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J. H. Campbell

Nov. 10. 1884. Nidley widge

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P. 67 Cromie's Copyist. pointed out
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J. Campbell
Dallan Forgaill

THE
AMRA CHOLUIM CHILLI
OF
DALLAN FORGAILL.

THE ORIGINAL IRISH AND LITERAL TRANSLATION.

O'BEIRNE CROWE.

DUBLIN:

M'GLASHAN AND GILL, 50, UPPER SACKVILLE-STREET.

LONDON: WILLIAMS & NORGATE, 14, HENRIETTA-ST., COVENT GARDEN;

AND 20, SOUTH FREDERICK-STREET, EDINBURGH.

1871.

Price 7s. 6d.

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THE
AMRA CHOLUIM CHILLI

OF

DALLAN FORGAILL:

NOW PRINTED FOR THE FIRST TIME FROM THE ORIGINAL IRISH

IN

lebor na huidre,

A MS. IN THE LIBRARY OF THE ROYAL IRISH ACADEMY;

WITH

A LITERAL TRANSLATION AND NOTES,
A GRAMMATICAL ANALYSIS OF THE TEXT,
AND COPIOUS INDEXES.

BY

J. O'BEIRNE CROWE, A. B.;

GOLD MEDALIST IN ANCIENT CLASSICS AND ANCIENT LITERATURE;
GOLD MEDALIST IN THE CELTIC LANGUAGES AND LITERATURE;
LATE PROFESSOR OF CELTIC, QUEEN'S COLLEGE, GALWAY;
AND EXAMINER IN CELTIC FOR THE QUEEN'S UNIVERSITY
IN IRELAND.

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1871.

BY THE EDITOR.

SCCLÁ NA CSCRḶC (TIDINGS OF THE RESURRECTION), from *Lebor na hUidre*, with a Literal Translation.—*For the Editor. Dublin, 1865.*

ḶAM ḶAC (DULEEK), ITS ORIGIN AND MEANING.—*For the Editor. Dublin, 1866.*

THE PAETH PIAḶA (GUARDSMAN'S CRY) OF ST. PATRIC, AND ITS ANCIENT PREFACE; from the *Liber Hymnorum*, T. C. D., with a Translation and Notes.—*The Journal of the Royal Historical and Archæological Association of Ireland, for April, 1869.*

RELIGIOUS BELIEFS OF THE PAGAN IRISH, Essay on, *Ib.*

AIDED EḶAC MAIC MAIRCḶA (THE DESTRUCTION OF EOCHO MAC MAIREDA); from *Leb. na hUidre*, with a Translation and Notes.—*The Journal of the Royal Historical and Archæological Association of Ireland, for January, 1870.*

ṬAM BO PRAIC (THE SPOIL OF THE COWS OF FROICH); from the *Book of Leinster*, H. 2. 18. T. C. D., with a Translation and Notes.—*Proceedings of the R. I. Academy (Irish MSS. Series), 1871.*

SIABAR-ḶARPAṬ CON CULAINḶ (THE DEMONIAK CHARIOT OF CU CHULAINḶ); from *Leb. na hUidre*, with a Translation and Notes: and an appended Essay on the "Ancient Irish Chariot."—*The Journal of the Royal Historical and Archæological Association of Ireland, for January, 1871.*

To John J. Campbell Esq.
from the Editor with his most
respectful regards.

THE EDITOR'S INTRODUCTION.

THE occasion of the composition of the Amra, or Elegy of Columb Cille, is fully stated in the ancient preface; it is therefore unnecessary to repeat what is there already given. In order, however, that the reader may be able to carry with him from the outset a fair idea of both Author and Poem, I shall here quote a few passages from Colgan's Life of St. Dallan (*Acta Sanctorum*, p. 203, *et seqq.*).

"In the times of Aed,¹ son of Ainmere, monarch of Ireland, about the year of Christ 580,² there flourished in the same kingdom a man of illustrious ancestry, by name Eochaid, and by cognomen Dallan, who splendidly adorned nobility of race by great comeliness of virtues. He was born in a district of Connacht bordering on Ulster,

The following notes are Colgan's own: anything I add will be enclosed in brackets, and marked "Ed." Colgan introduces his notes with the remark, "Because the acts of this saint have not come to my hands, these things which have presented themselves about him as worthy of remark, I have taken chiefly from the history of the Acts of the Synod of Druimm Ceta, and from the Life of St. Columb."

¹ *In the times of Aed, Monarch of Ireland.* So is expressly held in the Preface to the Acts of the aforesaid synod of Druimm Ceta, and in the Life of St. Columb, cap. 218.

² *About the Year of Christ, 580.* King Aed, according to the common catalogue of the kings of Ireland, and the Annals of Donnegall [Four Masters], began to reign in the year 571, or, according to others, 576, and he reigned 27 years. With his time then, and so in the year 580, St. Dallan flourished, especially since he lived after the death of St. Columb, who died, according to Ussher, in the year 597, or at least after the year 590. [The year 597 is the true date. See Dr. Reeves's Introduction to his Adamnan's St. Columba, p. lxxviii].—Ed.

which the ancients called *Masrige*, and *Cathrige Sleacht*,¹ but which the moderns name *Teallach Eathach*.

His mother's name was Forchella,⁴ from whom himself, too, it is thought, is called Dallan Forgaill,⁵ or Forcellius; and his father was Colla,⁶ son of Ere, of the race of Colla surnamed Uais,⁷ King of Ireland; his cousin-german was Maidoc of Ferns,⁸ the very renowned archbishop of Leinster, grandson of the same Ere from his son Sedna, or Sedonius.⁹

Colgan, after speaking of the great learning of Eochaid, and explaining the word *Dallan* (the blind), an epithet which he received from his having, through the severity of his studies, lost the use of his eyes, thus proceeds:—

“He wrote in the native speech and in ancient style several little works, which cannot in later ages be easily penetrated by many otherwise well-versed in the old native idiom and antiquity; and hence they are illustrated by our more learned antiquaries with scattered commentaries, and as rare monuments of our ancient language and antiquity, it is customary to lecture on them, and expound them in the schools of antiquaries of our nation.

“Among these is one panegyric or poem, now and

¹ *Masrige*, &c. Thus it is held in the aforesaid Preface.

⁴ *His mother's name was Forchella*. Thus it is held in the same place, and is it gathered from Blessed Marianus Gormanus, and from the author of the Martyrology of Tamlacht, who calls him the son of *Forgall*. But his father was not called Forgaill or Forchella, but Colla, . . . whence that was his mother's name.

⁵ *From whom himself, it is thought, is called Forgaill, or Forcellius*. So the same Preface testifies.

⁶ *But his father was Colla, son of Ere*. So the same Preface, and the Life of St. Columb, cap. 2, 18, and the Genealogical Menologium, cap. 12.

⁷ *Son of Ere, of the race of Colla Uais*. Thus it is held in the same place, but the

Genealogical Menologium says that this Ere was, from his son Feredach, grandson of King Colla. But the Life of St. Maedoc, and others, say that the same Ere was the grandfather of both St. Dallan and St. Maedoc; but the grandfather of St. Maedoc was not the grandson of King Colla, but many degrees removed from him. . . . And this opinion pleases me the more, because it is more likely that those who lived at the same time were the same distance of degrees from the common trunk, than that one of them should be many more.

⁸ [Here Colgan refers to his Life of Maedoc, whose day is the 31st January].—Ed.

⁹ *Grandson of the same Ere from his son Sedna*. So the Irish Life of St. Maedoc, chapter 72, &c.

always held in great esteem, on the praises of St. Columb, and entitled *Amra Choluim Chille*,¹⁰ that is, "The Praises of Columb of the Churches." The occasion of the composition of this little work is recorded to be as follows: After St. Columb had come from Britain to Ireland to settle certain disputes which had arisen between the monarch of Ireland, Aed, his relative, and the chiefs of Dal Riata and Leinster, and other subjects; and after he had attended before the same king, and the nobles of the kingdom, in a certain synod of Druimm Ceta, assembled for this purpose in the region of Cianachta,¹¹ while the assembly was being broken up, and all things were succeeding according to the wishes of St. Columba, with the hope of general peace and concord, St. Dallan comes to St. Columb, and offers him a certain poem, which he had composed in his praise. But while that poem was being partly read, and the holy man was strongly feeling certain sudden emotions of vain complacency, he was admonished by St. Baithene, his disciple, then standing near, that a great troop of evil demons appeared scoffing above his head, and when the holy man with astonishment saw the troop, he was struck with compunction of heart, and immediately he forbids the praises written by St. Dallan to be further produced or published: adding that no one [should be praised] in life, which he might badly end; that he alone who had run well in the *stadium*, and had ended his race successfully, should be praised after his death. And when Dallan could by no

¹⁰ *Amra Choluim Chille*, that is, *the Praises of Columb of the Churches*. I have in my possession one copy of this work, beautifully written, but, putting aside a few scattered commentaries which it contains, it is penetrable to a few only to-day, and these most learned. [I shall try to make the present translation rank me as one of the successors, though *longo intervallo*, of Colgan's "*peritissimi*."]—ED.

¹¹ *In the region of Cianachta*. Druimm Ceta is a place in the Diocese and County of Derry, at the River Roe, to-day and always venerable especially on account of the many pilgrimages, and the public Theophory which, on the festival of All Saints, in memory of the aforesaid synod there celebrated, is there annually made, with an immense concourse from all the neighbouring districts.

contrivance obtain the publication of the praises he had written, he insisted that he might be allowed to follow out his [St. Columb's] life, in case that it should be happily ended, with praises after his death: and this he accordingly obtained.

“The Saint accordingly, having returned to Britain, died after some years, and immediately as soon as he died, St. Dallan received by angelic ministry the announcement of his death, and composed that very learned little work which we have mentioned: and when he had finished this, he was regifted with the¹² immediately-lost light of his eyes, and further received a promise that the person, who would recite these praises from memory and from mind, would close his life with a happy end.” Of the other works of Dallan, Colgan says:—

“He composed, also, another poem¹³ for the death and funeral praise of Senan, Bishop of Inis Cathaig (Scattery Island), which, on account of antiqueness of style and antique gracefulness, is among those fond of antiquity always in great esteem: and on account of the grace of preservation from blindness and other special indulgences, which are believed to be granted by God to him who recites it from memory, it is among devout persons held in great veneration.

He composed also a third little work in praise of St. Conall,¹⁴ surnamed Coel, Abbat of Inis Coel,¹⁵ in Tir Connail (now Iniskeel in Donegall). Of him also he

¹² [The meaning is that Dallan, to whom Columba allowed the use of his eyes while making the poem, lost that use immediately on finishing it, but was immediately regifted with it].—ED.

¹³ *Also another poem.* I have in my possession this little work, which can hardly be taken in to-day without illustrations of antiquaries. [There is a copy of this

Amra in H. 2. 16: T. C. D. and another in H. 3. 17: T. C. D., and fragments in various manuscripts].—ED.

¹⁴ *In praise of St. Conall.* This is recorded in the aforesaid Preface, but whether it is still extant or not is unknown to me.

¹⁵ *Conall, Abbat of Inis Coel.* This church is in an island, surrounded by the

begged strenuously that, by the intervention of his prayers and merits, he might deserve to enjoy the honour of a tomb the same with himself (that is, to be buried with him), and this, granted by the Divine goodness, he obtained."

The above extracts, regarding Dallan and his poetry, will be quite sufficient. I shall now proceed to give my reader the plan of publication I intend to adopt.

The work will be finished in two Parts. Part I. (the present) contains the Ancient Preface; the *Exordium*, or Prelude to the Amra and the Amra proper with their ancient commentaries, and a literal translation of the whole. Part II. will contain topographical, biographical, and historical notes; a critical and grammatical analysis of every word in the text, and copious Indexes. And as the Lebor Bree's¹⁶ Preface to the Amra supplies several important records omitted in that of Lebor na hUidre, this preface also will be given, together with the marginal notes and secondary glosses of the present copy, and with literal translations. The poetic characteristics of our poem will be examined in an Appendix, which will also say a word or two on Irish poetry in general. The text, to distinguish it from the commentaries, is given in large letters, and exactly as it stands in the original, and on the whole I have strong hopes that my Amra, when completed, will receive the approbation of my spiritual friends, St. Columb and St. Dallan above, as well as that of my literary friends here below.

DUBLIN, *August*, 1871.

J. O'B. C.

ocean, in the district of Tirconnaill, which is called *Bogellaigh*, and in the diocese of Raphoe, and in this church St. Conall is venerated on the 12th May. [St. Dallan's day is the 29th January].—ED.

¹⁶ A defect of one page in Lebor na hUidre is supplied from the Lebor Bree, which, though only a fragment, fortunately preserves the last leaf of the Amra, and the greater portion of the preface].—ED.

REMPŌCUL.

UOC do'nd rem[ſ]ocul-ra četur Druimm Ceta, ar ip
 ann doponad in mór-vál Dromma Ceta : in alio locó
 immoro, doponad corp inó immuin o ſein immach, ut porē
 apparet. In amſíp Aedae meic Annerpech doſigned :
 peppo—Dallán Forgaill do Maſſaigib Maige Sleēt :
 tucate—ar moctain ríchio dó féin, 7 alíur per ſe. Trí
 tucate uero ar a tamc Colum Cille a hAlbain in
 hÉſinn in tan ſin .i. do fúarlucud Scannlám Móir, meic
 Cind Fáelad, níg Oſſaire, ſſuir in deócaid ip rátaigeſ,
 7 do arud inna ſileo in hÉſinn (ar nobar inó innaſba
 ar a tſomdaēt, ar nobid .xxx. i cléir cac olloman, 7
 aru. i cléir cac anſaid) : 7 do ríudugud eter ſſiu
 hÉſenn, 7 Alban in Dal Ríata. 7 ip ed atberat no con
 acca Colum Cille Éſinn in tan ſin, ár nobid bſéit dar
 a ſuilib : 7 ip ed ſoſera ſein, ar noſell remi ſein ic
 ſul tarip na fégbad Éſinn o ſein immac, dicenſ :

Fíl ſuiln glar,
 Fégbar Éſinn dar a har :
 No con ácebá íarinoſhá
 Fſiu Éſenn náe a minna.

Coſudcaid íarim Colum Cille ip inn aſpeēt ocup
 coréſſaēt ſocaide remi do fáelcti ſſuir. Maō íar
 penēar ele, immoro, ní eſſaēt nec remi aēt Dommnall
 mac in níg, ar atpubairt in ní co ná heipred nec remi :
 ar noſitip aní imm o tán'e, 7 ní r'ba maie leir a
 éictain, ar ní n'bo áil leir arud na ſileo, no tuarlucud

FORESPEECH.

THE place for this forespeech, firstly, is Druimm Ceta, for it is in it was made the great meeting of Druimm Ceta: in a different place, however, was made the body of the hymn from that forth, as appears after. In the time of Aed, son of Anmere, it was made: author—Dallan Forgaill of the Masraige of Mag Slecht: cause—for reaching of heaven for himself and for others through it. Now there are three causes for which Colum Cille came from Alba to Eriu that time—namely, for the releasing of Scanlanu Mór, son of Cend Faelad, king of the Osrarians, with whom he went in pledgeship: and for the staying of the poets in Eriu (for they were in banishment on account of their burdensomeness, for there used to be thirty in the company of each *Ollom*, and fifteen in the company of each *Anrad*): and for pacification between the men of Eriu and of Alba about Dal Riata. And it is it they say, that Colum Cille by no means saw Eriu that time, for there used to be a bandage over his eyes; and it is it that caused that, because he promised before that at going past it, that he would not view Eriu from that forth, saying:—

There is a grey eye
That will view Eriu backwards:
By no means will it see afterwards
The men of Eriu or its women.

Colum Cille then came to the assembly, and several rose up before him for welcome to him. If it is according to another tradition, however, there rose not up one before him but Domnall, the king's son, for the king said that there should not rise up one before him; for he knew that about which he had come, and his coming was not thought

Scannlaín. Como and sein pobennac Colum Cille inni
 Domnall, ar pobo airmeta connci sein. So p'bu ole
 lar in rígam a bennachad, ar pobo lep-mac di é : so
 poperzais in clépeé ppa, con épbairt-pi ppur in clépeé :
 “Romór in corraigeét pop a táí.” “Ii cet duitriu,”
 ar in clépeé, “bíe pop corraigeét pop a táí : ip cet
 duitriu,” ar in clépeé, “bíe pop corraigeét.” Como and
 sein popoad-pi i cuiri, co pasgab a hincite pop atriugud
 in clépig, co popad ríde hi cuiri ele : co filet na dá
 cuiri rin o sein ille in Druim Cheta, ut alii dicunt.

Τάνκαταρ ίαρ sein na pílud ip inn aipeét η δύαν molta
 léo dó η αιδβρι ainn in chiúil rin ; ocup ba céol derri-
 caiztéé hé, ut Colmán mac Lénéne dixit :

Linn oc heolair, uingí o[c] dírnaib,
 Crota hann áeteé oc cpothaib rízna,
 Ríz ic Domnall, doipd ic aídβri,
 Adand oc canmill, colc oc mo choile-pe.

η in óen[þ]éct doznítir in céol rin. Cotámic míad men-
 man do'n élepeoch, co p'bo lán int áep húar a chinó ó
 demnaib, co popairpíged do dáitín sein, η co pochairpíg
 ríde in clépeé, η co tuc in clépeé íar sein a chend po
 choim, η con derpa atriuge, η co túarzaib íar sein a chend
 ar a choim, η co róemid ceo móp di a chinó, η co popcáilit
 ar na demna ppar in céo rin. Da céé déc dan lín na
 píled, ut dixit quidam :—

Peét do Mael Choba na elíar
 Ic hlbri chinó Tríácta éíar,
 Da céé déc píled poppáar
 Rep inn lbar aníar-thúad.
 Connmed teóran blíadann bmd
 Dorat dóib Mael Coba in cing :
 Mépaod co lá bpácha bán
 Do chenéol telbda Demán.

well of by him, for the staying of the poets, or the releasing of Scannlan was not pleasing to him. So that it is then Columb Cille blessed this Donnall, because he was reverent to that extent. So that his blessing was thought ill of by the queen, for he was a stepson to her : so that the cleric grew angry towards her, so that she said to the cleric : " Very great is the craneing on which thou art." " Thou hast leave," says the cleric, " to be on a craneing on which thou art : thou hast leave," says the cleric, " to be on a craneing." So that it is then she was turned into a crane, so that her handmaid took to reproaching the cleric, so that she turned into another crane : so that those two cranes are from that hither in Druim Ceta, as some say.

The poets after that came into the assembly, and a poem of praising with them for him, and *aidbsi* (chorus) is the name of that music ; and a surpassing music was it, as Colnan Mac Lenene said :—

Blackbirds beside swans, ounces beside masses,
Forms of peasant women beside forms of queens,
Kings beside Donnall, a murmur beside a chorus,
A taper beside a candle [is] a sword beside my sword.

And together they used to make that music. Dignity of mind came for the cleric, so that the sky above his head was full from demons, so that this was manifested to Baithene ; and that he rebuked the cleric, and that the cleric after that brought his head under cover, and that he did penance, and that he raised after that his head from its cover, and that a great fog sprang from his head, and that the demons scattered from it before that fog. And twelve hundred was the number of the poets as a certain one said :—

As Mael Choba of the companies was once
At Ibar Chind Trachta in the west :
Twelve hundred poets—he them found
By the Yew in the north-west,
Refection of three melodious years
Mael Coba the chief gave to them :
It shall live to the day of pale judgment
For the well-formed race of Deman.

