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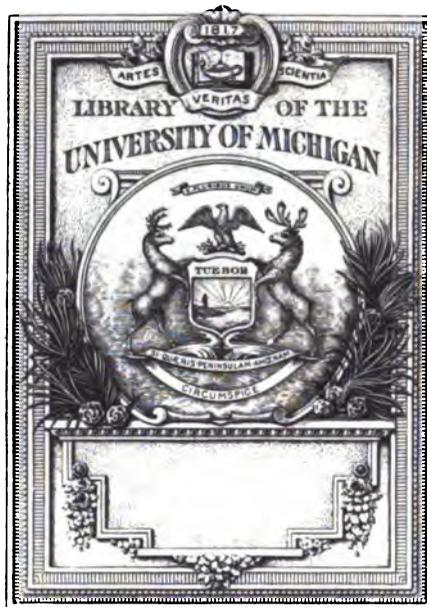
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ÉRIU

The Journal of the School of Irish
Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL II

DUBLIN

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HODGES, FIGGIS, & CO., LTD., 104 GRAFTON STREET

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DAVID NUTT, 57-59 LONG ACRE

1905

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ÉRIU

The Journal of the School of Irish
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VOL. II—PART I

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1905

Subscription, 10s. (2 parts)

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There are three copies of the *Amra*; namely: E in Egerton 88, a sixteenth-century MS. in the British Museum, fo. 10^b2; H in H. 3. 18, a sixteenth-century MS. in the Library of Trinity College, Dublin, pp. 49–52; and Y in the Yellow Book of Lecan, another MS. in the same library, cols. 779–780, pp. 124^b, 125^a of the facsimile.

In Egerton 88 and the Yellow Book, the *Amra* forms part of the tale called Cúrói's Death (*Aided Conrói*), of which there is a good *précis* in O'Mahony's Keating, pp. 282–284. In H. 3. 18 the *Amra* is isolated. The three copies seem about equally corrupt; but the copy in H. 3. 18 is heavily glossed, and contains some textual matter not found elsewhere. For these reasons it is made the basis of the following edition. All the important various readings of the other copies are given either in the footnotes or in the glossarial index.

I have not attempted a consecutive translation of this obscure and corrupt composition, which is valuable chiefly (indeed solely) for lexicographical purposes. But most of the words and some of the passages are englished in the index.

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Royal Irish Acad.
1886

THE EULOGY OF CÚRÓI

(AMRA CHONRÓI)

CÚRÓI, gen. Conrói, a dynast of West Munster, was the husband of Bláthnait, daughter of the king of the Isle of Man. She fell in love with Cúchulainn, helped him to slay Cúrói treacherously, and then fled with him to Ulster. Ferchertne, Cúrói's faithful bard, determined to avenge his master, followed Bláthnait in order to kill her, and found her and her paramour standing with King Conchobar on the promontory of Cennbera. "Art thou not Ferchertne?" asks Conchobar. "I am," is the answer. "Cúrói was bountiful to thee," says Conchobar. "Truly he *was* bountiful," replies Ferchertne. "Tell us somewhat of his bounty," says the king. "I cannot do that now," says Ferchertne, "for my spirit is broken after the murder of my lord. My hand will kill myself if it kill not some other." Then said Ferchertne the poet: "Not due to my soul is the deed that has quelled (?) me," etc.¹

After reciting the Eulogy (*Amra*) of Cúrói, Ferchertne rushed to Bláthnait, caught her between his arms, broke her ribs, and flung her (and himself) forward down the cliff, so that a rock (loosened by his leap) crushed them both; and their grave is on the strand beneath the rock.²

¹ Tanic Ferchertne iar-sodain. Na tu Ferchertne ? ar Conchobar. Me, *immorro*, or se. Ba maith Curúi frit, ar Conchobar. Ba maith, *immorro*, or se. INnis dun ni dia maithis. Ni ernai sim [leg. dernaim-si on, Egerton 88], or seisen, indosa. IS olc lim mo menma iar marbad mo rí, ar nom-marba iarom mo lam-sa foden mina marba nech n-aile. Is and asbert Fercheirtne file: Ni hada do mo menmain apairt ro-mnet, YBL. p.124^b. For the first six words Egerton 88 has: *Ni hadha dom anmain apuirt*, which O'Curry rendered by "it is not lucky for me to remain in the house"; and S. H. O'Grady (*Catalogue of Irish MSS.*, p. 89) by "Her strains no more are lawful for my soul." But *apuirt* is only a bad spelling of *ápairt*, *dbairt*. 'feat.' LU. 71^b14, LL. 289^b3, etc.

² Bert iarum inti Ferchertne rôthar chuici, 7 non-geb iter a di laim, co roimdetar a hasna ina druim, 7 srainid roime fon all co[n]da-robrui in charrac diblinaib, co fil al-lecht forsín tráig fon carraic, YBL. p. 125^a.

Curig^a [leg. *Cúrói*] ro hir dam .x. longa³⁹ .x. n-ana⁴⁰ airleic^b .x. cuacha^{41c} coba .x. *nó* codain^d.

Ro hir dom .x. ngrib ingne^{42e} .x. mbenda⁴³ bonn-adharc buabaill^f blaith.

Ro ir dam .x. ratha⁴⁴ .x. treaba⁴⁵ dagha⁴⁶ decla alta airgith^e.

Atgait dom .x. *cét* muc .x. *cét* oib aimind⁴⁷ .x. fernu⁴⁸ .x. eobarr⁴⁹ .x. treith⁶⁰ tire⁵¹ iacih⁵² .x. ndarba^{53h} .x. damu dagfedma dlongar⁵⁴ Herion⁵⁵ uill *nó* uaind.ⁱ

Ar bui mo *ceud* chena la *mac* [p. 50^b] cen argat^{56j}.

Ro ir dam^k .x. *cumala* bana⁵⁷ .x. mbuair mbecfolad⁵⁸ no mbec alma batar cotlud⁵⁹ ad dech^{60l}.

Ro ir dom .x. moga, ro ir dom .x. mile^{61m} .x. same⁶² .x. coraite⁶³ slabrad sgeo glais geilia[i]rndⁿ.

Ro ir dom .x. ngeiltesca⁶⁴ .x. muince^{65o} doat^p .x. gaillialla^{66q} .x. talliama⁶⁷ *taræda*^r .x. ndabcha⁶⁸ delcha^s .x. olcha^{69t} .x. tulcubha truma^{70u} .x. tinnu^v .x. ru .x. loa⁷¹ lethna^w .x. mbrait mbreccphupail^{72x} .x. mbruit⁷³ cuinsce clithar^y, condelib⁷⁴ indeitbear fa menmain⁷⁵ a . . nmen . . .^z

³⁹ .i. caire ⁴⁰ .i. uama (nó uma) bitis for tibrataib ⁴¹ .i. cuach umaidhi
⁴² .i. cuinnid ingi ngribhe ⁴³ .i. .x. cuirn buabhaill ⁴⁴ .i. lis
⁴⁵ .i. tighe ⁴⁶ .i. maithi *nó* cona ndilsi feibh as dech atsaitar
(no atsaitar) dilsi ⁴⁷ .i. cairigh finda ⁴⁸ .i. idh nía feirniu .i. idh bis im
cois nía ⁴⁹ .i. barr bís am cenn in rígh ⁵⁰ .i. sentuirc ⁵¹ .i. tuirc biti
for faithehe ⁵² .i. bratán ⁵³ *cumala* ⁵⁴ .i. airit ⁵⁵ *no* anrian
⁵⁶ .i. ni báí mac cenæ lais ⁵⁷ .i. di argat *nó* findruine ⁵⁸ .i. cáirigh
nó gabhair *nó* dairt ⁵⁹ .i. cet ⁶⁰ .i. maith ⁶¹ .i. gerrain
⁶² .i. lanamna .i. co .x. *ndeich* ⁶³ .i. leithidheir *nó* lethsæra ⁶⁴ .i. míasa airgit
⁶⁵ .i. foilge ⁶⁶ .i. oígeich .i. lomhna *connaigh* ⁶⁷ .i. teinnei beim .i. tailm
⁶⁸ .i. luamann ⁶⁹ .i. ena ⁷⁰ .i. bair ⁷¹ .i. bruit *derga nó* bruit loi .i.
pill *nó* echdhíllat ⁷² .i. pupaill cacha datha ^{73, 74} .i. cret itir dubh 7
find rachta (nachta ?) ilardha .i. find 7 dub 7 brecc *nó* da . . olta for . . . ⁷⁵ .i. asberat

^a Curui Y ^b *om.* Y ^c cucho Y, cuach E ^d *om.* Y, E ^e .x. ngrib
ingní E, *om.* Y ^f bonaddaarc buabaill Y, bondadarc buabuill E, buagbaill H
^g Y omits the whole sentence ^h ndærba H For *atgait* . . . *ndarba* Y has .x.
treitheich, and E .x. treith tiriath .x. darba ⁱ .x. damu imdiu daighfeadma
dlongthair heirion huind Y, .x. ndamai daghfedhma dlongtur heroin uinn no uill E
^j Y and E omit this sentence ^k Y and E omit Roir dam ^l .x. mbuar becfolad
batar cotlud a deich Y, addech E Then Y: Roir dam *cét* muc .x. *cét* noe .x. fernu,
.x. n-eoburu oir ro ir damh d. c. muc .x. c. noi .x. fernu .x. n-eobarrud E ^m meli Y
meile E. ⁿ .x. coraidi slabraid sceo glais gel iaraind Y, .x. coraite .x. slabra sceo
glais gealiarnd E ^o munciu Y ^p dóat E ^q ngalla alla Y, ngailialla E
^r *om.* Y, taraoda E ^s deolcha Y, *om.* E ^t olchu Y, nolchua E ^u tulchoba
trumma Y, tulcoba truma E ^v tindiu E ^w leo leithcnia Y, loa leathna E
^x .x. mbroit in breccphupall Y, mbreccupiall H, .x. mbrata breccpabull E ^y chunsi
clithiar Y, cuinsci clithiar E ^z Y and E omit *condelib*, etc.

Ro ir dom .x. n-ubla⁷⁶ oir .x. n-unascacha^{8a} oir .x. cochma⁷⁷
oir .x. cochmedna^{78bb} sceo brat bibdad mBabilone^{79cc} .x. talliama⁸⁰
taræda iluamand^{dd}.

Ro ir dom .x. rughta⁸¹ derga^a .x. mbanchaimsa^{82b} .x. cleitme^{83c}
.x. findelga^{84d} .x. fidchella^{85e} fri luacharna⁸⁶ lassrad^f .x. faidlenda^{87g}
fo a ngaiscedhuibh co n-iathaib^h aro mbui mo lantol.

tricha aill⁸⁸ [leg. all] tricha ech tricha roth re roherbaⁱ fri
heachraidhe^j n-ain.^k

A rombúi^{kk} i tighib moruib maic Daire dail-sium deogaib
cormaib cuich sgeo fin^l fri mac greche⁸⁹ con^m con plusⁿ. con-
tethaig⁹⁰ flaith [p. 50^e] firu batar fo meilgtine^{91o} main medb
domun⁹² do cernuib⁹³ Conrui ri rondet dousairb⁹⁴ nUltaib^p ar
is imaernu^q dessa deruich⁹⁵ doroch sein co nue.

Ni buanach muid amail^r mal Mis⁹⁶ fosud acata causair^{97s}.

Cuirigh^t [leg. Cúrói] robo mor mac deo Dare [p. 51] dur(?)
dianacmacht huæ^u cach du deguth^v deich reraig brega bui ina
seirtaib^{98w} seirt no sathach^{99x}.

Sech mo iath arrosiasair^y selg^z a marbtha mal mostadbat
a cle Concabuir. Cuculainn consine fris Firu Ochaine

76 .i. clis	77 .i. ballaín beca	78 .i. lughá sidhe	79 ba di brait
Babiloin	80 .i. spreídh tene.	81 .i. inair nó tríbhsa	
82 .i. léne beca nó nulam	83 .i. ríghbharr nó at	84 .i. airget	
85 .i. cwmgemm as comsoillsi	86 .i. fri de 7 oidhche	87 .i. alcainge	
co n-indensum	88 .i. sríán	89 .i. eitne cnó	90 .i. ro rannus (leg. ro rann)
fris a feranna	91 .i. bás	92 .i. mesc dórcha	93 .i. do buadhaib nó
do ghnámuibh	94 .i. dobás	95 .i. isi sidhe (nó isi sedh)	robo co condalbus
a cineóil	96 .i. rí g montis	97 .i. cosair imbe nó costa	98 .i. seirthe
Uladh	99 .i. claidhem		

^{8a} n-unasca Y, unascacha E ^{bb} cochmeona Y, gcochmeona E ^{cc} brat bibdad
mababilone Y, braid biubu babiloine E ^{dd} .x. tallima tar oeda illuamand Y,
.x. tuilliamá taraoda iluamand E

^a dergu Y, dergai E ^b mbanchaimsa Y, mbanciumsa E, mbancimsa H ^c om. Y,
cleitine E ^d om. Y, findelcha nó delgacha E ^e fidchella Y, fidhcella E, fichcelle H
^f lasar Y, fri luachairnae lasrad E ^g foidlenda Y, faidlenda E ^h conmath Y,
coniath E ⁱ rothre ronerbrad Y. kkk [*i.e.* tricha] all, kkk each .xxx. roth ro herba E
hechraidi Y, hechraid E ^k ndam Y, náin E ^{kk} arromboi E ^l deogaib corma
cuich sceo find Y, fin E ^m om. Y, E ⁿ conndlus Y, conthus E ^o methine Y,
meilgtine E ^p re dondet dousarb ar ultaib Y, ri ronded do uasairb nulltaib E ^q air
is imaerna E, ar is immad ernu Y ^r Nibuanach muida mail H, Nipa nach muid
amall miss Y, Ni buanach muid amal Mál mis E ^s fosad a chatha cubsair Y,
fosudh a catha causair E ^t Curui Y, Curoi E ^u dur dianach mach heu Y, dur
dianach macht huæ E ^v deduath Y, deguath E ^w srethaib Y, sertibh E
^x no saitech .i. claidib E; Y omits no sathach ^y arosiasais Y, arro siasair E
^z seig Y, selg E

huargus¹⁰⁰ genair ar marbtha^a cen *coin* cin arm^b airm i
sluagaib sin sis fofuaraid^c ic nascad [p. 52] ara dun rongensaig
codlad^d

cotmbrath mal re siabra siasair soe^e fri riga.
rogiallaid robith nie namait. 7c.^f

¹⁰⁰ .i. láimdei beca tuctha anall imaille frisin n-ingin

^a ara marbtha mnai Y, ara marba mnaoi E ^b arma E, arm Y ^c sinsid
fo iaraid Y, sinsis fofuaraidh E ^d ara durn rongensad cotlud Y, ara dun rongensad
collud E ^e sceo Y ^f fri rigi rogiallnai N .i. hadda E, fria rigi Roghiallai.
Ni ada dom anmain aprait romnet Y.

GLOSSARIAL INDEX.

[The bare numbers refer to the glossed words.]

- ada**, 1, *due*: ni hada dom anmain apairt rom-neit, *not due to my soul is the deed (or feat) that has quelled (?) me*. Cf. ni hadha dhúin biadh ind fír genntli-di-sea do thomáit = non debemus cibos uiri gentilis comedere, Hogan, Latin Lives, 77.
- addech**, 60, *very good, excellent (?)*, a compd. of the prefix *ad* and *dech*.
- aill**, 88, *bridles*, coming after *tricha*, must be intended for the gen. pl. of *all* .i. srian, O'Cl. Read, therefore, *all*, or (if *all* be a stem in *s*) *aille*.
- aimind**, 47, gen. pl. of *óibind* 'lovely,' derived from *óib*, *óiph* Wb. 7^r1.
- ain**, 88, leg. áin, acc. sg. fem. of *án* 'splendid,' epithet for horses.
- airgither**, p. 4, l. 5, meaning obscure.
- airleic**, see ána.
- airmitiu**, 29, *honoured*, acc. pl. of an epithet for horses, part. pass. of *armuiniur*, Ml. 36^a18, 124^c16. The gloss gives a various reading *aurfinda* .i. ceinnfinda, 'white-headed.'
- aisndei**, 18 (aiside Y), glossed by *ernai*, which may mean *thou givest away, thou payest*.
- all**, 88, *bridle*, gen. pl.
- alma**, F., *a herd*: see becalma.
- alta**, 46, meaning obscure.
- ána**, 40, *drinking-cups*, acc. pl. of *án*, F. Corm., cogn. with Skr. *pána-m* 'drink.' ro hir dam . . . n-ana airleic, *he gave me ten . . . drinking-cups*; but *airleic* is obscure to me. The gloss means 'of brass, which used to be at wells.'
- anmuin**, 2, better *anmain*, dat. sg. of *anim* 'soul.' Cymr. *enaid*.
- apairt**, *feat*, see *ada*. v. ábairt, Meyer, Contribb., and Archiv i. 66.
- argat**, 56, acc. sg. *silver*, but the sentence is obscure.
- at-gaith**, 46, 'he left to,' may be cognate with Cymr. *gadu*, O. Cymr. *dirgatisse* (gl. *concesserat*). The context means: 'He left to me ten hundred pigs, ten hundred lovely sheep, ten garters, ten helmets, ten boars of the lawn, ten bondwomen,' etc. See *dlongar*.
- bair**, 70, *heavy*; hence **baire**, *mental heaviness, grief*, which is cognate with Gr. *βᾱ́ρος*, *βᾱ́ρος*, Lat. *gravis*, and identical in form with Ion. *βᾱ́ρις*: see *truma*. For *baire*, see Corm. s. v. *gaire*, where it is (wrongly?) glossed by *bás* 'death.'
- banchaimsa**, 82, acc. pl. leg. *bánchaimsi*, *white shirts*: *caimse* from Gallo-Latin *camisia*. The gloss means 'small shirts or *nulam*' (?).
- bé**, *woman*: Metr. Gloss. p. 47, see *dairbé*.
- bec-alma**, 58, gen. sg., leg. *becc-almae*, *a small herd*.

- becfolad**, 58, gen. sg., leg. *beccfolad*, gen. sg. of a *t*-stem *becfola* 'little substance,' glossed by *cáirigh nó gabhair nó dairt*, 'sheep or goats or heifers.' There was also an *o*-stem *folad*, dat. sg. *folud* LU. 68*23.
- beichluaig** (bech luaig E, b(l)eith luaig Y), 35, leg. *bechálúagu*, pl. acc. of *bechsluag* 'bee-swarm.' The gloss means 'swarms of bees, and hives.'
- ben**, 6, *woman, wife*, i.e., according to the gloss, Bláthnait, wife of Cárói.
- benda**, 43, for *benna, horns*; .x. *benna bonnadarc buabail bláith, ten horns of trumpets of a gentle buffalo.*
- bóchet**, p. 3, l. 13, meaning obscure.
- bótána**, p. 3, l. 14, gen. of *bó-tháin*, *a drove of kine.*
- braine**, 34, acc. pl. glossed by *longa* 'vessels,' literally means 'prows.' Cymr. *breni* (gl. *proram*).
- brat bidbad mBabilone**, 79, *plunder of* (i.e. obtained by) *Babylon's enemies.* The gloss *ba di brait Babiloin* means 'twas of the plunder of Babylon.'
- brecphupail**, 72, gen. sg. of *brecphupall*, *a speckled pavilion.* The gloss *pupail cacha datha* means 'of a pavilion of every colour.'
- bruig** (leg. *bruigi*, or *mruigi*), 27, acc. pl. of *bruig*, O. Ir. *mruig* 'a district.' In the gloss, *fotirbé* (leg. *foithirbe*) is the acc. pl. of *foithirbe* .i. *imaire no gort no achad*, H. 3. 18, p. 69^a, and *tire* is the acc. pl. of the *s*-stem *tir*.
- bruit**, 73, nom. (for acc.) pl. of *brot* 'a goad,' O. N. *broðdr?* The following words, *cainsce clithar*, are obscure. Perhaps *clithar* is gen. pl. of *clithar* 'king': see Corm. Gl. s. v. *clitharsét*.
- buachailli**, acc. pl. of *buachaill* 'cowherd,' gen. *buachaile*, Arm. 17^b1.
- buair** (buar E), 58, nom. pl. of *búar* 'cattle,' but here 'herd.'
- caidh**, 16, leg. *cáidh*, *revered.* The gloss *airmitnech* 'venerable,' 'honourable,' is derived from the *n*-stem *airmitiu*, cognate with the verb *armuiniur*.
- caur**, 10, *champion*, gen. *caurad*, LU. 60^b1, 73^a9. Also *cur*, Metr. Gloss. 63-64.
- causair**, 97, perhaps = *cósair* .i. *leabaidh* 'a bed,' O'Cl. The *cosair, costa* of the gloss seem for *cósair, costad?*
- cernd**, 33, *victory*, Metr. Gloss. p. 56, pl. dat. *cernuib* 93. At 33 we should perhaps take *cern* as the first element of a compd. *cernchlaideb* 'of victorious swords.' The gloss means 'triumphant or victorious.'
- cét**, 47, acc. pl. *hundreds.* Cymr. *cant*, pl. *cannoedd*.
- cetlud**, 59, now *céadluth, rejoicing* (Dinneen). The meaning of the gloss *cet* is that *cotlud* is to be corrected to *cetlud*.
- oleitme**, 83, *cleitine* E, reading doubtful, some kind of headgear. The gloss means 'royal top or hat.' If *cletine* be the right reading, it means 'javelin.'
- clithar**: see *bruit*.
- coba**, 41, the second element of *tulchoba*, q. v.
- cochma**, 77, acc. pl. *small vessels*, *cochme* Corm. The gloss means 'little bowls.'
- cochmedna**, 78, acc. pl., leg. *cochména*, acc. pl. of *cochmén*, a dimin. of *cochme*, v. Corm. Tr. 47 and H. 3. 18, p. 66^b. The gloss means 'smaller these.'

- codain**: leg. *códdán*, nom. pl. of *cúadán*, a dimin. of *cuad* = *κύαθος*.
- coire**, 31. The first two words of the gloss mean 'a separate kind of sword': and, if the glossator be right, we have here the acc. pl. of a word cognate with Goth. *hairus*, and Gr. *κείρω* from *κερῖω*. The rest of the gloss seems to mean 'and the number of notches that was therein is the number of rations (lit. foods) that were given' (to the owner of the sword).
- colga**, 32, acc. pl. of *colg* F., 'a straight sword,' cognate with O. Cymr. *colginn* (gl. *arista*). The gloss means 'swords with hilts of tooth.' *Colga déit*, lit. 'swords of tooth,' are swords hilted with the teeth of walruses, narwhals, etc. See *Met. Gloss.*, p. 59.
- consine**: Cúchulainn *consine fris firu* Ochainé. Cf. *immchomsinim*, *Wind. Wtb.*
- contethaig**, 90, *he possessed*, a redupl. pret. sg. 3. Possibly cognate with *τεταγών* and *τα-η-γο* (but according to the gloss 'he parted or divided'). The 1st pl. may be *contethgamar* (leg. *contethgamar* as in Y, glossed in H by *.i. rotechtsam* 'we possessed') 19: cf. *arothcamar* 20. *aní doru-thethaig* Adam hi pardus, 'that which Adam had possessed in Paradise,' *Tur.* 171, *Thes. Pal.-hib.* i. 485.
- coraite**, 63, leg. *córait*, pl. acc. of *córait* 'a yoke, brace, couple,' O'Curry, *Lectures*, 634. Hence *cocrait* (= *com-corait*), *Fél. Oeng.* Dec. 24.
- otlud**, see *cetlud*, 59.
- cuacha**, 41, acc. pl. of *cuach* (gl. *scyfum*), *Thes. Pal.-hib.* i. 4. The gloss means 'a brazen cup,' and, like Cymr. *cawg*, is from Lat. *caucus* 'a drinking-vessel.' The following words *co ba dech* may mean 'up to ten times' (*co fo dech*), i.e. 'Cúrói gave me ten times ten beakers.'
- cuim**, 26, is glossed by *cú* 'a hound.' It is a variant of *cuið*, O'Dav. no. 562, *LL.* 208^a7. *Met. Gloss.* p. 62.
- cuinnid**: see *grib-ingne*.
- cuinseo**: see *bruit*.
- cumala**, 57 (*cumala* Y), acc. pl. of *cumal* (leg. *cummal*, *cumbal* ?), some kind of cup or dish; *cumala bana* (leg. *cummala bána*), lit. *white cummala*, i.e., according to the gloss, of silver or *findruine*: cognate with *κύμβη*, *κύμβος*, *κύμβαλον*.
- dabcha**, 68, acc. pl. of *dabach vat*. The gloss *luamann* is obscure. Perhaps it relates to the following word *delcha*, pl. of *delech* 'having udders,' *delechaib* (.i.) *sinechaib*, *Laws* i. 66. If so, it may be cognate with *luamain*, *LB.* 120^a22, which seems to mean 'calf' (*lú-gamain*).
- dag-feidm**, *good exertion*: see *dlongar*.
- dagha**, 46, acc. pl. of *dag*, *good*: cf. *droch do drochaib*, *dag do dagaib*, *Corm.* Tr. 61.
- dair-bé**, 28, *bondwomen*, better *dóir-bé*. *Bé* is a neuter *s*-stem, from **bepes*, apparently cognate with Germ. *Kebs* (*frau*).
- darb** .i. *cumal* .i. *bantraill*, *H.* 3. 18, p. 68^c, acc. pl. *darba* 53, and Y at 28. The *deich n-arba* in *Meyer's Contribb.*, p. 113, is for *deich ndarba*, and the glossator's *arba* .i. *cumal*, is a *vox nihili*. *Darb* seems cognate with *τρέφω*, Dor. *τρέφω*, and *θρέμμα* 'verna,' from **θρεφ-μα*.
- deola**, 46, meaning obscure.

- delech**, *uddered*, pl. acc. f. *delcha*: cf. Gr. *θηλή*, Lat. *fellare*: see *dabcha*.
- delg**, N. *a brooch*: see *findelga*.
- deruich**, 95, meaning obscure. The gloss means 'tis she that was with her kindred's affection.'
- dét**, *tooth*, gen. sg. *dét*, Thurneysen, ZCP. v. 20, Cymr. *dant*: see *colga*.
- dlongar**, 54, *what is split or cleft*, relative form of 3rd sg. pres. ind. pass. of *dlongaim*. .x. *damu dagfedma dlongar Herion uill nó uaind* (leg. *uille nó uinde*), 'ten oxen of good work by which is cleft the bulk or stoniness of Erin.' The gloss *airit* means 'they plough,' and is cognate with Gr. *ἀρόω*, Lat. *aro*.
- doat** (see *muinche*), sg. gen. of *doe* 'forearm'; pl. gen. *inna ndoat* (gl. *lacertorum*) Thes. Pal.-hib. ii. 8.
- do-bás**, *a hard death*: see *dousarb*.
- domciallfaithar**, 15 (do-m-ciallathar Y, dom ciallfathur E), *b-fut. sg. 3* (with infixed pron.) of a deponent *do-ciallur*, the 3rd sg. pres. of which, *dociallathar*, occurs in *Laws*, i. 8, 22, v. 452, and in O'Dav. no. 750; *dichiallither* in *H.* 3, 17, col. 438, cited by Atkinson, *Law Glossary*, p. 264.
- do-scaraim**, *I destroy*, s-pret. pl. 3, do-ro-scarsat, corruptly doroscarsuid, l. 2: see *madbúi*.
- do-ussairb**, 94, acc. sg. of do-ussarb, *a hard death*: see *ussarb*. With *do-ussarb* and the gloss *do-bás*, cf. the Gr. adj. *δυσθάνατος*, *bringing*, or *dying*, *a hard death*.
- echraide**, leg. *echraid*, acc. sg. of *echrad*, a fem. collective of *ech* 'horse.'
- eng**, 38, an epithet for deer. The phrase *hi sedgregaib oss n-eng*, *in the herds of swift (?) deer*, occurs also in *Bruden Da Derga*, § 28 (LU p. 83). Cf. perhaps Skr. *añjas*, *añjasā* 'straightway,' Goth. *anaks* 'suddenly.'
- eobarr**, 49, leg. *eobairr*, nom. pl. of *eobarr*, which from the gloss seems to mean *a king's head-covering, a royal helmet*. *Eobarr*, from **avibarso-s*, pl. acc. *eoburu* (leg. *eobarru*), 60.
- eraio**, 17, reading and meaning obscure.
- étgudu**, 30, pl. acc. of *étgud*, *clothing, garment*: see *imuame*.
- faidlenna**, 87, for *aidlenna*, acc. pl. of *aidlenn* 'a rack for spears.' The gloss means 'arm-racks with ornamentation,' and the context 'ten arm-racks under their arms, together with lands for which my full desire has been.'
- 16, 12, *ní fé, he will not fight* (*fichim* perhaps cognate with Lat. *vi-n-co*).
- fernu**, 48, acc. pl. of *ferenn* 'girdle, garter,' Corm. is *fernnu*, LU. 58^a9.
- fibu**, 24 (*fiaba* Y, *fiaba* E), meaning obscure: cf. *fi-fat*, LU. 78^a22. The gloss on *oinfer fibu* means 'one man who will kill.'
- ficht**, 14, the gloss ('*Ferchertne dixit*') suggests that this may be 3d sg. *t-pret.* of the root *veg*, whence Gr. *ἔφειπε*, *Féwos*. For *ficht fiaba* Y has *fiachtar fiaba*, and E has *fiacht fiaba*, both obscure.
- fidhella**, 85, acc. pl. of *fidchell*, *draughtboard*, Cymr. *gwyddbwyll*.
- findelga**, 84, leg. *find-delge*, *white* (i.e. according to the gloss, *silvern*) *brooches*. *Delge* is the acc. pl. of the s-stem *delg*.
- findruine**: see *cumala*, and *slabrad*.

- Fir Ochaine**, 99, *Men of Ochaine*, i.e. 'three birds on the ears of Iuchna's cows': see Ochaine.
- gaill-ialla**, 66, acc. pl. of gall-iall, a foreign thong or strap. In the gloss, *lomhna* is acc. pl. of *lomhan* 'rope,' 'string,' Cymr. *llyfan*; *oißeich*, leg. *biceich*, gen. sg. of *óc-ech* 'a young steed,' and *connaigh* for *connaidh*, gen. sg. of *connadh* 'firewood.'
- geil-iairnd**, 63, of bright iron, of steel(?), gen. sg. of *gel-iarn*.
- geil-tesca**, 64, acc. pl. of gel-tesc, a bright dish: tesc, Sg. 70^a3, from Lat. *discus*. The gloss, *míasa airgit*, means 'chargers (*mensæ*) of silver.'
- glais**, 63, nom. pl. of glass, *fetter*.
- greoh**, *nut*: see mac greche.
- grib-ingne**, 42, acc. pl. of *grib-ingen* 'a griffin's claw.' In the gloss *cuinnid* is obscure to me.
- gus**, *choice* (?): see *huargus*.
- herion**, 55, and its variant *anrian*, are equally obscure. Perhaps *herion* is meant as a gen. sg. of *Hériu*, 'Ireland,' as *Colgion*, Thes. Pal.-hib. iii. 275, is gen. sg. of *Colgiu* (Strachan). *An-rian*, the contrary of *rian* 'sea,' may mean 'land.'
- huargus** (*húar gus*?), 100, also obscure. The gloss (which may be on *gus*) means 'little handgods (*ldm-dei*, *teraphim*) which were taken thence together with the damsel.' For *ldim-dei*, pl. acc. *ldim-deo*, see Saltair na Rann, ll. 3016, 3026, 3037.
- iacih**, 52. The glossator's *bratan* shows that he supposed *iacih* to be intended for *iaich*, gen. sg. of *iach* 'salmon,' LU. 16^b39. But the context proves that *iacih* is a scribal mistake for *iaith*, gen. sg. of *iath* .i. ferann, 'land,' O'Cl. pl. dat. *iathaib*.
- iall**, *thong*, *strap*: see *gaill-ialla*.
- imuame**, 30, glossed by *cortharcha* 'fringed, bordered,' is gen. sg. of *immuaimm*, a compound of *imm* and *úaimm* 'seam,' a neuter *n*-stem: cf. *uamand*, LL. 154^b30. The *etgubas* which governs *imuame* is a scribal error for *étgudu*, acc. pl. of *étgud* 'a garment.'
- inbi**, 31, leg. *inbe*, gen. pl. of *inbe* 'a notch,' whence *inbheach* .i. eagach 'notched,' O'Cl.
- ir**, *ro hir*, *he has given*, cogn. with *περδω*. 'Cúrói, son of Dáire, has given me ten lands, ten slave-women, ten golden bridles, ten honoured steeds, ten fringed garments, ten glaives, ten swords with ivory hilts, ten different kinds of fair, victorious brands, ten prows, ten lasting bee-swarms,' etc.
- láim-dei**: see *huargus*.
- lán-tol**, 87, *full desire*.
- loa**, 71, acc. pl. is explained as 'red mantles, or mantles of wool, i.e. skins or horse-cloth': *lō* from **plōs*, cogn. with Ags. *fleas* 'fleece,' Germ. *fliess*, *flaus*.
- lomna**: see *gaill-ialla*.
- longa**, 39, pl. of *long* 'vessel,' glossed by *caire* 'caldrons': see *braine*.
- luacharna**, 86, acc. pl. of *luacharn*, *luacharn* (gl. *λαμνάς*), Sg. 47^a9, Cymr. *lugorn*, Lat. *lúcerna*. The gloss means 'by day and night.'
- luamann**: see *dabcha*.

- mac greehe**, 89, glossed by *eitne cno* 'kernel of a nut,' means literally 'son of a nut,' *grech* .i. cnú, *Corm. Tr.*, p. 90.
- mad-búi**; **ní mad-búi**, lit. *not well has she been*, i.e. *would that she had not been*. Cf. *ní mad-airgenas, ní man-facamar, ní má-lodmar, ní ma-tancamar*, cited by Strachan, Subjunctive Mood in Irish, pp. 17, 19. See, too, Ann. Four Masters, A.D. 826, p. 440. The context should be: *Ní mad-bui ben i tírib toruais doroscarsat mo námait, would that the woman (Bláthnait) had not been in the lands of the noble chief whom my foes have destroyed*. In the gloss *matorachtat* should be *ma-toracht*, 'has well arrived.'
- mál Mís**, 96, king of (Sliab) Mís, a mountain in Cúrói's territory: leg. *mál* = Cymr. *mael*, from **maglo*, *Metr. Gloss.* p. 94.
- medb domun**, 92, glossed by *mesc dorcha* 'intoxicating (and) dark': *medb* (ex **medwo-*, Cymr. *meddwo*), occurs in the phrase *tilach i toimled mid medb*, Silva Gadelica i. 361, 35 (where *medb* is printed as a proper name). *Domun* 'deep,' from **dubno-s*, Cymr. *dwfn*.
- menmain**, 75, dat. sg. of *menme mind, spirit*.
- meilgtine**, 91, lit. 'death-fire,' is glossed by *bás* 'death,' and should probably be *meilgthime* 'death-darkness' (*dorchadas bhais*, O'Cl.), as in *Corm. Tr.* 108, and O'Dav., no. 1228: *meig* 'death,' seems cogn. with the Homeric ἀμολγῆ in *νικητὸς . . . ἀμολγῆ*, 'in the darkness of night': *teme* cogn. with Ch. Slav. *tíma*, Lat. *tenebrae*, Skr. *tdmas*, Ags. *thimm*.
- mísa** from Lat. *mensa*: see *geiltasca*.
- midsesc**, 22, see *sesc*, meaning obscure.
- mile**, 61, glossed by *gerrain*, nom. pl. of *gerran* 'hack': better *meli*, acc. pl. of *meile* .i. *gerrán*, H. 3. 18, p. 651, .i. *capull*, H. 3. 18, p. 636^d.
- mos-tadbat**, p. 5, l. 18, *displays early*?
- mud-bui**, 5, leg. *mad-búi*, as in Y.
- muinci déat**, 65, glossed by *foilge* 'rings': *muinci* means 'necklaces,' 'collars,' *muince*, no *slabrad* (gl. *collarium*) Sg. 35^a6. But with *doat* it means 'armlets.'
- nar**, 9, *modest*, glossed by *fial* 'bashful,' leg. *nár*, from **nagro*, cognate with Gr. *νήφω*, Dor. *νέφω*, Germ. *nüchtern*.
- nett**: see *romnett*, and *ada*.
- ní h-**, 1, *is not*, Thurneysen, ZCP. i. 2.
- Ochaine**: also in the Táin Bó Cúalngi: *Isin tsléib túad Ocháini*, LU. 57^a21, eter *Ochine 7 muir*, LU. 69^b32.
- ói**, 47, gen. pl. of *ói* = Lat. *ovis*, Gr. *δῖς*, Eng. *ewe*: see O'Dav., no. 1616. .x. *cét ói n-óibind (sic leg.)*, 'ten hundreds of lovely sheep.' The gloss means 'white sheep.'
- olcha**, 69, glossed by *ena*, leg. *éna*, acc. pl. of *ían*, gen. *éine*, Laws I. 106, 166, pl. *éna*, O'Mulc. 402. *Olcha*, acc. pl. of a fem. *ā-stem* **olach*, or a *c-stem* **ola*, gen. **olach*. Cognate with Ir. *ol* 'a liquid measure,' as in Atkinson's Law Glossary, p. 598, where the mark of length is wrong.
- oss**, 38, gen. pl. of *oss* 'deer,' *Metr. Gloss.* p. 101, gen. *oiss*, probably cognate with Cymr. *yeh*, pl. *yehen*, Goth. *auhsa*, Eng. *ox*, Skr. *ukshán*. The gloss means 'on the track of wild deer.'
- ratha**, 44 (glossed by *lís*, pl. n. of *less*), pl. acc. of *rdth* 'an earthen fort.'

rodinfe, or **ro donfe**, 12, reading and meaning doubtful. The following word *faebra* means (sword)edges.

ro hir: see *ir*.

romaith, or **romuith**, 11, reading and meaning doubtful. If *romaith* be an adj., it means *very good, excellent*.

ro-m-nett, 3: see *ada*. The meaning of *ro-nett* is obscure. The gloss *romm-airg*, better *romm-oirg*, means 'has slain me,' *s*-pret. of *orgim*. If we emend the lemma to *rom-nét*, we might connect it with the subst. *néit* .i. *guin duine*, 'manslaughter,' H. 3. 18, p. 637*, and perhaps also with Goth. *ana-nanthjan*.

ro-m-red, 3. The meaning of *ro-red* is obscure. The gloss *rom-anuc* may perhaps mean *has killed me*—cf. Ir. *éc* 'death,' Gr. *vékus*, Lat. *necare, nocere*,—and the lemma *red* may possibly be cognate with *πέρω* 'I destroy.'

ro-n-det, 94, leg. -dét, *s*-pret. sg. 3, with infixed relative, of *damim* 'I suffer.'

ru, 70, acc. pl., meaning obscure.

ruchta, 81, acc. pl. of *rucht* 'tunic,' Corm. Gl., where the phrase (ascribed to Ferchertne) *i ndeich ruchtaib derga* seems quoted from some recension of the *Amra Chonrói*. The gloss means 'tunics or trousers.'

rus romaith, 11, means perhaps 'an excellent *rus*' ('sage'), Rev. Celt. xxvi. 50, 63.

saine, 33, leg. *saini*, *varieties*. Cognate with O. Cymr. *han* (cf. *alium*), Lat. *sine*.

same, 62, *yokes, couples*, for *sami*, acc. pl. of *saim* .i. *cech corait bis eter dá dam nó iter dá hech*, Bodl. Corm. Cognate with *ἀμα, simul*, etc.

sathach, 99, leg. *sáthach*, glossed by *claidem* 'a sword,' and cognate with *sdthaim* 'I thrust,' Cymr. *hodi* 'to shoot, to ear,' O. Ir. *in-sddaim* (gl. *jacio*) Carlsr. Pr. 60*1, Thes. Pal.-hib. ii. 228.

sgeo, **sgoo**, p. 5, ll. 2, 10, p. 6 n*, and, also: Metr. Gloss. 107; Cymr. *heibio* (Victor Henry).

sodgregaib, 37, dat. pl. of *sed-graig* 'a herd of deer': *sed* is = Cymr. *hydd*, and *graig*, Cymr. *gre*, is cognate with Lat. *grex*. The gloss means 'in the track of wild oxen (deer).'

seirtaib, 98. The gloss *seirthe Uladh* might mean 'heels of the Ulstermen,' if *seirthe* be acc. pl. of *seir* (Cymr. *ffer*), dat. *serid*.

sen-tuire, 50, *old boars*: see *tréith*. *Tuirc* is nom. pl. of *torc* = Cymr. *twrch*.

seoc, **seisc**, **midsesc**, meaning obscure.

siasair, 99, *siassair* is the pret. and *doessid* the perf. to *suidid* 'sits'; but the context is obscure: *selg a marbtha*, literally 'hunt of killing him.'

slabrad findruine, a *leash of findruine*, some metal, *white bronze* perhaps; pl. dat. *slabraduib f.*, p. 3, l. 14.

soga soleiedi, 36, leg. *soda soléicthi*, *bitches easily loosed* (from their leashes of *findruine* or silver). *soda* acc. pl. of *sod* F; *sod maic tíre*, a *bitchwolf*. LL. 301^b39, *ir-richt soide glaisse*, *in the shape of a grey bitch*, LU. 74^a; *sotech* (from *sod-tech*) gl. *lupanar*, Sg. 64*7. The gloss in H means 'greyhounds easily loosed.'

tailm, 67, a *blow* (Dinneen).

talliama, 67, 80, seems to mean *instruments for striking fire*. The gloss means 'a spark of fire.'

tosc: see *geiltasca*.

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- tire**, 51, gen. sg. of *tír* 'land'; *tír iaith*. The gloss means 'boars that are on a green.'
- tlus**, meaning obscure.
- torc**, *boar*: see *sentuirc*.
- toruais**, 7, gen. sg. (see *madbúi*), a noble chief, or a compd. of *tor*, chief or tower, gen. *tuir*, Aisl. M. Congl. and *uais* .i. uasal, LL. 392^a30. The gloss means 'in the land of these noble chiefs.'
- treaba**, 45, leg. *treba*, houses, acc. pl. of *treb*, cogn. with *tref*, *tribus*, *thorp*, etc. The gloss *tige* is acc. pl. of *tech* = *τέγος*.
- tréith**, 50, glossed by *sentuirc* 'old boars,' is the nom. pl. (here used for acc. pl.) of *triath* .i. torcc 'boar,' Corm., which O. Schlutter connects with Gr. *τριετής*, three years old, acc. sg. eter in *triath* 7 a setchi, LU. 122^b44.
- truma**, 70, glossed by *bair*, q. v., seems acc. pl. of *tromm* 'heavy.'
- tulchoba**, 70, better *tul-chube* (gl. crater) Sg. 95^b5, gen. sg. *telchubi* (gl. cadi) Sg. 180^a1. Cf. O. Cymr. *tal-cip* (gl. cratere), where *cip*, like Ir. *cube*, is from Lat. *cūpa* 'tub, cask.'
- uaind**, 54 (huind Y, uinn E), seems a corruption of **uinde* 'saxitas,' derived from *ond* 'saxum,' = Lat. *pondus*.
- uais**: see *toruais*.
- ubla óir**, 76, apples of gold, is glossed by *clis* 'feat' (*clius*, Thes. Pal.-hib. ii. 293), from **klisdu*, cognate with Skr. *kṛīḍati*, Thurneysen), the meaning being that these golden apples were *ubla clessa*, 'feat-apples,' used in the juggler's trick described in LU. 92^b20 (Rev. Celt. xxii. 285).
- uill**, 54, leg. *uilli*, acc. sg. of *uille* F. (gl. amplitudo), Ml. 25^a17, deriv. of *oill* 'great,' from **polno-*, cognate with Gr. *πέλωρ*.
- Ultaib**, 94, instrumental pl. of *Ulaid*: *rí ro-n-det dousairb n-Ultaib* 'a king who suffered a hard death from Ultonians.'
- unascacha**, *unasca*, 76, earrings, for *au-nascacha*, *aunasca*; *au* = Lat. *auris*, Lit. *ausis*, and *nasc*, *nascach*, cognate with OHG. *nusca*.
- usairb-n**, 94, acc. sg. glossed by *bás* 'death,' acc. sg. of *ussarb*, Corm., from **ud-sterbā*, Idg. root *sterb*, a sister-root of *sterp*, whence Ags. *steorfan*, Eng. *starve*, Germ. *sterben*, and perhaps Lat. *torpeo*. Other such doublets are *skap* and *scab*, *reup* and *reub*, *dheup* and *dheub*, *vip* and *vib*, Brugmann, *Grundriss*², § 701.

WHITLEY STOKES.

THE SONG OF CRÉDE, DAUGHTER OF GUAIRE

[T is a pity that the following song has reached us in one manuscript only. We owe its preservation to the Gilla Riabach mac Tuathail ui Chlérig, the scribe of the Harleian MS. 5280, the same who transcribed 'King and Hermit.' He lived in the first half of the sixteenth century.

Dinertach evidently was a follower of Cuan mac Conaill, King of the Húi Fidgenti, who came to the help of Guaire of Aidne against Diarmait mac Aeda Sláne. He was slain by the side of his chief in the Battle of Carn Conaill, here called *tres Aidne*, which was fought in A.D. 649. For these particulars see Stokes' edition of *Cath Cairnn Chonaill*, *Zeitschrift* III., p. 206, § 4.

The third quatrain of the poem has unfortunately been handed down corruptly; nor can I suggest any emendation beyond the evident one that *Dinertach* should stand in assonance with *strechtach*. I leave it untranslated.

MS. *Harl.* 5280, *fo.* 25^b.

Créda ingen Gūariu ruchan na runnu sa dí Dinertach mac
Gūairi maic Nechtain do Uíb Fidgenti. Dicónnairc si isin treus
Aidne rogeghin secht ngoine dēac for sedlach¹ a lēniod. Roca-
rostoir sie ierum. Is ann ispert sie :

1. It ē saigdi goine sūain
cech trāt[h]a ind-oidc[h]i adhūair :
sercoi lie gnāsa iar ndē
fir a tōib tiri Roighne.
2. Rogrād fir alathīre
romsiacht² sech a comdine :
rucc mo lī, nī lōr do dath,
nīmlēcci do tindabrad.

¹ seglach MS.

² rosioact MS.

3. Sirechtach nād faco-sa
Dinertach romilecoin :
imbi nī *bad infechtoin*
im mac Gūairi mec Nechtoin.
4. Binni laoidib a labrad
acht ri[g] nime nōebadrad :
ān breō cin brēthir¹ mbraisi,
cēli tana tōebtaisi.
5. Im-sa nāidi rob-sa nā[i]r,
nī bind fri dula do dā[i]l :
ōttalod i n-inderb n-aois,
romgab mo thēdi toghaois.
6. Tathum cech mait[h] la Gūairi
lie rig nAidne n-adfūaire :
tocair mo menma ōm t[h]ūathaib²
isin iat[h] i nIrlūachair.
- [fo. 26^a]
7. Canair a n-īath³ Aidne āin
im t[h]aobu Cilli Colmāin :
ān breō des luimnech lec[h]tach⁴
dienad comainm Dinertach.
8. Crāidid mo chridhe cōinech,⁵
a *Christ* cāidh, a⁴ *forrhóidhedh* :
it ē soigde gona sūain
cech trātha a n-oidchi⁵ adhūair. It ē.

TRANSLATION.

Crede the daughter of Guaire sang these quatrains concerning Dinertach the son of Guaire, the son of Nechtan, of the Húi Fídgenti.⁶ She had seen in the battle of Aidne that seventeen wounds had wounded him upon the breast of his tunic. Thereupon she fell in love with him. 'Tis then she said :

1. " These are arrows that murder sleep at every hour in the bitter-cold night : pangs of love throughout the day for the company of the man from the side of the land of Roigne.⁷

¹ *mbrethir* MS. ² *iadh* MS. ³ *cainech* MS. ⁴ *i* MS. ⁵ *oidqñui* MS.

⁷ A territory comprising the present barony of Coshma, co. Limerick.

⁶ Roigne, often called *Raigne riad*, a plain in the present barony of Kells, co. Kilkenny.

SONG OF CREDE, DAUGHTER OF GUAIRE 17

2. Great love of a man of another land has come to me beyond all his mates : it has taken my bloom, no colour is left, it does not let me rest.

4. Sweeter than songs was his speech, save holy adoration of Heaven's King¹; a glorious flame, without a word of boasting, slender mate for a maid's side (?).

5. When I was a child, I was bashful, I was not used to go to a tryst ; since I have come to an untried age, my wantonness has beguiled me.²

6. I have every good with Guaire, the king of cold Aidne ; (but) my mind has fallen away from my people to the meadow at Irluachair.³

7. There is singing⁴ in the meadow of glorious Aidne around the sides of Cell Cholmain : glorious flame, lovely, mantled, (now) sunk into the grave, the name of whom is Dinertach.

8. It wrings my pitiable heart, O chaste Christ, what has been sent (to me) : these are arrows that murder sleep at every hour in the bitter-cold night."

KUNO MEYER.

¹ Cf. LL. 28^a (BB. 352^a) : Bréc ilar lith fri labrad acht adrad rí na n-uile.

² Cf. rogabh mo chíall mo thogaois, 'my reason has beguiled me,' *Otia Merseiana* i., p. 127.

³ Where Dinertach was buried ?

⁴ The funeral chant for Dinertach.

THE TRAGIC DEATH OF CÚRÓI MAC DÁRI

THE following tale is taken from the Yellow Book of Lecan, where it is contained in col. 776-780 of the MS. (pp. 123a-125a, facsimile ed.). It is the oldest version we have, but is pretty corrupt and imperfect in places. The composition in its present form cannot be referred to a period earlier than the tenth century, to which Zimmer assigns the *Siabarcharpat Conculaind*, and Kuno Meyer the *Brinna Ferchertne*, both cited in the tale. The *Aided Conrói* is included in the catalogue of prime stories in the Book of Leinster (see O'Curry, *MS. Mat.*, 587), and an *Orgain Cathrach Conrói* and *Aithed Bláthnaite, ingine Puill maic Fidaig*, are mentioned in the *Airec menman Uraird maic Coise* (see D'Arbois de Jubainville, *Essai d'un Catalogue*, p. 18). The story has long been familiar through Keating's account (*Hist.*, ed. Halliday, 398 sq.). The men of Ulster, it appears, had set out to lay siege to the Isle of the Men of Falga. Cúrói went with them in disguise, and, when they were unable to take the stronghold, offered to aid them on condition that he should have first choice of the jewels contained therein. They agreed, and, according to Keating, Cúrói stopped a magic wheel at the gate of the fortress, and let the Ulstermen in. But they broke faith with him, with what result the present version sets forth. In Keating, again, Cúrói is described as carrying off Bláthnait concealed under a magic mask. The story has been fully discussed by Rhys in the *Hibbert Lectures*, 1886, 472 sq.

The other versions of the story known to me are—

(1) Egerton (Brit. Mus.) 88, fol. 10 a 1-10 b 1, a sixteenth-century MS. This is an independent version, but difficult, owing to the corrupt state of the text and the involved nature of the contractions in which it abounds. I hope, however, to print it in a later number of the Journal. (2) Laud (Oxford) 610, fol. 117 a-117 b, quite short, and already published, without

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translation, by Dr. Kuno Meyer in *Rev. Celt.* vi. 187-8. Besides the above, the various *Dindsenchas* of Findglais record the treachery of Cuchulainn and Blathnait: Bk. of Leinster 169 b 42, edited and translated by Mr. S. H. O'Grady in *Silva Gadelica*, ii. 482, 530; Rennes fol. 107b, ed. Whitley Stokes, *Rev. Celt.* xv. 448; also Bk. of Ballymote, fol. 378 a 29, H 3. fol. 31b (Trin. Coll. Dub.), and Bk. of Lecan (R. I. A.), fol. 476a. The two modern versions in R. I. A. 23 B 21 and 23 G 21, mentioned by M. D'Arbois in his Catalogue, are simply copies of Keating. The poem entitled *Brinna Ferchertne*, or Vision of F., gives a more detailed account of Cúrói's last stand. It has been published with English translation by Dr. Kuno Meyer in *Zeitschr. für Celt. Philol.* iii. 40 sq. Reference has been constantly made to it in the following pages.

I have not ventured to translate the difficult and obscure *Amra* which in the Yellow Book breaks the continuity of the tale. As it is, I am afraid there still remain some obscurities in the latter which I have been unable to clear up, or of which my renderings may be considered doubtful.

I have to thank both Dr. Meyer and Dr. Strachan for much kind help and encouragement in the preparation of this text.

R. I. BEST.

MS. B. 1. 254
Ejecta 88

MS. B. 1. 254

[AIDED CONRÓI MAIC DÁIRI]

YBL. COL. 776 (FACSIMILE ED., P. 123).

1. Císsi tucaid ar romarbsad Ulaid Coinrāi mac Dáiri? Ní *hansa*. Im Bláthnait *ingin* Mind tucad a *forbais* fer Failgi *ocus* im na teōr[a] herca Iuchna 7 im na *trī* fira¹ Ochaine .i. *eōin* bega nobītis *for* hōib na mbō .i. na n-earc nIuchnai, 7 tucad coiri lasna bū. Bo *hē* al-lōeg. *Tricha* aigi a lucht in *choiri* 7 nobligthea a lān cacha *t̄hrātha* ūaidib cēn nobīdis na heōin ic a foichedul. Is de asbert Cūchulaind isin tSiabarcharpat:

“ Būi cori 'sin dūn :
lōeg na teōra² mbō,
tricha aigi ina *chrōis*,
ised³ sin fo lucht dō.

Tathagtis in coiri sin,
ba mellach in bāg,
ní *thēigdis* ūad atherrach
co fácbaidis lān.

Bāi mōr n-ō[i]r 7 n-aircid and,
robo maith in [f]rith.
Dobert-sa⁴ in core sin
la *hingin* ind rīg.”

2. Luid *didu* Cūrūi mac Dāiri leosom don forbais 7 nīnaitgēntair⁵ .i. fer broit *lacht*na asbertadar fris. Cach cend doberthea asin dūn, “ Cīa romarb in fer sin?” ar Conchobar. “ Misi 7 fear in broit *lacht*na,” ar cach fear ar n-ūair.

3. Intan *didu* rombatha⁶ ic roind na broiti nī rochutigsead in Coinrūi, ar nirdamad *iarum* cert dō. Rethaid fona bū corustimairc remi 7 cordait na heōnu ina *chris* 7 co tarad in mnāi ina lethuscaill 7 no lodadar⁷ ūadaib⁸ 7 a choiri fora muin, 7 nī roacht neach do *Ultaib* comacallaim fair acht Cūchulaind a

¹ a added below line. ² a added below line. ³ leg. 'sed. ⁴ dobiur-sa
RC. vi. 187. ⁵ recte nīnaitgēntar. ⁶ = ro-m-both. ⁷ Erasure in MS.
before lodadar and o substituted for a. ⁸ a added below line by later hand.

THE TRAGIC DEATH OF CÚRÓI MAC DÁRI 21

TRANSLATION

1. Why did the men of Ulster slay Cúrói son of Dáre? Easy to say. Because of Bláthnait daughter of Mend^a who was carried off from the Siege of the Men of Falga, because of the (three cows of Iuchna) and the three men of Ochain, that is, the little birds that used to be on the ears of the cows, even Iuchna's cows, and a caldron was carried off with the cows. (That was their calf.) Thirty cows was the portion of the caldron, and the full of it was milked from them every time whilst the birds were singing^b to them. Hence said Cuchulainn in the Siabarcharpat^c:

"There was a caldron in the fort:

(The calf of the three cows,)

Thirty cows within its gullet,

That was its portion.^d

They used to resort to that caldron,

Delightful was the struggle,

Nor did they come away from it again

Until they left it full.

There was much (gold and silver) in it,

'Twas a goodly find.

I carried off that caldron

With the daughter of the king."

2. Cúrói son of Dáre went with them then to the siege, and they did not recognize him, that is, they called him the man in a grey mantle. Every head that was brought out of the fort, "who slew that man?" said Conchobar. "I and the man in the grey mantle," each answered in turn.

3. When, however, they were dividing the spoil, they did not give Cúrói a share, for justice was not granted him. He ran in among the cows and gathered them before him, collected the birds in his girdle, and thrust the woman under one of his armpits, and they went from them, he with his caldron on his back. And none among the men of Ulster was able to get speech with

^a The Bk. of Lecan, Findglais Dindsenchas, p. 476 a 31, has *ingen Midir*.
^b *foichetal*, vbl. noun of *fo-cain*: cf. *fo-m-chain*, St. Gall Poems, *Thesaurus*, ii. 290, l. 9. ^c LU. 114 b 15. ^d Cf. Coire dub Chonrú, is fir, is ni gō: tricha dam 'na crōes, nirba luchtlach dó, ZCP. iii. 39.

Cúrói
leads them
there

ōenur. Imsōi frísíde contarad isin talmáin conici a dā ascaill 7 co roberr máil fair cosin chloduib, 7 co rochomail cacc ina¹ mbō inna chend, 7 luid ūaidib iarsein co rānic a thech.

4. Būi Cūchulaind iarsin bliadain lāin for imgabāil Ulad. A mbūi-seom didu² laa n-and for Bendaib Bairchi co n-acai ēill mōir do ēnaib dubuib chuigi darsin fairrgi. Marbaid ēn dīb fochētōir. Marbaid ēn cach tīre dinn ēill iarsin co rānic Srub Broin inn-īarthar hĒrend .i. a cend tall-som dond eōn dub, is de dogairther Srub Broin. Ised doralā anniar³ do chatraig Conrāi, conad⁴ and rofiter⁵ is ē dorad mebal fair 7 roacaill 'no⁶ in mnāi, ar rocharastair cid siu thuctha dar muir; ingen side Iuchnai rī[g] fer Falgai .i. fāl mara i n-indsib mara nobitis. Rodāl-som fria si siar aridhisi⁷ aidchi Samna. Imoscomlāsad tra cōiced Ērend techt la Coinculaind. Ised al-lā sin didu dorad-sī comairli do Choinculaind⁸ do Choirrūi .i. ara ndēnta daingen n-amra leis dia chathraig .i. cach coirthi fil ina sesom 7 ina lighi⁹ inn Ērind. Is ī cland Dedad fodroglūais in n-ōenlo do dēnam na cathrach, conā būi-som acht a āenur¹⁰ inna chathair al-lā sin. Is ē comartha robūi etarru¹¹ sī 7 Coinchulaind .i. bleogan na n-earc nIuchna do lēcad iarsan abaind co hUltu comad find in aband intan nobiad-sī ac folcad dōsom. Dognither ōn. Rolēiced chuco conid findglais an aband and n-ūair sin.

