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AMRA CHOLUIM CHILLI  
OF  
DALLAN FORGAILL  

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J. O'BBERNE CROWE



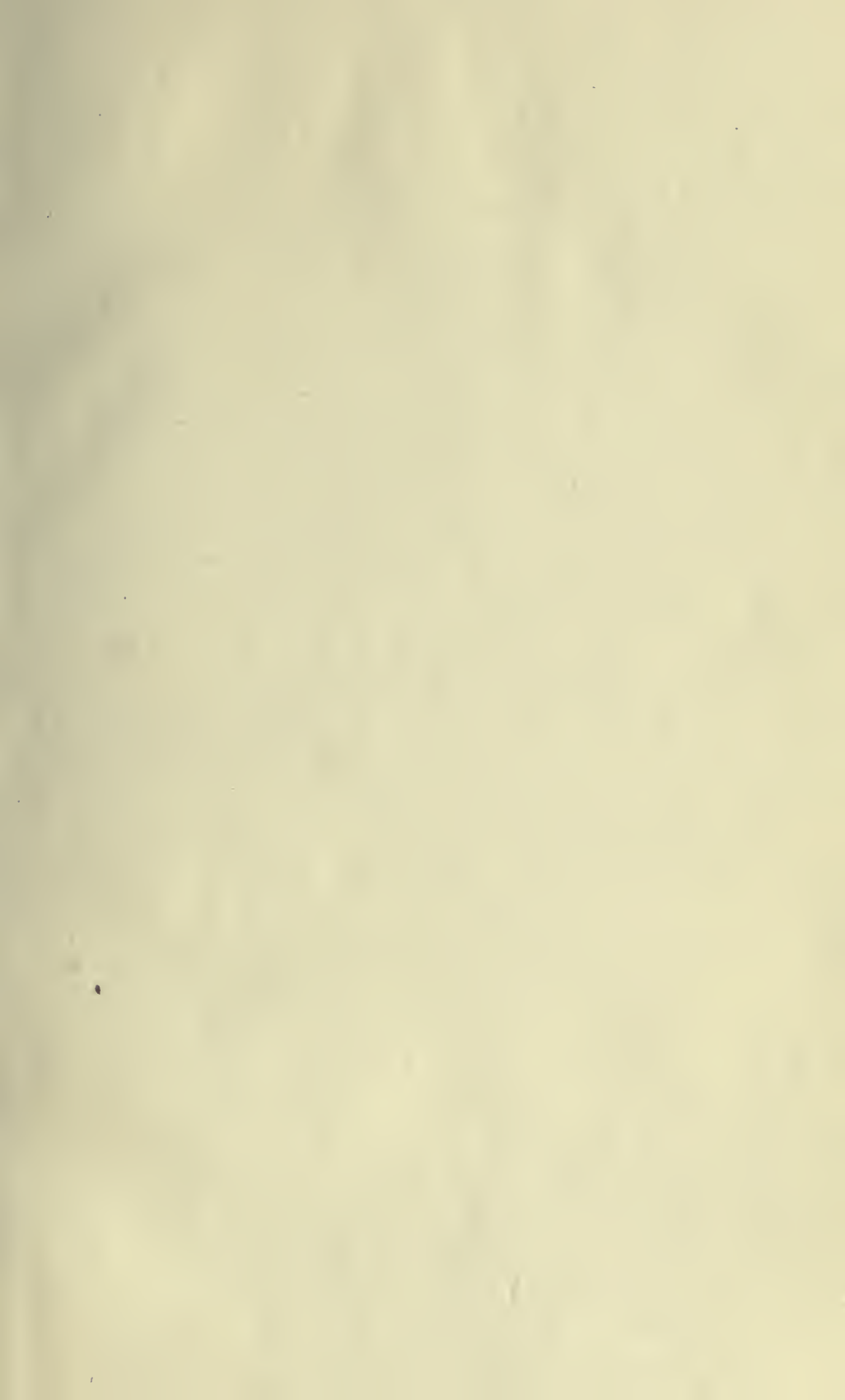




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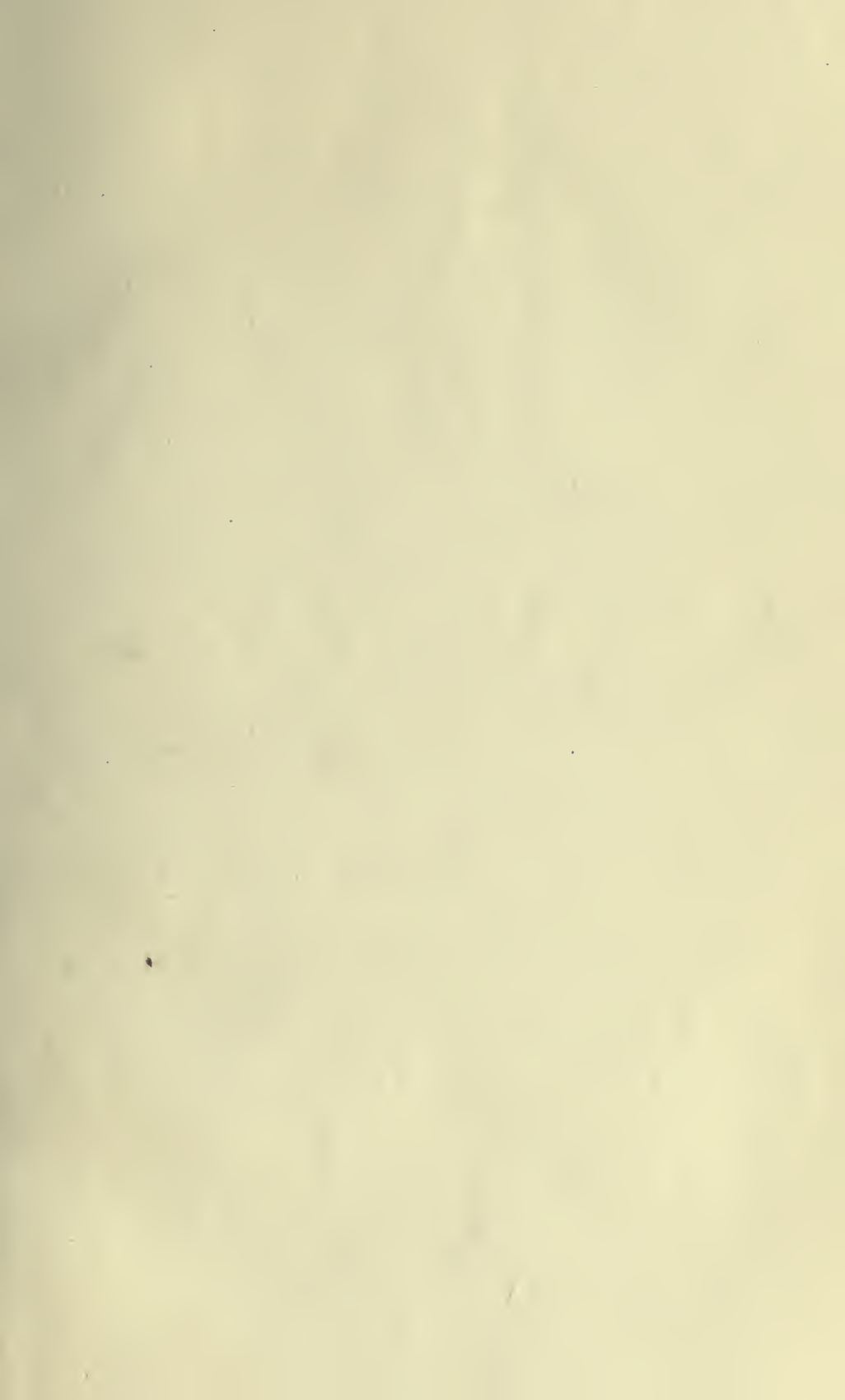