Co rofor̃t Colum Cille iar̃ reiñ nã p̃ledũ 7̃ coñ ep̃bar̃t
p̃rĩ h̃Aed̃ :

Cormac̃ cañ buic̃ neoĩt,
Nuã mol̃ta, ep̃inã reoĩt:
Ĩr̃ eð̃ polegur̃ põt̃-ep̃aed̃—
Ceim̃car̃ mol̃t̃iar̃, mãr̃g̃ ãep̃t̃iar̃, Ãed̃!
Cá̃ñ iñ r̃úg̃ ar̃ ã r̃aer̃-[f̃]ãg̃t̃ib̃ r̃ug̃t̃iar̃ ;
Mãr̃g̃ iñ íãt̃ echnãr̃c̃ ãr̃t̃iar̃!
Ãrað̃ clõt̃ : cá̃ñ iñ p̃éim̃ mãðar̃t̃ bí̃:
Dõp̃úar̃t̃et̃ máim̃ mol̃t̃aiõi.

Dõp̃ónãð̃ coim̃med̃ nã p̃led̃ iar̃ reiñ põ Ẽr̃ind̃ 7̃
põd̃íg̃bar̃t̃ iar̃ reiñ ã cl̃íãrã .i. x̃xĩiii. ĩ cl̃é̃ir̃ iñð̃ Ollomañ
7̃ x̃xĩ. ĩ cl̃é̃ir̃ iñð̃ ãñrãĩð̃.

Ĩr̃ iar̃ p̃iñ bá̃i Colum Cille ĩ cuiñc̃id̃ Scand̃lá̃iñ põr̃
Ãed̃, 7̃ ñĩ tãr̃ð̃ãð̃ d̃ó; coñ ep̃bar̃t̃ p̃ium̃ ð̃añ p̃rĩ Ãed̃, ip̃
é̃ noñg̃é̃bãð̃ ã ãp̃rã iñmẽ iñm̃ iar̃imẽr̃g̃ĩ cẽ bé̃ bãlẽ nob̃et̃,
7̃ mõcom̃allãð̃ amlãĩð̃. Colm̃áñ mãcc̃ Com̃g̃ellãñ, iñmõrõ,
ip̃ é̃ p̃uc̃ iñm̃ b̃rẽĩt̃ ẽtẽr̃ p̃ipũ Ẽr̃ẽnd̃ 7̃ Ãlban, 7̃ ð̃õ D̃ál
Rí̃ãtã ð̃õ r̃ĩð̃ẽ ; 7̃ ip̃ p̃í̃r̃ ð̃õp̃ĩg̃nĩ Colum Cille iñm̃ bá̃ĩvẽ
iñ tãñ põrõ leñam̃ bé̃c̃ iñ Colm̃áñ, ut̃ ð̃ĩx̃it̃ :

Ã chubur̃ coñ : ã ãnim̃ g̃lañ ;
Ãrõ põic̃ ð̃uit̃ : ð̃alẽ põic̃ ð̃am̃.

7̃ ãr̃bẽr̃t̃ Culum Cille ip̃ é̃ ð̃õg̃é̃nãð̃ p̃í̃t̃ug̃ũð̃ ẽtẽr̃
p̃ipũ Ẽr̃ẽnd̃ 7̃ Ãlban : 7̃ ip̃ ĩ b̃rẽĩt̃ p̃uc̃, “ã p̃ẽc̃t̃
7̃ ã p̃l̃ó̃g̃ẽð̃ lã p̃ipũ Ẽr̃ẽnd̃ ð̃õg̃p̃é̃r̃,” ar̃ ip̃ [r̃]l̃ó̃g̃ẽð̃ lã
p̃onnãib̃ ð̃õg̃p̃é̃r̃ : “ã cañ 7̃ ã cõbãc̃ lã p̃ipũ Ãlban ;” nõ,
“ãm̃ mũir̃-cõblãc̃ nãm̃m̃á̃ lã p̃ipũ Ãlban: ó̃ p̃eiñ iñmãc̃,
iñmõrõ, lã p̃ipũ h̃Ẽr̃ẽnñ.”

Tá̃m̃ic̃ iar̃am̃ D̃allãñ, ãp̃õ-ollom̃ h̃Ẽr̃ẽnñ iñ tãñ p̃iñ
ð̃õ ãcallam̃ Chol̃u[í]m̃ Ch̃illi, coim̃ð̃ ãñð̃ põg̃ab̃ iñ p̃em̃-
p̃ocul̃ d̃ó : 7̃ ñĩ p̃ẽl̃é̃ic̃ Colum Cille d̃ó̃ ã ð̃é̃nãm̃ p̃ẽc̃ ã-
p̃eiñ, coñ ð̃ẽr̃nãð̃ iñ ãm̃p̃ir̃ ã é̃ĩp̃t̃ẽc̃tã, ar̃ ãr̃bẽr̃t̃ p̃rĩ

So that Columb Cille after that stayed the poets, and that he said to Aed :—

Cormac well broke battle,
 New [his] praisings, withered [his] jewels :
 It is it I have read wheel-poetry—
 A blessing that one is praised, woe that one is satirized,
 Aed !
 Fair the juice which from its free lawns is sucked :
 Woe the absent land that is satirized !
 Renowned ladder : fair the course they living drive ;
 The treasures of praisers remain.

The refection of the poets was after that made over Eriu, and their companies were dininished after that—namely [only] twenty-four in the company of the Ollom, and twelve in the company of the Anrad.

It is after that Columb Cille was making the demand of Scandlan upon Aed, and he was not given to him ; so that he said accordingly to Aed, that it is he [Scandlan] who would get his shoes about him [Columb] about midnight, whatever place he should be, and it was so fulfilled. Now, Colman, son of Comgellan, it is he who gave the judgment between the men of Eriu and of Alba, and he was of Dal Riata ; and it is with him Columb Cille made the embrace the time the Colman was a little infant, as he said :—

O tree of hounds : O pure soul !
 This is a kiss to thee ; deal thou a kiss to me.

And Columb Cille said, it is he who would make pacification between the men of Eriu and of Alba : and it is the judgment he gave, “ Their expedition and their hosting with the men of Eriu always,” for there is hosting with territories always : “ their tribute and their exaction with the men of Alba ;” or, “ their sea-gathering only with the men of Alba, but from that forth with the men of Eriu.”

Then Dallan, chief Ollom of Eriu that time, came to converse with Columb Cille, so that it is then he recited the forespeech for him : and Columb Cille did not allow him the making of it beyond that, that he should make it

marb bar chubaid : γ ιρ δο ένδναιβ ποτρίαλλ Όαλλάν
 α δνάιμ δο δέναμ. Όοριαρηζερε τραύ Colum Cille δο
 Όαλλάν ιμναρρα γ τοριτε ιν talman αρ ιν μολαδ-ρα,
 γ νί παγαιβ, αετ nem δό φείν γ δο ceé οέν non-
 zebad caé δία, γ δορυεέβαδ ετερι chéill γ φοζυρ,
 υε quidam διχτε :—

Αμπα Colum—caé δια
 Cep é ποδζεβα σο pollan,
 Ρορία ιν φινδ-[φ]λαιε φια,
 Ροίμ Δια δο Όαλλάν.

Τρί comaréta, ιμμορο, δορατ Colum Cille δό ιν ταν
 δογέναδ .ι. μαρκαé ειé αλαιδ νοιμψπεδ δό έτρεέτ
 Colum Chillι, γ ιν cétna ποccul ποράδπεδ ιν μαρκαé
 commaδ hé τοραé ιν μολτα, γ α ρυιλε δο lécuδ δό céin
 nobet ic α δέναμ. Ic Ae Péne dan ιμ Μιδε δοροναδ
 ιν μολαδ-ρα, υε Mael Suthain διχτε : αδρέτ, ιμμορο,
 Ρερδομnach, comarba Colu[ι]m Chillι, ιρ ίαρ Slige
 Αρραιλ ποκαναδ, ό έά Όύν nan Αιρbed cop ιν εροιρ ic
 Τις Lomná[ι]n. Αναμαιν ετερι δά νιν ιμρο .ι. νιν ι
 τορρυé ιν μολται γ νιν ιν α δεριυδ .ι. “Νι διρ [ρ]céoil”
 γ “Νιμύαιν.” Νο ιρ ζοbul δι .ι. πεcne δε-chubaid .ι.
 δά ρον no α τρί δο τινηρεtul ο αέν φιδ beop .ι. διαιδ
 ινδιαιδ, γ ρον ο φιδ ιρ έεραμαι ιν α δίαδ ριδε.

Δια, Δια, γc. Ιρ αιμ emnar ιν céτ ποcal αρ abela,
 no αρ λαμμ ιν μολτα, υε ερτ, Όευρ, Όευρ μευρ, γc.
 Ιρ έ, ιμμορο, α αιμ φειν λαρ ιν Όόedel “ατέρρυé
 ιν зуэн гнáт,” αρ βίτι τρι quale cοpmaie labartha ic
 φιλεταιβ na Όoedeilze .ι. αατέρρυé ιν зуэн глáт, γ
 αιηρι-μοδ, γ αδιábul, γ ιρ ί ρο αιéne ceéαι διb. Ιρ έ
 ιπ ατέρρυé quidem emnad óen-ποcuil ιν oen-ιμυδ ιρ ιπ
 ρυηη γ cen lenamain δέ ό φειν ιμμαé. Ιρ έ, ιμμορο,
 αιηρε-μοδ α ιμμηρειν ο μυδ ιμυδ .ι. ιπ όen-ποcul δο ράδ

in the time of his death ; for he said, to one dead it was fitting : and it is of headlets [*capitula*] Dallan proceeded to make his poem. Now Columb Cille promised to Dallan the gifts and products of the earth for this praising, and he did not take them, but heaven for himself and for every one who would recite it each day, and would understand it between sense and sound, as a certain one said :

Columb's Amra—every day
Whoever will recite it completely,
Will reach the good bright kingdom
Which God granted to Dallan.

Now three signs Columb Cille gave him the time he should make it—namely, a rider of a speckled steed would announce to him the death of Columb Cille, and the first word the rider would utter, that it was to be the beginning of the praising, and that his eyes would be allowed to him, while he should be at the making of it. At Feni's Ford again in Mide [Meath] this praising was made, as Mael Suthain said : Ferdornach, however, successor of Columb Cille, declares it is behind Assal's Way it was chanted, from where the Fort of the Balustrades is to the Cross at Loman's House. *Anamain* between two *Ashes* this ; that is, *Ash* in the beginning of the praising, and *Ash* in its ending ; namely, *Ni dis* [*s*] *ceoil* and *Nimuin*. Or it is *fork of two*, that is, bi-rhyming narration ; that is, to begin two sounds or three from one tree still ; that is, one after another ; and a sound from a tree which is different after that.

“God, God,” &c. It is why he doubles the first word—on account of the rapidity and avidity of the praising, as is, *Deus, Deus meus*, &c. But the name of that with the Goedel is “return to a usual sound ;” for there be three similar standards of expression with the poets of the Goedel ; that is, *re-return to a usual sound*, and *renarration mode*, and *reduplication*, and this is the mark of each of them. The “return,” indeed, is a doubling of one word in one place in the round, without adhering to it from that forth. The “renarration mode,” again, is renarrating from a like mode ; that is, the one word—to say it frequently in the

commenic ip mo pund con etaritaideēt focul ele etarpu, ut ept hoc .i.

Ric in riēbe ritlar maḡ,
 Ric in dam epí coécate ḡlono :
 Ric in ḡilla ḡurmar, ḡano,
 Foracairb Cú Díniḡe donn.

Ip é, immoro, adíabul .i. apilliuḡ .i. do-emnaḡ, ut ept hoc, .i.

Aḡur, áḡur, iar céin céin,
 Díḡ 1 péin péin, ní ríḡe ríḡe :
 Amal cáḡ cáḡ, co brát brát,
 In ceḡ trát trát, cio ríḡe ríḡe.

Da epnaul díb ro ip mo rempocul-ro—ateppuc in ḡuēn ḡnáḡ, ocur ainri-moḡ : ainre-moḡ, immoro, namná fogabar 1 curp mo immuin.

ΔΙΑ, ΔΙΑ—DORROḡUS RIA TIAS INN A ḡNU'IS .i. atagur Dia, no ḡudim Dia, ríariu thíar in a ḡnúir, no in tan, no mo inḡbaud tíar.

CUU TRÍA NEIT.—Forḡced, no forḡmolad pil híc : ḡ con na bitír ḡnee forḡceda, forḡ in díḡned ḡ doḡned ḡ cennacpor, ut quidam dicunt. Díḡ dan néit .i. ḡuin, ut dicuntur :—

Rob é do leḡt 1 parḡe
 Iar do néit réol ríariḡe :
 Rucḡar 1 carrp moḡiaḡ pill
 Do [p]racc, a rcaíl, di á coem-chill.

.i. Amal téit carrpat rerpda tré cáḡ, co por amlaio ueḡ m' ainri-rea tría cáḡn [d]emna doḡum nime.

CUU .i. forḡced pund incontinḡo, ap ip “cul” in focul ḡnáḡac, acḡ moḡuill in ríli .u. pund do línaḡ na ríliḡeḡta ; no, do dúacḡnḡuḡ na focul tría díḡbaul ocur tría tórmach ocur tría inḡumrḡuḡuḡ do dénam inḡib. ḡ atát trí ḡnee rair .i. díḡned ḡ doḡned ocur cennacpor.

round, with an intervention of other words between them, as is this :

Came the foam [which] the plain filters,
 Came the ox through fifty warriors ;
 [So] came the keen, active lad,
 [Whom] brown Cu Dinise left.

But “reduplication” is, namely, “refolding ;” that is, “bi-geminating,” as is this :

I ask, I ask, after long, long,
 To be in pain, pain, not peace, peace :
 Like each, each, till judgment, judgment,
 In each time, time, though fatigue, fatigue.

Two divisions of these in this forespeech : “return to a usual sound,” and “renarration-mode ;” but “renarration-mode” only in the body of the hymn.

GOD, GOD—I HAVE ASKED HIM ERE I COME TO HIS FACE.

.i. I implore of God, or I ask of God ere I come to his face, or the time, or the period I come.

FOR CHARIOTS THROUGH BATTLE.—“Obscuration,” or “superabundance,” here ; and that appearances of “obscurat-ion” might not exist, the “be-heading,” and “bi-heading,” and “head-changing” have been established, as some persons say. “Neit” also means, that is, *wound*, as is said :

May thy monument at dawn-breeze be
 After thy death-wound a sail ever to be driven ;
 Borne may [she] be in a chariot after a horse
 Thy wife, O hero, to her beautiful church.

That is : as a serrated chariot goes through battle, may it be so my soul shall go through the battle of demons to heaven.

“Obscuration” here in a special way, for *cul* is the usual word ; but the poet added .*u.* here for filling of the poetry ; or for making the words hard to be known through diminution and through increase and through immutation being made in them. And there are three forms on it, [on “obscurat-ion,”] that is, “be-heading,” and “bi-heading,” and “head-changing.” The “be-heading” is—to cut its own head

Ír é in díchneð a chend do gairt do'nd [p̄]ocul ḡ cen ní ele in a mað, ut dixit poeta:—

Dál pouáluḡ—mór in baer—
Ír ind arur huar Opuimm :
A mmo Chomdiu, a ní rú rá,
Dui biu ba bér ni éiar.

“Rú rá”—Ír é in dermepeçt and rein : ar Ír “rún rán” podlect. Ír e, uero, in doçned da cend fair .i. a cenn féin ḡ cend ele ; ḡ commað é a díleḡ in liḡtur dé-benáç ind [p̄]ocuil do emnað, amal doçneḡea “benn” do'ndí ar “ben,” ut dicitur :—

Lainn fir néit faðb corera ;
Téit dáig De demin ni terçda ;
Fopruim tend do çrundo oçtga ;
Dnaç cenn i çrúb Chon eçtga.

Commað hi réç nobét in dermepeçt híç .i. a chend féin fop ind [p̄]ir íç ḡ cenn neic ele in a láim ; açç çena Ír in eplabna féçtaur inna hairti ḡ ní hi réç. Commað hé in dermepeçt híç “ní terçda,” ar potuilled “da” fopir in pocul ceḡt : açç çena inpeççtar rein, ar ní “deicned” iarñ díliḡ tormaç fillaibi, açç Ír “fopmolað fíleð ;” ḡ Ír é fo a dermepeçt riðe :—

Céim o locaib do linn ól
Co glocuib clú nað gano ón :
Teçt peç eoçu i cind çríçe—
Maic bechu im bite annón.

Cade din in deçned Ír ind pund aḡpubrummaḡ. “Lainn fir ḡc. Nin. “Tenn” do dénam do'nd ni ar “ten” .i. tene, ar daig go po[p̄]peçnað do “chenn” : ocup déçned iarñ díliḡ rein. Ír amlaid fo, immopo, dermepeçtaurçtur na heḡnaibi-pea in alur libur .i. díchneð amal atá “dochurin” .i. tellað a chend dé .i. 'n “et,” ar Ír “docur[1]net” pobui de ppiur. Ír e, immopo, in deicned, ut eḡt “maelan” .i. “án” in cend ele : Ír é in cendnaçrop, ut eḡt “penchar,” ar Ír “penchar” pobúi de ppiur. Ír e fo inpeçchað nan dermepeçt-pea .i. ni díchneð iarñ díliḡ diçbáil fillaibi ḡ ni díchneð iarñ ind ar[p̄]aðe cipeð aḡile. Aḡaill and dan, Ír

off the word and without anything else in its place, as some one said :

A meeting I appointed—great the folly—
 In the stand above Druimm :
 O my Lord, O king of noble mysteries!
 &c.

“Ru ra”—it is the example there ; for it is “run ran” that was lawful. But the “bi-heading” is—two heads on it, that is, its own head and another head ; and that its propriety may be the doubling of the last letter of the word, as if *benn* were made of what is *ben*, as is said :

The desire of a man of battle [is] purple spoil ;
 God’s fire comes gloomy, not rare ;
 A strong stroke [is] from a shaft of eight hands ;
 Usual a head in the fist of Cu of deadliness.

So that it be in matter the example may be here, that is, his own head on that man, and the head of another one in his hand ; but yet it is in speech these proprieties are viewed, and not in matter. So that it be the example here, “*ni tercda*,” for “*da*” was added to the proper word ; but yet that is criticized, for the increase of a syllable is not “bi-heading” according to propriety, but it is a “super-abundance of poets ;” and this is the example of that :

Advance from lakes for a net of twists,
 With celebrities—a fame not narrow this :
 Coming past horses in the end of a territory—
 Good the life in which there is plentiness.