5. [778] Būi-sī didu oc aiscid a chind-seom i ndorus na cathrach. "Tairr," or sī, "isin cathraig isteach co rofoilcther duit riasiu¹² thisad na slūaig cona n-eireadaib." Tūargaib a chend sūas iarsuidiu confaca slūag Ulad iarsin ŋglind chuci iter chois 7 ech. "Cīa siud, a ben?" ar Cūrūi. "Do munter," or in bean, "co lecaib 7 dairchisib do dēnam na cathrach. "Masdo daraig¹³ is lūath rāit, is būaid masda licc." ¹⁴ Tūarcaib a chend doridhise.¹⁵

¹ A later hand has placed an *i* before *na*. ² In YBL. it is not clear how far *dī* represents *dino* (= dano) and how far *didu* (Mid. I. didu). In the Táin Bó, YBL. has often *dī* where LU. has *dā*.

³ *leg. ann iarum?*
⁴ conad = conid. ⁵ = rofiter ⁶ 'no from *dno* = dano.
⁷ aspiration mark over *d* added apparently by later hand. ⁸ *cu* on erasure, with three dots underneath. ⁹ *g* dotted by later hand. ¹⁰ *a* added below the line.
¹¹ *etarru sī* is odd, *etarru 7 Choinculaind* would have been idiomatic. ¹² *siu* on erasure. ¹³ *g* of *daraig* on erasure; seems to have been *c* originally. ¹⁴ Cf. Masat cargi is luath rait atruad (*sic*) masat liic, LL. 265^a35 (*Mesca: Ulad*, ed. Hennessy, p. 22). ¹⁵ aspiration of *d* later.

^a *máile* = 'baldness,' but *máil* (*máel*) is a 'cropped head.'

Mourne Mountains: cf. Fiacc's Hymn, *Thesaurus*, ii. 315.

Dindsenchas, *Rev. Celt.* xv. 450.

ōnd úair sin, 'thenceforth.'

^b The

. Cf. Rennes

^d *andnúair sin*, *leg.* perhaps

The do *Choinculaind* in text, partially erased, makes

him save Cuchulainn alone. He (Cúroi) turned upon the latter, and thrusts him into the earth to his armpits; and cropped his hair on him with his sword, and rubbed cow-dung into his head, and then came home.

4. After that Cuchulainn was a whole year avoiding the Ulstermen. One day, however, when he was on the peaks of Boirche,^b he saw a great flock of black birds coming towards him over sea. He kills one of them forthwith. After that he kills one of the flock in every land [he passed through] until he came to Srub Broin in the west of Ireland, that is, the black bird's head which he cut off, Srub Broin is named therefrom.^c This took place westwards of Cúrói's stronghold; and then he knew that it was he who had brought him to shame; and he held converse with the woman (Bláthnait), for he had loved her even before she was brought over sea; she was a (daughter of Iuchna) king of the Men of Falga, that is, they were a "sea-wall" in the islands of the sea. He made a tryst with her again westwards on the night of Samain. Moreover, a province of the Éraind set forth to go (?) with Cuchulainn. It was on that day she gave counsel to Cúrói,^d namely, that a splendid fortress should be built by him for his city, of every pillar-stone standing or lying in Ireland. It was the Clan Dedad who set out in one day for the building of the stronghold, so that he was all alone in his fortress on that day. This was the token that was between her and Cuchulainn, namely, to pour the milk of Iuchna's cows adown the river in the direction of the Ulstermen, so that the river might be white when she was washing him (Cúrói).^e So it was done. It was poured down to them, and the river then became "Findglais."^f

5. She was then searching^g his head in front of the stronghold. "Come into the stronghold," said she, "and get washed before the hosts come back with their burdens." Just then he lifted up his head and saw the host of Ulster coming towards him along the glen, both foot and horse. "Who are those yonder, woman?" said Cúrói. "Thy people," said the woman, "with the stones and oak . . .^h for building the stronghold." "If they are oaks, 'tis swiftly they travel; it is a triumph, if they are stones." He raised his head again. He continues to

no sense. Probably it was originally *do Choinrui*, a case of dittography. * Cf. Rennes Dindsenchas, *loc. cit.*, p. 448 sq. Also Laud 610, 117^a, in *Rev. Celt.* vi. 187 sq. † i.e. for vermin. Cf. LU. 68^a15. ‡ *dairchisib* seems a derivative from *dair*, 'oak.'

ca. Meabines,
Mata

Misc 67
Kuno Meyer

Fecaid-*sem* beous fora ngrinigud-som. “Cia sud?” or se. “Alma bō 7 ceathra,” ol sī.

“Masa cheatra condath ceathra
niddat alma chōelbō.
Atā fer beg beartair¹ fæbro
for muin cec[h]a² ěnbō.”³

6. Lasodain gaibthi⁴ in und 7 foilcid in bean dō .i. foidlcad⁵ 7 rochumrigh⁶ a folt dona cholbaib 7 dona tuireadhaib 7 dofall in claidheb asa thrūaill 7 ro(f)oslaic⁷ in chathair. Nī forchūala⁸ didu co rolinsad ind fir a teach fair 7 co ndeachadar fora thairr. Atraig bacētōir⁹ do chomērgiu¹⁰ forro 7 marbaid cēt fer dīb col-lūib 7 co ndornaib. Atrachta¹¹ dōib in fer gaire robāi istaig co romarb tricha lōech dīb. Is de rochēt :

“Cid fer gaire na flatra
fa sāer oc imbirt¹² chatra.
Geguin tricha fer n-armach,
iarsin damair a marbad.”

7. Senfiacail cētataraid fonuēgim¹³ dia n-ēbrad :

“Taraid Senfiacail siring,
marbais cēt fer dia fairind.
Ciarbo mōr a¹⁴ nert a colaind,¹⁵
fūair a leacht la Coinculaind.”

Cairpre Cūanach iarsin dosnaraid.

“Dosnaraig¹⁶ Cairpre Cūanach.
marbais cēt fer—dāl brighach¹⁷—
robāghai¹⁷ fria¹⁸ Conchobar
manobāded muir mīlach.”

¹ leg. beartas.

² a of cecha added below line.

³ Cf. Masat cethra condath chethra . . . ni himmirgi oenbó,
ata fer borb bertas broengó . . . ar druim cacha oenbó.

LL. 265 b 8 (Mesca Ulad, ed. Hennessy, p. 24).

⁴ = gaibid-i. ⁵ There is an erasure here in MS. between *foi* and *dlcad*, which latter seems to be an etymological speculation interpolated. ⁶ f of the scribe's *rochumrigh* is on an erasure, and the mark of aspiration is later. ⁷ *f* added above line by later hand. ⁸ *forchuala*] first *a* added below line by later hand. ⁹ *cetoir* is in a later hand, on an erasure. ¹⁰ *dochomērgiu*] *docho* added below the line. ¹¹ leg. atracht. There is an erasure between *ta* and *doib*. ¹² *imbirt*] b added above line by later

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scan (?)^a them. "Who are these?" said he. "Herds of kine and cattle," said she.

"If they are cattle, so that they are cattle,
They are not herds of lean kine.
There is a little man brandishing a sword
On the back of every cow."^b

6. Thereupon he goes inside, and the woman washes him, and she bound his hair to the bedposts and rails, and took the sword out of its scabbard and threw open the stronghold. He heard naught, however, until the men had filled the house on him, and had fallen on him.^c He rose up straightway against them, and slew a hundred men of them with kicks and blows of his fists. The attendant who was within rose up against them and slew thirty heroes of them. Thereof it was sung :

"Though the attendant of the prince,
He was skilled at the battle-game,
He slew thirty armed men,
Then he let himself be slain."^d

7. Senfiacail first came at the cry, whereof it was said :

"Senfiacail came . . .
He slew a hundred men of the host.
Though great was the might of his combat^e
He got his death^f through Cuchulainn."

Cairpre Cuanach came up on them :

"Cairpre Cuanach came up on them.
He slew a hundred men, a mighty encounter,
He would have grappled with Conchobar,
If the monster-abounding sea had not drowned him."^g

hand. ¹³ *leg.* fon éгим. ¹⁴ omittendum. ¹⁵ *leg.* chomlaind (?).
¹⁶ *leg.* dusnaraid. ¹⁷ aspiration of *g* later. ¹⁸ *a* added below line seemingly
by later hand.

^a *grinigud.* Cf. *grindiugud*, Acallam na Sen. l. 6663, Ir. Texte, iv. 185. Cf. *Rev. Celt.* vi. 188. Also Mesca Ulad, LL. 265 b 9, which has a third verse, *ata fer borb bertas broengó*, 'there is a fierce man who brandishes dripping spears,' wrongly translated by Hennessy 'a fierce man who sheds blood.' ^e *for a thairr*, lit. 'upon his belly.' ^d Cf. Brinna Ferchertne, ZCP. iii. 43. ^c Cf. Brinna Ferchertne, *loc. cit.*, p. 44, hi colaind. But here the quatrain refers to Cló. ^f lit. grave. ^g Cf. Brinna Ferch., l. c. 44.

.i. ō robūi oc bāid¹ fri Conchobar co n-acai a chat^hraig for lasad fria² muir athūaid. Luid didu isin muir dia thesarcain inna cathrach. Mōr in snām co robāided and.

“ Comrom Echach maic Dāire
ōthā in rind corici in nglind,
marbais cēt fer—ba mōr brīg—
ba do dīgail a deigh³-rīg^h.”

8. Is and tra rolāsed cland Deadaid dūib cach coirt^hi fil ina šeasam⁴ 7 ina laigi inn Ērind, intan rochūaladar in n-ēigim co torachtar in n-imguin imon cathraig, dia n-ēbrad :

“ Arsin tarraid cland Dedaid
d’iaraidh a rig da rímid,
cōic fíchit ar trī chētaib
deich cētaib ar dí milib.”

9. Intan didu robas iconn imguin imon cathraig 7 tall Cūchulaind a chend don fir 7 rolasa in chat^hair, búi Ferchertne fili Conrūi oca eachaib i nglind⁵ 7 dixit⁶ :

“ Cōich in maccān contāi⁶
i tōeb chat^hrach Conrāi ?
Maid i mbethaid maic Dā[i]re
nī lasfed co n-immāille.”

Fer Becrach didu ara Chonrūi⁷ dorigni side munterus fri Cairpre mac Conchobair 7 luid i carpat chuici. Dobert didu buli⁸ forna heochu ’mon carraic co rimbrū [779] in charrac iter eochu ocus dōine, dia n-ēbrad :

“ Fer Becrach con-imāle,
bēs nī brēg immarāide,
bert Cairpre mac Conchobair
fo thonda searba sāile.”

¹ leg. báig. ² a added below line seemingly by later hand. ³ aspiration of g later. ⁴ aspiration of s later. ⁵ .f. added above line here by later hand.
⁶ astói, Rev. Celt. vi. 188. ⁷ leg. Conrú. ⁸ leg. bulli.

^a Brinna Ferch. has Comram Ehdach mic Darfind fil a thindrem issin glind.
^b ēgem, here ‘a shout of distress,’ ‘a groaning.’ Cf. Ml. 113^b7, á neigmea, gl. ut

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That is to say, when he was contending with Conchobar, he saw his stronghold in flames to the north of the sea. So he went into the sea to save it. His swim was great, and he was drowned there.

“ The fight of Eochaid son of Dáre
From the promontory to the glen.^a
He slew a hundred men, 'twas a great achievement.
'Twas to avenge his good king.”

8. Then it was the Clann Deda cast from them every pillar-stone which is standing and lying in Ireland, when they heard the shouting,^b and came up to the slaughter around the fortress, whereof it was said :

“ After that came the Clann Deda
To seek their king to . . .
Five score and three hundred,
Ten hundred and two thousand.”^c

9. When, however, they were slaying one another by the fortress, and Cuchulainn shore off the man's head, and the fortress was aflame, Ferchertne, Cúrói's poet, was by his horses in the glen, and he said :

“ Who is the youth that . . .
By the side of Cúrói's fortress?
If Dáre's son were alive,
It would not burn”^d

Fer Becrach, however, Cúrói's charioteer, had made submission to Cairpre son of Conchobar, and he went into his chariot to him. He drove the horses against the rock, and the rock crushed both horses and men, whereof it was said :

“ Fer Becrach . . .
Perchance it is no lie thou sayest?
He bore Cairpre son of Conchobar
Under the bitter sea waves.”^e

morientium gemitús.

^c Cf. Brinna Ferch.

^d Cf. Rev. Celt. vi. 188.

^e Cf. Brinna Ferch., *loc. cit.*, 45 :

Dosfarraid mac Riangaobra,
bert Carpre mac Conchobair

Ingeilt a hainm co n-áni,
fo tonnaib serba saíle.

10. Tānic Ferchertne iarsodain. “Nā tū Ferchertne?” ar Conchobar. “Mē immorro,” or se. “Ba maith Cūrūi frit?” ar Conchobar. “Ba maith immorro,” or se. “Innis dūn nī dia maithis.” “Nī ermaisim,”¹ or seisen, “indosa. Is olc lim mo menma iar marbad mo rīg^h,² ar nom-marba iarum mo lām-sa fodēn, minam-marba nech n-aile.” Is and asbert Fercheirtne fili :

11. Nī hada do mo menmain apairt romnet, nī mad būi ben i tirib toruais doroscarsait re nāmait. Nār cuar rus romuith rodonfe foebra fiachtar fibafes macli³ mairb. Mo domciallathar cāid iar n-err ecnaircc aisīde contethgamar ōensuidiu seisc dond ōenfer fiaba iarum ailib feis iter chathaib cōim.

12. Cūrūi rohīrr dam deich mbrugi maic Dā[i]re, *deich* [n]darba, *deich* srīanu, *deich* n-echu airimindiu, *deich* n-ētghtha imūama, *deich* coiri, *deich* same cernd claidib cāin, *deich* mbraine *deich* mbeith lūaig⁴ būain, *deich* n-eich bō bochet, *deich* mbūach-ailli bodonda, *deich* sodad solēicti a slabradaib fndruine i sgrage nō seṅg. Cūrūi roir dam *deich* loṅga, *deich* n-āna, *deich* cucho coba deich. Roir dam *deich* mbeanna bōnadarc⁵ būabaill mblāith, *deich* trēith eich, *deich* damu imdiu,⁶ daighfeadma⁷ dlongthair heirion huind, *deich* cumala bāna, *deich* mbūar bec folad bātar cotlud a deich. Roir dam cēt muc, *deich* cēt n-ōe, *deich* fernu, *deich* n-eōburu ōir. Roir dam *deich* moga,⁸ *deich* meli, *deich* same, *deich* coraidi slabraid sceo glais gel iaraind. Roir dam *deich* ṅgeltescai, *deich* munciu doat, *deich* ṅgalla ālla *deich* tailliamā, *deich* ndabcha deolcha, *deich* olchu, *deich* tulch-obha trumma, *deich* tinnu,⁹ *deich* ru, *deich* leo leithnia,¹⁰ *deich* mbroit mbrec phuphull, *deich* mbroith cunsi clithiar. Roir dam *deich* n-ubla ōir, *deich* n-unasca ōir, *deich* cochma ōir, *deich* cochmeona sceo brat bidbad ma babilone,¹¹ *deich* tallima taroeda il-luamand. Roir dam *deich* ruchta dergu, *deich* mbānchaimsa,¹² *deich* fidchella fri lūacharna lasar, *deich* foidlenda foa ngasgeadaib¹³ con math a rombūi mo lāntol, *tricha* aill, *tricha* ech, *tricha* rothre ronērbrad fri hechraidi ndam.¹⁴ A rombūi i tiguaib mōraib maic Dāiri dāil-seom deogaib corma cuich sceo find fri mac grechi conudlus contethaig flaith firu bātar fo methine main medb domun do chernaib Conrūi re dondet dousarb¹⁵ ar Ultaib, ar is immad¹⁶ ernu desa deruich doroiich sen co nūe.

¹ erasure in MS. here, which has *ernaisim*. Cf. LU. 58*19. ² aspiration of *g* later. ³ *sic* MS. *leg. mach* (?). ⁴ MS. *mbleithluaig*, *l* added above line later. ⁵ *ad*

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10. Then Ferchertne came. "Art not thou Ferchertne?" said Conchobar. "I am, indeed," said he. "Was Cúrói kind to thee?" said Conchobar. "He was kind, indeed," said he. "Tell us somewhat of his bounty." "I cannot now," said he. "My heart is sad after the slaying of my king, for mine own hand shall slay me, if no one else slay me!" Then Ferchertne the poet said :

erased after bonad, and *da* written underneath, to read bonad daarc ⁶ *d* of imdiu added below line. ⁷ aspiration of *g* later. ⁸ erasure in MS. between *m* and *oga*. ⁹ so H. 3. 18, MS. has $\bar{c}m\mu$ ¹⁰ MS. has *leithonia* with *c* added above line. ¹¹ *leg. mBabilone* ¹² second *a* of *banchaimsa* added below line. ¹³ *e* added above line later. ¹⁴ *d* added above line. ¹⁵ *us* over erasure. ¹⁶ *d* added above line.

Nīpa nach muid amall miss fosad a *chatha* cubsair. Cūrūi ropo mōr *māc* deo Dāre dur dīanach mach heu cach dū deduath, *deich* rerig brega būi ina *sret*haib seirt. Sech mo iath a rosiasais [780] sēig a marbtha mal mostadbad a chle *Conchobair*. Cūchulaind consine fris firu Ochaine hūargus gēnair ara marbtha mnāi cen choin cen arm arim hi slūagaib sīnsid fo iaraid ic nascad ara durn¹ rongēnsad cotlud. Cotmbrath mal re sīabra sīasair sceo² fria³ righi roghiallai.⁴

Ni ada dom anmain aprait romnet.

13. "Is rīgda⁵ in tabairt sein," ar Conchobar. "Is bec deiseom annī sin," ar Ferche[r]tne. "Caidi sund in Blāthnad ?" or se. "Atā sund," ar innd oīc, "7 is iar mbeim a chind do Choinrūi il-lūag a tesarcthi."

14. Dorimarta iarsuidiu frisiz carraic .i. i rind Chind Bera. Bert iarum intī Ferchertne rōthar chuici 7 nongeb iter a di lāim co roimdetar a hasna⁶ 'ma druim 7 srāinidh' roime fon all co darobrūi in charrac diblīnaib⁷ co fil al-leacht forsiz trāig fon carraic. Is de rochēt :

"Trūag in comroc imale
Blāthnad *ocus* Ferchertne
co fil al-leacht diblīnaib
il-laind Cind Beara⁸ brīgmair."

15. Aropaidī roás⁹ ind n-inguin foraib cāch dīa ō samain co meadōn erraig. Roārmiset Ulaid dīa tig fēn oc dul 7 ic tui-deacht 7 leth¹⁰ nō trian rōfacaibsead dīa n-eret¹¹haib¹⁰ condēbairt¹¹:

"Roort¹² Blāthnad ingen Mind
la horcain ōs Aircedglind.
Mōr gnīm do mnāi brath a fir
dāig is fris rodamidir.¹³"

Aiged¹⁴ tra Conrūi andsin.

FINIT.

¹ r added later below u in MS. ² c added below s. ³ a added below line.
⁴ aspiration later. ⁵ d added below line later. ⁶ a written below line.
⁷ asp. of d later. ⁸ a added below line. ⁹ MS. ṛorΔf, f added above line later.
Cf. *Rev. Celt.* vi. 188 : O samain co medōn erraig ro hast ind inguin Ultu 7 triar fo

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13. "That was a kingly gift," said Conchobar. "It was little from him," said Ferchertne. "Where is Bláthnait here?" said he. "She is here," said the youths; "and it is after striking off Cúrói's head as the price of her deliverance."

14. After that she was crushed^a against the rock, that is, the promontory of Cenn Bera. For the man Ferchertne made a rush towards her and caught her between his arms, so that her ribs broke in her back; and he hurled her down the cliff before him, so that the rock crushed them both, and their grave is on the strand under the rock. Hence it was sung:

"Sad was the struggle together
Of Bláthnait and Ferchertne,
And the graves of them both are
In the puissant land of Cenn Bera."

15. Nevertheless the slaughter increased on them every day from Hallowe'en to the middle of spring. The Ulstermen made a count from their own house, going and coming, and a half or a third of their heroes they left behind, as was said:

"Bláthnait the daughter of Menn was slain
In the slaughter above Argat-glenn.
A great deed for a woman to betray her husband,
Since it is"^b

Now that is the tragic death of Cúrói.

IT ENDS.

leith 7a sluag forachbaiset. ¹⁰ *a* added below line. ¹¹ *d* added below line.
¹² romert, *Brinna Ferch.*, ZCP. iii. 42. ¹³ *rodusmidir*, BB 378^a. ¹⁴ *leg.* aided.

^a *dorimarta* in MS. *leg.* *dorimart*, fr. *to-imm-org*. ^b *Brinna Ferch.* has *dáig ba maith donderuidir*.

Nov 1 - May 1
Winter-long
battle

APPENDIX

Since the foregoing pages were printed I have been able to procure photographs of the two versions contained in Egerton 88, British Museum. The first of these, which is quite independent of that in the YBL., occupies fol. 10 a. I print it below, with its many and ambiguous contractions unextended, following the manuscript as closely as ordinary typography will permit. The whole text is very puzzling and obscure.

The second version, which occupies fol. 10 b—fol. 11 a 1, is evidently from the same source as the YBL. recension, with which it is in substantial agreement, beginning with par. 6 of latter, *supra*, p. 24. I have not therefore thought it necessary to do more than print the variant readings from this point, omitting those of the *Amra Ferchertne*, for which consult Dr. Stokes's edition, *supra*.

ADAIGH CONRÓI

(EGERTON 88, FOL. 10 a 1- 11 a 1.)

Ambaī uoī andēm ófacad̄ fer eqen caill doibh̄ ī mac̄ intēm.
 Coniet̄h blait̄hine .i. och̄ odep̄t̄ diadhaim̄h̄ nō carusa inamuψ 7
 in corrguine óruio m̄ daire ba he ēde ecbel dogene in̄ sī 7 nach
 fit̄ n̄ duī ingi óroi namae. Eicde dī inaird ecdæi baio icint̄ tē f̄
 ecen caill Bađ teor̄ bæ saīn rath̄chai lais ite aurbreč aiminte.
 Is air as m̄par̄ teor̄ hca ech̄te dos mp̄t̄ asī mbiot̄h mor dindfēs̄,
 dia tub̄t̄ criss uairgal mair 7 fid̄hceld mic soī. t̄zath̄aigh̄tis diah̄
 nateor̄ bæ so ahaīrt̄ ēde isamne 7 laith̄hairne. Coire umæ ba he
 alaigh̄ d̄ .xx. seas̄r ba hé alan incoīr̄ ó ḡǣ o t̄r cor̄ .ii. isde asp̄d̄
 q̄q̄ isī siapcaīr̄. bui goīr̄ sa dun. laoch̄ nad teor̄ mbo. t̄gha
 aigh̄hi ina craoc. nié ba luīst̄ tou. Tath̄aigh̄tis ancōe s̄i. bamelt̄
 anbaḡh̄. niteigh̄dis uadh̄ aitherr̄. co fargbadais lan. Pui mor
 noir n̄c̄uid añ. robamaith an frith. do piursa incoire sī la h̄i.
 inriech̄. Bao saoth̄ la hul̄t̄ gled a tire. pad̄ oḡ īfaire at̄r iadsid̄

THE TRAGIC DEATH OF CÚRÓI MAC DÁRI 33

im nabue. cotaslaad. loð ut tar muir ina ndeath na mbue compad̄ og tor echde rohurthauit̄ s̄ cald 7 laoḡ. Ni lot̄h q̄q ní bu mait̄h nachai. luit̄h q̄q o deud̄h alluiti í næi. Tonarrait̄h alaile oct̄ idiim eg3g. Inar oth̄ b̄r oth̄ Mirnech̄ umhæ ina b̄r. tiaḡt̄is no f̄thai a teor̄ æith̄ aoich̄sa. cotergid ut̄ ocodoil echde. Do b̄d indí incoire 7 in .i. 7 na bue 7 mor dou .s. aib .ii. o to dechad̄ sel mor do siar mor at echd̄í tasi muir do p̄ do oroi i ndintit̄ ard̄higg p̄ eoch. focairt̄ itoḡt̄ asinæoi oraid̄h hí rothuul bui ina arrat̄h in dheas. ba hed̄h églach aaña. tocer echde adbath. toloð ut̄ 7 indoct̄ do tir er̄. rancāt arambat̄h na .s.u uif̄ 7 arafac̄h leo siū na bu 7 indinḡ co cen̄t mb̄t. Gess̄ ath̄ ar̄ amein co ced̄ teor̄ mb̄t do gene sam̄t tañ die b̄t. Bā goigh̄ o deioid̄h ní leiç d̄ho amb̄r ararochiurāt na dat̄. Birt̄ som̄ feis̄i od̄haib inabu 7 in coire 7 in .i. luith̄ q̄q ina diait̄h. focairt̄ sidhe l [fol. 10 a 2] dar̄ dlam incoire to soi fris intoḡt̄. focairt̄ uad̄ha is̄i tañ aill co aglun in f̄j .ii. co at̄hoin in f̄j naill co acs in aile co 2 nox̄. Birt̄ ī inabu 7 indingen iār. Comb̄t̄ f̄ cat̄h̄r oroi it̄ í 7 muir aniar. Silsid̄ nabu iār iarna nimā cinamblec̄c̄. Asas lusas ad̄ as bo eirne aainm ar̄j doeirnib̄h do oroi Toluid iār f̄er̄ fit̄ oroi orailgis f̄ ul̄f̄ coruc̄ inliā magh. b̄ti tā tia nīch̄. Tañ dō tiamis 7 moltais aos aisndeis̄i mid̄hcuairt̄ nut̄ 7 arrigh̄ 7 arric̄hne fiad̄ .f̄. tairret̄h fēs̄ ad̄. Asb̄t̄ ba ham̄r cu roi m̄ taire ambāt̄ cach̄ na oç̄ teor̄ hca ēiti. Teor̄ ba bāt̄. fact̄ha afeit̄ Teor̄ ba acath̄ or̄qb̄ ogas̄i cuc̄t̄ teor̄ bæ imaruairethar eire Tofacta fiadh domhan̄ di tuath imarriachte errid̄h ar tor cuir̄ eirid̄h slana cloth̄ oroi riḡh tuile e tuir dercc diemhad̄ aciñ. Teor̄ cruachai chenaña Teor̄ adcha armara tuir ditreigh̄ tibl̄id. Is añ t̄ rofes ba qroi donainicc 7 rosar̄ aigh̄t̄. ba saoth̄ mor la ul̄f̄. luid̄h q̄q iār iris̄ aidilcin cōbai acath̄ oroi adageoin ingin or̄qb̄. Tobbie fe aimt̄sa fobit̄h ut̄ 7 aath̄ ar̄ in merad̄h in f̄. bai nue humæ asaslaid̄het̄h albæ 7 iñsi maræ olchai orice iñbit̄h mor. Mertai inben iār. Asb̄t̄ fa te diuide do did̄hmad̄h abroi. tip̄ bai atat̄h sleib̄ mis an iar he do naid̄hbet̄h añ tia .iii. mb̄t̄ aub̄hall oir bui ina .mi. teif̄

in ubt sī ɔa clait̄ fa deisī isān bai aāam. uii mbt̄ bui anben tiar
 ɔtainig q̄q̄ inh̄g inclōī .a.uii.ii. ós uid̄e ɔditaids̄ intee. Adnea⁹
 dā intaḡha sī lūh̄ ut combatar imuigh̄ ut f̄sī cath̄ ā tuat̄h̄.
 Tosbicd inf̄ comor cloch ɔa torsāī. Dogede cū ineot̄. birt sen
 an̄t̄ aśroi 7 agail fo .c.oi. 7 asbt̄ son. Nirun mnaib Nimain
 močc̄. Geigi cū iar̄ 7 dobt̄at̄ abuaith̄. Tofich̄ dias dia muḡ iar̄
 .i. luach m̄ ara ɔroi. luid̄h̄ acar̄p̄-coir̄p̄ m̄ ɔq̄ bti fo nald ɔit̄ aḡ.
 f̄ct̄n̄ dona fit̄ oce b̄r̄ doblait̄h̄ine adaś cleitie 7r̄ ata cich̄ nti
 ɔidnap̄. Marb̄ht̄ha sō tā ó.c.oi. isdé ata f̄t̄ blait̄h̄ine h̄ lūī 7 f̄t̄
 fer̄ imallee.

[fol. 10 b 1]. Mad iarnar ait̄ slis im̄. Is í blait̄h̄nait̄ ingē mīt̄
 † puill m̄ fid̄haigh̄ tuč̄ af̄bais̄ f̄b̄falgai. † is .i. sid̄h̄e iuchn̄e ri
 f̄b̄falḡe .i. fal̄ mā ar̄ insib̄ mā t̄bidis ar̄rocar̄ȳt̄ side q̄q̄ s̄ub̄ta
 f̄muir 7 isie ro dail̄ fa ɔq̄ aoith̄ tsam̄n̄ to sun̄r̄ ɔdosef̄ .cc̄. ɔact̄ fes̄i
 iarna gait̄ dobt̄ aire . 7 iar̄ tuid̄h̄me afult̄ do col̄baib̄ . 7 tuīraib̄
 indunaig. Adraś doib̄ infer̄ gaire robuī astigh̄ cur̄ m̄b̄ tch̄ f̄ dib̄
 Is de roced :

From this point Egerton 88 and YBL. are in substantial
 agreement. The following are the variant readings of the
 Egerton MS. :—

6 8 flat̄hai. 9 ba saor og. 11 marba.

7 1 cetatañ fonegim diandebra. 2 Seirsigg. 3 marbus.
 diar foirint. 4 ḡ mor. 5 lecht̄. 6,7 dosfarraid̄ Coipri. 8 marbus.
 dal mbrigach̄. 9 robaigi fri. 10 muna baighi. miolā. 11 .i.
 om. og baigh̄. confaca a cat̄ for lasaig fri. 12 luit̄h̄ dī.
 tesarcain̄ na. 14 Comram Echdach̄ maic Darfinn̄ fil a tinnrem̄
 isin nglinn̄. 17 bri. 18 deḡh̄.

8 1 rola's tra clanta Deḡ dioph̄ gach corrt̄hai fil ina seasum̄h̄
 7 ma liḡhi. 2 rocuadar. 3 tarrach̄taī iman̄ imguin̄ iman̄
 cath̄raiḡ, diandegrad̄. 4 mic Deḡ. diair̄r̄. do rím̄hid̄. 6 c. aiph̄
 x.c. 1000. do 1000. tip̄h̄.

9 1 dobadhus̄ oca n-imguin̄. tañ. 2 ceann̄ don fir̄ 7 rolas̄
 in cath̄r̄. 3 oga egh̄a a nglenn̄ ech̄ conat̄ ant̄ isrubert̄. 4 con-

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taoi a taoph. 6 madh. 7 loiscfedh cen imaille. 8 dano. Conroi dogeni. 9 Coip̄. luth. cuigi. Tobert dono buift forsna heoch iman carraig corobrudh. 11 daoine, diandebradh.

12 Ferbechrac cin imaille. 13 breag. 15 tonnuib seruae.

10. 1 In tusa in F. ol C. 2 pa maith Curí riut, ol C. 3 olse. duin. 4 maith. Ni der naim-si on, ol seisim inosa. Is olc m̄ m̄ m̄ lium. 5 ar nomuirem baden mā marba. 6 isbert Fercertne annso sios [] amra Conróii.

13. 1 rigdæ an tabairt sin ol C. Is pec desim ini sin ol F. 2 Caiti sunt mB. ucat. 3 sūnda, ol ind oic. mbein a cint. a luagh in tsaraighthi.

14. 1 hi rinn. 2 Beire inti F. iarum rottaid cuici 7 no conbruit̄h. di bois. 3 heasna ima druimb 7 sraine remhe f fo anall contorobruit̄h. 4 fuil a lecht forsān traigh fon carr 5 roceth. 6 truagh. imalle. 8 bfuil. lecht diblinaiph. 9 cint bera siraim.

15. 1 Arabi rofās in inguin forra. diae o tsamain cou 2 Roairmed U. iat fein og techt 7 og tuid̄s, a leath 7 triar fair for fagaibsit diandebrad :

Dia mbert a ben Coimroi ba holc a gnim dogena
Sech ní terna i segha fagbus Erna fo mela.

4 Romert. 5 i norquin. 6 fír. daigh ba maith dindeiriú dir. Fin 7 tō oighi sin.

R. I. B.

THE FUTURE TENSE IN MODERN IRISH

AN adequate treatment of Modern Irish grammar from the historic standpoint would necessitate a comparative study of the chief dialects now spoken, with special attention to their phonetics, and a careful investigation of Mid-Ir. and Early Mod.-Ir. forms, particularly of those forms which depart from the prevailing literary standard and point to changes already established in the popular speech. Until we have a comprehensive review of the subject, our conclusions must be more or less liable to modification, and our explanations of many points merely tentative. Unfortunately such a wide field demands many workers ; and the scientific study of Mod. Ir. seems rather to have lost ground within the last few years. Even from a practical point of view, it would be useful to students to learn the actual form in which the language exists in any particular district, instead of an imaginary standard form.

In discussing the formation of the two tenses known as future and conditional (or secondary future), I shall choose my examples almost entirely from the dialect of Mid-Cork. As the sound, not the spelling, of the words is the important thing, I have departed from the usual orthography in some respects, in order to help those readers who may be strangers to the dialect in question. Silent letters are dropped ; epenthetic vowels inserted ; the glides are written above the line ; long vowels are marked thus, *ā* ; stress is marked by the grave accent ; the diphthongs *ai* and *au* are introduced with their ordinary phonetic value ; O. Ir. *ē* in certain conditions breaks into a diphthong like *iā* with stress on the second part, this is written *ià* ; *á* represents the long *a* of Eng. *calf*, *Maggie*, as pronounced in Ireland ; unvoiced *l*, *m*, *n*, *r*, and *ng* are marked by *h* prefixed to these letters : it would perhaps look better if *h* were written after them, but *mh*

has a different value already. Otherwise the letters have their ordinary Irish value. Many hints regarding the pronunciation of local forms are due to my friend Tadhg Ó Murchadha.

I have classified the futures as follows:—(a) the *ē*-future, (b) the b-future, (c) mixed futures, (d) the sigmatic future, (e) anomalous futures. As will be seen, in one respect, the future and conditional are simpler than the preterite. There is no such irregular variation of the stem. Given the first person singular, we can always infer the rest.

I. The *ē*-Future.

Mid.-Ir. developments of this formation have been dealt with by Prof. Strachan, CZ. iii. 480 sq. The most striking change in the Early Mod.-Ir. period is that of *é* to *eó*. Prof. Strachan quotes an instance of the intermediate *éo* from LU 74 b 43, *ní digéon-sa*, and, in accordance with Pedersen's view, puts the *o* down to the influence of the vanished *g*. I would suggest that it might be due also to the influence of the sigmatic and b-futures in which the final consonant in the first person singular has the *u*-quality; cf. *no charub*, *fo-chichur*, &c. In that case the *u* might be expected to modify the root-vowel only when unaccented, just as **gèssu* became *gèss*, but **gègessu gègrus*. And as a matter of fact the old *ē* has been preserved under the accent up to the present day. Cf. Early Mod.-Ir. *adéar* beside *ní aibeor*.¹ But as most verbs were compounded with one or more prepositions, and most of the old *ē*-futures were formed by analogy on the model of these compounds, it nearly always happened that the characteristic *ē* stood in an unaccented syllable. At present there are only three future stems containing the vowel *ē*, *béar-*, *déar-*, and *déan-*. In all other cases *ē* has been modified to *eó* or *ó*.

The 3 sg. fut. has the doublets to which I have referred in ÉRIU I, 143. The special relative ending is of course well understood, but, as it is rather an archaism preserved in songs and the like than an essential part of the living speech, there is no

¹ For the fate of unaccented *ē*, cf. *coiméd ciméad*, *taisbén- tásbán-*, *muinél minéal*, *oilén iléan*, &c. The long vowel has here attracted the accent in Munster. Later loan-words keep the *ē*: *Sinéad*, Janette; *buidéal*, ME. bottle; *coiréal*, W. chwarel, ME. quarelle, quarry. The monosyllables *deor*, *seod*, *sgeon* may come from old gen. and dat., like *beol*, *sgeol*, &c., in poetry.

need to insert it among the paradigms in this paper.¹ The 2 pl. of both fut. and cond. is apparently obsolete. In the endings *-mīd*, *-mīs*, and *-dīs*, the first consonant is always slender, and the vowel always long. The *dh* of the 3 sg. cond. in this dialect becomes *ch* (through *gh*, as in O. Ir. *tech* from *teg?*)² When the pronouns *sé* and *sí* are added, this gives a broad guttural spirant followed immediately by a slender *s*. In Berehaven the *s* is broadened accordingly, *geobhadh sé* being pronounced *g^eōch-s^eē*. But in most parts of Munster the slender *s* is kept in spite of the broad *ch*. In such cases Connacht and Donegal keep the dental, but unvoiced and deaspirated.³

In the verb *gabhaim*, the future *geabhad* has become *geobhad*, although the *ē* was stressed. This may be due to the labial spirant *bh*; but the influence of analogy has probably been felt. The spoken forms are as follows:—

	Fut.	Cond.
sg. 1	g ^e ōd	g ^e ō'inn
2	g ^e ō'r	g ^e ōfā
3	g ^e ō'g	g ^e ōch
	g ^e ō sē	
pl. 1	g ^e ōm, g ^e ō'mīd	g ^e ō'mīs
3	g ^e ō'd	g ^e ō'dīs
pass.	g ^e ōfar	g ^e ōfī

Here the phonetic development is quite regular. *bh* disappears, except in 2 sg. cond., fut. pass., and cond. pass., where it is protected and unvoiced by the *th* of *geobhthá*, *geobhthar*, *geobhthaor*. This gives us the starting-point in the evolution of the new endings *-fā*, *-far*, and *-fī*, which have forced their way into the conjugation of all verbs, regular or irregular. The quality of the *f* depending entirely upon the position of the lips makes it independent of the rule *caol le caol*, and the usual

¹ The only form I have noted in conversation is *bhe's*, from a Kerry speaker.

² Or through *th* as in *go brách* for *go brdth*, a common change in Desi Irish, Henebry, 57?

³ O'Growney, § 1194; Larminie, *West-Irish Folk-Tales*, 245, *naax boositt sjee* = *nach bpósfadh sé*. For a similar phenomenon in O. Ir. cf. Strachan, *ÉRIU* I., 10, 11.

practice is to adapt it to the following vowel, irrespective of the timbre of a preceding consonant.¹

The most important class among *ē*-futures is that of the verbs in *-ighim*.

Minighim—

	Fut.	Cond.
sg. 1	mīn'òd	mīn'ò'nn
2	mīn'ò'r	mīn'òfā
3	mīn'ò'g	mīn'òch
	mīn'ò sē	
pl. 1	mīn'òm, mīn'ò'mid	mīn'ò'mis
3	mīn'ò'd	mīn'ò'dis
pass.	mīn'òfar	mīn'òfi

The long *ō* has drawn the stress from the first syllable. Phonetically *mīn'òd* cannot go back to the classical *mīneochad*, for such a loss of *ch* is unknown outside the verbal system.² A plausible argument is that in *mīneoghad*, as it is often written, the voiced guttural is introduced from the other parts of the verb *mīnigh-*, and then becomes silent between vowels. But this leaves the forms with *f* unexplained, and *-fā*, *-far*, and *-fī*, so far from being endings transferred from the *b*-future, are, in my opinion, phonetically impossible in the *b*-future, and must have originated in the *ē*-future. *Mīn'òd* and all such forms may be simply explained as modelled on *g'òd*. If this explanation is correct, we have here the modern representatives of forms like *fui'ngebad* and *scaibeobhthar* (Atkinson, *Passions and Homilies*).

In Keating (Three Shafts) the *eó* sometimes palatalizes the preceding consonant of the root, e.g. *árduigh-*, *áirdeóch-*. In Mod. Ir. it has not this effect, so far as I have observed; and the reason is plain. The *e* has become a mere glide, the stress and quantity have been shifted to the *o*. The slender *n* of *mīn'òd* is associated with the slender *n* of the stem *mīnigh-*. The

¹ Hence *brisfar*, *déanfí*, Fr. O'Leary, Aesop. But the rule is by no means universal in Munster; cf. Henebry, *Desi-Irish*, 52 and 53.

² *Nár* beside *nachar* is no exception, for the former comes from *na ro*.

broad *d* of the stem *ārdūigh-* remains broad in the future *ārdūd*. So the characteristic *ē* has passed through *æ*, *ɛ*, *ō* to *ō*.

Of the great mass of syncopated verbs which took *eō* before the last consonant of the stem to form the future, the only one remaining is *innsim*.¹ The unaccented *i* of the first syllable is dropped.

	Fut.	Cond.
sg. 1	n [̄] ōsād	n [̄] ōs [̄] inn
2	n [̄] ōs [̄] ir	n [̄] ōsfā
	&c.	&c. ¹

Most verbs of this class now form their futures by adding *ō* to the present stem; that is, it comes after, not before, the last consonant. A few have gone over to the b-future. Thus—

	Fut.
<i>imrim</i>	<i>imir[̄]ōd</i>
<i>fuilngim</i>	<i>fuilng[̄]ōd</i>
<i>codlaim</i>	<i>coll[̄]ōd</i>
<i>freagraim</i>	<i>fragar[̄]ōd</i>
<i>ceanglaim</i>	<i>ceangal[̄]ōd</i>
<i>osglaim</i>	<i>osgal[̄]ōd</i>
<i>cosnaim</i>	<i>cosn[̄]ōd</i>

I know no reason why these futures should not go back to Mid.-Ir. forms like *fuilngcebat*. If that were so, they might have helped to oust the futures in *-cōchad* from verbs in *-ighim*, instead of being modelled on them, as is usually supposed.²

Beirbhim (pron. *bērim*) makes its future like verbs in *-ighim*, though *bēr[̄]ōd* could come phonetically from *beireōbhad*;

¹ Perhaps *congghaim*, a compound of *gabhaim*, should be counted here, as its fut. *cing[̄]ōd* could phonetically go back to *coingeobhad*. But the spoken form of the present, *cinim*, seems modelled on the verbs in *-ighim*, and there are problems regarding the change of *ng* to *nn* and *n* which require consideration. Cf. the pret. ÉRIU I, 147.

² It must be remembered that at the period to which the Mid.-Ir. futures in *-ēda* belong, the verbs in *-igim* still had the regular b-future. Unfortunately I have no material to show when the futures in *-cōch-* came into use, or up to what period they are to be regarded as popular and universal, as distinguished from literary and dialectic forms. Until these points are settled there must be a good deal of uncertainty in the history of the *ē*-future.

but the verbal noun is *béir^hú* as if *beiriughadh*. So *marbhairm* has future *maròd*. The conventional spelling *marbhóchadh*, in which *bhócha* represents the sound *ō*, has not even the doubtful advantage of preserving an old form in writing. The classical *muirbhfead* is said to be still in use in Donegal. I do not know how it is pronounced.

The only other *ē*-future that need be mentioned is that of *dogheibhim*, orthotonic *gh^hód*, enclitic *fai^hd*. The former differs from *g^hód* only by the aspiration of the initial, for the pretonic *do* becomes, as usual, a mere relative particle. The enclitic form is more difficult. *Fò-gēbat* became in Mid. Ir. *fuigbet*, modern *fuigh(bh)ead*. This last is the northern *f^hi^hd*. However, in the dialect now under consideration, the future is pronounced with the *ai* diphthong, as if written *faghad*. It seems to have borrowed the vocalism of the present stem, and has become identical in form with the present subjunctive. This connexion of indicative and subjunctive forms will be touched on later.

II. The b-Future.

The characteristic *f* of this formation is still regularly pronounced in Berehaven, but only when preceded by a vowel-sound. Over the rest of Ireland, as far as I know, there is not even this exception. Practically the written *f* is treated as *h* in the future. I do not know whether an explanation of this phenomenon has been given. Aspiration simply silences initial *f*, why should it produce such a different effect here? The reason is clear. The two processes belong to different periods in the development of the language. The aspiration of initial *f* goes back to a period at which it was not *f*, but *v* (no doubt bilabial, like the modern *f*, *bh*, and *mh*). Such a *v* was always followed by a sonant. When a preceding word, closely connected, ended in a vowel, in order not to interrupt the stream of voice, the lips were not brought close enough together to articulate the *v*, and there remained only "the unmodified voice murmur" (cf. Sweet, *Primer of Phonetics*, p. 11). At a considerably later period comes the aspiration of *f*, already voiceless, producing *h*. To the latter period belongs the aspiration of *f* in *féin*, *tafann* (now *tàhant*, "act of urging"), *fiarfaighe* (in which *rf* has become unvoiced *r*), and the like. From its origin

the earlier aspiration is bound up with 'sandhi,' or the phonetics of the sentence: the change of *f* to *h* has no grammatical function.

Let us now take an example of this *f* or *h* where it is preceded by a vowel, and thus has full play. In Berehaven the case is simple. *Dochtín* makes fut. sg. 1 *chífad*, 2 *chífir*, &c. But the usual forms in West Munster are as follows:—

	Fut.	Cond.
sg. 1	chíhad	chíhinn
2	chíhir	chífā
3	chíhig	chíhach
	chíhi sē	
pl. 1	chíham, chíhimíd	chíhimis
3	chíhid	chíhidís
pass.	chífar	chífi

Now, there is no reason why *f* should remain unchanged in three out of the fourteen forms, while it becomes *h* in all the others. Again, such a contraction as that of the classical *-fidhear* to *-far* in the fut. pass. would be very strange. The difficulties vanish when it is recognised that the *f* forms are analogical, that they come from the *-bhthá*, *-bhthar*, *-bhthaoi* of *geobhthá*, *geobhthar*, and *geobhthaoi*, which even in Mid. Ir. had spread beyond the compounds of *gabaim* (cf. *scuaibeobhthar*, above). We have thus two future stems, one formed by *h* representing the old *f* of the b-future, the other by the younger *f*, which arose after the old *f* had been aspirated.

The function of *h* is to unvoice a preceding consonant. As an example, take the future of *bogaim*:—

	Fut.	Cond.
sg. 1	bòcad	bòc ^a inn
2	bòc ^a ir	bògfā
3	bòc ^a ig	bòcach
	bòca sē	
pl. 1	bòcam, bòc ^a imíd	bòc ^a imis
3	bòc ^a id	boc ^a idís
pass.	bògfar	bògfí

There are no irregularities in the forms which show the *f*. The effect of *h* on preceding consonants may be illustrated in some detail. It will suffice to give the first person singular of the future, and the second singular of the conditional.

(a) It changes mediæ to tenues.

leagaim : *l'àcad, l'àgfā*
stadaim : *sdàtad, sdàdfā*
preabaim : *pr'àpad, pr'àbfā*

(b) It disappears after *c, t, p, ch, th,* and *s*.

bacaim : *bàcad, bàcfā*
tachtaim : *tàchtad, tàchtfā*
ceapaim : *c'àpad, c'àpfā*
crochaim : *crohad, cròchfā*
caithim : *càhad, càfā*
casaim : *càsad, càsfā*

(c) It unvoices *l, n, r*.

molaim : *mòhlad, mòlfā*
fanaim : *fàhnad, fànfā*
sgaraim : *sgàhrad, sgàrfā*

(d) It likewise unvoices the heavy consonants *ll, m, nn, ng,* and *rr,* with which it makes position, allowing the development of long vowels and diphthongs.

tollaim : *taùhlad, taùlfā*
cromaim : *craùhmad, craùmfā*
bronnaim : *braùhnad, braùnfā*
dingim : *dìhngad, dìngfā*
gearraim : *g'àhrad, g'àrfā*

(e) Added to *bh* and *mh,* it might have been expected to produce *f*; but these consonants had been already vocalised in the present stem, and therefore do not combine with *h*.

sgríobhaim : *sgrìhad, sgrìfā*
treabhaim : *tr'aùhad, tr'aùfā*
lámhaim (shoot) : *làhad, làfā*¹

¹ In my reference to this verb, ÉRIU I., 151, it is implied erroneously that the vowel is not nasal. The aspirated *m* is sufficient to produce nasality, though for the reason given this seems more prominent in *do shndmhas*.

(f) *gh* and *dh* also remain vocalized.

toghaim : *taùhad, taùfā*

guidhim : *g^uìhad, g^uìfā*

In Berehaven I have noted *s^uìfad* from *suidhim*, *glàèfad* from *glàodhaim*, and some others, where the silencing of the *dh* and *gh* leaves a vowel before *f*. Whether there are any exceptions to this rule I cannot say, as I have not investigated the point.

Labhram now makes fut. *luùhrad*. *Siubhlaim* has either the c-fut. *s^uìlòd*, or the b-fut. *s^uìhlad*.

III. Mixed Futures.

These have the vowel infection of the *ē*-future and the consonant infection of the *b*-future.

	Fut.	Cond.
sg. 1	bē ^a hrad	bē ^a hr ^a inn
2	bē ^a hr ^a ir	bē ^a rfā
3	bē ^a hr ^a ig	bē ^a hrach
	bē ^a hra sē	
pl. 1	bē ^a hram, bē ^a hr ^a imíd	bē ^a hr ^a imís
3	bē ^a hr ^a id	bē ^a hr ^a idís
pass.	bē ^a rfar	bē ^a r ^f í

So the compound *adeirim* makes *dē^ahrad* cond. 2 sg. *dē^arfā* &c. These are also used as enclitic forms. The unaccented *a*-has here as usual dropped off, and become a relative particle ; but it prevents the aspiration of the initial *d*.

dobheirim: *bhē^ahrad, bhē^arfā*

As *do* has also become merely a relative particle, it would often be impossible to distinguish this verb from the simple *beirim*. Consequently the enclitic form generally takes the place of the orthotonic ; and we have

(*tugaim*): *tùhrad, tùrfā*

The formation of this tense is curious. O. Ir. *-tiber*, enclitic form of *dobér* (perhaps modelled on *-digen: dogén*) gives in Early Mod. Ir. *tiubhar* or *tiobhar*, later *tiubhrad*. This would now be pronounced *t̪ùrad*. But the broad *t̪* of the present *tabhair* is brought in by analogy, and the unvoicing of the *r* as in the b-future gives *t̪ùhrad* (written *tabharfad*). On the other hand, in Desmond at least, the vowel of the future has intruded into the present stem, and *tabhair* is *t̪ùr*. Phonetically *tabhair* could only give *t̪u'r* in this dialect.

do-ghntm : *diàhnad, diànfā*

This future seems to be a contamination of orthotonic and enclitic forms. It might be a simple b-future from the enclitic present *déan-*, but I think it comes from the classical future *do-ghéan*. The *gh* was silent outside the future, where it could not be distinguished from *dh*. Hence the spelling *dodén* even in Mid. Ir. On the other hand, *d̪* was strongly marked as the initial of the enclitic forms; and thus to a modern ear *doghéanfad* would sound like the relative form of *déanfad*.

lámhaim (dare) : *l̪òhad, l̪òfā*

dearmadaim : *d̪aròhad, d̪aròdfā*

The aspiration of *m* in *dearmad* produces a vowel *ū*, which changes to *ō* in imitation of the *ē*-future.

Codlaim besides its ordinary future *collòd* has sometimes a form *codòhlad*, from *coideolad* with broadening of the *d* as in *árdō*-beside earlier *airdeoch-*.

As the future of *innsim* is often written *inneosfad*, it might be brought in here. But owing to the difficulty of sounding *h* after a voiceless consonant, it is doubtful if *f* has ever made its presence felt in the pronunciation. It has probably been inserted in writing for the sake of uniformity.

IV. The Sigmatic Future.

There is only one instance in the modern language,

iithim : *ì'sad, ì'sfā*

V. Anomalous Futures.

The future of the substantive verb requires special treatment.

	Fut.	Cond.
sg. 1	be ^a d	be ⁱ nn
2	be ⁱ r	bèfā
3	be ⁱ g bè sē	be ^a ch
rel.	bhe ^a s	
pl. 1	be ^a m, bè ⁱ mīd	bè ⁱ mis
2	be ⁱ d	bè ⁱ dīs
pass	bèfar	bèfī

In *be^ad*, *bhe^as*, and *be^ach* the root-vowel has kept its place in spite of the broad consonant following; and in *be^am* and *beⁱnn*, it has not been diphthongized, because analogy requires the same stem for all persons and numbers. The spellings *beidhead*, *beidhir*, &c., in so far as they are not mere scribal freaks, are meant to suit dialectic forms like those of Connacht, in which *-eidh* of the 3 sg. *beidh* became a diphthong, and this diphthong spread to the other rarely used persons. Whether *béir*, *béid*, *béidís*, and such have any real existence at the present day, apart from writing, I cannot say, for many who pronounce the *e* short write it long, under the impression that that is the "correct" form.

In tracing the history of the modern future forms, it is important to notice the short vowel. Phonetically *beⁱg*, *bhe^as*, *béⁱd* could not possibly come from *bieid* or *biaid*, *bias*, and *bieit* or *biait*. They go back in form to the old subjunctive *beid*, *bes*, *beit*, to which indeed they often correspond syntactically. Compare the two phrases, *slán go rabhair* and *slán bheir*, or *fan go dtagam arís* and *fan go mbeidh sé annso*. The first verb in each case would now be parsed as present subjunctive, the second as future indicative. Again, in O. Ir. and Mid. Ir. *dia mbed* (or *dia mbeth*) is admitted to be a past subjunctive. What, then, is *dá mbeadh* in Mod. Ir.? The fact is, the evolution of the future indicative from the subjunctive, well established for O. Ir., has been further extended during the historic period as far as the substantive verb is concerned. In O. Ir. the distinction between the future indicative and the subjunctive is not observed in all the forms. In the

modern language it has been altogether lost, except that in the 2 sg. past subjunctive *dá mbethá* (*mèhā*) is still usual, while the characteristic *f* has made its way into the 2 sg. cond.

A good deal of confusion exists with regard to the classification of these forms. It is often confidently asserted that, in the protasis of a conditional sentence, *dá mbíodh* is the correct form, and *dá mbeadh* a recent corruption. Quite the opposite is the truth, if we take the literature as a standard. The error may be traced to Atkinson's Keating, App., pp. viii and ix, where *dá mbíodh* is recommended, though not actually occurring in the text, because the proper construction of *dá* is with the imperfect. But Atkinson had failed to observe that *dá* takes the subjunctive, and that the substantive verb is just the one verb in which the imperfect indicative and the past subjunctive have been kept distinct up to the present day: cf. Sarauw, CZ. iv. 79. After this, *dá mbíodh* found its way into the textbooks: cf. O'Growney, §§ 718, 849. In the Christian Brothers' Grammar, § 329, we get a whole set of new subjunctive forms, *go mbínn*, *go mbílteá*, &c.; and in the Irish Texts Society's Dictionary, p. 788, we are referred to the *Imper. Indic.* for the past subjunctive forms. In cases like this the literature may be trusted to take care of itself. For the spoken language I cannot, of course, assert positively that the past subjunctive form is everywhere distinct from the imperfect indicative. As they have fallen together in all other verbs, there is nothing inherently improbable in such a confusion here. But in the absence of trustworthy evidence of the fact, one may be permitted to doubt all statements resting upon theories of grammatical correctness. Irish grammarians have too often laid down rules for what ought to be said, before taking the trouble to find out what actually is said. At all events, *dá mbíodh* could not be used in Cork for *dá mbeadh*.¹

As Sarauw has pointed out, the real confusion in the spoken language is between the past subjunctive and the conditional,² a confusion which even in O. Ir. makes pl. 1 *nobemmis*,

¹ For Connacht cf. Gael. Jour. vii, 40 b, *dá mbead sídh*; J. H. Molloy, 70, *dá mbeighinn*; Larminie 242, *á meeu* (*ee* represents *ē*).

² Prof. Strachan has drawn my attention to examples of this confusion in Mid. Ir. Thus in LU. *nobeth* 41^b20 = *nobiad* 42^a9.

3 *nobetis* do double duty. Naturally, when the confusion was complete, it became possible to use the conditional of other verbs in constructions which formerly required the subjunctive. Thus in the protasis *dá dtiocfainn* and *dá dtagainn* are both correct at the present day.

The future of *is* has long been obsolete, as it could not be distinguished from the past. Probably the relative form *bhus* lasted somewhat longer, at least in the literature. As might have been expected, the isolated form was long a puzzle to the grammarians.¹ At present the one form *bã* (*bü*) does duty for past indicative, past subjunctive, and conditional. But a discussion of this form, with its variants *badh*, *budh*, *dob*, *-rb*, *-rbh*, &c., belongs rather to syntax, and would need a treatise to itself.

The future stem *ragh-* (O. Ir. *reg-*, later *rag-*) has no irregularities; *rai^òd*, cond. *rai^ònn*, *raifã*, &c. In Munster *rachad* is confined to poetry.

O. J. BERGIN.

¹ Joyce, 71, "*Budh* or *bhus*, it will be." Soc. for the Pres. of the Ir. Lang., Third Irish Book, 22, "*Bhus*, it will be"; 23, "It is sometimes spelled *budh* and *bidh*." J. H. Molloy, in spite of his maxim, "Consult the spoken language," fills up nearly a page of his Grammar (p. 66) ringing the changes on such figments as *ní bhus mé*, *an bhus mé?* *nach bhus mé*.

THE FIVE MUNSTERS

THE text of the following poem, as it has come down to us in the R.I.A. MS. 23 N. 10, p. 101, is a curious mixture of ancient and modern forms. The most remarkable instances of this admixture are, perhaps, *co hEiplind* in the third stanza beside the modernised *Fedhlim* in the fifth, the latter being probably due to the influence of the preceding word, *Sliab*, now always used with the modern name, SLIAB FÉIÖLIM. The corresponding rhyme, *cēmenn*, in the latter case shows us at once that the old genitive *Éblenn* was the original reading.

The metre is *Rannaighecht Mhór*, or, to be more exact, *dialtach* (.i. monosyllabic), with one rhyming syllable. It has two internal correspondences in the *comhad*, or closing couplet. The spelling has been restored from the indications afforded by the metre in each case.

The language is decidedly Mid. Irish, not Old Irish, as we see from the gender of *tír* (*f.*) from the nom. form *ddíl* in stanza 3, though it is *ddl* in the last stanza, *Muma* for Old-Irish *Mumu*, &c. *Do-ét*, the past tense of *do-emim*, is the oldest form in the poem.