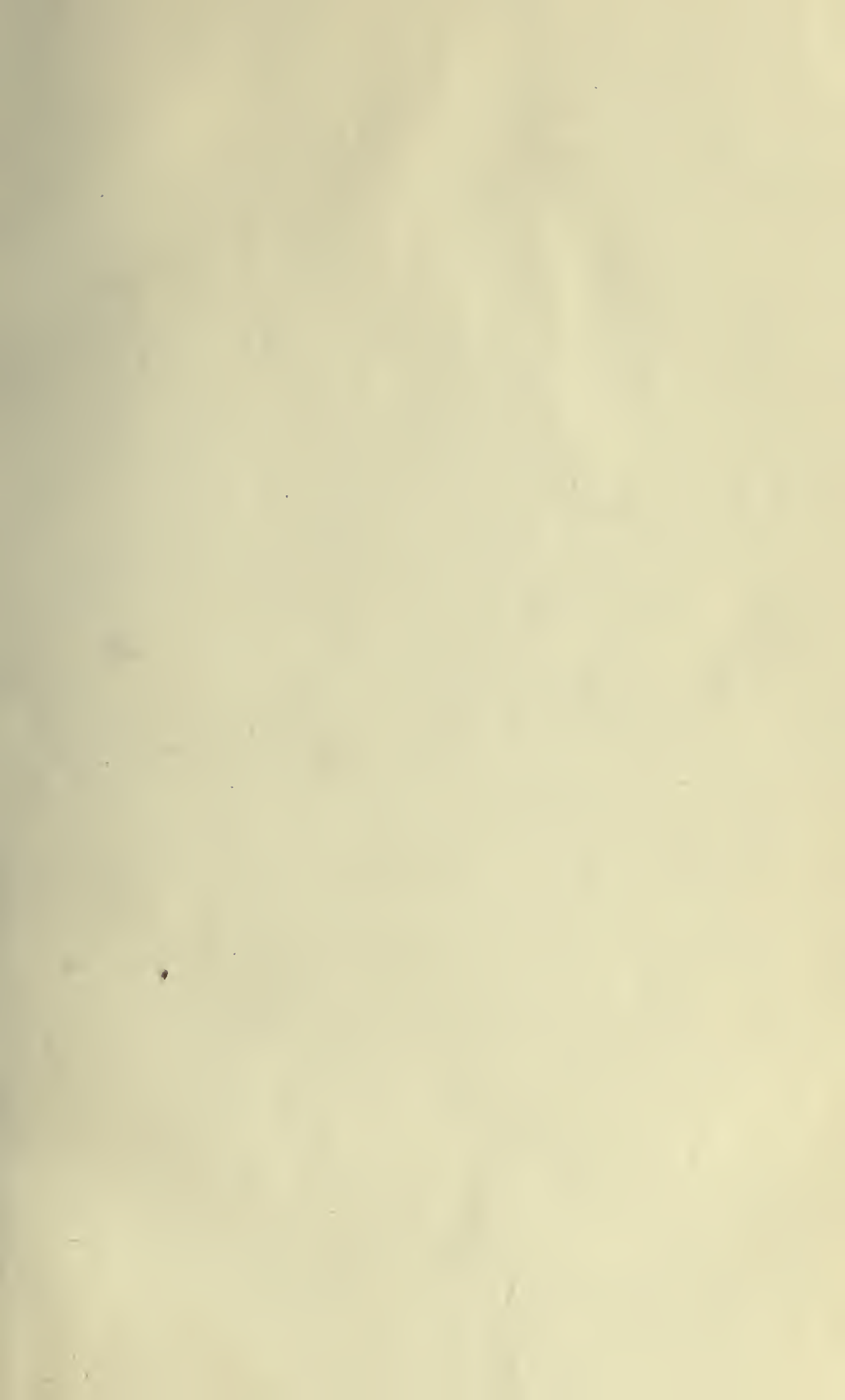




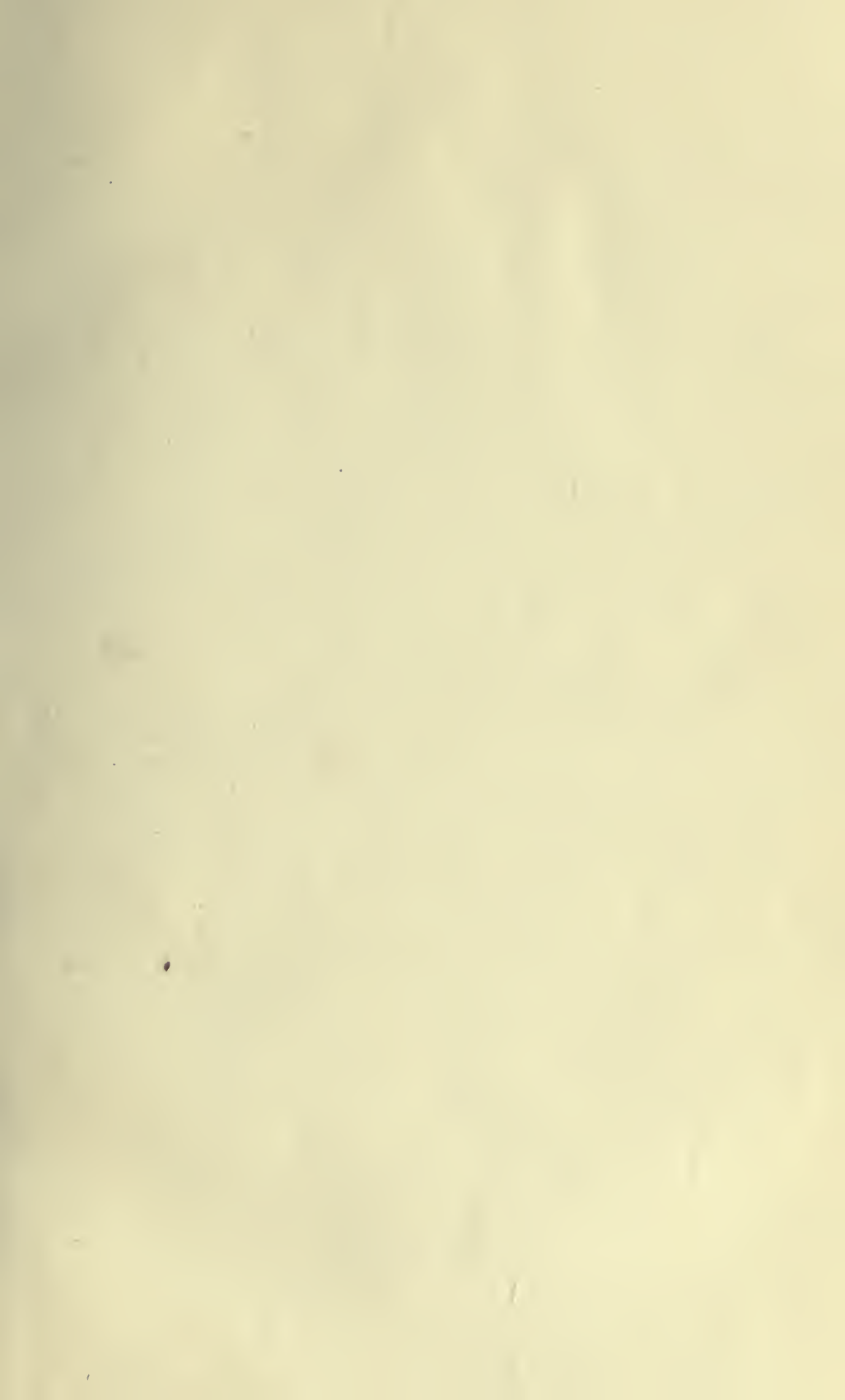




































































































































THE  
AMRA CHOLUIM CHILLI

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

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BY THE EDITOR.

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

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

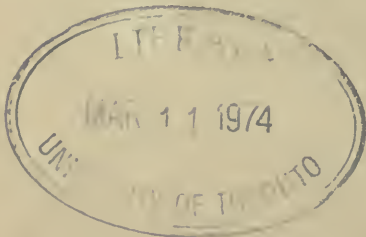
THE PAETH PIAOÁ (GUARDSMAN'S CRY) OF ST. PATRIC, AND ITS ANCIENT PREFACE; from the Liber Hymnorum, T.C.D., with a Translation and Notes.—*The Journal of the Royal Historical and Archaeological Association of Ireland, for April, 1869.*

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

ATBÉD ÉCÁC MAIC MAIREOÁ (THE DESTRUCTION OF ECHO MAC MAIREDA); from Leb. na hUidre, with a Translation and Notes.—*The Journal of the Royal Historical and Archaeological Association of Ireland, for January, 1870.*

TAIN BO FRAIC (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-ĀRPAĀ CON CULAINĀ (THE DEMONIAIC CHARIOT OF CŪ CHULAINĀ); 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 Archaeological Association of Ireland, for January, 1871.*



## THE EDITOR'S INTRODUCTION.

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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,<sup>1</sup> son of Ainmere, monarch of Ireland, about the year of Christ 580,<sup>2</sup> 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,

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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."

<sup>1</sup> *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.

<sup>2</sup> *About the Year of Christ, 580.* King Aed, according to the common catalogue of the kings of Ireland, and the Annals of Donnégall [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*,<sup>3</sup> but which the moderns name *Teallach Eathach*.

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

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

<sup>3</sup> *Masrige, &c.* Thus it is held in the aforesaid Preface.

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

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

<sup>6</sup> *But his father was Colla, son of Erc.* So the same Preface, and the Life of St. Columba, cap. 2, 18, and the Genealogical Menologium, cap. 12.

<sup>7</sup> *Son of Erc, of the race of Colla Uais.* Thus it is held in the same place, but the

Genealogical Menologium says that this Erc was, from his son Feredach, grandson of King Colla. But the Life of St. Maedoc, and others, say that the same Erc 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.

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

<sup>9</sup> *Grandson of the same Erc 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*,<sup>10</sup> 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,<sup>11</sup> 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

<sup>10</sup> *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.

<sup>11</sup> *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 the<sup>12</sup> 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 poem<sup>13</sup> 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,<sup>14</sup> surnamed Coel, Abbat of Inis Coel,<sup>15</sup> in Tir Connail (now Iniskeel in Donegall). Of him also he

<sup>12</sup> [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.

<sup>13</sup> *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.

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

<sup>15</sup> *Conall, Abbatt 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 Brec's<sup>16</sup> 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 *Bugellaigh*, 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.

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

## REMPOCUL.

**U**OC do'nd pem[*p*]ocul-*ra* éctur *Druium Ceta*, ar *ir* ann do'ronad in *mór-dáil Drómna Ceta* : in alio locó immoio, do'ronad corp ino immuin o *fein* immach, ut porp apparet. In am<sup>í</sup>ir *Aedae* meic *Anmepech* do'rigneó : *peppo*—*Dallán Forgaill* do *Marragib Maige Sleét* : *tucait*—ar *roctain* *ríchid* do *fein*, *γ* *alíur* *per* *re*. *Trí* *tucait* *uepo* ar a *tanic Colum Cille* a *hAlbain* in *hÉirind* in *tan* *fin* .i. do *íuarlucud Scannlái* *Móir*, meic *Cind Fáelad*, *ríg Orpaire*, *ppur* in *deócuid* *ir* *nátaige*, *γ* do *artud* *inna* *fileo* in *hÉirind* (ar *nobar* ino *innarba* ar a *trómóact*, ar *nobid* .xxx. i *cléir* *cac* *olloman*, *γ* *axu*. i *cléir* *cac* *anraid*) : *γ* do *íudugud* *eter* *firu* *hÉirenn*, *γ* *Alban* in *Dal Ríata*. *γ* *ir* *ed* *atberat* *no* *con* *acca* *Colum Cille* *Éirinn* in *tan* *fin*, ar *nobid* *béit* *dair* a *ruilb* : *γ* *ir* *ed* *potera* *fein*, ar *hogell* *pemi* *fein* *ic* *dul* *tarur* *na* *fégbad* *Éirind* o *fein* *immac*, *dicenr* :

*Fil* *ruiln* *glair*,  
*Fégbar* *Éirinn* *dair* a *hair* :  
*No* *con* *ácebá* *íar* *mothá*  
*Firu* *Éirend* *nác* a *mnna*.

*Cotudócuid* *iaram* *Colum Cille* *ir* *inn* *airect* *ocur* *conéppact* *roócuid* *pemi* do *féelti* *ppur*. *Mad* *iar* *penéar* *ele*, *immoio*, *ní* *erppact* *neó* *pemi* *act* *Dommnall* *mac* in *ríg*, ar *atrubairt* in *rí* *co* *ná* *heirped* *neó* *pemi* : ar *porpior* *aní* *imm* o *tán:c*, *γ* *ní* *p'ba* *maic* *leir* a *éictain*, ar *ní* *u'bo* *áil* *leir* *artud* *na* *fileo*, *no* *tuarlucud*



## FORESPEECH.

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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 Scanlann Mór, son of Cend Faclad, king of the Osrarians, with whom he went in pledgedship: 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. Conid and rein pobennaé Colum Cille inni Domnall, ar pobo airmeta connici rein. Zo p'bu ole lar in rígam a bennachad, ar pobo ler-mac di é : zo porperzais in clépeé fria, con érbairt-ri friur in clépeé : “Romór in éorraižeéť for a tái.” “Iř cet duitriu,” ar in clépeé, “bíť for corraižeéť for a tái : iř cet duitriu,” ar in clépeé, “bíť for corraižeéť.” Conid and rein poroad-ri i cuiřr, co rağaib a himailť for aťriuğud in cléřiğ, co poraid riđe hi cuiřr ele : co fileť na dá cuiřr řin o řein ille in Đruim Cheta, ut alii dicunt.

Тáncатар řar řein na řilid iř inn airééť ř dúan molta léo dó ř aibři ainm in chiúil řin ; ocup ba céol đerř-caižeéť hé, ut Colmán mac Lénéne diřit :

Luin oc heolaib, uingí o[c] đirnaib,  
Cřota bann áeťeéť oc cřochaib ríğna,  
Ríğ ic Đomnall, đopđ ic aibři,  
Adand oc cainmill, colc oc mo choile-ře.

ř in óen[ř]eéť đoğnitír in ceól řin. Cotámic miáđ men-man đo'n élepeoch, co p'bo lán inť áer húař a chinđ ó đemnaib, co porailřiğed đo đáitín rein, ř co pocharřiğ řiđe in clépeé, ř co tuc in clépeé řar rein a chend po choim, ř con đerřna aťřiğe, ř co túarğaib iar rein a chend ar a choim, ř co rúemid ceo mór di a chinđ, ř co porcáilit ar na đemna řiař in céo řin. Đa cét đéc đan lín na řileđ, ut diřit quidam :—

Řeéť đo Mael Choba na clíar  
Ic hľbur chinđ Tráćta éřar,  
Đa cét đéc řileđ porřúař  
Řer inn ľbar aníar-ťhúaid.  
Coimmed teóřam bľiáđanm binđ  
Đopar đóib Máel Coba in cing :  
Méřaid co lá břáćha bán  
Đo chenéol đelđna Đemán.

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 Domnall, 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 Colman Mac Lenene said :—

Blackbirds beside swans, ounces beside masses,  
Forms of peasant women beside forms of queens,  
Kings beside Domnall, 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 rõpõp̃t Colum Cille iar̃ pẽin nã p̃iledũ 7̃ coñ ep̃bãip̃t  
p̃p̃i h̃Aed̃ :

Cor̃mac̃ cañ buĩc̃ neõit,  
Nuã mol̃ta, ep̃ĩnã peõit:  
Ĩr̃ ed̃ rõlegur̃ rõt̃-cr̃aed̃—  
Cẽinmãip̃ mol̃tiãp̃, mãip̃z̃ ãep̃tiãp̃, Ãed̃!  
Cãñ iñ r̃ũz̃ ap̃ ã pãep̃-[p̃]ãig̃ẽib̃ r̃uz̃t̃hiãp̃;  
Mãip̃z̃ iñ ĩãt̃ ec̃nãip̃c̃ ãip̃tiãp̃!  
Ãpãd̃ clõt̃ : cãñ iñ p̃ẽim̃ p̃iãdãit̃ b̃ĩ:  
Dõp̃ũãp̃t̃et̃ mãim̃ mol̃tãid̃i.