What, then, is the “bi-heading” in the round we have spoken. “Lainn fir, &c.” Not difficult. To make *tenn* of that which is *ten*, that is, *fire*, with a view that it may answer to *cenn*, and that is “bi-heading” according to propriety. The following, however, is the way these divisions are exemplified in other books, that is, “be-heading” as is *dochusin*, that is, cutting its head off it ; that is, the “et,” for it is *docuis[i]net* it was formerly. But the “bi-heading” is as is *maelan*, that is, *an* is the other head : the “headlet-changing” is as is *senchas*, for it is *fenchas* it was formerly. The following is the criticism of these examples, that is, diminution of a syllable is not

ίαιτ να ροcail ζνάτα ινδιου “docurin,” γ “maelán,” γ “penchar.” Ιαρη αρραταib διη ατα δειρμερεcτα ρυητ : αρ πορταρ ιαιτ να ροcail ζνάτcα acu ριδε “docurinet” γ “mael” γ “penchar.” Ιρ é, ιμμορο, ιη cennaácρορ ινδιου “penchar” δο δenam δό’νδ [p̄]ocul αρ “penchar :” αρ ιρ é ιη ζνάταc ινδιου “penchar,” υτ διcιτυρ :—

Ρέζραιτ ριιη Ράιλ ιρορ
 Ρεcάρ co ρειγ λα Ρεργορ :
 Μαδ ίαρ mal cac μαυγε ιμμαc,
 Δορρόρce δόμε Δυβτάc.

“Ρεναcάρ :” ιρ é ιη δειρμερεcτ ανη ρειη .ρ. αρ .ρ. ανδ. Ιρ cumma δοζητέρ ι τορυc γ ιη δειρυδ ροcuil ιη δícηδ γ ιη cennaácρορ : ιη δειρυδ, ιμμορο, ροcuil namma αρ ζνάτ δόcηδ δο δenam. Νι αιccem δαν ιc ριλεδαib να ζαεδειλγε ανηη ράιη ρορ δίζβαλ ιηττι γ ριλλαbι amal atchiam ρορ τορμαc ιηττι γ ριλλαbι .ι. “δόcηδ” τορμαc ιηττι γ “ρορμολαδ” τορμαc ριλλαbι.

ΔΙΑ ΝΙΜΕ ΝΙΜΡΕΙΛΖΕ ΙΛ ΛΥΡΖ ΙΗ ΕΙΖ-
 ΤΗΙΑΡ ΑΡ ΜΙΥΙΧ ΔΙ Α ΜΕΙΤ .ι. Αρ ρέλαδ ρίρηνι ατβερ “Δία νιμε,” ηο δι á ριρ con ναc Δια αρ ίωαλ. “Νιμρειλζε ιλ λυρζ ηαν δemma oc an δενταρ ézem αρ μέτ am μιυcε.”

ΔΙΑ ΜΑΡ ΜΟ ΑΝΑCΟΛ ΔΕ ΜΥΡ ΤΕΙΝΔ-
 ΤΙΔΕ ΔΙΥ-ΔΕΡCΗ ΔΕ’Ρ.ι. Μόρ-Δία δο ηηη ’anaccul αρ ιηηεδ ιη tened, bale ι τειλγιτιρ δέρα co cían ιc ο δέιcρη .ι. αρ ριτ μυρ ιηηεδ, υτ διcιτυρ :

Μύρ ιηηεδ tall ιρ ιηδ ρέcτ,
 Cορ búαδ ιρ bρiαθαρ λán-cheρt :
 Δύ bale, δύ δύτθαυζ λατ,
 Cυλ comet, ιρ cυλ cαρρατ.

Διυ-δερε δαν ηοιηηη cοηρρογριτυη ο Cατιη ocυρ Scotic.

“beheading” according to propriety, and anything else is not “be-heading” according to the antiquity. Another thing in the case too—the usual words at present are—*dochusin* and *maelan*, and *senchas*. According to the ancients then examples are here ; for the usual words with them were *docuisinet*, and *mael*, and *fencas*. But the “head-changing” at present is to make *fencas* of the word which is *senchas* ; for the usual at present is *senchas*, as is said :

The poets of Fal have viewed here
 The Fencas with illumination by Fergus :
 If it is in reference to the poet of every plain forth—
 Dubthach has surpassed men.

“Fenachas :” the example there is *f.* for *.s.* It is alike in the beginning or in the end of a word the “be-heading” and the “head-changing” are made ; but in the end only of a word it is usual to make the “bi-heading.” We do not see again with the poets of the Goedelic a different name for diminution of a letter and of a syllable, as we see for increase of a letter and of a syllable, that is, “bi-heading” increase of a letter, and “superabundance” increase of a syllable.

THE GOD OF HEAVEN—MAY HE NOT ALLOW ME INTO THE HOST IN WHICH THERE IS CRYING ON ACCOUNT OF SMOKE FROM ITS GREATNESS .i. For the manifestation of truth he says, “God of heaven,” or from his knowledge that he is not a God who is an idol. “May he not allow me into the host of the demons, with whom crying is made on account of the greatness of their smoke.”

GREAT GOD MY PROTECTION FROM THE FIERY RAMPART OF LONG EYES OF TEARS ! .i.—Great God for my protection against the fence of the fire, a place in which are shed tears for a long time a-looking on it. That is, for mur means *fence* (*immed*), as is said :

“Mur” [means] *fence* beyond in the law.
 “Coph,” *victory*, and a full-right *word*.
 “Du” [means] *place*, “du” *inheritance* with thee.
 “Cul,” *protection*, and “cul,” *chariot*.

“Diu-derc” accordingly is a noun compounded from

Θιυ .ι. incían : θερε .ι. ρύιλ, υτ διχτε Θράνιι ιngen Cor-
maic ρρι Ρινδ :

Ριλ ουνε,
Ripm [b]αδ buve lem θιυ-θερε,
Αρ α τριβρινδ ιν βιέ υλε,
Α μειτε Μαριε, ειθ διύβερε!

ΔΙΑ ΡΙΡΕΝ, ΡΙΡΟCUS, CΛΙΝΕS ΜΟ ΔΟ.
ΝΥ'ΑΙΛ ΔΟ ΝΙΜ-Γ'ΑΤ ΝΕΛ .ι. Δια ρίρσεν, νο
Δία να ρίρέν. “Ριρ-οcυρ” .ι. quia erit Deus ubique et
prope omnibus invocantibus eum. Μο δο-νυάιλ .ι. μο
δο νυάιλ .ι. νύαιλ μο cυιρρ η μ'ανμα ιαρ nelanb co ίατη
nime : no, νύαιλ ρεταριαιε η nu-ρiναδ. Νο, “μο δο-
nuαιλ” .ι. μο δό νύαιλ .ι. μο νύαιλ δό .ι. δο Δια. Δίο θαν
“ ίατη” μινο η “ιατ” ρερανο, υτ διειτυρ :

Ρό αιμμο δο μαιέ ιρ δο μιάδ,
Ρί αιμμο δ'υλε ιρ δ'ανρίαδ :
Α'η ρίρ ιρ ní ρορυρ ρανδ,
Γατη μινο η ίατη ρερανο.

Latin and Scotie. “Diu,” that is, *long*; “derc,” that is, *eye*: as Granne, daughter of Cormac, said to Find:

There is a person,
For a long look at whom I should feel grateful,
For whom I should give the whole world,
O Son of Mary, what a privation!

GOD RIGHTEOUS, TRULY NEAR, WHO HEARS MY SAD WAIL TO THE HEAVEN-LAND OF CLOUDS .1.—Righteous God, or God of the righteous. “Truly near,” that is, because God is everywhere, and near to all who invoke him. “Mo do nuair,” that is, my two wails; that is, the wail of my body and of my soul behind clouds to the land of heaven: or, the wail of the Old Law and of the New Testament. Or, “mo do nuair,” that is, “my to him wail,” that is, my wail to him, that is, to God. “Iath,” again, means a *diadem*, and “iath,” a *territory*, as is said:

“Fo” [is] a name for *good* and for *honor*,
“Fi” [is] a name for *bad* and for *disobedience*:
“An” [means] *true*, and it is no weak knowledge,
“Iath” [is] a *diadem*, and “iath” is a *territory*.

amra choluum chilli.

[CAPITULUM I.]

DE MESTITIA OMNIUM RERUM IN MORTE COLUMBAE, VEL DE
EXITU COLUMBAE.

1. **N**Í DÍ[S] SCEOIL D'UAE NEILL, .i. Ní cen
pcél, no mí dír in pcél, no ní dír in pcel d' Uib
Néill Colum Cille do éc : no, "d'Uae Néill" .i. do innui
Néill. No, mí dí[r] pceoil .i. ní dúite pceoil .i. m ba pcel
do duio .i. cloctairpiter.

2. NI UCHTAT OEN-MAIGE MOR-MAIRG,
MOR-DEILMN DÍ[F]OLAING, .i. Ní do oen maig ar
uch, no ar íactad, áct tóitir campir. Ír maig móp
erect Colum Cille. "Deilm" .i. ír mor in erict h in
cumf[c]ugud táim ír inn Éirio la herect Colum Cille
.i. ar fit deilm .i. torand, no éropt, ut dicatur :

Atá ben ír tír,
Ní apar a hai[n]m,
Mairio epí a deilm,
Amal éloic a taim.

3. RIS RE' ASNEID COLUM CEN BEIT, CEN
chill.

Rir nád pír,
O' micpa co teé a ríg :
Cóic bar lugu inn [d]ía pín
Inná Fínnia pínó penéad ?

.i. Ír dí[f]olaing dúm in pcel ír mó pé in aínétep dúm
Colum Cille do érect. "Cen bit" .i. cenó a beit in

THE AMRA OF COLUM CILLE.

[CHAPTER I.]

OF THE SORROW OF ALL THINGS IN THE DEATH OF
COLUMBA, OR OF HIS DEPARTURE.

1. **NOT A TRIFLE OF A STORY ABOUT THE DESCENDANT OF NIALL.** .i. Not without a story, or not trifling the story, or a poor thing is the story for the descendants of Niall—Colum Cille to die : or, “d’Uae Neill,” that is, for the posterity of Niall. Or “ni di[s] sceoil,” that is, not a folly of a story, that is, it is not a story about a fool, that is, it shall be celebrated.

2. **SINGLE PLAINS SIGH NOT GREAT WOE, GREAT RINGING UNBEARABLE.** .i. It is not for one plain that sighing is, or that shouting is, but for all plains. A great woe is the death of Colum Cille. “Deilm,” that is, great is the trembling and the commotion that have come into Eriu with the death of Colum Cille : for “deilm” means that is, *sound*, or *noise*, as is said :

There is a woman in the land,
I do not tell her name :
Her ringing bursts out of her
Like a stone from a sling.

3. **WHEN THE TALE RELATES COLUM WITHOUT BEING,
WITHOUT CHURCH.**

A tale which is not true :
When he will have come to the house of his king,
Of what will he be less that day,
Than Finnia fair, the sage ?

That is, the tale is unbearable to us in the time in which it is related to us that Colum Cille is dead. “Cen bith,”

bié, no im beáid : “cen chill” .i. cen a beiré i cill. Rír .i. rcel, ut est in Immacallaim in da Thúarad .i. áil ríe riri pédi : no, im bpeáib Nemed, ut dicatur—ní díl dáimí riri .i. ní píl aipriuid dáimí do rceluib oca. No, combad ed bad choiri and—cen díl dáimí riri .i. cen díl óegideéta in rcelaiqi : ar bíd riri .i. rcelaiqi, ut dixit Corppre mac Ectan ip ind áip doirigní do bper mac Eladan :

Cen éolt ar epáib cepríne,
 Cen geit pepbba for an arpa aéiri ;
 Cen adba rir poubaba dirorí,
 Cen díl dáimí riri : pob pen bpirpe.

7 ip í reim céit áep doirónad in Epirinn.

4. COI INDIA DÚI DO ? .i. Coi .i. quomodo : “india” [.i.] innirper .i. cia epuè innirper dúi de ? No, “cói” .i. conar .i. cia conar innirper dúi de ? No, pobó dúi ceé dune in a condelg-pom co India.

5. SCEO NERA. .i. Sceo 7 céo 7 neo trí comac-comail Thóedelge .i. cid Nera mac Moraind, no Nera mac Fínd-chuill a Síuib—ní éóempad a arnéir : no pobó dúi ríve in aépégad Cholaim Chilli.

6. IN PAITH DE’ DE’DE SION SUDIOTH, IS NU NAD MAIR. .i. Ip nu atbath in paith Dé poruiderpar for deir in Sion nemdai : no, dan in paith Dé noairneded in pudigud biar in íat Sion : nō, in paith poruiderpar for deir Dé in Sion.

7. NI MARTHAR LEND. .i. Ní marthar ocund ; no, ní píl mórat ocund hi péct-ra ; no, ní píl nech di ar mórat ocund.

8. NI LES ANMA AR SUI, AR DONCON-DI’ATH. .i. Ní píl ocund nech leppager, no poillriger arn annain i péct-ra, ar atpullái úain in íath cáin ar

ρῦι. No, "condio" .i. pallim .i. intí noírailed o porcetul bréntaid ap cinas ḡ ap tarḡabal. No, ni lepaizend apn anmair ap rúi, ap nofoilged epono .i. condi[ctur].

9. CONROËTUR BIU BATH. .i. Intí nochoineted, no nocométauo arim biu aetbaé: no intí nochoineted arim biu co eain, aetbaé.

10. AR DONBATH BO ARN AIRCEND A OIUS[E] .i. Aetbaé airpuno intí o'm ba ipcend apn áilgiur dligtheé, ap dobered dún ceé ní ba ail dún co ḡligtech. No, intí bá aircend ppi aircéreét apn aolaiḡe, aetbath.

11. AR DONBATH BA PIA DAT FOIDIAM. .i. Aetbath epuno intí nodpaoidmip co ap Píadat .i. co apn Dia maith .i. ap teged a ppiuput for nem ceé doirdáin.

12. ARA NI 'N PISSID PRISBERED O'MNU HUAIN. .i. Ar ní bered intí dobered pír-píé dún: no, pír áit co na bio imecla ocund. No, in pírto teged úain in I'a.

13. AR NI 'N TATHRIT DO SUINED FOCUL. PIR .i. Ní aitéreend cocund intí nopeéto úain ḡ nofluined pír focul; no, ni éic di ár taéreoḡ .i. di ár péruḡo.

14. AR NI 'N PORCETLAID PORCANAO TU'ATHA TOI. .i. Ar ní maip in porcetlaid nonporcanao na túata com bítip inn a toḡt: no, noporcanao túata in denam toi: no, in porcetlaid noporcanao na tuata batap in T'ai .i. ainm ppotha in Alban.

15. HUILE BITH BA HAE HE'. .i. Robo lepreom int ule bié. No dan ip intíreét péḡeair and .i. "hé" .i. τρύας. .i. ip τρύας ατατ ατρεβταide in betha robo lepreom: ip epot cen céip iatride ḡ ip cell cen abaid.

16. IS CRUIT CEN CEIS, IS CELL CEN ABAD. .i. Céip ainm do éruit bic bíp i comáiteét éruise mópe hi compinn: no, ainm do'n delḡain bic

one has gone from us to a fair land. Or, "condio," that is, "*I salt*": that is, he who used to salt from instruction the stench of our crimes and of our transgressions. Or, our learned one does not enlighten our soul, for he has been covered on us .i. "conditus," (he has been buried).

9. WHO USED TO PRESERVE ALIVE, HAS DIED. .i. He who used to indulge, or who used to guard our living, has died; or, who used to kindly indulge our living, has died.

10. FOR HE HAS DIED ON US, WHO WAS OUR CHIEF FROM RIGHT. .i. He has died on us, from whom was certain our lawful importunity, for he used to give us everything that was pleasing to us lawfully. Or, he who was sure for the commiseration of our vilenesses, has died.

11. FOR HE HAS DIED ON US WHO WAS GOD'S MESSENGER. .i. He has died on us, whom we used to send to our *Fiada*, that is, to our good God: that is, for his spirit used to go to heaven every Thursday.

12. FOR THE SEER IS NOT, WHO USED TO ATTACK FEARS FROM US. .i. For he brings not who used to bring knowledge of peace to us: or, quick knowledge, so that there be not terror with us. Or, the seer who used to go from us to Hi.

13. FOR THE REPREHENDER IS NOT, WHO USED TO EXPLAIN TRUTH OF WORDS. .i. He re-runs not to us, who used to run from us, and used to explain truth of word: or, he comes not for our reprehension, that is, for making us wise.

14. FOR THE TEACHER IS NOT, WHO USED TO TEACH THE TRIBES OF TOI. .i. For the teacher lives not, who used to teach the tribes until they used to be silent: or, who used to teach tribes about the making of silence: or, the teacher who used to teach the tribes who were around Tai: that is, the name of a river in Alba.

15. WHOLE WORLD—IT WAS HIS. .i. The whole world was his. Or again, it is an interjection that is viewed in it; that is, "he," that is, "*wretched*," that is: A wretched thing are the inhabitants of the world which was his; a harp without a base-chord are these, and a church without an abbat.

16. IT IS A HARP WITHOUT A BASE-CHORD, IT IS A CHURCH WITHOUT AN ABBAT. .i. *Ceis* is a name for a small harp which does be in accompaniment of a large

πορταρ in téit him mude na crote, no do na coblaigib :
no, ainn do'n triom-tét. No, ip í in éipr ip in éruit am
congbar in léirind con a tétaib inti, ut dixit poeta—
Rop mac Finn cecinit, no Fericeptne File :

Ni celt ceir ceol de cruit Crabtene

Co relartar por pluazu ruan-bar :
Conrept coibniur eter rceo Main
Morraet macdaet Morca :
Da mo lé cech lóg Labreid.
Da bimiu cec ceól in érot,
Arrete Laibruid Loingreé Lorc :
Cia r'ba doct por rime in pi,
Ni pocelt ceir Craprim.

Primum capitulum huic usque canitur.

[CAPITULUM II].

DE ASCENSIONE EIUS IN CÆLUM.

1. ΑΤΤΡΥΙΚ ΡΟΑΡΘ ΤΡΑΪΗ ΔΕ' COLUM
CUITEÉTA. .i. Ατραραέτ co ποαρθ Colum in tan
τάmic cuiteéτα Δέ ap a éno .i. angl Δέ.

2. FINN-[-P]ETAL FRESTAT. .i. Ip finn, no ip
tanneimac in petal di á táncatar ppetal : no, ip finn
in ríó-[-p]laie támic i ppetal Choluum Cilli .i. Ahal
angel cum ceteris angelis.

3. FIGUIS FUT BAI. .i. Dorisim figill in pot
pobái in uita .i. dá céτ dée pleétan leip caé laí, acé i
polloinnab tantum, comtar léri a apna trian a bla-lin,
ut dixit poeta :—

Shé, nolaged ip inn zeim,
In a ligu bá móp-ráet :
Shé a apna trian a étac
Dá léip dánapéteu záet.

harp in co-playing : or, a name for the small pin which holds the cord in the wood of the harp, or for the tacklings, or for the heavy chord. Or the *ceis* in the harp is, what holds the side-part with its chords in it, as the poet said—Ros Mac Find sang, or Fercertne the poet :—

The base-chord concealed not music from the harp of
 Crabtene,
 Until it dropped sleep-death upon hosts :
 It strew affinity between Main
 And full-grown Moriaet Morca :
 Greater with her than every price Labreid.
 Sweeter than any music the harp,
 Which delighted Labraid Loingsech Lorec :
 Though sullen upon secrets was the king,
 The base-chord of Craiptine concealed not.

The first capitulum is sung as far as this.

[CHAPTER II].

OF HIS ASCENT TO HEAVEN.

1. VERY HIGH ROSE GOD'S TIME COLUM OF COMPANY. .1. Colum rose very high the time God's companies came to meet him .1. God's angels.