CÓIC MUMAIN

1. *Cóic Mumain i Mumain móir*
Mar do-chluinim las each¹ d'áir:
Fól dam a rainn²—d'leagar³ dim—
Tall in bur tír trebar⁴ tréin.
2. *Tuadmuma nach cumang cath*
Ó Léim C[h]onculainn na cloch
Co Sligíd Dála na n-ech—
Do-rála for a leth loch.
3. *Lethat⁵ Tuadmuman⁶ a túaid⁷*
Sloinnfet⁸ tré dúan-molad dóib⁹:
Ó hAichtgí¹⁰ co hÉblinn¹¹ ain
Is é a dáil fri hÉrinn¹² hóig.
4. *Óthā Bernān Éile ait*
Urmuma co hOilēn Hī Bric:
O Gabrán co Cnāmchaill cain
Ac¹³ sain¹⁴ in gnáthrainn¹⁵ glan glic.
5. *Ó C[h]námchaill¹⁶ co Lúachair¹⁷ lāin*
Medōn Muman, búanfad búaid,¹⁸
O' tā Sliab n-Éblenn¹⁹ co n-āib²⁰
Co Sliab Cāin²¹ na cēmenn²² crúaid.
6. *Dessmuma²³ ó Śliab Cāin na cland*
Co fairrgi fri²⁴ tāib²⁵ na tonn²⁶;
Iarmuma ó Lúachair sīar sell²⁷
Cusin²⁸ glenn²⁹ thīar 'ca tā³⁰ Drong.
7. *Bressal³¹ Ó Tressaig³² ó' tāit*
Hī Tressaig—nocha dāl diūt³³—;
Flescce amra³⁴ mongmaill co mēt,³⁵
'Sē³⁶ do-ēt comrainn³⁷ i³⁸ cū[ic].

¹ leis gach.
⁶ na Tuadmhumhan.

² roinn.
⁷ atuaigh.

³ dleagar.
⁸ sloinnfed.

⁴ trebar.
⁹ doih.

⁵ leathat.
¹⁰ hAichtgi.

THE FIVE MUNSTERS

1. [There are] five Munsters in great Munster (= all Munster is subdivided into five), as I hear from every bardic company. I know how it is divided—indeed I ought to know—yonder in your wise valiant country.

2. Thomond [a territory] not scanty in battalions [extends] from Cuchulinn's stony Leap to Slighe Dála of the steeds—; there chances to be at its side a lake.

3. The breadth of Thomond from the north I shall relate to them in a laudatory poem: from Sliabh Aichtghi to noble Sliabh Eibhlinne, such is the distribution of it as compared with the whole of Ireland.

4. From pleasant Bernán Eile Ormond [extends] to Oilén Hi Bhric, [and] from Gabhrán to beautiful Cnámhchoill—there is the clearly and cleverly delimited well-known division.

5. From Cnámhchoill to full-landed Luachair [extends] Mid-Munster, the constant winner of victories, [and] from where Sliabh Eibhlinne is pleasantly situated to Sliabh Cain of the difficult passes.

6. Desmond [extends] from Sliabh Cain of the clans to the sea beside the waves, [and] West Munster from Luachair westwards to the valley in the west at which Drong is.

7. Breasal O'Treasaigh, from whom are sprung the Uí Treasaigh—they are not a backward race—; the celebrated majestic-haired scion of great size, 'tis he that discovered the division into five.

¹¹ go hEiplind. ¹² ag. ¹³ sin. ¹⁴ gnathroinn. ¹⁵ Cnámhchoill.
¹⁶ Luachair. ¹⁷ buaidh. ¹⁸ Fedhlim. ¹⁹ conaob. ²⁰ Caoin.
²¹ ceimeann. ²² Deasmuma. ²³ re. ²⁴ taoib. ²⁵ tond. ²⁶ seall.
²⁷ gusin. ²⁸ glend. ²⁹ cadta [= 'ca 'cá, a modernised form]. ³⁰ Breasal.
³¹ Treasuig. ³² diuid. ³³ abhra. ³⁴ comed. ³⁵ is e.
³⁶ comroinn. ³⁷ a.

NOTES

Lethat = a modern form $\lambda\epsilon\alpha\tau\alpha\sigma$, whilst $\lambda\epsilon\iota\tau\epsilon\alpha\sigma$ is that now in use: cf. the Meath name of the White Spoonbill (*Platalea Leucorodia*), “ $\Delta\eta\ \text{C}\text{o}\text{r}\text{r}\ \lambda\epsilon\alpha\tau\alpha\sigma\alpha\delta\epsilon$,” which contains the adjective.

“*Trē dūain-molad dōib.*”—The reading “*trē dūain—molad dōib*” is perhaps also possible. The latter part would then be a *cheville*.

Co n-āib; *āib*, dat. of *aeib*.—This ancient word is still heard in colloquial use amongst the old Irish-speaking people of Oriel. In Omeath the *nom.* form is usual ($\Delta\text{o}\text{i}\text{b}$): in other districts (Armagh, Farney) the oblique case ($\Delta\text{o}\text{i}\text{b}$, pron. *ōv*), e.g. $\text{b}\text{i}\ \Delta\text{o}\text{i}\text{b}\ \Delta'\ \lambda\text{u}\text{i}\zeta\ \text{'r}\ \Delta'\ \text{c}\text{r}\acute{\epsilon}\text{i}\text{n}\ \lambda\text{e}\text{i}\text{r}$, he was beloved by both the weak and the strong; $\zeta\Delta\text{n}\ \Delta\text{o}\text{i}\text{b}\ \lambda\text{i}\text{o}\text{m}$, not to my wishes; $\Delta\text{o}\text{i}\text{b}\ \Delta'\ \zeta\acute{\Delta}\text{i}\text{r}\epsilon$, the pleasant appearance of laughter, &c. As it is not used in other dialects, it is to be feared that it will be lost, although it has survived all vicissitudes up to the present. $\Delta\text{o}\text{i}\text{b}$ may also exist in the Connacht phrase $\text{n}\acute{\text{o}}\text{r}\ \text{b}\Delta\text{i}\text{n}\ \Delta\text{o}\text{i}\text{b}\ \text{n}\acute{\Delta}\ \text{r}\text{o}\text{r}\text{u}\text{r}\ \text{o}\acute{\Delta}\ \zeta\text{o}$, &c., he did not stop until, &c.

Sell (*seall* ms.).—Cf. “*dar a bēl sell sechtair*,” “through his mouth a little out,” Cath Ruis na Rí, 12; also “*siar sell sechtair*” occurs in Táin Bó Fráich. Its modern representative may be the colloquial $\text{r}\Delta\text{ll}$, over (from the speaker), e.g. $\zeta\Delta\text{b}\ \text{r}\Delta\text{ll}\ \Delta\text{n}\text{n}\text{r}\text{i}\text{n}$, ‘go over there’ (Aran): $\Delta\eta\ \text{r}\Delta\text{o}\Delta\ \text{r}\Delta\text{ll}\ \Delta\ \text{r}\Delta\zeta\Delta\ \text{c}\acute{\Delta}\ \text{?}$, ‘how far over will you go?’ (a question put to me by a little girl in Ventry); $\text{b}\text{r}\acute{\Delta}\text{i}\zeta\ \text{r}\Delta\text{ll}\ \Delta\text{n}\text{n}\text{r}\Delta\text{i}\text{n}$, ‘move up there’ (Dingle). The disagreement in the timbre of *s-* would show contamination with $\epsilon\Delta\text{ll}$, $\Delta\text{n}\Delta\text{ll}$.

Mongmall.—Perhaps an adjectival genitive of a noun *mongmall*. The present spoken tongue undoubtedly has $\text{m}\Delta\text{ll}$, *gen.* $\text{m}\text{o}\text{i}\text{l}\text{l}$ = ‘lateness’ (Uls.): cf. $\text{r}\acute{\Delta}\text{l}\text{m}\Delta\text{ll}$, ‘modest-eyed,’ sometimes apparently applied to those who have large bright eyes that move majestically in their sockets. The Rev. Paul O’Brien, the first Professor of Irish at Maynooth, who was a contemporary of Edward O’Reilly, has the following line in one of his songs:—

“ $\text{'S}\text{i}\Delta\text{o}\ \text{o}\text{o}\ \text{r}\text{o}\text{r}\zeta\Delta\ \text{m}\Delta\text{l}\text{l}\Delta\ \text{r}\acute{\epsilon}\text{i}\text{b}\text{-}\zeta\text{l}\Delta\text{r}'\ \Delta\ \text{o}'\ \text{r}\acute{\Delta}\zeta\ \text{m}\acute{\epsilon}\ \text{i}\ \text{b}\text{p}\acute{\epsilon}\text{i}\text{n}\ \text{le}\ \text{r}\epsilon\Delta\text{.}$ ”

‘Your majestic soft bright-coloured eyes have caused me pain for a spell.’

‘Rolling’ appears to be the Hiberno-English equivalent, as in—

“Her rolling, glancing, sparkling eyes
Each gazer’s heart at once surprise.”

Molly Casey’s Charms, by Owen Ruadh O’Sullivan.

Hence I venture to translate ‘majestic-haired.’

TOPOGRAPHICAL NOTES, &c.

Léim Chonculainn = Loop Head, in Co. Clare, at the northern side of the mouth of the Shannon.

Slighe Dála = the present Ballaghmore, in the parish of Kyle (*Coill*) or Clonfert-mulloe (*Cluain Fearta Molua*), in the north-western angle of the barony of Clondonagh, in Queen’s Co. The word *Slighe* has been modernised into *Bealach*, the latter being commoner in the present spoken tongue, except in Munster, in which *bealach* is very rarely heard, indeed only in songs and a few place-names. *Slighe Dála* was succeeded by *Bealach Mór Muighe Dála*, and this again in the sixteenth

century by *An Bealach Mór*, which, if Upper Ossory had remained Irish-speaking, would still be the modern name in Irish, just as its travesty Ballaghmore is in English.

Loch.—This lake is now to all appearance represented only by disjointed portions of its former self, viz. Forked Lough (the largest), Summer Lough, Butler's Lough, Black Lough, Blind Lough, and numerous other small lakelets, shown without any name, interspersed throughout the area of the Monahincha Bog which is on the borders of Queen's Co. and Co. Tipperary. This bog, in its Irish spelling *Móin na hInse*, appears to occupy the greater part of the area of a former great lake, in the centre of which was an island called *Inis na mBeo*; hence the name *Móin na hInse*. The boundary given here may be said to correspond almost exactly with the point of junction of the mearings of Queen's Co., King's Co., and Co. Tipperary at the present time. *Slighe Dála* was clearly an important landmark at which the boundaries of Upper Ossory and Ely O'Carroll were coterminous.

Aichtge (nom.), dat. *Aichtgi* = the present Sliabh Eachtaighe, or Slieve Aughty Mountains, in the Baronies of Leitrim and Loughrea, Co. Galway. It is also found spelt *Echtge*.

Ébliu (nom.), gen. *Éblenn*, dat. *Éblinn* = the present Sliabh Féidhlim, Sléibhte Fhéidhlim, or Slieve Phelim Mountains, which "extend from within eight miles of Limerick, in the direction of Nenagh and Cashel; the nearest of them to Limerick is called Σαρράν Βάν; the nearest to Nenagh is called Céim τρημήταν; and the nearest to Cashel Βάγγη να Στυαο, or Dundrum: it is four miles to the west of Cashel."—(O'Don. Supp., ΣΛΙΔΘ ΕΙΒΛΙΝΝΕ). Another longer modern name for this range is ΌΔ ΣΛΙΔΘ ΌΕΔΣ ΨΕΪΌΛΙΜ. O'Donovan also remarks on this: "These are called by the natives *Felim's twelve mountains*, and erroneously supposed to have taken their name from Felim, King of Munster." That the corruption of *Sliabh Éibhleann* to *Sliabh Fhéidhlim* is recent can be proved from a rather unexpected quarter, viz., from the present dialects of Ulster and Connacht. The air of a song by a Northern poet, Peadar O'Doimín, is called by John O'Daly (*Poets and Poetry of Munster*, p. 130), "ΣΛΙΔΘ ΨΕΪΌΛΙΜ," but in the Oriors in Co. Armagh it was named to me as "ΣΛΙΔΘ ΨΕΪΌΛΙΝΝ." Moreover, at Teelin, in the south-west of Co. Donegal, I heard O'Dornin's entire poem repeated, and the district occurred in it as "ΣΛΙΔΘ ΜΌΡΗ ΨΔΟΙΛΙΝΝ." A Mayo version sent to the Oireachtas by Mr. P. O'Donnell, of Newport, also had the latter form. Here, then, we have intermediate forms between the old genitives *Éiblenn*, *Éiblinne*, and the modern Munster form *Fhéidhlim*, which is due to folk's etymology. "ΨΕΪΌΛΙΝΝ" probably comes from *Éiblinne*, *Éiblinne*, *Éiblinne*, by loss of final vowel and metathesis of *Éib-* to *Ψεί-*, *ψ-* being the Irish initial modification of *v-* (*-b-*), as is well known. The name "Slieve Phelim" is now restricted to a few heights in the north-east corner of Co. Limerick, to the south-west of the town of Newport, the highest point of these being ΜΔΪΕΑΡ-ΨΛΙΔΘ. For additional interesting information about this historic mountain range, O'Don. Supp., ΣΛΙΔΘ ΕΙΒΛΙΝΝΕ, may be consulted.

Bernán Éile (lit. the gap of Éile, or Ely) = the Devil's Bit Mountain, to the north-west of Templemore, in Co. Tipperary. As its name indicates, it is in the ancient territory of Éile; to be exact, in Éile Uí Chearbhaill, and a few miles from Éile Uí Fhógartaigh.

Oileán Hí Bric (modern form ΟΙΛΕΑΝ ΗΪ ΒΡΙΟ) = Burke's Island, off the coast of the Barony of Middlethird, in Co. Waterford. By examining the map of the coast of Co. Waterford between Tramore Bay and Annewtown, one can easily locate it.

How has the name become so altered as to be now represented by *Burke's Island*? The answer is, because the ancient native tribe of O'Bric, towards whom the De Burgos (Burkes) are mere mushrooms, became so ashamed of their historic appellation that they changed it to De Búrc, or Burke, thinking that, the latter surname being Norman, it was therefore much more noble. There are Burkes in the Decies at present whose ancestors never belonged to Normandy. As is usual in all such cases, the superficial resemblance *Br-c* guided these degenerate Milesians towards the obliteration of their own surname.

Gabrán (Γαβράν) = Gowran, in Co. Kilkenny, often occurring also as *Bealach Gabhráin*, and, in its ancient form, *Bélut Gabrdin*.

Cnámchail (Cnámchóil), now altered, by the operation of folk's etymology, to *Clé-coil* = Cleghile, "in the Parish of Kilshane, Barony of Clanwilliam, County of Tipperary, about one mile and a half to the east of the town of Tipperary."—(O'Don., Supp.).

Luachair, the present *Sliabh Luachra* = Slieve Lougher, an extensive mountainous district in the east of the Barony of Magunihy, Co. Kerry. A fuller form of the name is *Luachair Dheaghaidh*.

Sliab Cúin (Σλιάβ Cúoin) = Seefin Mountain, in the south-west corner of the Barony of Coshlea, Co. Limerick; it is at the boundary of the Counties of Cork and Limerick, not very far from the towns of Kilfinnane and Ballyorgan. See O'Don. Supp., Σλιάβ Cúoin.

Drong, now more usually *Cnoc Druinge* = Drung Hill, in Iveragh, in Co. Kerry. The *glenn*, or valley, alluded to is Glanbehy, or Glenbeigh, as now more commonly spelt in the inconsistent English orthography, in Irish *Σλεανν Beice*.

Breasal O'Treasaigh.—Keating also quotes him under "Ἐὸ ἡνιόχρονον ἡμῶν ἀνηρῶ," as his authority for the division into Five Munsters ("ἡ Δεκάτης ἡμῶν").

Hí Tressaig (ἡ Τρεσάιγ), now made Tracey in English. These are probably the Munster sept of the name, a branch of the O'Donovans, lords of Clann Chathail (a district in Co. Cork, around Castledonovan).

J. H. LLOYD.

THE HERMIT'S SONG

THE poem edited by Professor Strachan in ÉRIU I., p. 138, from MS. 23. N. 10 (R.I.A.), has also been preserved in a vellum manuscript of the Franciscan Library, Merchants' Quay, whence, as it contains many better readings, I print it here. It is another specimen of the class of poems to which "King and Hermit" and Manchin's Song (ÉRIU I., p. 39) belong, though it differs from these by the ascetic spirit pervading it. It is written in the metre called *cró cummaisc etir casbairdni móir ocus lethrannaigecht* (7^s + 5^l). See Thurneysen, *Irische Verslehren*, p. 15. The first word of every quatrain begins with the same letter as the last word of the preceding quatrain, except in the last stanzas, where I suspect some corruption, to which also the fact seems to point that the trisyllabic rhymes are wanting, and that the poem does not end with the word, or part of the word, with which it begins. I insert the fifth quatrain, omitted in the Franciscan copy, from 23. N. 10, with the reading *strella* for the meaningless *strella*.

- | | |
|--|--|
| 1. M'ænurān im airiclān
robo inmuin ailithre | cen duinēn im gnāis,
rīa ndul i ndāil bāis. |
| 2. Bothnait deirit dīamair
cubus dīrech dīamain | do dīlgud mo chlōin,
dochum nime nóib. |
| 3. Nóibad cuirp co sobēsaib,
sūilib tlāithib todēraib | slatrad ferda foir,
do dīlgud mo thoil. |
| 4. Tola fanna feōgaide,
coicne bāna beōdaide, | freitech domnāin chē,
ba sī dīgde Dē. |
| 5. Donala co ndilochta
coibsen fiala firetla, | dochum nime nēl,
frossa dīana dēr. |

1. ailithri duine a ndail 2. clæn docum næm 3. næmad ferda tlaitib
toil 4. feoidaidhi, with puncta delentia under the first *i* and over the first *d*
beoidhi base

6. Dērgud adūar āigthide, ba sē telgun troch,
 cotlud gairit gāibthide, dīucra minic moch.
7. Mo thūara lam thuinide, robo inmain cacht,
 nīmdingēnad fuilide mo longad cen acht.
8. Arān toimse tīrmaide, maith donairnem gnūis,
 uisce lerga līgmaise, ba sī deog no lūis.
9. Longad serbda sēimide, sāsad lobur lēir,
 lām fri cath, fri cēilide, cubus roithnech rēid.
10. Robo inmain araide anim nechta nōib,
 leicne tīrma tanaide, tonn crocnaide cōil.
11. Cēm iar sētaib soscēla, salmchetal cach trāth,
 crīch fri rād, fri roscēla, filliud glūine gnāth.
12. Mo dūilem dom thaithigī, mo Choimdiu, mo Rī,
 mo menma dia aithigī 'sin bithflaith i mbī.
13. Ba sī in crīch fri dūailchiu itir lisu lann :
 locān ālāind iladlān as mē im ænur and.
14. M' ænurān im airiclān, m' ænurān imne,
 m' ænur dolod forsin mbith, m' ænur ragad de.
15. M' ænur mā doragbus ní d' ūabar betha cē,
 cluinte mo nūallān acai m' ænurān, a Dē !

TRANSLATION.

1. All alone in my little cell, without a single human being in my company : beloved has been the pilgrimage before going to the tryst with Death.

2. A hidden secluded little hut, that my evil may be forgiven : a straight unblemished conscience towards holy Heaven.

3. Sanctifying the body by good habits, trampling like a man upon it : with eyes feeble and tearful for the forgiveness of my passions.¹

4. Passions weak and withered ; renouncing this wretched world ; pure living thoughts,² as it were a prayer to God.

6. derugud adhuar aighthighi tealgun codlud gaibthidhi 7. tuara
 thuinidhi fuilidhi longadh 8. toimsi tirmaighi learga lighmaisi nolus
 9. longadh seimidhi ceilidhe 10. araidhe tanaidhi crocnaid
 11. sailm do ceatal caich radh rosgelu filliudh gluine gnaith 12. thathidhi
 coimdi aitchaidi bithlaith ambi 13. asi dualciu alaind uiliglan am
 14. am mænuran doluidh forsan mbith mænuran ragad sa de 15. mænuran dhe

5. Wailings with eagerness towards cloudy Heaven, sincere truly devout confessions, swift showers of tears.

6. A couch cold and fearful,³ as it were the lying down of a doomed man :⁴ a short sleep as in danger, frequent early outcries.

7. My food with my station,⁵ beloved has been the bondage :—my dinner, doubtless, would not make me bloody.

8. Dry bread weighed out, well we lower the face ;⁶ water of the many-coloured slope, that is the drink I would quaff (?).

9. A bitter meagre dinner ; diligently feeding the sick ; keeping off strife ; keeping off visits ; a radiant smooth conscience.⁷

10. 'Twas a beloved token, pure blemishes⁸ of saints : cheeks withered and thin, a shrivelled emaciated skin.

11. Stepping along the paths of the Gospel ; psalm-singing at every Hour ; an end to talk, to long stories ; constant bending of knees.

12. My Creator to visit me, my Lord, my King ; my mind to go out to Him in the everlasting Kingdom in which He is.

13. This were the end to sins among the mansions of the land⁹ : a delightful little spot full of tombs, and I alone therein.

14. All alone in my little cell, all alone thus ; alone I came into the world, alone I shall go from it.

15. If by myself I have transgressed from pride of this world, hear me wail for it all alone, O God !

KUNO MEYER.

¹ *toil*, which is secured by the assonance with *foir*, seems to be a byform of *tol*.

² *coicne* stands for *coicle* (23. N. 10 has *coigle*), nom. plur. of *cocell* f. (= *con-ciall*) 'thought.' As to the substitution of *n* for *l*, compare *coicne* for *coicle* = *co-céle* 'companion.'

³ *digthide*, an adj. derived from *digthiu* f., the verb-noun of *dgur*, 'I fear.' The necessity of having a trisyllable before the cæsura makes the poet use quite a number of adjectives in *-ide*.

⁴ *timdibe chodulta* 'cutting short sleep' occurs in a rule for clerics, LB. 260^b75. *trú*, gen. *troch*, dat. *troich* 'a doomed person.'

⁵ *i. e.* food such as befits my station.

⁶ *i. e.* in giving thanks. Cf. *telcem gnúsi sés* (= *sís*), LB. 261^b 41.

⁷ Cf. *betha roithen réid*, YBL. 409^a 20 (*roithin*, LB. 261^b63).

⁸ I propose to read *anme* (n. pl. of *anim*) *nechta*. But cf. p. 61, l. 1.

⁹ Literally, 'among the forts of lands.'

ADDENDA TO ÉRIU I., 191 sq.

IN the Rule published there, it was stated that the copy in 23 N. 10 broke off suddenly at the bottom of a page. Afterwards Dr. Kuno Meyer discovered, what I had overlooked, that the rest of the poem appears on p. 17 of the MS. Here there are four pages of verse in the midst of prose and obviously out of place. The pages have not been misplaced in the MS. itself, for they are vellum, while the rest of the Rule is written on paper. The only explanation that will account for the facts is that the codex was copied page for page from an older manuscript in which two leaves had become displaced. For the sake of completeness the rest of this version is now given; v. 22 is wanting.

- 21 Niria ni chria *trocaire de niscela*
 ambessa *forfolortnaig* donabochtaib dosmbera
- 23 Aderche *comaltesaib* iarmbeith apecadh rom¹
 isbeg afocraic fornim hi tein bid mor apromal
- 24 Conara na hadriche ma beit nec[h] nodagaba
treisi ceim gachaon laithi niderna besarad²
- 25 Diascara *frisan doman* rogabuis *conair césta*
 reithe uad ni *dercaigter* amal tofond do *tésta*
- 26 Cia beit maic duit *notrebadh* *fris roercoilis scarad*
 ni freisneis nis *nimraide* amal nobeitea atalamh
- 27 Ma dogneisi *adrighe* masa cendus do *cride*
 isdirech inconarsa docum rig *flatha nime*
- 27^a Ced mbeimenn *fortlama* *incach corgus* bid cob
 dogach uabor dogensatt riam gantes buidh *foruibh*
- 28 Madhacor latsa hanim combat *gilithir geisi*
 nirocósna nech ele ni dotana tarheisi
- 28^a Masa tusa oegaire domanhuib is tecta
 ardoceisi noscara nosgaba gabail *gertha*

¹ Over *m* there is an illegible letter. ² gl. *anni glanus aniuq salcaid amairech*.
 From *anni* to *sal* is written in a line with the text, the rest of the gloss over this.

- 28^b Mad^h manchuine nodgaba damadopromad minic
 connothar doteoru briathra conitrucither itrailic
- 28^c Ite diteora briathra sech nigairde nisia
 arcofuin monaire isbera cet gach dia
- 29 Riaguil incoimdig^h indso licit duin cianospromha
 nirugu nachanformbi bith foriaguil mocomai

C.

In v. 26, *ni freisnis*, which Dr. Stokes conjectured, now finds MS. support.

In v. 27^a the metrical defect at the opening of the verse confirms the view that we have here a corrupt variant of v. 13^c.

In v. 28^b we now get the correct text: *damae* ('thou shalt endure') *do phromad menic*.

In v. 28^c *cet* 'permission' fills up the line; in A¹ it has been accidentally omitted, from its similarity to *cech*.

On looking again at 23. P. 3, I found that the poem is there described as Riaguil in Choimded.

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firm on a single reed.' The same passage is quoted by D. Silvan Evans s. v. *conyn* from the Myvyrian Archæology.

fo. 46 ^a 7.	briuhid ia.	brooet llum.
	rydieigc glew	o lauer trum.

'The ice breaks. The country is bare. A resolute man can escape⁶ from many a hardship.'

Doubtless a further examination of the remains of Early Welsh poetry would bring to light further instances of the same kind; but the usage is sufficiently established by the evidence given above. Long ago this old poetry did good service by establishing older forms of the Welsh verb, which were lost in Middle Welsh; it now reveals a remarkable syntactic parallel between Early Welsh and Early Irish. If this short paper serves in any way to stimulate further research in this very imperfectly explored field, it will not have failed in its object.

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In O. Ir., in subordinate clauses of sentences of a general type, the present indicative with *ro-* has the force of a perfect: cf. Thurneysen, KZ. xxxvii. 65; Sarauw, Irske Studier, 29 sq. It might be expected that instances of a similar usage would be found in Old Welsh. When the preceding article was written, I had no instances to hand. Since then I have met with a probable example in *The Four Ancient Books of Wales*, ii., 94: *Pawb pan ry dyngir yt ball*. Here *pan ry dyngir* seems to correspond to what would be in O. Ir. *ó rotongar*. The sentence occurs in the midst of a collection of proverbial expressions. So far I have met with no other instance.

J. S.

Irish idiom whereby an impersonal active verb may be the syntactical equivalent of a passive. For this impersonal usage in O. Ir. see *Thesaurus Palæo-ibernicus*, I. 545, note *f*; an instance from Mod. Irish is *óein cloca óioð*, "they became stones," Father O'Leary, in the *Cork Weekly Examiner* for August 20, 1904.

⁶ If it does not mean rather 'is wont to escape.' This shade of meaning seems to be established for Irish. Cf. my paper on "Action and Time in the Irish Verb," p. 4, note, *Gaelic Journal* for 1904, p. 605. In the latter a passage was quoted from memory incorrectly: it should be *Treide conaittaig firinni*, YBL. 415^b8. This passage is particularly conclusive, for 'Truth can demand three things' obviously gives no satisfactory sense; the sense which is called for is 'Truth is wont to demand three things,' or 'It is the nature of truth to demand three things.'

CORMAC'S RULE

THIS Rule is found in three of the MSS. referred to in EKIC I., 191. There is another copy in 23 N. 11, R.I.A., with the heading: Cormac mac Cuillionáin c. c. t. t.; but it is a late and worthless copy, apparently from 23 P. 3.

As in the aforementioned text, the MSS. fall into two families.

Recension A is represented by two MSS.—

A¹ = 5100-4, Bibliothèque Royale, Brussels, pp. 29 sq. For a copy of this text I am indebted to Dr. Whitley Stokes.

A² = 23 N. 10, R.I.A., pp. 78, 79.

Recension B is represented by 23 P. 3, R. I. A., fo. 14^b.

The relations of the MSS. are the same as in the former case. A represents the superior text. But B occasionally has a better reading, e.g. *fouar* v. 1, *fogair* v. 6.

The Rule is traditionally ascribed to Cormac mac Cuilendáin. In this case tradition may be right; at least I can discover nothing in the language of the poem to show that it cannot have been written towards the end of the ninth century. The language generally is of the Old-Irish character. It may be noted, however, that *cóir*¹ 4, and *biad* 12, are already monosyllabic; note also *tan* for *intan* 9. With regard to final vowels *-e* and *-i* are still distinct; as to *-ae* and *-a* the evidence is not clear. In this case the evidence of the MSS. is of little value. It would be possible to restore *-ae* throughout; but as the two sounds were certainly confused in the ninth century, I have considered it the safest course to adhere to the MSS.

The strophe² falls into what may for the sake of convenience be called four verses, each consisting of seven syllables and

¹ *cóir* already appears in Sg. 40^b7.

² Cf. the metrical laws in the Féilire Óenguso, Rev. Celt. vi. 88 sq., xx. 191 sq. In what follows, that concluding strophe of the present poem has been left out of account because of its corrupt condition.

ending in a disyllable. The final disyllables of the second and fourth verses rhyme. There is an assonance between the last word of the third verse, and any word in the interior of the fourth, see 1, 2, 4, 6, 7, 10, 13. If this assonance be wanting, then all four verses of the strophe end either in the same vowel, 5, 8, 12, or in a consonant of the same class and quality (i. e. either non-palatal or palatal),* 3, 9, 11. This may be so likewise where there is assonance, 1, 4, 6, 7.

RIAGUL¹ CORMAIC² MAIC³ CULENDÁIN⁴ INSO.⁵

1. Sámud⁶ būan brfathar-ísel,⁷ fó húar mad mé fogléseð.⁸
sāstum⁹ a necna¹⁰ nūasal, a¹¹ ceól¹² clūasach¹³ na crēssen.¹⁴
2. Canam a¹⁵ ceól¹² rocansat¹⁶ na sruithi, seōl rosonsat.¹⁷
fomenainn¹⁸ as²⁰ mo cholainn²¹ rodlomainn²² a nrodlomsat.²³
3. Dán²⁴ buidech²⁵ briathar²⁶ dīmbrass,²⁷ oc²⁸ toil²⁹ ind³⁰ ruirech
rognas.³¹
ní bu³² báes,³³ nī bu³⁴ amless,³⁵ umlae³⁶ dond³⁷ áes³⁸ bad³⁹
chomdas.⁴⁰

1. Lasting, low-voiced congregation, happy the hour if I could learn (it). The high knowledge feeds me, the melodious song of the believers.

2. Let us sing the song which the ancients have sung, the course (?) which they have sounded forth. Would that I could expel from my flesh what they have expelled.

3. A grateful gift is speech without boasting, to be ever at the will of the King. Humility to fitting folk would be no folly, no disadvantage.

* In the Féire this is not obligatory for the final of the first verse.

¹ Riaghail A¹, Riaguil A², Riag B ² Corbm̄c A, Cormuic B ³ m̄c A¹, m̄ A² B
⁴ Culendain A², Cuilennain B ⁵ indso A¹, om. A², inso B ⁶ Samud A¹, Samudh A², Samadh B ⁷ briatar isel A¹, briath isel A², briatharísil B ⁸ fofuar madme foglesed [in marg. glés greine dealradh] A¹, fofuair madme fogleis A², fofuar maitine foglesid B ⁹ sastam A², sastud B ¹⁰ indeccna A¹, inegna A², anecna B ¹¹ i A² ¹² ceol A ¹³ cluas A² ¹⁴ creics A², creis B ¹⁵ in A² B
¹⁶ roncansat A², rocansat B ¹⁷ ronsonsat A², ronsonsat B ¹⁸ fomenuind A², fomanmain A¹, fomfūmain B ²⁰ is A¹ ²¹ colainn A², choluinnd B
²² rodluimtir B ²³ inrodlomsat *codd.*; in B *in* is over the line in paler ink
²⁴ Dan A ²⁵ buighech B ²⁶ briatar A¹, briath A² B ²⁷ dimbras A¹, dīmbras B ²⁸ ac A² B ²⁹ tol A² ³⁰ in A², an B ³¹ roghnas B
³² nīb A², nībad A¹, nī budh B ³³ bæes A¹, baos A², bæes B ³⁴ bad A², budh B
³⁵ aimles A¹, aimles B ³⁶ umla A, umlæ B ³⁷ don A¹, don A² ³⁸ æs A¹, æs A² B ³⁹ bat A², budh B ⁴⁰ comdas A¹, comdais A², chomgass B

4. Celebrad¹ cóir² co nainmnit,³ is⁴ mind⁵ cach⁶ muid⁷ mōir.⁸
molmait.⁹
tuä¹⁰ intan¹¹ bas¹² nadlaic,¹³ abrait fri nem (?)¹⁴ fo chom-
nait.¹⁵
5. Céim¹⁶ co sruithi sech ríga,¹⁷ freitech fina ocus¹⁸ feōla,¹⁹
glantogu²⁰ deingráid²¹ būada anmchara²² umal eóla.²³
6. Ord coibsen,²⁴ cuma²⁵ gnáthach, cēim fáthach, foguir²⁶
úathad,²⁷
ríagal²⁸ glan-amra²⁹ gléthech,³⁰ nebbuith³¹ fri éthech³²
núathach.³³
7. Ní heress³⁴ nolc,³⁵ ní³⁶ báegul³⁷: serc Dé³⁸ dliges³⁹ a úamun⁴⁰:
cēim cen⁴¹ chlónúail⁴² ó Díabul,⁴³ nebbuith⁴⁴ óenuair⁴⁵ i
núabur.⁴⁶

4. Due celebration with patience, it is the ornament of every great work, we praise it. Silence when it is necessary. Eyelids towards heaven under . . .

5. Stepping with dignity past kings. Renunciation of wine and flesh. Pure choice of a fair glorious grade, a humble, learned confessor.

6. Order of confession ; perpetual sorrow ; walking with knowledge ; little sound. Rule fair-wondrous, pure ; not to be at hateful lying.

7. 'Tis no evil heresy, 'tis no peradventure : God's love demands His fear. A walking without wicked pride from the Devil ; not to be one hour in arrogance.

¹ Ceilebradh A¹, Celeb̄r A², Ceileabh̄ra B ² coir A ³ nainmnet A³
⁴ as A² ⁵ minn A² ⁶ gach A¹, cech A², gach B ⁷ muigh B ⁸ mor A¹B
⁹ molmuid A¹ ¹⁰ tau (?) A¹, tua A², túa B ¹¹ tan A¹, tan hí B ¹² bass A¹, bus A²B
¹³ adhlaic A¹, adluig A², adlaic B ¹⁴ frinni A¹, frinne A², frine B ¹⁵ comnait A¹
¹⁶ Céim A ¹⁷ ríghi A, rígha B ¹⁸ 7 codd. ¹⁹ feula A¹ ²⁰ glantoga A¹,
glantogha A²B ²¹ deingraig or demgraig A¹, dengraidh A², demgraidh B
²² anmcara A¹, anmchara A², anmchara B ²³ eola A ²⁴ coibhsion A¹, cobsen
A², coibhsen B ²⁵ coma A¹, cumho A², cuma B ²⁶ fogar A¹, foghur A²,
fogair B ²⁷ uatach A¹, uath A², uathach B ²⁸ riaghail A¹, riaghail A²,
riag B ²⁹ glanamra A, ghlan amra B ³⁰ gletech A¹, gleth A², gleithech B
³¹ nemhbith A¹, nembeithe A², nembeth B ³² heitech A¹, hetlach A²,
heithech B ³³ nuath A² ³⁴ heiris A², hiris B ³⁵ olc codd. ³⁶ ní A
³⁷ baogal A¹, bæghul A², bæghal B ³⁸ De A¹ ³⁹ dlighis B ⁴⁰ a huaman A¹,
uaman A², a uaman B ⁴¹ gan B ⁴² clānuail A¹, clānuail A², chlānuail B
⁴³ diab A², dhiab B ⁴⁴ nemmbith A¹, nembeth A², B ⁴⁵ oenuair
A¹, ænuair A²B ⁴⁶ induabar A¹, anuabar A², anuabar B

8. Ainmne, nechte¹ co nóibi,² léciud³ sechte⁴ co sóibi.⁵
 nóebphroinn⁶ cen⁷ sáith⁸ cen⁹ séri,¹⁰ fit¹¹ bec¹² bláith,
 buith¹³ i nóini.¹⁴
9. In¹⁵ troscud¹⁶ tráth¹⁷ bas¹⁸ nadas,¹⁹ in costud²⁰ febda²¹ fedes.²²
 túaslucud²³ tan bas²⁴ niress²⁵ dligid²⁶ náchtairle²⁷ eress.²⁸
10. Ere²⁹ crábaid³⁰ co censai,³¹ álaig³² idon³³ cen³⁴ toirrsi³⁵:
 menmae³⁶ fri sírnem sorchá,³⁷ dorchá do reicc³⁸ ar sóillsi.³⁹
11. Sethnach⁴⁰ tanaide⁴¹ todeóir,⁴² légend⁴³ la sobeóil⁴⁴ senóir:
 cor ar comrād fri Canóin, dermat⁴⁵ in domnāin⁴⁶ deróil.

8. Patience, purity, with holiness; a putting away of hypocrisy with perversity. A holy dinner without repletion, without a full meal (?); a small fair ration; being a-fasting.

9. Fasting when it is proper; the excellent restraint which it brings (?) Solution (of questions) in time of faith deserves that there come not heresy.

10. A load of devotion with gentleness, pure . . . without sorrow. The mind towards bright eternal heaven. The selling of darkness for light.

11. An emaciated, miserable body. Study with a well-spoken old man. Intentness on (?) conversing with the Canon. Forgetfulness of the wretched paltry world.

¹ Anim *nechta* A, *Ainmne echte* B
² noibi A¹, *noeimhi* A²,
naibhi B
³ lecad A¹, *leced* A², *lecadh* B
⁴ secta A¹, *sechta* A², *seichte* B
⁵ saoihi A¹, *soibe* A², *sæbi* B
⁶ *nemprainn* A¹, *nempraind* A², *næmprainn* B
⁷ *cin* A¹B
⁸ *tsait* A¹, *tsaithe* A², *saithe* B
⁹ *cin* A¹B
¹⁰ *tseire* A, *seire* B
¹¹ *fit* A
¹² *beg* A², *bec* B
¹³ *bit* A¹, *beithe* A², *beith* B
¹⁴ *indoine* A¹,
anaine A², *anæime* B
¹⁵ *An* B
¹⁶ *troscadh* A¹, *trosc* A²B
¹⁷ *tan* B
¹⁸ *bus* A², B
¹⁹ *nadass* A¹, *nadhús* A²B
²⁰ *cosdad* A¹, *cosdathe* A¹,
costadh B
²¹ *fedbda* A¹, *feabda* A², *fedbba* B
²² *feides* A¹, *feides* (gl. .i.
targudh) A²
²³ *tuaslacadh* A¹, *tuaslac* A², *tuascalad* B
²⁴ *bus* A²B
²⁵ *nires* A¹
²⁶ *dlig* A²B
²⁷ *nachtairli* A¹, *nachtairle* A², *nachtairli* B
²⁸ *heres* A¹, *ciris* A², *ereass* B
²⁹ *Eiri* B
³⁰ *crab* A, *crabaid* B
³¹ *censsa*
A¹, *censsa* A²B
³² *alaib* A¹, *aluigh* (gl. .i. *besa*) A², *aluid* B
³³ *idan* A¹,
idhún B
³⁴ *cin* A², *can* B
³⁵ *toirsi* A²
³⁶ *om.* B
³⁷ *sorchá* A¹, B,
sorchú A²
³⁸ *reic* A²B
³⁹ *soillsi* A¹B, *tsoillsi* A²
⁴⁰ *Setnach* A¹, : : : : *ch*
A², *Sednach* B
⁴¹ *tanaidhe* A¹B, *tanuidi* A²
⁴² *taideoir* A¹B, *taidheoir* A²
⁴³ *legend* A¹, *leigind* A²B
⁴⁴ *sobeoil* A, *sobeol* B
⁴⁵ *dermad* A², *dermat* B,
ladergi A¹
⁴⁶ *domn* B

12. Dīn anma, ascnam nime,¹ brīg² amra, altrom³ glaine,⁴
 biád⁵ bís⁶ iar ndíbdud⁷ toile, corp Críst la fuil⁸ Maic
 Maire.⁹
13. Étiud¹⁰ bān bēsaib¹¹ srotha, sāssad¹² slán¹³ sórchā sretha,¹⁴
 is lór¹⁵ lím¹⁶ ōm rí¹⁷ rethach¹⁸ i forbu¹⁹ bethad²⁰ betha.²¹
14. Bad²² gnīm gáise²³ cen²⁴ báegal²⁵: tērnā²⁶ a bāes a²⁷
 bádud.²⁸
 †ni dimbraigh sen uamad is inmain²⁹ samadh³⁰
 Samud.³⁰

12. A protection of the soul, an approach to heaven, a wonderful power, a fostering of purity, is the food which is after extinction of desire, Christ's body with the blood of Mary's Son.

13. White raiment after the fashion of an elder, sound food . . . I deem enough from my . . . King at the completion of earthly life.

14. Let it be a deed of wisdom without danger. Let us escape from folly, from destruction . . .

¹ nimhe A¹ ² brigh B ³ altromm B ⁴ gloine A¹, (g)laine A² (*the indistinct letter seems to be g*), clainne B ⁵ biad A, biadh B ⁶ bis A¹, om. A²
⁷ iar ndíbdudh A¹, iar ndíbdad A², ar ndíbudh B ⁸ feoil A¹ ⁹ Muire A², Mure B
¹⁰ Etiud A¹, Etedh A², Eitiudh B ¹¹ besaiph A² ¹² sasad A¹, sasath B
¹³ slán A ¹⁴ sretho A² ¹⁵ lor A ¹⁶ leam B ¹⁷ righ A, rich B ¹⁸ retach A¹,
 rath A², rethach B ¹⁹ i forbudh A¹, a forb A², a forba B ²⁰ betadh A¹,
 ueth A², besad B ²¹ beatha B ²² Bat A²B ²³ gaisi *codd.* ²⁴ gan A²,
 cin B ²⁵ boighal A¹, baoghál A², bæghal B ²⁶ ternath B
²⁷ hais A¹, B, baos A² ²⁸ badad A¹, bad A², badhath B ²⁹ So A¹, ni
 dimbruigse uam isinmuinse samad A², nid imraigim ua niadh isinmain sim
 insamat B ³⁰ Samadh A¹, || S || A², Samudh F. B

NOTES.

1. *f6 húar*. For similar phrases with *f6* see Stokes, Bezz. Beitr. xix. 77.

sástum. This I take to stand for *sdsaid* + suffixed pronoun of the first person.

2. *seól*. Cf. *sephain seol salmda os bla, ba ceol namra nadamra*, SR. 6063.

fomenainn. This is the text to which the variants of the MSS. decidedly point. The nearest parallel to the form which I have is *affamenadsom nolgdad, afamenad rofesed*, Sg. 148^b6, *abamin for-n-aidminte* Sg. 161^b11. The interjectional *abamin* (from *afameninn*?) *afamenad* seems to contain our form. The forms *domenainn*, *Liadain* and *Cuirithir*, p. 24, l. 16, and *romenaind* .i. *utinam*, RC. xx. 416, are most probably Mid-Ir. corruptions of *fomenainn*. The construction of the following *rodlomainn* without relative *-n-* is supported by Sg. 148^b6: contrast Sg. 161^b11.

rodlomainn a nrodlomsat. Cf. *dlomaid dóib assind ferund* LU. 39^b8, *dlomais dóib da thir díles* LL. 252^b45, *dlomthair dosuidib* Ml. 59^a7. In all these cases the person warned off is expressed by *do*: here, if the text be sound, the thing expelled is in the accusative, a construction to which I have no parallel. Does the variant in B perchance point to *rodlomainn diarodlomsat*?

3. *dímbrass*, the negative of *brass*, as *dímúan* of *búan*, *dímbrig* of *brig*, *dímdach* of *duidech*. For the sense of *brass* and *brasse* see Meyer, Contributions, s. vv.

oc toil, &c. The order of construction is *rognas* (= *ro* + *gnas*) *oc toil ind ruirech*.

4. *mind*. Cf. *minn naine*, Ann. Ul. 877, *a minn foroll forglide*, ib. 911.

molmait has been taken like *guidmit*, Wb. 15^a18: cf. Pedersen, KZ. xxxv. 418.

comnait. I have no other instance of the word.

5. *deingráid*. Cf. *dein* .i. *glan*, O'Davoren, no. 598; *dein* .i. *glan*, O'Clery.

6. *cuma*. But it is possible that *coma* is right: cf. *comae* of obscure meaning, ÉRIU I.

fathash. Cf. Hogan, Index to Cath Ruis na Ríg. A derivative *fdthaige* is found YBL. 417^a19, *Tri airde gaissi: ainmne, faiscsiu, fathaighe*. Cf. further *fath* .i. *fdthach* .i. *gliocas*, O'Clery.

glétheoch. Cf. SR. Index.

8. *nechte*, a derivative of *necht*, 'pure': cf. Ascoli Gloss. ccclix, with references.

[The other reading, however, finds support in *anim nechta noib*, above, p. 56. If it be right, *nechte* may be taken as gen. = adj. 'a pure soul with holiness.']

sechte. Cf. Ascoli Gloss. cclii.

oen saith, oen féri, cf. LL. 371^a19:

<i>O gabais eris foa colaind</i>	<i>isse seo físs domunim</i>
<i>ni thormait sdith no séire</i>	<i>Moninne Slebe Culinn.</i>

A variant of the same verse will be found in Féil. Oeng. cxvi.

9. *tráth*. For the use of *tráth* in such old poetry, cf. *Trath tiagda do ceiliubradh*, 23 N. 10, R.I.A. p. 85, in *trath tiastur, trath tiagar*, ib.

oostud. Cf. Meyer, Contributions, s. v.

fodos may be 3 sg. rel. of *fedim*, 'I lead': but the meaning is not clear.

náohthairle, with infixed neuter pronoun. For the construction, cf. *Gaelic Journal* for 1904, p. 543. That in O. Ir. *eress* was neut. is indicated by *na forberther heres noco*, Thesaurus, Pal.-hib. II. 225.

10. The connotation of *álaig* is uncertain; cf. Meyer, Contributions, s.v., YBL. 415^b21, and O'Clery, s.v. *aladh*.

11. **sethnach**. Cf. BB. xix. 109, 144, Archiv i. 17, 319. In the quatrain cited by O'Mulconry, Archiv i. 262, *sethnach* assonates with *fethlach*, and in LU. 50 with *tethrach*.

todeóir. Cf. *toduir* Windisch, *todere*, Thesaurus ii. 8. From *to* + *dér*, 'tear.'

cor ar comrád. For *ar* should be read in all probability *for*; but I have nothing to clear up the idiom, and the translation suggested is purely conjectural.

domnáin. As I think I have already pointed out somewhere, the gen. of diminutives in *-dn* is in Mid. Ir. the same as the nom.: cf. LL. 128^a19 *oc Dun Sobairce ósint sdi raloisc in tene geldin*, 129^b42 *i sléib Elpa nanarm ndn roloisc in tene geldn*: in the former instance *geldin* is clearly only a grammatical spelling. So here there is assonance between *domndin* and *comrdd*.

13. **slán**. Cf. *slaine* in the Glossary to the Laws. The sense of *sorcha sretha* is not clear to me, nor the precise force of *rethach*, which seems to be an adjective from *riih*.

14. **cen báegul**. Cf. *fer adfeidim cen baegul*, Ann. Ul. 902. The second half of this verse I can neither emend nor translate.

J. STRACHAN.

ΤΡΆΧΤ ΦΥΙΡΒΪΘΗΝ

Τράχτ Φυιρβθεν, κά θφυιλ ρέ? Δς λέιζεαδ άη τρεαν-
υιρρείλ ύο “Τοξάιλ θρυιόηε Όά Όεαρζα” όαη, βα ήιήις άη
είρετ ρεο ορη. Όοθ' ξάσα μέ άς μαάεηαή υιρτι ρυλ άη ήηοιό
ρέ ήιοη ι οο ήέιόεαά. Τά ήι ήέιότιζέε άςαη άηοιρ λε
εαηάλλ, άςυρ θ' ήέιοιρ ήάη θ' ήεαηρ υαη άιρτε οο ρεήιοθρυαηηη ι
ςοήάιη “Έρηηη” 'ήά κυρ ήίορ άη ειοηηυρ μαη οο έάηας άη
άη άιτ ο' άιηηρυζάδ.

Κυηιηιήρ ήίορ άηηο άη υέύρ ζαά λος υε'η υιρρεάιλ ι η-ά
θφυιλ εηάέε ηό λυάδ άη θιέ άη, άςυρ οηεαο υε έορη άη
ρρείλ άςυρ οο ηηηεόραδ ούηηη ηηέεαάεα ηα ηοιθρεαρζαά ό
έληζαοαη άη άη θρυαηηζε ορ κοήάιη έάοαη άηαά ζυη θυαιλ-
εαοαη εαλαή ι ζκυαλαηηηη—ιρ ειοηηε υεαηθ ζυηαθ άηη “οο
ζάθαοαη έιρ,” οο ήέιρ εαηηε άη υιρρείλ, άςυρ άη θρυιόεαη
λαηρεαρ υε ληε. Ιρ υραηε ούηηηη άη έείρετ ο' ήυαρυεαηε ρηη.

“48. Is andsin trá dolluid Conaire mac Eterscéli iar Slige Chualand dochom na
Bruidne. Is andsin tancatár na díberga co mbatár i n-airiur Breg comarda Étuir
forsind farrci.”

‘Ιρ άηηοιη οο έυαίθ Κοηαηε μαε Εηοηρρεόιλ άη ζλίγε Κυαλαηη έυη ηα
θρυιόηε. Ιρ άηηοιη λειρ έάιηης ηα υίθρεαρζαίς ζο ηαθαοαη ι η-οηεαη θρεαζ
ορ κοήάιη έάοαη άηαά, άη άη θρυαηηζε.’

“50. Tótiagat nónbor iarom co mbátar for Beind Étair, dús cid roclófts 7
adchetís.”

‘Τάζαηο ηαοηθαη [οε ηα υίθρεαρζαάίθ ι υεήρ] ζο ηαθαοαη άη θύηηη έάοαη,
ο' ήέαάεαηε εαο οο έλυηηρσοίρ άςυρ οο έήρσοίρ.’

“52. Tiagait for cǫlu iarom co n-ecsetár dona díbergaib.”

‘Τέήοηο έαη ά η-άιη άηηοιη, άςυρ οο ηηηεαοαη οο ηα υίθρεαρζαάίθ έ
[ι. Κοηαηε θειέ άη ζλίγε Κυαλαηη άςυρ ά έηηάλλ άη άέ εηιαέ (38)—θι άη
θρυιόεαη ι η-άιε άέα εηιαέ].’

“53. Ro·thócaibset iarom na séolu forsna curchu, 7 dos-curethar dochom tíre,
co ragbaisset hi *Tracht Fuirbthi*.”

‘Όο έόζαοαη ηα ρεοεα άη ηα κυηαάίθ, άςυρ ρειύηαηο ηα κυηαίς έυη εήηε,
άςυρ οο θυαηλεαοαη εαλαή ι υεήρσίς ήήυηθέεαη.’

“ 54. Intan rongabsat na curaig tír, is and rombói Mac Cecht oc béim tened i mBrudin Dá Dergae. La fáim na spréde focressa na trí cócaicit curach, co mbátár for formnu na fairce.”

‘ An uair so buail na curaig talam ’reab bí mac ceact ag baic teneab i mBhuróin Óá Dearg. Le fáim na rreíre so caiteab amac na trí caogaro curaic, ar cuma go raðaoar i mbéal na rairrege.’

“ 55. Tos-cuirethar a coblach dochom tíre.”

‘ Scúraio a gcaðlac cum tíre [arí].’

“ 58. Gabsat trá iarsin na trí cócaicit curaig ocus na cóic míli cét sin, 7 deich cét cacha míli, hi *Tracht Fuirbthe*.”

‘ Na trí caogaro curaic agur na cúig céad míle rin, agur veic gcao i n-aghair gac míle, so buaileaoar talam i oírúig mairbdean.’

“ 59. Luid trá Conaire cona muintir is in mBrudin 7 gabais cách a shuide istig eter gess 7 nemgess 7 gabsat na trí Deirg a suide 7 gabais Fer Caille cona muic a shuide.”

‘ So cúair Conaire agur a muintir annoin íreac ’ra mBhuróin, agur so fuid gac don íreig, ioir gear agur neimgear, agur so fuid na trí Deirg, agur so fuid gear Coille agur a muic.’

“ 64. (Eg.) Lotar immorro na díberga co mbátár oc Leccaib Cind Shléibhe d’ indsaigid na Bruidni.”

‘ Agur na vírreargúig, o’ imúgeaoar orca go raðaoar ag leacair Cinn Shléibe i oíre na bhuróne.’

Filtear ar an del roin ve’n rcael ’ra los ro:—

“ 67. Toscuethar bedg a *Tracht Fuirbthen* 7 doberat cloich cach fir leo do chur chairnd.”

‘ An uair fágaro Tríúig mairbdean, beireann gac gear cloic leir cum carn so cur [ar mullac an rleibe].’

“ 68. Ar díb fáthaib dorigset a carnd .i. ar ba bés carnd la díbirg, 7 dano co fintais a n-esbada oc Bruidin. Cach óen no thicfad slán úadi no bérad a chloich asin charnd, co farctais immorro clocha in locha no mairbfitis occi, conid assin ro fessatár a n-esbada. Conid ed ármit éolaig in tsenchassa conid fer cach clochi fil hi carnd Leca ro marbait dona díbergaib oc Bruidin. Conid din charnd sin atberar Leca i n-Úib Cellaig.”

‘ Ír ar óá abbar so rinneaoar a gearn, .i. mar gur béar carn i noíreirg agur go bhuonnoirí earbair na bgear orca o’ éir crosa ag an mBhuróin. Gac don so cíocrab rlan uair so béarab leir a óloc ar an éar, i gcaoi nac rággarbe ann acé cloca an oíreama so mairbdean aici; agur, ar an gcuma roin, so bí a fíor aca caioé an méro so marbair víob. Oíreio eolúig an rreanóar gur gear i n-aghair gac cloic acá i gearn leaca so marbair ve na vírreargúair ag an mBhuróin. Agur ír ar an gearn roin so hainmúgeab leaca i n-úib ceallúig.’

‘ Sé ruo ír cuigce úuinn ar an méro rin go raib Conaire ag véanac ar an mBhuróin nuair a cúair an naonbar vírreargúair gac ar úinn éaoar. Ag ceact a oíreio so bí ré, agur ír

οεαρῖ ζο ραιῖ ρέ ταρ ἕρε um an τετασ ροιν, αζυρ α ράῖ ζυρ
 αρ Δβαινν Ὀόταιρ το ῖι an Ὀρυῖοεαν μαρ α βεαῖ τεαῖ οριοῖο
 ανη (“ro-bói in Dothra triasin tech,” ‘οο ῖιοῖ an Ὀόταιρ αζ
 τεαῖτ τρέρ an τῖζ’). Com τοῖῖ αζυρ το ζεοβαῖ na οῖῖρεαρ-
 ζαιζ ρορ αρ an μέιο ρη, αιουῖ an τρεῖ βαλλ ’n-αρ ὀοῖοῖο
 ὀοῖῖ αζαῖῖ οο ἔαῖβαιρτ αιρ, αρ ῖοῖ ζο ηῖεανραιοῖρ an αρζαι
 αρ an ηῖρυῖοῖ, ’nά αρ an άιτ βα ζοῖρε ὀοῖῖ ι η-οιρεαρ
 Ἐυαλαnn? ἱρ ιονανη ‘τράῖτ’ αζυρ ‘τράῖζ’—ρη ἔ an οἔανη
 ατά αρ an ἔρocal ηοιου. Αιουῖ an τράῖζ ὀε Ἐρῖῖ Ἐυαλαnn ἱρ
 ζοῖρε οο Ὀῖnn Ἐαοαιρ αζυρ ο’ ἱnβεαρ ἕρεαῖ? ἱnῖῖῖαιμῖρ an
 ἕεαρρκαῖλ ζο σεαρτ ρυῖnn αζυρ ααο α βεαρ ο’ά ἔαρρ αζαιnn?
 Αιουῖ an τράῖζ οο ζεοβαῖμῖο ορ κοῖnne Ὀῖnne ἕεαοαιρ ζο
 οῖρεαῖ? Τά, an τράῖζ ’n-α ἔρῖῖ “Merrion Strand” μαρ αῖnn
 αιρ ηοιου ι ηζαλλῖεαρῖα. ἱῖ’ῖ ι “Merrion Strand” αῖτ ζαλλ-
 ῖεαρῖα οο αιρεαῖ ρocal αρ ρocal αρ “Τράῖτ Φυρῖῖten.”
 An τέ ἕεῖζρεαρ an ἔαιnτ ρη, ἱῖ ῖεαοαρ an ζαιρηρῖῖ ρέ ιονζηαῖ
 αιρ ηῖο ηαῖ αιρηρῖῖ, αῖτ μαρ ἕοη ρέηη οε, ’ρῖ ἕεαρραιη ηαῖ
 ρῖῖ anη αῖτ ηυο αῖζεαντα. ἱρ ῖοῖρ οε ὀεῖῖῖρ, ζο οεῖῖnn,
 οῖρ “Φυρῖῖthen” αζυρ “Merrion,” αζυρ οά η-αῖρῖαιnn, οῖρ
 “Τράῖτ” αζυρ “Τράῖζ,” αῖτ ῖά’ῖ ῖοῖρ ρέηη, ἱρ ρυαῖαῖ ἕε ράῖ
 ἔ, ῖά ἱnῖῖῖῖταρ na ρocal ἕεαοαρ. ’ῖῖ cuma na ηυα-
 ζαεῖῖῖζε βαῖ ἕεῖῖτε αρ “Τράῖτ Φυρῖῖthen” ηά “Τράῖζ
 ἱῖυρῖῖεαν” ηῖο “Τράῖζ ἱῖυρῖῖοεαν”—ἱρ ἔ an οαῖα cuma ἱρ
 ιονῖαιnτε ὀῖnn αρ na ἕῖῖ-ἕῖρῖῖῖῖῖ οο ζεῖῖῖεαρ ι ρεαν-
 ρεῖῖῖῖῖῖ ζαλλοα na τῖρε ρεο. Αιρηρῖῖῖ ρῖορ αηοῖρ ἱαο ρέῖῖ
 μαρ οο ἔυαῖῖεαοαρ umαιnn :—

Muryong, . . .	Cal. Chr. Ch. D., 589,	A.D. 1334.
Myryong, . . .	” ” ” 741,	” 1379.
Meriyonge, . . .	” ” ” 1332,	” 1573.
Meryong, Mereyong, Mereyonge, Merion, Merionge, Meryon, Meryonge, Mirre- yonge, Mirryonge, Mirryyong, Myrre- yonge,		Ind. to F.—Eliz.
Meriyounge,		ἕεαρρκαῖλ Petty. ¹

ῖῖῖῖῖῖ αρ an ἕῖρῖῖῖῖῖ ἕεαοῖεαῖαῖ αζυρ ρεῖῖῖῖῖ
 αιονηρ μαρ ἱρ ρέῖῖῖῖ ἔ ἔυρ ι η-ιονανηταρ ἕῖρ an ἕῖρῖῖῖῖῖ
 ἕεαλλοα ροῖn.