Dõp̃õnãd̃ cõind̃med̃ nã p̃iled̃ iar̃ pẽiñ põ Ep̃ind̃ 7̃  
rõd̃ĩz̃bãit̃ iar̃ pẽiñ ã cl̃iãpã .i. x̃x̃iii. ĩ cl̃ẽip̃ iñõ Ollomãñ  
7̃ x̃ii. ĩ cl̃ẽip̃ iñõ ãnp̃ãid̃.

Ĩr̃ iar̃ p̃iñ bãĩ Colum Cillẽ ĩ cuĩñẽid̃ Scand̃lãñ fõp̃  
Aed̃, 7̃ nĩ tãp̃dãd̃ dõ; coñ ep̃bãip̃t̃ p̃ium̃ dañ p̃p̃i Ãed̃, ĩr̃  
ẽ nõng̃ẽbãd̃ ã ap̃pã im̃mẽ im̃m̃ iar̃mẽp̃z̃ĩ cẽ bẽ bãlẽ nõbẽt̃,  
7̃ rõcom̃allãd̃ ãmlãid̃. Colmãñ mac̃c̃ Com̃g̃ellãñ, im̃mõp̃õ,  
ĩr̃ ẽ p̃uc̃ im̃m̃ b̃p̃ẽit̃ ẽtẽp̃ p̃ip̃ũ Ep̃end̃ 7̃ Alban, 7̃ dõ Dãl̃  
R̃iãtã dõ p̃idẽ; 7̃ ĩr̃ p̃ĩp̃ dõp̃ĩz̃nĩ Colum Cillẽ im̃m̃ bãĩdẽ  
iñ tãñ rõpõ leñam̃ bẽc̃ iñ Colmãñ, ut̃ dĩxĩt̃ :

Ã chubur̃ coñ : ã ãnim̃ z̃lañ;  
Ãpõ põĩc̃ dũit̃ : dãlẽ põĩc̃ dãm̃.

7̃ ap̃bẽp̃t̃ Culum Cillẽ ĩr̃ ẽ dõgẽnãd̃ p̃ĩt̃uz̃gũd̃ ẽtẽp̃  
p̃ip̃ũ Ep̃end̃ 7̃ Alban : 7̃ ĩr̃ ĩ b̃p̃ẽt̃ p̃uc̃, “ã p̃ẽc̃t̃  
7̃ ã p̃lõgẽd̃ lã p̃ip̃ũ Ep̃end̃ dõz̃p̃ẽr̃,” ap̃ ĩr̃ [p̃]lõgẽd̃ lã  
p̃onnãib̃ dõz̃p̃ẽr̃ : “ã cañ 7̃ ã cõbãc̃ lã p̃ip̃ũ Alban;” nõ,  
“ãm̃ mũip̃-cõblãc̃ nãm̃mã lã p̃ip̃ũ Alban : õ̃ pẽiñ im̃mãc̃,  
im̃mõp̃õ, lã p̃ip̃ũ h̃Ep̃enñ.”

Tãñic̃ iar̃pãm̃ Dãllãñ, ap̃õ-ollom̃ h̃Ep̃enñ iñ tãñ p̃iñ  
dõ ac̃allãim̃ Chol̃u[̃i]m̃ Ch̃illi, coñid̃ ãñd̃ rõz̃ab̃ iñ p̃em̃-  
pocul̃ dõ : 7̃ nĩ p̃ẽlẽic̃ Colum Cillẽ dõ ã vẽnãm̃ p̃ẽc̃ ã-  
pẽiñ, coñ dẽp̃nãd̃ iñ ãmp̃ip̃ ã ẽĩp̃tẽc̃tã, ap̃ ap̃bẽp̃t̃ p̃p̃i



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 refecton of the poets was after that made over Eriu, and their companies were diminished 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

mapb bar chubaid : 7 ip do cendonab pot̄riall Dallán  
 a díain do dénam. Dorairngert tría Colum Cille do  
 Dallán inmapra 7 top̄te in talman ar in molad-ra,  
 7 ní pazab, ac̄t nem dó péin 7 do cec̄ oén non-  
 zebad cac̄ díá, 7 dopucébad eter chéill 7 fozur,  
 ut quidam dixit :—

Amra Colum—cac̄ díá  
 Cep é nouzeba co pollan,  
 Roríá in find-[f]laic̄ ría,  
 Roír Díá do Dallán.

Τρί comar̄ta, immoro, dopat Colum Cille dó in tan  
 dozénad .i. mapcac̄ eic̄ alaid nonmip̄ed dó étrect̄  
 Colum Chilli, 7 in cét̄na foccul noráid̄ped in mapcac̄  
 commad hé topac̄ in molta, 7 a ruile do lécuo dó cén  
 nobet̄ ic̄ a dénam. Ic̄ Ac̄ Péne dan im Mide doponad  
 in molad-ra, ut Mael Suthain dixit : adp̄et̄, immoro,  
 Ferdomnach, comar̄ba Colu[im] Chilli, ip̄ íar Slige  
 Appail pocanad, ó tá Dún nan Airbed cor in cpoir ic̄  
 Tig Lomá[im]n. Anamain eter dá non inro .i. non i  
 top̄pūc̄ in moltai 7 non in a deriuo .i. “Ní dir [r]céoil”  
 7 “Nimúain.” No ip̄ zobul di .i. pecne de-chubaid .i.  
 dá ron no a trí do tinn̄rcetul o aén p̄id beor .i. diaid  
 indiaid, 7 ron o p̄id ip̄ écp̄amail in a díad r̄ide.

Δία, Δία, 7c. Ip̄ ar̄i emnar in cét̄ focal ar̄ abela,  
 no ar̄ lainni in molta, ut er̄t, Deur, Deur meur, 7c.  
 Ip̄ é, immoro, a ainm̄ rein lar̄ in Zoedel “at̄erpūc̄  
 in zūen znát,” ar̄ bíti tri quale cor̄maile labar̄tha ic̄  
 p̄iledaib na Zoedeilze .i. aat̄erpūc̄ in zūen glát, 7  
 ainri-mod, 7 adíabul, 7 ip̄ í ro aic̄ne cec̄ai díb. Ip̄ é  
 int̄ aat̄erpūc̄ quidem emnad óen-pocul in oen-iniuo ip̄ ino  
 punn 7 cen lenamain dé ó rein̄ immac̄. Ip̄ é, immoro,  
 ainre-mod a inrirein̄ o mud inund .i. int̄ óen-pocul do p̄ád

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 Lomman'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 *Nimucain*. 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 ino pundo con etarptaidect pocul ele  
etarpu, ut ert hoc .i.

Ric in ríbe ríelar maḡ,

Ric in dam trí coécair ḡlond :

Ric in ḡilla ḡurmar, ḡand,

ḡoracaib Cú Dímr̄c donn.

Ip é, immoro, adíabul .i. aḡillud .i. do-emnad, ut  
ert hoc, .i.

Áḡur, áḡur, iar céin céin,

ḡit̄ i péin péin, ní ríé ríé :

Amal céc céc, co brát brát,

In ceé trát trát, cid ríé ríé.

Da erpail díb ro ip ino remfocul-ro—ateppuc in  
ḡuēn ḡráé, ocur ainnri-mod : ainnre-mod, immoro, nammá  
ḡogabar i cupp ino immuin.

ΔΙΑ, ΔΙΑ—DORROGUS RIA TIAS INN A  
ḡNU'IS .i. atagur Dia, no ḡudim Dia, ríarpu thíar in  
a ḡnúir, no in tan, no ino inḡbaid tíar.

CULU TRÍ'Α ΝΕΙΤ.—ḡortcéud, no ḡorimolau pil  
híc : ḡ con na bítir ḡnee ḡortcéuda, ḡoir in dícned ḡ  
ḡócned ḡ cennacpor, ut quidam dicunt. ḡid dan néit .i.  
ḡuin, ut dicuntur :—

Rob é do lect̄ i paríte

Iar do néit ríol ríaricte :

Ruc̄tar i capp inḡaid pill

Do [r]ḡacc, a rcaíl, di á coem-chill.

.i. Amal téit cappaḡ rerpda tré cáé, co ḡop amlaio  
ḡec̄ m' ann-ḡea tríá cáēn [d]emna ḡocum nime.

CULU .i. ḡortcéud pundo incondilid, ar ip “cul” in pocul  
ḡráéac̄, ac̄t ḡoc̄uill in ríli .u. pundo do línac̄ na  
ríldecta ; no, do dúaic̄mḡud na pocul tríá díḡbail ocur  
ḡria tóḡmach ocur tríá inc̄umḡḡud do dénam inḡib.  
ḡ atát trí ḡnee rair .i. dícned ḡ ḡócned ocur cennac̄por.



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 Dinisc 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 "obscuratation" 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 "obscuratation,"] that is, "be-heading," and "bi-heading," and "head-changing." The "be-heading" is—to cut its own head

Ἰρ ἔ in diōned a chend do γαιτ do'no [ř]ocul γ cen ní ele in a inat, ut dixit poeta :—

Θάλ ποδάλυρ—μόρ in βαερ—  
 Ἰρ ino apur huar Θρυimm :  
 Α mmo Chomdiu, a ní rú pá,  
 θui biu ba bér ni éiar.

“Rú pá”—Ἰρ ἔ in dermepeēt and rein : ap Ἰρ “rún rán” pobleēt. Ἰρ e, uero, in doōned da cend pair .i. a cenn réin γ cenō ele ; γ commatō é a díler in λιττιρ dédenac ino [ř]ocul do emnāō, amal doagneēta “benn” do'ndí ap “ben,” ut dicitur :—

Λαιnn fir néit φαδδ copera ;  
 Téit dáig De demin ni tepeda ;  
 Πορριim tend do črund očtga ;  
 Σnač cenn i epúb Chon ečtga.

Commatō hi rét nobét in dermepeēt híc .i. a chend réin por ino [ř]ir út γ cenn neic ele in a láim ; acēt čena Ἰρ in eplabra pégtair inna hairti γ ní hi rét. Commatō hé in dermepeēt híc “ní tepeda,” ap potuilled “da” porp in pocul cept : acēt čena incpečtar rein, ap ní “deičned” iarn dílrī topmac rillaibi, acēt Ἰρ “pormolad riled ;” γ Ἰρ ἔ po a dermepeēt rīde :—

Céim o ločairb do linn ól  
 Co glocairb clú natō gano ón :  
 Téēt pec eoču i cino črīče—  
 Mairē bethu im bite annón.

Cade din in dečned Ἰρ ino rundo atpubrummar. “Λαιnn fir γc. Nin. “Tenn” do dénam do'no ni ap “ten” .i. tene, ap daiγ go po[ř]pecrad do “chenn” : ocup déčned iarn dílrī rein. Ἰρ amlaio po, immoro, dermepečtaigtir na hepnaii-rea in alur librip .i. diōned amal atá “dochurim” .i. tellad a chend dé .i. n “et,” ap Ἰρ “docuir[ī]net” pobui de ppiur. Ἰρ e, immoro, in deičned, ut ept “maelan” .i. “án” in cend ele : Ἰρ ἔ in cendnacpor, ut ept “penchar,” ap Ἰρ “penchar” pobú de ppiur. Ἰρ e po incpečhad nan dermepeēt-rea .i. ni diōned iarn dílrī digbáil rillaibi γ ni diōned iarinō ino ap[r]ade ciped apile. Apail and dan, Ἰρ

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 “ superabundance 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 *dochusín*, 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 na pocal gnáta indiu “docurín,” γ “maelán,” γ  
 “penchar.” Iarh appatáib din ata deirmepeécta púnt :  
 ar porpar íat na pocal gnáctá acu ríde “docuiríneτ” γ  
 “mael” γ “penchar.” Iγ é, immoro, in cennaápor indiu  
 “penchar” do denam do’nd [p]ocul ar “penchar :” ar iγ  
 é in gnáctá indiu “penchar,” ut dicítur :—

    Pégrait ríid Páil ipor  
 Penchar co reig la Penpor :  
 Maó íar mal cac maige immac,  
 Dorróirce dóine Dubtá.

“Penáchar :” iγ é in deirmepeéct ann reín .p. ar .r. and.  
 Iγ cumma doghítep i topuc γ in deriud pocal in dícted  
 γ in cennaápor : in deriud, immoro, pocal namma ar  
 gnáct dócted do dénam. Ní aicem dan ic ríledaib na  
 Saedeilge ainm ráin por dígbail líctep γ ríllabi  
 amal atchiam por topmac líctep γ ríllabi .i. “dócted”  
 topmac líctep γ “pormolad” topmac ríllabi.