2. BRIGHT-SHRINE ATTENDANCE. .1. Bright is, or shining is the shrine to which they came an attendance : or, bright is the peace-prince who came to the attendance of Colum Cille ; that is, Angel Axal with the rest of the angels.

3. HE FIGULATED LONG AS HE WAS. .1. He made *figulum* the length (of time) he was in life ; that is, twelve hundred prostrations by him each day, except in great festivals only, so that his ribs were manifest through his sheet, as the poet said :

Clear, he used to be in the sand,
 In his bed was much distress ;
 The form of his ribs through his dress
 Was manifest when the wind would blow it.

4. **BAI SA'EŽUL-SNEID.** .i. Robo žarut a paežul
.i. pectm bliadna pectmogat, ut dixit in file :

Teopa bliadna bó cen lér
Colum in a dub-pécler :
Luid co hainglib ar a cáct
Iar pé bliadna pectmogat.

5. **BAI SE'IM-SA'TH.** .i. Ba becc a paie .i. ba bec
domeled, no ba bec a harad.

6. **BAI SAB SU'ITE CEC DIND.** .i. Roba rab
dairgen nofoad cechn [v]iummur, no robo fui-abb : no
rabb cec denna .i. ceca airpeta cor a picced Colum
Cille. No, ba ro-abb i puemlaet cec bepla co clethi :
no, robo nerptar ip int [r]uite co puaet co cleeti.

7. **BAI DIND OC LIBUR-LEIŽDOCT.** .i. Robo
dind porcetlada leizir Colum Cille.

8. **LAISSAIS TIR TU'AITH.** .i. Ropoilriž, no
polepaz tir i t'uaitha. No, polar de in tir tuaid : no,
polapartar ip in tir tuaid : no, polepaz in tir tuaid :
no, ropo lair é.

9. **LEIS TUATH OCCIDENS.** .i. Lepraizer, no
poilrižir : no, robo leir tuat occidentir .i. Eriu i Inir
bó Finne forr ind [r]arže .i. cutpuma poholriž, no
polep-ail aquilonem i occidentem.

10. **COTRO[M] LAS ORIENS.** .i. Cutpuma
roba leir oriens i occidentem.

11. **OC CLERIB CRI-DOCTAIB.** .i. Oc cleirchib
'n a criuib forcthi : no, o na cleirchib cor na criuib
forcthib poroglam. No dan ropo doct a criue in
clepceet fri cac.

12. **FO' DIBAD.** .i. Maie a epileiu, ar pit dibad
i bath i ba i teme ic plu[n]o epiten.

13. **DE' AINŽIL IRE ASSI[N]DROCHAIB.** .i.
Ainžil De nime doveochatar ar a cenó in tan conuar-
žair.

Secundum capitulum huc usque.

4. HE WAS LIFE-SMALL. .1. His life was short, that is, seventy-seven years, as the poet has said :

Three years was without light
Colum in his black church :
He went with angels from his prison
After six years [and] seventy.

5. HE WAS OF SLENDER FOOD. .1. Little was his sufficiency, that is, little was what he used to consume, or little was the satisfying of him.

6. HE WAS CHIEF OF SCIENCE IN EVERY HILL. .1. He was a firm chief, who used to repel every haughtiness ; or, he was a learned abbat ; or, chief of every hill, that is, of every assembly to which he used to go, was Colum Cille. Or, he was a good abbat in the knowledge of every language to perfection ; that is, he was mighty in the knowledge until he came to perfection.

7. HE WAS A FORT AT THE BOOK OF THE LAW LEARNED. .1. A fort of teachers of the law was Colum Cille.

8. HE INFLAMED COUNTRY, TERRITORY. .1. He illuminated or he benefited countries and territories. Or, the north country blazed from him ; or, he blazed in the north country, or he benefited the north country ; or, it was his.

9. THE WEST TERRITORY WAS HIS. .1. He benefited, or he illuminated ; or, the territory of the West was his, that is, Eriu and Inis Bo Finne on the ocean : that is, alike he illuminated, or he benefited North and West.

10. EAST WAS EQUALLY HIS. .1. Alike were his East and West.

11. WITH COMPANIES HEART-RESERVED. .1. With clerics in their hearts gloomy : or, from the clerics with the learned hearts he learned. Or, again, his heart was reserved about clericising with every one.

12. GOOD EXTINCTION. .1. Good his death ; for "dibad" "bath," and "ba," and "teme," are said in signification of *death*.

13. WITH GOD'S ANGELS ON HIGH HE DEPARTED. .1. The angels of the God of heaven who came to meet him when he ascended.

The second chapter as far as this.

[CAPITULUM III].

INCIPIT TERTIUM [CAPITULUM.] TITULUS : DE REGIONE AD
QUAM PERVENIT COLUM CILLE, ꝛ DE PLURIBUS GRADIBUS
EIUS.

1. RANIC axalu la arbriu archan-
Ꝟliu. .i. Ranic-rom eo du itá Axal anzel : no, "axalu,"
.i. auxilium. No, "axalu," .i. na[n] imacalam .i. pánic
reom típ in déntar immacallam .i. molad na Trínote,
quia dicunt hīraphim ꝛ Saraphim : "Sanctur, ꝛanctur,
ꝛanctur Dominur Deur Sabaoth." No "axalu" .i. uca
ꝛ polu .i. compuidigud ó Latin ꝛ o Ꝟoedilꝛ .i. panic-reom
a oen-toꝛa .i. nem. No, Axal nomen inð aingil noaccallad
Colum Cille, ꝛ quod eꝛt ueꝛniur, ut ueniebat Uictor ad
Patricium. "La arbriu" .i. la immed, no la pluaz.

2. RANIC ꝛath nad adaiꝛ accestar.
.i. Ranic in ꝛeꝛand náð aicíteꝛ adaiꝛ eꝛeꝛ, aít lux.

3. RANIC TIR DO MOISE MUNEMAR. .i.
Ranic in tíꝛ i toimnem-ni Moiri do biꝛ, ap 'ꝛ ecnaid cac
and. Ip coꝛꝛ Moire do biꝛh and ap a [ꝛ]ebar.

4. RANIC maiꝛe mo's nad Ꝟenetar
ciuil. .i. In to beꝛ nem-Ꝟeneman céol, ꝛeð ꝛur.ꝛ ꝛemꝛeꝛ
in ꝛe.

5. NAD ESTET ECNAIDE. .i. Nad eꝛlet
ecnaide, quia mali ꝛeꝛibunt in ꝛuturo ꝛ non boni. No,
nad eꝛtet ecnaide ꝛꝛi apale, quia omneꝛ ꝛeꝛiti ꝛunt in
coelo : no, ni etat ecnaide a aꝛneꝛ, No, ni eꝛꝛend neꝛ
ꝛꝛi écnac. No, ni éluinet ecnaide níad, ap ciueꝛ celeꝛ-
teꝛ offiꝛio auꝛium coꝛꝛꝛꝛalium non inðigent, ꝛeð cogita-
tioneꝛ ꝛuar inꝛꝛoꝛꝛicunt alteꝛꝛuꝛum.

[CHAPTER III].

THE THIRD [CHAPTER] BEGINS. THE TITLE : OF THE REGION TO WHICH COLUM CILLE CAME : AND OF ITS SEVERAL ORDERS.

1. HE HAS REACHED CONVERSATIONS WITH THROGS—ARCHANGELS. .1. He came to the place where Angel Axal is, or, "axalu," that is, *auxilium* (help). Or, "axalu," that is: "of the conversations;" that is, he reached a land in which conversation is made; that is, the praising of the Trinity, because the Cherubim and Seraphim say, "Holy, holy, holy, Lord God of Sabaoth." Or, "axalu," that is, *uca* (choice), and *solu* (only): that is, a composition from Latin and from Goedelic: that is, he reached his only choice, that is, heaven. Or, Axal is the name of the angel who used to address Colum Cille, and what is truer, as Victor used to come to Patric. "La airbriu," that is, "with a multitude," or "with a host."

2. HE HAS REACHED A TERRITORY WHERE NIGHT HE SAW NOT. .1. He has reached the territory where night is not seen at all, but light.

3. HE HAS REACHED A LAND FOR MOSES WE DEEM. .1. He has reached the land in which we deem Moses to be, for every one in it is a sage. It is right that Moses be in it for his excellence.

4. HE HAS REACHED PLAINS WHERE IT IS A CUSTOM THAT MELODIES ARE NOT BORN. .1. In which non-birth of melodies is the custom, but they are always in it.

5. THAT SAGES DIE NOT. .1. That sages do not perish, because the bad shall perish in the future, and not the good. Or, that sages listen not to each other, because all are learned in heaven; or, sages are not capable of telling of it. Or, no one listens to oppression. Or, sages hear not a spirit, for the celestial citizens need not the office of bodily ears, but they look into their thoughts the one the other's.

6. ASRALA RI SACART SAETHU. .i. Rola ar ni na sacart a íáethu : .i. in anrigh a etreéta, ut dicitur : τριτηρι ερε anima γε.

húc usque tertium [capitulum].

[CAPITULUM IU.]

ET IN HOC QUARTO CAPITULO DE MARTIRIO EIUS
COMMEMORATUR.

1. ROCEHAES ZAIR COMBUIÇ. .i. Rocerap-
tar ip in zarit-rié nobui ipor, co pobriperetar cat for
Demon 7 demon.

2. BA'I HU'ATH FRI DEMAL. .i. Roboi peom
co r'bo húat hé fri Demon. No, "fri Demal" [.i.] fri
dee mali: no "fri de-mal" .i. fri ní nan demna .i. "de"
o'ndí ar demon, "mál," .i. ní. No "Demal" nomen ppo-
rium demonip nobiè ic ainriγus Colum Cille dogper.

3. DI AM BO ZOISTE CELEBRAD. .i. Di am
bo coi artyda celebrad Colum Chillí. No, zoiste ainí
féin .i. aipet nochluned in demon zuth Colum Chillí
i[c] celebrad, ni lamad cor de co tarped in celebrad :
7 con iarpaiγtir peela dó iar fein o Cholum Chillí. No,
pobo zoiste gabala do'n demon nobui ip in mac legind in
Arb Macha .i. macc legind nothegeð co mmnai clérig
and .i. In tan dognítea celebrad 7 offpend ipr and
nothegeð cuci, co poariγ Colum Cille pecht and in demon
ic r'métiud for in mac legin, co pothairmirc Colum
Cille imm ón mac léginð dul immach. Robo zoiste
gobála din de demon celebrad Colum Chillí and fein.

6. THE KING OF PRIESTS DISMISSED DISTRESSES. .1. The king of the priests sent off his distresses : that is, in the time of his death, as is said, "my soul is sorrowful, and so forth."

Hither so far the third [chapter].

[CHAPTER IV].

AND IN THIS FOURTH CHAPTER COMMEMORATION IS MADE OF HIS MARTYRDOM.

1. HE SUFFERED SHORT UNTIL HE WON. .1. He suffered in the short time he was here, until he broke battle on Devil and world.

2. HE WAS A HORROR TO THE DEVIL. .1. He lived until he was a horror to the Devil. Or, to "De mal," [that is], to the God of evil : or, "fri de-mal," that is, to the king of the demons, that is, "de," from the word *demon* ; "mal," that is, *king*. Or, "Demal" is the proper name of the demon that used to be tempting Colum Cille continually.

3. TO WHOM CELEBRATION WAS SUSPENSION. .1. To whom the celebration of Colum Cille was a way of arresting. Or, a suspension on himself : that is, while the Devil used to hear the voice of Colum Cille at celebration, he would not dare a stir from him until he would finish the celebration : and until news used to be asked of him after that by Colum Cille. Or, it was a suspension of possession for the demon who was in the student in Ard Macha : that is, a student who used to go to a cleric's woman there. That is, the time celebration and offering used to be made, it is then he used to go to her, until Colum Cille on one occasion perceived the demon at beckoning on the student, so that Colum Cille made a prohibition about the student going out. The celebration of Colum Cille then at that time was a suspension of possession from the demon. For the space of a mile and half of a

Ἐπι πέ μίλε col leith míle ba pollur guth Col. C. i[c]
celebrat, ut dixit poeta :

Son a gotha—Colum Cille,
Mór a binne úar cach cléip :
Co cenó cúic cet déc ceimmed,
Aíoble pemmed, eo ba péil.

4. as a cheird cumachταίḡ. .i. a cu-
maéta a chleipéecta doḡmí pom fein.

5. CONRO'ITER RECT ROBUST. .i. Can
po[φ]ίτιρ, no pochoméet in pect ponairt. No, pochomet
pecht .i. peccitudinem : poburτ .i. poburτup .i. ponairt
hé i comet dirḡeatao.

6. ROPES RU'aim, ROPE'S SE'is. .i. Roper
poim a haonaicéte, no ropet ic Róim a ecna pom
ḡ a érabuo. Sepp .i. po-φip .i. φip ecnaí ḡ páitpine. In
[O]ún dan atberiat arcale eirpeirḡe Cholúim Chílle do
bitḡ, ut dixit poeta :

h' con ilur a mmarḡra
Di am ha Colum coem-da'ra :
Dolluid eppi fó deped,
Comíó Dún a pen-nemed.

7. ROSUITHE DO' DA'MA DEACTA. .i. Ro-
puidiḡed do airté na deachta ar teḡed caé darpain ad
Dominum. .i. Rodamao dó ruithe na deachta : ó macc
Dé móetarḡar fein. No pobó in deaict damtha
meic Dé.

8. DERB DAḡ IM BA. .i. Ip demin ip maíe inḡ
éce doúcaid : no, im ba i .i. maíe im ba íru.

9. ba eola axalN aingel. .i. ba eolaic in
immacalmab aingel ; no, ba eolaic in immacallam
o' angil damíó ainn Axal.

10. ARBERT bassil brathu. .i. In bpaé
diummura dochúaid nío im moí-dáil Dromma Cetta,

mile the voice of Colum Cille at celebration was manifest, as the poet said :

The sound of his voice, Colum Cille's,
Great its sweetness above every company :
To the end of fifteen hundred paces—
Vast courses—it was clear.

4. FROM HIS POWERFUL PROFESSION. .1. From the power of his clerichip he used to do that.

5. FIRM HE PRESERVED LAW. .1. Well he knew, or he guarded the firm law. Or, he guarded law, that is, *rectitude*: "robust," that is, *firm*: that is, firm he in guarding rectitude.

6. SEPULCHRE WAS KNOWN, WISDOM WAS KNOWN .1. The sepulchre of his burial was known: or, his wisdom and devotion were known at Rome. "Sess," that is, "so-fis," (good knowledge), that is, knowledge of wisdom and of prophecy. In Dun (Downpatric), again, some say the resurrection of Colum Cille will be, as the poet has said :

Hi with the multitude of its relics,
Of which was Colum, beauteous disciple :
He went out of it at last,
So that Dun is his blessed church.

7. THE SCIENCE OF DEITY USED TO BE LAID DOWN FOR HIM .1. The speciality of the Deity used to be laid down by him, for he used to go every Thursday to the Lord. That is, the knowledge of the Deity was granted to him: from the Son of God he received that. Or, he was in deity the taught of the Son of God.

8. TRULY, GOOD IS THE DEATH. .1. It is certain that good is the death he departed: or, "im ba i," that is, good is this death.

9. HE WAS SKILFUL OF CONVERSATIONS OF ANGELS. .1. He was skilful in conversations of angels: or, he was familiar in conversation to an angel whose name is Axal.

10. HE EXPOUNDED BASIL'S JUDGMENTS. .1. The design of pride that entered him in the great convention of Druim

comō aipi rein tuc δάτην τερτεμαν α δαρίλ το
 τρώεταδ in διυμαίρ. No, noairbriecō bpecha bπάtha
 α δαρίλ.

11. ARΓAIR ΓΝΙ'MU DE ADBSIB—AIRBRIB
 AIOBIB AIOBSIB. .i. Roepgar imme α menman
 do bith inn α Όια in molad doματρατ να ρλοίγ φαρ.
 No, poepgarτ gnum Όέ de θαιβριν nan immedn dub,
 duabpech ; γ ιρ ed argarτ de peom rein in τερτεμαν α
 δαρίλ, no να bpecha. “Αιόβρι” aimm in chiuil, no in
 epónain dognίτιρ epmór pepn Έρεnd in ταν ριν, cid ed
 dorcanad immalle : γ ιρ τριαρ in ceol ριν doρionρατ ριρ
 Έρεnd do Cholum Chilliu in móρδαίλ Όromma Ceta
 μοάρ μίαδ menman ind.

huc usque quartum [capitulum].

[CAPITULUM U.]

DE SCIENTIA EIUS IN OMNI PARTE [HOC QUINTUM CAPITULUM].

1. RAITH RITH RETHES. .i. Ropaithepta, no
 tapraio δό in ριth πορετεpta.

2. DAR CAIS CA'IN-ΘENAM. .i. do[γ]híd cain-
 gním dapi cenō α mipepen .i. ap ρit cair .i. mipeair.

3. PAIG FERB PITHIR. .i. Noφύageō, no noφίgeō
 bpechir ind πορεταίλ in πέth-άταρ. No, “ριthir” .i. ρίρ,
 no amnar. Όιο dan “ρερb” ic ρlainō τρι πέτ .i. “ρερb”
 bpiathar, ut dicitur : “maō iar ρερbaib ρίρ-amraib
 berlai biar ban :” no, “ιρ φαρ πέnechar ic ρερbaib Όέ.”
 Όιο dan “ρερb” bolc, ut dicitur : “Turcbait ρερba φορ
 α gnuadaiō iar cíl-bpechaiō” .i. iar cloén-bpechaiō. Όιο
 dan “ρερb,” ut dicitur : “théora ρερba ριρα doρnachte,”
 .i. πορimmaiō Αρραλ αρ Moγ Nuadac.

Cetta, so that it is on account of that Baithine quoted a text from Basil for the subduing of the pride. Or, he used to expound the judgments of judgment from Basil.

11. HE FORBADE WORKS FROM CHORUSES—VAST THROGS, CHORUSES. 1. He forbade, for his mind to be in God, the praising the hosts gave on him : or, he took charge of the works of God from the appearance of the black, hideous multitudes : and it is what excited that from him—the text from Basil, or the judgments. *Aidbsi* is the name of the music, or of the *cronan* most of the men of Eriu used to perform that time, whatever they would sing together : and it is through that music, which the men of Eriu made for Colum Cille in the great convention of Druim Cetta, pride of mind grew in him.

Hither so far the fourth [chapter].

[CHAPTER V.]

OF HIS LEARNING IN EVERY PART.

1. HE PERCEIVED THE COURSE HE RAN .1. He perceived, or the course he ran occurred to him.

2. FOR HATRED BENEFACTION. .1. He used to do benefit [in return] for hatred of him : that is, for “cais” means, namely, *hatred*.

3. THE TEACHER SEWED WORD. .1. The perception-father used to sow, or used to weave, the word of the doctrine. Or, “fithir,” that is, *continual*, or *difficult*. “Ferb,” again, is used to mean three things : that is, *ferb*, a word, as is said : “If according to the truly wonderful words of the white language it shall be :” or, “Fenechus is void beside the words of God.” “Ferb” is also *bolc* (a bag, a blotch), as is said : “Blotches rise on his cheeks after crooked judgments,” that is, after unjust judgments. “Ferb” also is, as is said : “Three white cows, he drove them off :” that is, Assal drove them on Mog Nuadat.