¹ Μαῖοῖρ ἕε -ng οερηρῖῖ, ἱρ οεῖῖῖῖῖ ἕοη ζο ραιῖ an ηῖρ ροῖn ’ῖan ρρεαν-
 ἕῖρῖῖῖῖῖ ζαλλοα ι η-αζαῖῖ na ρυαῖα -n.

Δι αν ζέεσ ουλ ρίος, ιρ λέιρ ούινη νάσ ρυιλ ρέ δι δον νόρ
 άετ κομ βεσζ λειρ αν ζεμα ηζαλλοα. Κυριμιρ δ βρυιλ 'ρα
 τέεσρ ι οτοραέ, αζυρ ζαέ αέαρραέ cuma 'να ύιαιό.

“53. Tracht Fuirbthi.” Νι'λ δον αέαρραέ cuma διρ ριν αζ
 bun αν λεάταναίξ, cé ζο μβ'ρείοιρ οό βειτ ανη 'να ύιαιό ροιη.
 Όειρ αν Στόσαρσά νάσ τυζ ρέ ανυαρ αν υιλε αέαρραέ cuma
 βι 'ρνα λάιηρρηόηιθ.

“58. Tracht Fuirbthe.” Σιόέ αν λοζ ιρ ρεαρρ εολαρ οε'η
 λεάδαρ δι ρασ ι οταοβ να σειρτε ρεο οραινν. Ιρ έ οο ριηνε
 εολαρ ούιηνε ζο ήάιηιτε, τρέ η-α ρεάδαρ οο άάβρυιζ αν έέαο
 αέαρραέ cuma λινν. Seo μαρ λέιζτεαρ αζ bun αν λεάτ-
 αναίξ:—

“*Muirbthen*, Eg. Furbthen, St. Fuirbten, YBL.”

“67. Tracht Fuirbthen.” Τά ύά αέαρραέ cuma διρ ριν:
 “Fuirbthin, YBL. Fuirbthe, Eg.”

Ράζαν ροιη ζο ραιθ ύά έαοι δι αν άιηη ιηρ αν τSean-
 ζαεόιλζ, .ι. “Τράχετ Φυιρβθεν” αζυρ “Τράχετ Φυιρβθε.”
 Ιρ ριηε οε ζειηοιη “Φυιρβθεν” 'νά “Φυιρβθε,” αζυρ
 οείθεαηαέ να ρεαν-ζειηιοεαν ααίλλτε αζ αν οαρη αεανη.
 Τά αν τ-αέαρρρυζαό ροιη ι ζκομήρηνιη λε “Όέιρηνενν” αζυρ
 “Όέιρηνε,” λε “ηUirleuo” αζυρ “Uirle,” ηηι., 'να ηζειηιοιη.
 “Φυιρβθε” οοβ' άιηηηεαέ οό, αζυρ “Φυιρβθεν” βα ζειηιοε,
 'ρα τρεαν-τρηοζάλ. 'Σέ ιρ μό ιρ ιοηζηαό λιοη ό'η Στόσαρσά
 λέιζεανητα ζυρ ζαβ ρέ αν έμα έρπααίλλιζτε ύο “Φυιρβθε”
 'να ζειηιοιη έαρ “Φυιρβθεν,” αζυρ αν οαρη αεανη, .ι. αν
 ρεαν-τυιρεάλ αεαρτ, δι λάν-ταρρηαίηζ άιζε, οά μβ' άιλ λειρ
 ρέιη έ.

“Μυιρβθεν” α λέιζτεαρ αζ Eg, ριη έ αέαρραέ οιοβ υιλε
 οο λειζ ρύν αν ρείότιζτε λινν. Νάρ β'άόαμáιλ αν ρεάλ έ,
 αν τ-άιηη α βειτ λειρζτε μαρ ριη δον υαηρ άμáιη ρέιη? Νι
 ρεαοαη όε'η οομáη θρηαοηαέ αν θρέαορραινν τεάέτ άιρ ι η-α
 έαζμαηρ. Νι ρέαορραινν, ιρ οόίξ.

Seo, cionnur μαρ οο ριηηε “Μυιρβθεν” οε “Φυιρβθεν”?
 Ιρ ρο-ρείότιζ ριη, ιη' έυαηιη. άιηη ηειηιηρρνεαέ ιρ εαό
 “τράχετ” 'η-αη ουαλ οό αν ροαλ λεαηαρ έ ο'υρϋοβαό νό
 ο'ράζάιλ υρϋοβέα, .ι., αν λειρ έορραίξ βάιότε. 'Σέ ριη λε ράό,
 cé ζυρ “Τράχετ Φυιρβθεν” οο ρεριοβταί 'ρα τSean-ζαεόιλζ,
 'ρέ αν έμα δι α η-αβαηιέι αν τ-άιηη άέτ “Τράχετ θφυιρβ-

chen” (1. το μέρι ρυαμα “Τράττ βυιρβτέν,” αζυρ ι οτύρ αν
 έαετραμάδω céro σέας αρ α λαιζεαο “Τράττ βυιριτέαν,”
 ‘Τράττ βυιριόεαν,” οάλτα μαρ αοέαρφαιόε ‘ρα Μυμάοιν
 ινοιυ έ).

Τάοιγ αέαρρυζαό ειλε ανη, άμ—ι ηοειρεαό αν τριόμαό
 céro σέας, ιρ οόα. Οο ριηνε “Τράιζ Μυιρβτέν” οε “Τράιζ
 βΰφυιρβτέν” (“ Τράχτ βΰφυιρβτέν”). Διηη βαηοα ιρ εαό
 “τράιζ,” ‘η-αρ ούτέαφ οό αν ροαλ α έιγ ‘ηα όιαό ο’αλάλυζαό
 νό ο’ράζαίλ βυαίτε, ι., αν λιτη έορδίζ οο ρέιμυζαό. Εάρ
 όόίόε α μάλαιρτ οε μέρτέαέ ‘ηά ρο? Λε λιηη “Τράιζ”
 οο έαεάτ ι βρετόμ ‘ραν αηη ι η-ιουαο “Τράττ” ιρ εαό οο
 ριηνε “Μυιρβτέν” οε “βΰφυιρβτέν,” μαρ ιρ ιουαηη ρυαη
 οόιβ.

[Αρ α ροη ροηη αζυρ υιλε, ιρ ρέοιρ οάλτα “ροchen” α βειέ
 αη κοή μαίε έέαοηα. Νι ρεαοαρ ό άρσοαίβ ηα ηαοι βΰφιουη
 αο οο βαιη οο “ροchen,” αζυρ α ράό ζυραβ έ ιρ κοη οό ‘ραν
 ηυα-ξαεόιλζ αέτ “μοέεαν,” “μο έιουη.” Ιρ αιτ μαρ αέαρ-
 ρυζαό ανη έ, αζυρ ηαέ βιουη αου ροαλ ροιήηη ‘η-α οτιοεραό
 λειρ έ ο’αέαρρυζαό. β’ρέοιρ ζο ηιηεοάό αν Στραάάηαέ
 ούιηη έ υαηρ έιζιη.]

Κοή οοιέ αζυρ οο έάηζέαρ αρ “Μυιρβτέν” ‘ραν αηη βι
 “Μυιρβτέ,” ζειη. “Μυιρβτέαν,” ταβ. “Μυιρβέιη,” μαρ όιο-
 έταουαό νό όιαίλ αα αρ αν βΰοαλ. Ηιορ β’ηη έ οειρεαό ηα
 οάλα αιζε, άμ, μαρ ιρ λέιη ούιηη αρ ηα αοιόεαηηαίβ έαζ-
 ραήλα ύο “Mirryyong,” “Myrreyonge,” “Mirreyonge,” ηηλ.,
 οά αιτε οε λιρρυζαό ιαο, ζυρ “Μυιρβόεαν” (= “Μυιριόεαν”
 ι βΰυαηη) οο βι ‘ρα έαητ αα ρά όειρεαό έιαρ έαίλ—αη.
 “ραιτ” ‘ρα τσεαν-ξαεόιλζ αζυρ “ράιό” (“ράιζ” ‘ρα Μυμάοιν)
 αηοιρ ανη, ηηλ. Ουβηαμαρ ροήαηηη, αν β ατά ι λάρ βαίλ ζο
 οίρεαέ, ζο ραίβ ρέ μαου νό ζαη αου ρυαη οο βαιητ αρ, οίρεαέ
 μαρ α βεαό ρέ ‘ρα Μυμάοιν ιηοιυ. Ηι’λ οε όειτέβιρ ιοιρ έαητ
 ηα Μυιρβτεαέ αζυρ έαητ έυαλαηηηη αηηο αέτ ζο ζοοιηεάο-
 ραίόε αν -έ- ‘ρα Μυμάοιν ‘ηα βριζ ρέηη, ρέιβ μαρ έοιηεάοταρ
 έ ‘ρα βΰοαλ “ροιρβτέ” (= “ρυιρβτε” ι βΰυαηη).

· Κυηιμιρ ζαέ λιρρυζαό ι η-αλε α έέιλε αηοιρ αέ-υαηρ, οιαό
 αρ ηοιαό, λε ηυέτ άρ ρζέιλ οο έυιζιηητ ηιορ ρεαηρ :—

- (1) Τράχτ Φυιρβτέν (= “Τράχτ βΰφυιρβτέν” ι βΰυαηη),
- (2) Τράττ Μυιρβτέν, (3) Τράιζ Μυιρβτέαν, (4) Τράιζ Μυιρβ-
 όεαν, “Merrion Strand,” (5) Μυιρβτέαν, Μυιρβόεαν, (6) Mur-
 yong, (7) Mirryyong, (8) Meriyong, (9) Meryon, (10) Merrion.

Δη τριάξ 'n-α ουγταρ "Merrión Strand" υιρέι ανοιρ ι Σαορβέαρλα, νί'λ οε φαο νά οε λειτέλο ινντι δάτ δ βρuiλ οε'ν οιρεαρ νό οε έριορλάδ δη έυαιη μαρ δ βρuiλ δη οά βαιλε βιαόταδ Μυιρβέτε νό Σεαν-Μυιρβέτε αζυρ δη Όουμάδ (?). Δάτ βι Τριάξ Μυιρβέταν να ρεαν-αιμρρηε νι β'φαρρηγε 'νά ροιη ι βρσο. Τά δ ριαν δη αιημνιυζαδ βαιλε έυαλαηη ηο οτί δη λά ατά ιηοιυ αηη.

Δη δη ησέλο αήαρη, ρέαάταρ δη δη ηβαίλε μήρη ύο ατά δη βρυσάδ να μαρδ ι η-υίβ Όρuiλ έυαλαηη, .ι. δη έαρηαιζ Όυβ. 'Σέ δη ρεαν-αιηη Σαορβέαρλα οο βι δηρ νά "Newtowne by the Strond" αζυρ "Neweton juxta Mare" αζ ταρηαιηζ δη Λαοιη = "Newtown" ατά βεό ιηοιυ. Ανοιρ, ααισέ δη "Strond" (.ι. τριάξ) έ ρηη? Τά, Τριάξ Μυιρβέταν. Τυιζιη-ρε δη δη μέρο ρηη ηο ηβ'φείοιρ ηο ραιβ "βαίλε ηια Τριάζα Μυιρβέταν" αζυρ "βαίλε ηια να Τριάζα" μαρ αιηηηεαάιβ ηαεόιηζε δη δη ησαρηαιζ ηΌυιβ.

Κυο είλε, ι η-αιε δη βαιλε μήρη ρηη ατά οά βαιλε βιαόταδ, .ι. Μυιρβέτε αζυρ ένοα Μυιρβέταν (?).

Τυιλλεαδ ρόρ, ιρ αήλαιδ μαρ ατά "Meriyong" έιορ αζ Petty ι η-α λέαρηαίλ-ρεαν αζυρ έ αήαρηαίηζε ιοιρ δη Ρηηη αζυρ Σεαν-Μυιρβέτε.

Ιρ έ ρύο ιρ ιοηαίηζε ούιηηη δη ροιη ηο ραιβ "Τριάχε Φυιρβθεν" μαρ αιηη ι η-αλλόο δη δη τριάξ ατά ιοιρ δη έαρηαιζ Όυβ αζυρ δη Ρηηη. Ιρ οόαδ, λειρ, ηυρ β' έ φαο να ρεαν-οίηάτε 'η-α ηηλαοότι Φυιρβέτε (Μυιρβέτε) υιρέι, ό'η Ρηηη αζυρ ό να έλαρηαοαιβ ηο οτί δη έαρηαιζ Όυβ αζυρ ηο Τηζ λορηαίη ό οεαρ, αζυρ δ ταρηα ό Μυιρ Μεαηη ραρ ηο Όοηηαδ βροα, ηο βαιλε δη Μυιρληηηη αζυρ ηο αήαρηαίηαέ Όύηη Όρηαα.

Λείητεαρ μαρ δη ησέλοηα ηυρ ράη να οίβρηαρηαιζ Τριάξ Μυιρβέταν αηαδ αζυρ ηο ηοεαάοαρ ρααρ δη "Leccaiβ Cιηο Σλέιβε" ("Leccai ι η-ύιβ Cellαιζ," 68, "ααρηηο Lecca," *ib.*) οο βι "ι ηαηαηφοηυρ ό'η τηζ," .ι. ό'η η Όρηυιόηη, αζυρ ό'η τριάξ (Eg.), αζυρ ηυρ έυηηεαοαρ ααρηη αηηη. Μα ρείοτιζέταρ έοιόε ρυιόιυζαδ να ηάιτε ρηη, βειδ δ ριορ αηαηηηη ηο έρηιηηη αά ραιβ δη Όρηυιόεαν ρέηη. Όι να ηάιτεαηηα είλε ρεο ι ηηαρ οι λειρ, .ι. "Sercenn ηυαρηβεοιλ," "Τολ ηέιηηε," αζυρ "Τηρηαια έαρηα." Ιρ ηεααρηη ταβαιρη ρύτα ρο. Μαρ ρηη ρέηη, βέαρη φαο βυιλλε ρά έαρηηηηη ρά "Τηρηαια έαρηα." Ιρ οόιζ λιοη ηυραβ ιοηαηη έ αζυρ βαιλε δη Τιοβρηαο ("Ballintobredd,"

“Balytybirt,” “Balitibyr,” “Ballytybert,” “Ballytybirde,” &c., *Ind. to Chr. Ch. D.*, 1174–1684). Τά αν άιτ ρη ι βραριόρτε Cille na Ξράιηρζε ι η-ηιβ θρηύιη Cúalann.

ΤΑΣΡΑ.

“68. Ar díb fathaib, 7ηλ.” Ιηηιρτεαρ αν ρέάλ ρο ιηοιη αρ Cαρηάν Cloc τί Ούνέαθα άτά αρ έόρηιηηοιβ όά ύύέαιζ, ι. αέαιη θαιλε άέα Cλαέ αζυρ τί Ούνέαθα (ι. ρεαν-ούέαιζ ηηοε Ξιolla Moelmoeg). ηί’λ ’ρα μέηο ρη, άη, άέτ αν ρέάλ αέαηηα οο λεάτ αρ ρηο ηα έηηε ααηιι έαεζ ρηρ, ι οηρεό ζο η-ιηηρτί ’ρα οειρεαό έ αρ άιτ ειλε έαρ αν θρηιοιη-άιτ. ιρ οειηιη ηαέ ραιβ ι ζCαρηάν Cloc τί Ούνέαθα άέτ αν αρηη έόρηηηαέέα (ηό αν αρηηάν ρηιόαηηαέέα) οο έυηη Ξαιιι άέα Cλαέ αζυρ Ξαεθίι ηα η’Ούνέαθα έυη έόρηηηηε Αρραιιι Ξαιι αζυρ ηα η’Ούνέαθα οο έηηηεαό οο ζαέ λειέ.

“64. Gabsait na díberga iarsin tír”: θ’φείοηη ζυρ ηαρ ρεο βαό έεαρτ ούιηη Ξαιιιέαρηα έυη αιρ ρη: ‘The reavers went inland.’ Cη. “48. Is andsin trá dolluid Coaire mac Eterscéili iar Slige Chualand dochom na Bruidne.” Iarsin = iar-sin ι. ιαρ + αν τ-άε? Cά θρηορ ούιηη ηαέ “iartain” οο θυαιρεαό ό ύύέέαρ ηαηιηη ιηρ αν έάρ ειλε? Cαιρβέαηηη Eg. αν έαιιι έεαρτ ούιηη, ι., “Lotar immorro na díberga, 7ηλ.” ηίορ θ’εαλαόα οο’η ρέάλαηε α ράό άηρ ζο οεάηζαοαρ ι οέιρ, αζυρ αν έειρτ ρη ροαηρ αιζε ’ραη ροηηη α 58.

ΔΙΤ-ΔΙΗΗΗΕΑΔΑ.

ηί’λ αοη λέαρηαίι ζαεθεαλαέ αζαηηη ρόρ ’η-αρ θ’ηύ έηάέτ ηηρτί. ιρ οόέα, ο’ά θρηιηη ρη, ζυραβ έίγεαη οαη ζαερβέαρηα οο έυη αρ ηα ηάιτ-αιηηηεαάοιβ οο έυηρεαρ ριορ ιη’ άιρτε, ι ζCάρ ζο θρέαορφαό ροοάηηρ ηόρηα ηα Ροιηηε θορηα ηέαρ οο έυη αρ ηα ηάιτεαηηαοιβ λάιρρεαέ βαίιι ι λέαρηαίιι Ξαιιια ’η-αρ ηίόηοε ζο οηοεραοιόρ ηηρτί.

Αθαηηη Οόέαιρ (“Αθαηη Οόέαιρ,” ρηη ηαρ ιρ οέηθεαηαζε θί αν τ-αιηηη ρεο ι ηηβéal Ξαεθίιγεόηη ι η-ηιβ Ούνέαθα, ι. ι ηζλεαηη αν Smóil, ’ρα θηιαθαηη 1837), “in Dothra,” the Dodder.

Μηηρθε (“ ρηρθε” αρ αν ρεαν-έυηηα), Merrion, ι. όά θαιλε θηαόταέ, θαιλε αα ι οεαηηηα ηα Cαιρηρζε Ουιθε αζυρ αν θαιλε ειλε ι οηρεό θαιλε άέα Cλαέ.

Ξεαν-ηηηρθε, Old Merrion (Merrion) = ηηηρθε ι οηρεό θαιλε άέα Cλαέ. Αν Ουηάέ (?), Sandymount. ιρ οόέα ζυρ “Ουηάέ Cράζα ηηηρθεαηη” οο θι ο’ αιηη αιρ ραο ό.

Αη Cαρηαιζ Ουθ, Blackrock, ι. θαιλε ηηα ηα Cράζα.

Cηοη ηηηρθεαηη (?), Mount Merrion (αιηηη ειλε όό Callary = Cαλραιθε ?)

Αη Ριηη, Ringsend. ηί ρυλάηη ηό θί “Ριηη ηηηρθεαηη” αιρ ι θραο ό ροηη.

ηα Cλάραοα, Irishtown.

Τεαέ Λορζάιη, Stillorgan.

76 σεοσαῖν λαοιοε, τράχτ ρυιρβθεν

μυηρ μεδαν, the Irish Sea.
σοῖνναδέ θροο, Donnybrook.
θαίλε αν ἡμυιλιν, Milltown.
θύν θρομα, Dundrum.
θαίλε αν τιοθρατο, Tipperstown.
οιλλ να ξρλίηριξε, Kill o' the Grange.
κάρηνάν κλοό υί ὀύνεάθα, Dolphin's Barn (Carna Clogh).
υί ὀύνεάθα, Barony of Uppercross—κυιο τοι, Δρ Δον ἔυμα.
Δρκαλλ ξαλλ, .i., Dyflinnarskíri, .i. θύεαιξ ξαλλ δέα κλιδέ. τά Δ ριαν ανη
ρór .i. 'the Barony of Dublin.'

σεοσαῖν λαοιοε.

βινη έαοαιρ ἡις έαοξαιοτε,
ι η-οιρεαρ ὀρεαξ.

AN IRISH FOLK-BALLAD.

THE following curious poem was taken down at my request and most carefully, several times over, by my friend Father Seádan Mac Uí Dharmada (John Mac Dermot), of Castlerea, from the mouth of an old man named Mac Uí Ruairí or Rogers, who lived about three miles from me in the west of the County Roscommon, but who is now in the work-house in Castlerea. Its interest is considerable, first, on account of its being one of the very few ballad-poems which exist in Irish, and secondly, on account of its having the closest parallels in other European languages, even those which differ from one another so widely as Italian, Lowland Scotch, German, Swedish, Dutch, Magyar, and even Wendish. The burden of each of these poems is the same. Somebody is poisoned, and is poisoned by a lover, or wife, or relative, and is poisoned by a fish, or a snake, or an eel, and when poisoned makes his testament, leaving his goods to his relations and a curse to his poisoner. Perhaps the best version of this is that in Lowland Scotch; for the Scotch are a people who always excelled in the ballad. It is well known to all readers of their poetry under the name of "Lord Randal," and begins:—

O! where ha'e ye been, Lord Randal, my son?
O! where ha'e ye been, my handsome young man?
I ha'e been awa' courting; mither, mak' my bed sune,
For I'm sick at the heart, and I fain wad lie down.

.
What gat ye for your dinner, Lord Randal, my son?
What gat ye for your dinner, my handsome young man?
A dish of sma' fishes; mither, mak' my bed sune,
For I'm sick at the heart, and I fain wad lie down.

Lord Randal is then asked successively, What will you leave to your father? What will you leave to your mither? What will you leave to your sister? and finally, What will you leave to

your sweetheart? He divides his goods amongst the first three, but leaves his sweetheart—

The tow [rope] and the halter to hang on yon tree,
And lat her hang there for the poisoning of me.

Childs, who was ignorant of the existence of a Gaelic version has examined this ballad with his usual care. It seems to have been discovered comparatively recently in the various countries which possess it. The Italian version seems to have been first found, and there are some traces of its having been known 200 years ago—

Dôve sî stâ jersira
Figliuol mio caro e gentil,
Dôve sî stâ jersira?
Sôn stâ dalla mia dama.
Signore Mama, mio core sta mal,
Sôn stâ dalla mia dama,
Ohimè ch'io moro, ohimè.

The German version is known as Grossmutter Schlangenköchin, and the child is poisoned by a snake, cooked by the grandmother. One Italian version makes it (as does the Irish) an eel—

“E la m' à dato 'n' anguila rostita
Signor Madre,” &c.

In the Dutch version it is a yellow-striped fish caught with the tongs in the cellar; in the Danish it is twelve small fishes; in the Magyar it is a speckled toad; in the Swedish two small striped fishes. A Bohemian and a Catalan ballad have the poisoning and the testament, but no mention of fish or snake. The poisoning is attributed variously to a wife, a mother, an uncle, a grandmother, or a sweetheart. This Irish version, which is an excellent one, appears to attribute it to the wife, and actually names her, but on another occasion the reciter did not mention the wife. It is remarkable that Childs took down an English version of this ballad in 1881, from the recitation of one Ellen Healy, who learned it from a young girl in Kerry about 1868. It began

Where was you all day, my own pretty boy?
Where was you all day, my comfort and joy?
I was fishing and fowling—mother, make my bed soon;
There's a pain in my heart, and I mean to lie down.

VERSE 10.

What will you leave to your wife, my own pretty boy?
 What will you leave to your wife, my comfort and joy?
 I'll leave her the gallows, and plenty to hang her.
 Mother, make my bed soon;
 There's a pain in my heart, and I mean to lie down.

Old Rogers, from whom this Irish version was recovered, is very deaf, and over eighty years of age, yet, though he repeated it to my friend Father Mac Dermot on several different occasions, he scarcely varied it by a single word, except that in the last verse he said sometimes, "What will you leave to Nuala?" and on others "What will you leave to your married wife?" thus showing that he looked upon the poisoner as wife, not sweetheart.

DOUGLAS HYDE.

I.

Caio é r'o vo bí ar vo óinéar aSao?
 Δ cúrlín géal, 'r a r'tóir,
 No caio é r'o vo bí ar vo óinéar aSao?
 Δ plúir na bfeair óg.
 Earcon vo tús nuála úam,
 Bí ním go caol cruaidé ann,
 O! mo éeann, tá ré tinn,
 Δsur caitéró mé luige ríor.

II.

Caio é r'o fásfar tú aS vo máéar?
 Δ cúrlín géal 'r a r'tóir,
 No caio é r'o fásfar tú aS vo máéar?
 Δ ériúe na bfeair óg.
 Fásfaidé mé cúis púint aici,
 'S an leabaidé reo tá fúm aici,
 O! mo éeann, tá ré tinn,
 Δsur caitéró mé luige ríor.

III.

Καίο έ ρ'ο φάξφαρ τυ αζ ο' ατταίρ ?
 Δ αίρλιν ζεαλ 'ρ α ρτόιρ,
 Καίο έ ρ'ο φάξφαρ τυ αζ ο' ατταίρ
 Δ ρλίρ να θρεαρ όζ.
 φάξφαίό μέ κύζ ρύιητ αίζε,
 'S mo ζεαρράιηίν θεαζ βλιαόηα 'ζε!
 Ο! mo έεαηη, τά ρέ τιηη
 Αζυρ ααιττιό μέ λυίθε ρίορ.

IV.

Καίο έ ρ'ο φάξφαρ τυ αζ οο ύειηθίρμυρίν ?
 Δ έρτοιθε να θρεαρ όζ.
 Νο καίο έ ρ'ο φάξφαρ τυ αζ οο ύειηθίρμυρίν
 Δ έρτοιθε να θρεαρ όζ ?
 φάξφαίό μέ κύζ ρύιητ αίαι,
 'Ζυρ αη κόρρα ρο le mo έαοιθ αίαι,
 Ο! mo έεαηη, τά ρέ τιηη,
 Αζυρ ααιττιό μέ λυίθε ρίορ.

V.

Καίο έ ρ'ο φάξφαρ τυ αζ οο ύεαρθραδίττιρίν ?
 Δ αίρλε ζεαλ 'ρ α ρτόιρ,
 Νο καίο έ ρ'ο φάξφαρ τυ αζ οο ύεαρθραδίττιρίν ?
 Δ ρλίρ να θρεαρ όζ.
 φάξφαίό μέ κύζ ρύιητ αίζε
 Αζυρ ρτιύρμάλ mo ύύίττε 'ζε,
 Ο! mo έεαηη, τά ρέ τιηη,
 Αζυρ ααιττιό μέ λυίθε ρίορ.

VI.

Καίο έ ρ'ο φάξφαρ τυ αζ οο ύά ράιρττιρίν ?
 Δ αίρλε ζεαλ 'ρ α ρτόιρ,
 Νο καίο έ ρ'ο φάξφαρ τυ αζ οο ύά ράιρττιρίν ?
 Δ ρλίρ να θρεαρ όζ.
 [φάξφαο] έεαηη αα αζ η'ατταίρ,
 Αζυρ έεαηη αα αζ mo ηάτταίρ,
 θείτ congθάλ κύηλόοαίρ leó,
 Ο! mo έεαηη, τά ρέ τιηη.²

¹ This should evidently be left to the brother, as in the Scotch ballad, and ρτιυρμάλ α ύύίττε to the father.

² Αίρ ρέ "Αζυρ ααιττιό μέ λυίθε ρίορ" λειρ, αέτ ιρ ρεαρρ αμυίξ έ.

VII.

Καίε ε ρ'ο ράστρατ τυ αζ το θεαν-πόρτα¹
 Δ ειντλίν ζεαλ 'ρ α ρτόρη,
 Νο καίε ε ρ'ο ράστρατ τυ αζ Νυαλα,
 Δ πλύρη να βρεαρ όζ?
 Νι ράστρατό μέ ριζην να ρύιντ αίε,
 Δέτ ιρηονη μαρ ύίιτέε αίε,
 Κυρη ρί νοή ζο καολ κυαιό ανη.²
 Ο! μο έεανη, τά ρέ τινη.

¹ Ουδαιρτ ρέ αν έεαο υαιη, “αζ το θεαν-πόρτα,” αζυρ αν θαρη υαιη “αζ Νυαλα.” Ουδαιρτ ρέ ζυρ β' έ Νυαλα ανηη να ηηά.

² Ουδαιρτ αν ρεαν-ρεαρ, “Εαρcon α έυζ ρί θαη, αζυρ βί νοή ζο καολ κυαιό ηηηε [‘ανη’ ουδαιρτ ρέ αν ειλε] Ο! μο έεανη, τά ρέ τινη αζυρ καιέριό μέ λυίγε ρίορ,” Δέτ ο'άεραίξ ηιρη έ μαρ ατά ρυαρ.

Δη τριάξ 'n-α υτυξτάρ "Merrion Strand" υιρτί ανοιρ ι Σαυβέαρλα, νί'λ υε ξαο ná υε λειτέαο ινντι άττ α β'φυιλ υε'ν οιρεαρ νό υε έριορλαό αν έυαιη μαρ α β'φυιλ αν τά βαιλε βιαόταό Μυιρβέτε νό Sean-Mμυιρβέτε αζυρ αν Όυηνάό (?). άττ βί Τριάξ Μμυιρβέταν να ρεαν-αιμυιρτε νι β'φαυιρριγε 'νά ροιη ι β'ραο. Τά α ρυαν αρ αιμννυαό βαιλε έυαλαηη ηο υτί αν λά ατά ινουι ανη.

Αρ αν ηαέαο αιμαρ, ρέαόταρ αρ αν ηβαλε μόρ υό ατά αρ βρυαό να μαρμ ι η-ύιβ Όρυύηη έυαλαηη, .ι. αν έαρρμαιη Όυβ. 'Σέ αν ρεαν-αιμν Σαυβέαρλα υο βί αιρ ná "Newtowne by the Strond" αζυρ "Neweton juxta Mare" αη ταρρμαιηη αρ λαοιηη = "Newtown" ατά βεό ινουι. άνοιρ, αιυόε αν "Strond" (.ι. τριάξ) έ ρηη? Τά, Τριάξ Μμυιρβέταν. Τυιηη-ρε αρ αν ηέο ρηη ηο ηβ'ρέοιρ ηο ραιβ "βαιλε ηυα Τριάξα Μμυιρβέταν" αζυρ "βαιλε ηυα να Τριάξα" μαρ αιμννεαόαιβ ηαέοιληε αρ αν ηααρρμαιη η'Όυιβ.

Ρυο ειλε, ι η-αιε αν βαιλε μόρ ρηη ατά όά βαιλε βιαόταό, .ι. Μμυιρβέτε αζυρ Cnoc Μμυιρβέταν (?).

Τυιλλεαό ρόρ, ιρ αιμλαιό μαρ ατά "Meriyoung" έιορ αη Petty ι η-α λέαρρκαίλ-ρεαν αζυρ έ κομάρτευιηέ ιοιρ αν Ρηηη αζυρ Sean-Mμυιρβέτε.

Ιρ έ ρύο ιρ ιοντυηέτε όύηηη αρ ροιη ηο ραιβ "Τριάχετ Φυιρβέτηη" μαρ αιμν ι η-αιλλόο αρ αν τριάξ ατά ιοιρ αν έαρρμαιη Όυβ αζυρ αν Ρηηη. Ιρ υόόα, λειρ, ηυρ β' έ ραο ηα ρεαν-ούιτέε 'n-α ηηλαοότι Φυιρβέτε (Μμυιρβέτε) υιρτί, ό'η Ρηηη αζυρ ό να έλαρμυαίβ ηο υτί αν έαρρμαιη Όυβ αζυρ ηο Τηη λορηάηη ό υεαρ, αζυρ α ταρρηα ό Μμυιρ μεανη ραρ ηο Όοηηνάό βρυο, ηο βαιλε αν Μμυιληηη αζυρ ηο κομυρρηαέτ Όύηη Όρομα.

Λέηητεαρ μαρ αν ηαέαοηα ηυρ ράηη να υίβρεαρηαιη Τριάξ Μμυιρβέταν αιμαό αζυρ ηο ηυεαόαυαρ ρυαρ αρ "Leccaiβ Cηηηó Sléibe" ("Lecc ι η-ύιβ Cellaiηη," 68, "ααρηηο Lecc," *ib.*) υο βί "ι ηαηαηρφοηυρ ό'η τιη," .ι. ό'η η'Όρυιόηηη, αζυρ ό'η τριάξ (Eg.), αζυρ ηυρ έυηρεαυαρ ααρηη ανη. Μά ρέιότιηέταρ έοιόέ ρυιόυηηαό να ηάητε ρηη, βειό α ριορ αηαιηηη ηο αρυηηη αά ραιβ αν β'ρυιόεαν ρέηη. βί να ηάητεανηα ειλε ρεο ι ηηαρ οι λειρ, .ι. "Sercenn η'υαρβεοιλ," "Τοι ηέιρτε," αζυρ "Τηρραιτ Ααρρμ." Ιρ υεααηρ ταβαιρτ ρύτα ρο. Μαρ ρηη ρέηηη, βέαρρ ραο βυιλλε ρά έυαιηηη ρά "Τηρραιτ Ααρρμ." Ιρ υόίηη λιοη ηυρδβ ιοηανηη έ αζυρ βαιλε αν Τιοβραιο ("Ballintobredd,"

bliadna 7 do innis se dhó mar a roibhi corp Críst co honórach aga cumdach. Et adubairt an t-aingeal frisín sagurt moran do dainibh do breith leis da fechain 7 docuadar 7 adconncadar he 7 mar do conncadar he docreididar moran dona dainibh dho annsin.

FINID.

TRANSLATION.

There was a good noble reverend priest, and he was God's own servant, and one that bore the yoke of devotion to Christ. He went one day to tend a sick man ; and as he was there, a swarm of bees came his way : and he had the sacred Host with him. And when he saw the swarm, he laid the sacred Host on the ground, and gathered the swarm into his bosom : and he forgot the sacred Host there, and so went his way. And so it was that the bees went back again from him ; and they found the Host, and bore it away among them to the dwelling where they lived ; and they paid it reverence lovingly, and made for it a fair chapel of wax and an altar and a Mass-chalice and a pair of priests, fashioning them fairly of wax, to stand over the Host. But as for the priest, he bethought him of the Host, and went searching for it in anxiety and contrition, and could nowhere find it. And he was sorry for it, and went to confession ; and through the greatness of contrition that seized him he spent a full year in penitence. At the end of the year, the angel came to him, and told him where the Host was, reverently sheltered. And the angel told the priest to bring with him much people to see it : and they went and saw it, and when they saw it, many of the people thereupon believed in it.

FINIT.

MISCELLANEA

I.—SOME PRACTICES OF IRISH SCRIBES

IN their copies of poems, in order to mark more clearly both final and internal assonance, Irish scribes of all ages are accustomed to change the ordinary spelling of a word by leaving out, or adding, or altering letters. Examples of this practice will be found in almost every page of Irish manuscripts containing poetry. I select a few at random. In LL. p. 35^a22, in order to mark the assonance with *Cairne*, the scribe writes *cainle*, instead of *cainde* or *cainne*; ib., l. 22, instead of the usual *rothrtall*, he writes *rothrtal*, for the sake of the assonance with *ftal*; ib., l. 24, *gél* (= *géill*): *tréin*; ib., 33^a47, *cialbuic* (= *ciall-buic*): *Diarmait*; ib., 154^b20, *éil* (= *éill*): *réil*. An instance of the addition of a letter occurs in LL. 33^b3, where *dumella* is written instead of *domela*, to show the assonance with *benna*. Lastly, both consonants and vowels are often changed for the same reason. The scribe of Laud 610 writes *glasmach* for *glas-mag*, which assonates with *aslach* (*Zeitschr.* iii. 23, 38), and *biath* for *biad* 'food,' which rhymes with *tath* (ib. 37, 31). *Buird* for *baird* 'bards' occurs in Rawl. B. 502 (*Zeitschr.* iii. 23, 17), assonating with *buirb*; *cacaid* for *cocaid* (= *con-cdid*) in Corm. s. v., because, in a quatrain there quoted (from a poem ascribed to Ciaran, see LL. 374^o30), it assonates with *abaidh*, better *apaig* 'ripe.' Such forms as these, it is important to observe, are merely for the eye, and had no existence in the spoken language. They should not therefore be admitted into dictionaries. Yet O'Reilly has several instances of them, such as *dean* 'colour,' which is sometimes written for *deann* when assonating with a word ending in a single consonant, as e.g. in the "Four Songs," p. 8:—

gairid cáí crúaid *den* | is fochen sam sáir.

Another practice of Irish scribes, which, however, has not nearly obtained the same vogue, was to mark dissyllables in poetry by doubling a vowel. It stands to reason that such a practice would only be adopted at a time when in ordinary speech the word had ceased to be dissyllabic. Thus in the Book of Húi Maine, a manuscript of the fourteenth century, we find (*Zeitschr.* v. 22, §§ 10 and 19) *criaad* = *criäd*, gen. of *cré*, 'clay'; *triaar* = *triär*, 'a triad'; *Briaadh* = *Briäd*, a proper name.

II.—ON A PASSAGE IN ALFRED'S 'OROSIUS'

In translating the passage in 'Orosius' (i. 1) on the site and orientation of Spain, King Alfred, as is his wont when he can draw on his own knowledge, supplies some additional information. It is to the effect that the north-western corner of the peninsula lies "opposite Ireland, beyond the arm of the sea, exactly opposite the river-mouth which is called *Scene*" ("on-gean Scotland, ofer þone sæs earm, on geryhte ongean þæne múþan þe mon hæst Scene").

Without any hesitation all editors¹ have taken Scene to mean the Shannon, thereby imputing to Alfred a very poor acquaintance with the geography of Ireland. Nor is it easy to see how the Old-Irish "Sinann" (Latinized "Sinona") should come to be rendered in Old-English by "Scene." But Alfred's knowledge of Irish topography turns out to have been more minute and exact than that of his modern editors and commentators. There can be no doubt that "se múþa þe mon hæst Scene" refers to "Inber Scéne," the Old-Irish name for the estuary of the Kenmare river. This may, in a manner, be said to be opposite Spain; and it was there, according to Irish tradition, that Eber, son of Míl, landed with his followers from Spain ('Book of Leinster,' p. 12b).

It is most likely that Alfred got this information from the three Irish Pilgrims, who, the 'Saxon Chronicle' tells us, visited him in the year 891. If this surmise is correct, it furnishes us with a *datum a quo* for the translation of 'Orosius.'

¹ Except Pauli, who renders *Scotland* by "Scotland," and *Scene* by "Seine"! The latter mistake is repeated by H. Geidel, *Alfred der Grosse als Geograph* (München, 1904), p. 23.

It may not be superfluous to add that "Inber Scéne" means 'river-mouth of the knife' or 'knife-shaped river-mouth' (*scéne* being the gen. sg. of *sclan*, f. 'a knife'), a most appropriate designation for an estuary that cuts inland like a pointed knife or dagger.² This very plain etymology has, however, not prevented early Irish legend-mongers from inventing an eponymous heroine Scían, from whom the estuary is said to have taken its name.

III.—HUMAN SACRIFICE AMONG THE ANCIENT IRISH

Instances of the practice of human sacrifice are so rare in Irish Legend that Dr. P. W. Joyce, in his *Social History of Ancient Ireland* (i., p. 239 and 282), has altogether denied its existence. Any further light on the subject will therefore be welcome. As the sacrifice of children to the idol called Cromm Crúaich is evidently a propitiation of the earth-gods (see *Rev. Celt.*, xvi., p. 36), so in the following instance the practice is resorted to for the purpose of restoring fertility to earth. It occurs in the Middle-Irish tale *Echtra Airt mic Cuinn ocus Tochmarc Delbcháime*, which awaits the hand of the editor in the *Book of Fermoy*, p. 139. On the occasion of a general dearth and famine, the druids advise "that the son of a sinless married couple should be brought to Ireland to be killed in front of Tara, and his blood mixed with the soil of Tara" (*mac lánamhna nemcholaighe do thabairt co Hérinn 7 a mharbad a ndorus na Temrach 7 a fuil do chu[musc] do thalmain na Temrach*, p. 140b). Such a youth is afterwards discovered by them. "When the druids saw the youth by the side of Conn, they gave the advice that he should be killed, and his blood mixed with the blighted earth, and with the withered trees; for then their due mast and fruit, fish and produce would (again) be in them." (*O'dchonncadar na draidhi an macámh a fárrad Cuinn, isí comairle dorónadar, an macámh do marbad 7 a fuil do chumusc don talmain truaillighthi 7 dona crandaibh crfna, oir do bhiadh a mes 7 a morthórad 7 a hiasc 7 a lucht iar cóir indti*, p. 142).

² An equally descriptive name is that for the river Bann, which in Old-Irish is called *Inber Túaige* 'the axe-shaped estuary.'

IV.—O AIS

In a poem in *Cogadh Gaedhel*, p. 124, 3, we find the following half-line:

ar tí Temra duit otats.

Both from the way in which *otats* is printed and from the rendering 'Since thou art intent upon Temair for thyself,' it is evident that the translator did not understand the phrase. The metre requires a monosyllable at the end of the half-line, and the right reading is *ót díis*, which means 'all thy life'. For further examples of this phrase see my *Contributions* s. v. *des*, and compare *hó aimsir*, Ml. 21 a 4, with a note on Wb. 5 c 2 in *Thesaurus Palæo-hibernicus*. The correct translation then is: 'Thou hast had an eye upon Tara all thy life.'

In speaking of the Gaelic Ossian of 1807, Professor Stern, in his *Ossianische Heldenlieder*, p. 65 (*Zeitschrift für vergleichende Litteraturgeschichte*, 1895), instances the phrase *o aois* among those proving the late and spurious character of that composition, while the use of this old idiom would seem to mark the lines in which it occurs as genuine.

V.—IRISH Δl = $\tau \Delta \rho$ AND $\rho \rho$

In his dissertation *Über die lautliche Geltung vortoniger Wörter und Silben* (Greifswald, 1900), E. C. Quiggin was the first to show by examples collected from the Leinster version of the Táin Bó Cúailnge, the Protean changes which prepositions, pronouns, and other parts of speech undergo in proclitic position: *etar*, 'between,' e. g. becoming '*dar*'; *cen*, 'without,' *can*, *gan*, *cin*, *gin*; *ol*, 'says,' interchanging with *or*, *ar*, *for*, *bar*, &c. In this way the well-known confusion between certain prepositions is to be explained, such as that between *do* and *di*, *for* and *ar*, *fri* (*re*) and *le*.

In a note on *O'Mulconry's Glossary*, § 759 (Archiv i., p. 474), Stokes has printed Professor Strachan's explanation of the phrase *léim alboilcc* as standing for *léim dar boilc*, 'leaping across

a gap.' Another example of the use of *al* for *dar* (*tar*) occurs in a Middle-Irish poem in Egerton 1782, fo. 47a 2, where I find the following verse :

ac toidecht dam allmuir mbir,
' as I went across the great sea.'

Lastly, in an excerpt from the *Book of Ballymote* printed by Stokes in *Zeitschrift* iii. p. 16, 2 *Síd al Femin* stands for *Síd ar* (= *for*) *Femin*. It is noteworthy that in all three cases the change of *r* to *l* takes place before labials (*b, m, f*).

KUNO MEYER.

A PRAYER

THE following poem is contained in 23 N. 10 R. I. A., pp. 95 and 96. There is another copy of it in 23 E. 16 R. I. A., p. 344, but this second copy is evidently only a careless transcript of the one contained in the former MS

- 1 Rob tu mo bhoile, a Comdi cride.
Ní ní nech aile, *acht ri secht* nime.
- 2 Rob tu mo scrutain i llo 'san-aidche.
Rop tu atcheur *im cotlad* caidhce.
- 3 Rob tu mo labhradh, rob tu mo tuicsi,
Rob *tusa* damsa, *rob* misi`duitsi.
- 4 Rob *tusa* m' athair, rob me do mac-sa.
Rob *tusa* lemsa, *rob* misi latsa. ·
- 5 Rob tu mo cathsciath, *rob tu* mo cloidem.
Rob *tusa* m' ordan, rob *tusa* m' airer.
- 6 Rob tu mo didiu *rob tu* mo daingen.
Rob tu romtogba a n-aontaig¹ aingel.
- 7 *Rob tu* gach maithus dom curp, dom anmain.
Rob tu mo flaithus a *nim* occus i² talmain.
- 8 *Rob tusa* t' oinar sainserc mo cridhe.
Ni rob nech aile, a airdrig nime.
- 9 Co talla orm³ rondul⁴ it lama
Mo cuid, mo *cuisle* ar med do grada.
- 10 Rob *tusa* at' aonar m'[f]erann uais *ammra*
Ni *cuinngim* doine na maine marba.

¹ *leg.* óintaid
[⁴ *leg.* rom-dul?—J. S.]

² *leg.* 'si

³ *leg.* ormsa

- 11 *Rob tusa* dinsir cech selb, cech saoghal ;
Mar marb ar mbrenadh art fegad t' aonar.
- 12 Do serc am anmuin, do grad im craidhe
 Tabuir dam amlaidh, a ri secht nime.
- 13 A ri secht nime, tabair dam amlaidh
 Do gradh im cride, do serc im anmain.
- 14 Ac righ na n-uile ris iar mbuaid leire
 Robeo i flaith nime, a gile grene.
- 15 Athair¹ inmain, cluin, cluin mo nuallsa.
 Mithig monuarán lasin truagan truaghsa.
- 16 A cride mo cridhe, cipead dommaire,
 A flaith na n-uile, rob tu mo boile.

TRANSLATION

- 1 Be thou my vision, O Lord of my heart.
 None other is aught but the King of the seven heavens.
- 2 Be thou my meditation by day and night ;
 May it be thóu that I behold ever in my sleep.
- 3 Be thou my speech, be thou my understanding,
 Be thou with me, be I with thee.
- 4 Be thou my father, be I thy son.
 Mayst thou be mine, may I be thine.
- 5 Be thou my battle-shield, be thou my sword,
 Be thou my dignity, be thou my delight.
- 6 Be thou my shelter, be thou my stronghold.
 Mayst thou raise me up to the company of the angels.
- 7 Be thou every good to my body and soul.
 Be thou my kingdom in heaven and on earth.
- 8 Be thou solely chief love of my heart.
 Let there be none other, O high King of Heaven.

¹ *leg.* A athair

- 9 Till I am able¹ to pass (?) into thy hands,
My treasure, my beloved, through the greatness of thy
love.
- 10 Be thou alone my noble and wondrous estate.
I seek not men, nor lifeless wealth.
- 11 Be thou the constant guardian of every possession and
every life² (?).
For our corrupt desires are dead at the mere sight of thee.
- 12 Thy love in my soul and in my heart—
Grant this to me, O King of the seven heavens.
- 13 O King of the seven heavens grant me this—
Thy love to be in my heart and in my soul.
- 14 With the King of all with (?) Him after victory won by
piety³
May I be in the kingdom of heaven, O brightness of the
sun.
- 15 Beloved Father, hear, hear my lamentation ;
Timely is the cry of woe of this miserable wretch.
- 16 O heart of my heart, whate'er befall me,
O ruler of all, be thou my vision.

MARY E. BYRNE.

¹ Cf. Sg. 90^a2. ² Meaning doubtful.

³ Cf. Glossary to Felire of Oengus.

A PRAYER TO THE ARCHANGELS FOR EACH
DAY OF THE WEEK

MS. 23, P. 3, R. I. A., FO. 19¹

Gabriel lim i nDomhnaighibh is cumhachta n[g] neime.
Gabriél lim hi comnaidi, nachamthí bét na bini.

Michél dia Luain labraimsea ; focheird mo menma airi.
ni re nech nosamlaimsea acht ré hlosu mac Maire.

Mad Mairtt, Raphiél radimsea, co tí in crich, dom chobuir ;
in sechtmadh ser alimsea, céin uér ar tuár in domhuin.

Uriél lim i cCttáinib, int abb co n-uaisli ardi,
ar guin ocus ar gábudh, ar threthan gait/hi gairgi.

Sariél Dardain labraimsea ar thionnuibh mera in mara,
ar cech nolc thic re duine, ar cech ngalar nodgobha.

Dia na hafne didíni Rumiél—rath reill—rocharus.²
ní abbair acht ffrinne, maith in cara rogabus.

Panchel i sSatharnaib lim, céin beó arin mbith mbuide
.³

In Trinoid dom anacul. in Trinoid dom shnádud.
in Trinoitt dom shæradh. ar cach nguín, ar gach ngabud.

G.

¹ Cf. Arch. f. Celt. Lex. ii. 138.

² MS. rorocharus.

³ The second half of the verse is missing in MS.

TRANSLATION

May Gabriel^a be with me on Sundays, and the power of the
King of Heaven.

May Gabriel be with me always that evil may not come to me
nor injury.

Michael on Monday I speak of, my mind is set on him,^b
Not with anyone do I compare him but with Jesus, the son of
Mary.

If it be Tuesday, Raphael I mention, until the end comes, for
my help.

One of the seven whom I beseech, as long as I am on the field^c
of the world.

May Uriel be with me on Wednesdays, the abbot with high
nobility,

Against wound and against danger, against the sea of rough
wind.

Sariel on Thursday I speak of, against the swift waves of the
sea,

Against every evil that comes to a man, against every disease
that seizes him.

On the day of the second fast (Friday), Rumiël—a clear blessing
—I have loved,

I say only the truth, good the friend I have taken.

^a For the names of the archangels compare *Saltair na Rann*, lines 793–804.

^b Cf. *focerd menma in coca tairis*, *Lismore Lives*, l. 1997, which Stokes translates: 'Then the mind of the cook reflected.'

^c Cf. *tuar cach tirimm*, Cormac, p. 43; *tuar*, 'a nightfield for cattle, field, land, pasture, sheep-walk,' Dinneen. In place-names in Co. Waterford, *Tuar na gcapog*, *Tuar na mban*.

May Panchel be with me on Saturdays, as long as I am on the
yellow world

.

May the Trinity protect me! may the Trinity defend me!
May the Trinity save me from every hurt, from every danger!

TOMÁS P. UA NUALLÁIN.

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THE SCHOOL OF IRISH LEARNING was founded in 1903 for the purpose of training native scholars to investigate the great mass of documents which have come down to us in the Irish language—a work which has hitherto been left almost entirely to Continental scholars, trained abroad.

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6. 2. 1. 1.
2. 1. 1. 1.
University College, Dublin
1-25-1937

A POEM ASCRIBED TO SUIBNE GEILT

THE following poem is one of several ascribed to Suibne mac Colmáin Chúair, King of Dál Araide, who lost his reason in the Battle of Mag Ráth (A.D. 637), and thenceforth lived a wandering life among the woods and wildernesses of Ireland, whence he was called Suibne Geilt. For similar poems attributed to him, see the *Thesaurus Palæo-hibernicus*, ii., p. 294, and O'Donovan's edition of the *Battle of Moira*, pp. 234 and 236.

H. 3. 18, P. 60^b.

SUIBHNI .CC. SO THÍOS

1. Fūarus inber soirchi sunt, ūair is hé in Coimdhi rascum,
folil mu menmain dia éis iter fedhaib fo áin[s]éis.
2. Ingnadh adbul asromtha for mu chraidhi fo cerdba,
mu beith mar atū re trell iter fidbadaib Ērend.
3. Ba-sa tan nī folabrainn ilach gamh,
intan romidhinn cu moch, luidhind for caei co romoch.
4. Cumhain lim gērsam snímhach Fiadat find ;
sunna¹ cin co fuilim fáilid, bitis áinfir 'mailli frim.
5. Uch mar 'tū! fighim mōr caor *ocus* cnú,
is hé Ísacān romben, ní ibhim fleidh 'maille friu.
6. Uch is trūagh mar atú-sa ō chúan co cūan :
fáilid cē romba-sa taun, anocht damh a ndithrub fūar.

F.

KUNO MEYER

¹ leg. sunn

THE EVERNEW TONGUE

TENGA BITHNUA, 'Evernew Tongue,' is the title of a dialogue between the Hebrew sages, assembled on Mount Zion on Easter-eve, and the spirit of the apostle Philip, who is called by the household of heaven 'Evernew Tongue,' because, when he was preaching to the heathen, his tongue was nine times cut out and nine times miraculously restored. In answer to questions put by the sages, the Evernew Tongue tells them about the creation of the universe, and treats especially of the seven heavens: of the seas, wells, rivers, precious stones, and trees of the earth: of the sun and stars: of birds, men, and beasts. The order of the six days in Genesis, c. i., is here followed. Lastly, the Evernew Tongue describes hell, doomsday, and heaven.

The source of the tractate is unknown to me; but I suggest with much hesitation that it may be a version of a lost Latin Apocalypse of Philip: for, excepting the existence of *seven* heavens (§§ 15, 25, 26, 27, 136), the nine ranks of the celestial hierarchy (§§ 17, 133), the horned monster cast ashore on the night of the Nativity (§ 57), and the use of the number seventy-two (§§ 89, 107), the folklore in it is found in no other Irish composition. Fragments of the original Latin appear to be preserved in §§ 16, 20, 23, 24, 26, 32, 48, 55, 64, 65, 97, 106, 108, 121, 139, 160; and the gibberish quoted as Hebrew, 'the speech of angels,' 'the language spoken in heaven,' in §§ 7, 9, 15, 24, 31, 56, 61, 63, 64, 89, 96, 97, and 110, resembles in its unintelligibility the *Alemakan, ikasame, marmare, nachaman, mastranam, achaman* ascribed to Mariamne in *The Acts of Philip*.¹ There is, however, in the Latin apocryphal literature known to me, no trace of such an Apocalypse.

¹ For similar gibberish see the *Divina Commedia*, Inf. xxxi. 68, and *Coptic Apocryphal Gospels*, ed. F. Robinson, pp. 57, 60, 71, 75, 158.

The text, now for the first time published, is a copy of the recension in the ff. 46^a-52^a of the Book of Lismore, a fifteenth-century MS. belonging to the Duke of Devonshire, and described in *Lives of Saints from the Book of Lismore*, pp. v-xliv. This recension is, so far as I know, unique; but there are six abridgments of it: one, *YBL*, in the Yellow Book of Lecan, coll. 700-707 (facsimile pp. 81^a 49-86^b28); another, *P*, in the Paris MS., Bibliothèque Nationale, fonds celtique et basque, No. 1, ff. 24^a1-27^b3; a third, *C*, in the Cheltenham MS. 9754, ff. 7^a-9^a; a fourth, *E*, in Egerton 171, pp. 44-65, a paper MS. in the British Museum; a fifth, *F*, in the Liber Flavus Fergusiorum, now in the library of the Royal Irish Academy; and a sixth, *R*, in the Irish MS. at Rennes, ff. 70^a-74^b. The Rennes copy has been edited, with a French translation, by Professor Dottin, in the *Revue Celtique*, t. xxiv, pp. 365-403, and extracts from it will be found at the end of the present publication and in §§ 5 n., 39 n., 98 n.

None of these six abridgments is older, in date of writing or in language, than the fourteenth century; *E*, indeed, was written in the eighteenth; and, so far as I have examined them,¹ they give little help towards the restoration and interpretation of the corrupt and difficult Lismore text. This, to judge from the survival of the neuter gender, and from the deponential and other ancient verbal forms, may safely be ascribed to the tenth or eleventh century, when Old Irish was merging into the Early-Middle Irish of the Book of the Dun and the Book of Leinster. The numerous interesting words contained in our tractate are collected in the Glossarial Index; and here, as in the tentative translation, I am indebted to communications most kindly made by Professors Strachan and K. Meyer.

W. S.

LONDON, *October*, 1905.

¹ I have transcribed *P* and *F*, read *R* in Prof. Dottin's edition, photographed *E*, and copied part of it; but I have not wasted time and eyesight on the facsimile (so-called) of *YBL*.

TENGA BITH-NUA ANNSO SIS

1. In principio fecit Deus caelum et terram et reliqua. *Airdí domhain as treisí cach tigh is arísú cach cumbachtai, as forstara cach nárasaín, as ceansa cach mac, as gáilín grianuibh, as náilíní cach seán as dígalgá feruibh, as bóidí cach máthair* [13] *Oen-Mac De Athar ro thidhnaic a scel-sa do ítuatha[ib] domuin .i. do dheallbh 7 do thustín an betha. Iarsindi na fes císí deaib n-atrabhái nach ret do neoch atcáther isin bith *acht* Dia nama; ar ba 'cenn i mbolg' 7 ba 'b'ú'íth' i tigh dhorcha,' do síl Adhaimh iarsindi na fes riam císí deaibh ro baí forsin domun, nó cia dhorigne, co tainic a scel-sa do nim fri erslocud chelle 7 intliuchta caich, co n-airesta 7 co fogabtha set bethad 7 icce do anmándaib.*

2. Ar ba *fordhorcha* cach ret do shuilib shíl Adhaim, acht atchitis tuirthiud na rend .i. ésce 7 grene 7 na rend archena, immateighdis cach dia cen chumsanad *dogrés*. Atchitis *dano* tiprata 7 aibne in domuin nat chumsantais do dibairsí² *dogrés* in cach aimsir. Atchitis *dano* tobron in talman 7 cess 7 cotlud inna soilse 7 inna torudh la tetacht ngaimridh. Atchitis *dano* esserge in domuin *cona* thess 7 a shoilse, *cona* blathaibh 7 a torthib la er_ge samraidh doridissi.

3. Ni fetatar cia dogene colleic co tainic a scel-sa thusten in domhain *cona* dhealbaib 7 a thimthirechtaib [amal] ro[n]da-sudigestar Dia. *Fordhorcha didu* anisiu uili *con-eces* a scel-sa, *conid* erslaic in Tenga Bithnua labrastair a clethe nimhe uas *oenach* [46^a2] Slebhe Sion.

Ar ro teclumad ceti airthir an betha .i. doneoch báí o slobib Abian conice trachtu⁴ Mara Ruaidh, oculus otha Muir Marb conici insi Sabairnd. Oculus ba he lín in terchomraic .i. coic escoip .lxxx. ar *cethir cétaib* ar tri milib, oculus .ix. rig .lx. ar .ix. *cétaib* ar .iiii. *mllib* ar .l. *mllib* di rígaibh an beatha.