    DIA NIME NIMREILGE IL LURĠ IN EIG-  
 THIAŖ AR MUICH DI Á MEIT .i. Ar pélad  
 ríionni atber “Día nime,” no di á rí con nac Dia ar  
 ídal. “Nimreilge il lurġ nan demna oc an dentar égem  
 ar méτ am muice.”

    DIA MAŖ MO ANACCOL DE MUŖ ĆEIND-  
 TIDE DI’U-DERCN DE’R .i. Mór-Día do mm ’anaccol  
 ar immed in tened, bale i teiligirí déra co cían ic o  
 déirín .i. ar ríct mur immed, ut dicítur :

    Múr immed tall iγ ind peéct,  
 CoŖ búaid iγ bríathar lán-chept :  
 Dú bale, dú dúthair laτ,  
 Cul comet, iγ cul carpat.

Díu-depē dan nomen compositum ó Latin ocup Scotie.



“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

Διυ .ι. incían : δερε .ι. ρύιλ, ut dixit Thánm̃ ingen Cor-  
maic p̃m̃ F̃ind :

Fil dune,  
R̃ip̃m̃ [b]ad̃ bude lem̃ διυ-δερε,  
Α̃ρ̃ α̃ τ̃ριβ̃ριν̃δ̃ iñ bĩt̃ ule,  
Α̃ meicc̃ Μα̃ι̃ρε, cĩd̃ διύβερε!

ΔΙΑ ΠΙΡΕΝ, ΠΙΡΟCΥC, CΛΙΝΕC ΜΟ ΔΟ.  
ΝΥ'ΑΙΛΛ ΔΟ ΝΙΜ-Υ'ΑΤ̃ ΝΕ'Λ̃ .ι. Δία π̃ίρ̃όεν, no  
Δία na π̃ίρ̃έν. "Π̃ιρ̃-ocυρ̃" .ι. quia est̃ Δευρ̃ ub̃'que et  
p̃p̃oꝑe omnib̃us̃ inuocantib̃us̃ eum. Μο do-nyáλλ̃ .ι. mo  
do nyáλλ̃ .ι. nýáll̃ mõ c̃uip̃p̃ γ̃ m̃'añmã iãp̃ nelaĩb̃ cõ í̃at̃h̃  
nime : no, nýáll̃ p̃etãplaĩce γ̃ nu-̃p̃inãd̃. No, "mo do-  
nyáλλ̃" .ι. mo do nýáll̃ .ι. mo nýáll̃ d̃ó̃ .ι. do Δία. b̃í̃d̃ vañ  
"í̃at̃h̃" m̃iñd̃ γ̃ "iãt̃" p̃ep̃añd̃, ut̃ dicitur̃ :

Ρό̃ ainñ dõ mãĩt̃ ι̃ρ̃ dõ míãd̃,  
Ρί̃ ainñ d̃'ul̃c̃ ι̃ρ̃ d̃'añp̃íãd̃ :  
Α̃'ñ p̃ί̃p̃ ι̃ρ̃ ní̃ p̃op̃ur̃ p̃añd̃,  
Υ̃at̃h̃ m̃iñd̃ γ̃ í̃at̃h̃ p̃ep̃añd̃.

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 .i.—Righteous God, or God of the righteous. "Truly near," that is, because God is everywhere, and near to all who invoke him. "Mo do nuail," 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 nuail," 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 choluim chilli.

## [CAPITULUM I.]

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

1. **N**Í DÍ[S] SCEOIL D'UAE NEILL, .i. Ní cen  
rcel, no ní dí in rcél, no ní dí in rcél d' Uíb  
Néill Colum Cille do éc : no, "d'Uae Néill" .i. do innui  
Néill. No, ní dí[r] rcéoil .i. ní dúte rcéoil .i. ní ba rcél  
do dúo .i. cloáigpíter.

2. NI UCHTAT O'EN-MAIGE MO'R-MAIRĜ,  
MOR-DEILMN DÍ[P]OLAING, .i. Ní do oen maig ar  
uch, no ar íactad, áct tóití campir. Ír maig mór  
erect Colum Cille. "Deilm" .i. ír mor in erich 7 in  
cumr[c]ugud táic ír inn Erind la herect Colum Cille  
.i. ar píter deilm .i. torand, no éroir, ut dicuntur :

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

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

Rir nád pír,  
O' mopa co tec a ríĜ :  
Cóic bar lugu inn [d]ía rin  
Inná Finnía píno reñcáid ?

.i. Ír dí[p]olaing dúin in rcél ír ind pé in aignéter dúin  
Colum Cille do érect. "Cen bit" .i. cen a beit im

# 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. .1. 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. .1. 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,”



bit, no im beataib : “cen chill” .i. cen a beir i cill. Rír .i. rcel, ut erit in Immacallaim in da Thúarad .i. áil ríḡ riri pédi : no, im bpeatab Nemed, ut dicatur—ní dól dáimí riri .i. ní fil airpitiud dáimí do rceluib oca. No, combad ed bad choir and—cen dól dáimí riri .i. cen dól óegidecta in rcelaiḡi : ar bíd riri .i. rcelaiḡi, ut dixit Corippe mac Etain ip inb áir doirigi do bper mac Elaban :

Cen còlt ar cráib ceirínne,  
Cen geit feibba for an arpa aḡiri ;  
Cen adba fir foḡruba doirigi,  
Cen dól dáimí reri : rob ren brippe.

ḡ ip í rein cét áer doiríad in Éirinn.

4. COI INDIA DÚI DO ? .i. Coi .i. quomodo : “india” [.i.] innirfer .i. cia cruḡ innirfer dúi de ? No, “cói” .i. conar .i. cia conar innirfer dúi de ? No, robo dúi ceḡ dune in a condeḡ-rom cò India.

5. SCEO NERA. .i. Sceo ḡ céo ḡ neo trí comac-comail ḡóedelge .i. cid Nera mac Moraind, no Nera mac Fíno-chuill a Síuib—ní còemrad a arnéir : no robo dúi ríde in aḡéḡad Cholaim Chill.

6. IN FAITH DE' DE' DE S'ION SUDIOTH, IS NU NAD MAIR. .i. Ip nu aḡbath in faith Dé poruiderḡar for deir in Sioin nemdai : no, dan in faith Dé noairneded in rudiḡud biar in iat Sion : ño, in faith poruiderḡar for deir Dé in Sion.

7. NI MARTHAR LEND. .i. Ní marḡhar ocund ; no, ní fil móraḡ ocund li feḡt-ra ; no, ní fil nech di ar mórad ocund.

8. NI LES ANMA AR SUI, AR DONCON-DI'ATH. .i. Ní fil ocund nech leppaiger, no poillpiger arn anmain i feḡt-ra, ar aḡpulláí úain in íath cáin ar

that is, without his being in the world, or in life ; “ cen chill,” that is, without his being in a church. “ Ris,” that is, a *story*, as is in the Dialogue of the Two Sages : “ A king’s delight is smooth stories ;” or, in the Bretha Nemed, as is said, “ Not a sufficiency of a company’s stories,” that is, he has not a company’s delighting of stories. Or that it may be it that were right in it—“ Cen dil dami risi” (without a sufficiency for a company’s story-teller), that is, without a sufficiency for the entertainment of the story-teller : for “ risi” means, that is, a *story-teller*, as Corpre mac Etain said in the satire he made for Bress, son of Elada :

Without fruit on branch of *cernine*,  
 Without a cow’s milk on which a calf may grow,  
 Without a man’s residence may he wander lightless;  
 Without a sufficiency for a company’s story-teller :

Be it the prosperity of Bress !

And this was the first satire that was made in Eriu.

4. HOW WILL A SIMPLE ONE TELL OF HIM? .i. “ Coi,” that is, *how* : “ india,” [that is], *will tell* : that is, what manner will a simple one tell of him? Or, “ coi,” that is, *way* : that is, what way will a simple one tell of him? Or, every person was a simpleton in comparison with him to India.

5. EVEN NERA. .i. *Sceo* and *ceo*, and *neo*, (are) three conjunctions of Goedelic. That is, even Nera, son of Morand, or Nera, son of Find-choll, from the Sidè—he would not master the relation of it ; or, he was a simpleton in comparison of Colum Cille.

6. THE PROPHET OF GOD, WHO BY SION TOOK HIS SEAT, IT IS LATE HE LIVED NOT. .i. It is lately died the prophet of God, who took his seat on the right of the heavenly Sion : or again, the prophet of God who used to relate the sitting which will be in the land of Sion : or the prophet who took his seat on the right of God in Sion.

7. THERE IS NO MAGNIFYING WITH US. .i. He is not magnified with us, or there is not a magnifying with us this time, or there is not any for our magnifying with us.

8. SOUL’S LIGHT, OUR LEARNED ONE IS NOT, FOR HE HAS BEEN HIDDEN ON US. .i. There is not with us any who benefits or illuminates our soul in this time, for our learned

γυι. No, "condio" .i. pallim .i. intí noíalléd o forcetul  
bréntaid ar cinad ḡ ar tarḡabal. No, ni lepaigend  
arn anmain ar rúi, ar noíolged epono .i. condit[ur].

9. CONRO'ETUR BIU BATH. .i. Intí nochoi-  
neted, no nocométao arn biu aetbaé: no inti nochoin-  
eted arn biu co cain, aetbaé.

10. AR DONBATH BO ARN AIRCEND A  
DILG[É] .i. Aetbaé airnund inti o'm ba ipcend arn  
áilgiur dlígtheé, ar dobered dún ceé ní ba ail dún co  
ḡlígtech. No, inti bá aircend ppi aircepeét arn adlaige,  
aetbath.

11. AR DONBATH BA FIADAT FOIDIAM.  
.i. Aetbath epund inti noípaídmir co ar fiadat .i. co  
arn Dia maith .i. ar tegeó arppicut for nem ceé  
dardám.

12. ARA NI 'N FISSID PRISBERED O'MNU  
HUAIN. .i. Ar ní bered inti dobered ppr-ríé dún: no,  
ppr áit co na bíd imecla ocund. No, in ppirid tégeó úain  
in Ia.

13. AR NI 'N TATHRIT DO SUINED FOCUL.  
P'IR .i. Ní aipreéend cocund inti noípeted úain ḡ noíluined  
p'ir focul; no, ni éic di ár taépeor .i. di ár rérugud.

14. AR NI 'N FORCETLAIÐ FORCANAD  
TU'ATHA TOI. .i. Ar ní maip in forcetlaid nonfor-  
canad na túata com bítir inn a toir: no, noforcanad  
túatha im denam toi: no, in forcetlaid noforcanad na  
túata batap im T'ai .i. ainm p'rotha in Alban.

15. HUILE BITH BA HAE HE'. .i. Robo leppeom  
int ule bié. No dan ip intípeét péḡcáir and .i. "hé" .i.  
cpúag. .i. ip cpúag atat aipébáide in betha robo ler-  
peom: ip cpot cen céir iatpide ḡ ip cell cen abaid.

16. IS CRUIT CEN CEIS, IS CELL CEN  
ABAIÐ. .i. Céir ainm do cpuit bic bír i comáiteét  
cpuite mópe hi comppim: 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

פורתא in תע"ת him mude na עיטע, no do na coblaizib :  
no, ainm do'n תרומ-ע"ת. No, יר' in ע"ת יר' in ע"ת ani  
congbar in לע"ת con a תע"ת in"י, ut dixit poeta—  
Ror mac Fínd cecinit, no פערעירטע פֿילע :

Ni celt ceir ceol de cruic Crabtene

Co relartar por pluazu ruan-bar :  
Conserit coibmuy eter pceo Main  
Morraet macdaét Morca :  
Da mo lé cech lóg Labreid. .  
Da binniu cec ceól in ע"ת,  
Arpete Labraid Loingreé Loric :  
Cia p'ba doct por pune in יר',  
Ni pocelet ceir Craprtim.

Primum capitulum huic usque canitur.

### [CAPITULUM II].

DE ASCENSIONE EIUS IN CÆLUM.