4. **ΣΑΙΣ ΣΛΥΑΣΑ ΣΛΕ'.** .i. θα γαρ hé ic epplocud na[n] γλυαρ : no pobo γαετ pum ic gleod glepeppa. No γοναιρ na γλύαρα co γλέ .i. eocharp γλέ Colum Cille do pέδιγud γλύαρ no cεpτ.

5. **ΣΛΙΝΣΙΥΣ ΣΑΛΜΥ.** .i. Ρογλιμνιγ na palmy po obil γ αρτηριε ; no, πορογλαινο na palmy.

6. **ΣΛΙΝΣΙΥΣ ΛΕΪΓ ΛΙΒΡΥ, ΛΙΒΥΡ ΥΤΤΑΡ CΑΣΕΟΝ.** .i. Ρορλιμνερταρ na palmy ic a τιcταιν ιαρη α πογλαιμ, γ ιρ ύαρ in pluinu, ριυρ πο ιριν. No, ριc : πορλιμνερταρ libru leiγ .i. ινο pecta, amail ποcα-ραρταρ libru Eoin Carreoin. No, ní p'bo mo leiρr libuyr ινο pecta do τιαcταιν quam libuyr Eoin Carreoin : no, polez Eoin Carreoin libru leiγr.

7. **CAETHA ΣΥΛΑΕ ΣΑΕΛΑΙΣ.** .i. Ρογαλαρταρ caetha in epóip. No Cύλαι ap maic and .i. ποβριρ caeth na τpí Cύλ .i. cae Cύli Opemni πορ Connactu, γ caeth Culi Peda πορ Colman Mop, mac Διαρματα, γ caeth Culi Rathin πορ Ultu ic copnam Ροιρ Τοποθαρι eτερ Colum Cille ocup Comgall. No, γύλαιρ, ποβριρερταρ, υτ διχιτ poeta :

Móp do chataib gaelarταρ,
 Pορ [α] athari palarταρ :
 Macc in mail a main-marτεn,
 Rí pep Pail adagarταρ.

8. **LIBRU SOLMAN SEXUS.** [.i.] No, ποριach libru Solman. No, pexup .i. पेγιυρ, υτ διcιτυρ penchar ppo penchar.

9. **SINA SCEO IMRIMA RAITH.**—Impuma .i. donenna γ onoi ap imbep atá impuma : “ραιτη,” .i. πο-ραιδερταρ peim .i. doucad in tan τιcραo poneno γ doneno.

10. **RANNAIS RAINO CO PIZUIR ETER LIBRU ΛΕΪΓ.** .i. Ρορannaρταρ paino co pizuir oacht eτερ lebraib ινο legino, no ινο pecta .i. nobelized a pταρ γ a pianp γ a moipoil γ an ανογαιz.

4. HE PROBED GLOSSES CLEAR. .1. He was active at the resolving of the glosses: or, he was keen at deciding of conflicts. Or, he probed the glosses clearly: that is, a clear key was Colum Cille for unravelling of glosses, or of questions.

5. HE ILLUSTRATED PSALMS. .1. He illustrated the psalms under obelisk and asterisk: or, he learned the psalms.

6. HE EXPLAINED THE LAW'S BOOKS—BOOKS WHICH CASEON LOVED. .1. He explained the psalms at his understanding of them after the learning of them: and above the explanation: poetry under that. Or thus: He explained the Books of *Leg*, that is, of the Law, as Eoin Caseon loved books: or, of no greater importance was it with him to understand the books of the Law, than the books of Eoin Caseon: or, Eoin Caseon read the books of the Law.

7. HE FOUGHT THE BATTLES OF THE STOMACH. .1. He fought the battles of the gluttony. Or, "Culai" is what is good in it: that is, he broke the battle of the three *Cul's*, that is, the battle of Cul Dreimne on the Connachta, and the battle of Cul Feda on Colman Mor, son of Diarmait, and the battle of Cul Rathin on the Ulaid, at the contesting of Ros Torathair between Colum Cille and Comgall. Or, "galais," *he broke*, as the poet has said:

Much of battles he broke,
On [his] father he poured:
The son of the chief from Main-Maistiú,
The king of the men of Fal much dreaded.

8. THE BOOKS OF SOLOMON HE PURSUED. [.1.] Or he pursued the books of Solomon. Or, "sexus," that is, "*fegius*," (he examined), as *senchas* (law) is said for *fenchas*.

9. SEASONS AND STORMS HE PERCEIVED.—"Imrima," that is, "storms," and from "imber" (shower) imrima is. "Raith," that is, he perceived that. That is, he used to understand when calm and storm would come.

10. HE DIVIDED DIVISION WITH FIGURE AMONG THE BOOKS OF THE LAW. .1. He divided division with figuration between the books of the reading, or of the Law. That is, he used to separate their history, and their sense, and their moral, and their anagogue.

11. LE'GAIŠ RÚNE ROCHU'AIÐ ETER SCO-
LAIB SCREPTRA. .i. Roleš rúne in roputhe co fíur
na rúne in tan pobui eter rcoluib ic foglam na rperp-
tra. No, "ropualt" .i. annm do beipt bír ip mo [p]airci,
7 ip iat fo a airde ríde .i. In tan rceap 7 a ageo
fíu tír, domma 7 terca ip in tír rin co cend rectm
bliadna, no ip in bliadain rin namma: mað ríur, domma
7 moptaid ip mo aeop rin: mað rír, domma 7
moptaid for míla in mapra. Noimíed iarum púna mo
annmannai rin do doimib, com betir inn a foimtin. Ropualt
dan ann maile [annm aile?] do'n beipt rin.

12. SCEO ELLAChT IMMUAIMN EISCI
IMM RITH. [.i.] Sceo .i. ocup. Roellged acce reom
coluam retha erci im rit éne .i. erci ma éne o ppím
co cuicid déc, 7 íar éne o chíucid déc co ppím.

13. RAITH RITH LA GREINN GESCAlG. .i.
Ropo reid do eolar retha erca la rith na éne tait-
nemche. Ip airi arberar "gerca" fíu éne, ar ip uachí
atá pollí do na pennab ailib.

14. SCEO RE'IN-RITH. .i. Robo éolaic ip rit péur
.i. mapir. No, commad "pían" bad choip and, ut dixit
Fínd hu báirene:

Scél léim dúib: doirdaid dam,
Sniuid gaim, ropaitn pam:
Gáet and, huap, ípel érian,
Gair arriich, putlach pían.

Damh. = dam

Ropuad pat pocleth epuch,
Rogab gnath giugrand gú:
Rogab uacht ete én,
Aispe pé, e, morclé.

morclé

Scél lem duib.

15. RIMPEITH RIND NIME NECH INCOI

Death's russet ring has hidden his form
^{brunt}
~~that~~ gorse cry 's familiar grown
 Cold has grasped the birds' plumage
 Lager weather wakeneth
 on tale for you

11. HE READ THE MYSTERIES OF THE GREAT REVELATION AMONG SCHOOLS OF SCRIPTURES. .1. He read the mysteries of the great wisdom, until he knew the mysteries, the time he was among schools at the learning of the Scriptures. Or, "Rosualt," that is, a name for a monster which is in the ocean, and these are its signs. The time it belches and its face towards land, poverty and scarcity in that land till the end of seven years, or in that year only: if it is upwards, poverty and mortality in the air that: if it is downwards, poverty and mortality on the animals of the sea. He used to relate afterwards the mysteries of that animal to people, that they might be in suspicion of him (on their guard against him). *Rosualt* accordingly is another name for that monster.

12. AND HE HARMONIZED MOON'S CO-CIRCLE IN REGARD TO COURSE. [.1.] "Sceo," that is, *and*. The co-circle of Moon's course about Sun's course was harmonized with him: that is, Moon before Sun from prime to fifteenth, and after Sun from fifteenth to prime.

13. HE PERCEIVED (ITS) RACE WITH BRANCHING SUN. .1. Easy for him was the knowledge of Moon's race with the race of the radiant Sun. It is why *branching* is said to Sun, because it is from it illumination is for the other constellations.

14. AND SEA-COURSE. .1. He was skilful in the course of "renis," that is, "*of the sea.*" Or, that it may be "rian" that was right in it, as Find hU Baisene has said:

A tale I have for you. Ox murmurs,
 Winter pours, summer is gone:
 Wind high, cold: sun low;
 Cry is attacking, sea resounding.

Very red raying has concealed form,
 Voice of geese [barnacles] has become usual:
 Cold has caught wings of birds;
 Ice-frost time: wretched, very wretched.

A tale I have for you.

15. HE WOULD COUNT THE STARS OF HEAVEN, THE

CECHN DIRUAS O CHOLLUM CHILLU
CUALAMAR. .i. No airmebad petlanna nime inti
noimrped cac ní roucor pochualammar o Cholum
Chille : no, noimrped Colum Cille di a trialla
pohúair do pennairb.

huc usque quintum [capitulum].

capitulum vi.

DE ADMIRATIONE ET CARITATE EIUS HOC SEXTUM
CAPITULUM.

1. COICH BOI, COICH B'IA BEO BADI
AMRADAIR AR IATHAIR IRDOCHT IR-
THUAITH. .i. Coich roboí, no cúich biar beó bas
chomuairal fpuir, ná bas fír-porichiu por perrannair in
tíri túair? “Ar iathair irdocht” .i. bá erdoct fpuir
thuairthib no thír aneótar, in tan conuair a chill hi
toruc .i. Eu : “Iréuaré” .i. fpuir anthuairth. No “irdoct”
.i. bá erdoct hi tuairé .i. bá doct a cóbair peom fpuir nech :
no, bá docht im chobair neich.

2. ADPET CO NU' NECH NAD GOI' GEOIN.
.i. Noairneded copici nú inti na aithgeoin goi and fein.
No, ad “Pet” píl and, idem et uetup tertamentum, 7
an “nu” ip Nouum Tertamentum .i. noairneded dun
Petairleic co Nú-píadnair, ut dixit angelus, uel mona-
chus :

Maccán umal, atber cet,
Deur ei indulget :
Porzella Nú ocup Pet,
Im bethair puthair fpuirget.

PERSON WHO WOULD EXPOUND EVERY EXCEEDINGLY NOBLE THING WE HAVE HEARD FROM COLUM CILLE. .1. He would count the stars of heaven the person who would relate every very choice thing we have heard from Colum Cille: or, what Colum Cille would tell about his very high travelling to the stars.

Hither so far the fifth [chapter].

CHAPTER VI.

ABOUT THE ADMIRATION OF HIM AND ABOUT HIS CHARITY
THIS SIXTH CHAPTER.

1. WHO WAS, WHO SHALL BE ALIVE, WHO WAS MORE WONDERFUL OVER TERRITORIES THAN THE VERY LEARNED ONE OF THE NORTH-EAST? .1. Who was, or who shall be alive, who was co-noble with him, or who was more truly-learned over the territories of the north country? "Ar iathaib irdocht," that is, he was very reserved towards territories, or external country, the time he raised his church at first, that is, *Eu* (Hi): "irthuaith," that is, facing me on the north. Or, "irdocht," that is, he was reserved in a territory; that is, reserved was his association with any one, or he was reserved about the association of any one.

2. HE USED TO DECLARE TILL LATELY ONE WHO KNEW NOT GUILF. .1. He used to relate until lately he who knew not guile in himself. Or, it is "Fet," that is in it, the same as *Old Testament*, and the "Nu" is *New Testament*: that is, he used to relate to us *Veter Lex* (Old Law) with *New Witness*, as an angel has said, or a monk:

An humble lad, prophecy says,
God to him will be kind:
He will testify *Nu* and *Fet*,
In life eternal he will rise.

3. **GRESS ROFER PECHTNAĆU.** .i. Rogher-
raiz, no rochemniz immalle ppiu na ppiu .i. aingil. No,
ric .i. ba pechtnacu cac greff in greff roferparpar
Colum Cille.

4. **FRI ARTHU AR CHATRU CO DOMUN
ORINGTIER.** .i. Fri aradu na catrach uairli
podringertar: "co domun" .i. co p'ba d ó arómáin: no, "co
do mun" .i. co dá romain .i. cuipp ocup anma: no, "co
domun" .i. ad coelum. No, "fri arthu ar chatru"
.i. ar chatir nime, co puðrebpaing in domun fri fidiu
riagla 7 dirnipećta noeb; ar ic áriuð doğairter, ut
dicitur: "peale vel coeli punit pancti."

5. **AR DEO DOENACHTHA** .i. Ari d[o]enache
meic Dé rocherparpar .i. co magbad greim dó ceřad
meic Dé. No, ar Dia doğnuð doenact .i. tionacl neich
ar Dia.

6. **AR [š]ASSAIB RIŠTIER** .i. Ir aipi doğnuð
rom ar řarad dó ir ind richuð huaral.

7. **RIRIR ACCOBUR A SULA** .i. Ropac ar Dia
cac ní pob' accobor pi ae puil: na mná 7c.

8. **SUI SLAN CREAS CRIST** .i. In lám-řui řen
roçpeterpar Crisť: no řlan cen pheccad: no, "çprip"
.i. a neřbo "çpřeco" .i. rořořbřepar iarum i Crisť:
no, doğat Crisť řořbairt řair.

9. **CEO NI COIRM, CEO NI SERC OLL-SAIT:**
SEĆNAIS BEOIL .i. Ocup ni ebed coirm, no ni carad
coirm, 7 ní p'bo řepicad leir co oll-řaitħ: dořchnad
đan in beoil.

10. **BAI CATH, BAI CAST** .i. Robai cath, no
poboi cat .i. Catholicur.

11. **BAI CARTHAIT.** .i. Tóit: lám do déire
epcom uli. No, řicħe Colum Cille ó deřepic.

12. **CLOTHOND OC BUAD.** .i. Robo ail i catħ
he oc břepic buada do cac. No, "cloth-onð," .i. cloć

3. A COURSE HE MADE MOST FORTUNATE. .1. He walked, or he stepped together with the white, that is, angels. Or thus: More fortunate than every course was the course Colum Cille made.

4. WITH THE CHARIOTEERS OF GREAT-CITY TO PROFUNDITY HE WAS BROUGHT. 1. With the charioteers of the noble city he ascended: "co domun," that is, until its good gift was for him. Or, "co do mun," that is, to two good gifts, that is, of body and of soul: or, "co domun," that is, to heaven. Or, "fri arthu ar chatru," that is, to the city of heaven, that he might bring the world to the ways of rules and examples of saints, for it is ladders they are called, as is said: "the saints are ladders even of heaven."

5. BEFORE GOD MADE MAN. .1. For the humanity of the Son of God he suffered: that is, so that a persecution to him used to be the suffering of the Son of God. Or, for God he used to practise humanity, that is, the bestowal of a thing for God.

6. ON HIGH HE WAS KINGED. .1. It is why he used to do that, with a view to satisfaction for him in the noble heaven.

7. HE YIELDED THE DESIRE OF HIS EYES. .1. He exchanged for God every thing which was a desire to his eye: the women, and so forth.

8. A PERFECT SAGE, WHO BELIEVED CHRIST. .1. The blessed full-sage who believed Christ; or, perfect without sin. Or, "creis," that is, from the verb *cresco* (I increase): that is, he increased afterwards in Christ, or Christ gave an increase on him.

9. AND HE DESIRED NOT ALE, AND NOT A GREAT SUFFICIENCY: HE AVOIDED FLESH. .1. And he used not drink ale, or he used not love ale, and it was not with him a desire as far as a great sufficiency; he also used to avoid the flesh.

10. HE WAS LEARNED, HE WAS CHASTE. .1. He was learned, or, "roboi cath," that is, a Catholic.

11. HE WAS CHARITABLE. .1. Whole: full of charity he all: or, Colum Cille used to be boiled from charity.

12. A ROCK AT VICTORY. .1. He was a rock in battle at bearing away of victory from every one. Or, "cloth-ond," that is, a stone of subduing, for "ond" is a stone. A

cloithi, ar fit ond cloch : robo cloc iapum cloithi cac uile Colum Cille.

13. **BOI LES LAN.** .i. bo epeom co tabrad a lan-
lep do cac.

14. **BOI LEOR-LES OIGED.** .i. Robo leor nole
raiged aegeou.

15. **BOI OBEID.** .i. Auidur .i. laim.

16. **BAI HUASAL, BOI HUAS A BA'S.** .i. ba
porpail for bar .i. for Diabul, no peccad : no, pob' uair
a bar : no, porpitiu bar uara.

17. **BOI LIEN.** .i. Lemr .i. ailgen.

18. **BOI LA CRIDE CECH ECNAOA.** .i. Robo
liaig leraigthe cride cach ecnaoa : no, robo chaimraigthe
do peir cride cec ecnaoa : o'ndi ar ligo .i. cumpigim.

19. **AR MINON AXAL NACALLAD.** .i. Arn
uaral no aicelled inn aingel di a p'bo ainm Axal : no,
"iap minon axaln accallaim" .i. iapn acallaim De
do-rom : ar ip ed minon aingel Cripit macc De. No, an
ar dech de ainglib—ba memic do rim an accallaim rive:
ba tanairi dan do accallaim aingel a acallaim peom.

20. **BA AINMNE AR AM BEBA.** .i. Do itaid
atbae .i. do lugu uige atbath : ar ni caided lind na
biao ip in bliadain atbath, acé i Saeturnd, no in Dom-
mnoch.

21. **BA' BIND.** .i. ba bind a guth i[c] celebrad.

22. **BA O'EN A CHERD CLEIRCHECTA.** .i.
Robo en di a eladnab cleirchecht : ar ba rui, ba
raith, ba file. No, robo leor do cac mo oen-cept
cleirchecta bai oca, ut Patriciur uixit :

Genriú maccan di a fine,
bid rui, bid raith, bid file :
Inman lepbairpe glan, glé,
Nad ebera immarbé.

23. **BA DO DOINIB DISCRUTAIN.** .i. ba anra
do doimib ferútan a gnm fon. No, commat "oirpéit"

stone then of the subduing of every evil was Colum Cille.

13. HE WAS A FULL BENEFIT. .i. He was, so that he used to give his full benefit to every one.

14. HE WAS AN ABOUNDING BENEFIT OF GUESTS. .i. It was much he used to benefit guests.

15. HE WAS AVID. .i. "Avidus," that is, eager.

16. HE WAS NOBLE, HIGH WAS HIS DEATH. .i. He was superior over death, that is, over the Devil, or sin ; or, his death was high ; or, he knew death over him.

17. HE WAS GENTLE. .i. "Lenis," that is, gentle.

18. HE WAS A PHYSICIAN OF THE HEART OF EVERY SAGE. .i. He was a physician of the benefiting of the heart of every sage : or, he was bound according to the heart of every sage ; from that which is "ligo," that is, *I bind*.

19. OUR DIADEM WHO USED TO CONVERSE WITH AXAL. .i. Our noble who used to converse with the angel, whose name was Axal. Or, "iar mindn axaln acallain" (after the diadem of angels' conversation), that is, after conversation with God by him : for Christ, Son of God, is the diadem of angels. Or, what is best of angels—frequent of number was the conversation of these: second, accordingly, to the conversation of angels was his conversation.

20. IT WAS ABSTEMIOUSNESS ON ACCOUNT OF WHICH HE DIED. .i. Of thirst he died, that is, from littleness of drink he died : for, he used not to take ale or food in the year he died, but in Saturday, or in Sunday.