¹ leg. san, which is translated.

² bidg *P*, 'a start'; beith a prísún cumang *R*, 'being in a narrow prison.'

³ MS. do dibairsí nat chumsantais

⁴ *ML*. 127^a17, nom. sg. tracht, infra, § 58.

THE EVERNEW TONGUE HERE BELOW

1. In the beginning God created the heaven and the earth, etc., the High-king of the world Who is mightier than any king, higher than any Power, fiercer than any dragon, gentler than any child, brighter than suns, holier than any saint, more vengeful than men, more loving than any mother, the only Son of God the Father, hath given to the many tribes of the world this account of the form and creation of the universe. Since the shape that aught visible in the universe possesses was unknown save only to God: since for Adam's race it was 'a head in a bag' and 'being in a dark house,'¹ never having known what shape was on the world, nor Who created it, until this account came from heaven to open every one's sense and intellect, so that the way of life and of salvation might be ascertained and found by souls.

2. For everything was obscure to the eyes of Adam's race, save that they used to see the course (?) of the stars, to wit, of the moon and sun and the other stars, which used to go round every day continually without resting. So they used to see the world's wells and rivers flowing without cessation always at every time. So they used to see the sadness of the earth, and the trance and sleep of the light and the fruits at the coming of winter. So they used to see the resurrection of the world, with its warmth and light, with its flowers and fruits, at the rearing of summer.

3. Still they knew not who wrought (that) until there came this story of the creation of the world, with its shapes and services as God had arranged them. Obscure, then, was all this until this tale was set forth, until it was revealed by the Evernew Tongue who spake from the roof of heaven above the assembly of Mount Zion.

For the concourse of the east of the world was gathered together, to wit, all that were from the mountains of Abian as far as the shores of the Red Sea, and from the Dead Sea as far as the islands of Sabarn. And this was the number of the congregation, three thousand four hundred and eighty-five bishops, and fifty-four thousand nine hundred and sixty-nine kings of the world.

¹ Proverbial expressions.

4. Ro boi *dano* a n-oinach sin co cend .iiii. miss *for bliadain* .i. sam, gam, *errach*, *fogamur*, fo noi *cétuib* seol findanart comindaib ordhaibh i mulluch *Slébi* Sion. *Cóica* ar *noí cétaib* ar *cóic* milibh do thuredhchaindlíbh 7 lecaib logmaraibh adhannaitis fri fursannad na cete, ar nach derbanad *nach* sin in cach aimsir. Coica ar dib *cétuib* escop 7 coic *cét* sacart 7 teora míle do gradhuib ecairse, 7 .iii. mac n-ennac 7 coic *cét* airdrig *cona* sochraíte remib. No thegtis medon aidche¹ i nHierusalem o gothaib co taigtis *cachoen* iarmerghe co ceoluib inna failti canar isna noibnellaib .i. *Gloria in excelsis Deo et reliqua*.

5. Fos-ergitis *iarum* in tsloigh na cete *itir* da mag araciund la tintudh inna himirce-se 7 inna slogh i *Sléib* Sion cosin chiul inna failte co ceolaib aingel ar grádaib dligthechaib in airdrig.²

6. Talmaidiu iarsein, intan ba deadh n-aidche³ inna casc, co clos ni, a ndeilm⁴ isnaib neluib *amal* fhogur torainn, *nó* ba cosmail re cichnaig thened dara.⁵ Ba tinfisiu thorni colleic, *con-* acces in talmaidiu in *grianbruth amal gréin* n-etraicht i medon in delma. Immesoid (?) macuairt in *grianbruth* etracht sin, *con-* nach tairthed rosc sula, ar ba etrachtu⁶ fo shecht innas in *grian*.

7. Talmaidiu iarsein co clos ni, ar ro bhatar sella in tsloigh oc frescse in delma, ar dorumenatar ba hairdhe bratha, co clos [47^{b1}] ni, in guth *solus* labrastar o bérlu ainglecda *Heli habia felebe fa niteia temnibisse salis sal* .i. cluinidsi a scel-sa, a maccu doine, domroidedsa o Dhia do far n-acallaimh.

8. Talmaidiu iarsin docorastar cess 7 huamhon *for* na sluagho, Ni bu fubthud *cin* damna. Astoieded fogur in gotha *amal* gair sloigh, *acht* ba soillsiu 7 ba gleu gothuib doine colleic. Tormaid⁷ uasin ndunad *amal* gair ghaeithi moire nad bu aidbliu comrad⁷ carut i cluasaibh caich colleic 7 ba binne ceoluib [in domain *P*].

¹ MS. aighthe

² MS. co céolaib 7 aruigrethaib 7 deligaibh cach rig. But *R* has: co céolaib aingel ar gradhaib dligtheacha an airdrigh.

³ MS. naigthe

⁴ MS. indeil

⁵ MS. 7 ara (with *d* above 7)

⁶ MS. etracha fo

⁷ MS. cobraib

4. Now that assembly lasted to the end of four months and a year, to wit, summer, winter, spring, autumn, under nine hundred awnings of white sheets, with golden diadems, on the summit of Mount Zion. Five thousand nine hundred and fifty tower-torches and precious stones were kindled for the illumination of the concourse, so that no storm should at any time hinder it. Two hundred and fifty bishops and five hundred priests, and three thousand [other] ecclesiastics, and thrice fifty innocent children, and five hundred high-kings with their army before them. At midnight they would enter Jerusalem with musical voices (?), and at every nocturn they would come together with melodies of the gladness that is sung in the holy clouds, *Gloria in excelsis Deo*, etc.

5. Then the hosts of the concourse were going between two plains before them, as this expedition and the hosts on Mount Zion turned with the music of the gladness, with melodies of angels according to the lawful ranks of the High-King.

6. Suddenly thereafter, when it was the end of Easter-eve, somewhat was heard, the sound in the clouds like the noise of thunder, or it resembled the crash of the fire of an oak. Meanwhile there was a thunderous (?) blast, and suddenly was seen the solar glow like a radiant sun in the midst of the sound. That radiant solar glow turned round and round, so that eyesight could not overtake it, for it was seven times more radiant than the sun.

7. Suddenly after that somewhat was heard, when the eyes of the host were expecting the sound; for they thought that it was a sign of the Judgment—somewhat was heard, the clear voice that spake in the language of angels: "*Hæli habia*," etc., that is: "Hear ye this story, O sons of men! I have been sent by God to hold speech with you."

8. Suddenly thereafter swooning and fear fell upon the hosts. It was not a 'frightening without cause.' The resonance of the voice was . . . like the shout of an army; save that at the same time it was clearer and plainer than the voices of human beings. It sounds over the multitude like the cry of a mighty wind, which yet was not greater than the converse of friends among them in the ears of each other; and it was sweeter than the melodies of the world.

9. Friscartatar *ecnaidhi* na n-Ebraide, et dixerunt: Findamar uait do ainm 7 do thothacht 7 do dixnugud. Co clos ni: in Tenga Bithnua labrastar o ghuth ainglecda: *Nathire uimbe o lebiae ua un nimbisse tiron tibia am biase sau fimblia febe ab le febia fuan* .i. Ba la tuatha talman em, ar se, genarsa, 7 do coimpert fhir 7 mna cotamaipred. Issed mo ainm, Pilip Apstal. Tomraid in Coimdi co tuatha¹ gente do precept doib. Noi fechtas imruidbed mo tenga as mo chind la geinte, 7 noi fechtas donarrasar aitherruch do precept; *conidh* do sin *issed* mo ainm la muintir nime, Tenga Bithnua.

10. Ro raidsetar *ecnaide* na nEbraide: Finnamar uait cia berla no labraithear frind?

Ro raid-seom: *Issed* labra s(ú)t aingil, ar se, 7 uile gradh nimhe a mbelra-sa no labraimsi dhuibsi. Mad mila mara 7 biastai 7 cethrai 7 eoin 7 nathraig 7 demnai atgenatar-side, 7 *issed* a mbelra-sa labartait inna huile i mbrath.

11. *ISsed didu*, ol se, immomrachtsa cucaibsi, do reidigud daib in sceoil amrai atchuaid in *Spirut Nób* tria Moyse mac Ambra de thustin nime 7 talman cosnaib hi [47^b2] *docuissin* indib. Ar is do denum nime 7 talman dorime a scel sin. IMtha samlaid 7 is do cruthugad in *domain* immoroilged la essergi *Crist* o marbuib isind aidhchi si² na casc, ar cach adbar 7 *cach* duil 7 *cach* aicned atcither isin *domun* *conrairceda* uile isin coluinn i n-esserract *Crist* .i. i *colainn* *cach* duine.

12. Ata ann *chetamus* adbhar de gaeith 7 aer. Is de *forcoemnacair* tinfisiu anala i corpaib doine. Ata *dano* adbar tesa 7 chombruithe ann di then,³ *issed* dogni dergthes fola insin i corpaib. Ata ann *dano* adbar di grein 7 rennuibh nimhe oulcena, *conid* ed dogni lien 7 soillsi i suilibh doine. Ata ann *dano* adbur di serbai 7 saldatu, *conid* ed dogni serbha inna nder insin, 7 domblas n-o[e] 7 imbud ferga i cridib doine. Ata ann *dano* ad(bar) di clochaib 7 do *criaidh* thalman, *conid* edh dogni *comusc* feola 7 chnama 7 ball isna doinib. Ata *dano* ann adbur

¹ MS. tuathu

² MS. isinnaighthisi

³ leg. thenid?

9. The sages of the Hebrews answered and said : " Let us know from thee thy name and thy substance and thy appearance." Somewhat was heard : the Evernew Tongue spake with an angelic voice : "*Nathire*," etc., that is : " Among the tribes of earth in sooth I was born ; and of the conception of man and woman I have been conceived. This is my name : Philip the Apostle. The Lord sent me to the tribes of the heathen to preach to them. Nine times hath my tongue been cut out of my head by the heathen, and nine times I continued to preach again. Wherefore this is my name with the household of heaven, the Evernew Tongue."

10. The sages of the Hebrews spake : " Let us know from thee what language thou speakest unto us."

He said : " That there is the speech of angels," quoth he, " and the language which I speak to you is that of all the ranks of heaven. As to beasts of the sea and reptiles and quadrupeds and birds and snakes and demons, they know it, and this is the languagewhich all will speak at the Judgment.

11. " This, then, is what has driven me to you : to explain to you the wondrous tale, which the Holy Ghost declared through Moses, son of Amram, of the creation of heaven and earth with all that exists therein. For 'tis of the making of heaven and earth that that tale tells : even so and of the formation of the world, which has been effected by Christ's Resurrection from the dead on this eve of Easter. For every material and every element and every nature which is seen in the world were all combined in the Body in which Christ arose, that is, in the body of every human being.

12. " In the first place is the matter of wind and air. Hence came to pass the afflation of breath in the bodies of men. Then there is the matter of heat and boiling from fire. 'Tis this that makes the red heat of blood in bodies. Then there is the matter of the sun and the other stars of heaven, and 'tis this that makes colour (?) and light in the eyes of men. Then there is the matter of bitterness and saltness ; and 'tis that which makes the bitterness of tears, and the gall of the liver, and abundance of wrath in the hearts of men. Then there is the matter of the stones and of the clay of earth ; and 'tis this that makes the mingling of flesh and bone and limbs in human beings. Then there is in it the matter of the flowers and

di blathaib 7 ligdathaib talman, *comid* eadh dogni *forbrice* 7 eirfhinne inna ngnuse 7 dath i ngruaidib.

13. Asreracht in doman uile leis, uair ro bui aicnedh na ndula uile isin choluinn arroet Issu. Ar mani chesad in Coimdiu darceand sil Adhaimh, 7 mani eseirghedh iar mbas, dolegfaide¹ in doman uile² la sil nAdaim la tíchtain in bratho, 7 noch a n-athgigned *nach* duil do muir na thalmain, acht no lasfatis nimhe *conice* in *treas* nemh. *Acht* tri nimhe ind richidh uasail namma ni airisfédh ann cin *loscud*. Nocho biadh talam na cenél de biu na marbh isin domun, act iffernd *co* nem mani³ thised in Coimdiu dia tathreic. Atbeltais na huili cen athnugud *samlaid*.

14. IS do dodeochadsa, or Pilip, far ndocumsi *co* n-ecius duib a scel-sa, ar is dall fordorcha duibsi denamh dealbhai in *domuin amal* doruirmed o chein.

Maith *didu*, olt (*sic*) *ecnaidi* [47^a1] na n-Ebra, indis dun dona adamraibh diairmidib *forcoimnacair* ann, ar is dall erund mani ecestar dun doleir.

15. Co closs ni, in Tenga Bithnua labhrustair o berlu angelacda *dicens Læ uide fodea tabo abelia albe fab*, quod latine dicitur .i. in principio fecit Deus caelum et terram; et dicit: *Ambile bane bea fabne fa libera salese inbila tibon ale siboma fuan*. Mall uile a thuiremh tresan Ebrai a n-aisniter ann. Nad ro bai ordugud inna ligboth. Nat ro bai talam cona áleibib 7 a thuathaibh, na muir *cona* indsibh, na iffernd *cona* phianaibh riasiu asrobrath no beitis duili.⁴ Nad batar cuarta⁵ *secht* nime, na niuil di thursitin talman, na *crithir*, na esruth sin. Nad batar tire *forsa* tesimtis, nad bai fleochadh na snechta. Nad batar⁶ lochait na tinfisiu gaeithe na thoruind. Nad⁷ boi rith *ngréne*, na imthoiniud escai, na brechtrad rind. Nad batar⁶ bledmila muiridi. Nad boi muir i snaitis. Nat batar *srotha* na halmai, na biastai, na henlaithe, na *dracoin*, na nathraig.

¹ MS. dolegfaidi

² MS. uili

³ MS. mane

⁴ MS. duile

⁵ MS. nat batur quartu

⁶ MS. nat batur

⁷ MS. nat

beautiful hues of earth ; and 'tis this that makes the variegation and whiteness of the faces and colour in cheeks.¹

13. "All the world arose with Him, for the nature of all the elements dwelt in the Body which Jesus assumed. For unless the Lord had suffered on behalf of Adam's race, and unless He had arisen after death, the whole world, together with Adam's race, would be destroyed at the coming of Doom ; and no creature of sea or of land would be reborn, but the heavens, as far as the third heaven, would blaze. Save only three heavens of the high welkin, none would abide without burning. There would be neither earth nor kindred, alive or dead, in the world, only hell and heaven, had not the Lord come to ransom them. All would have perished thus without renewal.

14. "For this," says Philip, "I have come unto you, that I may declare to you these tidings ; for obscure to you is the making of the form of the world, as it hath been recounted of old."

"Well, then," say the sages of the Hebrews, "relate to us some of the innumerable wonders which have happened there ; for it is dark to us, unless it be diligently declared to us."

15. Somewhat was heard, the Evernew Tongue, which spake in the language of angels, saying, "*La uide*," etc., "In the beginning God created the heaven and the earth," and it saith : "*Ambile bane*," etc. "Slow it were to recount through the Hebrew all that is there uttered : that there was no ordering of the colours, that there was no earth with its mountains and its tribes, nor sea with its islands, nor hell with its torments, before He said that these elements should exist : that there were no circuits of the seven heavens, nor clouds to irrigate the earth, nor spark, nor dispersal of storms : that there were no lands whereon they would pour : that there was neither rain nor snow : that there were neither lightnings, nor blast of wind, nor thunders ; that there was neither course of sun, nor vicissitude of moon, nor variation of stars : that there were no marine monsters : that there was no sea in which they would swim : that there were no streams, nor herds, nor beasts, nor birds, nor dragons, nor serpents."

¹ cf. *Three Irish Glossaries*, p. xl, where the *eight* components of the human body are said to be earth, sea, sun, clouds, wind, stones, the Holy Ghost, and the Light of the World (Christ). Cf. *Four Ancient Books*, ii. 8.

16. Responderunt sapientes Ebreorum : *Ceist*, cid ro boi isind aimsir sin nacan raba *nach* ret asrobrad co se ?

Ro freair in Tenga Bithnua : Bai la hamrai *cach* duil .i. Dia cen tosach, cen fhorcenn, cen bron, cen aes, cen *erchra*. Ni rabi uair na haimser¹ na re nad² ro bai. Nocho n-oo, nochon sinu in *cétnu*, nach nochon robai ni ba decmaic³ do denam. Imrroid imradud. Nicon rabai tosach dond imradud sin. Imrroid ni bad shairiu ara [47²] n-aiciste a chumachta 7 a mhiadamlá⁴ diasnese nad bai in nacha reduibh ailib, cenud bai-sium fadesin.

17. Talmaidiu *didu* asennad inna imrati dogene soilsi. Ba si soilsi dogene .i. cuairt ind richidh *co* noi *ngradaib* aingel. Sechtmoga a llín do thuathaib cosna cetheora[ib] *grian*[brug]uib .xx. ar se ceduib, co ceoluib 7 ligbothaib *amal* rongab fo[r]na .iii. ndealba ind richid. Doroine *dano* isind oenlo cuairt inna ndealb .i. domna dia ndernad in *doman*. Ar is delb chuairt-chruind ceta-dernai Dia do deilb in *domain*.

[18. Adubradar ecaidí na n-Ebraide annsin. Innis duinn anois, cindus atat suidighthi fil for[s]in domun colléir, uair atám 'na n-anfhis 7 'na n-aineolus cech neich dibh.] *R*.

19. Friscart in Tenga Bithnua : cenco accid-si, ol se, is i *cruinne* dorralladh *cach* duil cid iar ndelbuib *domain*. Ar is i torachta chruinne doralta na nime, 7 is i torachta doronta na *secht* muire immacuairt, 7 is i torachta dorónad⁵ in *talam*. *Ocus* i torachta *cruinne* doimchellat na renda roth cruinn in domuin, 7 iss i cruinde dhelbha atchiter na hanmand iar n-escumluth a *corpaib*. 7 iss i cruinde atchither cuairt in richidh uasail, 7 iss i cruinne atchiter cuairt *gréne* 7 *esca*. IS deithbeir uile sein, ar is toruchta cen tosach cen *forcend* in Coimde ro bhithbhai 7 bhithbias 7 dorighne na huili sin. Is aire is i ndeilb chruind ro damnaiged in *doman*.

20. *Dixit* pleps Ebreica : *Ceist*, cid ro boi isin chruind chuairt ildelbhaig ba damna domhain ?

¹ MS. haimsiur

² MS. nat

³ MS. decmach

⁴ MS. inserts ba

⁵ MS. doronta

16. The sages of the Hebrews answered: "A query: what *was* there at that time, since that nothing he has hitherto mentioned existed?"

The Evernew Tongue answered: "Every creature was with a marvel, to wit, God without beginning, without end, without sorrow, or age, or decay. There was no hour, nor time, nor space that He existed not. He is not younger or older (now) than at first. There was nothing that was hard for Him to do, (but) He thought a thought, and to that thought there was no beginning. He thought of somewhat nobler that His power might be seen, and His dignity indescribable that was not in any other things, although He Himself was it.

17. "Suddenly then, after the thought, He created Light. This was the light He created, to wit, the circuit of the celestial vault with nine ranks of angels. Seventy was their number of tribes, with the six hundred and twenty-four sunny plains, with melodies and beautiful colours such as are upon the seven shapes of the celestial vault. So, in the same day, He made the circuit of the shapes, to wit, the matter whereof the world was fashioned. For of the shape of the world God first made the shape of a round circle."

18. Then said the sages of the Hebrews: "Tell us now diligently what arrangements are in the universe, for we are in ignorance and darkness concerning every one of them."

19. The Evernew Tongue answered: "Though ye see it not," quoth he, "'tis in roundness every thing created has been cast according to the shapes of the world. For 'tis in circularity of roundness the heavens have been made round about, and in circularity the seven seas have been made, and in circularity the earth has been made. And in circularity of roundness the stars traverse the round wheel of the universe, and in roundness of form the souls are seen after issuing from the bodies. And in roundness is seen the circuit of the high celestial vault, and in roundness is seen the orbit of sun and moon. Reasonable is all that, for circular without beginning or end is the Lord, who hath ever been, who will ever be, and who made all those (things). Therefore the world has been embodied in a round shape."

20. Said the Hebrew populace: "A question: What was there in the round multiform circuit, which was the material of the universe?"

21. Ro fhreacair in Tenga Bithnua: Ro boi, ar se, isin chuairt toruchta domna domain .i. uacht 7 tes, soilsi 7 dorcha trom 7 etrom, lind 7 tirim, ard 7 isiul, serba 7 ailgine, sonarte 7 enairte, esgal mara 7 fua[i]m toraind, bolud blatha 7 andord aingel [7] tuirith teneadh.

22. Rabatar na huili-se, tra, ol se, issind dluim¹ [47^b1] chruind ildealbhach doronad do domna domain, 7 is ann ro thusmed adbar iffirnd, ar ni dernad in t-iffern² focetair co ndeotheid in t-archaingel³ dar reir 7 co n-erlai a recht ind rig dodrigne cosinn arbar diairmidi na n-aingel. Ocus co sin, ol se, ni dernad iffirnd, acht ro bui a damna i fusmiud isin mais chruinn ildealbaig as' terpad in domun cosnaibh uilib chenelaibh docoissin isin domun. Ocus dia fedlightis ind aingil ro imorbosaigsetar isind aicniudh i ndernta 7 isin etrachta angelacdai, ro soifide damna ind iffirn i flaith ligaig luachtidi⁴ amal in flaith na n-aingel noeb.

23. IS e, tra, inso gnímh in cetna lai i tindscan Dia'denamh in domuin, licet scriptum est: qui uiuit in aeternum creauit omnia simul.⁵

24. *Artibilon alma sea sabne e beloia flules elbia limbe lasfania lire*, quod latine dicitur: Fecit quoque Deus firmamentum inter aquas, et diuisit aquas quae erant super firmamentum ab his quae erant sub firmamento.⁶

25. Doroine Dia dano, ol se, isind laithe tanaissi .i. fraig na secht nimhe immacuairt cosna linnib nemdaib. Ar rofitir in Coimdiu intan dorosat in mbith no regad duine⁷ dar a timna asbreth fris. IS aire ro ssudhighedh fial ind nime fri gnusi 7 sella daine arna hactis findfiud nime 7 righsuide De.

26. INterrogauerunt plebes Ebreorum: Indica nobis naturas absconditas et misteria septem caelorum et quinque zonas quae circuerunt caelos.

27. Ro freacair in Tenga Bithnua: Na secht nime emh, ol se, imchomhaircid-si immon mbith. Nem cetus etracht solus nelda as nessamh dhuib as'toidi esca 7 esruth rind. Da nem

¹ MS. issindlogom ² MS. an tiffern ³ MS. an tarchaingel
⁴ MS. luachtigi ⁵ Ecclesiasticus xviii. 1 ⁶ Genesis i. 7 ⁷ MS. duimi

21. The Evernew Tongue answered : "There was," it said, "in the orbital circuit the material of the universe, to wit, cold and heat, light and darkness, heavy and weightless, wet and dry, high and low, bitterness and mildness, strength and feebleness, roaring sea and noise of thunder, odour of flowers, chant of angels, and pillars of fire.

22. "All these, then," quoth he, "were in the round, multiform cloud which was made of the material of the universe : and 'tis there that the stuff of hell was produced ; for Hell was not made at once ; not until the archangel transgressed (God's) will and forsook the law of the King who had created him, together with the innumerable crowd of the angels. Till then," quoth he, "hell was not made ; but its material was stored away in the round, multiform mass out of which the universe was separated, with all the kindreds which exist therein. And if the angels who sinned had remained in the nature in which they had been created, and in the angelic radiance, the material of hell would have been turned into a beautiful, bright kingdom, like unto the kingdom of the holy angels.

23. "This, then, is the work of the first day on which God began the making of the world, although it hath been written, 'He that liveth for ever created all things at the same time.'

24. "*Artibilon alma*," etc. "God also made the firmament between the waters, and divided the waters which were above the firmament from those that were below the firmament.

25. "Then," quoth he, "on the second day, God made the wall of the seven heavens round about with the heavenly waters. For the Lord knew when He created the world that man would transgress the commandment which was declared to him. Therefore, the veil of heaven has been set overagainst the faces and eyes of men, so that they might not see the blessedness of heaven and the throne of God."

26. The populace of the Hebrews asked : "Point out to us the hidden natures and the mysteries of the seven heavens, and the five zones that surround them."

27. The Evernew Tongue answered : "The seven heavens, in sooth, around the world (as to) which ye ask (are) : first, the radiant, bright, cloudy heaven which is nearest to you, whereout shines the moon and the scattering of stars. Over this two

luachtidi lasardha uasa side co n-imsitnib aingel indibh 7 esruth gaith. Nem¹ [47^b2] uar aigreta uas [s]udib as glaisiu *cach* ligdath, as sechtuairiu snecta as'toidi *grian*. Da nem aile luachtide lasardhai *for* suidib assa² toidet tenedrind doberat toirthigi i niulu³ 7 muir.

28. Ardnem tentide⁴ an uasaib-side is airdem dib uili *fora* *for*ramad cuairt ind richid. Nem gr[*f*]anna tentide⁵ seon i mbi saethar la cocetal ceol 7 clasa aingel.

29. Hi cressaib, *tra*, na secht nime fus-luget in da crithmhil dec cosnaib tenedcennuibh uasdaib inna *corpuib* nemdaib, doinfidet di gaeith dec imon mbith. Isnaib cresaibh cetnaibh *dano* *contuilet* in dracoin *co* n-analaib tened, *dracoin* turethcind 7 tedmann *foraibh* inna toibaib dogluasset cichnaig inna torand 7 doinfidet luachtu di lessaibh sell. Do imchealla[t], ol se, *didu*, *creasa* immon nem, 7 is sechtchuart in *nem* (?) immon *talman* imacuairt.

30. Criss uardhai aigreta⁶ chetamus ara fonnatar muire fo gruadibh in nime atuaith.

Criss uar aigridi aili immanaisce mila mara fo muirib [7] fo toibaib in *talman* andes isin n-airm i *forrumtha* na noi tuirid tentidi⁷ fri nem indes [aga imfulang, *P*].

Criss an aurlasair airechta *domuin* dofoscai iltorad *talman* *co* n-erig immon mbith ara bruindib siar.

Da chris aille ailgina ata urgala anmanna doberat uacht 7 tes, focertat tola tedmann do thoibhaib *talman* for cach leath.

31. *Aibne fisen asbæ fribæ flanis lia sieth* .i. Doroine Dia isin tress lau linde 7 ilmuire 7 ilcenela *usce* 7 ildealba salmuire, *ocus* cuairt in *talman* *cona* redib 7 a shleibhibh 7 a fidbadhaib⁸ 7 a lecaib logmaraib 7 a ilcenelaib crand.

32. INterrogauerunt sapientes Ebriorum: INdica nobis multa genera et misteria maris.

33. Ro fhreacair in Tenga *Bithnua*: Atat em, ol se, teora linde do muir [48^a1] immon mbith .i. muir *co* *secht* ndéalbuib cetamus fo thoibaib in *talman* *fris'* tormai in t-iffird 7 *fris'*

¹ MS. 7 asruth Gaithnem ² MS. asna' ³ MS. a niula ⁴ MS. tentdigi
⁵ MS. tentige ⁶ MS. aigreta aili ⁷ MS. tentigi ⁸ MS. figbadhaib

gleaming, flamy heavens with . . . of angels in them and outbreak of winds. Over these is a cold, icy heaven, bluer than any beautiful colour, and seven times colder than snow, out of which shines the sun. Two other gleaming, flamy heavens on these, whereout shine the fiery stars that put fruitfulness into clouds and sea.

28. "A high heaven, fiery, splendid, is above these. 'Tis the highest of them all, on which the circuit of the welkin has been set. A sunny and fiery heaven is that, wherein there are labour at harmony of melodies, and choirs of angels.

29. "Now in the zones of the seven heavens are hidden the twelve shaking-beasts with the fiery heads above them in their heavenly bodies : they blow twelve winds about the world. In the same zones, too, sleep the dragons with breaths of fire, dragons, tower-headed, with diseases on them in their flanks, who bring forth the crash of the thunders and blow lightnings from pupils of eyes. Thus traverse," he says, "the zones round the heaven ; and the heaven hath seven circuits round about the earth.

30. "A frigid, icy zone, in the first place, by which seas go down (?) under the convexities of the heaven to the north.

"Another cold, icy zone which unites the beasts of the sea under seas and under the sides of the earth to the south in the place where the nine fiery pillars were put to the south of heaven supporting it.

"A splendid zone . . . the great flame of the world's assembly, which nourishes many fruits of the earth, so that it rises around the world on its breasts to the west.

"Two beautiful mild zones which are the arenas of the animals that give cold and heat, (and) which cast abundance of diseases to the flanks of earth on every side.

31. "*Aibne fisen*," etc., that is, "On the third day God made lakes and many seas, and many kinds of water, and many forms of salt seas, and the circuit of the earth with its plains, and its mountains, and its forests, and its precious stones, and its many kinds of trees."

32. The sages of the Hebrews asked : "Tell us the many kindreds and secrets of the sea."

33. The Evernew Tongue replied : "In sooth," he says "there are three waters of sea around the world, to wit, first, a sea with seven shapes under the flanks of the earth, against

cuiredar gair imon nglend. Salmuir glas gleordai imacuart imon *talmain* di cach leith togluaisse tuile 7 aithbe [7] sceas iltorad. Ata *dano* in tres lind .i. lasarmhuir. Legtair asna nimib .ix. ngaetha *conidnualat* asa suan .lxx. ar .iiii. *cétaib* ceol concanat a thonnai iar ndiuchtradh assa shuan. *Tormaid* [amal] thoruinn asa thonngar. Ni chumsana di thule o thosach *domuin*, 7 nocho bo lan acht dia *domnaig*. I ndomnach docuredar i suan *co ndiuchtradar* toraind inna ngaeth la *techt* in *domhnaig* Dia de nim 7 la cocetal inna n-*aingel* n-uassai.

34. Ata *dano* ilchenéla¹ do muirib cen motha sein im thóibu² *talman* di cach leith. Muir dherg *cetamus* co n-ilar liac logmar, co laindred fhola, co ndathaibh *diordaib*, *etir* tire Egipt 7 tire India. Muir gel gainmech³ *co ndath* snechtai tuaid im innsib Sab[uirn]. Rosaigh nert a thuli *co n-essreidet* a tonna cu airtriuth nel. Muir nemhthonnach dhub *dano* fo dhath deged, *nach* n-ethar rotn-ainic nocho *ternoi* ass *acht* oenshes nama la étruma a retha 7 nert a gaeithe. *Ocus* cathu biasta⁴ arrancatar ann.

35. Ata *dano* muir legthair [is]in *fairgi* (?) deis *indsi* Ebian. *dicsi*[gi]dir a thuliu la cetemun co tet *for* aitbe la gemredh. *Leith-bliadain* *for* tuiliu, al-leth aili *for* aithbhui *dogres*. Eghit a biasda 7 a bledmila⁵ i n-aimsir gebes aithbe, 7 dos-*cuiredar* i cess 7 suan. *Diuchtrait* 7 failtnigit la tuile, 7 *forberat* tiprait 7 aibhne 7 srotha in domuin, is *tria* glinde tiagait co taiget iarcein.

36. Ata *dano* da cenél⁶ .lxx., ol se, do tipratuib ildelbdaib⁷ i talam. *Tipra* Ebian, *cetamus*, imshoi ildatha *fri* haimsir *cach* en-laithi *dogrés*. Dath snecta fair o thurbail *gréne* co teirt. Dath uainidhi *co n-ildath* *nathrach* o theirt co noin. *Focerdtar* i ndath fhola [48²] o nonai co fescur. *Nach* beoil blaiset ni thic faitbiud na gen gairi *forra* i mbethaidh.

37. *Tipra* Assian i tirib Libia immifoilngi combrite do mnaib ciat aimriti riam.

¹ MS. ilchenelu² MS. thoiba³ MS. gemnech⁴ MS. biastu⁵ MS. blegmila⁶ MS. cenel⁷ MS. ildealbdaim

which Hell makes a mighty noise ; and against which it raises a cry round the valley. An ocean green (and) luminous round about the earth on every side, which brings forth flood and ebb, (and) which casts up many fruits. Then there is the third water, to wit, a flamy sea. Out of the heavens are let nine winds which arouse (?) it from its sleep. Four hundred and seventy melodies its waves sing after it has been awakened. It makes a noise like thunder out of its wave-voice. From the beginning of the world it never ceases from flooding, and (yet) it was never full save on a Sunday. On Sunday it falls asleep until the thunders of the winds are awakened by the coming of God's Sunday from heaven, and by the harmony of the angels above it.

34. "Besides that, there are many kinds of seas around the flanks of earth on every side. A red sea, in the first place, with many precious stones, with the brightness of blood, with gilded colours, between the lands of Egypt and the lands of India. A sea bright, sandful, with the hue of snow in the north, around the islands of Sabarn. So great is the might of its flood that its waves disperse (?) to the lofty course of the clouds. A black, waveless sea, with the colour of a stagbeetle, so that no ship that has reached it has escaped from it, save only one boat by the lightness of its course and the strength of its wind. And battalions of beasts (men) have found there.

35. Then there is a sea that is set in the ocean south of the island of Ebian. On the first of May its flood grows high, until in winter it goes to ebb. For half the year it is in flood, for the other half always ebbing. Its reptiles and its monsters wail at the time when it takes to ebbing ; and they fall into sadness and sleep. At the flood they awake and rejoice ; and the wells and rivers and streams of the world increase. Through glens they go, and after a while they come.

36. "Now," saith he, "there are on earth two and seventy kinds of many-shaped wells. In the first place, the well of Ebion, which always turns to many colours at the time of every single day. From sunrise to terce the hue of snow is on it. A green colour, with the changeful hue of serpents, from terce to none. From morn to vesper it is turned into the colour of blood. On any mouths that taste it comes neither smiling nor laughter in life.

37. "The well of Assian in Lybia causes pregnancy to women (who drink of it), though previously they are barren.

38. Tipra Presens¹ i tirib Dard. fichid *fri* aes fíngaile 7 adhartha. idhul 7 cacha cloini. *Nach* beoil no blaisset ros-la *for* feirg 7 escuinde. Nocha labair *iarum co n-aplat* a beoil i mbron 7 toirrsi.

39. Tipra Shion i tirib Ebra sund nocon rodcad ar in da fogbad *nach* baeth do lin cen *forbairt* dosnai *forlan* i ndomnach *dogrés*.² Astoidi *fri* haidchi³ *amal* roithne *gréne*. IS lia indisi 7 epirt a ndo ligdath doadbat on *trath* co araili. Ni thanic i ndoman di ola na fhin na mil blass na fogabtha ann. Ni cumsana di thuile. Ni acces a shruth *nach* leth. *Cach* aen rot-blaisi nocho tainic tor na *bron* menman, 7 ni ro rath ar bass.

40. Ata *sruth usci dano* tigban⁴ indsi na bian, *co n-eraig fri* cach lin *co n-anfir* immodcing, noco ternann⁵ uadh.

41. *Cethra srotha* ordha i nglinnib Slebe Nabuan co *forblas* fina *co ndergdath* [f]ola, co serbai shail marai, co gainemaib oir.

42. *Sruth Alien* a n-indsib Tebe, tormaid *amal torainn dogrés* isind aidhchi⁶ ro genair Slainicid in betha i tirib Ebra, 7 mar atcloitsi innocht isinn aidhchi⁶ asreract *Crist* o marbaib. Coic cenela .lx. ar .ccc. do cheolaib *issed* tormas ann. *Cach* duine adconnaic dia *focus* ni ra labrastair *iarum* in cach aidhchi⁶ docein. Doadbanar as do nim thormaid.

43. Atat *dano*, ol se, cethri cenéla liac logmar [isin *sruth cétna*] co ceil 7 chosmailius doine.

44. Lia Adhamain[t] i tirib India, ciar' gabthar i ngaethuibh 7 aigredaib 7 shnechta ni fuairi-de fris. Cia thoiter do thentib 7 *grisaib* fair ni (fil) tes ind. Cia buailter do bielaib 7 ordaib ni therbrui ni de *fris*: *acht* fuil ind uain cosind edbairt ni fuil ni *fris*' *terbrui* [48^b1]. *Cach* ri ro gabh *for* a *dernainn* deis ria ndul do chath ro mebaid riamh.

45. Lia Hibien i tirib Hab lasaid ind amardall aidhchi⁶ *amal*

¹ MS. Sheon

² This is very corrupt. *R* has here: Tipra ele ata a sláb Sioin, 7 ni faicter i dogres acht ac sirthuile ó thosach in domain co brach [leg. bráth], 7 bídh an lán uisci sin dogrés innti acht isin domnach amáin.

³ MS. haigti

⁴ Corrupt; *tig* may be gen. sg. of *tiug* 'thick,' agreeing with *usci*; but what is *dan*?

⁵ A. Middle-Irish form: so labrann 47 don-ethand 61.

⁶ MS. aighthi

38. "The well of Presens in the lands of Darath (?) : it boils up against parricides and idolaters and all kinds of evil-doers. All the mouths that taste it it has impelled to anger and insanity. They speak not afterwards, so that they perish in grief and sadness.

39. "The well of Zion here in the lands of the Hebrews has not . . . without increase. It flows full on Sunday always. It beams at night like the blaze of a sun. More than one can tell and say is the beautiful colour which it displays from one (canonical) hour to another. Never entered the world the taste of oil or wine or honey that is not found there. It resteth not from flood. Its outflow has not been seen on any side. To whomsoever tasted it neither sadness nor grief of mind has come ; and he has not been given for death.

40. "Then there is a river of water which . . . the island of torments, and it rises against all the truthless who go round it ; they do not escape from it.

41. "Four golden streams (are) in the glens of Mount Nabuan, with the flavour of wine, with the red colour of blood, with the bitterness of sea-salt, with sands of gold.

42. "The stream Alien (?) in the islands of Tebe : it always makes a mighty noise like thunder on the night that the Saviour of the world was born in the lands of the Hebrews, and as ye should hear to-night in the night that Christ has risen from the dead. Three hundred and sixty-five kinds of melodies, this is what resoundeth there. Whoever has beheld it anear hath not spoken of it in any night for long afterwards. 'Tis shown that it is from heaven it makes a noise.

43. "Then," quoth he, "there are four kinds of precious stones in the same stream with the sense and likeness of humans.

44. "The stone Adamant in the lands of India, though it be taken in winds and ice and snow, not the colder is it for this. Though fires and embers be let fall upon it, there is no heat therein. Though it be struck with axes and sledge-hammers, nothing breaks off it in consequence. Save the Blood of the Lamb with (at ?) the Mass, there is nothing at which it breaks. Every king who has taken it in his right hand before going to battle has routed his foe.

45. "The stone Hibien in the lands of Hab flames in the

chaidil tened. Dofortai *cach* neim a lleastar i furimar dia fagba and ara chind. *Nach* nathir donaidle no theit tairis atbail focetoir.

46. Lia Istien i tirib Libia, ind inchinnib *dracon arrecar* .i. iarna mbas. Berbaid na linne 7 na marlocha i furimar co fichet dar tire. Toidid *fri* husci [7 tormaid] amail toruind i ngaimhrid. Tormaid i *cetemain amal* ghaetha.

47. Lia Fanes i tirib Aulol a ssruth Dar[a]. Athchiter¹ di retlainn dec 7 roth escai 7 tenedchuart *gréne* inna thoib. I *crídh*ib inna ndracon tormthét fo mhuir arrecar *dogrés*. Nach duine a mbi laimh nocon rala uad, nocho labrunn goi. Ni thalla impi do lin na sochraidi a tabuirt i tech i mbi fer fingaili no adhartha idhal. Im trath cecha iarmeirghi dorddaid ceol mbind *díná frith* cosmailius fo nimh.

48. *IN*terrogauerunt sapientes Ebreorum atque plebs : Rogamus te atque (*sic*) indices nobis diuersa genera lignorum quae in creacione mundi a Deo sunt plantata.

49. Ro *freacair* in Teanga Bithnua : IS deithbir duibsi, ol se a n-imchomarc sin, ar itat *ceithri* craind dibsom i tomnaiter anim 7 cial *amál bethaid aingel*.²

50. Crann Sames *cetamus*, i comruc Ior 7 Dan, docuiridar *tri* toraid *catcha bliadne*. *Torad* ngelglas a *torad* toisech, derg a medonach, etract an *déidenach*.³ Intan is apuid a cetna *torad* is ann fhasas alaill asa *blathaib*. Nach n-esconn rotm-blaisi a *thorad* sin doralá inna chunn shlan. Nocho torchair duilli dhe o dognith. *Nach* duine *co n-ainimh* no co ngalar *dod-forlaic* inna fhoscudh *dicuiridh* a shoethu dhe.

51. Crann Bethadh i *parrdus* Adhaimh, *nach* beoil rodm-blaisiset a *thorad noco ndeochaid* bas iarum, *conid* sobith in *chraind* sin ro loingsigedh Adam 7 Eua a *Pardus*, ar dia mblaistis *torad* an *crainn* sin nis-taidlibead *bás* in nech aimsir, acht roptis⁴ bí *tre* bithu. [48^b2.] Da *thorad* dhec docuiret[h]ar in *cach bliadain* .i. *ligthorad cach* mis. Uidhe *secht* samhlaithé doimthasa a bolud *Parrduis* (7) fortugedar a foscudh.

¹ MS. assrut darathchiter

² leg. betis aingil ?

³ MS. deiginach

⁴ MS. noptis

pitch-darkness of night like a torch of fire. It spills every poison out of the vessel into which it is put, if it find the poison there before it. Every snake that approaches it, or goes across it, dies forthwith.

46. "The stone of Istien in the lands of Libya is found in the brains of dragons, to wit, after their death. It seethes the waters and the great lakes into which it is put, so that they boil over the lands. It shines against water, and in winter it resounds like thunder. On the first of May it makes a noise like winds."

47. "The stone of Fanes in the lands of Aurol (?) out of the stream of Dara. Twelve stars are seen in its side, and the orbit of the moon, and the fiery circuit of the sun. It is always found in the hearts of the dragons that pass across under the sea. Whoever holds it in his hand, till he has put it from him, utters no falsehood. Neither number nor multitude is capable of bringing it into a house wherein there is a parricide or an idolater. At the hour of every matins it sounds a sweet melody the like whereof is not under heaven."

48. The wise men of the Hebrews and the populace asked : "We pray thee to tell us the diverse kinds of trees which were planted by God at the creation of the world."

49. The Evernew Tongue answered : "Good right ye have to put that question, for there are four of those trees into which soul and reason are gone (?) like the life of angels."

50. "The tree Sames, in the first place, at the meeting of Jor and Dan, produces three crops of fruit every year. A bright green crop is its first crop, red is its middle crop, shining is the last. When the first crop is ripe, then grows another out of its flowers. Every demented person who has tasted that fruit becomes sane in his mind. Since it was created, no leaf has fallen from it. Every one with a blemish or a disease who lays himself in its shade puts his ailments from him."

51. "The tree of Life in Adam's Paradise : whatever mouths have tasted its fruit have not afterwards gone to death ; wherefore because of that tree Adam and Eve were exiled from Paradise ; for if they had tasted the fruit of that tree, death would not at any time have visited them, but they would have been alive for ever. Twelve crops it produces every year, to wit, a beautiful crop in every month. A journey of seven summer-days the odour of Paradise extends (?), and its shade covers."

52. Crand n-Alab a n-innsib Sab, samailter a indas fri deilb nduine. In blath dochuiredar fair dobadi cach teidm 7 cach neim. Uidhe se samla doimthiasa (?) a bolad 7 a midchlos dia blathaib riana richtain. Leca logmara scinniti a thoraid. Dobadi feirg 7 format di cach cridi dara ndichet a sugh.

53. Bile Nathaben i tirib Ebrae i ndeiscert Slébi Sion sund, ni cian uaib ita i ndeiscert in tslebiu í taidh. Ni fhuaratar maic doine co se a crann-sa o thosach domain acht oinlaithi condiacht crand do crochad Críst, co mbu asa ghescuib dobreth crand inna cruiche triasra iccadh in bith.

54. *Secht* toraid docuiredur 7 *secht* mblatha imchl(oid) cecha bliadna. Nach duine rodm-blaise a thorad noc[h]o tainic do galar na saeth,¹ *acht* ron-ithed ria mbas nicon etarbai aestu ina imdhuidh² *acht* cend i cotlud. Noco ta(inic) i talmain do mil na ola na fin ni ro sossed cosmailius dia blas. Etrachta esce 7 grene 7 atoidiud rind astoidiu asa blathaið. Da chenel .lxx. do ceolaib concanad a bile 7 a blaith fri tethacht na ngaeth o thosach domain. Coic eoin .lx. ar .ccc. co n-etrochtaí snechta, co n-eitib forordhaib, co suilibh luachthidhibh cantai ilcheolu i n-ilbelraib asa gescaib. Ra fes is belra dligthech concanat, *acht* nat aithgnet cluasa doine.

55. Dixerunt sapientes Ebreorum: A coimdhiu, acht nat laimemar, ata and anba doneoch ainsither dun as doilíg do creitiumh.

56. Co clos ni, in Tenga Bithnua: *Abia feble abia alitrian afen alpula nistien erolmea leam* .i. Ainmnetach ret, ol se, cride co rad rig nime innach dortai in doman ar mod cacha huairi i fudomnuibh [49^a 1] pian iar neoch dia ecnuch 7 aithisib 7 ecraitib dolleici tenga caich inna gnuis.

57. Cid na dechaidis,³ ol se, ba handsu do creidium a mmil mbeannach dobert an mhuir la tracht Ceaphas ind aidhchi⁴ gene

¹ MS. sueth

² MS. ana imdhuigh

³ leg. déccidisi, which is translated

⁴ MS. aighthi

52. "The tree Alab in the islands of Sab, its state is like unto the form of man. The flower that it weareth quells every disease and every poison. A journey of six summer-days the odour and the scent of its flowers extend before they are reached. Precious stones (are) the kernels of its fruit. It quells anger and envy from every heart over which its juice has passed.

53. "The tree Nathaban, in the lands of the Hebrews here in the south of Mount Zion, not far from you is it on the south of the mountain on which ye are. Hitherto from the beginning of the world no sons of men found it save on the one day when a tree was sought for crucifying Christ—so that from its branches was brought the shaft of the Cross by which the world has been saved.

54. "Seven crops it yields and seven flowers it changes in every year. To any man who has tasted its fruit neither disease nor tribulation came: provided he eat it before death no . . . attended him in his bed, but 'a head in sleep.' Never came on earth aught of honey or oil or wine that would attain to resemblance of its savour. The radiance of moon and sun and the shining of stars shines out of its blossoms. From the beginning of the world its leaves and its blossoms sing together two and seventy kinds of melodies at the approach of the winds. Three hundred and sixty-five birds with the lustre of snow, with all-golden wings, with shining eyes, which from its branches sing many melodies in many tongues. We know that it is lawful language that they sing together; save that the ears of men do not recognise it."

55. Said the sages of the Hebrews: "O Lord, save that we dare not, it is hard to believe much of what is announced to us."

56. Somewhat was heard: the Evernew Tongue: "*Abia feble*," etc., that is, "A patient thing," quoth he, "is the gracious heart of the King of Heaven in that He doth not spill the earth for the deed of every hour into the depths of torments, after all the blasphemy of Him, and the insults and hostilities which everyone's tongue lets forth before Him.

57. "Why see ye not," quoth he, "that it was harder to believe in the horned beast which the sea brought to the strand of Ceaphas on the eve of Christ's Nativity in the lands

Críst i tirib Ebra. Debruinniter srotha fina asa belaib ria mbas. In tsloigh na hindsí *fodercsatar* fair, dorumenatar ba *sllab* no ardinis docorastar *forsin tract*. Dos-roimid *sruth* asind aill *amal* bidh a leastar 7 mid asa beluib oc anamduch .L. ar .ccc. adharc n-egfhind asa cind sair. Se radairc .l. gabais fot a delba, la *tracht* Ceaphas. Na hadharca sin *tra ól coecat* ar *cel issed* thalla in *cach* adhairc diibh : marait cosindiu in *for cathrachaib-si*, ol se. Ni bu andsa a scel-sa do *creidiumh* oldas creitimh 7 breith a aithne sin.

58. En inna mete *dermhaire dianad* ainm Hiruath i tirib India. Rosaig di meit a delba¹ *conid* uide *tri* ngaimlaithe di muirib no tirib [rosoich fosccud a eitedh intan sgailes uadha iat, *P*]. *Forluathar* ar ite oc accaill arna bledmila isin muir. Slebe gainme 7 *grian* it e *guirte*² in ogh docuirither iar ndothad. *Libern* co seoluib 7 ramaib dognither do leth ind ugha³ sin iarna madhmaim .lxx. .c. mile *cona* n-armaibh 7 a lointib issead *bereas* dar muir. *Ocus* ata sochuidí mor don tsluagsa fil isin ceiti-se sunn is i leth ind uga⁴ sin dodeochatar dar Muir Ruadh. Na benaidh amhiris *for* Dia imm immut a mirbhól *amal* mac i tigh amardhall.

59. Talmaidiu *didu* iarsin *atraract* oclach di tuaith Iuda asin ndunad anair .i. mac Habes *míc Gomeir míc Shala míc Iudas* side *immorro* a n-asbert : Ni gua em, ol se, a crand *co n-enuibh Scariath* mert[e] a Choimde, mac na mallacta do cein. *Atraract* na [49^a2] n-ete *forordha* 7 cosna ceoluibh, atchuid in fer-sa ! Ata lem ni forchoimnacuir. *Ceist*, cid docelad a mbile i medon in maigi ar suilib caich ?

60. IMshoi *for* tuaithbiul ar belaib an tsluaigh inna cete fadhes i ndeisciurt *Slébi* Sion, *conacai* ni *fochétoir*, in nel tendtighi. Do scai[1] in nel sin ara suilib, *co n-acca* in mbile *cona* lighthoirthib : astoiditis a blatha *amal* grein. Co cuala iar soduin coicetal

¹ MS. dealbu

² MS. guirthe

³ MS. ughu

⁴ MS. ugu

of the Hebrews? Streams of wine flow from its lips before death. The hosts of the island, who looked upon it, supposed that it was a mountain or a high island that lighted on the strand. A stream burst out of the cheek as if out of a vessel, and mead out of its lips. . . . Fifty and three hundred white-faced horns out of its head in front. Six and fifty times as far as the eye could reach was the length of the shape on the strand of Ceaphas. There is room in each of those horns for the drink of a hundred and fifty: they remain till to-day in your cities," quoth he. "It were no harder to believe this tale than to believe and accept His commandments."

58. "A bird of enormous size named Hiruath, is in the lands of India. Such is the size of its form, that the shadow of its wings, when it expands them, extends to a journey of three winter-days by seas or lands. It speeds on the wing a-hunting for the monsters in the sea. Mountains of sand and gravel are what warm the egg that it deposits (therein) after laying. A galley with sails and oars is built out of the half of that egg after breaking it. Seven thousand soldiers with their weapons and their provisions is what it carries over sea. And there is a great multitude of this host in this assembly here, which came in the half of that egg over the Red Sea. Do not, like a child in a dark house, show any unfaith to God concerning the abundance of His miracles."

59. Suddenly then, afterwards, a warrior of the tribe of Judah rose up out of the assembly in the east, to wit, the son of Habes, son of Gomer, son of Sala, son of Judas Iscariot, who betrayed his Lord—the son of malediction from old times. He arose and said: "A false thing," quoth he, "is the tree with the birds of golden wings, and with the melodies, of which this person has told us. Meseems that it never came to pass. A question: what would have hidden from every one's eyes the tree in the middle of the field?"

60. He turned withershins before the host of the assembly, southwards in the southern part of Mount Zion; and forthwith he saw somewhat, the fiery cloud. That cloud dissolved (?) before his eyes; and (then) he saw the tree with its beautiful fruits. Its blossoms were shining like a sun. After this he heard the harmony, in the many languages, of the all-golden radian

inna n-en forordai luachtide asnaib ilberlaib 7 inna ndulerath ligdatha fri gotha na ngaeth.¹

61. Talmaidiu iarsin ni ro fhuilngsetar na suili pecthacha² sella[d] frisna liga noiba. Madit a shuili inna cinn. Aitherruch damo iarsein don-ethand athach di ghoith tentidi,³ condecht ina bruindi 7 inna gnuis, comdar duibidir degaid, 7 conidnindsort lethmarb aridisi for medon an dunuid, et dixit: *Eui falia faste. eui falia faste. eui falia faste maria fablea nelise nam .i.* Del chatach amirseach atamcomnaic⁴; et dixit: Andsa piana ardomthaat 7 ardomnet. Sirectach ligmag adconnarc nad conaccai nech riam. Ardecnach ro raidseam, maigr forid-ract.⁵ Inge nama asrubairt iarsin docuiredar marb for talmain.

62. Ergit la soduin sloig in dunuidh uili, 7 doronsat aithrigi, 7 issed atbertis: A mmo Choimde noeb! ar ecnairc do trocuiri 7 aprisci in adbhuir dian-ar-forcoimnacair, arna ecmonga ait[h]-ber fearga for ar n-aimiris. Ealgone adcomchaissem, acht ropu dall ar ar suilib in ret ingnad nat fetamar.

63. Co closs ni [49^bI] (in) Tenga Bithnua: *Na itho ad nacul lenisteia tibon talafi aia asfa bibo limbia flaune .i.* A failti-si do coibdelchaib, eitir maccu 7 ingina ocus maithre 7 aithre, ce at agtha fo claideb 7 ce at agtha for fulochtu iarum conusn-esta ina carnu .i. ba ussa fa sheacht a dilgud sein oldaas beim n-ecnaich for Dia 7 amirsi fair for a duile 7 a mirboile. Ar mad beim n-ecnaig for Dhia 7 amirsi for a duile 7 for in Trinoit 7 for na hamra dorigne Dia, ni fil i nnim nach i talumh tindtud n-aithrige iccas nech aire, act bhithbeith gan forcenn i fudhomhnuibh pian.

64. Interrogauerunt sapientes Ebreorum dicentess: Indica nobis quod c[o]episti.

Co clos ní, in Tenga Bithnua: *Alea fas uide uala nistien alme ama faus elobi reba .i.* Doroine Dia isin cethramadh lau da chenél .lxx. inna rind tairindredach nime la tenedchuairet inna gréne guires in mbith, co lluaithre goithe, co ceill 7 etracta aingel. Astoidi da mhagh decc fo thoibaib talman i lles cach aidhche,⁶ cuairt insin frisi ngaire tenedmhuir⁶ 7 cuairt fris'comruicet 7 frisa failtniget arbair aingel iar n-etractai aidche.⁷

¹ nangæt ² ms. pecdhuchu ³ MS tentigi ⁴ MS. atamconnaic ⁵ MS. aighthe
⁶ MS. inserts 7 enlaiti, 'and birds,' which is meaningless here ⁷ MS. aigte ar is dall

birds and of the beautifully coloured leaves against the voices of the winds.

61. Suddenly then the sinful eyes endured not to look at the holy hues. His eyes burst in his head. Again, then, goes to him the blast of a fiery wind; and it went into his breast and into his face, so that they became as black as a stag-beetle; and it struck him half dead again in the middle of the assembly; and he said: "*Eui falia faste*," etc., that is: "I am a rod twisted, faithless." And he said: "Hard are the torments that are before me and that await me. A thing of longing is the fair plain I beheld, that no one ever saw before. Blasphemy we have uttered: woe to him that has done (?) it!" Scarcely had he spoken when he falls dead on the earth.

62. Thereat all the hosts of the assembly arise; and they did penance, and this they were saying: "O my holy Lord, for sake of Thy mercy, and because of the fragility of the matter whereof we have been made, let not wrathful reproach fall upon our unfaith! Wilful crimes we have committed (?); but dark before our eyes was the strange thing we knew not."

63. Somewhat was heard, the Evernew Tongue: "*Na itho*," etc. "If all your relatives, both sons and daughters, mothers and fathers, were put to the sword, and then placed on cooking-hearths that you might eat their flesh, it were seven times easier to forgive that (crime) than any blasphemy of God and unfaith as to His elements and His miracles. For if there be any reviling of God and unfaith as to His elements and the Trinity and the marvels that God has wrought, there is neither in heaven nor on earth a turning of repentance which heals anyone from it, but abiding ever and endlessly in the depths of torments."

64. The sages of the Hebrews asked, saying: "Tell us what Thou hast begun."

Somewhat was heard: the Evernew Tongue: "*Alea fas*," etc., that is, "God created, on the fourth day, the two and seventy kinds of the wandering stars of heaven, with the fiery circuit of the sun, which warms the world, with the swiftness of wind, with the sense and splendour of angels. Twelve plains under the flanks of earth it illumines in the . . . of every night—that circuit against which the fiery sea laughs; and a circuit at which troops of angels meet and rejoice after the brightness of night."

65. INterrogauerunt sapientes Ebreorum : INdis dun na da mag dec sin fu[i]let fo toibhuibh talman fris' taitin grian fri les cach n-aidchi,¹ ar is dall erunn a fhis.

66. Friscart di sudhiu in Tenga² Bithnua : ISed em tete in grian i fescar cach aidche.³

67. Doaitne cetamus a sruth n-allmuirede co sceluibh airthir na lliind.

68. Doaitne iarumh [fo. 49^b2] an ardmhuir⁴ thened dadaig 7 na treathnu sroibthenedh imm na tuatha derga.

69. Toidid iarsin slogu inna maccradh isnaibh meallmuigib focerdad in ngair dochum nimhe ar uamun in mil mharbus inna ilmlí de shloguib fo thonnuib andes.

70. Toaitne iarum a sliab co [s]rothuib⁵ teinedh documnet inna credmaigi co sloghuibh in coimtectá indib.

71. Toidet iarum airbe in mil mhoir fris n-eirget na ceithre coraid fic[h]et fris n-gairet glenn inna pian.

72. Toaitne iarsin ircomuir a n-airbe n-uathach ilbuidnech i[m]me ro iad donaib ifferndaib fothuaith.

73. Toaitne isnaib dubglindib cosnaib srothaib sirrechaibh dara ngnuisi.

74. Toaitne iarum airbe in mil tindnaig na ilmuiiri im toibu talman di cach leith, shuiges na ilmhuire aitherruch, co facoib na trachtu⁶ tirma di cach leith.