1. אַטְרוּיַע רוואַרד טראַתְּ דע' קולומ  
קױטעֶעֶטאַ. .i. אַטראַראַעֶט קו רוואַרד קולומ in תּאנ  
תאַניַע קױטעֶעֶטאַ דֶעֶ אַר אַ עֶענד .i. אַנגיל דֶעֶ.

2. פֿינן-פֿרֶעֶטאַ פֿרֶעֶטאַ. .i. יר' פֿינן, no יר'  
תאַיַתנעמאַע in פֶּעֶטאַ דִי אַ תאַנעֶטאַר פֿרֶעֶטאַ : no, יר' פֿינן  
in פֿינד-פֿרֶעֶטאַ תאַניַע י פֿרֶעֶטאַ Choluum Cilli .i. אַקאַל  
אַיַנגעל cum ceteris angelis.

3. פֿיגֿליס פֿוט באַל. .i. דּוּרִיגֿני פֿיגֿיל in פּוֹת  
פּוֹבַאי in וַיַּטאַ .i. דאַ עֶעֶת דֶעֶע פֿלעֶעֶטאַן לֵיך קאַע לאַי, אַעֶת י  
פּוֹללִוּמנאַב תאַנְטִוּמ, קוּמְטאַר לֵיך אַ אַרנאַי תּרִיאַן אַ בלא-לין,  
ut dixit poeta:—

זֶלֶע, nolaiyed יר' inn zeim,  
In a ligu bā mór-páet :  
Shiét a arna trian a étac  
Dá léir dánaréted gáet.

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 Lorc :  
Though sullen upon secrets was the king,  
The base-chord of Craiptine concealed not.

The first capitulum is sung as far as this.

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[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' EZUL-SNEID.** .i. Robo garit a paezul  
.i. rectm bliadna rectmogat, ut dixit in file :

Teora bliadna bóí cen lép  
Colum in a dub-récler :  
Luid co hainglib ar a cáct  
Iar ré bliadna rectmogat.

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

6. **BAI SAb SU'ITE CEC DIND.** .i. Roba rab  
dangen nofoad cechn [d]ummuir, no robo rui-abb : no  
rabb ceé denna .i. ceá aipecta cor a picced Colum  
Cille. No, ba fo-abb i ruemlaect ceé beirlai co clethi :  
no, robo neptar i r inr [r]uite co riacé co clethi.

7. **BAI DIND OC LIBUR-LEIGDOCT.** .i. Robo  
dind porcetlata leisir Colum Cille.

8. **LAISSAIS T'R TU'AITH.** .i. Ropoilrig, no  
poleraig tiri 7 túatha. No, polar de in tíri tuaid : no,  
polaraipar i r in tiri tuaid : no, poleraig in tiri tuaid :  
no, ropo lair é.

9. **LEIS TUATH OCCIDENS.** .i. Leppaiger, no  
poillrigir : no, robo leir tuat occidentir .i. Eriu 7 Inir  
bó Finne porir ind [r]arpe .i. cutruma poholrig, no  
poleir-ail aquilonem 7 occidentem.

10. **COTRO[M] LAS ORIENS.** .i. Cutrumma  
roba leir oriens 7 occidenr.

11. **OC CLERIB CRI-DOCTAIB.** .i. Oc cleirchib  
'n a eruib porcti : no, o na cleirchib cor na eruib  
porctib poroglam. No dan ropo doct a éride in  
cleircect rri cáé.

12. **FO' DI'BAO.** .i. Maie a epiltiu, ar rit díbad  
7 bath 7 ba 7 teme ic rluir[n]o epilten.

13. **DE' AINGIL IRE ASSI[N]DROCHAIB.** .i.  
Aingil Dé nime dodeochatar ar a énd in tan conuar-  
gaib.

Secundum capitulum húc usque.



4. HE WAS LIFE-SMALL. .i. 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. .i. 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. .i. 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. .i. A fort of teachers of the law was Colum Cille.

8. HE INFLAMED COUNTRY, TERRITORY. .i. 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. .i. 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. .i. Alike were his East and West.

11. WITH COMPANIES HEART-RESERVED. .i. 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. .i. 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. .i. 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-*  
*glu.* .i. Ranic-rom eo du itá Axal angel : no, "axalu,"  
 .i. auxilium. No, "axalu," .i. na[n] imacalam .i. pánic  
 reom típ in déntar immacallaim .i. molad na Trínote,  
 quia dicunt hliaphim ꝛ Saraphim : "Sanctur, sanctur,  
 sanctur Dominur Deus Sabaoth." No "axalu" .i. uca  
 ꝛ polu .i. compuidigud ó Latín ꝛ o *Soedilz* .i. ranic-reom  
 a oen-toza .i. nem. No, Axal nomen ind angil noaccallad  
 Colum Cille, ꝛ quod erit uepiur, ut ueniebat Uictori ad  
 Patricium. "La arbriu" .i. la immed, no la pluaz.

2. RANIC *raþh nad adaiꝝ accestar.*  
 .i. Ranic in perianó nád aicítep adaiꝝ eter, acé lux.

3. RANIC *tír do moise munemar.* .i.  
 Ranic in típ i toimnem-ni Moiri do bié, ap 'r ecnaid cac  
 and. Iꝛ coip Moire do biþh and ap a [þ]ebar.

4. RANIC *maize mo's nad zenetar*  
*ciuil.* .i. In id bep nem-zeneman céol, ped punt remper  
 in re.

5. *Nad estet ecnaide.* .i. Nad eplet  
 ecnaide, quia mali peribunt in futuro ꝛ non boni. No,  
 nad eretet ecnaide ppi apaire, quia omnes periti sunt in  
 coelo : no, ni etat ecnaide a airneir, No, ni etrenó nec  
 ppi écnac. No, ni élumet ecnaide níad, ap ciuer celer-  
 ter officio aurium corpporalium non indigent, ped cogita-  
 tioner suar inþopficiunt alterutrum.

## [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 THRONGS—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 ráethu : .i. in amrír a etreéta, ut dicitur : **τριτην ερη αμμα γε.**

húc usque tertium [capitulum].

[CAPITULUM IU.]

ET IN HOC QUARTO CAPITULO DE MARTIRIO EIUS  
COMMEMORATUR.

1. **ROCEHAES ZAIR COMBUIÇ.** .i. Roçerap-  
tar ip in zarit-ré nobui ipor, co poburperari caè for  
Demon γ domon.

2. **BAI HU'ATH FRI DEMAL.** .i. Roboi peom  
co p'bo húaè hé fri Demon. No, "fri Demal" [.i.] fri  
dee mali : no "fri de-mal" .i. fri ní nan demna .i. "de"  
ó'ndí ar demon, "mál," .i. ní. No "Demal" nomen pro-  
prium demonis nobis ic amrígud Coluum Cille dogher.

3. **DI AM BO ZOISTE CELEBRAD.** .i. Di am  
bo éoi artuda celebrad Coluum Chillí. No, zoirte aipi  
féin .i. aipet nochluned in demon zuth Coluum Chillí  
i[c] celebrad, ni lamad cor de co tariced in celebrad :  
γ con iarpaztir pcela dó iar rein o Cholum Chilliu. No,  
pobo zoirte gabala do'n demon nobui ip in mac leginð in  
Ard Macha .i. macc leginð nothezed co mmnai clépiç  
and .i. In tan dognítea celebrad γ opprend ipf and  
nothezed cuci, co poariz Colum Cille pecht and in demon  
ic rmetiud for in mac legin, co pothairmire Colum  
Cille imm ón mac léginð dul immach. Robo zoirte  
zobála din de demon celebrad Coluum Chillí and rein.



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].

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[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 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 about 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 follur guth Col. C. i[c]  
celebrat, ut dixit poeta :

Son a gotha—Colum Cille,  
Mori a binne úar cach cléir :  
Co cend cúic cet déc ceimmed,  
Aiole pemmed, ed ba péil.

4. as a cheird cumachtaigh. .i. A cu-  
maçta a chleircçeta dogno pom pem.

5. CONRO'ITER RECT ROBUST. .i. Can  
po[ð]itir, no pochomét in rect ronairt. No, pochomet  
pecht .i. peccitudinem : roburt .i. roburtur .i. ronairt  
hé i comet dirgetad.

6. ROPES RU'AIM, ROPES SE'IS. .i. Roper  
poim a hadnaçte, no roper ic Róim a eçna pom  
ç a çrabud. Serr .i. po-pir .i. pir eçnai ç fáirine. Hin  
[O]ún dan atberat araile eirreirge Cholaim Chille do  
bith, ut dixit poeta :

hi' con ilur a mmartra  
Di am ba Colum coem-dalta :  
Dolluid eppi fó deped,  
Como Dún a pen-nemed.

7. ROSUITHE DO' DA'MA DEACTA. .i. Ro-  
suidged do airte na deachta ar teged caç dardain ad  
Oominum. .i. Rodamad dó suithe na deachta : ó maç  
Dé róetarpar pem. No robo in deact damtha  
meic Dé.

8. DERB DAG IM BA. .i. Ir demin ir maie int  
éc docuaid : no, im ba i .i. maie im ba iriu.

9. BA EOLA AXALN AINGEL. .i. Ba eolaç in  
immacalmair aingel ; no, ba eolaç in immacallaim  
d' aingil danid aimm Axal.

10. ARBERT BASSIL BRATHU. .i. In briaç  
diummura dochúaid ind im mori-dáil Oromma 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 clericship 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

comto aipi rein tuc báithin tertemain a bapil do tróetad in diumair. No, noairbireo bpecha brátha a bapil.

11. ARZAIR ZHÍMU DE ADBSIB—AIRBRIB AIDBLIB AIDBSIB. .i. Roerzairimme a menmain do bith inn a Dia in molad doratpat na ploiz fair. No, roerzairt zhímu Dé de thairin nan immedn dub, duabrech ; 7 ip ed arzarz de reom rein in tertemain a bapil, no na bpecha. “Aidbri” ainm in chiuil, no in crónain dognitir ermór feru Erend in tan rin, cid ed dorcanad immalle : 7 ip triar in ceol rin doronpat fir Erend do Choluum Chilli in mórdál Dromma Ceta poár míad menman ind.

huc urque quartum [capitulum].

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[CAPITULUM V.]

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

1. RAITH RITH RETHES. .i. Ropaitheptar, no tarraid dó in rith ropeteptar.

2. DAR CAIS CAIN-DENAM. .i. do[gh]nío cain-ghím dar cend a mircen .i. ar fit cair .i. mircair.

3. FAIZ FERB FITHIR. .i. Noíúaged, no noíged bpehir ind porcetail in féth-atair. No, “fithir” .i. rír, no amnar. Bid dan “ferb” ic plaind trí rét .i. “ferb” briathar, ut dicitur : “mad iar ferbaib rír-amraib beplai biar bam :” no, “ip far pénechar ic ferbaib Dé.” Bid dan “ferb” bolc, ut dicitur : “Turcbair ferba for a ghuadaib iar cíl-bpechaib” .i. iar cloén-bpechaib. Bid dan “ferb,” ut dicitur : “théora ferba rira dornacht,” .i. porimmaiz Arral ar Moz Nuadat.



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 THRONGS, 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].

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[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. ΖΑΙΣ ΖΛΥΑΣΑ ΖΛΕ'. .i. θα γαρ hé ic epplocud na[n] zluar : no nobo zaeé rum ic gleod zleferra. No zonar na zluara co zlé .i. eochari zlé Colum Cille do pédigud zluar no cépt.

5. ΖΛΙΝΣΙΥΣ ΣΑΛΜΥ. .i. Roglinniz na palmu fo obil 7 artpirc ; no, ropoglaino na palmu.

6. ΣΛΙΝΣΙΥΣ ΛΕΙΖ ΛΙΒΡΥ, ΛΙΒΥΡ ΥΤΤΑΡ ΚΑΣΕΟΝ. .i. Roplunnertar na palmu ic a ticéain iarn a roglaim, 7 ip úar in plunn, ruy fo ipin. No, ric : roplunnertar libru leiz .i. ind peéta, amail poéa-partar libru Eoin Caréoin. No, ní r'bo mo leirr libuir ind peéta do éiactain quam libuir Eoin Carpeoin : no, polez Eoin Carpioin libru lezir.