21. HE WAS MELODIOUS. .i. Melodious was his voice at celebration.

22. HIS PROFESSION OF CLERICSHIP WAS ONE. .i. Clericship was one of his sciences, for he was a sage, a prophet, and a poet. Or, abundant for every one was the one profession of clericship which he had, as Patric said :

A child will be born of his tribe,
He will be a sage, will be a prophet, will be a poet :
Beloved the pure, clear lamp,
Who will not speak deceit.

23. HE WAS TO PERSONS INSCRUTABLE. .i. Difficult for persons was the conception of his deeds. Or, it may be

bað chíorí and .i. Ní éluined rereit dune in bale in dénað a crabuð .i. ír in dírpub, no ír in dub-pecleþ.

24. ba ðín ðo nochtaib. .i. Imm étac.

25. ba ðíð ðo bochtaib. .i. Immi bíað.

26. ba nuá nochesað cach tromm-
di o pothuch. .i. Cac trom-potað no chépað—ba
amal núa leir-ream peim. No, “ba truummu cac
[þ]othaig dún in ceptað nuá-þa,” ar in dall.

27. o choluum cose tuath. .i. O Cholum
nochoiretír na túatha.

28. miað mar munemar mann. .i.
Tiasmaic in a munigin in moþ-airmicitig rin im nem
dúinn. No, dommunem doberthaþ airmicitu móri ðo ðo
chind na[n] gnum ro. “Miað mar” .i. imbed manna .i.
in maínd. Ír eð atberetír meicc Íþrael þþi a manchu
.i. Quid erit hoc niri cibur celetir? Oommunimar íaruin
doberétaþ airmicitu moþi in bíð nemða ðo-pom.

29. noðgeisigfe crist eter ðlig-
tecu. .i. Nongeba pom Críct in a geirpine .i. in a
munterpaþ eter na ðligthechu [.i.] eter aingliu ocup
arþh-aingliu.

30. trias na ciana cotaisla. .i. Tríþ
in pé cian pobui ic taipled íþor .i. oc crabuð.

[capitulum vii.]

DE PRUDENTIA EIUS ET LECTIONE ET SAPIENTIA.

1. erðnaid sui siacét slícht cetrair.
.i. Ír erðna in þáa þopiaét þlicét na cetþi þuiaét.

“discreit” (cryless) is what is right in it : that is, the place in which he used to make his devotion used not to hear the cry of a person : that is, in the desert, or in the Black Church.

24. HE WAS A SHELTER TO NAKED. .1. In regard to clothing.

25. HE WAS A CONSOLATION TO POOR. .1. In regard to food.

26. IT WAS [AS] NEW HE USED TO SUFFER EVERY HEAVINESS FROM ATTACK. .1. Every heavy attack he used to suffer—that was like a new one with him : or, “heavier to us than every attack is this new suffering,” says the Blind (that is, Dallan).

27. FROM COLUM DISCIPLINE OF TERRITORIES. .1. From Colum the territories used to be disciplined.

28. LET US HOPE GREAT DIGNITY, MANNA. .1. Let us go to his trust, the great reverent one about heaven for us. Or, we hope great honour will be given to him on the head of these deeds. “Miad mair,” that is, an abundance of “mann,” that is, the *manna*. It is what the children of Israel used to say to their monks : “What is this but celestial food?” We hope therefore the great honour of the celestial food will be given to him.

29. CHRIST HAS ASSOCIATED HIM AMONG THE RIGHTEOUS. .1. Christ will receive him into his association that is, into his familyship among the righteous, [that is] among angels and archangels.

30. THROUGH THE LONG PERIODS HE WAS HUMBLING HIMSELF. .1. Through the long time he was at humbling here, that is, at devotion.

[CHAPTER VII.]

OF HIS PRUDENCE, AND READING, AND WISDOM.

1. A SAGE THE DOCTOR, WHO REACHED THE PATH OF FOUR.

.1. Sage is the doctor who reached the path of the four wisdoms.

2. COITLUID LA DOCEYUL DO NIM-IATH IARN A CROICH. .i. Ip amlaid dolluid feom co íath nime iarn a chepat i for co cetul muintepe nime 7 talman ; no i t[í]n]-clair aingel nime.

3. CET CELL CUSTOID TOND FO OGI OIPPRIND. .i. Rochoemertar cet cell fo chomlan-tiur tuimi calig opprind. No cet cell cor a taet tono mara : 7 cinte ch ar écinteé and.

4. OLL NI' NI IDAL. .i. Ip oll in tpen-fer hé, 7 no con idlaét dogmí. No, oll ani dogmí do maith, 7 ní idlaét.

5. NI ELLASTAR CLOEN-CHLEIR. .i. Ni aileo na cliaira inlígteá.

6. DO[S]ELLAR FO INMUILC. .i. Nopegad eat fo inuib an uile : no, notaidled eat co tappau a phennait cóip for cach. No, ba gabail ella do'nd uapul na cloen-cliaira, com bo maith noimmuilged cpetim forpu. No, nofbilged do pallund .i. do denam palland.

7. NI FOE'T, NI FUAÉTNAO HERIS. .i. Ní rofoid nech uad do denam uile, 7 ní rofuac[é]nais fein na heipir .i. ní rabi fir compair[c]neé aicce .i. heper : no ní roarlais heipir for nec.

8. NI AENEO NI' NA' BUI IR REÉT RI'G. .i. Ní dénad ní do aimi acé iarn [d]irgetaid Dé .i. nained in domnaigib. No, ní airdepcraiged ní acé do peip ríagla Dé.

9. NANO ETSÁ BAS BITH .i. Ar nad etad, no na bad ipad do bar tria bithu, no ip in bith.

10. BEO A ANIM .i. Ipor.

11. BEO A ANUAIM .i. A anim tall.

12. AD IMBUD FODRUAIR FO RECHT NOEB .i. Rofupertar com beith do fo dirgetaid na noeb. No, ar a pot rofubartar fo pecht noeb—ip airi ar beo a anim ipor : 7 a anim tall ar immed

2. HE WENT WITH MUSIC TO HEAVEN-LAND AFTER HIS CROSS. .1. It is how he went to the land of heaven after his suffering here, with the music of the family of heaven and of earth : or, in the chief-choir of the angels of heaven.

3. GUARDIAN OF A HUNDRED-CHURCHES UNDER FULLNESS OF WAVES OF OFFERING. .1. He guarded a hundred churches under the completeness of the wave of the chalice of offering. Or, a hundred churches to which goes sea's wave ; and finite for indefinite in it.

4. A MIGHTY CHAMPION NOT BY AN IDOL. .1. He is a mighty champion, and not with idolism he works : or, mighty what he works of good, and not idolism.

5. HE BROUGHT NOT UP AN INQUITOUS COMPANY. .1. He used not nourish the unrighteous companies.

6. HE BROUGHT THEM UP UNDER MILK. .1. He used to view them under the meanings of their evil : or, he used to try them that he might give his fit penance on each. Or, a catching of a flock for the noble one was the unjust companies, so that it might be well he would milk belief upon them. Or, he used to milk them for salt, that is, for the making of salt.

7. HE SUPPORTED NOT, HE ATTACKED NOT HERESY. .1. He sent not any from him for the doing of evil, and he attacked not himself any heresy ; that is, he had not an erroneous knowledge, that is, heresy. Or, he persuaded not heresy upon any one.

8. HE TOOK NO AMUSEMENT WHICH WAS NOT IN THE KING'S LAW. .1. He used to make nothing of amusement but according to God's law: that is, he used to take amusement on Sundays. Or, he used to make nothing distinguished but according to God's rule.

9. THAT HE MIGHT NOT GET ETERNAL DEATH. .1. That he might not get, or that there might not be destined for him death for ever, or in the world.

10. LIVING HIS NAME. .1. Here.

11. LIVING HIS SOUL. .1. His soul beyond.

12. IT IS A GREAT NUMBER THAT HE PREPARED UNDER SAINTS' LAW. .1. He procured that it (the number) might be for him under the law of the saints. Or, on account of the length of time he stayed under the law of the saints—

ροδρουαιρ .ι. αρ α ποτ : αρ ριτ ιμμεδ [ιμδα?] .ι. ποτα,
 υτ διχιτ ποετα :

Ir mēterc
 Cop int abean oc mtheēt :
 Int aboc o Rur ēaem Char,
 No con é a taeb αρ ιμδα .ι. ποτα.

13. ΠΡΙΣΒΕΡΤ ΤΙΝΥ Α ΤΟΕΒ .ι. Ροριτη βρύι
 co ná ρ' bo τηιuc α τόεβ. “ Πριρβερτ τινυ α τοεβ” .ι.
 “ ρομαιρνερταρ,” υτ διχιτ ποετα :

Nec p̄r̄ber̄t a ēizer̄na,
 Ni ρ'ba ile a liber̄na,
 Cop rucait namait a cheno,
 A ḡabair ip̄ a dub-ceno

.ι. α ech ocup α ελαδεβ : αρ “ colḡ” ocup “ dub-ceno” duo
 nomina ḡlatou r̄unt ip̄ int [r̄]en-ḡoedilḡ, υτ διχιτ ποετα :

Ni ρ' [b] ρορ̄ b̄raizēib̄ dam na bo
 P̄romētair̄ colḡ mo ruanaḡó:
 P̄op̄ b̄raizēib̄ r̄iḡ ρocēip̄o ρeit
 Inḡi Dub-ceno oc Diar̄maic̄.

14. ΤΥΛ Α CUIRP CUIUSIUS .ι. Ροc̄oilleρταρ
 τοιλλ α c̄uirp̄ .ι. ip̄ e a milliuḡ a nemdenam.

15. CUIU Α ΝΕΟΙΤ .ι. Ροchulleρταρ in ḡamni, υτ
 ποετα διχιτ :

In maith lib
 In tan arberar̄ p̄r̄i p̄riḡ ?
 Arraizer̄ r̄ep̄c̄ r̄aizit̄ r̄eoiḡ :
 Ni ḡeib̄ neoit̄ p̄ri nec̄ αρ̄ ḡil

16. ΝΑΘ ΙΝ ΜΑC C ΜΑC C ΗΥΙ CΗΥΙΝΘ .ι.
 Cuiḡ in mac? Nin. em : mac hui Chuiḡnḡ .ι. Colum Cille. No

it is on that account that his name is living here : and his soul beyond on account of the number that he prepared .i. on account of its length : for “inned” means, namely, “long,” as the poet has said :

Very thin is
The dwarflet’s leg a-walking—
The dwarf from beautiful Ross Cas,
By no means is it his side that is long. .i. “fota.”

13. DECAY ATTACKED HIS SIDE. .i. Great running of bowels until his side was not thick. “Frisbert tinu a thoeb,” that is, “romairnestar” (betrayed), as the poet has said :

One who betrayed his lord,
His offspring were not numerous,
Until enemies carried off his head,
His “grey” and his “black-head.”

That is, his *horse* and his *sword* : for “colg” and “dub-cend” are two names for a *sword* in the old Goedilic, as the poet has said :

Not on throats of oxen or cows
The sword of my hero is proven :
On throats of kings it darts power—
This same black-head with Diarmait.

14. THE DESIRE OF HIS BODY HE DESTROYED. .i. He destroyed the desire of his body, that is, its destruction is its non-performance.

15. HE DESTROYED HIS FIGHT. .i. He destroyed the power, as the poet said :

Are ye pleased,
When the truth is spoken to you ?
Who follows love treasures follow ;
He takes not fight against one who is dear.

15. IS NOT THE SON THE SON OF THE DESCENDANT OF COND ? .i. Whose is the son ? Not difficult indeed: the

ni bu in meic hui Chuind gaimi, no neoti. No, nað maice aonaæt maice hui ceo chuind .i. ni bui in maice aæt báp porbæte .i. maice hui cheo chuind ciæ .i. ni bui iarmua aæt ba hua Cumð : quari diçipet, “bá roep-elano cia poro-ðomair móri o Dia.”

17. CUIL DEIM DE EOT. .i. Ní depra de eot ní noðigbað cuil .i. o'ndí ar demo .i. diçbam. No “de pót” ar choip anð .i. de puachtain.

18. CUIL DEIM DE FORMUT. .i. Ní depra de formut ní diçbar cuil.

19. FO LB LIGE, A AI, AR CECH SAET SRETA SINA .i. Iþ maíth lb, a eolchu, a lige Colum Cille, ar noícað a ðpuæt no a úp ar cachn galap, no[r]pæctnaigeð paip na rina .i. cac rín a [r]pæthe.

20. TRIA THUATH IDLAIG DORUMEON RETU. .i. Ic dul dó tria thuath nan ídal porpnað am bibðanar ppi Dia, co tabpað porpu cpetim do Dia: 7 o'ndí ar “meatur” atá rétu.

21. AR CREDLA CAIRPTIU. .i. Iþ aipe ðopað in mep-ra porpu ar in cairpat cpeðal a cuip ; no, ar a cleipchecht porpæc a cairptiu.

22. CATH S'R SOICH PIR : FICHEÐ PRI COLUAIM. .i. Ropo putham a cath ppi Demon 7 Domun, “roich pír” .i. porpæctar ppinne : “ficheð ppi coluaim ;” .i. noþúáctnaigeð ppi á cholaino ipor.

23. CO NA REGA IN RI'G-MACC FOR DE'OE DE'. .i. No co paða mac in ríç .i. Colum Cille, por inð ara epnaíl píl ic Dia.

son of the grandson of Cond, that is, Colum Cille. Or power or fighting was not the part of the son of the grandson of Cond : or, was not the characteristic of the son who was buried that of the son of the grandson of Cond : that is, there belonged not to the son but a perfect death, that is, to the son of the grandson even of Cond indeed : that is, he was not a great grandson but he was a grandson of Cond. As if he had said, "he was a noble offspring, though he suffered much from God."

17. HE PROFANED NOUGHT ABOUT JEALOUSY. .1. He did nothing about jealousy which would take away profanity : from that which is "demo," that is, "I take away." Or, "de fot" is that which is right in it, that is, "about aggression."

18. HE PROFANED NOUGHT ABOUT ENVY. .1. He did nothing about envy which takes away profanity.

19. GOOD IN YOUR ESTIMATION (HIS) GRAVE, O SAGES, AGAINST EVERY SICKNESS OF COURSE OF SEASONS. .1. "Good in your estimation, O learned, is the grave of Colum Cille," for its dew or its clay used to heal against every disease which the course of the seasons would extend, that is, every season its courses.

20. THROUGH AN IDOLATROUS TERRITORY HE MEDITATED CRIMINALITY. .1. When going through the territory of the idols he would know their criminality towards God, so that he used to give on them belief in God: and from what is "reatus," *retu* is.

21. FOR THE SAKE OF RELIGIOUS CHARIOTS. .1. It is why he gave this judgment on them for the religious chariot of their body : or, for his clericship he exchanged his chariots.

22. WITH CONTINUOUS BATTLE HE SOUGHT TRUTH: HE USED TO FIGHT AGAINST FLESH. .1. His battle was continual against Devil and World : "soich fir," that is, he sought truth : "fiched fri culvain : " he used to commit aggression against his flesh here.

23. THAT THE KING-SON MIGHT NOT COME ON THE SECONDARY OF GOD. .1. By no means will the son of the king, that is, Colum Cille, come on the second division which is with God.

24. IN ATHGUTH, IN ATHPERS. .i. Ip in guthn aigtheide .i. “Ite, maledicti:” no, “in atguth” .i. ip in guth fil aithe gotha aile pemi. “In athpepp” .i. m ba ip in pepp tanaire maḡar, aét ip in cétt pepp .i. “Uemte, benedicti, 7c.”

25. ADRAONACHT RIAN A’ES, RIAN A IMNIURT. .i. Roaonaét maḡiu tírao áer só .i. maḡiu robo pnoip 7 pob’ amneraé : ar it ré bliathna .lxx. robo lán de.

26. AR IPFURNO IN ALBU O’MUN .i. Ar omun ipfirno dochuaid in Alban.
huc urque rexum [capitulum.]

[capitulum iii.]

IDEM DE COMMENDATIONE LAUDIS EIUS REGE NEPOTUM NEIL.

1. AED ATNOI ULE OLL-DOINE DROM-
CHETAL. .i. Aed, mac Ainmepech, doḡat .iii. cumala do’n Dull ar ainm do thabairt ip in molaḡ-ra Cholaim Chilli : 7 roiaéneretar Aed do’n Dull commao dḡumiu céé cetal in cetal-ra.

2. PECHT AFOR NIA NEM. .i. In tan noḡeao in tpen-pep .i. Colum Cille ; ar fit ma .i. tpen-pep, ut dicitur :

Fidcell Cnemthand Níad Náip
Nirbeip mac bec do leitáin:
Ueth a foirne d’ ór buide,
Al leit aile d’ [f]indruime.
Oén-pep di a fairind namma
Noépenao pe élanamna.

24. IN SECOND VOICE, IN SECOND VERSE. .1. In the fearful voice, namely, "Go ye cursed:" or, "in athguth," that is, in the voice which is after another voice before it. "In athfers," that is, it will not be in the second verse he will come, but in the first verse, that is, "Come, ye blessed, and so forth."

25. HE WAS BURIED BEFORE AGE, BEFORE HIS WEAKNESS. .1. He was buried before his age came to him ; that is, before he was a senior, and was strengthless ; for it is six years [and] seventy that was full from it [the age].

26. ON HELL IN ALBA A TERROR. .1. For terror of hell he went to Alba.

Hither so far the sixth [chapter.]

[CHAPTER VII.]

OF THE COMMENDATION OF HIS PRAISE BY THE KING OF THE
UI NEIL.

1. AED LAID DOWN OF ALL MIGHTY-POEMS A POET-SONG.
.1. Aed, son of Ainnere, who gave seven *cumals* for his name to be given in this praising of Colum Cille: and Aed laid down to the blind [Dallan] that more poetic than any song this song should be.

2. THE TIME WHEN THE CHAMPION WOULD REACH HEAVEN. .1. The time when the champion would come, that is, Colum Cille; for "nia" means, namely, a *champion*, as is said:

The chess-board of Cremthand Brave Champion—
A small child carries it not by little elbow:
Half of its party of yellow gold,
The other half of *findruine*:
One man of its party alone
Would purchase six couples.

3. NI ANOIL. .i. Ni p'bo nemoil la Dia hé, ac̄t robo oil.

4. NI SUAIL. .i. Ní p[b'] bec hé. No, "ní hanoil" .i. ní poimoil ḡ ní po[p]úaiḡ ní baō puail.

5. NI SUAIḡ. .i. Ni popupuaḡ.

6. NI NIA NAO NUA PRI COTACH CONUAILL. .i. Ni trén-fer nan nua inró ppi cotac̄ .i. ppi ḡlinuḡuo chotaḡ Conaill .i. eter tuatha Conaill armedon: no, ic̄ denam a cotaiḡ ppi tuathab aib̄ dianechtaip. No, "ní nua" .i. no con[p]uil ocund̄ in trén-fer [p]uaḡer ní nua ppi cotac̄ Conaill: ḡ "ní puaiḡ" topach na ceille ríc. No, dan̄ .i. ní p̄il ocund̄ in trén-fer athnuḡer cotac̄ Conaill: "ní nua" in topach ríc. "Ppi cotac̄ Conuail" .i. ic̄ ríé eter corp ḡ anmain.

7. CLUIDSIUS borb beolu bennacht batar ic̄ TOI TOIL RIḡ. .i. Roeloi beolu immam borb bátar ic̄ ap̄o-ríḡ Tói, ciō ed̄ baō aíl léo olc̄ do ráō, com̄o bennachad̄ doḡn̄tip, ut puit̄ balam.