75. Toaitne iarsin a tenedhshliab ro damhnaiged do teinid bratha fri buaig da cach duil.⁷

76. Toaitne iarum na ilmhile contuilet in codladh nderach o thosach domuin i nglenn ina mblátha.

77. Toidid iarsin a mmag⁸ ndubhach ndérach⁹ cosnaib dracónaib foruirmidhi fon ceo.

78. Toaitne iarum ialla na n-enlaithe conchanat na ilcheola i nglinnib na mblátha.

79. Toidid iarsin inna maigi etrachtai cosnaib blathaib fina astoidet a nglenn.

80. Toaitne iarsaidiu fri Pardus n-Adhuimh co turgaib iarum anair madain.

¹ MS. naigthi ² MS. teang ³ MS. aigti ⁴ MS. ardmhur ⁵ srothaib P
⁶ MS. trachta ⁷ fri buaidh do cach dáil P ⁸ MS. immag ⁹ MS. nderuch

65. The sages of the Hebrews asked : "Tell us of those twelve plains that are under the flanks of the earth and against which the sun shines for light every night ; since knowledge thereof is obscure to us."

66. Then the Evernew Tongue answered : "This is [the way] the sun goes in the eve of every night."

67. "In the first place he illumines the transmarine stream with tidings of the eastern waters.

68. "Then he illumines the ocean of fire at night and the seas of sulphurous fire around the red tribes.

69. "Then he shines on the hosts of the children in the pleasant fields, who send the cry towards heaven for dread of the beast that kills many thousands of hosts under waves in the south.

70. "Then he shines on the mountain with streams of fire which traverse(?) the . . . plains, with the hosts of guardian (demons) in them.

71. "Then shine the ribs of the great beast at which the four and twenty champions arise . . . glen of the torments.

72. "Thereafter he (the sun) shines over against the awful, many-trooped fence which has closed round . . . of the hell-dwellers in the north.

73. "He shines in the dark glens with the sad streams over their faces.

74. "So he illumines the ribs of the Beast that distributes the many seas around the flanks of the earth on every side, that sucks in the many seas again till it leaves the shores dry on every side.

75. "Then he illumines the fiery mountain which has been formed of the fire of Doom . . . every element.

76. "Then he illumines the many beasts who, from the beginning of the world, sleep the tearful sleep in the Glen of the Flowers.

77. "Then he shines on the gloomy tearful plain with the dragons that were set under the mist.

78. "Then he illumines the flocks of the birds, which sing together the many melodies in the Glens of the Flowers.

79. "Thereafter he shines on the radiant plains with the wine-flowers that irradiate the Glen.

80. "After this he shines against Adam's Paradise, till it rises up from the east in the morning.

81. Ros-biadh *tra* mor do scelaib atfeseadh *fora* fecht manus-beth tenga dia relad.

82. *Ceist*, ol tuath inna n-Ebra 7 inna ilceniuil, rend tarbad-su dun riam, cia aicned fil indib, 7 is cosmuil aicned na redland uile dar-leinn?

83. Friscart *didu* in Tenga Bithnua : Ni cosmail emh [50^a1] aicned na renn. Deichrinn¹ Gabuen *cetamus* gaibthius crith, 7 docuiredar mongai tened dara gnuis fri taircetul plaga na duinebaid *for* talmain.

84. Na renda aili thimceallat in doman otha trath teirt co noin. Fos-cerd iarum i cess co ticc in trath cetna.

85. Renda aili dano doberat rothes *nó*² rouacht no rofhualacht³ *for* talmain.

86. Renda aili dano rethit fri tomoltad dracon doinfidet in mbith.

87. Renna aili dano reithit co cenn .i. bliadan condegat aimser codulta doib. Intan gaibte⁴ codlud dos-lecet tuaith tenedmuir i nglindib inna nder. co cenn *secht* mbliadan contuilet, co ndiuchtrat la gair na senaingel⁵ 7 la gotha inna ndracon dogairet an glenn.

88. Araile renna rethit na *sé* laa 7 ua *sé* aidhchi⁶ co tic in domnach. O thic tosach in domhnaig doinnscanat ilcheola, 7 fos-ceird i suan co toraid in domnach Dia de nim.⁷ Dos-curidar iarum *for* a rith cetnai.

89. *Alimbea fones arife aste. boia fiten salmibia libe lib ebile nab lea fabe .i.* Doroine Dia isin coiceth la da cenél .lxx. do iallaib en 7 da cenél *secht*mogat do milaib mara. Cach cenél dib *cona* deilb 7 *cona* bes 7 *cona* aicned foleith.

90. Enlaith *cetamus* indsi Naboth, ni attoidi⁸ *for* lar talman ligdath na laindred na atoidet asa n-eitib, 7 co lecet a ndera la uacht 7 snechta. Failtnightit la tess 7 ligdata samraid. Diuchtrait i mmedon *aidche* dogrés, 7 *concanat* ceolu téitbindi.⁹

91. Enlaithi Sabes, dofoilset a n-eitiu fri aimsir n-aidche¹⁰ amal caindli teneth. Nach teidm adellat a n-eitiu *nó* a foscud

¹ MS. Deithrinn; r[e]anna P ² MS. rotes na ³ MS. rofhualcect ⁴ MS. gaibthi
⁵ leg. sanaingel, which is translated ⁶ MS. aighthi ⁷ MS. deism: cf.
⁸ 34 ad finem ⁸ MS. attoidi ⁹ MS. teithbindiu ¹⁰ MS. aighthi

81. "Now if the sun had a tongue to make them manifest, there would have been many tidings which he would relate on his journey."

82. "A question," say the folk of the Hebrews and the many kindreds: "the stars that thou hast shown to us previously, what nature is in them? and the nature of all the stars is alike, as seems to us."

83. Then the Evernew Tongue replied: "Truly the nature of the stars is not alike. In the first place the ten stars of Gabuen, trembling takes them, and manes of fire are put over their face to foretell a plague or mortality on earth.

84. "The other stars that surround the world from the hour of terce to none. Then it falls into a trance until the same hour comes.

85. "Other stars, too, bring great heat or great cold or great moisture (?) on earth.

86. "Other stars, then, they run to urge on the dragons that blow on the world.¹

87. "Other stars, then, they run to the end of fifty years and (then) seek a time for sleeping. When they fall asleep, they let . . . fiery sea in the glens of the tears. To the end of seven years they sleep, when they awake at the shout of the holy angels and at the voices of the dragons that dwell near (?) the glen.

88. "Other stars run the six days and the six nights until the Sunday comes. When the beginning of Sunday arrives, they commence many melodies and fall asleep until God's Sunday follows from heaven. Then they wend upon the same course.

89. "*Alimbea fones*," etc., that is, "On the fifth day God created two and seventy kinds of flocks of birds, and two and seventy kinds of beasts of the sea: each kind of them with its form and custom and nature separately.

90. "In the first place, the birds of the island Naboth. There shineth not on the floor of earth a colour or splendour that they do not radiate from their wings. They let their tears fall at cold and snow. They rejoice at the heat and beauty of summer. They always awake at midnight, and chant together string-sweet melodies.

91. "The birds of Sabes, their wings shine at night-time like torches of fire. Whatever disease their wings when flying or

¹ Cf. § 29, *infra*.

for luamain is slan fonacoib. Dos-curidar i cess marbhdhatad ind aimsir gaimrid [50^a2] 7 uachtai, co ndiuchtrat la cetemon. Canait ina cotaltaib ardcheol n-ailghen amal toruinn ngaeithi.

92. Enlaithe Abuaidi a n-indsib itir airrther na hAffraice 7 nem. Ni thainic talmain ligdath na attoidet assa sciathaibh, 7 nochu torchair eite asa sciathaib na cluim o thosach domuin, 7 ni ro thormacht a llfn nach a n-airiumh. Bolud 7 midclos inna mblatha, 7 blas na secht finaband documnet inna ligmuigi, issed no-dos-sasa o thosach domuin. Ni chumsanat do coicetal cheol, 7 niptar scfth co tulaid medon aidche¹ la andort na n-ainguil assind niul.

93. Fosn-daiet iarum na teora² enlaithi .i. da en .lxx. ar .lxx. mlli in cach enlaith. Medon aidche³ cotn-ocuib an cetna enlaid a ngair 7 concanat molad do Dia tria cheol, 7 asnidet donaib adamraib rúndaib diairmhidib inleithib na fetatur cidh aingil nime.

94. Conneirigh iarum in t-enlaith medonach cosin ciul trefhiltch⁴ la adhamhrugud inna n-ingnadh doroine in Coimdi o thindscetul in betha⁵ co brath.

95. Dothaet ind enlaith déidenach⁶ fair i ndeiruid na haidhche.⁷ Asnidet-side la handord chiuil sechtdealbaigh inna delmann ticfet in mbith la uath mbratha, 7 asneidet iarsaide in fodail⁸ sechtmogtaig na pian cosind lín ataroillife, 7 indisit na da suidi .lxx. inna ligboth i nimhib cosin cach ataroillife.

96. Et diretir alba sibe alea alib me lis .i. sil n-Adaim dia cloitis ceol inna n-enlaithi sin ni ba i failti na mellchai dia ro scardais fria cloissin, act suamuth 7 sirrect 7 toirrsi co n-epeltais la cai.

97. Efi lia lasien ferosa filera leus dissia nimbile nue bua faune [50^b1] intoria tebnae, id est Faciamus hominem ad imaginem et ad similitudinem nostram, et praesit piscibus mariss et uolatilibus celi et bestis uniuersae terrae.

Ata tra di fhoiltigi cumachta in Coimdhed co bhfuil cetheora dealbai fichet for sil n-Adhaimh iar n-im[m]orbus.

98. Curaid cetamus indsi Ebia, se traigid .l. legtair i fot cacha delba dib. Noco diuchtrat asa cotlud acht tria anfudh

¹ MS. tualath medon aigti ² MS. teoru ³ MS. aigti ⁴ MS. trefhiltnech, with a punctum delens under n ⁵ MS. deiginach ⁶ MS, bethu ⁷ MS. aighthi
⁸ MS fogail.

their shadow visits is left cured. In the season of winter and cold they fall into a trance of deadness till they awake at Mayday. In their sleeps they sing a gentle high song, like the thunder of wind.

92. "The birds of Abuad in the islands between the east of Africa and the sky. Never came on earth a beautiful colour that they do not radiate out of their pinions. Never from the beginning of the world has fallen a quill or a feather out of their wings, and never has their complement or their number been increased. The odour and fragrance of the flowers and the taste of the seven wine-rivers that traverse the bright plains, this is what satisfies them from the beginning of the world. They rest not from chanting melodies, and they were never weary till midnight came with the song of the angels out of the cloud.

93. "Then the three bird-flocks are divided—two birds and seventy and seventy thousand in each bird-flock. At midnight the first flock upraise their cry; and they chorus praise to God in melody, and tell of the marvels, mystic, innumerable, hidden which not even the angels of heaven know.

94. "Then the middle bird-flock arises with the threefold melody, in admiration of the wonders which the Lord has wrought from the beginning of the world till Doom.

95. "Thereon, at the end of the night, comes the last bird-flock. They describe with a song of sevenfold melody the noises that will enter the world at the dread of Doom; and after this they relate the septuagenary distribution of the punishments with those that shall deserve them; and they tell of the two and seventy seats of the beautiful houses in the heavens (which will be given) to all that shall deserve them.

96. "*Et diresir, alba*," etc., that is, "Adam's race, if they should hear the music of those birds, would not be in gladness or gratitude if they were severed from hearing it, but . . . and longing and grief till they die in wailing.

97. "*Efi lia*," etc., that is, "Let us make man in our own image and likeness, and let him rule over the fishes of the sea and the birds of heaven, and the beasts of all the earth.

Such is the versatility (?) of the might of the Lord that, after the trespass, there are four and twenty forms in Adam's race.

98. "In the first place, the champions of the island Ebia. Six and fifty feet are laid in the length of each shape of them. They

mara, no gair chatha *nó* shloigh, *nó* chobordon ceol. Intan adregat asa suan sollsi[gi]dir a suile *amal* ruithnighudh rind. *Forberat* isnaib *muiribh* i tat, cu tochratar¹ a mbiasta 7 a mbledmila *for* tire dia sasad.

99. Tuatha finna *forlassardha* a n-indsib Odaib(?). Dothae-gat lasrai *teined* assa mbelaibh *fri* burach ferga. Doaitnet a suile *amail* chaindle *teined* *fri* aidhche. Astoidet a foilt 7 a cuirp *amal* snechtae fos-ceird i robane. Iasc a hilmuireibh cen bruith, cen fuine, *issed* ro-dam-biatha.

100. Tuatha Ithier tuath Shlebi Caucaist. A mbeoil ina mbruinnibh: cetheora suile ina ndruimnibh.² Elsoth 7 rothes ina corpaibh *conach* ro daim *nach* cenél aile.

101. Tuatha aile etrachtai i tirib Asser. Airdiu *cach* ceniul decsiu a ngnúisi. Rossaig do binne a labhartha *comid* binde ceoluib cobordon a sluag.

102. Tuatha deiscirt India co llaget a ndelba. An as sirem diib ni segat *acht* cubat .u. ndorn.

103. Bantracht file i slebib Armenia, moo *catcha* doeinib a ndelbha. Nocho *berat* *acht* ingena *dogrés*. Andso *catcha* feraib a bhferga 7 a ngala³ oc dula do chath. Eirgit asa suan medon *aidche*; arosclaicet toidli *teined* assa mbelaib: doacmongat a n-ulchi conicce a n-implinda. Ór as chainiu *cach* *forloscud* arrecar inna [50^b2] ndornaibh dessaib iarna ngeinemain *dogrés*.

104. Tuatha Fones i tirib Libiae. Lasaitt a meic imlisain *fri* feirg *amal* oible *teined*. Ni thallai do dainib im *fer* diib lin a sharaighthe ar nert. Rossaig meit 7 binde a ngotha *conad* airde

¹ MS. cochratar

² MS. mbruinnibh

³ MS. ngalu

awake not from their sleep, except for a sea-storm, or the shout of a battle or an army, or the sound of melodies. When they arise out of their sleep, their eyes shine like the radiance of stars. They . . . in the seas wherein they are, so that the beasts and monsters of (these seas) are cast ashore to satisfy them.¹

99. "Fair, very flamy tribes in the islands of Odab. Flames of fire come out of their mouths at the fury of anger. Their eyes shine like torches of fire at night; their hair and their bodies beam like snow which is cast into great whiteness. Fish from many seas, without cooking, without broiling, this is what feeds them.

100. "The tribes of Ithier north of Mount Caucasus. Their mouths (are) in their breasts: there are four eyes in their backs. Lust and great heat (are) in their bodies, so that (the womankind of) no other nation has endured them.

101. "Other radiant tribes in the lands of Asser. Nobler than every kindred is the sight of their faces. So great is the harmony of their utterances that the noise of their host is sweeter than (any) melodies.

102. "The tribes of the south of India, with the smallness of their shape. The longest of them only attain (to the length of) a cubit of five hands.

103. "The women that are in the mountains of Armenia, greater are their forms than (those of) any humans. They bring forth daughters only. Harder than (those of) any men are their angers and their valours in going to battle. At midnight they rise from their sleep: out of their mouths they loose flashes of fire; their beards reach as far as their navels. After their birth, gold that is brighter than every blaze is always found in their right hands.

104. "The tribes of [Ar]fones in the lands of Lybia. The pupils of their eyes flame in anger like sparks of fire. Not enough of men can come about one of them to overpower him by force. So great are the loudness and sweetness of their

¹ The Irish of this passage is obscure, the meaning of the verb *forberat* (leg. *forbenat*?) being unknown. The Rennes MS. has: *buaidhrit an mhuir re síllid a súl co teacit na bledhmhila a tír cucu lé nert a súl, 7 ithit sin iad mar biadh, 'they disturb the sea by the glancing of their eyes, so that the monsters come ashore to them through the strength of their eyes, and (then) they eat them as food.'*

gothuib 7 chornuibh. Dodailit a *sruth* fina asa mbeluib fria bas. Canait sirrechtcheol ina cotlud do na frith cosmhuil.

105. Mor do dhelbhuibh cenmotha sin *forruirmeth* for sil n-Adhaimh iar n-immorbus. Ar in *cétna* duine doroine Dia i tosuch ba dia dheilbh 7 a chosmailius doforsat, 7 ro bad ed in cland no genfed uadh mane tarmtheissed.

106. INterrogauerunt sapientes Ebreorum : Indis dun ind lin coibdeluch *forfurim* Dia for a duilib iar n-urd.

107. Adrimhfider duibh emh, ol se, .i. Da chenelach .lxx. do miluibh fo murib. Da *chenélach* .lxx. do ialuib en isind aiur. Da *cenélach* .lxx. do biastuib fu fidbaid.¹ Da *cenélach* .lxx. di natrachaib friselgett uir. Da *chenélach* .lxx. di toirthibh fidhbadh.² Da *cenélach* .lxx. di gnusib retlann imrolta fo nim. Da *cenélach* .lxx. do airbrib aingeal i nnim. Da *cenélach* .lxx. do cuimgib na pian isna ifernaib. Da *cenélach* .lxx. di cheolaib 7 ligbothaib ind nim. Da *cenélach* .lxx. di berlaib for tengthaib doine. Da *cenélach* .lxx. di dhainib shil Adhaimh. Acht cena mad iar lin tuath it e a llín .i. .iii. tuath .l. ar *cét* fon mbith. Acht itat iltuatha fo muiuib fon mbith.

108. Dixerunt sapientes Ebreorum : Indis dun do bailechro a n-ifernd ron-airlestar Dia fri pianadh na pecdhach.

109. Friscart in Tenga *Bilhnua* : IS doilig eimh, ol se, a aisneis .i. cia no thindscanaind a aisnéis o thosach *domuin* ni eicsind ria mbrath in soithar imcomaircidh uili amal rotn-gab. Rossaig cetamus do mheit in glinde 7 dia fhudhonnai cia do-comladh en bad luaithiu 7 bud treisiu luamain iss ing [51^a1] mara soissed cind mile bliadan a dhomhnai.

¹ MS. fuidbig

² MS. fighbudh

voices that they are louder than (any) voices and horns. At death they pour forth from their mouths a stream of wine. In their sleep they sing a plaintive melody to which nothing like has been found.

105. "Many shapes besides those have been set on Adam's race after the Fall. For the first man that God made at the beginning He created in His (own) form and likeness, and so would have been the children born of Adam had he not transgressed."

106. The sages of the Hebrews asked: "Tell us in order the number of the kinships which God has put upon His creatures."

107. "That in sooth shall be reckoned for you," quoth he, "to wit, two and seventy kinships of beasts under seas: two and seventy flocks of birds in the air: two and seventy kinships of beasts under forest¹: two and seventy kinships of snakes that crawl on mould: two and seventy kinships of fruits of the woods: two and seventy kinships of the faces of stars that have been cast around under heaven; two and seventy kinships of troops of angels in heaven; two and seventy kinships of the anguishes of the torments in the hells; two and seventy kinships of the melodies and bright abodes in heaven; two and seventy kinships of the languages in the tongues of men; two and seventy kinships of humans of Adam's race. Insomuch that, according to the number of tribes, this is their number—an hundred and fifty-seven tribes throughout the world. And under the world are many submarine tribes."

108. Said the sages of the Hebrews: "Tell us of the place of confinement in hell which God has designed for punishing the sinners."

Hell

109. The Evernew Tongue answered: "'Tis hard, indeed," quoth he, "to declare it. Even though I should commence from the beginning of the world to announce it, I should not have related before Doom all the trouble about which ye ask, as it (really) is. First, such is the size of the glen and its depth, though the bird whose flight is swiftest and strongest should set out, it could hardly reach its bottom at the end of a thousand years."²

¹ So in the *Duan in chlicat Ceist*, Celt. Zeits. iv. 235. The number 72 (= 6 × 12) occurs often in Middle-High-German literature, e.g. *Zwën und sibenzig künige*; *mit zwein und sibenzig kielen*, Orendel, 402, 411. For these quotations I am indebted to Prof. W. P. Ker.

² Cf. *The Tidings of Doomsday*, Rev. Celt. iv. 256.

110. *Elestia tibun ituria tamne ito firbia fuan.* Nocon fetar, ar se, cia de as lia, a fil do gainemaibh fo mhuiribh ann,¹ a fil do cheneluibh biasta² fri timdibe anmann a n-ithfernd.

111. Rosaig do meit in derchainte isnaibh pianaibh *conna* cumcat ainm De do labra and ar toirrsi 7 *derchoiniud* la meit na pian 7 lia n-ilar.

112. Rosaigh do meit in teined 7 in loiscthe 7 in tesa, a fil do lindibh isin *domun*, *etir* niula 7 *srotha* 7 aibhne 7 *muire* immon mbith, gia no dailte i ngliund na pian ni airdibhdhadhad,³ ar is ferg Dhe fhiches isnaib *ifferdaib*.

113. Rosaig do meit in rouachta ann, dia tarlaicthe athach uachta samlaid *for* deirc cuislinde isin mbith atbeltais a fil di enaib isind aiur 7 do miluib fo *muirib* 7 do cech anmanda biu fagebad *for talmain*.

114. Rasaig di ane in teined, dia tarlaicthe *for chuuslind* ní de, a fuigbed⁴ do lindib *forsin* bhith, no *traigfedh* riamh: a fuigbed⁵ do anmannuib ann ro loisced la *dechtad* in *talman* immacuairt.

115. Rosaig do meit inna ndorchai, dia tarluicthe ní dhe isin mbiuth .i. meit *maic imlesan* duine, a fuigbed di enuib ind aeor 7 do doinib 7 do bhiasdaib *for talmain* ní fhaicfitis less na soillsi la bas.

116. Rosaigh do meit na brentad i llochaib na pian, oin-banna *forruimfidhe* de i mbruinnib an betha, aní *forricfedh* isin *domun* do anmandaib, *etir* muir 7 tir 7 aeor, atbeldais uili.

117. Ata do mheit inna gorta 7 inna hitadh and, dia tarlaicthe oen-uair isin mbith ní dhe, a bhfuigbedh isin bhith *etir* milu 7 duine 7 eonu atbeltais *fri* oinuar ar gorta 7 itaid.

118. Ata do meit in omhain ann *for* na hanmunnaib riasna pianuibh, dia *tissed* i ndomon beim di omhon samlaid, a fuigbed

¹ anna ² biastu ³ MS. airdibhdhadhad ⁴ MS. faigbed ⁵ O. Ir. a fagebad

110. "*Elestia tibon*," etc., "I know not," quoth he, "which of the two is the more numerous, all the sands under seas, or all the kinds of monsters for mangling the souls in hell.

111. "So vast is the greatness of the despair in the pains that they are unable to utter the name of God, for grief and hopelessness through the immensity of the pains and through their multitude.¹

112. "So vast is the greatness of the fire and the burning and the heat that if all the waters of the world, both clouds and streams and rivers and seas around the earth, were poured into the Glen of the Pains they would not quench it, for it is the wrath of God that seethes in the hells.

113. "So vast is the greatness of the exceeding cold that, if a breath of cold like it were cast into the world by the hole of a pipe, all the birds in the air, and the beasts under seas, and every living animal it would find on earth would die.

114. "Such is the splendour of the fire that, if some of it were cast by a pipe, all the waters found on the earth would ebb before it, and the animals found there it would burn with the of the ground all about them.

115. "Such is the extent of the darkness that, if some of it were cast into the world—as much as the pupil of a man's eye,—all the birds in the air and the human beings and the beasts on the earth would see neither splendour nor light for death.

116. "Such is the greatness of the stench in the lakes of the torments, if one particle of it were placed on the breasts of the world, all the beasts it would find in the world, both in sea and on land and in air, would all perish.

117. "Such is the greatness of the hunger and the thirst there that, if some of it were cast for a single hour into the world, all that it would find therein, both beasts and men and birds, would perish at the same hour from hunger and thirst.

118. "Such is the greatness of the fear which the souls suffer before the torments that, if a particle of fear like it were to come into the world, all the animals found in the seas

¹ According to the *Duan in chóicat Ceist*, they are 72 in number.

di anmannai^b a muirib 7 aeraib 7 talmandaib foscichreth [51^a2] uili i ndassacht 7 ecodhnaighi la omon, co n-epeldais de.

119. Atá do meit inna sirechta 7 in broin 7 na toirrsi, dia tarluicthi ní dhe tria cuisind isin domon, ni boi di thete na mellche isin domun, na [di] gnuisibh carat, na failti na fín dodaroigseá, co n-epelud cach cridhe thadhlibed la sirect 7 choi.

120. Cidh tra frisnairceb in sóeth ní eicsind uile cenco cumhsanaind icca aisneis ria mbrath. Airm in na closs guth acht maireg 7 omon 7 sirecht i cluasaibh. Airm in na raibhe cumsanad didanta, na gne failte for gnuis. Airm in na robai fiadh na airmhitu na didhnad carat, na guth ailgen, acht immut sroibhtheined 7 ghaeth mbren 7 imat duibhshnecta teintidi cosin rouacht. Dechtadh inna ndeut. Formuchad inna ngnuisse. Fuidbech inna n-analai. IMet inna trichmech. Tiachra inna lámchomart. Tuilged inna nder. Sirecht inna n-osnad. Uamhnuighi inna cride. Uathmhaire inna ndealbh. Timthirecht inna pian 7 a n-etrocúiri 7 a n-amaindsi 7 a n-aithisigi. IS loscud di cech leith. IS fubtad di cech leit[h]. IS gol 7 eigim di cech leith.

121. INterrogauerunt sapientes Ebreorum : INdica nobis de die iudicii, et quomodo destruetur mundus, et quo tempore destruetur?

122. Friscart in Tenga Bithnua : IN brath imcomaircid-si ol se, ní mellach cid a comaithmet. Ar cid aingil nimhe ros-bi crith 7 uamun intan forathmentar 7 docuredar ar céill.² Ar is damhnai moirchreatha 7 uamhain na cóic ergala sescat ar .ccc. donaib teinezhshliabhaibh do madmair for talmandaib ria ngnuis in Rig mair isa cumhachta conscarfa an mbith.

123. Cucligiú 7 maidm inna .u. nime occa filliud for talmanda.

¹ MS. teindtigi

² MS. ceil : this seems erased.

and airs and earths would be thrown into insanity and senselessness by terror, so that they would die thereof.

119. "Such is the greatness of the grief and the sorrow and the sadness, that if some of it were cast through a pipe into the world there would be no warmth nor pleasure therein, nor faces of friends, nor welcome, nor wine which would . . . them, so that every heart which it would visit would die with grief and wailing.

120. "Though then I should undertake (?) the labour, but even though I should not cease declaring it, I should not declare (it) all before Doomsday. A place wherein no voice was heard in ears, save woe and fear and grief. A place wherein there was no pause for consolation, nor appearance of joy on face. A place wherein there has not been honour, nor respect, nor a friend's comforting, nor a gentle word,¹ but abundance of sulphurous fire, and of stinking winds, and plenty of fiery dark snow with bitter cold: chattering (?) of teeth: smothering of faces: stifling (?) of breaths: abundance of fits of coughing: affliction of hand-smitings: dropping down of tears: sadness of groans: fearfulness of hearts: horror of forms: ministration of torments, and their unmercifulness and their shamelessness and their disgrace. There is burning on every side: there is threatening on every side: on every side there is wailing and screaming."

121. The sages of the Hebrews asked: "Tell us of the Day of Judgment, and how the world will be destroyed, and at what time?"

122. The Evernew Tongue answered: "The Judgment about which ye ask," quoth he, "it is unpleasant even to mention it. For even angels of heaven are wont to have trembling and terror when it is remembered and kept in mind. For matter of great trembling and terror is the bursting of the three hundred and sixty-five ranges of fiery mountains on earth before the face of the great King whose might will destroy the world.

123. "The tottering and crashing of the five heavens at bowing them to earth.

¹ Love is everywhere but in hell, *minne ist allenthalben wan se helle*, Titurel, 51, cited by J. Grimm in his *Deutsche Mythologie*.

124. Comeirge 7 toirm inna *secht* ngaeth tentidhe¹ [51^b1] a mimasclaigib² nimhe la fua[i]m 7 tethacht thorainn 7 luachait da *cach* aird.

125. Torandfadach inna *cóic* rind *sechtmogat* ar .ccc. ar teora milib, do thutim asind nim.

126. In t-esca do shoudh i ndath fola.³ In *grian* do dhith a soilse.

127. Biaid do lfn arbhair nime isind lo-sin *con* na ba cumh-*achta* do nach oen⁴ ara tairchella rosc na ara coimastar a n-airiumh *acht* mad Dia nama.

128. Talgud inna fidbadh⁵ 7 inna slebe la anfud tentide⁶ di cech le[i]th.

129. Eigiumh inna mbiasta 7 inna n-uile n-anmunda in *talman*.

130. Fuilged tened in cech thir.

131. Iachtad na n-enl*ai*th isind aiur *for* na srothaib teinedh.

132. Búredach inna mbledmil⁷ 7 inna n-iascrad isna muirib la trágud⁸ inna salmuire 7 ria ngorad in tenedh.

133. Toiniud noi ngrad nimhe, 7 gair 7 coicetul na n-anmann og tuidhecht arcenn a corp asind úir.

134. Golfadach 7 gair na pecthach oc nemeli *fris*in Coim*id* ro craidset, 7 bid gairm *fri* fas doib, bid aithr*ig*i iar n-assu.

135. Gair inna n-ithfernaidhe oc tosceud inna n-anmunn arcend inna dala, co *ru*cthar breth *for* cech n-oen iarna airill*iu*d.

136. Comorcuin⁹ na *secht* nime oc tuilged *tria* gaetha teined.

137. Cucligi in *talman* occa thochur dar aird 7 dar cenn.

138. Golfaduch 7 gair na ndemna 7 anmunn na pecduch oc iadh*ad* ind iffrind *for*ru co *for*cenn [mbrátha].

139. INterrogauerunt sapientes Ebreorum quo tempore die uel nocte, mundus factus est uel destruetur, et Dominus sur[r]exit a mortuis.

140. Ro frecair in Tenga *Bithnua* : IMmedon *aidhche* emh, ol se, asreracht in Coimdh*iu* 7 doronad in domon, 7 is a medon *aidche* doronad in cuairt ro ba damna¹⁰ don domun, 7 is a medon

¹ MS. tendtighiu ² MS. mmasclaidib ³ MS. fholu ⁴ MS. doen ⁵ MS. figbadh
⁶ MS. tentige ⁷ MS. mblegmil ⁸ MS. lá tragud ⁹ MS. comrorcuin ¹⁰ MS. damnu

124. "The rising and roar of the seven fiery winds out of the poles of heaven at the noise and approach of thunder and lightning on every air.

125. "The thundering of the falling of the three thousand three hundred and seventy-five stars out of heaven.

126. "The moon turning into the colour of blood. The sun destroying its light.

127. "Such will be the number of the host of heaven on that day that no one, save God only, will have power that his eye should comprise(?) them or be able to count them.

128. "The laying low of the forests and the mountains by the fiery tempest on every side.

129. "The crying of the beasts and of all the living creatures of the earth.

130. "The hurling down of fire on every land.

131. "The screaming of the birds in the air at the streams of fire.

132. "The roaring of the monsters and the fish in the seas at the ebbing of the oceans and before the heating of the fire.

133. "The coming of the nine ranks of heaven,¹ and the shout and chorusing of the souls as they go to meet their bodies out of the mould.

134. "The wailing and shout of the sinners complaining to the Lord whom they have tormented; and for them it will be 'a cry to the waste'; it will be 'repentance too late.'

135. "The shout of the dwellers in hell at casting forth the souls to the assembly, that judgment be passed on everyone according to his merit.

136. "The crashing together of the seven heavens at being thrown down through blasts of fire.

137. "The shaking of the earth at being turned up and over.

138. "The wailing and shout of the devils and the souls of the sinners, when hell is locked upon them to the end of Doom."

139. The sages of the Hebrews asked at what time, by day or by night, the world was created, or will be destroyed, and the Lord arose from the dead.

140. The Evernew Tongue answered: "At midnight," quoth he, "the Lord arose, and the world was created; and at midnight was made the circle that was the material of the world; and at

¹ See *infra*, p. 162, note on § 17.

aidche ro loingsiged ind namha do nimh .i. *Diabol*, *ocus* is a medon *aidche* doronad delbh duine¹ i *Pardhas*.

141. [51^b2] IS i medon *aidche* dorone Cáin in chétna fingail doronad isin bith.

142. IS i medon *aidche* ro teilced sroibthene *for*naib coic cathrachuib *for*a n-immerar a mmuir *teneth* co brath.

143. IS i medhon *aidche* ro tindscan in diliu todail *for* in mbith.

144. IS i medon *aidche* ro celebhradh caisc ind uain in *Ramise* ind *Egipt*.

145. IS a medon *aidche* lotar tuath De tre Muir Ruadh 7 ro baidhed *Forunn cona* shloghuibh.

146. Ba i medon *aidche* docoas *for* *Babiloin*.

147. Ba i medon *aidche* ro genair *Slánicid* in *domuin* i m*Bethil* Iuda. *ocus* is a medon *aidche* ro *crochad* darcenn pecda *Adaim cona* shil, ár doralá amardhall *aidhche*² o tert co noin darsin mbith.

148. IS a medon *aidche* dolluid iall aingel dar innsib *Sab*, co scairseat dunebaith don bith.

149. IS i medon *aidche* dolluid in Coimde do arcain ithfirnd, 7 ro fhuaslaic na hanmann asin chuimce 7 asin troighi i rrobhatar, *ocus* ro chuimhrigh in namhait 7 in malartaigh³ inna ndula 7 in latur 7 in tathaid 7 in senbrataire .i. *Diabol*, i fudomnaib iffirnd.

150. IS i medon *aidche*, tra, ro damnaiged damna domhain. IS i medon *aidhche*² conscarfaither.

151. IN Comdi, tra, atraracht o marbhuibh isind *aidhchi*⁴ si na casc, is diaisneisi a chumachta *ocus* a nert 7 a mhiadhamla 7 a ghnimrad 7 a thimthirecta inna dhulibh o *tosach domuin* co forcenn mbratha. Ar a bhfil do biasdaib fo mhuribh, 7 do enlaithibh ind aiur, 7 do cethraibh 7 biasduib 7 doinib i *talmain*, 7 do ainglib i nnimib 7 do demnaib ind iffirnd, gia thinnscandais o *thosach domuin* ni eicsitis ria mbrath *sechtmhadh* a gnmirad De.

152. Ata do mett uathmaire a ferga *cetamus* dia *craittea* a *menma* co comairge⁵ *fria* muindtir dorrigena, ni fhoilsatis na talmandai in ferg sin. Ar dia taidhbed a ghnuis co bhfeirg doslectfitis nimhe *for* *talmain* 7 no traighfitis muire imon mbith.

¹ MS. duinn

² MS. aighthe

³ MS. malartaigh

⁴ MS. aighti

⁵ leg. coméirge ?

midnight the Enemy, even the Devil, was banished from heaven ; and at midnight was made the shape of man in paradise.

141. " At midnight Cain committed the first parricide that was committed in the world.

142. " At midnight sulphurous fire was cast on the five cities on which the sea of fire is inflicted for ever.

143. " At midnight the Flood began to pour upon the world.

144. " At midnight the pasch of the Lamb was celebrated at Ramesses in Egypt.

145. " At midnight God's people went through the Red Sea, and Pharaoh with his hosts was drowned.

146. " At midnight Babylon was overcome.

147. " At midnight the Saviour of the world was born at Bethlehem of Judah ; and at midnight He was crucified because of the sin of Adam and his race : for great darkness of night came over the world from terce to none.

148. " At midnight a troop of angels came over the islands of Sab, and scattered mortality over the world.

149. " At midnight the Lord came to harry hell, and loosed the souls from the anguish and the misery wherein they had been, and bound the Enemy and the Destroyer of the elements, and the Robber and the Thief, and the Old Plunderer, even the Devil, in the depths of hell.

150. " At midnight the material of the world was formed ; at midnight it will be destroyed.

151. " As to the Lord who arose from the dead on this eve of Easter, unspeakable is His power and His might, and His dignity, and His deeds, and His services in His creatures from the beginning of the world to the end of Doom. For all the beasts under seas, and birds in the air, and cattle and [wild] animals and men on earth, and angels in the heavens, and devils in hell, though they should commence from the beginning of the world, they would, not, before the Judgment, have declared one seventh of the works of God.

152. " Such is the fearfulness of His wrath, in the first place, that if His mind were vexed and rose up against the household He has made, the earth-dwellers would not endure that wrath. For if He should shew His face with anger, the heavens would be cast on the earth, and the seas around the world would ebb, (and) the earth would perish so that nothing would remain

Archiurad in *talam* conna tairisfed *nach* ret and. Flaith nime 7 aingil fos-cichred i cess *connach* [52^a1] taidbsitis in *nach* airm. Ro *fhorberad* in t-*iffernd* comtis annso a phiana oldas mar ata fo *secht*. Ar is *ferg* Dé fhiches isna *iffernaibh*.¹

153. Cid budh amhra do *retaib* oldas in Noidiu do *chotludh* *itir* lamaib na hIngene, in crith *forsna* *duilib* 7 *forsna* *hainglib* *colleic* 7 *for* *nimhib* 7 *for* *talmendaib* *cona* *aittrebthaidib*² 7 *forsna* *bledmhilaib* i *muiribh* 7 *for* *na* *iffernaidib* ar uaman a *chumachta* 7 ar *imdidnad* na ro *craiditis*.

154. Ata do aille 7 *etrochta* a *ghnuisi* .i. dia *ndercatis* a³ *bhfil* do *anmundaib* ind *iffirn* *for* *etrochta* a *ghnuisi* ni *airechdais* *saeth* na *pein* na *todernam* ind *iffirn*. Ata do *noibhe* a *dhelba* *cech* oen no *dercfad* *for* a *gnuis* ni *coimsaitis* *imarbus* *iarum*.

155. Ata di *etrachtu* 7 *ane* 7 *soilse* a *gnuisi* *intan* *astoidet* .ix. *ngraid* *nimhe*, 7 *bas* *etrachta* *cach* *angel* *dib* fo *shect* *oldas* in *grian*, 7 *astoidet* *anmann* *inna* *noeb* *fon* *n-oin* *cosmailius*, 7 *intan* *bas* *giliu* in *grian* fo *secht* *oldaas* *innossa*, *soillsighfid* *tairsib* *sin* *uile* *etrachta* *gnuisi* ind *Righ* *mair* ro *gni* *cach* *nduil* co *foruaisligeder* *aingliu*⁴ 7 *renna* *nime* 7 *anmand* *inna* *noeb* *soilse* in *Coimded*, *ocus* *amal* *foruaisliges* *soilsi* *grene* 7 a *hetrachta* *renda* *ailli*.

156. Ata di *foilte* a *cumachta*, *cia* no *labhraitis* a *bhfil* do *ainglib* in *nimh* 7 do *demnaib* ind *iffirn* 7 do *doinib* *for* *talmain* 7 *biasduib* 7 *milaib* fo *muirib* *uili* *fri* *Dia*, 7 *cid* *sain* *bér*la no *labhrad* *cech* *ae* *diib*, *ba* *sodaing* do *Dhia* *taithesc* do *cech* *duil* *diib* *inna* *berlu* *shaindilius* 7 *inna* *aicned* *fadesin* ind *oinuair*.

157. Ata do aille a *delba* in *Choimded* .i. dia *bhfaillsigthe* 7 dia *tarlaicthe* isna *iffernaib* *imsoifitis* *iffirn* i *ligbotha* 7 i *taitnemh* [52^a2] *richidh* *amhail* in *flaith* *nemhdha*.

158. Ata *dano* do *li* 7 *etrochta* a *ghnuisi* *asberthar* *fri* *cach* *n-anmain* *n-inglain* *dia* ro *ir* *Dia* a *dibad* *ceim* *isind* *adbai* *n-iffernaidí* i *lluag* a *thuile*, *ba* *handso* *cach* *pein* *forsnaib* *anman-* *daib* .i. *tochumlud* o *ghnuis* *De* 7 *bithscarad* *fri* *imchasin* *gnuisi* *De*, *oldas* a *fil* do *crochaib* 7 *ilpianaib* ind *iffirn*.

¹ MS. *isforornaibh* ² MS. *aittrebthaigib*: leg. *for* *talmannaib* *cona* *n-ait-*
trebthaidib (?). ³ MS. *i* ⁴ *aingle*: repeated in MS.

thereon. The kingdom of heaven and the angels would be cast into a trance so that they would not appear in any place. Hell would increase, so that its torments would be seven times greater than they are ; for it is the wrath of God that seethes in the hells.

153. "Of (all) things what were more marvellous than the Infant sleeping between the Virgin's arms, while the elements, and even the angels, trembled, and the heavens and earth with its inhabitants, and the monsters in the seas, and the dwellers in hell, for dread of His might and for exemption from being tormented.

154. "Such are the beauty and effulgence of His face that if all the souls in hell were to look on the splendour of His countenance they would not perceive trouble, nor pain, nor punishment in hell. Such is the holiness of His form that no one who would look at His countenance would be able to sin afterwards.

155. "Such are the effulgence and splendour and light of His face that when the nine ranks of heaven shine forth, and every one of those angels is seven times more radiant than the sun, and the souls of the saints shine with the same likeness, and when the sun is brighter seven times than now, the effulgence of the face of the great King Who has made every element will shine beyond them all, so that the light of the Lord surpasseth angels and stars of heaven, and the souls of the saints, even as the light of the sun and his radiance surpass the other stars.

156. "Such is the versatility (?) of His power that, though all the angels in heaven, and devils in hell, and men on earth and beasts and whales under seas were to speak to God, and the language which each of them spoke were different, it would be easy for God in the same hour to answer each of those creatures in its own several tongue and in its own nature.

157. Such is the beauty of the Lord's form that, if it were manifested, and if it were cast into the hells, they would be turned into the radiances and into the lustre of heaven, like the celestial Kingdom.

158. "Such then are the hue and effulgence of His face that were it told to every impure soul to which God has given in reward of his desire his death-step into the infernal abode, harder would it be than any torment which the souls suffer, to wit, faring forth from God's countenance, and eternal separation from beholding His face—(harder) than all the crosses and many torments of hell.

159. *Amaíl* as diaisneisi in Coimdi is *amlaid* as diaisneisi a fhlaith 7 a findbiuth *amal* addaas. Binde na gceol : failte na ngnúse : aille na ndealb : *lainderdacht* 7 *forlasardacht* in tsloigh : glaine na n-imraitti : endcae na n-anmann : airm in na clos guth *fergai* na format na sirect na saeth.

160. Cein mair, *tra*, gairther don flaith sin intan atbera *friu* in Coimdiu : Venite benedicti Patris mei, posidete regnum quod uobis paratum est ab origine mundi. Ubi lumen solis non tegetur,¹ nec lunae, nec stellarum, sed Dominus lux erit quia ipse est fons luminis. Ubi erit sanitas : ubi marium² trancillitas : ubi pax ingens : ubi caritas inexpugnabilis ; ubi uita perennis : ubi senectus non apparebit : ubi iocunditas accipi[e]tur ubi sensus declarabuntur³ : ubi paradissus abundans et dulcis : ubi splendor angelorum : ubi candor iustitiae : ubi palma regalis : ubi flumina aurea : ubi suavis laudacio angelorum et conuentus omnium sanctorum : ubi Ierusalem celestis : ubi nullus dolor nec tristitia post gaudium, sed laetitia sempeterna : ubi bonum non defuit, non deest, nec deerit uncam.

161. Cid budh amhra do duine oldaas in flaith sin, du na aicfider bochtu na nochtu, na gorta, na íta : [52^b1] du in ná diuailsife nech comaccobor na comeicniug^{ud} broit na bidh, *acht* bith isin coiblid mair ordnighe *tria* bithu betha i frencarcus Athar 7 Meic 7 Spirta Nób : du i failet na teora soillse ata dech legthair .i. soilse ind Righ thidnaicis in flaith : soilse na noeb dia tidnacar : soilse na fatha tidnacar and.

162. Ro issam uile in flaith sin ! ro airlem ! ro aittreabam ! in saecula saeculorum, amen !

[The copy in the Rennes MS. ends thus :]

163. Atbert an Tenga *Bithnua* ré túathaib [fo. 74^a1] na nEbraidhe : is báegal díb an commórtus atá acaib ré Día, 7 impaidhi, a trúaghu,⁴ o bar comhmortus tráth no beithi in⁵ corp 7 anum ina ghell a prísúnaib bréna teinntidhi na pían, óir an ffr-Dia forbthi forórdha doróine a ndúbramar d'ingantaib 7

¹ MS. digetur
² int R

² MS. maria

³ MS. declarabantur

⁴ trúadha R

159. "As the Lord is unspeakable, so His kingdom and His blessedness are as unspeakable as He is. Sweetness of melodies; welcome of faces; beauty of forms; splendour and flaminess of the hosts; purity of thoughts; innocence of souls: a place in which was heard no voice of anger, nor envy, nor grief, nor trouble.

160. "Long-lived, then, are they who are called to that realm when the Lord will say to them: 'Come, ye blessed ones of my Father, possess the Kingdom that has been prepared for you since the beginning of the world: where the light of the sun or the moon or the stars is not seen; but the Lord will be the light, because He Himself is the Fountain of Light: where will be health, and calm of seas, and great peace and unconquerable charity: where life is eternal: where old age will not appear: where delight will be received: where feelings will be made clear: where there is a paradise sweet and abundant: and splendour of angels, and brightness of justice: and a royal palm, and golden rivers, and melodious praise of angels, and meetings of all the saints; where there is the heavenly Jerusalem, and neither grief nor sadness after joy, but everlasting happiness: where good never has been, is, or will be absent.

161. "To man what will be more wondrous than that Kingdom? where neither poverty, nor nakedness, nor hunger, nor thirst will be seen: where no eager desire or compulsion of raiment or food will degrade (?), but he will be at the great ordained banquet for ever and ever in the presence of the Father and the Son and the Holy Ghost; where there are the three lights the best we read of, the light of the King who bestows the Kingdom, the light of the saints on whom it is bestowed: the light of the Kingdom that is bestowed there.

162. "May we all attain to that Kingdom! may we deserve it! may we dwell therein *in saecula saeculorum*. Amen!"

163. Said the Evernew Tongue to the tribes of the Hebrews: "A danger to you is the rivalry which ye have with God, and O wretched ones, ye will turn from your rivalry when ye are, body and soul, pledged to Him in the stinking, fiery prisons of the torments. For the perfect, all-golden very God has made all the marvels and many various kindreds

d'ilcinélaib examla, itir duine 7 énlaithe 7 fómhórach 7 bethadach, 7 do súidig¹ na *secht* neimhe 7 an doman uile, itir áer 7 talmáin 7 tene 7 uisci, 7 antí do innarp Luxcifer cona léogeónaib aingel trena dimus 7 trena n-úabur, 7 intí do saér Adham cona chlainn ó ifrinn, 7 Críst cumachtach do saér popul Móisi on Egipt 7 Dauid o Golfás 7 Iósép ón prísún, 7 intí do saér na huile fháeisidech 7 fáidh 7 easpoc 7 martirech 7 confisóir 7 bannaem ar píanaib ó laim na Pairisíneach 7 na nIudaide² acar badur a mbroid. A trúaghu,³ ar sí, ní héider rim a r'airimh ri na n-aingel d'ingantaib 7 d'ilcinelaib examla ar doman.

164. Do bóí in *Tenga Bithnua* ac síracallaim thúath na n-Ebraidhe feadh an láoi, 7 andar-leó uile ní tháinicc áen úair do ló risan feadh sin ar a áeibne leó beth ac éistecht ris. Óir do bí fogur binnesa na urlabra commá samaltá ré ceól aingel gach urlabra d'árchan ríu.

165. Adubert an *Tenga Bithnua* ríu íarsin : dabur tegusc do-curid mhisi ó Críst. Adubradar túatha na n-Eabraidhe : do-bermáit glóir do Dá fá éistecht riut, ar síat. Adubert an *Tenga Bithnua* : da mbeitis tengta in domain ris, ní fétfadais a cumdach méit mhaithisa in Dúileman, 7 na tairgi-si, a dháeine truaghu,³ cur ré tuicsin cumacht an Airdrig.

166. Do cheilebair an *Tenga Bithnua* doib íarsin, 7 do imghedar túatha na n-Ebraidhe [fo. 74^a2] íarsin da cathrachais co subachus dermair⁴ 7 co fáilti móir, 7 do scríbad leó gach ní dá ndúbrad ríu. 7 bá hé in tecusc sin tuc in *Tenga Bithnua* tosach in creidim. Finit.

¹ dosuigid R² n-iubaide R³ truadha R⁴ ndermair

we have mentioned, both man and birds and sea-monsters (?) and animals, and has established the seven heavens and the whole world, both air and earth, fire and water. And 'tis He that banished Lucifer with his legions of angels, owing to his arrogance and their pride, and 'tis He that saved Adam with his children from hell ; and mighty Christ has saved the people of Moses from Egypt, and David from Goliath, and Joseph from the prison. And 'tis He that saved all the ghostly fathers and prophets and bishops and martyrs and confessors and saintly women from torments at the hands of the Pharisees and the Jews, with whom they were in captivity. O wretched ones," it said, "it is impossible for me to reckon all the marvels and many various kindreds in the world which the King of the Angels has recounted."

164. The Evernew Tongue was holding long converse with the tribes of the Hebrews during the day ; and it seemed to them all that during that time not a single hour of the day had come, because of their delight in listening to it. For the sound of the sweetness of the utterance was such that every speech that it made to them was likened to the music of angels.

165. Thereafter the Evernew Tongue said to them : "For your instruction I have been sent by Christ." The tribes of the Hebrews said : "For having hearkened to you, we give glory to God." The Evernew Tongue said : "If (all) the tongues of the world were at it, they could not cover the greatness of the Creator's goodness ; and, O wretched men, do not attempt to understand the powers of the High King."

166. Thereafter the Evernew Tongue bade them farewell ; and the tribes of the Hebrews departed to their cities with exceeding gladness and with great joy. And everything that had been said to them was written down by them. And that instruction which the Evernew Tongue gave was the beginning of the Faith. *Finit.*

GLOSSARIAL INDEX

- a[n], neuter article : a scél sa, 1, 3, 7, 14, 57 ; a scél sin, 11 ; án-ísiu, 3 ; al-lín, 17 ; a rrecht, 22 ; a cétna torad, 50 ; a crann-sa, 53 ; a crand, 59 ; a mbile, 59 ; a mbelra, 10 ; a n-oinach, 4 ; a n-imchomarc, 49.
- aceail, 58 (from **ad-caldi*), dat. sg. of a verbal noun of *adcladaim* 'I hunt'. Another form is *acclaid* (ex **ad-cladi-*), Trip. Life, 88.
- adamaint, 44, gen. sg. borrowed from Lat. *adamas*.
- ad-efu, *I see*, atchitis, 2 ; atchither, 19 ; athchiter, 47. Prototonic forms : -accid, 19 ; -actis, 25 ; -faicfítis, 115 ; -aiciste, 16 ; -aicfider, 161 ; -acces, 39.
- ad-comechaissem, 62 ; leg. adcomcissem, lit. *we have struck*, and cf. *adcomcisset* (gl. offenderunt), Wb. 4^d15. adcomchu, adcomaing, Windisch, T.b.c. p. 625.
- addaas, 159 (*as*) *is* : a formation from *tá*, like *indaas*, *oldaas*.
- aestu (?), 54, meaning obscure.
- áilgine, 20, *mildness, gentleness*, deriv. of *dilgen* 'mild, gentle.'
- áill, 57 ; leg. *díl* or *óil*, 'cheek.'
- aineolus, 18, *ignorance* (aineólas, P. O'C.), from the negative prefix *an-* and *eolus*.
- ainmnetach, 56, *patient*, deriv. of *ainmnet* 'patience.'
- airbe, 71, 72, 74, *ríbs*, airbhe .i. asna, O'Cl.
- airdem, 28, superl. of *ard* 'high.'
- airesta, 1, past s-subj. pass. sg. 3 of *aricim*, *I find*, pres. ind. pass. arrecar, 47.
- airt-riuth, 34, from *ard-riuth* 'a lofty course.'
- aithber, 62, *reproach* ; aithbhear, *blame, reproof, censure*, P. O'C. : gen. aithbhir, Laws i. 20.
- aitherruch, 9, 61, 74, *again*.
- aithisige, 120, *disgrace*, deriv. of *aithisech* (is fán aithisech farír, LL. 147^b25), and this of *aithis*, 56, 'reviling, abuse.'
- aithgnet, 54, *they recognise*. Verbal noun *aithgne*.
- aithne, 57, *commandment*.
- allmuirede, 67, *transmarine, foreign*, deriv. of *allmuir* 'foreigner,' Meyer, Contribb.
- amardall aidehe, 45, 147, *great darkness of night*, i tig amardall, 58 ; better *abar-dall*, O'Mulc. 7 ; Cymr. *af*, Goth. *abrs*.
- am-iros, 58, *unfaith*, gen. amirsi, 61 ; dat. aimiris, 62.
- amirsoch, 61, *faithless*.
- anamduch, 57, leg. perh. a n-amduch, meaning obscure. P. O'C. has *anamhthach* 'strong, tempestuous,' but this seems a guess.
- anba, 55, *a great quantity*, v. Meyer, Contribb., 'vast, huge,' P. O'C.
- andort, 92, for andord, 95, lit. *tenor voice* : cf. dorddaid, 47.
- angelaeda, 15, 22, *angelic*.

- aplat, 38, prototonic form of *atbalat* 'they perish'; sg. 3 *atbail*, 45.
- ar(n), infixed pers. pron. of pl. I, dian-ar-forcoimnacair, 62. For other examples see ÉRIU i. 161.
- archiurad, 152, 2dy fut. sg. 3 of arcrinim *I perish*; arachrin *perishes*.
- ard-cheol, 91, *lofty music*. ard-ecnach, 61, *loud carping, blasphemy*; ard-inis, 57, *a high island*; ard-muir, 68, *a high sea*.
- ard-dom-net, 61, *they await me*; leg. ardomnethet (?), from *arneuth* 'I await.'
- ard-dom-thaat, 61, pres. ind. pl. 3 of *ar-td* 'is before,' with infixed pron. of sg. I.
- ar-icim, *I find*, ar-r-ancatar, 34: see airesta, arrecar, 103.
- aroslaicet, 103, *they open*, pres. ind. sg. 3 of aroslaicim, pret. -erslaic, 3, inf. aurslocud, erslocud, q. v.
- arroét, 13, t-pret. sg. 3 of arfóimim, *I assume, I receive*.
- asbiur, *I say*, t-perf. asrubairt, 61, subj. sg. 3 asrobrath, 15; asrobrad, 16, pret. pass. asbreth, 25.
- asennad, 17, *afterwards, at last*, followed by gen.
- asérgim, *I arise*, t-pret. asréracht, 13, 42: see *ess-*.
- assu, iar n-assu, 134, *too late*, nom. sg. *asse* (?).
- astoided, 8, meaning obscure.
- astoidim, *I shine, glitter*, pres. ind. sg. 3 astoidi, 39; astoidiu, 54; pl. 3 astoidet, 79, 99.
- atacmaonaic, 61, *I am*, lit. 'it happens (*atcomnaic*) to me,' atacaemnaic, *he was*, Windisch, T.b.c. 632.
- ataroillife, 95, b-fut. sg. 3 of *ad-roillim* 'I deserve,' with infixed pron. of pl. 3.
- atbeltais, 113, 117; atbeldais, 116, = prototonic -epeldais, 118, *they would perish*.
- at-cloit-si, 42, *ye would hear* (at-cloinim); -cloit-si for -cloid-si, pres. subj. pl. 2 of the deponent *rocluiniur*, q. v.
- atchuaid, 11, 59, *has declared* (ad-co-fáith): see *ecius*.
- at-fésed, 81, *he would declare*, 2dy fut. sg. 3 of *adfédim*: Asc. Gloss. 330.
- at-genatar, 10, pret. pl. 3 of aithgninim, *I recognise*, with infixed *d*: cf. atgnead, LU. 124*31; atgeoin, 71*41.
- athach fáichta, 113, *a blast of cold, or extreme cold*: cf. *athach gabithe* 'a strong wind,' *athach mara* 'a high sea, swoln waves,' P. O'C.
- ath-gignéd, 12, *would be reborn*, 2dy fut. sg. 3 of ath-gainiur, *I am reborn*: see *génarsa infra*.
- athnugud, 13, *act of renewal*, verbal noun of *ath-nuigim*.
- atoidet, 90, atoidet, 92, *they shine*; -atoidi, 90, *shines*; verbal noun atoidiud, 54: cf. aittoitech (gl. fulgida) Ml. 40^d4.
- bailechro, 108, *place of confinement*, Meyer's *Contribb.* 167.
- béim n-ecnaig, 63, *a particle* (lit. *a touch or stroke*) of *blasphemy*; béim di omhon, 118, *a particle of fear*.
- béire dligtheoh, 54, *lawful language*; berla ainglecdha, 7, *angelic language*.
- benaíd amiris, 58, lit. *strike ye unfaith*: cf. béim n-ecnaig, 63.
- bennaoh, 57, *horned*, deriv. of benn, F. *horn*.
- béoil, 38, 51, lit. *mouths or lips*, seems put for *human beings*.

- combruithe**, 12, gen. sg. of *combruidh*, *boiling, concoctio* (?).
- coméiniugud**, 161, *compulsion, constraint*; *coimhégneagadh*, P. O'C., verbal noun of *com-éinigim*.
- commórtas**, 163, *rivalry*, Meyer, *Contribb.* 449.
- comoreuin**, 136, *clashing together*, verbal noun of *-com-orgim*, 54, 90, 93.
- con-canat**, 33, 90, *concinunt, conchanat*, 78, *qui concinunt*: verbal noun, *cocetal*, 28, 33; *coicetal*, 60.
- con-diacht**, 53, *was sought* (**com-di-siacht*).
- confóisir**, 163, from Lat. *confessor*.
- con-icim**, *I am able*: see *cóimastar* and *cumcat*.
- conn**, *mind*, dat. *cunn*, 50; *conn*, i. *ciall*, P. O'C.: see *escuinne infra*.
- con-oprim**, *I conceive*: see *cotamaipred*: verbal noun *coimpert*, 9.
- con-rairoeda**, 11 (from **com-ro-recetha*), pret. pass. pl. 3 of *comrecim* 'I bring together,' pl. 3 *-comruicet*, 64; *conrecatar* *Thes.* ii. 253, 20.
- con-searfa**, 122, *conscarfaither*, 150, b-fut. of *conscaraim* 'I slaughter, I destroy,' prototonic *-coscraim*: verbal noun *coscrad*.
- con-ualaim**, pres. ind. pl. 3 *con-idn-ualat*, 33, seems to mean 'they arouse it,' but is prob. corrupt.
- cotamaipred** (*coth-dam-ad-breth*), 9, pret. pass. sg. 3 of *conderim* 'I conceive,' with infixed pron. of sg. 1, and perfective *-ad*: verbal noun *combart*.
- credmag**, pl. acc. *credmaigi*, 70, meaning obscure.
- crithmil**, 29. Lit. 'a shaking beast,' but prob. corrupt.
- cubat coie ndorn**, 102, *a cubit five hands long*.
- cuclige**, 123, 137, *tottering, quaking, swerving*; *cuclaige* SR. 6673.
- cuimeo**, 149, *anguish*, pl. dat. *cuingib*, 107. *cúimhge* 'narrowness,' P. O'C.
- cumeat**, 111, prototonic pres. ind. pl. 3 of *conicim* q. v.
- our ré tuicsin**, 165, seems to mean *understanding, comprehending*.
- d-**, infixed pron., sg. 3 *do-d-rigne*, 22; *do-d-forlaic*, 50; but *ro-t-blaisi*, 39.
- da-**, infixed pron., *do-da-roigsed*, 119; *ro-da-sudigestar*, 3; *ataroillife* (*ad-da-r.*), 95.
- dadaig**, 68, *at night*.
- damnaigim**, *I materialise, I embody*, pret. pass. *rodamnaiged*, 19, 75, 150, denom. of *damna*, *domna*, 20, 22.
- da-n-**, issued *ro-da-m-biatha*, 99, seems a corrupt user of the infixed *da* + the rel. {*n*.
- dar-leinn**, 82, for *indar leinn*, *it seems to us*.
- de-bruinniter**, 57, pres. ind. pl. 3 of a deponent **do-bruinniur* 'I spring forth.' But an active *dubruinn* is in *Ml.* 81^e14.
- decmalc**, 16, *difficult, hard*.
- decht**, 61, *goes*, = *dichet*, 52 (?).
- dechtad in talman**, 114, . . . *of the earth*. *dechtad inna ndeut*, 120, . . . *of the teeth*.

