicler's name was *Maelbride*, Brigid being the Mary of the Irish. The other Marianus, however, was *Muiredhach*, whose name was Latinized by a familiar appellation, without regard to the rules of etymology.

† "Acta Sanctorum Hiberniæ," p. 761, note 2.

‡ Raynaldus, "Annales Eccles.," tom. ii., p. 93 (ed. Mansi, Lucæ, 1747).

que sanctum in eorum armis ferunt indutum cuculla nigra in rubro clipeo stantem" (p. 10). The shield is also represented in the plate (Taf. i.), *Gules*, a hermit, holding in his left hand a staff, and wearing a wallet, all proper, the head surrounded by a nimbus *or*.

S. Fridolin, the patron saint of Glarus, was a native of Ireland; and the German form of his name is to be accounted for by the common practice of translating Celtic names, or accommodating them by transformations, more or less violent, to the genius of the languages spoken in the regions where the Irish missionaries settled. He flourished in the early part of the seventh century, and several memoirs of him are reprinted by Colgan from Continental writers, at his festival, the 6th of March.* All authorities, both written lives and local tradition, refer his birth and mission to Ireland, whence he set out as a pilgrim, and finally settled at Seckingen. He is often styled *Viator*, which title is fully borne out by his appearance on the seals and banner; and the staff on which he is represented as leaning illustrates the passage of his "Life" which alludes to his position—"interea fixo in terram sustentationis baculo, ipsique desuper innixus."†

Mr. Wilde presented, from Lord Farnham, the head of a Galloglass axe, a portion of slate with three circular cavities, and a flat highly coloured amber bead, found in Tonymore Lake, county of Cavan, in the year 1852.

The thanks of the Academy were returned to the donor.

STATED MEETING.—MARCH 16, 1863.

The VERY REV. CHARLES GRAVES, D. D., President, in the Chair.

The SECRETARY read the following

REPORT OF THE COUNCIL.

SINCE our last Report was submitted to the Academy, the following papers have been printed in the "Transactions":—

In the department of Science :

1. Mr. F. J. Foot, "On the Distribution of Plants in Burren, County of Clare."
2. Dr. Robert MacDonnell, "On the System of the Lateral Line in Fishes."

And, in Polite Literature :

Mr. Denis Crofton's "Collation of a MS. of the Bhagavad-Gîtâ."

These papers form part of Vol. xxiv.

* "Acta Sanctorum Hiberniæ," pp. 479-493.

† "Vita, auctore Balthero," cap. 5, *ibid.*, p. 983 a.