8. O' DONIB DEIMTECTA, OC DEO DESSESTAR. .i. O' doimb̄ roḡḡbaō, ic̄ Dia taprapap.

9. AR ADBUO, AR ANI ATRONNAI ARZART ḡLAN hU'a HI CATHAIR CONUAIL. .i. Ar a ammi ḡ ap̄ a áini poepnai ḡap̄en ḡlan hU'a Conuail inn̄ a chatip. No, hua pom̄ Coḡiaip moip̄ do laḡnib̄ il leth̄ o mathaip. No, ap̄ aub̄chloḡ ocup̄ ar áini poepnai in ḡap̄t ḡlan ḡc̄: ap̄ ní dénaō pom̄ peim, ut paciunt̄ hipocritae.

10. HIC UDBUO CAIN-SRUITH SCEO MAZISTIR MUNITERE. "hic udbuo" .i. "nomen dolorip̄" .i. inḡu pechi. Robo chain̄ íarum in p̄ruit̄h co na toimled̄ maḡpe, co na maḡbaō in ḡalap̄ peim hé: ocup̄ dan̄ robo maḡip̄tip̄ munitere imm̄ on̄ cétna. No, "inḡu pechi" .i. ip̄ ip̄ectam̄ pothoḡmaḡ a pechi hé ap̄ immed̄

3. NOT UNDEAR. .1. He was not undear with God, but he was dear.

4. NOT TRIFLING. .1. He was not small. Or, "ni handil," that is, he prepared not, and he knitted not anything which was trifling.

5. NOT PROSPEROUS. .1. He did not plan well.

6. THE CHAMPION IS NOT WHO BOUND NEW THINGS FOR THE ALLIANCE OF CONALL. .1. The champion of the new things is not here for alliance, that is, for confirming the alliance of Conall, that is, between the territories of Conall within ; or, at making their alliance with other territories externally. Or, "ni nua" (a new thing), that is, there is not with us the champion, who will knit a new thing for the alliance of Conall ; and "ni suaig," is the beginning of the sense thus. Or again, that is, there is not with us the champion who will renew the alliance of Conall : "ni nia" is the beginning thus. "Fri cotach Conuail," that is, at peace between body and soul.

7. HE SUBDUED WITH A BLESSING THE MOUTHS OF THE FIERCE WHO WERE AT TOY WITH KING'S WILL. .1. He subdued the mouths of the fierce, who were with the high king of Toi, though it was what they wished—to say evil, so that it is a blessing they used to make, as Balam was.

8. FROM MEN WITHDRAWN WITH GOD HE HAS TAKEN HIS SEAT. .1. From men he was taken away ; with God he has rested.

9. FOR ABSTEMIOUSNESS, FOR FASTING, THE DESCENDANT BESTOWED PURE GREAT HOSPITALITY IN [THE] CITY OF CONALL. .1. On account of his abstemiousness, and on account of his fasting, the descendant of Conall distributed pure hospitality in his city. Or, a descendant of Cathair Mor was he in the side from mother. Or, for pleasure and for amusement he distributed the pure hospitality, and so forth : for he used not to do that, as the hypocrites do.

10. AT DECIDING A FAIR SENIOR AND A MASTER OF FAMILY. .1. "Hic udbud," that is, a name of a disease, that is, "tightness of skin." The senior was accordingly fair, so that he used not to eat fish lest that disease should seize him : and likewise he was master of a family about the same matter. Or, "tightness of skin," that is, it is hardly his skin surrounded him on account of the abund-

α δαν; no “ic uobuo” .i. ic pethuguo atbb ic éipmuo chepτ na canom: No “ic uobuo” .i. ic uobuo [na]ñ zoa: no, “ic uobuo” .i. ic φοιβαυο .i. ic βαυο cuipp Cpupe πο α [p]ul ic opppμuo: no, aίνm do boιth légíno, no ppoppu loci i Ceneol Chonall.

11. PRI ANZEL NACALLASTAR: αΤΖαΙΛ
ΓΡΑΜΜΑΤΑΙΣ ΔΡΕΙC. .i. Δοgmo aínzel v' accal-
lam, ocur ποποgλano γραμματαιg amal Δρεcu. No,
noaicileo γραμματαcdu ocur Δρέcu.*

12. SOER SECH TUAITH SIN HINEDIM. .i.
Saep ποpechtep pechte tuatha, γ cμnτεch ap écμnτεc
ano, nó coic tuatá Epend γ vi tuaiθ in Albain. No,
ποpechtea pectap-tuaiθ: no, ba paep ποpechteap
pμunde ip in τip tuaiθ. “Sin metum” .i. ip amlaiθ pin
dogmo α paipneip, ap pite pin .i. amlaiθ, ut dixit poeta:

Ipín teit in mal 'm a tēch pīg,
In dogmule cen cappaip tμit,
Con duib-cμund in a dag-pcip.

.i. cip (.i. lam) ondí ap “capio.”

13. MAC FEOILMIΘ[E] PICH TUAITH PINN
OYT. .i. Mac FEOILMIΘ[E] dia pichtip, no dia ποgnaτip
in pice tuath: γ cμnτεch ap ecμnτεch ann beop: no,
vi α pich in τip tuaiθ. “Pinn ouit” .i. pinem muntō; no,
ποpictip cpich γ comlaineip in ποpceτail, no α bar pēn.
No, pín medim mac FEOILMIΘ[E]. Píno .i. ip é inoipim
amlaiθ pin mac Píoilmíθ[E] ap in pich atuaiθ.

14. NÍ TOICHES DO'N BITH BA SIR DO
CHROICHE CUMNI. .i. Ní ma túóciao ποp bith che
ap gaipde α amppe: ποbo tpuθam do cúmnuo
époiche ποp α cōpp. No, ní can céppao doóciao do'n
bith do lucht Toi: no, ni ποbo toi do lucht in betha in

* With this word ends imperfectly the copy in Lebor na hUídre: the remainder is from Lebor Brecc.—[Ed.]

ance of his qualifications : or, "ic udbud," that is, at the perceiving of difficulties in explaining the questions of the Canon. Or, "ic udbud," that is, at destroying the falsehoods : or, "ic udbud," that is, at submerging, that is, at dipping the body of Christ under his blood at Mass : or, it is a name for a reading hut, or of a special place in Cenel Chonail.

11. TO AN ANGEL HE USED TO SPEAK : HE SPOKE GREEK GRAMMAR. .i. He used to address an angel, and he learned grammar like Greeks. Or, he used to address grammarians and Greeks.

12. A NOBLE ONE WHO SOUGHT NORTH : THIS ONE I RELATE. .i. A noble one who sought seven territories, and definite for indefinite in it, or, the five territories of Eriu, and two territories in Alba. Or, he used to seek extern territory: or, it was noble he followed truth in the north territory. "Sin inetum," .i. it is thus he makes its narration, for "sin" means, namely, *thus*, as the poet said :

In this manner the chief goes round his house of a
king,
In good raiment without a storm-shower through it,
With his black head (sword) in his good grip (in
his right hand).

That is, "cip," (hand) from the word *capio* (I hold).

13. FEDILMID'S SON IN THE NORTH TERRITORY KNEW END. .i. The son of Fedilmid for whom used to fight, or whom used to serve the twenty territories: and definite for indefinite in it still : or from whom the north country boiled. "Finn outh," that is, the end of the world : or he knew the end and completeness of the doctrine, or his own death. Or, thus I relate the son of Fedilmid. "Find": that is, it is he I relate thus—the son of Fedilmid from the territory in the north.

14. THERE WENT NOT FROM THE WORLD [ONE] WHO WAS MORE CONTINUAL FOR CROSS'S REMEMBRANCE. .i. Not well he came on this world on account of the shortness of his time : he was everlasting for the remembering of a cross on his body. Or, not without suffering he went from the world for the people of Tay: or, there was not silence for the people of the world, when he suffered. Or, there came

tan pocheairium. No, ni táinig do'n bith hille bio
puchaine do cuimniugud epochi Crip̄t.

15. CONPIĠ PIGLESTAR O ĠNIM ĠLIN-
DESTAR. .i. Inní noġiged, no noġuaided, no noġegad
o ġigill impaite do denam, no noġlindeao o ġnim: no,
noġlinoidġ o ġnim quod p̄dicaret uerbo, ut dicitur:
“Impleuit factis quod p̄dicauit uerbis:” 7 tan
coġegad ġigill do denam .i. da cēt deac p̄lechtain.

16. CONĠEIN DE ĠEINN AN hUA AIRT,
NIS NEILL CO NERT. .i. Co roġein de ġin co ġ'ba
ġein op̄mige he. No, roġenair ġeinn an de .i. hua
Airt mic Cuind ep̄ide, no hua Neill. No, ġein ġip
roġenir de: ġein ep̄idairc, paēmair, “Concept” [*recte*
co nert] .i. robo nertair. No, “nirneill co nirt” .i.
ni ġip nertair clainni Neill doberoad toeb, ac̄t ġip
nertu in Spiritu noeb. No ġic: “hua Airt nir Neill
co nirt” .i. ni a nirt Airt no Neill nobazad, cia ġ'ba
ġaep-chland.

17. NAT PUICH PECHT DI AM BATHAR.
.i. Ni d̄epna puachtain in buo chóip a bar di am
bar he ġein nobeti do chena: no, ni d̄epna puachtain
pecht atbath .i. ni oc maġbad neich ele atbath.

18. BUICH BRON CERD CUIND DUL DO
DRUIB METI MAITH. .i. Rob̄ir ġron-cath ġop
Chond .i. leith Cuind con a eladain ar dul do Col.
Cilli do thairip̄rin uairib: no, robuí uch 7 ġron hi
ceip̄o Chuind .i. in eladain, no in écri Chuind: no
robuí ġripped 7 ġron hi caġair Chuind do'n d̄ruib
robi ġop Colum Cilli dian deġaird anund: no, do'n
ġron 7 toirpe tamc hil leith Cuind iarn éc Colum
Cilli. “Meti maith” .i. ip moġ meit in mathiura
bui do a t̄ruib bui ġair.

19. MAC-AINM CRUICHE. .i. D̄opac ainm do
chroich: no mac ġip buo chuman ainm chroiche
Crip̄t: no, ip air-ainm th̄róim duind in mac poġep and.

not to the world hither [one] who was more everlasting for the remembering of the cross of Christ.

15. THE CONWEB HE FIGULATED FROM DEED HE FOLLOWED .i. The thing he used to weave, or he used to sow, or he used to view from figulation, he used to meditate to do, or he used to follow from deed: or, he illustrated from deed what he would preach in word; as is said: "he fulfilled in deeds what he preached in words," and also he used to view to make figulation, that is, twelve thousand prostrations.

16. SO THAT THERE SPRUNG FROM IT A NOBLE OFFSPRING, A DESCANDANT OF ART, NOT OF NIALL WITH STRENGTH. .i. So that there sprung from that that he was an illustrious offspring. Or, an illustrious offspring was born from it, that is, a descendant of Art, son of Cond, was he; or a descendant of Niall. Or, a true offspring was born from it; an offspring celebrated, full of grace. "Concert [*recte*, co nert], that is, he was strong. Or, "nis Neill co nirt," that is, not with the powers of the *Clanna* Neill he used to side, but with the powers of the Holy Spirit. Or, thus: "Hua Airt nis Neill co neirt" .i. not from the power of Art or of Niall he used to boast, though he was a noble offspring.

17. WHO COMMITTED NOT AN INJURY FOR WHICH ONE DIES. .i. He committed not an injury for which his death would be just, if it were itself that were for him already: or, he committed not an injury when he was dying, that is, it is not at killing another one he died.

18. THE PROFESSION OF COND BROKE GRIEF THROUGH HIS GOING FOR A STAY OF GREATNESS OF GOOD. .i. There broke a grief-battle on Cond, that is, Cond's Half, with its science on Colum Cille's going for a stay from them: or, there were wail and grief in the profession of Cond, that is, in the science, or in the poetry of Cond: or, there were misery and grief in the city of Cond from the stay which was on Colum Cille when he went over; or, from the grief and sadness which came into Cond's Half after the death of Colum Cille. "Meti maith," that is, large is the greatness of the goodness which was to him from the stay which was on him.

19. A SON-NAME OF CROSS. .i. He gave name to a cross: or, a son to whom was mindful the name of Christ's cross: or, a heavy back-blemish to us is the son who suffered in it.

English
unweaving
to Mr. Crowe

20. CUICE AIAS: ECE AER: CERTO INDIAS

.i. Conice ro a aer con epbairt. “Ece” .i. “ip pollur dam int aer hi cein atu oc denam huiur laudir:” ap dolecthea do a fuile cein bui oc denam in molta. “Certo indiar” .i. ip mor a chepti indoirimm, no ceptaide indoirim.

21. alliath leo bind hi [s]NECTO NU-DAL. .i. Alliath .i. al-liath idem ocur lich a aille : amail gláeio leomain bind hi pnechta in táil nui aille mo leith .i. Colum Cille : ap in tan dorberead in leo a gláeio app, tecait na huli ammunna futhi co tabair tíí di a epbul immo, con eplet ip in luc rin ped luch 7 rinbach. Tic in pelche chuire-rum iar rin co tábar penite inme-rum porc con epil. Sic Colum Cille. Intíí im a tabrad tíí a porcetail, ni theiged uad: tairpe ped anpéctaid tíí porcetail Mic Oe in a thimcell rom. No, “all-iath” .i. hin iath hi nalla, ap teit in leo in iath in alla cein bip in coirne, co tabair a gláeio app iarndul hi mach ip in dal nui. hind aille don dognio Col. Cille co durcad na manach him iarmepgi poraitimentar hic. No “alliath” .i. apoile ammunna 7 tri patrine occa .i. ppereny 7 ppetepitum 7 futurum, con indtamlachep Colum Cille do rin, ap robatar na tpede rin occa. No, “bind do neoch do nu-dál” .i. ip bind i péct-ra hi nú-dál .i. in dal nua .i. aingil pucrat leo in leo ip in all-iath inntamlagtech .i. in coelum.

22. CO EC CO ECUIAIS INTECH HI COLUAIN CO HETHER : A ROGU ROFER SUBA SAM-SITH. .i. Co m' ec no con indoirub pcela Colum Cilli: no quando, ut dicitur “co amm” .i. c' indur indirpet co m' ec pcela Colum Cilli, ap ní éalla forim-ra an indur [r]in .i. intech dochuaid hi colaino co hethep, amail dochuaid Pol : ocur ba he a roga rin, ap teiged ceé dardain cein bui hi colaino ad coelum, ut pepunt pepiti. “Rofer” .i. roferurpar a roga cur in rith hi fil rith 7 ruba : no, roferurpar co tarvad a rogu do co ram-

20. HITHERTO AGE: MANIFEST SKY: PROFESSIONS I HAVE RELATED. .1. Up to this his age until he died. "Ece," that is, "manifest to me the sky while I am at making of this praise:" for his eyes were allowed to him while he was at making of the praise. "Certo indias," that is, "great his professions I relate," or, "truthful I relate."

21. HE CRIED A MELODIOUS LION IN A SNOW'S NEW MEETING. .1. "Alliath," that is, "al-lith," the same as "lith a aille" (the vigour of his praise): like the roar of a melodious lion in snow in a new meeting is the praise of the strong one, that is, Colum Cille: for when the lion gives his roar out of him all the animals come at it, until he gives a coil of his tail around them, so that there die in that place a flock of rats and of foxes. The hunter comes to him then until he gives nets about him afterwards, so that he dies. Thus Colum Cille. The person around whom he would give the coil of his teaching would not go from him: the strong power of the coil of the instruction of the Son of God remains around him. Or, "alliath," that is, "hin iath in alla" (in the land of the cave), for the lion goes to the land of the cave, while the frost remains, so that he gives his roar out of him after going out into the new meeting. The praise, then, which Colum Cille makes for the awakening of the monks about midnight, is commemorated here. Or, "Allbiath," that is, a certain animal and three prophecies with it, namely, the present and past and the future: so that Colum Cille is likened to this one, for he had these three. Or, "bind do neuch do nu-dal," that is, he is melodious this time "hi nu-dal," that is, in a new meeting, that is, angels that carried with them the lion into the comparative cave-land, that is, into heaven.

22. UNTIL DEATH HOW SHALL I RELATE A ROUTE IN FLESH TO HEAVEN? HIS CHOICE MADE A JOY CALM-PEACE. .1. Until my death I shall not by any means relate the tidings of Col. Cille, or *when*, as is said, "co amm" (what time?) that is, in what manner shall I relate until my death the tidings of Colum Cille, for that manner fits not on me: that is, a route he went in flesh to heaven, as Paul went: and that was his choice, for he used to go every Thursday while he was in flesh to heaven, as the learned say. "Rofer," that is, he effected his

rieth .i. co rieth int rampaid, ar ip and atbach. No, foruir rieth oi a tramad in techt dochoio hin ether.

23. ROSOLUI SOCHLA SUIDE DODERB. .i. Rosuarlaic ruithe "Derb" .i. ip demin doirgne rin.

24. NI ONG OEN-TIGE, NI ONG OEN-TETI. .i. Ong .i. uch .i. ni hoch oen-tige .i. ni an oen-tig ata a chaimud, ped in multir domibur. Sic in frequente. No "ong" .i. tavall: no ted .i. timpain, no ted .i. plige: ni tavall oen-tige iaiom, no ni tavall oen teti, no tavall oen-pligeo dunn coineo Colum Cilli. Ubi erc ong .i. tavall .mm. hi fotha bpieth, ut dicitur: "Onguib, corcaib caput" .i. ar ónan a tavall oi a corc dia capuib. "Ong" .i. ongain: Ni r'bo hongain oen-tige, ped, pob ongain ill-tige: no, ni r'bo hongain oen-pligeo, ped multarum.

25. TROM-TUATH FOCUL FOTHUIND. .i. Ip tromm tuath, no ip epóm a chained oc na tuathaib, 7 focul gonar nech fothuind. No, "focul fothuind" .i. fotheind each uch: no fotheno .i. focul fothenar each in pcel-ra.

26. ARDLECHT DE LOCHARN IN RIG DORADBUO ROATHLAS. .i. Ip ardo-pollur como locharn. No "in locharn in rig," de podlechet dino in molao-ra for Colum Cille in pegno coelorum. Uel ric: cia podibao hiburp roaelar tall. "Rodlecht do locharn in rig" .i. Colum "cia pobaided hic co roathlar tall," 7 ric contigit ei.

27. AMRAD INSO IN RIG RODOMRIG—
FORDONSNAIPE SIONE. .i. Ip amra in pad ro,
no amra in path: no ampeid (.i. dooain). No amra in

choice to the palace in which are peace and joy: or, he effected that his choice was given to him until summer-peace, that is, to the peace of the summer, for it is in it he died. Or, the surety who went to heaven prepared peace for his congregation.