- déga** = deagha .i. dael O'R., *stagbeetle*, acc. sg. dubidir degaid, 61 : gen. sg. deged, 34, leg. degad. Cognate with Eng. *tick*, Germ. *zecke*.
- deichrinn**, 83, *ten stars*, a compd. of *dech* and *rinn*.
- delmann**, 95, acc. pl. of deilm, 6, *noise*, gen. delma, 7.
- dérach**, 76, 77, *tearful*, deurach P. O'C., deriv. of the *u*-stem *dér* (gen. pl. dér, 12) = Cymr. *dagr*, Gr. *δακρυ*.
- derbanad**, 4, from *-derbanim* (de-ror-banim), 'I hinder': cf. *ni derban cach a chele*, Thes. pal.-hib. ii. 294.
- dere cuislinne**, 113, *the hole of a pipe*.
- dercaim**, *I see, look at*, 2dy b-fut. no dercfad, 154 : see fodercaim infra.
- derg-dath**, 41, *red colour* ; **derg-thes**, 12, *red heat*.
- dernainn**, 44, dat. sg. of *derna* 'palm of the hand.'
- diairmide**, 14, 22, *innumerable*, diairmhighthe P. O'C.
- dibad-ceim**, 158, *death-step* (?).
- dibairai**, 2, *act of gushing or flowing*, cogn. with tepersiu, Wind. Wtb. pl. acc. tipirsnea, Ml.
- dichet**, 52, perfective sg. 3 of docuaid, docoas, 146, Thes. pal.-hib. ii. 292, 420.
- diesigidir**, 35, *grows high*, cogn. with *digas* 'high,' Ml. 32^a16, 41^c9, 106^d12 ; compar. *dixu*, FéI. Jan. 7.
- díglach**, *vengeful*, deriv. of *dígal*, Cymr. *dial* : compar. díglaiú, 1.
- di-uallaife**, 16, meaning obscure, perhaps for di-uaisligfe, *will lower, will degrade*, b-fut. sg. 3 of di-uaisligim.
- díxngud**, 9 (di-aicseingud), *appearance, existence*, verbal noun of *díxnigur*.
- dn-**, infixd pron. sg. 3, ro-dm-blaise, 54, ro-dm-blaisiset, 51 : see -tn-.
- do-acmongat**, 103, pres. ind. pl. 3 of doecmongaim, tecmongaim, *I happen*.
- do-adbat**, 39, *displays* ; do-adbanar, 42, *is displayed* ; tarbad-su, 82.
- docein**, 42, *for long*, o chein, 14.
- do-celad**, 59, *would have hidden*.
- do-coas for**, 146, *was overcome*, pret. pass. of docuaid, *has gone*, with prep. *for*.
- do-oorastar**, 57, *it alighted*.
- do-cuirirur**, *I put* ; do cuiredar, 50 ; docuirethar, 51 ; rel. dochuiredar, 52 ; do-s-curidar, 54, 88, 91, *they are put*, the passive being here expressed by means of an infixd pronoun, Rev. Celt. xii. 442.
- do-cuissin**, 11, docoissin, 22, *exists* ; *duchoissin* Ml. 108^d14, *amal do-n-coissin* Wb. 17^b10. The older form of the prefix is in *di-choissin* Wb. 21^a3, *di-choisin* Sg. 209^b29.
- do-cumnet**, 70, 92 (from *to-com-menet), meaning obscure : perhaps 'they traverse,' root *men* 'to go,' whence Cymr. *myned* and Ir. *dia tomna*, .i. dia tí, LU. 67^a : cf. fomnatar infra.
- do-doochad-sa**, 14, *I have come*, pl. 3, dodeochatar, 58.
- do-éccim**, *I see, I look at*, dian, dercaitis, 154, from *de-ro-en-cetis* (Strachan).
- do-ethaim**, *adito*, pres. ind. sg. 3 do-n-ethand, 61, where note the Middle-Irish ending *-and*.

- do-fedim**, *I send*: see domroidedsa and tomraid.
- do-foilsaet**, 91; leg. dofoilsiget (?), denom. of *folius*.
- do-forlaic**, do-d-forlaic, 50: see tarlaic, Wind. Wtb.
- do-forsat**, 105 (*to-ud-ro-semt), *has created*, t-pret. of *dofuismim*.
- do-fortai**, 45, *spills*, prototonic -dortai, 56: verbal noun dortad.
- do-foscai**, 30, *supports, nourishes*, do-d-toisged Wb. 9^a6; do-s-roisecht-sa LL. 251^b5; do-m-roisechtatar Wb. 17^c1; toisgim Wind. Wtb.
- do-gairet**, 87, meaning obscure, perhaps *appropinquant*: cf. *gar* 'near.'
- do-imchellat**, *they surround, traverse*, 29; thimcellat, 84.
- do-imthasa**, 51; do-imthiasa, 52, meaning obscure, and form doubtful.
- do-infidet**, 29, 86, pres. ind. pl. 3 of *doinfedim* (-fethim), *I blow*, root *vet*, Lat. *ve-n-tus*, Skr. *vāta*.
- do-lecim**, **do-s-lecet**, 87.
- do-légfaide**, 13, 2dy b-fut. pass. of *dolégaim*, *I destroy*: verbal noun dilgenn.
- do-legim**: see tuilged.
- doléir**, 14, *diligently*, = colléir, 18; dileir Ml. 68^a15.
- do-maidim**, *erumpo*, pret. sg. 3 do-s-roimid, 57, root *mad*.
- domblas n-oe**, 12, = domblas áe (gl. fel), Ir. Gl. 975.
- do-moiniur**, *I think*, pret. pl. 3 dorumenatar, 7.
- domroided-sa**, 7, *I have been sent* (to-m-ro-feded).
- do-n-arrasar**, 9, *I remained, I continued*, sg. 3 tarrasair, Windisch, T.b.c. 2124.
- dorosat**, 25, *creavit* (to-ro-ud-sem-t). See doforsat supra.
- dorralad**, 19, *has been placed* (?); doralá, 50; pl. doralta, 19.
- dortai**: see do-fortai.
- do-ruirmed**, 14, perf. pass. sg. 3 of dorímim *I recount*: verbal noun tuirem, 15.
- do-sásaim**, *I satisfy*, do-s-sása, 92, cogn. with Ir. *sáith*, Lat. *sat*, Goth. *sôþ*.
- doscai**, 60. See scáilim.
- do-snai**, 39, *flows*. Cf. Ir. *sndim*, Lat. *no, nare*.
- dothad**, 58, act of *laying an egg*, Cymr. *dodi* 'to lay'; *dodwy, dodwi* 'to lay eggs.' dothadh .i. tfothlacadh P. O'C., who cites Cormac s. v. Moghême, and says that *dothadh* means 'also to bear, or bring forth, as animals do.'
- dub-glenn**, 73, *a dark glen*. **duib-snechtsa**, 120, *dark snow*.
- duibidir**, 61, *as black as*, equative of *dub* 'black,' Cymr. *du*.
- dulerath**, 60 (leg. duillerath?), *leafage*; *duilirath*, Salt. na Rann, 1364.
- dunebaith**, 148, acc. sg., *mortality*; nom. duinebad. Hence *duinebithach*, Rawl. B. 512, fo. 1^a1.
- ecius, -ecestar**, 14; **-eicsind**, 109, 120; **-eicsitis**, 151; **-eces**, 3; prototonic forms of adcuaid, *he declared*, 11, 59.
- éodnaige**, 118, deriv. of *éodnach* 'non compos,' opp. of *codnach* 'sui compos.'

- foilte a cumachta**, 156; leg. foiltige a chumachta.
- foiltige cumachta**, 97, *versatility (?) of power*, perhaps root *vel* 'to turn,' Skr. *vdlate*.
- fomnatar**, 30, *subeunt (?)*, perhaps from deuterotonic **fo-monatar*: cf. documnat supra.
- fomóraich**, 163, *a sea-monster*; pl. nom. fomóraig, LU. 2^a45, 'a pirate or sea-robber,' P. O'C.
- forberat**, 98, usually means *they increase*; but some word such as *buaidrit* 'they disturb' seems required by the context: *forberat* may be a scribal error for **forbenat*, a possible compd. of *for* and *benim* 'I strike.'
- forblas**, 41, *exquisite taste*; *for-* = Lat. *super*, *blas* from *mlas*: see blaiset supra.
- forbricee**, 12, *variegation*, deriv. of *forbrecc*; *brecc* from **mreknó*: cf. brechtrad.
- for-coemnacair**, 12; **forcoimnacair**, 14, rel. **forchoimnacuir**, 59; **dian-ar-forcoimnacair**, 62.
- fordoreha**, 2, 3, 14, *very dark*; *dorcha* from **do-richae*.
- forfurim**: see *forimim*.
- foridracht**, 61, *for-id-r-acht (?)*, *has done it*, seems t-perf. of *for-agim (?)*: cf. *immomrachtsa*.
- fo-rimim**, *appono*, pret. act. sg. 3 *forfurim*, 106; pres. ind. pass. sg. 3 *furimar*, 45; pret. pass. sg. 3 *forruirmithe*, 105, pl. 3 *forrumtha*, 30; 2dy b-fut. *forruimfidhe*, 116.
- forlassarda**, 99, *very flamy*: see *lasar-muir* infra.
- forlassardacht**, 159, *great flaminess*.
- forloseud**, 103, *a blaze, conflagration*, **forloscudh** 'a singeing or burning' P. O'C.
- for-lúathar**, 58, seems 3rd sg. pres. ind. deponent of **forluur*, *I fly rapidly*, *I speed*: cf. *folluúr* (gl. *volo, volas*) Sg. 146^b11.
- forramad**, 28, *has been laid*, **forromhadh** .i. *do cuireadh*, **forramhadh** .i. *cur* P. O'C., from **for-ro-šamad*: see Asc. Gloss. s. v. *sam-*.
- forriefed**, 116, 2dy b-fut. act. sg. 3 of *foricim* 'I find.'
- forrumtha**, 30: see *forimim*.
- for-tugedar**, 51, *covers*, with inf. pron. **for-da-tuigithar**, LU. 105^b; 3rd sg. of pres. ind. of the deponent *fortuigiur*, act. *fortuigim*. Cogn. with Lat. *toga*.
- fo-s-ciehreth**, 118; **fo-s-ciehred**, 152, *it would cast them*, 2dy fut. sg. 3 of *fo-cerdaim*.
- fos-ergitis (?)**: see *foérgim*.
- fresese** 7, for *frescissiu*, *expectation*.
- fris-cartatar**, 9, *they answered*, pl. of *frisgart*, 10; *friscart*, 66; **ro frecair**, 16, 21, 27, 49.
- frisellgett**, 107, leg. **fris-selget**, ***fris-sleget**, *they crawl on*: cf. **ro selaig**, *Fled Bricrenn* 31, perf. of *slegim*.
- frisn-aircóib**, 120 (*fris-n-air-géb?*), seems the conjunct form of *ē-fut*. sg. 1 of **frisairgabim*, with infixed relative.
- fubthud**, 8, *threatening, frightening*, **fubthad**, *consternation*, Ml. 40^a2, **fubthadh** vel **fubthadh** .i. *bagar*, P. O'C.; **fubtad**, 120, = **bubtad**, verbal noun of *fo-bothaim*, *I threaten*.

- fuidbech inna n-analai, 120, *the stifling (?) of the breaths*; fuidbech (fo-di-bech) ? is obscure.
- fuilged, 130, *act of laying (or hurling) down*, verbal noun of *fo-legim*.
- furimar, 45: see forimim.
- fusmiud, 22, dat. sg. *act of storing away*: cf. *fusti* (gl. reconditam), Ml. 50^c11.
- gairm fri fas, 134, *a cry to the waste*, a proverbial expression.
- gairther, *who is called*, 160, relative form of pres. ind. pass. sg. 3: see *canar* supra.
- gónar-sa, 9, pret. sg. 1 of gainiur, *I am born*; sg. 3, ro genair, 42, 147.
- gléu, 8, compar. of *glé* 'dear, bright,' = Cymr. *gloiu*.
- golfadaech, 134, 138, *lamentation*, deriv. of *gol* 'lament': cf. *torannfadach* infra.
- grianbrug, 17, *sun-plain (?)*, *sun-burgh (?)*.
- grianbruth, 6, *sun-glow*.
- grúad, 30, *cheek, convexity*, inna gruade (gl. conuexa) Ml. 96^c9, dat. pl. gruaidib, 12.
- i, affixed pron. pl. 3, gaibth-i, 87.
- iachtad, 131, *act of screaming*: iachtadh .i. eigheamh na glaodh P. O'C., verbal noun of *iachtaim*, cogn. with *égim* and *arégim*.
- iaróéin, 35, *after a while*.
- iaserad, 132, gen. pl. *fishes*, collective of iasc, 99, *fish*.
- id-, infixed pron. sg. 3, con-id-erslaic, 3.
- idn-, infixed pron. sg. 3, con-idn-indsort, 61.
- ifferd, 33 (pl. dat. ifferdaib, 112), for iffernd, iffern (ithfern, 116).
- ilbuidnech, 72, *having many troops* (buidne).
- llehinola, 31, 163, *many kindreds* (cenéla).
- lldelba, 31, *many shapes* (delba).
- lldelbach, 19, 22, *multiform, many-shaped*.
- imdibnim, *I cut out*, perf. pass. sg. 3 imruidbed, verbal noun imdibe.
- imdidnad, 153, *release, exemption (?)* imdidnaad, Thes. pal.-hib. ii. 241, verbal noun of imdidnibter, *will be exempted (?)*, Wb. 15^c25, Sarauw, CZ. v. 513.
- immatóigdis, 2, *they used to go round* (imtiag).
- imme-ro-iad, 72, *has closed round*, perf. act. sg. 3 of *imm-tadaim*, cogn. with *id* 'collar, chain.'
- imme-sóid, 6, *turns round*, for *imme-sói (?)*: imsoifitis, 157.
- immifollnge, 37, *causes*, pres. ind. sg. 3 of *imfolngim*.
- imme-d-cing, 40, *goes round it*; -cing from *cengim*, cognate with Germ. *hinken*.
- immomrachtsa, 11, *has driven me*, t-pret. of *immagim*, with infixed pron. of sg. 1: cf. foridracht, 61, and *immact* (gl. iecit), Thes. pal.-hib. ii. 497, verbal noun *immain*.
- immorbosaigim (-iur ?) *I sin*, s-pret. pl. 3, ro imorbosaigsetar, 22; denom. of immorbus, *sin*, 97, 105, = iomarbhas, P. O'C.

- immorollged**, 11, immo-ro-foiled, *has been caused*, pret. pass. sg. 3 of immfolngim : cf. immfoingí.
- im-naiscim**, *I unite*, pres. ind. sg. 3 cum rel. inf. immanaise, 30.
- imrolta**, 107, *have been cast about* (?); imm-ro-látha (?).
- imruidbed**, 9, *has been cut out*, imm-ro-di-bed, pret. pass. of imdibnim, q. v.
- imsitnib**, 27, pl. dat., meaning obscure : bathing in *imsitin* is prohibited in the Rule of the Culdees, LB. 11^a. Obscurum per obscurius!
- imthá**, 11, *so is*, Laws passim. *nimtha* 'so is not,' Féil. prol. 97, 129, 137. The *im* seems cognate with Lat. *imitor*, *imago*, and *aemulor*.
- imthóiniud**, 15, *act of coming round*, iomthoineadh, *vicissitude*, P. O'C., see tóiniud, gen. tóiniuda, Thes. pal.-hib. ii. 355, Trip. Life, 48, l. 13.
- inóétnu**, adv., 16, *at first*.
- indas**, 52, *form*.
- indsort**, 61, prototonic t-pret. sg. 3 : cf. *inessorgim* (*ind-ess-orgim*) 'caedo' : cf. *arrinsartat[ar]* (gl. *quaeserunt*, leg. *caeciderunt* ?), Ml. 99^e5, *insarta* (gl. *inactum*), Aug. 27^b1 : verbal noun *indsorguin*, O'Dav. 1140.
- ing**, 110, *hardly, scarcely*.
- inge nama**, 61, *save only*.
- ir** : ro ir, 158, *he has granted*, serves as perf. of *renim*.
- isa**, 122, *whose*, O. Ir. *asa*.
- labraim**, 10, *I speak*, pres. ind. sg. 3, *-labair* (for pl. 3 *labrat* or dep. *labratar*), 38.
- labartait**, 10, *they will speak*, seems a t-future, like *do-nn-esmart*, Thes. pal.-hib. ii. 322, and *comart*, LU. 74^a ad fin. Cf. perhaps the Skr. periphrastic future.
- labrur**, *I speak*, pres. ind. sg. 2 ; labraither, 10 ; labrastar, 7, rel. pret. sg. 3.
- i mbi láim**, 47, *in whose hand it is*.
- laimemmar**, 55, *we dare*, pres. ind. pl. I of *rolamur*, *-lamiur* audeo.
- lainerdaucht**, 159, *splendour*, deriv. of *lainerda*, glänzend, leuchtend, Wind. Wtb.
- lainedred fola**, 34, *brightness of blood*.
- lasar-muir**, 33, *a sea of flame*, see forlassarda supra.
- latur**, 149, *robber*, from Lat. *latrō*, whence also Cymr. *lleidr*.
- legtair**, 33, 98, *are laid*, sg. legthair, 35, and perhaps 161, where it is translated as if it were légtair.
- lés**, *brightness*, ni faicfitis less, 115, 'leos or rather leas .i. solas no soilse,' P. O'C.
- les**, 64, 66, meaning obscure ; lés cach aidche, 64, fri les cach n-aidche, 66.
- liberna**, 58, *a galley*, libhearn .i. long, O'Cl. from Lat. *liburna* 'brigantine.'
- lifen**, 12, *colour* (?), obscure and probably corrupt.
- ligboth**, *beauty* (?), *colour* (?), gen. pl. 15, dat. pl. ligbothaib, 17, 107 ; acc. ligbotha, 157.
- ligdath**, *beautiful colour*, 27, 39, 90, 92 ; gen. ligdatha, 60, pl. ligdathaib, 12.
- ligdata**, 90, f. *beauty*, lioghda .i. alainn no mín, P. O'C.
- ligmag**, 61, 92, *a beautiful plain*. **ligthorad**, *beautiful fruit*, pl. dat. ligthoirthib, 60.

lín in terehomraic 3, *number of the congregation*: **lín sáraigthe**, 104, *number of outraging; harassers*, P. O'C.

lóchait, 15, nom. pl. of **lóchet**, gen. **lóchet**, a stem in *nt*, like *dét*, gen. *dét*.

loingsigim, *I exile, I banish*; pret. pass. ro **loingsiged**, 51, 140; denom. of *longes* 'exile, banishment.'

lóintib, 58, pl. dat. of **lón** 'food, provision': cf. *lónte cruthnechta*, LL. 234^a18.

luaichtide, 22, 27, 54, 60, *fulgidus*, dat. **luaichtidiu**, ML. 40^d4.

madit, 61, *they break*, pres. ind. pl. 3 of **maidim**, pret. *ru maith* ML. 51^c5; redupl. perf. ro **mebaid**, 44, rectius *ro memaid*.

maidm, *act of breaking*, dat. sg. **madmairm**, 58.

malartaid, 149, *an injurer, a destroyer*: cf. *malartach* 'profane,' O'Don. FM. 1186, and the etymological gloss *malairt* .i. drochordugud, O'Dav. 1236.

marbdatu, *deadness*, gen. **marbdatad**, 91, deriv. of *marbde* 'mortuus.'

mass, F., *a mass* (Lat. *massa*), dat. **maiss**, 22, **mais** ML. 145^d6, acc. **maiss n'óir**, L.B.

medón aidche, 4, 103, 140-150, *midnight*.

mellchae, 119, *pleasure*; dat. **mellchai**, 96, deriv. of *mellach*, *meldach*.

mellmag (= Mag mell), *pleasant plain, heaven*, pl. dat. **mellmaigib**, 69.

merte, 48, *who betrayed*, t-pret. sg. 3 rel. of **mairnim**: cf. *cantai*.

midchlos, 52, 92, some kind of *odour*. The gen. sg. *midclais* .i. boltanugud occurs in O'Dav. Gl. 1265, and Laws iii. 204, 8, and 292, 2, where it seems to mean *Furzgestank*.

mimaselaoh (gl. *cardo*), Sg. 62^b6, pl. dat. **mimasclaigib**, 124.

mimo, 62, *my*, = Skr. *máma*, gen. sg. of *ahám*.

mod, *a deed*, ar **mod cacha huair**, 56; **modh** .i. gním, O'Dav. 1268; **modh** .i. obair, O'Cl. and P. O'C.

móirehrith, *great trembling*, gen. **moirchretha**, 122.

-n-, infixed pers. pron. sg. 3, **do-n-aidle**, 45; **no-n-ithed**, 54; **do-n-ethann**, 61.

-n-, infixed rel. pron. **acht ro-n-ithed**, 54; **is slan fo-n-acoib**, 91; **bailechro ro-n-airlestar**, 108.

naoha, dat. pl. 16: cf. *cacha supra*.

nólá, 27, *cloudy*, deriv. of *nél*, 'cloud,' dat. **niul**, 92.

nemthonnaoh, 34, *waveless*.

nessam, 27, *nearest*, ML. 55^c1. Cymr. *nesaf*, Osc. *nesimum*.

no, with relative sense, **no labraimse**, 10; **no labraitheir**, 10; **no blaisset**, 38.

noibnéil, *holy cloud*, pl. dat. **noibnellaib**, 4.

oldaas, **oldas**, 155, 159, 161, *than is*.

olt, 14, *they say*, from **oldat**, pl. 3 of **ol**, 22, 25, 82.

óo, 16, *younger* (Cymr. *iau*), compar. of *óac* 'young' (Cymr. *ieuanc*).

Pairisíneoh, 163, *Pharisee*, Cymr. *pharisead*.

prísún, *prison*, pl. dat. **prísunaib**, 163.

- resiu as-ro-brath, 15.
- ro-báne, 99, *great whiteness*. báne, deriv. of bán: cf. Skr. *bhānū*.
- ro cluniur, *I hear*, imperat. pl. 2, cluinid-si 7, dia cloitis 96, closs 120, clos 159.
- rodead ar, 39, rodcadar (?), from ro-décharar (?), *they saw* (?).
- ro fualacht (?), 85, meaning obscure, perhaps *moisture* (?); cognate with *fual* 'urina' (?), or *great boiling* (?); fualacht, *boiling, cooking*, P. O'C.
- ro gnf, 155, *fecit*, 3 sg. pres. made a preterite by the prefix *ro*.
- roithne, 39 (ro-thene), *conflagration, blaze*.
- ro rath ar bása, 39, *was given (destined) for death*, pret. pass. sg. 3 of renim.
- rossaig do (de), 101, 111, 112, 113; rossaig, 104; rosaigh, 34; *attigit* (cf. r-a-saig *attigit eum* Ml. 102^a8), seems an idiom meaning 'so great is,' 'such is': cf. *atd de*.
- ro-t-blaisi, 39, 50, *has tasted it*: see blaiset supra.
- ro-thes, 85, *great heat*, tes, gen. sg. in tesa (gl. *caloris*), Sg. 5^a8.
- ro-úacht, 85, 120, *great cold*; uacht, Thes. pal.-hib. ii. 315; ócht, Wb. 10^a24.
- ruithnigud, 98, *conflagration* (?), *radiation* (?): see roithne supra.
- s-, infix pron. sg. 3 fem. ro-s-biadh, 81; manu-s-beth, 81; fo-s-ergitis, 5; fo-s-ceird, 99; fo-s-cichreth, 118, 152; do-s-roimid, 57.
- s-, infix pron. pl. 3 ni-s-taidlibead, 51; fo-s-cerd, 84; fo-s-ceird, 88; fo-s-cichrett, 152; fu-s-luget, 29; do-s-lecet, 87; do-s-lecfitis, 152; do-s-curidar, 88, 91; do-s-sasa, 92; ro-s-bí, 122.
- sainbérla, 156, *separate language*. saindfles, 156, *own several*.
- sáldatu, 12, *saltiness*.
- samailter, 52, pres. ind. pass. sg. 3 of samlaim, *I liken*.
- scáilim, *loose, separate*, s-pret. pl. 3 ro scailset, 148; sg. 3 do scái(l), 60.
- sciath, *wing*, pl. dat. sciathaib, 92; gen. du sciath (gl. *alarum tuarum*) Ml. 39^a21; dat. hua sciathaib (gl. *pinnis suis*) Ml. 39^a23. The dimin. *sciathán* is commonly used, P. O'C.
- scinniti, 52, *pips, kernels* (?), corresponds with *sgeallain* in P. P. O'C. has *scinnide*, hence *scinnideach*, but does not give the meanings of these words.
- secht-chuairt, 29, *having seven circuits*.
- secht-delbach, 95, *septiform*, gen. sg. m. secht-n-delbich, Thes. pal.-hib. i. 496.
- sechtmogtach, 95, *septuagenarius*, deriv. of sechtmoga, 17, *seventy*, gen. sechtmogat, 89.
- secht-uairu, 27, *seven times colder*.
- sen in the phrase noibiu each sen, 1, hardly means *old*. The context here and in § 87 indicates a word meaning *saint* or *holy*. Should it be *san*, "pro sanct 'holy,'" O'Br., a loan from Lat. *sanctus*, like Prov. *sains*, Ital. *san*?
- sen-aingel, 87, *holy angel*: see sen, and cf. na n-aingel noeb, 22.
- sen-brataire 149, *an old plunderer*; brataire, deriv. of brat 'prey, plunder.'
- ses, oen-nes, 34, *a boat*, properly a *bench* or *rower's seat* in a boat.
- sín, *weather, storm*; ar nach derbanad nach sin, 4; gen. pl. esruth sin, 15; gen. sg. uacht síne, Fiacc's h. 27: Cymr. *hin*.

- afir-acallam**, 164, *a long colloquy*.
- afrecht**, 159, *sadness, music*; gen. sirechta, 119; acc. sirecht, 119; sirrect, 96; sireacht .i. truagh, P. O'C. Cymr. *hiraeth* 'longing.'
- afrechtach**, 61, *sad, musical*; sirrect[ach]aib, 73; *sireachtach* .i. ceolmhar, P. O'C., who explains *sireacht* as 'the melody or harmony of sirens (!)'
- afirrectheol**, 104, *a plaintive melody*.
- an-**, infixed pron. pl. 3 fo-sn-daillet, 93.
- sodaing**, 156, *easy*, opposite to *dodaing* 'schwierig, gefährlich,' Wind. Wtb. dodhaing .i. doiligh no docair, P. O'C.
- soillsigfid**, 155, *it will shine*, b-fut. sg. 3 of *soilsigim*, denom. of *solus*, pres. pass. pl. 3, *soillsidir*, 98, leg. *sollsigitir* (?).
- sroibthene**, 68, 142, *sulphurous fire*; sroibthened, 120; *sroib* (now *ruibh*), borrowed (with metathesis of *r*) from Fr. *souffre*, Prov. *sofres*, Lat. *sulfur*.
- suamuth** (?), 96, meaning obscure. P. O'C. has *suamh* 'sleep, trance, swoon.'
- sút**, 10, from *sít* with prefixed *s*.
- táigtis**, 4, prototonic impf. pl. 3 of do-tiag, *I come*.
- taireim**, *I offer, try*, imperat. pl. 2 tairgi[d]-si, 165.
- tairindredach**, 64 (to-air-ind-rethach), *traversing, coursing, wandering*.
- tairthed**, 6, *would overtake*, *to-áir-rethed.
- talla impi**, 47, lit. *there is room round it, is competent*; ni thallai do dainib, 104.
- tálgud**, 128, *quieting, dying*. Féil. Oeng. Oct. 29, LL. 117^b50, 183^b19: verbal noun of *do-digaim* 'I quiet, I appease' (*to-ad-leg.).
- talmaidiu**, adv. *suddenly*, 6, 7, 8, 17, 59, 61; in talmaidiu, 6.
- tarbad-su**, 82, *thou hast displayed*.
- tarm-théissed**, 105, *would have transgressed*, 2d past subj. sg. 3 of tarmitiag.
- táthaid**, 149, *thief*: perh. a scribal error for *táid* (gl. fur), Sg. 47^b9.
- tatherineis**, 13, *ransom* (to-ath-creic).
- teidm**, *disease*, pl. n. tedmann, 22; gen. tedmann, 30.
- téitbind**, *string-melodious*, téitbindi, 90. Hence the modern *téid-bhinneas*.
- toned-chenn**, 29, *fiery head*. **tonedchuairt**, 47, 64, *fiery circle*. **tonedmuir**, 64, 87, *fiery sea*. **tonedrind**, 27, *fiery star*. **tonedáilab**, 75, 122, *fiery mountain*.
- terbrui**, 44 (to-air-brúi), *breaks off*: see brúim, Wind. Wtb.
- ternann**, *escapes*, 40 (to-erna).
- terpad**, *was separated*, 22; verbal n. terbadh, O'Dav. 1517.
- tesimtis**, 15, *they would pour*, prototonic form of do-essimtis.
1. **téte**, 66, *which goes*, rel. form of téit.
 2. **téte**, 119, *warmth, luxury, comfort*.
- tethacht na ngaeth**, 54, tethacht thorainn, 124 (*to-ethacht) *aditio*.

- tiachra**, *affliction*, tiachra inna lámchomart, 120, v. Féil. Oeng. Ap. 29, deriv. of *tiachair* .i. doiligh, O'Dav.
- tigbaa**, 40, meaning obscure.
- timdibe**, 110, *cutting off, mangling*, : see imdibnim supra.
- tindtad n-aithrige**, 63, *turning to repentance*.
- tinfsiu theraí (?)**, 6, tinfsiu anala, 12 (cen tinfissin n-anala, Salt. 2108), t. gaeithe 15.
- tn-**, infixed spers. pron., ro-tn-ainic, 34; rotm-blaisi, 50; co-tn-ocuib, 93; amal ro-tn-gab, 109: see -dn-.
- tobron**, 2, *grief*, a scribal error for *dobróin* (?).
- tochur dar aird 7 dar ceann**, 137, *turning up and over*: cf. -tochratar, 98.
- todail**, 143, *a pouring*, Trip. xviii, pl. dat. todalib (gl. austibus), Ml. 30^a1, verbal noun of *do-dálim* 'I pour.'
- tóidim**, *I shine, I beam*, toidet, 27, 71, -toidi, 27, toidid, 69: cf. Cymr. *tywydd*, O. Bulg. *vedrŭ* CZ. iii. 281.
- tóidli teined**, 103, *splendour of fire*, toidhle, *splendour, lustre*, P. O'C. Or is *toidli* pl. of *toidel* (?).
- tóiniud**, 133, *act of coming*, gen. tóiniuda, Thes. pal.-hib. ii. 355.
- tóla tedmann**, 30, *abundance of diseases*: cf. di thólu æchtrann, Thes. pal.-hib. ii. 256.
- tomnaiter**, 49, *are gone* (?): cf. dia tomna .i. dia tí, LU. 67^a25.
- tomoltad**, 86, *act of urging or egging on*; tomoltod, Wb. 14^b26; imperat. pl. 2, ni-m-thomoldid, Wb. 20^d4.
- tomraíd**, 9, to-m-ro-faid, *has sent me*: cf. do-fedim supra.
- tor**, 39, *sadness*, .i. torsi, YBL. 53^a3.
- torachta**, 19, *roundness*, cuairt torachta, 21, *a round circuit*: cf. creodai no thoracht, (gl. ad similitudinem uasis fictilis) Ml. 18^a11.
- torad ngelglas**, a torad, a cetna torad, 50, show that *torad* is neuter. In 54 the nom. pl. *toraid* should therefore be *torad*.
- torannfadach**, 125, *a thundering*, deriv. of *torann*: cf. golfadach, supra.
- tormai**, 33, *makes a loud noise* (toirm, tairm), tormaid, 33, 42, rel. tormas, 42, perb. torba, Thes. pal.-hib. ii. 352.
- tormthét**, 47, for *tarmthét* 'traverses.'
- tornaí**, 6 (tinfsiu t.), a gen. sg. meaning *noise* (?); cona eirgenn toirni na ngaeth, P. fo. 25^b2.
- toseéud**, 135, *spewing forth* (?), verbal noun of *do-schim* 'evomo.' The simplex pres. ind. sg. 3 rel. is *sceas*, 33.
- tothaecht**, 9, *substance*.
- treáilteoh**, 94, *triple*: cf. filliud 'turning,' 'folding.'
- trichmeoh**, 120, a collective of *trichem*, now *tritheimh* 'a fit of coughing' (Dinneen).
- tuathbel**, *withershins*, dat. sg. for tuathbiul, 60 = for tuáthbiul, LL. 277^b27.

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tuilged, *act of throwing down, dropping*, verbal noun of *do-legim*: tuilged tria gaetha teined, 136: tuilged inna ndér, 120: cf. fuilged.

tuir, *pillar*, pl. n. tuirith, 21, tuirid, 30. Comps. tured-chaindel, 4, *towering torch*; tureth-chenn, 29, *towering head*.

tuirthiud, 2, *course* (?), from to-rithiud (?).

-**tulsaid**, 92, prototonic form of du-luid *came*.

tursitiu, 15 (to-air-ess-sem-tiön), *watering, irrigation*, tairsitiu (gl. inundatio). Thes. pal.-hib. ii. 229. Hence *tursitnech* (gl. irriguus), ib. 73.

tustiu, gen. tusten, 3, dat. tustin. 11: *tuistin* .i. cruthaghadh, *creation*, P. O'C.

úamnaige, 120, *fearfulness*, deriv. of *úamnach* 'fearful' and this of *úaman* 'fear.'

úassai, 33, *above it (her)*; úasaib, 28; úasdaib, 29, *above them*.

úathmaire, 120, 152, *horror*; uathmairi na haisnisen, LL. 238^a, deriv. of *úathmar* 'terrible,' and this of *úath* .i. ómhan no eagla, P. O'C.

urgal (aurgal, irgal), *arena*, dat. ergail (gl. scammate), LH. 3^b, pl. urgala, 30.

-**us**, affixed pron. pl. 3, gaibthius, 83 (*gaibith-us).

-**usn**-, infixed pron. pl. 3, con-usn-esta, 63.

ADDITIONAL NOTES

P. 101, § 7. *A sign of the Judgment*.—For the fifteen signs of Doomsday, see Liber Flavius Fergussiorum, part 1, fo. 12^a1. The third is: dobeirid ainmighi na mara gair mor 7 docluinter isin cathraig neamhdha iad, 'the beasts of the sea give a great cry, and they are heard in the heavenly city.'

P. 107, § 17. *Nine ranks of Angels*.—They are, according to the pseudo-Dionysius the Areopagite—Thrones, Seraphim, Cherubim: Dominions, Authorities, Powers: Principalities, Archangels, Angels.

P. 109, § 27. *The seven heavens*.—In the Liber Flavius Fergussiorum, Part II., they are called—1 Aer, 2 Ether, 3 Olimpos, 4 Firmameantum, 5 Celum igneum, 6 Celum angelorum, 7 Sedes Trinitatis. And see the poem cited from H. 3. 18, p. 34, in the Martyrology of Oengus, 1905, p. 464.

P. 117, § 50. *At the meeting of Jor and Dan*.—These wells were, according to St. Jerome, the two sources of the river Jor-dan.

P. 119, § 57. *The horned beast which the sea brought to the strand of Ceaphas on the eve of Christ's Nativity*.—This was the fourteenth marvel that then took place. In .iiii. hingnad .x. mil mor do cur Muir Torrian fo[r] tracht Marahen. 7 muidhi tri srotha asa bel .i. sruth loma 7 sruth ola 7 sruth fina, 7 .l. adharc ro baidh fair, 7 ol .l. ar céi oclach in gach adhuirc dibh. 'The fourteenth marvel: a whale which the Tyrrhene sea cast upon the shore of Marahen (?), and (there was) a burst of three streams out of its mouth, to wit, a stream of milk and a stream of oil and a stream of wine; and there were fifty horns upon it, and the drink of a hundred and fifty warriors in each of these horns.' Liber Flavius Fergussiorum, Part I., fo. 12^a1.

P. 127, § 20. *Abundance of sulphurous fire*.—Cf. þær bið swefle fȳr, Salomon and Saturn, ed. Kemble, p. 84.

P. 141, § 142. *The five cities*.—See Genesis xiv. 2. But Zoar or Bela was spared.

THE GRAVES OF THE KINGS AT CLONMACNOIS

THE following poem on the heroes of Leth Cuinn buried at Clonmacnois is taken from the well-known codex, Rawlinson B 512, a manuscript of the fifteenth century in the Bodleian Library at Oxford. There is another copy of it in H. i. 17, a paper manuscript in Trinity College, Dublin, transcribed in 1755 by Hugh O'Daly. It is there ascribed to Conaing Buidhe O'Mulconry. This version has been edited and translated by Hennessy in Miss Margaret Stokes's edition of Petrie's *Christian Inscriptions*, where it will be found in vol. i., pp. 79-81. As the Rawlinson copy contains seven additional stanzas, and preserves on the whole better readings, it seemed to me that an edition of it would not prove unacceptable. The principal variants from O'Daly's recension are given in the foot-notes. If they do not always accord with Hennessy's printed text, it is because the latter has silently emended his original.

The Rawlinson MS., to judge from the excellent collotype from which I have worked, is very faded in places; consequently it is hard to detect marks of length in every case. Some restored by me are probably present in the original. In this edition *gh*, *bh*, *dh*, *mh* stand for ξ , υ , δ , μ , which are less frequently dotted in the manuscript; infected *c* and *t* are sometimes expressed by *h* in full, but the *punctum delens* is never used.

For the identification of the different personages mentioned in the poem, readers are referred to Hennessy's edition, *loc. cit.* There also will be found two similar poems on the same subject.

My thanks are due to Dr. Kuno Meyer for several valuable suggestions and corrections.

R. I. BEST

(RAWLINSON B 512, FOL. 121 a)

- A reilec læch Leithe Cuin̄
 cia dot maithib nāch moluim !
 A greis gan locht ar a lār !
 A port ar arc[h]ēs Ciarān !
- A t[h]empaill mōir molait cāch 5
 fát chādhus is fát *chonāch* :
 días méirseng, rob mīn a nglóir,
 dá rīgh *Érend* fát altóir !
- Toirrdelbach don leith deis di,
 Rúaidri don leith aird eili, 10
 días gairgmīn gan táidhi treall,
 dá airdrí[g] áilli *Éirend* !
- Ōn c[h]randchaingel síar ár sin,
 leabaid mic Rúaidri rathmair,
 slat óicfir dobí ar brogadh, 15
 rí cach cóicidh *Conchobor*.
- Diarmait mac Maghnusa Móir.
 dár ordaigh Ísa onóir,
 craeb do chin ón Áed Engach,
 táeb re táeb is Toirrdelbhach. 20
- A lec-sa leptha Gúaire,
 Roghellach fót úir ūaine,
 Muredhach, Tadhg na trí Ros,
 Indrechtach fút is Fergos !
- Murghal is Tomaltach trén, 25
 Muirges fot múr, mór in scél,
 dorat Dfa cādhus do Chlūain :
 na rígh áilli re háenúair !

3. grés ms. ; ghréis H 4. inar ches H 7. *roba* ms. and *mín* added below
 line ; roba mín glór H 9. leadh abos di H 11. taidhe a ttenn H 13. chrann
 saingil H, leg. far sin, H 16. ri ar an ccoigedh H 17. Maghnus H 18. ordaighe H
 19. ro chin H 20. taobh frí taobh H 25. Murghaile, Tomultach H
 26. Muirghios a mhac, mor an sgel H 27. dar Dia cadhuis H 28. mo righ naille H

TRANSLATION

O cemetery of the warriors of Conn's Half, which of thy nobles do I not extol! O sanctuary on whose floor is no stain,¹ O place wherein Ciaran suffered!

O great temple which all extol for thy dignity and thy fortune, two with tapering fingers,¹ mild was their glory, two kings of Erin, are under thine altar!

Toirrdelbach on the southern side of it, Ruaidri on the other lofty side, a fierce and gentle pair, without stealth for a while, two comely high-kings of Erin.

Westwards from the chancel then, the bed of Ruaidri's son, the bountiful, a young scion who was prosperous, the king of every province, Conchobar.

Diarmait son of Magnus the Great, for whom Jesus ordained honour, a branch which sprang from Aed Engach, side by side with Toirrdelbach.

O flagstone of Guaire's bed, under thy green sod are Ragallach, Muiredach, Tadg of the three Rosses, Indrechtach and Fergus!

Murgal and Tomaltach the mighty, (and) Muirgius (are) under thy wall, great the tale. God hath given dignity to Cluan—the noble kings at the same time!

¹ An epithet for kings ² Dinneen has as one meaning of *treall*, "a 'turn' in one's character"; but cf. SR 2291, 4593, 6697, 7993, and *Serg. Con.*, Wi. 33, 29, where this rendering would hardly apply; Hennessy translates (?) *gann taidhe a ttenn*, 'of unlimited power'

- A lec na righ n-úallach n-ard,
fút atát cuirp na *trī* Tadhg, 30
fút atāt fós, is fir *dam*,
trī Conchabuir, dá Chathal!
- Is fút atá int Áedh Engach,
creachaire thellaig Temrach!
Atát fúd, foillsight^{her} rath, 35
Diarmait, Cathal is Cellach!
- Atát fát lic 'na luighi
O hEidhin *flaith* Finnmuighi,
Domnall is Tadhg a hEchtghi,
Aed Balbh, Aed mac Indrechtaig! 40
- Is deich rígh *fichet* uili
do lucht réime rígraidhi,
do ríghaibh Crúachan do chreit,
fo leic na rígh at reileic!
- Rúaidri 'san tempul-sa tess, 45
Diarmait mac Taidhg cnes ré cnes,
Conchabor Áedh cend a cend,
dā mac Rúaid(ri) rígh *Ērend*!
- Brian Breifnech, Mathgamain *mīn*,
Muirghius fon leic cétna atchīm, 50
muinter nár ér nech *um* ní,
lucht tempuil ríghda Rúaidri!
- A lec mór *hūi* Maelrúanaigh,
do dechain ní hord ūabhair,
fiche ri[g] 'sa cenn fat crois, 55
atá fón úir do dúnois!
- A lec Chūana ūi Cellaig,
maith ord in c[h]ruidh rodcennaigh,
ocht fir déc do gléiri glan,
ō Chéllach Mór co Murchad! 60

31. ata H 33. Engacha H 34. creach oile H leg. tellaig 35. *ms. fud*
added above line; ata fud follus a rath H 36. is Ceadach H 37. fan leic H
38. bhmhuighe H 43. ro chreid H 46. cnis re cnis H 49. Breithnech *ms.*

GRAVES OF THE KINGS AT CLONMACNOIS 167

O flagstone of the proud high-kings, beneath thee are the bodies of the three Tadgs ; beneath thee also, I speak truthfully, three Conchobars, two Cathals !

It is beneath thee that Aed Engach is, plunderer of the household of Tara ! Beneath thee, grace is shown, are Diarmaid Cathal, and Cellach !

Beneath thy flagstone down-lying are O'Heyne, lord of Finnmag, Domnall, and Tadg from Echtge, Aed Balb, Aed Indrechtach's son !

It is thirty kings in all of the folk of royal rank, of the kings of Cruachan who believed, that are under the flagstone of the kings in thy cemetery !

Ruaidri in this temple to the south, Diarmait son of Tadg, side by side, Conchobar, Aed, head to head, two sons of Ruaidri, king of Erin !

Brian of Breifne, Mathgamain the gentle, Muirgius beneath the same stone I see, people who refused naught to anyone, folk of the royal temple of Ruaidri !

O great flagstone of the descendant of Maelruanach, to behold thee is not an order (?) of pride : twenty kings, and their heads 'neath thy cross, are under the mould which thou hast closed !

O flagstone of Cuanu the descendant of Cellach, good the order (?) of the wealth that purchased thee, eighteen men of pure excellence, from Cellach the Great to Murchad !

51. fa ní H 52. do riogh' Ruaidhri H 53. morsa H 54. tfeucháin is fá
núadh ghoile H 55. sa ccinn H 56. ata san núaimh do dhuanas H
57. H omits this stanza. MS. has *ú*

A lec úa Taidhg an Teghlaig,
 sāer in lucht-sa ria lenmhain,
 sé fir déc do gléiri glan,
 ó Tadhg Chūana co Cathal!

A lec-sa úa *Concenaind*, 65
 do folchais firu ferainn,
 secht firu dēc do grés gel,
 fót reilic ālaind aingel!

Atáit fat úir cháidh, a chell, 70
 dá ollomain na hĒrend,
 mac Coisi ar nách cúala smacht,
 ocus Cúcúana *Connacht*!

A t[h]empail cháidh claindi Néill, 75
 re lind Diarmata drechréidh,
 cōica rí[g] noch a gréim bec,
 ised dotríacht, a reilec!

A reilec.

Ón ló do delbus in dūain, 80
 romc[h]uir in comarba a Clúain,
 do gabh dīm a nderna int ab,
 áirem do rígh, a reilec!

A reilec.

Doráidset clērih Clūana,
 ná gabh dūin[n]e do dūana,
 gabh dōib féin agá fledaibh,
 dán sochair sīl Muredaigh!

Berim-si an sāethar ár sin 85
 co Cathal hūa *Conchobuir*,
 ó dho obsat clērih Clūana
 a sochar, a sendúana.

61. A leac úí Thaidhg an teghlaighe: fa sáor do lucht re leamhuin: flaith ar
 fítheadh fud ata: do cloinn Tomulta mo ghradh: tair fine Breifne do áiorghnath H
 65. H omits this stanza 69. Ata fat úir chaidh cheall: dollamhnaibh

GRAVES OF THE KINGS AT CLONMACNOIS 169

O flagstone of the descendants of Tadhg of the Household,
noble this folk to follow them : eighteen men of pure excellence,
from Tadhg Cuana to Cathal !

O stone of the descendants of Concennainn, thou hast concealed
men of estate : seventeen men of shining valour 'neath
thy comely angelic cemetery !

Beneath thy chaste mould, O church, are two ollaves of
Erin : Mac Coisse, sway over whom I have not heard of, and
Cuchuana of Connacht !

O chaste temple of the children of Niall, in the time of
Diarmait of the smooth face, fifty kings, 'tis no small portion,
have come to thee, O cemetery !

Since the day I fashioned this song, the coarb sent me away
from Cluain ; the abbot took from me what I had made, the
account of thy kings, O cemetery !

Said the clerics of Cluain ; sing not thy songs to us ! sing to
themselves at their feasts a poem to the profit of Muiredach's seed !

Therefore, I carry the work to Cathal the descendant of
Conchobar, since the clerics of Cluain have refused its profit, its
ancient songs.

uaisle Eirionn : mac Coise air nach gcualla smacht : ag cú chuáinne C., H
73. H omits this and the four following stanzas 77. *delbus*] I conjecture -us,
ms. being quite illegible here

Atlochar do rígh neime,
do Dáa *berim* a buide, 90
rochtain rígh Tūama 'gátám,
ō *bochtaibh* Clūana Cíarán.

Gur coiméta *Crist* na cerd
mac mo rígh Cathal Croibhderg !
gur sāera Dáa *inté* da tic, 95
isé is riar do cach reilic !
A reilec.

GRAVES OF THE KINGS AT CLONMACNOIS 171

I give thanks to the king of heaven, to God I give thanks,
for having come to the king of Tuam, with whom I am, from the
paupers of Cluain Ciaran.

May Christ of the arts hold in His keeping the son of my
king, Cathal of the Red-Hand! may God save the person who
comes: that is a wish for every cemetery!¹

¹ Hennessy translates:—'May God preserve, since from Him all things come;
for he is the Lord of all cemeteries.'

THE DUTIES OF A HUSBANDMAN

23. N. 10, p. 87

1. Dia mba trebthach, ba trebor, ba fūarrach fri cāch ;
 ba fāilidh fri hóigedu,¹ cia tīsat gach trāth.
2. In duil is Crīst cech oīgi,² aslondath nī dis,
 ferr umla, ferr āilgena, ferr eslabra fris.
3. Ba dechmadach pīmedach, do brīathar bad³ fīr,
 nī farcba nī ar do chúl⁴ do dlige^d ind Rīgh.
4. A ndoberó ar Dīa do thriun nō do thrūagh,
 sech nī maithe nī māide, dāigh fogēba⁵ a lūach.
5. Figell, āine, ernaigthe,⁶ almsan tan nosgēne,
 nīb ar adbhloss do dōinib,⁷ ba ar Dīa gacha ndēne.

TRANSLATION

1. If thou art a husbandman, be prudent, be benign unto all ; bid guests welcome, though they should come at every hour.
2. Since every guest is Christ,—no trifling saying ! better is humility, better gentleness, better liberality towards him.
3. Pay tithes and first-fruit, let thy word be true, neglect nothing^a of the law of the King.
4. What thou givest for God's sake to the strong or weak, . . . do not boast, for thou wilt get its reward.
5. When thou performest vigil, fasting, prayer, alms, let it not be for glory before men, let it be for God whatsoever thou do.

KUNO MEYER

¹ haidedu ² oedeg ³ bat ⁴ cul ⁵ fagebu ⁶ ernaigedi ⁷ doene

^a Literally, 'leave nothing behind thee.'

CATH BOINDE

THE following story is taken from Book of Lecan 351 *b*, 353 *a*.¹ Another copy is found in Rawl. MS. B. 512, fo. 1^a2-fo. 2^a2, described by Stokes in the Introduction to his edition of the "Tripartite Life of St. Patrick," where it is called "Ferchuitred Medba." Nearly all the variants of the second text have been added at bottom from photos. It differs little from the Lecan text, but contains a greater number of later forms. The language of the texts is late Middle Irish, and presents few difficulties, though there are a few forms about the precise meaning of which I am still doubtful. The chief interest of the story lies in the personal and place names, and to these I have given fairly full references in notes to the English translation.

JOSEPH O'NEILL

¹ cf. Windisch, *Tain Bó Cualnge*, p. 850.

CATH BOINDI ANDSO*

[BOOK OF LECAN, 351 b-353 a]

Rig¹ rogob² rigi for Erind feacht n-aill .i. Eochaid Feidleach mac Find, mic Rogen³ Ruaid, mic Easamain Eamna,⁴ do shil Rifaid⁵ Scuit, on⁶ tor⁷ Neamruaid⁸ ille,⁹ ar is do sil Rifaid¹⁰ Scuid¹¹ cach¹² gabail rogob¹³ Eirind,¹⁴ cenmota¹⁵ Cesair nama. Is airi adbeartha¹⁶ Eochaid Feidleach fris .i. feidil¹⁷ la cach he .i. inraic¹⁸ la cach in¹⁹ rig²⁰ sin. Ceathrar²¹ mac²² lais .i. na tri findeamna²³ (.i. Eamain²⁴ ræd²⁵ nach dealaighther, 7 d'antairbirt²⁶ rucad²⁷ .i. Breas²⁸ 7 Nár 7 Lothar a n-anmand,²⁹ 7 is iad³⁰ dorigni³¹ Lugaid tri³² riab³³ n-derg rena³⁴ siair bodein³⁵ in agaig³⁶ reim³⁷ chath³⁸ Dromacriadid³⁹ do thobairt⁴⁰ da n-athair, corthoit-sead⁴¹ and⁴² na triur le h-Eochaid Feidleach, corob⁴³ e Eochaid Feidleach rochuindid⁴⁴ in⁴⁵ itchi⁴⁶ næmda⁴⁷ cen macc indeog⁴⁸ a⁴⁹ athar for Erind cobrath⁵⁰; cor⁵¹ firad sin) 7 Conall Anglondach mac Echach Feidlig, diatat⁵² Conailli la firu Breg.⁵³ Bai⁵⁴ iardraigi mor lais in⁵⁵ rig sin, la⁵⁶ h-Eochaid Feidleach .i. Eili,⁵⁷ ingen Echach, bean⁵⁸ Fheargail⁵⁹ mic Magach⁶⁰: is uaithi ita⁶¹ Bri⁶² Eili la Laigniu—Ba⁶³ bean⁶⁴ hi, indiaid⁶⁵ Fheargail, do Shraibgind mhac Niuil do Ernaib, co ruc mac do⁶⁶ .i. Mata mac Sraibgind,⁶⁷

* "Ferchuitred Medba indso" is the title of the story in the Rawlinson text.

Variants from the Rawlinson text:—

¹ Rí	² rogabastar	³ Roighen	⁴ mic Easamain Eamna is omitted			
⁵ Ritfatha	⁶ o	⁷ thur	⁸ Nemruad	⁹ illeth	¹⁰ Riphaith	
¹¹ Scuit	¹² cec̄h	¹³ rogab	¹⁴ Ereind	¹⁵ genmotha	¹⁶ atbeartha	
¹⁷ fedkil	¹⁸ indruic	¹⁹ an	²⁰ rí	²¹ Trí	²² mic	²³ findemhnae
²⁴ Emuin	²⁵ raott	²⁶ aontoirbirt	²⁷ after ruccad this text has "iatt"			
²⁸ Bres	²⁹ anmanda	³⁰ iatt	³¹ dorindi	³² omit	³³ sriab	
³⁴ re	³⁵ fadein	³⁶ an aduig	³⁷ re	³⁸ cuth	³⁹ Dromacriad	
⁴⁰ do thabairt is repeated in this text evidently by mistake of scribe						
⁴¹ thuitsed						
⁴² "and" is omitted here and inserted after "atriur"						
⁴³ corubé						
⁴⁴ dochuindig						
⁴⁵ an	⁴⁶ etgit	⁴⁷ nemd̄a	⁴⁸ andiaid	⁴⁹ an	⁵⁰ co brach	
⁵¹ gur	⁵² díataitt	⁵³ Hui Conaill ra firu Breg		⁵⁴ Búi	⁵⁵ ind	
⁵⁶ .i.	⁵⁷ Ele	⁵⁸ ben	⁵⁹ Fergail	⁶⁰ madach	⁶¹ ata	⁶² Brig Ele
⁶³ 7 fa	⁶⁴ ben	⁶⁵ indiaig	⁶⁶ "̄, mac dó, rucc,		⁶⁷ Sraiphgind	

* According to O'Clery's Book of Pedigrees (FM.), he was 93rd monarch of Ireland. There, as elsewhere, his father is not Roigen Ruad, but Fionnlogh the son of Roigen Ruad. He married two sisters:—Cloann (daughter of Airtech

THE BATTLE OF THE BOYNE HERE *

A king took kingship over Ireland once on a time, i.e. Eochaid Feidleach,^a the son of Finn, the son of Rogen Ruid, the son of Easamain Eamna^b of the seed of Rifad Scot^c from the tower of Nimrod; for it is of the race of Rifad Scot was every invasion which seized Ireland except Cesair only. It is therefore he was called Eochaid Feidleach, because he was 'feidil' to all, i.e. 'righteous' towards all was that king.

He had four sons, namely, the three Findeamna^d ('eamain' meaning 'a thing which is not divided'), and they were born of one birth, Breas, Nár, and Lothar their names; it is they who made Lugaid-of-the-three-red-stripes^e with their own sister the night before giving the Battle of Druimcriad^f to their father. The three of them fell there by Eochaid Feidleach; and it was Eochaid Feidleach who made the holy request that no son should rule Ireland after his father for ever, and that was verified); and Conall Anglondach, the son of Eochaid Feidleach, from whom are the Conailli,^h in the land of the men of Breagh. That king, Eochaid Feidleach, had a great family,ⁱ namely, Eile, daughter of Eochy, wife of Fergal mac Magach; from her Bri Eili^j in Leinster takes its name; after Fergal she was wife to Sraibgend mac Niuil of the Erna, and she bore him a son, Mata

* "Meadb's husband-allowance here." Rawl.

Uchtlethan), mother of Clothra and the triplets, and her sister Onga who was the mother of Mumain and Eithre

^b cf. *Cóir Anmann*, *Irische Texte* III. 332

^c I can find no mention of Rifad Scot. There is a Heber Scot amongst the ancestors of the Milesian Gaels

^d The "triplets"

^e cf. *Cormac's Glossary* under *Emuin*

^f For his story and the reason of his name, see LL. 124 b. 34, *Cóir Anmann*. and *Silva Gad.* II. xxvii. He was Cuchulainn's pupil. He succeeded Conaire Mór as High King; and it is to him that Cuchulainn's curious valedictory speech was addressed on his departure to take up the High Kingship. He is also called *Lughaidh Sriab n-Derg* and *Lugaidh Reo n-Derg*

^g Now Drumcree in the

parish of Kilcumny in Co. Westmeath. For accounts of the battle, see LL. 151 a, *Book of Lecan*, 251 *ba* and 251 *bb*, *Rennes Dindsenchus* (*Rev. Celt.*, XVI. 149), *O'Curry's Lectures*, II. 261, and *John M'Solly's ms.* in R.I.A.