7. ΚΑΘΑ ΖΥΛΑΕ ΖΑΕΛΑΙΣ. .i. Rogailartar catha in epóip. No Cúlai ar maie and .i. pobuir cath na trí Cúl .i. caé Cúli Opemni for Connaéty, 7 cath Culi Féda for Colman Mor, mac Diarmata, 7 cath Culi Rathin for Ulty ic cornam Roip Topothair eter Colum Cille ocur Comgall. No, zálair, pobuirertar, ut dixit poeta :

Móip do chatat zaelartar,  
For [a] athair palartar :  
Macc in mail a main-martan,  
Rí per Paul adazartar.

8. ΛΙΒΡΥ ΣΟΛΜΑΝ ΣΕΧΥΣ. [.i.] No, ropiach libru Solman. No, pexur .i. pégiur, ut dicetur penchar ppo penchar.

9. ΣΙΝΑ ΣΚΕΟ ΙΜΡΙΜΑ ΡΑΙΤΗ.—Impima .i. donenna 7 ondí ar imbér atá impima : “raithe,” .i. ropaidertar rein .i. doucad in tan ticfad ponend 7 donend.

10. ΡΑΝΝΑΙΣ ΡΑΙΝΔ ΚΟ ΡΙΖΥΡ ΕΤΕΡ ΛΙΒΡΥ ΛΕΙΖ. .i. Ropannartar raino co rizuirdachy eter lebpaib ind lezind, no ind peéta .i. nodelized a rtair 7 a rianr 7 a moipoil 7 an anozaz.

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-Maistiu,  
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'ZAIS RU'NE ROCHU'AID ETER SCO-  
LAIB SCREPTA. .i. Rolez rúne in roputhe co fiteir  
na rúne in tan nobui eteri rcolair ic foglam na rreper-  
tra. No, "ropualt" .i. ainm do beirt bír ir ind [f]airci,  
7 ir iat ro a airde ríde .i. In tan rcear 7 a azeb  
rri tiri, domma 7 terca ir in tíri rin co cenó rcectní  
bliadna, no ir in bliadain rin namma: maó rúar, domma  
7 moirtaid ir ind aeoir rin: maó rír, domma 7  
moirtaid for míla in mapa. Noinniped iarum runa ind  
annamair rin do doinib, com beirir inn a foimtin. Ropualt  
dan ann maile [ainmn aile?] do'n beirt rin.

12. SCEO ELLACHT IMMUAIMN EISCI  
IMM RITH. [.i.] Sceo .i. ocup. Roellzeb acce reom  
coluaim rretha erci im ríe zréne .i. erci ríe zréin o rríim  
co cuicid déc, 7 iar zréin o chúicid déc co rríim.

13. RAITH RITH LA ZREINN ZESCAIZ. .i.  
Ropo ríe dó eolar rretha ercaí la ríth na zrene rait-  
nemche. Ir airi arberar "zercaó" rri zréin, ar ir uathi  
atá pollri do na rrenair ailib.

14. SCEO RE'IN-RITH. .i. Robo éolaó ir ríe réir  
.i. marir. No, commaó "rían" bad choir and, ut dixit  
rind hu baírne:

Scél léim dúib: doirdair dam,  
Smigib zaim, ropair ríam:  
Záet aró, huar, írel zrian,  
Zair arriith, ríthach rían.

Ropuad raé rocleth eríth,  
Rogab zriath zriuzriand zrié:  
Rogab uacht ete én,  
Aizre ré, e, moirleé.

Scél lem duib.

15. RIMPE'ITH RIND NIME NECH INCOI



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 diruais o choluum chilliu  
 cuaalamar. .i. No airmebad petlanna nime inti  
 noinnrped cac ní roúcor pochualamniar o Choluum  
 Chille : no, noinnrped Colum Cille di a triallad  
 pohúair do pennab.

huc usque quintum [capitulum].

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## capitulum vi.

DE ADMIRATIONE ET CARITATE EIUS HOC SEXTUM  
 CAPITULUM.

1. coich boi, coich b'ia beo badib  
 amradair ar iathuib irdocht ir-  
 thuaiti. .i. Coich roboí, no cínch b'iar beó bad  
 chomuaral p'p'ir, ná bad p'ir-p'ortch'iu p'or p'erannab in  
 tíri t'úaiti? "Ar iathuib irdocht" .i. bá erdoct p'ria  
 thuaitib no th'ir anéctair, in tan conucaib a chill hi  
 toruc .i. Eu : "Irtuait" .i. p'rim anthuaiti. No "irdoct"  
 .i. ba erdoct hi tuait .i. ba doct a cobair p'eom p'ri nech :  
 no, ba docht im chobair neich.

2. adpet co nu' nech nad goi' g'eoin.  
 .i. Noairneded copici nú inti na aithg'eoin goi and p'ein.  
 No, ad "Pet" p'il and, idem et uetur tertamentum, 7  
 an "nu'" ip' Nouum Tertamentum .i. noairneded dun  
 Petarlaic co Nú-ríadnair, ut dixit angelus, uel mona-  
 chus :

Maccán umal, atber cet,  
 Oeur ei indulget :  
 Forzgella Nú ocup Pet,  
 Im bethaid puthain p'urget.

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].

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## 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 GUILLE. .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 ROPER PECHTNAĆU.** .i. Rogher-  
raiz, no pochemniz immalle ppiy na ppiu .i. aingil. No,  
pic .i. ba pechtnaću cać zpeyy in zpeyy ropereparari  
Colum Cille.

4. **FRI A'RTHU AR CHATRU CO DOMUN  
DRINGTIER.** .i. Ppiy aradu na catnach uairli  
podringertar: "co domun" .i. co p'ba d ó arómáin: no, "co  
do mun" .i. co dá romain .i. cuiyy ocuy anma: no, "co  
domun" .i. ad coelum. No, "ppi arthu ar chatru"  
.i. ar chatir nime, co puðrebrairiz in domun ppi pidiyi  
riazla 7 diymirećta noeb; ar ic árið doğairter, ut  
dicitur: "pcale vel coeli punt panti."

5. **AR DEO DOENACHTHA** .i. Ar d[o]enachte  
meic Dé rochepartar .i. co ragbad zpeim dó cevad  
meic Dé. No, ar Dia doğnið doenaćt .i. tidnacul neich  
ar Dia.

6. **AR [š]ASSAIB RIGTIER** .i. Ir airi doğnið  
rom ar íarad dó ir inð pichiuð huapal.

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

8. **SUI SLAN CREAS CRIST** .i. In lán-şui pen  
pocheteretar Crirt: no plan cen pheccad: no, "cpeir"  
.i. a nepbo "cperco" .i. roporibpirtar iarum i Crirt:  
no, doğat Crirt forbairt fair.

9. **CEO NI COIRM, CEO NI SERC OLL-SAIT:**  
**SEĆNAIS BEOIL** .i. Ocuy ni ebed coirm, no ni carad  
coirm, 7 ní p'bo pircad leir co oll-paitħ: dopechnad  
ðan in beoil.

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

11. **BAI CARTHAIT.** .i. Tóit: lán do déimc  
epeom uli. No, picthe Colum Cille ó depeimc.

12. **CLOTHOND OC BUAD.** .i. Robo ail i cać  
he oc bpeit buada do cać. 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 rir onó cloch : robo cloc iarum cloithi caó uile Colum Cille.

13. **BOI LES LÁ'N.** .i. bó epeom co tabrad a lán-ler do caó.

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

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

16. **BAI HUASAL, BOI HUAS A B'A'S.** .i. ba forpail for bar .i. for Diabul, no peccad : no, rob' uair a b'ar : no, roforir b'ar uara.

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

18. **BOI LA CRIDE CECH ECNA'DA.** .i. Robo liaig lepaigthe cride cach ecna'da : no, robo chaimrigthe do reir cride cec ecna'da : o'ndi ar ligo .i. cumrigim.

19. **AR MINON AXAL NACALLAD.** .i. Arn úaral no aicelleo inn aingel di a r'bo ainm Axal : no, "iar minon axaln accallaim" .i. iarín accallaim Dé do-rom : ar ir éo minon aingel Cpirr macc Dé. No, an ar dech de ainglib—ba memic do rím an accallaim ríde : ba tanairi dan do accallaim aingel a accallaim peom.

20. **BA AINMNE AR AM BEBA.** .i. Do itaid atbat .i. do lugu diqe atbath : ar ni caided lind na biao ir in bliadain atbath, acé i Saéurno, no in Dom-mnuch.

21. **BÁ BIND.** .i. bá bind a guth i[c] celebrad.

22. **BA O'EN A CHERD CLEIRCHECTA.** .i. Robo en di a eladnaib cleirchecht : ar ba rui, ba fáith, ba file. No, robo leor do caó ind oén-cept cleirchécta baí oca, ut Patriciur dixit :

Genpíð maccan di a pine,  
 bío rui, bío fáith, bío file :  
 Inmáin lepbairé glan, glé,  
 Nao ebera immarbé.

23. **BA DO DOINIÐ DISCRUTAIN.** .i. ba anra do doimib ríútan a gnim ron. No, commad "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 acallaim" (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

bad chóip anó .i. Ní cluined rceiret dune in bale in  
dénad a crabusó .i. ip in dítrub, no ip in dub-pecleq.

24. BA DÍ'N DO NOCHTAIB. .i. Imm étaic.

25. BA DÍD DO BOCHTAIB. .i. Imm bíad.

26. BA NUA NOCHESAD CACH TROMM-  
DÍ O FOETHUCH. .i. Cáic trom-foetaic no chérad—ba  
amal núa leir-ream rein. No, “ba truummiu cáic  
[f]oethaig dún in cérad nua-ra,” ar in dall.

27. O CHOLUM COSC TUAATH. .i. O Cholum  
nochoirectír na túatha.

28. MÍAD MĀR MUNEMAR MANN. .i.  
Tiazmair in a munigin in moq-airmíetig rin in nem  
dúinn. No, dommunem doberthar airmíetiu móq do  
chind na[n] gnom ro. “Míad mairi” .i. imbed manna .i.  
in mainó. Ip eo atberctír meicc Ippael ppi a manchu  
.i. Quid erit hoc niri cibur celestir? Dommuimmar íarum  
doberctar airmíetiu moq in bíó nemda do-rom.

29. NODGEISIGPE CRIST ETER DLIG-  
TECŪ. .i. Nongeba rom Críqt in a geirine .i. in a  
munterar eter na dligthechu [.i.] eter aingliu ocur  
apch-aingliu.

30. TRIAS NA CIANA COTAISLIA. .i. Tpir  
in pé cian pobui ic taipled ipor .i. oc crabusó.

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### [capitulum vii.]

DE PRUDENTIA EIUS ET LECTIONE ET SAPIENTIA.

1. ERGNAID SUI SIAC'T SLICHT CETRAIR.  
.i. Ip ergna in pui pporiac't rlic't na cetri ruiact.



“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.

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## [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 DOCETUL DO NIM-IAETH  
IARN A CROICH. .i. Ip amlaid dóluid feom co íath  
nime iarn a chearab i for co cetul muintipe nime 7  
talman ; no i t[í]n]-clair aingel nime.

3. CET CELL CUSTOID TOND FO OGI  
OIFPRIND. .i. Rochoemertar cet cell fo chomlain-  
tiur tuinni carlig offprind. No cet cell cor a taet tonó  
marpa : 7 cinteoh ar écintec and.

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

5. NI ELLASTAR CLOEN-CHLEIR. .i. Ni ailed  
na cliara indligtea.

6. DO[S]JELLAR FO INMUIC. .i. Nopegad eat fo  
inmb an uic : no, notaidled eat co tappad a phennair  
cóiur for cach. No, ba gabail ella do'nd uarul na  
cloen-cliaara, com bo maith noimmuicged cpetim forpu.  
No, norbliged do pallund .i. do denam pallaind.

7. NI POE'T, NI PUAC'TNAD HERIS. .i. Ní  
poroid nech uad do denam uic, 7 ni poruac't]nais fein  
na hepur .i. ni rabi fur comrair[c]neé aicce .i. heper : no  
ni roarlag hepur for nec.