23. THE GOOD MAN RESOLVED UNCERTAIN WISDOM. .i. He resolved wisdom to them. "Derb," that is, it is certain he did that.

24. NOT THE WAIL OF ONE HOUSE, NOT THE WAIL OF ONE STRING. .i. "Ong," that is, "uch," that is, not the wail of one house, that is, not in one house is the wailing of him, but in many houses: so in the following. Or "ong," that is, *tribulation*; or, "ted," that is a *tympanum*, or "ted," that is, *way*: not the tribulation of one house then, nor the tribulation of one tympanum, nor the tribulation of one road for us, is crying Col. Cille. Where is "ong," that is, *tribulation*? Not difficult: in Fotha Breth, as is said: "Ongaib, coscaib carut" (with tribulations, corrections of friends), that is, for fear of their tribulation from the correcting of them by their friends. "Ong," that is, "ongain," (. . . .): it was not an "ongain" of one house, but of many houses: or, it was not an "ongain" of one way, but of many.

25. OF HEAVY TERRITORIES IS A WORD OF NOISE. .i. The territory is heavy, or heavy is the crying for him with the territories, and a word which wounds one is "fothuind." Or, "focul fothuind," that is, soreish is every wail, or "fohend," that is, a word which presses every one is this news.

26. IT WAS DUE TO THE LAMP OF THE KING WHICH WAS EXTINGUISHED, THAT IT RELIGHTED. .i. He is high-bright, so that he is a lamp. Or, "the lamp of the king," from it was due to us this praising on Col. Cille in the kingdom of heaven. Or thus: though it was extinguished here, it relighted beyond. "It was due to the lamp of the king," that is, Colum, "though it was extinguished here, that it relighted beyond"; and thus it happened to him.

27. THIS IS THE ELEGY OF THE KING, WHO HAS KINGED ME—MAY IT CONDUCT US TO SION. .i. Wonderful is this saying, or wonderful the grace: or, "amreid," that is,

rié nan ala pil poi in uarpana. No ip manó int “am” pil and 7 “morr” ap porc mortem ppetium laudip datum erc coeco: ap ip manó int “am” 7 “nem” .i. nem-pach dim, ap ip neam thucad do hil log a molta in piḡ. “Rotampíg-ḡa” .i. dopat piḡe dam-ḡa, ap ip ee Col-um Cille dopat ollamnar dam. “Porḡonḡaibe Sione” .i. pínaiḡe co Shab Sion .i. cur in cathraig nemḡai.

28. ROTOMSIB-SA SECH RIAGU. .i. “Roria pinde chuca pech in lucht bite oc piagad cáich.” .i. demna: “no piomuca pech demna in aeoir ad pequiem pactorum.” No “pech piagu” .i. pech ingene Oipcc: tper filiae horcci quae diuerprip nominibus nominantur in coelo 7 in terra 7 in fepno. In coelo quidem Schemio 7 Euriale [7] Medura: in terra Clotha, Lacherip, Atropor: in in fepno Alecto, Mezæra, Teriphone.

29. ROREID MENMA DUBA DIM. .i. “Robo roriaid dam dul pech na demna duba” .i. ubi punt demoner: 7 mentitum .i. ḡo, mentita .i. ḡoa .i. Robo peid damra dul pech na ḡoa duba: no, poeppedi dimm demna duba: no, pob’ arḡaiḡo do na lochta, no na ḡoa duba hi menman do chop dimm. No, peidḡip 7 laipid dimm na bpeca duba lipepp Demun porim.”

30. DOMCIPE CEN AINME HUA CUIRP[R]I
CATHRA CON UAISLE .i. “Copab capa
dam cen ainm hoá do Choippi Níá-ḡep do Laignib:”
ap ip híí Ethni, ingen Dimma meic Noe, a mathair, do
Choippiḡe Laignen, ut dicitur:

Ethni aipechda ’n a bu,
In piḡan do Choippiḡu,
Mathair Cholaim, comalln ḡle,
Ingen Dimmai, meic Noe.

Ocup baba hua hinn Noe pin do Chathair Mor, mac

difficult. Or, wonderful the course of the Alas (Alleluias) that follow the Hosanna. Or, the "am" that is in it is the same as "death," for after death the reward of the praise was given to the Blind (Dallan): for the "am" is the same as "nem" (heaven), that is, heaven-reward, for it is heaven that was given to him in price of the praising of the king. "Rotamrigsa," that is, "who gave sovereignty to me, for it is Colum Cille who gave *Ollannas* (office of chief poet) to me." "Fordonsnaide Sione," that is, may he conduct us to Mount Sion, that is, to the heavenly city.

28. .1. MAY HE BRING ME PAST TORMENTS. .1. "May he bring us to him past the crew, who are tormenting every one," that is, demons: or, "may he waft me past the demons of the air to the peace of the saints." Or, "sech riagu," that is, past the daughters of Phorcus: these are three daughters who are named with different names in heaven, in earth, and in hell. In heaven, indeed, Sthenyo, and Euryale [and] Medusa: in earth Clotho, Lachesis, Atropos: in hell, Alecto, Megaera, Tesiphone.

29. MAY HE DRIVE MIND-GLOOM FROM ME. .1. "May it be easy for me to go past the black demons," that is, where demons are: and "mentitum," that is, *a lie*, and "mentita," that is, *lies*. That is, "May it be easy for me to go past the black lies; or, may he expel off me black demons: or, may it be easy for him to put off me the faults, or the black lies in my mind. He will loose and put off me the black lies which the demon will pour on me."

30. MAY THE DESCENDANT OF CORPRE OF THE CITY WITH NOBILITY SEE ME WITHOUT STAINS. .1. "May the descendant of Coirpre Niafer of the Laigne be a friend to me without stain": for Ethne, daughter of Dimma, son of Noe, is his mother, of the Coirprige of the Laigne, as is said:

Ethne principal when alive,
The queen of the Corprigi;
Mother of Colum—a clear fulfilment—
Daughter of Dimma, son of Noe.

And that Noe was a descendant of Cathair Mor, son of

Fedlimid Fuir-urglairi, "Con uar[li]" .i. hua Chathair
uairil in Coirpre rin.

31. OLL-RATHA RODIALL, OLL-NATHA
NIME NEMGRIAN NI DAM UAIN. NI DI[S]
SCEOIL DO HUA NEILL .i. Ir mor in rodiall
.i. in rogneiuḡud 7 in cputhuḡud 7 in diol doḡatur forr
na foclu-ḡa anuarr. "Oll-natha" .i. molad: no, ir
uille na indar cac nath doḡigned do nim 7 do ḡrein hin
nime in nath-ro. No, ir oll in nath doḡnir na filid
forr tur do ḡrein 7 do erca, 7 ní moo in deimniugad
doberir forrai oltar doḡatur-[r]a fund: no, cid oll
lind erḡarcur natha ḡreime 7 erca, ni moo lind, ol in
file, oltar erḡarcur etrechta Cholaim Cilla. "Ni dam
uain" .i. ar coecatuir erc iterum .i. ni huain dam .i. "ni
[p] etaim in molad do denam pech apo, ar puctha mo
ḡuile uaimm." No sic: "ni dam uain fori a denam hin
natha cu holl, ar niraicim nem na ḡrein. "Ni di[r]
pceoil" .i. ni can pecl do huib Neill rin anuarr.

FIN. IT. AMEN.

REMARKS ON TEXT, &c.

THERE are a few complete copies of the "Amra," besides that of Lebor na hUidre, which is the oldest and the best: in Part II. I shall occasionally refer to those copies.

Except in the Introduction I had intended to write the English form "Colum" invariably, as it is the most usual in the Amra, but I find that in some places *Columb* has found its way into the translation: the oldest Irish form is *Colomb*.

In representing the original I have made no distinction between uncontracted and contracted syllables, as I could not do so without disfiguring the page with the introduction of either Roman characters, or brackets,

Fedelmid Fir-urglas. "Con uais[le]," .i. a descendant of noble Cathair is that Coirpre.

31. GREAT CIRCLES OF GREAT TURNINGS, GREAT POEMS OF HEAVEN TO ME SUNLESS IS NOT A SUITABLENESS. NOT A TRIFLE OF A STORY ABOUT U^A NEILL. .i. Great is the great declension, that is, the great formation and the shaping, and the finish I have given on these words above. "Oll-natha," that is, praising: or, greater than every poem which has been made for heaven and for the sun of the heaven is this poem. Or, great is the poem the poets used to make at the beginning for the sun and moon, and not greater the confirmation they used to give on it than I have given here: or, though great in our estimation is the celebrity of the poems of the sun and moon, not greater in our estimation, says the poet, than the celebrity of the death of Col. Cille. "Nidamuain," that is, for I am blinded again, that is, "ni huain dam" (there is no opportunity for me), that is, I cannot make the praise beyond this, for my eyes have been taken from me. Or, thus: I have no opportunity of making the poem mightily, for I see neither heaven nor sun. "Ní dis [s]ceoil," that is, not without a story for the descendants of Niall that down.

IT ENDETH. AMEN.

or something in that way, to indicate the resolution of the contraction. Meantime, while I have thus preserved a uniformity pleasing to the eye, I have done no injustice to the student, for in the accurate lithograph copy of *Leb. na hUidre*, published some time ago by the Royal Irish Academy, he can see the contraction at a glance, while from the present edition he can test my mode of resolving it.

As I had no opportunity of representing in print the dotted *n* and *m*, I shall here point out the words in which they occur :

The *n* of $\rho\alpha\upsilon\lambda\eta$, p. 8, line 17 : the *m* of $\tau\epsilon\omicron\rho\alpha\mu$, and of $\beta\lambda\iota\alpha\theta\alpha\mu$, p. 10, fourth line from foot : the *n* of $\epsilon\mu\zeta$, next line : the second *n* of $\epsilon\eta\theta\alpha\beta$, p. 14, line 1 : the *n* of $\sigma\omicron\rho\alpha\upsilon\eta\gamma\epsilon\tau$, same page, line 2 : the second *n* of $\eta\theta\epsilon\beta\alpha\theta$,

ib., line 4: the *n* of *m* in *lay m góedel*, ib., seventh line from foot: the *n* of *m* and *guèn*, ib., sixth and fifth line from foot, and p. 16, line 13: the *n* of *deilmn* and *o[ř]olaing*, p. 24, Article 1, and again, Article 3: the *m* of *arm buu*, p. 28, Article 9: the *n* of *angil Oé*, p. 30, Article 1: the *n* of *angil*, p. 32, Article 13: the *n* of *o'angil*, p. 38, Article 9: the *n* of *immeon*, p. 40, Article 11: the *n* of *angel*, p. 64, Article 11.

Corrections of text.—*no innarba*, p. 8, line 10 [*ms.* *in cinnarba*]: *puç*, p. 12, line 9 from foot [*ms.* *puç*]: *řiç*, p. 16, line 12 [*ms.* *řiç*]: *i crúb*, p. 18, line 15 [*ms.* *ícrub*]: *deřmepeçtaigçir*, p. 18, line 8 from foot [*ms.* *deř—*]: *docuirmet* p. 20, line 3 [*ms.* *docuirmet*]: *řençaið*, p. 24, Article 3 [*ms.* *řençaið*]: *řluneo*, p. 28, Article 13 [*ms.* *řlunenø*, with the second *n* dotted to indicate *deletion*]: *oio*, p. 32, Article 7 [*ms.* *bio*]: *'n a cruib*, p. 32, Article 11 [*ms.* *naçruið*]: *angil Oé*, p. 32, Article 13 [*ms.* *angel Oé*]: *nochluneo* p. 36, Article 3 [*ms.* *nochluneo*]: *mt éc*, p. 38, Article 8 [*ms.* *mtéc*]: *dořcanao*, p. 40, Article 11 [*ms.* *dořcarao*]: *m ma*, p. 62, line 6 [*ms.* *nma*].

Translation: For comma after “north-west,” p. 11, fifth line from foot, read “period:” for “treasures,” p. 13, line 11, read “gifts:” for twenty-fifth line, p. 13, read “O conscience with its soul pure :” to “Obscuration,” p. 17, seventh line from foot, prefix “Culu,” that is :” for “wander” p. 27, line 15, read “dwell:” p. 43, Article 7, dele *comma* after “Maistin :” for “finite, p. 55, Article 3, read “definite.” In the translation there are, no doubt, some contestable and absolutely erroneous renderings: these, however, I must leave in the care of my readers until I examine them in the Second Part.

I find *one* error in the printed Irish—*noðaið* [recte *mbaið*] p. 16, line 18. For *libur-leigðooç*, p. 32, Article 7, read *libur leig ðooç*: *dele* hyphen in *pořer-ai*, same page, Article 9.

N.B.—The “Amra,” which in the original is written in double column each page, begins at top of p. 5, and breaks up at foot of p. 12. The supplement from the Leb. Brecc is from the back of fol. 110.

difficult. Or, wonderful the course of the Alas (Alleluias) that follow the Hosanna. Or, the "am" that is in it is the same as "death," for after death the reward of the praise was given to the Blind (Dallan): for the "am" is the same as "nem" (heaven), that is, heaven-reward, for it is heaven that was given to him in price of the praising of the king. "Rotamrigsa," that is, "who gave sovereignty to me, for it is Colum Cille who gave *Ollamnas* (office of chief poet) to me." "Fordonsnaide Sione," that is, may he conduct us to Mount Sion, that is, to the heavenly city.

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And that Noe was a descendant of Cathair Mor, son of

Feolimid Fíir-urglair, “Con uar[lí]” .i. hua Chathair uarail in Coirpre rin.

31. OLL-NATHA RODIALL, OLL-NATHA NIME NEMĠRIAN NI DAM UAIN. NI DÍ[S] SCEOIL DO HUÁ NEILL .i. Ir mor in rodiall .i. in rogneiugud 7 in cruathugud 7 in díol doratur forr na roclu-ra anuarr. “Oll-natha” .i. molad : no, ir uille na indar cac nath dorigned do nim 7 do grein hin nime in nath-ro. No, ir oll in nath doġnuitir na filid forr tur do grein 7 do erca, 7 ní moó in deimniugad doberuir forrai oltar doratur-[r]a fund: no, cid oll lind ebdarcur natha greine 7 erca, ni moó lind, ol in file, oltar eppdarcur etrechta Cholaim Cillí. “Ni dam uain” .i. ar coecatuir ept iterum .i. ni huain dam .i. “ni [f] etaim in molad do denam rech aró, ar puctha mo rúile uaimm.” No sic: “ni dam uain rri a denam hin natha cu holl, ar níraticim nem na grein. “Ni dí[r] sceoil” .i. ni can feel do huib Neill rin anuarr.

FIN. IT. AMEN.

REMARKS ON TEXT, &c.

THERE are a few complete copies of the “Amra,” besides that of Lebor na hUidre, which is the oldest and the best : in Part II. I shall occasionally refer to those copies.

Except in the Introduction I had intended to write the English form “Colum” invariably, as it is the most usual in the Amra, but I find that in some places *Columb* has found its way into the translation : the oldest Irish form is *Colomb*.

In representing the original I have made no distinction between uncontracted and contracted syllables, as I could not do so without disfiguring the page with the introduction of either Roman characters, or brackets,

Fedelmid Fir-urglas. "Con uais[le]," .i. a descendant of noble Cathair is that Coirpre.

31. GREAT CIRCLES OF GREAT TURNINGS, GREAT POEMS OF HEAVEN TO ME SUNLESS IS NOT A SUITABLENESS. NOT A TRIFLE OF A STORY ABOUT UA NEILL. .i. Great is the great declension, that is, the great formation and the shaping, and the finish I have given on these words above. "Oll-natha," that is, praising: or, greater than every poem which has been made for heaven and for the sun of the heaven is this poem. Or, great is the poem the poets used to make at the beginning for the sun and moon, and not greater the confirmation they used to give on it than I have given here: or, though great in our estimation is the celebrity of the poems of the sun and moon, not greater in our estimation, says the poet, than the celebrity of the death of Col. Cille. "Nidamuain," that is, for I am blinded again, that is, "ni huain dam" (there is no opportunity for me), that is, I cannot make the praise beyond this, for my eyes have been taken from me. Or, thus: I have no opportunity of making the poem mightily, for I see neither heaven nor sun. "Ni dis [s]ceoil," that is, not without a story for the descendants of Niall that down.

IT ENDETH. AMEN.

or something in that way, to indicate the resolution of the contraction. Meantime, while I have thus preserved a uniformity pleasing to the eye, I have done no injustice to the student, for in the accurate lithograph copy of *Leb. na hUidre*, published some time ago by the Royal Irish Academy, he can see the contraction at a glance, while from the present edition he can test my mode of resolving it.

As I had no opportunity of representing in print the dotted *n* and *m*, I shall here point out the words in which they occur :

The *n* of *ruin*, p. 8, line 17 : the *m* of *teoram*, and of *blaðam*, p. 10, fourth line from foot : the *n* of *cin*, next line : the second *n* of *cenðnaib*, p. 14, line 1 : the *n* of *uorairngert*, same page, line 2 : the second *n* of *nongebat*,

ib., line 4: the *n* of *m* in *lap m góedel*, ib., seventh line from foot: the *n* of *m* and *guctn*, ib., sixth and fifth line from foot, and p. 16, line 13: the *n* of *deilmn* and *o[ř]olawg*, p. 24, Article 1, and again, Article 3: the *m* of *apm buu*, p. 28, Article 9: the *n* of *angil Oé*, p. 30, Article 1: the *n* of *angil*, p. 32, Article 13: the *n* of *d'angil*, p. 38, Article 9: the *n* of *immeon*, p. 40, Article 11: the *n* of *angel*, p. 64, Article 11.

Corrections of text.—*mō mnapba*, p. 8, line 10 [*ms.* *m cinnapba*]: *pac*, p. 12, line 9 from foot [*ms.* *pac*]: *rcít*, p. 16, line 12 [*ms.* *rcíō*]: *i cpúb*, p. 18, line 15 [*ms.* *ícpub*]: *deperēctawgip*, p. 18, line 8 from foot [*ms.* *deper—*]: *docuipmet* p. 20, line 3 [*ms.* *docuipmet*]: *pencaō*, p. 24, Article 3 [*ms.* *percaō*]: *pluneo*, p. 28, Article 13 [*ms.* *plunenō*, with the second *n* dotted to indicate *deletion*]: *omō*, p. 32, Article 7 [*ms.* *bmō*]: *'n a cpwib*, p. 32, Article 11 [*ms.* *načpwib*]: *angil Oé*, p. 32, Article 13 [*ms.* *angil Oé*]: *nochluneo* p. 36, Article 3 [*ms.* *nochluneo*]: *mt éc*, p. 38, Article 8 [*ms.* *mtéc*]: *dorcanao*, p. 40, Article 11 [*ms.* *dorcanao*]: *m ma*, p. 62, line 6 [*ms.* *mma*].

Translation: For comma after “north-west,” p. 11, fifth line from foot, read “period:” for “treasures,” p. 13, line 11, read “gifts:” for twenty-fifthline, p. 13, read “O conscience with its soul pure :” to “Obscuration,” p. 17, seventh line from foot, prefix “Culu,” that is :” for “wander” p. 27, line 15, read “dwell:” p. 43, Article 7, dele *comma* after “Maistin :” for “finite, p. 55, Article 3, read “definite.” In the translation there are, no doubt, some contestable and absolutely erroneous renderings: these, however, I must leave in the care of my readers until I examine them in the Second Part.

I find *one* error in the printed Irish—*mōbao* [recte *mbao*] p. 16, line 18. For *libur-leigōoct*, p. 32, Article 7, read *libur leig ooct*: *dele* hyphen in *polep-ail*, same page, Article 9.

N.B.—The “Amra,” which in the original is written in double column each page, begins at top of p. 5, and breaks up at foot of p. 12. The supplement from the Leb. Brecc is from the back of fol. 110.