8. NI AENED NI' NA' BUI IR RECT RI'G.  
.i. Ní dénad ní do ainí ac't iarn [o]irgetaid Dé .i. named  
in domnaisib. No, ni airdercaiged ní ac't do reir ríagla  
Dé.

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

10. BEO A AINM .i. Ipor.

11. BEO A ANUAIM .i. A ainm tall.

12. AD IMBUD FODRUAIR FO RECHT  
NOEB .i. Ropureertar com beith do fo dirgetaid na  
noeb. No, ar a pot podpubartair fo recht noeb—ip  
airi ar beo a ainm ipor : 7 a ainm tall ar inmed

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 INIQUITOUS 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—

poðruair .i. ar a fot : ar fit immed [imda?] .i. poeta,  
 ut dixit poeta :

Ir imteire  
 Cor int abcan oc imtheét :  
 Int aboc o Rur áaem Char,  
 No con é a taeb ar imda .i. poeta.

13. FRISBERT TINU A TŌEB .i. Rorith brú  
 co ná r' bo thiuc a tóeb. “Frirbert tinu a thoeb” .i.  
 “romairnerar,” ut dixit poeta :

Nec frírbert a tigeirna,  
 Ni r'ba ile a líberna,  
 Cor rucait namait a chend,  
 A gabair ir a dub-cend

.i. a ech ocup a claidib: ar “colg” ocup “dub-cend” duo  
 nomina gladii sunt ir int [r]en-ſoedilg, ut dixit poeta :

Ni r' [b] for braigtib dam na bo  
 Fróméair colg mo ruanaó:  
 For braigtib ruz roceirib reit  
 Inoi Dub-cend oc Diarrait.

14. TUIL A CUIRP CUIUSIUS .i. Roóilleptar  
 toill a cúirp .i. ir e a milliuð a nemdenam.

15. CUIÛ A NEOIT .i. Rochuilleptar in gainni, ut  
 poeta dixit :

In maith lib  
 In tan arberar fír friob?  
 Arraiger reic raigic reoit:  
 Ni geib neoit fri nec ar oil

16. NAD IN MACC MACC HUI CHUIND .i.  
 Cuió in mac? Nin. em: mac hui Chuind. i. 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 "immed" 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 Diarnait.

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 gainni, no neoti. No, nad maicc aonaet maicc hui ceo chuind .i. ni bu in maicc aet bar porbete .i. maicc hui cheo chuind cié .i. ni bu iarmua aet ba hua Cuind : quari dixipret, “ bá roep-eland cia poro-domair mói o Día.”

17. CUIL DEIM DE EOT. .i. Ní deirna de eot ní noisgabod cuil .i. o'ndí ar demo .i. digbairn. No “de fót” ar choir anó .i. de puachtain.

18. CUIL DEIM DE FORMUT. .i. Ní deirna de formut ní digbar cuil.

19. FO LIB LIGE, A AI, AR CECH SAET SRETA SINA .i. Iy maíth lib, a eolchu, a lige Colum Cille, ar noicad a dpuet no a úp ar cachn galap, no[r]raetnaiged pair na rina .i. cac rín a [r]rache.

20. TRIA THUATH IDLAIG DORUMEOIN RETU. .i. Ic dul dó tria thuath nan idal porinnad am bibdanar fpi Dia, co tabrad porpu cpetim do Dia: 7 o'ndí ar “reatur” atá rétu.

21. AR CREDLA CAIRPTIU. .i. Iy aipe dorat in mef-ra porpu ar in carpat credal a cuip ; no, ar a cleirchecht poroc a cairptiu.

22. CATH SI'R SOICH FIR: FICHEO FRI COLUAIM. .i. Ropo putham a chath fpi Demon 7 Domun, “soich fír” .i. porcértar fpirinne : “ficheo fpi culuain ;” .i. nofuaetnaiged fpi á cholaino ipor.

23. CO NA REGA IN RI'G-MACC FOR DE'DE DE'. .i. No co raga mac in ríg .i. Colum Cille, por ind ara epnail fíl 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. .i. 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. .i. 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. .i. "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. .i. 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. .i. 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. .i. His battle was continual against Devil and World : "soich fir," that is, he sought truth : "ficheo fri culuain : " he used to commit aggression against his flesh here.

23. THAT THE KING-SON MIGHT NOT COME ON THE SECONDARY OF GOD. .i. 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 ATHFERS. .i. Iſ in guthn aigtheide .i. "Ite, maledicti:" no, "in athguth" .i. Iſ in guth ſil aithe gotha aile ſemi. "In athfepp" .i. ni ba Iſ in fepp tánaire paſar, áct Iſ in céet fepp .i. "Uenite, benedicti, 7c."

25. ADRAÐNACHT RIAN A'ES, RIAN A IMNIURT. .i. Roaðnaáct riariu tírad áer dó .i. riariu robo ſenoir 7 rob' amneitac : ar ic fé bliadna .lxx. robo lán de.

26. AR IFFURNO IN ALBU O'MUN .i. Ar omun iffurno dochuid in Albain.  
huc urque rextum [capitulum.]

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[capitulum viii.]

IDEM DE COMMENDATIONE LAUDIS EIUS REGE NEPOTUM NEIL.

1. AED ATNOI ULE OLL-DOINE DROM-CHETAL. .i. Aed, mac Ainmepech, doſat .viii. cumala do'n Dull air ainm do thabairt Iſ in molad-ſa Cholaim Chilli : 7 roiaiténeſtar Aed do'n Dull commao dſumiu ceé cetal in cetal-ſa.

2. FECHT AFOR NIA NEM. .i. In tan noſeſad in tſen-ſer .i. Colum Cille ; ar ſic ma .i. tſen-ſer, ut dicitur :

Fidcell Cſemthaind Níad Náir  
Níſbeir mac bec do leitáin:  
Ueth a ſoigne d' ór buide,  
Al leit aile d' [ſ]indſuine.  
Oén-ſer di a ſairind namma  
Noſpenad ſe clánamma.



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.]

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## [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 Ainmere, 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 ANDIL. .i. Ní p'bo nembil la Dia hé, aét pobó  
oil.

4. NI SUAIL. .i. Ní p[b'] bec hé. No, "ní hanóil" .i.  
ní poibóil 7 ní po[r̄]úais ní baó ruail.

5. NI SUAIḂ. .i. Ní poruḂuais.

6. NI NIA NAO NUA PPI COTACH  
CONUAILL. .i. Ní trén-fer nan.nua inró ppi cotac  
.i. ppi ḡlinnigud chotais Conaill .i. eter tuatha Conaill  
armedon: no, ic denam a cotais ppi tuathair ailib  
dianechair. No, "ní nua" .i. no con[r̄]uil ocund in tren-  
fer [r̄]uager ní nua ppi cotac Conaill: 7 "ní ruais"  
torach na cille ríc. No, dan .i. ní ril ocund in tren-  
fer athnuiger cotac Conaill: "ní nua" in torach ríc.  
"Ppi cotac Conuail" .i. ic rít eter corp 7 anmain.

7. CLUIDSIUS borb beolu bennacht  
batar ic toí toíl ríḡ. .i. Roeloi beolu innam  
borb bátar ic aró-ríḡ Tóí, cid ed baó ail léo olc do  
rád, comó bennachad dogníter, ut fuit balam.

8. O' DONIB DEIMTECTA, OC DEO DES-  
SESTAR. .i. O' doimib poóigbad, ic Dia tarrapar.

9. AR adbuD, AR ANI áTRONNAI AR-  
ḡART ḡLAN hu'a hi cathair CONUAIL. .i.  
Ar a ainmni 7 ar a áni poepnai ḡartn ḡlan hu'a  
Conaill inn a chatir. No, huá rom Coóair moir do  
laignib il leth o mathair. No, ar adbchloḡ ocup ar  
áni poepnai in ḡart ḡlan 7c: ar ní dénad rom fein, ut  
faciunt hipocritae.

10. hic udbuo cain-sruith sceo ma-  
ḡISTIR muinterE. "hic udbuo" .i. "nomen dolo-  
rip" .i. ingu pechi. Robo chain íarum in ppuith co na  
toimled magre, co na ragbad in galair fein hé: ocup  
dan pobó maigirter muinterE imm on cétna. No, "ingu  
pechi" .i. ip eéctain pothogmaing a pechi hé ar immed

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 uobud” .i. ic pethugud aobb ic éirniud  
 chep̄t na canom̄ : No “ic uobud” .i. ic dibud [na]ñ goa :  
 no, “ic uobud” .i. ic foibud .i. ic budud cuip̄p Crip̄t  
 fo α [p̄]uil ic opp̄riud : no, áinm do boit̄h légin̄o, no  
 p̄rop̄rii loci i Ceneol Chonall.

11. FRI ANZEL NACALLASTAR : ATZAILL  
 ΓΡΑΜΜΑΤΑΙΖ ΖΡΕΙC. .i. Doḡn̄o aingel d' accal-  
 laim, ocup̄ p̄oḡlain̄o gram̄mataiz aimal Z̄pecu. No,  
 noaicilled gram̄mataadu ocup̄ Z̄p̄écú.\*

12. SOER SECH TUAITH SIN HINEDIM. .i.  
 Saep̄ nopechtep̄ pecht̄ tuatha, 7 cin̄ntech ap̄ écin̄ntec̄  
 and, nó coic tuat̄a Epen̄o 7 oi thuaith in Albain. No,  
 nopechtea pect̄ar-tuaith : no, ba p̄aep̄ nopechtaip̄  
 p̄ip̄inde ip̄ in tip̄ thuaid. “Sin inetum” .i. ip̄ amlaio p̄in  
 doḡn̄o α p̄air̄neip̄, ap̄ p̄it̄ p̄in .i. amlaio, ut dixit poeta :

Ip̄in teit̄ in mal 'm α tech̄ p̄ig,  
 In deḡult̄ cen cappaip̄ tip̄t,  
 Con duib-ciuud̄ in α daḡ-rcip̄.

.i. cip̄ (.i. lam) on̄d̄i ap̄ “capio.”

13. MAC FEOILIMIO[E] FICH TUAITH FINN  
 OYT. .i. Mac Feoilimio[e] dia fichtip̄, no dia p̄oḡnatip̄  
 in p̄ic̄e tuath : 7 cin̄ntech ap̄ ecin̄ntech ann beop̄ : no,  
 oi α fich in tip̄ tuaz̄. “Finn ouit̄” .i. pinem mundi ; no,  
 p̄oip̄tip̄ ep̄ich 7 com̄lainer in p̄oicetail, no α bar p̄én.  
 No, p̄in inetum mac Feoilimio[e]. Finn̄ .i. ip̄ é in̄d̄ip̄im  
 amlaio p̄in mac F̄ioilmio[e] ap̄ in fich at̄uaz̄.

14. NI TOICHES DO'N BITH BA SIR DO  
 CHROICHE CUMNI. .i. Ní ma t̄ud̄caio p̄op̄ bith che  
 ap̄ z̄aip̄de α amp̄ipe : p̄obo t̄p̄uthain do cúimniugud  
 éroiche p̄op̄ α cóip̄. No, ní can épp̄rad̄ do'caio do'n  
 bith do lucht̄ Toi : no, ni p̄obo toi do lucht̄ in betha in

\* With this word ends imperfectly the copy in Lebor na hUidre: 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. .1. 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. .1. 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," .1. 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 *cipio* (I hold).

13. FEDILMID'S SON IN THE NORTH TERRITORY KNEW END. .1. 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 out," 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. .1. 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 rocheair rium. No, ni tanic do'n bith hille bio  
ruthaine do cuimniugud epoche Críot.

15. CONFIĞ FİĞLESTAR O ĞNIM ĞLİN-  
ĐESTAR. .i. Inní nořizeo, no nořuaided, no nořezao  
o řigill impaite do denam, no noglindeao o Ğnim: no,  
noglinoiğ o Ğnim quoo ppedicariet uerbo, ut dicatur :  
“Impleuit factur quoo ppedicauit uerbur:” Ğ oan  
copeğao řigill do denam .i. oa cēt deac řlechtain.

16. CONĞEIN DE ĞEINN AN HUA AIRT,  
NIS NEILL CO NERT. .i. Co rogein de řin co ř'ba  
gein opoņize he. No, rogenair geinni an de .i. hua  
Airt mic Cuind epide, no hua Neill. No, gein řip  
rogenir de: gein eirđairic, pađmar, “Concept” [*recte*  
co nert] .i. robo nertmar. No, “nirneill co nirt” .i.  
ni řpi nertair claimi Neill doberoad toeb, acđ řpua  
nertu in řpirta noeib. No řic: “hua Airt nirt Neill  
co nirt” .i. ni a nirt Airt no Neill nobağao, cia ř'ba  
řaer-chland.

17. NAT řUICH řECHT DI AM BATHAR.  
.i. Ni đepna řuachtain in buo chóip a bar di am  
bao he řein nobeti do chena: no, ni đepna řuachtain  
řecht atbath .i. ni oc marbao neich ele atbath.

18. řUICH řRON CERĐ CUIND ĐUL ĐO  
ĐRUIB METI MAITH. .i. Robur řron-cath řop  
Chond .i. řeth Cuind con a eladain ar đul do Col.  
Cilli do řhairřpřin uaidib: no, robuu uch Ğ řron hi  
ceipđ Chuind .i. in eladain, no in ecři Chuind: no  
robuu řpřpřed Ğ řron hi catair Chuind do'n đruib  
robu řop Colum Cilli đian đecharo anund: no, do'n  
řron Ğ toipře tamic hil řeth Cuind iapř ec Colum  
Cilli. “Meti maith” .i. ip moř meit in mathiura  
bui do a řpřib bui řair.

19. MAC-AINM CRUICHE. .i. Đopat ainm do  
chpřich: no mac řip buo chumain ainmm chpřiche  
Críot: no, ip air-ainim řhřóm đuind in mac rocheř 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 DESCENDANT 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.



20. CUICE AÍAS: ECE AER: CERTO INDIAS  
 .i. Conice po a aer con epbailt. “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 moiri a chepiti indoirimm, no  
 certaiode indoirim.

21. ALLIATH LEO BIND HI [S]NECTO NU-  
 DÁL. .i. Alliaith .i. al-lieth idem ocur líeth a aille : amail  
 gláeio, leomain bind hi rnechta in cáil nui aille ino leith  
 .i. Colum Cille : ap in tan dorbepead in leo a gláeio  
 app, tecait na huli annunna futhi co tabair tíí di  
 a ebul immpo, con eplet ip in luc rin ped luch 7  
 rindach. Tic in pelche chuiice-rim iari rin co tabair  
 penite imme-rim port con epil. Sic Colum Cille.  
 Intíí im a tabrad tíí a porcetail, ni theiged uad:  
 tairpe ped andrectaid tíí porcetail Mic De in a  
 thimcell pom. No, “all-iaith” .i. him iaith hi nalla, ap  
 teit in leo in iaith in alla cein bir in coirne, co tabair a  
 gláeio app iarn dul hi mach ip in dail nui. hind aille  
 don dogno Col. Cille co durcad na manach him  
 iarnmergi poraithmentar hic. No “allhiaith” .i. apoile  
 annunna 7 eri patrine occa .i. pperenr 7 ppreteritum  
 7 futurum, con indtamlaiher Colum Cille do rin,  
 ap robatar na tpede rin occa. No, “bind do neoch  
 do nu-dál” .i. ip bind i feét-ra hi nú-dál .i. in dál nua  
 .i. aingil pucrat leo in leo ip in all-iaith inntramlaihtech  
 .i. in coelum.

22. CO EC CO ECUAIS INTECH HI CO-  
 LUAIN CO HETHER: A ROGU ROFER SUBA  
 SAM-SITH. .i. Co m’ ec no con indoirub peela Coluim  
 Cilli: no quando, ut dicitur “co amm” .i. e’ indur indoirpet  
 co m’ ec peela Coluim Cilli, ap ní éalla porim-ra an  
 indur [r]in .i. intech docuaid hi colaind co hethep, amail  
 dochuaid Pol : ocur ba he a roga rin, ap éiged ceé  
 dardain cein bui hi colaind ad coelum, ut ferunt pepiti.  
 “Rofer” .i. roferurtar a roga cur in rith hi pil rith 7  
 ruba : no, roferurtar 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, "Allhiath," 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

ῥιθ .i. co ῥιθ int rampaid, ar ip ano atbach. No, foruir ῥιθ oi a tḡamad in techt dóchois hin ethep.

23. ROSOLUI SOCHLA SUIDE DODERB. .i. Ropuarlaic ruithe . . . . . “Derb” .i. ip demin doirgne riu.

24. NI ONḡ OEN-TIGE, NI ONḡ OEN-TETI. .i. Onḡ .i. uch .i. ni hoch oen-tige .i. ni an oen-tig ata a chaimud, ped in multir domibur. Sic in frequente. No “onḡ” .i. tadall: no ted .i. timmpain, no ted .i. rlige: ni tadall oen-tige iapom, no ni tadall oen teti, no tadall oen-rliged dunn coined Coluim Cilli. Ubi epṯ onḡ .i. tadall .iuu. hi fotha bṡeth, ut dicitur: “Onḡaib, corcaib caput” .i. ar óman a tadall oi a corc dia cairuib. “Onḡ” .i. onḡain: Ni r’bo hongain oen-tige, ped, pob onḡain ill-tige: no, ni r’bo hongain oen-rliged, ped multarum.

25. TROM-TUATH FOCUL FOTHUIND. .i. Ip tromm tuath, no ip tṡóm a chained oc na tuathuib, ḡ focul ḡonar nech foṡuind. No, “focul foṡuind” .i. foṡheind cach uch: no foṡeno .i. focul foṡendar cach in pcel-ra.

26. ARDLECHT DE LOCHARN IN RIḡ DORADBUḌ ROATHLAS. .i. Ip ard-pollur comid locharn. No “in locharn in riḡ,” de rodlecht dind in molad-ra for Colum Cille in pegno coelorum. Uel ric: cia roidbad hiburp roathlar tall. “Roddlecht do locharn in riḡ” .i. Colum “cia robaided hic co roathlar tall,” ḡ ric contigir ei.

27. AMRAD INSO IN RIḡ RODOMRIḢ—  
FORḌONSNAIDPE SIONE. .i. Ip amra in iad ro,  
no amra in path: no ampeid (.i. doḍainḡ). 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. .1. 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. .1. "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. .1. 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 "fothend," 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. .1. 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. .1. Wonderful is this saying, or wonderful the grace: or, "amreid," that is,

rié nan ala fil foi in uarrana. No ip inand int “am” fil and 7 “morir” ar porr mortem ppetium laudir datum erp coeco: ar ip inand int “am” 7 “nem” .i. nem-path din, ar ip neam thucad do hil log a molta in rig. “Rotampíg-ra” .i. dopat ríge dam-ra, ar ip ee Col-um Cille dopat ollamnar dam. “Fopdonrhaide Sione” .i. ríhnaide co Shab Sion .i. cup in cathraiz nemuai.

28. ROTOMSIB-SA SECH RIAGU. .i. “Ropia rinde chuca pech in lucht bite oc riagad cáich.” .i. demna: “no romuca pech demna in aeoir ad requiem panchorum.” No “pech riagu” .i. pech ingene Oipcc: tper filiae hopcci quae diuerfir nominibur nominantur in coelo 7 in terra 7 inperno. In coelo quidem Schemo 7 Eupiale [7] Medura: in terra Clotho, Lacherir, Atrhopor: in inperno Alecto, Mezaera, Teriphone.

29. ROREID MENMA DUBA DIM. .i. “Robo ropaid dam dul pech na demna duba” .i. ubi sunt demoner: 7 mentitum .i. go, mentita .i. goa .i. Robo peid damra dul pech na goa duba: no, poerpedi dimm demna duba: no, pob’ ardpaid do na lochtai, no na goa duba hi menmain do chop dimm. No, pedigrid 7 lapid dimm na bpeca duba liperr Demun porrm.”

30. DOMCIFE CEN AINME HUA CUIRP[R]I  
CATHRA CON UAISLE .i. “Corab cara  
dam cen ainm hoá do Choirpui Nia-fer do Laignib:”  
ar ip hii Ethni, ingen Dimma meic Noe, a mathair, do  
Choirpuiige Laignen, ut dicitur:

Ethni aipechda ’n a biu,  
In rigán do Choirpui,  
Mathair Cholaim, comalln gle,  
Ingen Dimmai, meic Noe.

Ocup baba hua hinn Noe rin 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 *Ollamnias* (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

Feolimid Firi-urglari, "Con uar[li]" .i. hua Chathair uarail in Coirpre rin.

31. OLL-RATHA RODIALL, OLL-NATHA NIME NEMGRIAN NI DAM UAIN. NI OI[S] SCEOIL DO HUA NEILL .i. Iʳ moʳ in rodiall .i. in rogneiuʳuʳ ʳ in cruʳhuʳuʳ ʳ in diol doʳatuʳ foʳʳ na foʳlu-ʳa anuʳʳ. "Oll-natha" .i. molad: no, iʳ uille na indaʳ caʳ nath doʳigneʳ do noʳ ʳ do ʳʳein hin nime in nath-ro. No, iʳ oll in nath doʳnoʳiʳ na fiʳio foʳʳ tuʳ do ʳʳein ʳ do eʳca, ʳ nı moʳ in deiʳniʳuʳ do beʳtiʳ foʳʳiʳi oltaʳ doʳatuʳ-[ʳ]a ʳunʳ: no, ciʳ oll lind eʳdaʳcuʳ natha ʳʳeine ʳ eʳca, ni moʳ lind, ol in fiʳle, oltaʳ eʳʳdaʳcuʳ eʳʳeʳta Choluim Cilla. "Ni dam uain" .i. aʳ coeʳatuʳ eʳʳ iʳeʳum .i. ni huain dam .i. "ni [ʳ] eʳain in molad do denam ʳeʳ aʳo, aʳ ʳuʳta mo ʳuile uaimm." No sic: "ni dam uain ʳi a denam hin natha cu holl, aʳ niʳaicim nem na ʳʳein. "Ni oi[ʳ] ʳceoil" .i. ni can ʳeʳel do huib Neill ʳin anuʳʳ.

ʳIN. Iʳ. AMEN.

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#### 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. ·

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



ib., line 4 : the n of m in λαρ m γόεοελ, ib., seventh line from foot : the n of m and ζυτή, ib., sixth and fifth line from foot, and p. 16, line 13 : the n of οειλμn and οι[ρ]ολαηγ, p. 24, Article 1, and again, Article 3 : the m of αρm βu, p. 28, Article 9 : the n of ανγιλ Οέ, p. 30, Article 1 : the n of ανγιλ, p. 32, Article 13 : the n of ο'ανγιλ, p. 38, Article 9 : the n of ιmmeoη, p. 40, Article 11 : the n of ανγελ, p. 64, Article 11.

*Corrections of text.*—mο ιmαpβα, p. 8, line 10 [*ms.* ιm cιmαpβα]: puc, p. 12, line 9 from foot [*ms.* puc]: pcié, p. 16, line 12 [*ms.* pció] : ι cpúb, p. 18, line 15 [*ms.* ícpub]: οερμερεεταγτιp, p. 18, line 8 from foot [*ms.* οερ—] οουpιμετ p. 20, line 3 [*ms.* οουpιμετ]: pεncαιo, p. 24, Article 3 [*ms.* pεncαιo]: pλuneo, p. 28, Article 13 [*ms.* pλunenó, with the second n dotted to indicate *deletion*]: omo, p. 32, Article 7 [*ms.* bmo]: 'n α cpioib, p. 32, Article 11 [*ms.* naácpioib]: ανγιλ Οέ, p. 32, Article 13 [*ms.* ανγελ Οέ]: nochluneo p. 36, Article 3 [*ms.* nochluneo]: ιπ éc, p. 38, Article 8 [*ms.* ιπéc]: οopcanao, p. 40, Article 11 [*ms.* οopcapao]: mι mα, p. 62, line 6 [*ms.* mμα].

*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—mοβαio [recte mβαio] p. 16, line 18. For libup-leigooct, p. 32, Article 7, read libup leig ooct : *dele* hyphen in polep-αλ, 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. Brece is from the back of fol. 110.





















































































































































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