^h In the present Co. Louth, see *Táin* passim. For Conall Anglondach, see *Windisch's Tain*, p. 212

ⁱ For Eochaid's daughters cf. LL. 51 a 11, 53 b 18; "iartaige" is the usual form of this word, not *iardraigi*

^j Now the hill of Croghan in King's Co.,

cf. *Ériu*, I., p. 187

athair¹ Aililla mic Mata—7 Mumain Etanchaithrech,² *ingen* Echach Feidlig, bean³ Chonchobair⁴ mic Fachtna⁵ Fhathaich, mathair⁶ Glaisne mic Chonchobair,⁷ 7 Eithne, *ingen* Echach Feidlig, ben aile do⁸ Chonchobur cetne,⁹ mathair Furbaidi¹⁰ mic Concobair (7 is airi¹¹ adberta¹² Furbaide¹³ de .i. a urbad¹⁴ *no* a gerrad do rindead¹⁵ a broind¹⁶ a mathar iarna bathad ar glaiss¹⁷ Berramain¹⁸ risa¹⁹ raiter in²⁰ Eithne iniug,²¹ 7 is uaithisi sloindter in²² aband .i. Eithne,²³ 7 Diarmaid ainm Fhurbaidi²⁴) 7 Clothra, *ingen* Echach Feidlig, mathair Chormhaic Chonloinges mic Chonchobair, *no* isi Neasa, *ingen* Echach Sulbaidi, mathair Chormaic Chonloinges²⁵; 7 Deirbriu,²⁶ *ingen* Echach Feidlig,²⁷ diarbatar muca Deirbrend,²⁸ et Meab²⁹ Chruachan,³⁰ *ingen* Echach Feidlig, bean aile do Choncobar, mathair Amalgaid mic Concobair,³¹ conad he³² Concobar cet fear³³ Meadba, co ro-treic³⁴ Meadb Concobar tre uabar³⁵ meanman, co n-deachaid co Temraid i fail³⁶ i roibi³⁷ ri Eireand.³⁸ Is i cuis fa tuc rig Ereand na hingina sin do Concobar,³⁹ air⁴⁰ is le h-Eochaid⁴¹ Feidleach dothoit Fachtna⁴² Fathach i cath Litrechruaidi⁴³ sa Corand,⁴⁴ conad⁴⁵ na eric⁴⁶ tucad⁴⁷ sin do,⁴⁸ mailli re⁴⁹ rigi n-Ulad do gobail⁵⁰ do irreicin⁵¹ tar⁵² clandaib Rudraidi, conad he⁵³ cet adbar⁵⁴ comuachaid⁵⁵ Thana bo Cuailgne facbail Meadba⁵⁶ ar Chonchobar da a indeoin. (Tindi mac Con)⁵⁷ rach Cais⁵⁸ do Domnandchaib⁵⁹

¹ athair ² Aitencatrech ³ ben ⁴ Conarbair ⁵ Fachtnae ⁶ mathuir
⁷ Conarbair ⁸ don ⁹ .c.a ¹⁰ Forbaidi ¹¹ aire ¹² atbertha ¹³ Forbaide
¹⁴ a forbad (a is written near the top of the f) ¹⁵ roindiub ¹⁶ bronn
¹⁷ an Glais ¹⁸ Berramain ¹⁹ friss ²⁰ omit ²¹ indiú ²² ind
²³ Eithni ²⁴ Urbaidi ar túss ²⁵ "no is i Neasa . . . Ch.
Chonloingis" is omitted in this text ²⁶ Derbri ²⁷ diarabatar
²⁸ Derblinne ²⁹ Medb ³⁰ Cruachna ³¹ "mathair Amalgaid mic
Concobair" is omitted ³² é ³³ fer ³⁴ cur tréc ³⁵ uabharr
³⁶ in bail ³⁷ raibe ³⁸ Erend ³⁹ Is í cuis fa rabatar na h-ingena sin
righ Erend ac Conchubar. The gh of righ is over the word in the ms. ⁴⁰ ar
The "is" which follows was left out and written on the margin afterwards
⁴¹ la Eochaid ⁴² Fachtnae ⁴³ Litrech ruidhi ⁴⁴ Chorund ⁴⁵ conid
⁴⁶ éruicc ⁴⁷ after "tuc" this text has na mná ⁴⁸ after "do" this text has
"Chonchobar" ⁴⁹ omit ⁵⁰ do gabail dó ⁵¹ ar h-eicin ⁵² ar
⁵³ clanduib Rugraidhi conadh é ⁵⁴ adbur ⁵⁵ comfuachda ⁵⁶ Medbha ⁵⁷ The
Lecan ms. is here blotted at the top corner on the right-hand side; and the words
and syllables which begin three lines, namely, "Tindi mac Con-" in first line, "Conn-"
in second line, and "Feicc" in the third line, are difficult to decipher. The Raw-
linson text, however, has since confirmed the reading ⁵⁸ Cais ⁵⁹ Domnandachaib

^a I can find no mention of Glaisne. There is a "Glas" mentioned as a son of Chonchobar's in Windisch's *Táin*, 801

^b It was he who afterwards slew his aunt Meadb with the cast of "tanach." It is stated in LL. 199 a 53 that his cairn is on the summit of Sliabh Uillend

^c For Eithne's death and the birth of

the son of Sraibgend, the father of Ailill mac Mata; and Mumain Etanchaitrech, daughter of Eochaid Feidleach, wife of Conchobar mac Fachtna Fathach, the mother of Glaisne^a Conchobar's son; and Eithne, daughter of Eochaid Feidleach, another wife of the same Conchobar, mother of Furbaide^b Conchobar's son; (it is therefore he was called 'Furbaide' because the 'urbad' or 'cutting' of him out of the womb of his mother was performed after she was drowned in the stream Berramain, which is called the Eithne^c to-day, and it is from her the river takes its name, namely, Eithne, and Diarmaid was Furbaide's (first name); and Clothra, daughter of Eochaid Feidleach, mother of Cormac Conloingeas,^d Conchobar's son (or Nessa daughter of Eochaid Sulbaide^e was the mother of Cormac Conloingeas); and Deirbriu, daughter of Eochaid Feidleach, from whom were (called) the pigs of Deirbriu;^f and Meadb of Cruachan, daughter of Eochaid Feidleach, another of Conchobar's wives, mother of Amalgad, Conchobar's son, so that Conchobar was Meadb's first husband, and Meadb forsook Conchobar through pride of mind, and went to Tara, where was the High-King of Ireland. The reason that the High-King of Ireland gave these daughters to Conchobar^g was that it was by Eochaid Feidleach that Fachtna Fathach had fallen in the battle of Lettir-ruad^h in the Corann, so that it was as his eric theseⁱ were given to him, together with the forcible seizure of the kingship of Ulster, over Clan Rudraidhe: and the first cause of the stirring up of the Cattle-raid of Cuailngne was the desertion of Conchobar by Meadb against his will. Tindi,^j the son of Conra^k Cas, of the Fir Domnand, was king of Connacht at that time, and Eochaid

Furbaide, see Book of Lecan, fol. 251 *aa*, fourth line from bottom, LL. 199 *a* 53, Coir Anmann, and Bodleian Dindsenchus (Stokes), p. 11. The river is the "Inny" which runs between Westmeath and Longford ^d For Cormac Conloingeas, see Windisch's *Táin*, passim ^e cf. Windisch's *Táin*, line 4459 ^f For these pigs, see LL. 165 *a* 35, 167 *a* 30, Rennes Dind., p. 47 (Stokes' Ed.). They were the sons of Oengus mac Ind Óc, and the foster-children of Deirbriu. They seem to be connected with the fairy pigs (of the Firbolg?) which came out of Croghan, and which no one could count. The Manners and Customs of Hy Fiachra, p. 26, contain verses ascribed to Torna Eigeas, and addressed to the great red pillar-stone at Roilig-na-riog, stating that under it lie the three sons of Eochaid, and their sister "Derbriu Dreac-maith" ^g "Why Conchobar had these daughters of the High King of Ireland," Rawl. ^h Lettir-ruad. I can find no further mention of this place. Corann is a barony in Co. Sligo ⁱ "These women," Rawl. ^j cf. Cathreim Congail Clairingnig (Irish Texts Soc.), pp. 2 and 34 ^k cf. Meyer's Contributions to Irish Lex., 478

ise¹ ba rig² (Conn)³acht in tan sin 7 Eochaid Dala 7 Fidig⁴ mac (Feicc) don Gamanraid ic indleochus⁵ na rigi. Teit⁶ Fidic⁷ mac Feicc co Temraid do theclomad⁸ na rigi do fein,⁹ corchui¹⁰ndich¹⁰ Medb ar Eochaid Feidleach,¹¹ co fuair Tindi¹² mac Conrach¹³ fis in sceoil¹⁴ sin, condarala do forairi for Fideic,¹⁵ conustarla¹⁶ tar¹⁷ srothaib Sinda,¹⁸ co ro-marbsad¹⁹ clanna Conrach²⁰ 7 Monadar²¹ mac Conrach Fideic,²² conad²³ he sin ced adbar²⁴ chocaid cloindi²⁵ Conrach Cais²⁶ 7 na Gamandraidi. Dogni Eochaid Feidleach anfir²⁷ flatha ar Thindi,²⁸ cor-chuir²⁹ i n-dithrubaib³⁰ Connacht,³¹ he,³² 7 cuiris Meadb i n-inad³³ rig³⁴ i Cruachain, conustarla do Meidb³⁵ 7 do Thindi combo ceiligech³⁶ iar cein mair na diaid³⁷ sin; conad³⁸ i Cruachain ic Meidb³⁹ dognithea aenaichi⁴⁰ Erind, 7 nobidis⁴¹ meic⁴² rig Erind⁴³ i Cruachain⁴⁴ ac Meidb⁴⁵ in tan sin dia caemclodais⁴⁶ cocad⁴⁷ fri coiced Chonchobair. Co tainic⁴⁸ Sraibgind⁴⁹ mac Niuil do Ernaib 7 a mac Mata mac Sraibgind⁵⁰ co Meidb⁵¹ dia caemmasad⁵² cocad fri Concobar imcheand⁵³ cach⁵⁴ formaid⁵⁵ bai⁵⁶ etarru.⁵⁷ Gnithir feis Temra la h-Eochaid Feidleach⁵⁸ co cuicedaib⁵⁹ Erend imi acht Meadb⁶⁰ 7 Tindi.⁶¹ Hirailid⁶² fir Erend ar Eochaid Meadb⁶³ do breith sa⁶⁴ n-aenach.⁶⁵ Cuiris Eochaid Searbluath⁶⁶ a bain⁶⁷-eachlach ar cend Meadba⁶⁸ co Cruachain. Teid⁶⁹ Meadb⁷⁰ arna marach⁷¹ co Temraid cor cuiread⁷² graifne⁷³ in aenaich⁷⁴ leo⁷⁵ co cend caeaisi⁷⁶ ar mis.⁷⁷ Scailid⁷⁸ fir Erend na diaid⁷⁹ sin.⁸⁰ Anais Concobar tar eis chaith san aenach⁸¹ ac forairi⁸² ar Meidb, condarsala do Meidb dola co Boind⁸³ dia fothrucad,⁸⁴ co tarla⁸⁵ Concobar di an

¹ 7 is é ² righ ³ see p. 186, n. 57, Condacht ⁴ Fidech, for Feicc, see p. 186, n. 57 ⁵ ac uiblichus. The Lecan reading may be 'uidleochus' ⁶ Teid
⁷ Fidiuc ⁸ theglomadh ⁹ do fein omit ¹⁰ cur cuindidh ¹¹ Feidliuch
¹² Tindiu ¹³ Condruich ¹⁴ an scéol ¹⁵ Fidach ¹⁶ conustarrladar
¹⁷ ac ¹⁸ Sindu ¹⁹ cor-marbsat ²⁰ clanda Condrach ²¹ Munodur
²² Fidach ²³ conidh ²⁴ adhbur ²⁵ clainne ²⁶ Caiss ²⁷ anfhír
²⁸ After Tindi this text has *mhac Conrach* ²⁹ cur cuir ³⁰ a n-dithriub
³¹ *Con-dacht* ³² é ³³ a n-inadh ³⁴ rígh ³⁵ Meidhbh ³⁶ céledach
³⁷ na diáig ³⁸ conidh ³⁹ 'ic Meidb' omit ⁴⁰ aenuig
⁴¹ nobittis ⁴² mic ⁴³ Erend ⁴⁴ Cruchain ⁴⁵ ac Meidhbh
⁴⁶ caomclodhatais ⁴⁷ cocud ⁴⁸ tainic ⁴⁹ Sraiphgend
⁵⁰ Sraipgind ⁵¹ Meidhbh ⁵² coemhsatt ⁵³ imcend ⁵⁴ cecha
⁵⁵ formaitt ⁵⁶ bui ⁵⁷ attaro ⁵⁸ after Feidleach this text adds "an tan sin"
⁵⁹ cóiceduib ⁶⁰ Medhb ⁶¹ Tinri ⁶² Hirailit ⁶³ Medhb ⁶⁴ isind
⁶⁵ aonach ⁶⁶ Srebluath-hadhon ⁶⁷ ban eachlach ar ceand ⁶⁸ Medba
⁶⁹ 7 teitt ⁷⁰ Medb ⁷¹ máirech ⁷² cur cuiretar ⁷³ graithfhne ⁷⁴ ind aonuig
⁷⁵ léo is omitted here and inserted five words further on, after mis ⁷⁶ cóicis
⁷⁷ mhís ⁷⁸ scoilitt ⁷⁹ ina diáidh ⁸⁰ sin is written twice in this text

Dala^a and Fidig mac Feicc, of the Gamanraidi,^b were laying claim^c (?) to the kingship.

Fidig mac Feicc goes to Tara to assemble the kings for himself, and he asked Meadb of Eochaid Feidleach. Tindi, Conra's son, got word of this story, and lay in ambush for Fideic. They met over the Shannon streams, and the children of Conra and Monodar, Conra's son, slew Fidig, and that was the first reason of the war between the children of Conra and the Gamanraidi. Eochaid Feidleach executed a prince's injustice on Tindi, drove him into the deserts of Connacht, and set Meadb up in the royal seat of Cruachan. It fell out, however, that Tindi was a visitor (?)^d with Meadb for a long time after that, so that it was in Cruachan with Meadb the fairs of Ireland were wont to be held, and the sons of the kings of Ireland used to be in Cruachan with Meadb at that time to see if they might exchange war with the province of Conchobar. (Amongst these) came Sraibgend mac Niuil^e of the Erna,^f and his son, Mata mac Sraibgind, to Meadb, to see if they could make war on Conchobar for all the ill-feeling that was between them. The festival of Tara was held by Eochaid Feidleach, with the provinces of Ireland about him (all) except Meadb and Tindi. The men of Ireland bade Eochaid bring Meadb to the gathering. Eochaid sent Searbluath, his female messenger, to Cruachan for Meadb. Meadb goes on the morrow to Tara, and the fair-races were run by them for a fortnight and a month. Thereafter the men of Ireland disperse. Conchobar stayed after the others in the fair, watching Meadb, and, as Meadb happened to go to the Boyne^g to bathe, Conchobar met

⁸¹ isind aonuch ⁸² ac foruiri ⁸³ instead of "condusrala, &c.," this text has:—7 si ac dul co Boinde ⁸⁴ dia fotracad ⁸⁵ tarla

^a Eochaid Dala and Fidig mac Feicc are unknown to me ^b cf. Manners and Customs of Hy Fiachra, p. 97 ^c Dr. Strachan has suggested to me that this word comes from the verb "ind-loing": cf. Glossary to Brehon Laws ^d I have not met this form elsewhere
^e I can find no other mention of this chief. LL. 292 a 36 tells how, in the reign of Conaire Mór, the Cairbres slew Nemhedh mac Sraibcinn; but it does not seem to be the same name. See also *Irische Texte*, III. 314 ^f These Erna were a tribe of Ultonian invaders of the race of Ugaine Mór, who set the Heberian race aside for a while in the ruling of Munster. See Bk. of Lecan, fol. 203 aa and 208 ba 14; see also *Topographical Poems* (ed. by O'Donovan) IX. and XI., and *Four Masters* 186 ^g "watching Meadb and she going to the Boyne," Rawl.

co rosaraich hi 7 co ndeachaid¹ na² gnais da h-aindeoin, co clos³ co Temraig sin, cor eirig rig Erend⁴ imach i Temraig 7 Tindi mac Conrach 7 Eochaid Dala⁵; 7 adeir⁶ aroile⁷ slicht⁸ cor thoit⁹ Eochaid Dala re¹⁰ Tindi roime¹¹ sin fan rigi, 7 ni fir¹² sin.

Tocaibther¹³ mergi¹⁴ rig Erend¹⁵ d'indsaigid¹⁶ rig¹⁷ Ulad, cor focrad comrac o Thindi¹⁸ mhac Conrach¹⁹ ar Concobar. Fæmais²⁰ Concobar sin, co tarla²¹ in²² tan sin ac Concobar Monodar²³ Mor²⁴ mac Conrach, ²⁵ dearbrathair²⁶ Tindi, co n-ebrad²⁷ ris²⁸ Tindi do chosc.²⁹ Adbert³⁰ co n-dingnead,³¹ co tarla doib³² imsreang curad, cor toit³³ Tindi³⁴ san imguin co n-ebradar³⁵ cach:—"is maith in³⁶ t-echt" ar siad,³⁷ co n-debairt³⁸ in³⁹ drai⁴⁰:—"bid mac Cecht a ainm co brach," conad⁴¹ de⁴² ro⁴³ len mac Eacht⁴⁴ de.

Cor mebaid⁴⁵ in cath⁴⁶ for Boind ria Concobar⁴⁷ for⁴⁸ Eochaid Feidleach, condrochair⁴⁹ and⁵⁰ Sraibgind⁵¹ mac Niuil 7 a mac a congbaill⁵² in⁵³ chatha.⁵⁴ Gabais Eochaid Dala cuing in⁵⁵ chatha⁵⁶ ar fiarud⁵⁷ na⁵⁸ Midi⁵⁹ tar Sinaind⁶⁰ Sribuaine,⁶¹ co ruc Meadb⁶² 7 Condacht⁶³ slan leis tre nert imгона, co⁶⁴ narlamad he⁶⁵ o Boind co Sinaind.⁶⁶ Teacaid⁶⁷ Domnandaich⁶⁸ 7 Dail n-Druithni⁶⁹ 7 Firchraibi⁷⁰ dia roibi⁷¹ Eochaid Dala co Cruachain iar marbad Tinndi⁷² mic Conrach⁷³ Cais,⁷⁴ air⁷⁵ cer⁷⁶ bo tri h-aicmeda⁷⁷ re scailed iadsen rob⁷⁸ en aicme⁷⁹ iar⁸⁰ m-bunudas⁸¹ iad .i. clanna⁸² Genaind, mic⁸³ Deala,⁸⁴ mic Loich, 7 do Fearaib⁸⁵ Bolg⁸⁶ iat⁸⁷

¹ con ndeachaid ² ina ³ closs ⁴ after "co closs co Temraig sin" this text continues "o do clos do ergetar teglach rig Erend immon ri a Temraid amach" ⁵ "7 Eochaid Dala" is omitted ⁶ aderuit ⁷ araili ⁸ omit ⁹ cur tuit ¹⁰ le ¹¹ reime ¹² ní fir ¹³ 7 tocbaidter ¹⁴ meirgi ¹⁵ Eredn ¹⁶ d'insaiigi ¹⁷ ri ¹⁸ Thinni ¹⁹ Connruch ²⁰ Faomais ²¹ tarla ²² an ²³ Monydur ²⁴ omit ²⁵ Conruch ²⁶ derb bráithir ²⁷ condebuirtt Concobar ²⁸ fris ²⁹ cosc ³⁰ atbert Mondodar ³¹ condungebad ³² dóibh ³³ cur tuit ³⁴ Tinndi. ³⁵ condebradar cách ³⁶ an ³⁷ omit ³⁸ co n-debuirt ³⁹ an ⁴⁰ drai ⁴¹ conidh ⁴² de sin ⁴³ do ⁴⁴ Ceacht ⁴⁵ cur meuid ⁴⁶ an cath, written over the line ⁴⁷ ria Conchobar comes before "for Boind" ⁴⁸ bar ⁴⁹ condorchair ⁵⁰ omit ⁵¹ Sraibgend ⁵² conmail ⁵³ an ⁵⁴ catha: this text inserts dia neiss after catha ⁵⁵ an ⁵⁶ catha: fair is inserted after catha ⁵⁷ ar fiarut ⁵⁸ omit ⁵⁹ midhe ⁶⁰ Sinuind ⁶¹ sribhúaine ⁶² Medb ⁶³ cor ⁶⁴ iad ⁶⁵ Sinuind ⁶⁶ Theacaitt: in the Lecan text the "aid" is written over the line ⁶⁷ Domannaig ⁶⁸ n-Druithne ⁶⁹ Fir craibhe ⁷⁰ raibi ⁷¹ Tinndi ⁷² Connruch ⁷³ Cais ⁷⁴ ar ⁷⁵ gér ⁷⁶ h-aicmedha; fattsan is inserted in this text after h-aicmedha, not after scailed as in the Lecan text ⁷⁷ rop ⁷⁸ aicmi ⁷⁹ ar ⁸⁰ m-bunadas ⁸¹ clanmai ⁸² Genaind is omitted in this text, which begins with Dela ⁸³ Dela ⁸⁴ d'Feruib ⁸⁵ Bolc ⁸⁶ omit

her there, overcame her, and violated her. When that tale was told in Tara,^a the kings of Ireland rose forth from Tara, and Tindi mac Conrach and Eochaid Dala with them. Another version says that Eochaid Dala had fallen by Tindi before that (in a dispute) about the kingship, but that is not true.

The banners of the king of Ireland are raised to attack the king of Ulster; and Tindi, the son of Conra, challenged Conchobar to fight. Conchobar accepted^b that; and Monodar Mór, son of Conra and brother of Tindi, who happened to be with Conchobar at that time, was asked^c to check Tindi. He said that he would do so,^d and they had a champion's fight; Tindi fell in the conflict, and everyone said, "Good is the deed"; and the Druid said, "Mac Ceacht shall be his name for ever"; hence "Mac Eacht"^e adhered to him.

Conchobar won the battle on the Boyne over Eochaid Feidleach; and Sraibgend mac Niuil and his son fell there, sustaining the battle.^f Eochaid Dala took up the yoke^g of battle across Meath, over the green-streamed Shannon, and brought Meadb and Connacht safe with him through dint of fighting, so that he was not dared^h from the Boyne to the Shannon. The Fir Domnand and the Dal n-Druithniⁱ and the Firchraibi,^j from whom sprang Eochaid Dala, came to Cruachan after the slaying of Tindi, the son of Conra Cas, for though they were three tribes through division they were one tribe by origin, namely the children of Genand,^k the son of Dil (?), the

^a "That tale was told in Tara; and when it was told, the household of the king of Ireland rose forth about the king from Tara," Rawl. ^b For this verb, see Windisch's *Táin* (Index) ^c "Conchobar told him to check Tindi," Rawl. ^d "That he would ward him off," Rawl. ^e Cf. Cóir Anmann, *Irische Texte*, III. 358 ^f Rawlinson here inserts "after them" ^g For another example of this peculiar phrase, see BB. 33 b 55 ^h For examples of this use of lamad, see LU 59^b15; Stokes, *Martyrology of Gorman*, Index ⁱ This tribe is mentioned in O'Dubhagain's *Topographical Poems* (O'Donovan's Ed.) ^j O'Flaherty in *Ogygia*, III., cap. 9, enumerates the Gamanraidi, Fir Chraibi and Tuatha Taidhen as the three chief tribes of the Fir Domnand: cf. also *Táin Bó Flidhisi* (*Irische Texte*, II.) and Windisch's *Táin*. The Gamanraidi held the modern Erris in Co. Mayo. ^k He was one of the five brothers who led the Firbolgs into Ireland. The *Annals of Clonmacnois* state that it was to him Connacht (from Luimnech to Assaroe) fell in the division of Ireland by the Firbolg chiefs, and that he afterwards became high king of Ireland on the death of his brother Slainge. He was the father of Clidna, who gives her name to the Wave of Clidna: cf. also LL. 7, 59, FM. A.M. 3266, and Bodleian *Dindsenchus*, p. 1. The nom. of his father's name may have been Dil^h. It only occurs, as far as I know, in the genitive form

ba d'ainnechad : co rís i curaidhe d'ainnechad—rigi. D'ainnechad
d'ainnechad ? Eochaid Dala do deoin Meadba. "Do deoinaig
 Meadba nó ba d'ainnech na ceili d' éirí" ; cur an t-ainnech
 an ceili d' éirí" arís" ; ba ba gais d'áir beth an ceili na"
 raibí" na raibí" síu. Do riga"¹⁴ Eochaid Dala ní síu
 co rís" na"¹⁵ i Curaidhe na"¹⁶ cheil"¹⁷ ac"¹⁸ Meadba. Is an ainnech
 an raibí"¹⁹ Ailéil mac Mata nó Sraippinn do Ernaib. In
 Curaidhe ; ba ba"²⁰ an Ailéil in tan síu" ; farsma d'ainnech"²¹
 Sraippinn" mara"²² síu" do d'ainnech"²³ an Meadba na"²⁴ gais"²⁵
 Meadba síu" é. Eie ingiu Eochaid Fedlig" a shamhailset"²⁶
 Oitir"²⁷ i Curaidhe Oitir tar síu" co b'f" milid"²⁸ mormennach"²⁹
 in"³⁰ i cathuib" 7 in comlunduib"³¹ 7 cur"³² an t-ainnech"³³
 ceili re Curaidhe"³⁴ b'f" in d'ainnech"³⁵ Meadba"³⁶ co rís"³⁷ é
 ba"³⁸ raibí" teigíach ac Meadba na diaig"³⁹ síu" co graduíg"⁴⁰
 Meadba"⁴¹ é ar a íntéir"⁴² co aontaigh"⁴³ na"⁴⁴ co b'f" ceili"⁴⁵ d'áir
 b'f" tar ceili"⁴⁶ Eochaid"⁴⁷ Dala, co eadach"⁴⁸ Eochaid imcheand"⁴⁹
 in ceili síu" 7 co eadach"⁵⁰ Domnannaig"⁵¹ oitir"⁵² tre comháb"⁵³
 co shamhailset"⁵⁴ Ailéil d'indarba"⁵⁵ i"⁵⁶ Connachtaib"⁵⁷ inach"⁵⁸
 cona raibí"⁵⁹ do Ernaib"⁶⁰ mailli fris"⁶¹ conar leic"⁶² Meadba in gais"⁶³
 síu" do denum uair robo"⁶⁴ dili le"⁶⁵ Ailéil na"⁶⁶ Eochaid"⁶⁷. Oitir-
 daire"⁶⁸ Eochaid leathrom"⁶⁹ Meadba focrais"⁷⁰ comroc"⁷¹ ar Oitir
 imcheand"⁷² na rigi"⁷³ 7 a mna, co comraice"⁷⁴ doib co h-áir-
 diarraid"⁷⁵ co n-dorchair"⁷⁶ Eochaid Dala sa comrac síu"⁷⁷ la
 h-Ailéil"⁷⁸ mac Mata tre imdill"⁷⁹ Meadba"⁸⁰. Gabais Ailéil rigi
 Connacht do deoin Meadba"⁸¹ da eisi"⁸² síu. corob é ba rig"⁸³

1 gurab 2 donnsat 3 d'ainnechad 4 do deoinaig Meadba síu
 is omitted in this text 5 chele 6 dhi fen 7 étt 8 omru 9 necirt
 10 beth 11 ann 12 a 13 m-beitís 14 trée 15 do riga 16 raibí trell
 17 ana 18 chele 19 icc 20 tannicc 21 Máda 22 lenam
 23 maol 24 annsin 25 clainní 26 Sraippinn 27 márao
 28 In Rawlinson the s of "ris" is written across over the i 29 ailemhuir 30 ac
 31 tria 32 gaol 33 fris 34 Eathach Fedlig 35 shenmathair
 36 altuir 37 ba 38 milid 39 after "mormennach" this text inserts
 "7 curba trettill" 40 omit 41 cathuib 42 comlunduib 43 cur ba
 44 tuir 45 conmala 46 Conchobar 47 é: after é this text inserts "ac
 dénamh coccaid 7"
 48 Meadba 49 curup e 50 fa 51 toésech
 52 diaig 53 graduig 54 Medb 55 sobhessuibh 56 cur aontaigh
 57 fria: after fria this text has é 58 cur bá 59 céli 60 dhi 61 é
 62 cheand 63 Eochaid 64 cur éttuigi 65 imchend 66 omit
 67 cur hétaidhi 68 Domnannaig 69 omit 70 cur shamhailset
 71 d'innarba 72 a 73 Connachtaib 74 amach 75 raibí 76 Ernuib
 77 fris 78 curtoirmisc 79 ba 80 leisi 81 ana 82 é

son of Loch, and they were Firbolg by race. The counsel they decided on was to appoint Eochaid Dala to the kingship of Connacht with the consent of Meadb. Meadb consents to that on condition that he should marry her, and that he should have neither jealousy, fear, nor niggardliness, for it was 'geis' to her to marry a man who should have these three qualities.^a Eochaid Dala was crowned through this, and was a while in Cruachan, as Meadb's husband. At that time Ailill, the son of Mata, the son of Sraibgend of the Erna, came to Cruachan, and Ailill was then a young child,^b and the remnant of Sraibgend's children were along with him that they might be reared by Meadb, because of Meadb's relationship to him, *i.e.* Ele, the daughter of Eochaid Feidleach, was his grandmother. Ailill is reared in Cruachan after that until he was a great spirited warrior^c in battles and in conflicts, and a battle-sustaining tower against Conchobar,^d defending the province of Meadb, so that it was he who was chief of Meadb's household afterwards, and Meadb loved him for his virtues, and he was united to her, and became her lover in place of Eochaid Dala. Eochaid Dala grew jealous because of this, and all the Fir Domnand shared in his jealousy through affection, so that they thought to banish Ailill, and all the Erna who were with him, out of Connacht; but Meadb did not permit the doing of that deed, for she loved Ailill better than Eochaid. When Eochaid saw Meadb's partiality, he challenged Ailill to fight for the kingdom and his wife. They fought a fierce fight,^e and Eochaid Dala fell in that conflict by Ailill mac Mata through the wiles^f (?) of Meadb. Ailill assumed the kingship of Connacht thereafter, with the consent of Meadb; and it is he who was king of Connacht at the

⁸³ *Ottconnairc*. After *Ottconnairc* in this text the scribe had written *Aitt* by mistake, but he has erased it by a stroke under it ⁸⁴ *letrom* ⁸⁵ *fograis*
⁸⁶ *Comrucc* ⁸⁷ *imchend* ⁸⁸ *a ríghi* ⁸⁹ *cur comracc* ⁹⁰ *co h-ainiarmartach*
⁹¹ *7 dororchair* ⁹² *sain* ⁹³ *la Aillioll* ⁹⁴ *indill* ⁹⁵ *Meadbai*
⁹⁶ *Medba* ⁹⁷ *eissi* ⁹⁸ *fa ri*

^a Cf. the beginning of the LL. *Táin Bó Cuailnge* ^b "an unfledged child," Rawl.
^c after this Rawlinson inserts "and until he was a champion" ^d Rawl. inserts
"making war and" ^e The nearest approach to this idiom which I have is the
impersonal use of *do* with verbs compounded with *imma(n)*: cf. Windisch, Wb. 515,
LL. 256 a 37, RC. xii. 80 ^f 'I have met no other instance of this word *indill* for
'wiles.' The usual word is *indill*

*Conacht*¹ ac rigad Chonairi Moir² 7 ic tobairt³ thosaich⁴ na tana⁵ for Ulltaib, conad don Ailill *sin* do⁶ ruc⁷ Meadb⁸ na Maineda,⁹ 7 nir Maineda,¹⁰ a ced¹¹ *anmanda*¹² acht amail seo¹³ .i. Feidlimid¹⁴ .i. *Maine Aithreamail*,¹⁵ 7¹⁶ Cairpri,¹⁶ *Maine Maithreamail*, 7 Eochaid, *Maine Andoe*,¹⁷ 7 Feargus, *Maine Tai*,¹⁸ 7 Ceat *Maine* (m)Or(g)or,¹⁹ 7 Sin, *Maine Mils(c)othach*,²⁰ 7 Dairi, *Maine Bo-ebirt*.²¹ Cid ara n-ebraid²² na *Maine*²³ friu? Ni *ansu*. Diambai²⁴ Meadb oc aenach²⁵ Cluitheamnaich²⁶ laa n-ann, con darala²⁷ di²⁸ *turgnom*²⁹ catha Findchorad³⁰ la Conchobar, dia n-debairt³¹ fria drai:—"Cia lais³² torchair³³ Concobar dom cloind³⁴?" ol si. "Nisrucais³⁵ fos³⁶ mina³⁷ athbaisteir³⁸," ol in drai,³⁹ "cid on la *Maine congeoidin*,⁴⁰" ol⁴¹ in drai, conad airi⁴² *sin* tuc si *Maine* for cach⁴³ mac di,⁴⁴ dia tuitid *Concobar* les,⁴⁵ cor fortamlaidead⁴⁶ na foforanma⁴⁷ *sin* na mac for na h-anman-daib disli⁴⁸ robadar⁴⁹ forro, 7 ro⁵⁰ shail Meadb cor⁵¹ be Concobar mac Fachtna⁵² *Fathach* rig⁵³ *Ulad* adeibairt⁵⁴ in⁵⁵ drai, 7 nochor be,⁵⁶ acht Concobar mac Artuir, mic Bruidi,⁵⁷ mic Dungail,⁵⁸ mac rig Alban⁵⁹ inall.⁶⁰ Is e ro hoit⁶¹ and⁶² la *Maine Andai*⁶³ mhac Aililla 7 Medba.⁶⁴ *Finit*.⁶⁵

¹ *Connacht* ² *Conaire Móir*. After *Conaire Móir* this text inserts "mic Etirsceoil"
³ ac tabairt ⁴ omit ⁵ tánai ⁶ omit ⁷ ruc
⁸ Medb ⁹ Maineda ¹⁰ Mainedha ¹¹ cet ¹² *anmanna*
¹³ acht is fatt a cet *anmanna* ¹⁴ *Felim* ¹⁵ omit ¹⁶ *Cairpre*. In the Lecan text "*Maine Aithreamail*" and each of the other Maines is written over the name to which it corresponds ¹⁷ *Andáoi* ¹⁸ *Táoi* ¹⁹⁻²⁰ (m)Or(g)or is not given as one of the names of the Maines in this text at all. There are only six Maines given; Sin is omitted and Cet is called *Maine Millscothach* ²¹ *Mo-idbertt*
²² n-abrad ²³ Mainedha ²⁴ bóí ²⁵ omit ²⁶ This text has occ an cluichemnuigh
²⁷ dorala ²⁸ dhi ²⁹ *turcnom* ³⁰ *Finnchorad* ³¹ n-débairt
³² lasa ³³ *tuitfid* ³⁴ cloinn ³⁵ ní rucis ³⁶ omit ³⁷ *muna*
³⁸ h-aitbaister ³⁹⁻⁴⁰ After "drai" this text inserts "Cidh *sin*?" ol Medb, and the Druid answers "la *Maine gongedhain*" ⁴¹ or ⁴² *aire*. The scribe omitted it when writing, and put it in the margin afterwards ⁴³ gach ⁴⁴ dhí
⁴⁵ lais ⁴⁶ corf'tamli ⁴⁷ foranmanna ⁴⁸ disle ⁴⁹ bádur ⁵⁰ do
⁵¹ gur ⁵² Fachtnae ⁵³ ri ⁵⁴ idubairt ⁵⁵ an ⁵⁶ nocar bhé.
After this the Rawl. text inserts *chena* ⁵⁷ Artuir mic Bruighi ⁵⁸ Dungaili
⁵⁹ Alban ⁶⁰ omit ⁶¹ do tuit ⁶² omit ⁶³ Andaoi ⁶⁴ Medbai
⁶⁵ Finid dó sin; after this Rawl. has "*Meisi Mailechlainn ro graithph sin*"

time of the crowning of Conaire the Great and the beginning of the cattle-raid against the Ultonians. It was to that Ailill that Meadb bore the Maines, and Maine was not their first name, but thus: Feidlimid, *i.e.* Maine Aithreamail, and Cairpri, Maine Maithreamail, and Eochaid, Maine Andoe, and Fergus, Maine Tai, and Ceat, Maine (M)or(g)or, and Sin, Maine Milscothach, and Daire, Maine Mo-epert.^a

Why are they called the Maines? Not difficult. Of a day that Meadb was at the gathering of Cluitheamnach^b and happened to be preparing for the battle of Findchorad^c against Conchobar, she said to her Druid, "By whom of my children shall Conchobar fall?" quoth she. "Thou hast not borne them yet, unless they be rechristened," quoth the Druid.^d "Anyhow, it is by Maine he shall fall."^e And it is for that reason she called each of her sons Maine, in the hope that Conchobar might fall by him; and these nicknames superseded^f their real names. Meadb thought that it was Conchobar, the son of Fachtna Fathach, whom the Druid meant. It was not he, however, but Conchobar, the son of Arthur, the son of Bruide, the son of Dungal, the son of the king of Scotland, from across the water. He it was who fell there by Maine Andai, the son of Ailill and Meadb.^g

^a For these Maines, cf. Windisch's *Táin*, p. 22
^b I can find no further mention of this place
^c There is a Fionnchorad in Thomond, the modern Corofin, and there is a Coradh-finne in the parish of Cummer, Co. Galway; but it is hardly either of these two places
^d The Rawlinson text here is somewhat different: "Why that?" quoth Medb. "By Maine he shall fall," quoth the Druid
^e I do not know this word
^f cf. *fortamail* strong, brave, Windisch, *Táin* (Index), LU. 95 b 22, LL. 182 a 38, and *fortamlaigim*, Windisch, Wb., LL. 160 a 46, 51, BB. 263 b 30.
^g "I Mailechlainn wrote that," Rawl.

THE THREE DRINKING-HORNS OF
CORMAC UA CUINN

(From the *Liber Flavus Fergusiorum*)

FEACHT n-ann doluid Aedh Oirdnidhi mac Neill Frosaidh mic Fearghuile mic Maileduin do ordugud fer cuigid¹ Connacht. Doluid dar Eas Ruaidh 7 dobaithed a fuis meisi 7 a cuirnn ann. Tainic Aedh coriacht Corca Tri, condeisidh a tigh righ Corca Tri. Coeca righ do riguibh Eirenn maille re hAedh. Longuis Aedh adhaigh domhnaidh 7 an rigraidh : 7 cia roloing Aed, nisib digh, uair ní bai corn lais, or dobaithedh a cuirnn 7 a cuaich ac Ath Enaigh uas Eas Ruaidh, oc tiachtain don tsluadh thairis. As amlaid imorro [robai Aed]² conasibh digh a leastur aile o radealuigh re cich a mathar acht a curn namha. Ba bron tra do righ Corca Tri 7 dia seithid, cach ic ol 7 righ Erenn gin ol. Togbuis Angal a lamha fri Dia, 7 feicis gin todladh gin tomait co madain, gu n-eabert a bean fris arabarach, Eirg, ar si, co Dirlus Guaire mic Colmain, uair ba tealach feile 7 naire o aimsir Dathi anall, dus an fuigbithea corn tria firta na feile ann. Cechaing Angal righ Corca Tri tar dorus na ratha amach, 7 tuisleas a cois deas, co ratuisil cloch leis isin lis .i. an cloch do bai ar belaib an tsuirn³ a rabudar na tri cuirn as deach robai a nEirinn .i. an Cam-corn 7 an Litan 7 an Easgung. Cuirn sin tucad⁴ do Cormac u Cuinn dar muir, 7 ro folaig Niamh mac Lugna Firtri⁵ an dara comalta do Cormac u Cuinn, iar ndith Cormuic, co toracht⁶ Coirpri Lifeachuir dar muir 7 cia rofritha na cuirn aile la Cairpri, ni fritha na cuirn-siu co haimsir na næmh 7 Aeda Oirdnidi mic Neill, or tucad cealtar⁷ tairsib o Dia, corusfoillsid do righ Corca Tri tria firta na feile. Altaigis a buidi do dia anti Angal 7 beiris leis na curna, cona tri lan do mid inntibh. Dobert a

MS. READINGS—¹ Or, for cuigid
⁵ 7 trit ⁶ torreacht ⁷ tealtair

² Omitted

³ tuirn

⁴ tucaid

laim Aeda Oirdnidi righ Eirenn, 7 atlaigi¹ do dia 7 dobert an Litan a laim righ² Ulad, 7 dobert an Easguing a laimh righ Connacht, 7 fagbuis aigi budhein an Cam-cornn. Co toracht³ iartain⁴ do Mailseachloinn mac Domhnuill, co tuc sidhe do Dia 7 do Ciaran a coitcinne co brath. Finid.

TRANSLATION

Once on a time Aed Oirdnide, son of Niall Frosach, son of Feargal, son of Maelduin, came to establish order in the province of Connacht. He crossed Eas Ruaid, and his table-servants and his drinking-horns were lost therein. Aed came to Corca Tri, and rested at the house of the king of Corca Tri. Fifty of the kings of Erin accompanied Aed.

Aed ate a meal on Sunday night along with the kings: but though he ate he drank not a draught, for he had no drinking-horn, because his horns and his quaighs were lost at Ath Enaig, above Eas Ruaid, as the army was crossing. His way was, that he drank never a draught from any other vessel, since he was weaned from his mother, save only from a horn. A grief it was for the king of Corca Tri and his consort that all should be drinking, and the king of Erin refusing to drink. Angal raised his hands to God, and persisted (?) in taking neither sleep nor food till morning. And on the morrow his wife said to him: 'Go,' said she, 'to Guaire mac Colmain at Durlas (for that was the home of hospitality and generosity from the time of Dathi onward) to see if you would get a horn there through his hospitable bounty.' Angal, king of Corca Tri, stepped out through the door of the rath, and his right foot stumbled, so that a stone fell from its place in the fort; and it was the stone that covered the mouth of the flue wherein were the three horns that were the best in all Ireland; namely, the Twisted Horn, and the *Litan*, and the Eel. These were the cups that were brought by Cormac ua Cuinn over the sea; and Nia mac Lugna Firtri, the second foster-brother of Cormac ua Cuinn, had hidden them after Cormac was slain; and Cairbre Lifechair came over the sea, and though he found the other horns, these horns were not found till the time of the

MS. READINGS—¹ altaide² rugh³ doracht⁴ iardain

saints and of Aed Oirdnide mac Neill. For a veil was spread over them by God, till He discovered them to the king of Corca Tri, by reason of his hospitable bounty.

Angal offered thanks to God, and bore off the horns, full of mead all three. He put them in the hands of Aed Oirdnide, king of Erin, who gave thanks to God, and put the Litan in the hands of the king of Ulster, and the Eel-Horn in the hands of the king of Connacht, and reserved to himself the Twisted Horn.

Afterwards it descended to Maelsechlainn mac Domhnaill; and he offered it to God and to Ciaran, jointly, till the Day of Judgment. FINIT.

NOTE

Corca Tri is a tribal name, applied to a territory which included the present baronies of Gallen, in Mayo, and Leyny and Corran, in Sligo (Four Masters, a 885; Martyrology of Oengus, Index). Corran is the Irish Corann (Rev. Celt., xv. 477).

Our text says that Cormac's horns were hidden by *Niamh mac Lugna 7 trit an dara comalta do Chormac*. This is evidently corrupt. Cormac's foster-brothers were the sons of Lugna Firtri, king of Corann, who sheltered Cormac's mother Etan (Silva Gadelica, II. 286). I therefore emend the text by substituting *Firtri* for the meaningless *7 trit*. *Nia mor mac Lugna Firtri* is mentioned in the Book of Ballymote as "the son of Cormac's mother": see *Irische Texte*, III. 185, where *Lugdech* should be *Lugna*. It appears, then, that Etan was taken to wife by Lugna, and bore him this son. The two foster-brothers mentioned in Silva Gadelica, II. 288, Ochomon and Nathnach, may have been Lugna's sons by another wife.

As Corann is part of the territory of the Corca Firtri, it may be assumed that Lugna Firtri, king of Corann, belonged to that tribe: probably he was their king, and ancestor of the Angal who comes into our story.

The "Genealogy of the Gailenga of Corann" is given in the Book of Lecan, 427, col. 3. Lugna Firtri is there called Lugna Fertri, and is said to have been grandson of Fiachu Suide, and descended from Morann mac Lir. The explanation of his cognomen given in the *Coir Anmann* (Ir. Texte, III. 382) is evidently fanciful.

E. J. GWYNN

CAIN DOMNAIG

I.—THE EPISTLE CONCERNING SUNDAY

THE tract known as the Cáin Domnaig, or Law of Sunday,¹ as it is found in Irish MSS., consists usually of three parts:—

- (a) The Epistle of Jesus on the observance of Sunday.
- (b) Three examples of supernatural punishment for the transgression of Sunday. The text of the version in Harleian Brit. Mus. MS. 5280 has been published in *Zeitschrift für Celtische Philologie*, vol. iii., p. 228 (ed. Kuno Meyer).
- (c) The Cáin Domnaig proper, a highly technical law tract.

So far as I am aware the tract, in one shape or another, exists in the following MSS.²:—

Leabhar Breac [B], p. 202*b*, which contains (a), and a small portion of (c). One leaf at least is missing from the MS. at this point.

Harleian 5280 [H], fo. 36*a*, which contains (a), (b), and (c).
23 N 10 [N], a Royal Irish Academy MS., p. 103, which contains (a) partly, (b), and (c).

Yellow Book of Lecan [Y]; two versions, one at col. 219, the other at col. 957 of the MS.³ The former consists only of (a), and is illegible almost to the end of § 15; the latter, however, contains nearly all that is illegible in the other, and no more. It is possible that this version (which, unlike the other, is written by the scribe of the greater part of the Yellow Book) was added when the

¹ See Prof. Priebsch's article on "The Chief Sources of Anglo-Saxon Homilies," *Otia Merseiana*, vol. i., p. 129.

² See *Zeitschrift für C. Ph.*, i. 495.

³ pp. 405*a* and 215*a*, respectively, of facsimile.

first was already disappearing. The last sixteen lines are in the handwriting of Charles O'Conor, of Belnagare.

XL., in the Advocates' Library, Edinburgh, p. 71.

Additional 4783, fo. 5*b* 1, in the British Museum.

Liber Flavius Fergusiorum, Royal Irish Academy, vol. i., fo. 45, contains a small fragment of (*a*), and vol. ii., fo. 41, a version of (*b*).

The Epistle, the only portion here given, has been edited from BHNY. B may be said to stand alone. H and N clearly belong to the same family, the only marked difference between them being the omission of the Sunday events, § 15, from the latter. Y differs in a number of points from the other three; but it may be said to belong to the family of H and N, rather than of B. Generally speaking, Y and N contain the oldest readings. In the sequence of the various paragraphs, HNY have been followed.

On linguistic grounds the text may be said to belong to the Old-Irish period. It is recorded in the Annals of Ulster under the year 886 that "an Epistle came with the pilgrim to Ireland with the Cáin Domnaig and other good instructions." There is nothing in the language of our text, when purged from the later corruptions of the scribes, to prevent us from assigning it to so early a period. Mention is also made of the Cáin Domnaig in the notes on the Féilire of Oengus as follows¹ :—

"Cethri cána Érenn .i. cáin Patraic² cen cléirig do marbad. Ocus Cáin Adamnán³ cen mná do marbad. Ocus Cáin Dari .i. in chaillech amra cen damu do gait. Ocus Cáin dómnaig cen tairmthecht ind itir, *i.e.*, The four laws of Ireland. Patrick's rule not to slay clerics, and Adamman's rule not to slay women. And Darí, the marvellous nun's rule, not to steal oxen. And the rule of Sunday in nowise to transgress upon it."

¹ *Féilire Óengusso*, ed. Whitley Stokes, Henry Bradshaw Society, p. 210 (pp. lxiv and cxlvii of R.I.A. edition). See also *Thes. pal.-hib.* II. 306.

² See *ÉRIU* I. 216.

³ *Cáin Adamnain*, ed. Kuno Meyer, Oxford, Clarendon Press, 1905.

It is significant that in the Félire itself two of the events mentioned under the dates 15 February and 1 May occur also in our text, in one case the expression used being identical in both texts.¹

The Conall mac Coelmaine, who is accredited with having brought the Epistle from Rome to Ireland, was Abbot of the island of Inis Coel, now Inniskeel, in Gweebarra Bay, Co. Donegal, towards the close of the sixth century.² He is still commemorated in the island, his festival day being the 22nd of May. He was a contemporary of Columba, and like him was descended from Conall Gulban, the progenitor of the Cinell Conaill. I have not succeeded in tracing any reference to Conall's visit to Rome, or to his connexion with the Law of Sunday.

I hope, on a future occasion, to be able to present an edition of the Cáin Domnaig proper, that is, the purely legal enactment respecting Sunday observance.

I have to thank the editors of this Journal for much kind help in the preparation of this text.

J. G. O'KEEFFE

¹ See notes on p. 201

² See *Notes*.

CAIN DOMNAIG

EPISTIL ÍSU SUNT

1. Intinscána eipistilí¹ int Šiánicceda ar Coimded-ne Ísu Críst di laithirí² domnaig olsuide³ roscríb a láim fessin⁴ i fiadnaisí fer nime co forrumad⁵ for altóir Petair apstail⁶ hir-Rúaím Letha⁷ do soerad⁸ domnaig hi cech aimsir.⁹ Intan donucad¹⁰ ind epistil-sea do nim¹¹ forrabae¹² crith in uli talmuin¹³ ó thurbáil gréine¹⁴ coa¹⁵ fuined, co rolaa ind iriu a clocha 7 a cranda i n-arde¹⁶ ar omun a n-Dúileman 7 ar fáilti dino fri torruma¹⁷ na n-aingel dodechatar cusin epistilí¹⁸; 7 ba sí¹⁹ mét in delma²⁰ co n-airsoilg²¹ ind loc²² hi mbói²³ corp²⁴ Petair apstail hi Rúaím in tan sin.²⁵ Intan²⁶ báí abb Rómae ic oifriund conacca in epistil forsín altóir.²⁷

2. Is ed tra' fofrith²⁸ i suidiu .i. coscc na n-dóine do thairmthecht domnaig. Úair nach plág 7 na²⁹ imned³⁰ tánic³¹ in m-bith³² is tré tairmthecht³³ in domnaig tánic.

3. Atát³⁴ péste i n-aroile randaib³⁵ thair tuctha co dóine 7 is do dígal in domnaig dorata.³⁶ Brucha a n-anman.³⁷ Delgi iarnaídí³⁸ a finna³⁹ 7 súile tenntide leo. Tiagat isna finemna⁴⁰ co teinnet⁴¹ pupu⁴² na fine co tuitet for talmain sí⁴³ 7 atacordat iarum⁴⁴ imacúairt imon torad sin, co tiagat cóera na fine im na delge sin condaberat⁴⁵ leo dia n-adbai.⁴⁶

1. ¹ Y begins: Don domnach andso. Is ead andso foros chana in domnaig dosfuc Conall mac Caelmaine dochuaid dia oilithri co Roim 7 roscríb a lam fen asinn eibistil roscríb lam De for nim a fiadnaisí fer nime ² intinscanadh epistlech H
³ sic H do lathi B do laithe N ⁴ sic BN olsuidiu H ⁵ feisne HN
⁶ Iorruma B forumad H foromad N rolad Y ⁷ om. BN ⁸ om. Y
lethae H lethai N ⁹ di soerudh H do tixor N ¹⁰ in cech aimsir B om. HN
¹¹ tuccad B dinuccad H donugadh N do naemad in domnaig 7 dia saerad dofucad in eibisdil sea Y ¹² do nim om. HY forsa naltoir N ¹³ sic H
forrubu N do crithnaig Y rogab B ¹⁴ sic HNY doman B ¹⁵ om. Y
¹⁶ sic HN co BY ¹⁷ anairdi Y anardai N ind airdi N ¹⁸⁻¹⁹ ar
tri fathaib .i. ar uamun in duileaman 7 ar failti frisna timnaib 7 ar onoir do ainglib dodechaid do idnocol chana domnaig do nim Y ¹⁹ frissa torramhai H frisa torumai N ²⁰ robhi H ropo hi N dobai Y bahi B ²¹ na failti Y na delmo H an dealman N ²² rofoslaic Y conaurslaic H condursoilg N coro-oslaic B ²³ sic HNY talam B ²⁴ aroibi Y ambo H hi rabei N imbai B ²⁵ sic Y m. HNB ²⁶ in tan sin om. HNY ²⁷ tra add. B ; ²⁸ Intan bai int ab acan aifriund conacca int aps 7 an angel 'con al(t)oir 'con aifriund Y

THE LAW OF SUNDAY

THE EPISTLE OF JESUS HERE

1. Here begins the Epistle of the Saviour our Lord Jesus Christ concerning the Lord's Day, which His own hand wrote in the presence of the men of Heaven, and which was placed upon the altar of Peter the Apostle in Rome of Latium, to make Sunday holy for all time. When this Epistle was brought from Heaven, the whole earth trembled from the rising unto the setting of the sun; and the earth cast its stones and trees on high, for dread of their Creator and for joy also at the attendance of the angels who had come with the Epistle; and so great was the din at that time, that the place opened where the body of Peter the Apostle lay buried in Rome. When the abbot of Rome was at Mass, he saw the Epistle on the altar.

2. This, then, was found therein, even to restrain men from transgressing Sunday. For whatsoever plague and trouble has come into the world, it is through the transgression of Sunday that it has come.

3. There are, moreover, in certain eastern parts beasts which were sent to men; and it is to avenge [the transgression of] Sunday they have been sent. They are named *bruchae*. Their hairs are pins of iron, and they have fiery eyes. They go into the vineyards and cut the branches of the vine so that they fall to the ground; thereupon they roll about in the fruit, so that the grapes of the vine stick in these pins, and they bear them away to their abode.

2. ¹ iarum HN ^{1a} frith BHN dofrith Y ² om. B nach HN cach Y
³ sic N imned B n-imniud H ⁴ ranic B tainic N 7 tiucas *add.* Y
⁵ domnaig N ⁶ tria thairmtecht B

3. ¹ atait Y atát *dino* B itad H ² sic Y biasta isna rennu B piasto isna
rendaib N biasdae H ³ tucta H tugtha N do digail for dainib foscaillfed
fon mbith maine saerad in domnach Y ^{3a} anmunda MSS. ⁴ iairnd B ⁵ find
H bñonda N findfad Y ⁶ fini H fine N a fineamnaib n-ithgortaib Y
⁷ tenniudd H tendait H tendit Y ⁸ 7 a ndiasa *add.* Y ⁹ 7 innaiscid
intib Y ¹⁰ condaberad H condoberut B ¹¹ adbaid H din ádba i mbiat B
co leanaid na finchaera 7 na desa forsna deilgnib sin comberaid leo dia treabaib Y

4. Atát and *dino* locuste .i. anmanna aile.¹ Etti iarnaidi² leo. ²Tennait tra a n-etti im cech ní³ frisa comraicet. Tiagait iarum isna cruithnechta co tendat⁴ na díaso co tuitet for talmain. Do dígal in domnaig forsna dóine insin *dino*.⁵

5. Is ed timarnad ón athair nemda isin epistil .i. trócaire fri bochtu 7 lobru 7 ailithriu. Na déra dolécet¹ oc étrrócaire friu is amlaid it ecnai² i n-ucht in Dúileman fesin. Is é dofich a³ n-olc dogníther friu.⁴

6. Is amlaid timarnad do nim¹ sóire domnaig .i. ó tráth spurta die² sathairn co teirt in lúain.⁴

7. Críst mac Dé bí¹ rocés croch 7 martra² dar cend in ciniuda dóine³ 7 asréracht⁴ ó marbaib⁵ dé domnaig. Cid aire sin namá ba⁶ sártha in domnach 7 is ann ticfa dia brátha do mess⁷ for bíu 7 marbu.⁸ Is tacair⁹ do chách a fochell.¹⁰ ¹¹Is and míastair¹² mess díriuch for cách iar mét 7 laiget¹³ a cinad.¹¹

8.¹ “Nech nát comfa in domnach,” ol int athair nemdai² “ina críchaib córib, ní conricfe³ a anim nem 7 ní ‘managice³ dó frim-sa hi richiud⁴ nime ná fri harchangliu ná hapstalu.”

9. ¹Nach ech riadar isin domnach is ech tened bís hi n-gabul a marcaig a n-iffirn.² Nach dam 7 nach mug³ 7 nach cumal forsa tabarthar⁴ sáebmám⁵ isin domnach, ‘cút a súile uli déra fola fri Día, úair rosáer Día dóib al-lá sin.⁶ Ar ní piantar cid fir i n-iffirn and.

4. ¹ ataid dono coin isna randaib sin tair locusta a nanmann Y ² iarnid B iarnidai N ³⁻⁵ 7 cach ní frisa comraiced a n-eiteda leadraid 7 tiagaid sen isna cruithnechtaib co tocaid andsa co tuitid for talmain sis 7 is do dígal in domnaig inni sin Y ⁴ tenmed iarum nach ní H ⁵ tendait BN tendiud H

5. ¹ dileiciud H dolecait N doslecet sin B ² sic HN hi tecma B ³ ind BHN ⁴ Is ed timna Issa ina espartain trocairi fria lobraib 7 fria bochtaib 7 inti is cendus friu sin is eagnaigech a n-ucht De 7 in Comdeg *immorro* ise aithfes for cach dogni olc Y

6. ¹ rotimain in Comde Y ² om. B ³ sic H de Y int B ⁴ co fuin maitne dia luain B fune H fuini N

7. ¹ om. Y ² sic Y croich 7 martraí B croigh 7 martra H ³ cined daena Y ceneli doine H cineliu daene N doine B ⁴ sic Y israracht BH asraracht N ⁵ om. Y ⁶ is Y ⁷ doraga do meas Y ⁸ sic B marb HN marba Y ⁹ sic YN tacais B tacur H ¹⁰ focholl Y foichill N fochaill B ¹¹⁻¹² mestair cach iarna n-gnimaib Y ¹³ miast HN mides B ¹² 7 laiget om. HN

8. ¹ Y has: Maine forchometaig in domnach ar dia fen ina críchaib coraib ní aitrebad bar n-anmanda neam 7 ní faicfithi dia ina rigsuipe na aingle na archaingle

10. "Mani forcmad¹ in domnach," ol Fíadu,² "ina críchaib córaib,³ dobicfat⁴ anbhine⁵ ¹²móra 7 lochait immdai tenntide⁶ 7 torann 7 srobtene⁷ dóidfes⁸ na clanna 7 na cenéla⁹ 7 casra troma¹⁰ ailchide 7 nathraig lúamnig 7 dobicfat gennti úam-si," ol Día fessin, ".i. cenél na pagán nobbérat¹¹ i m-brataib as bar tírib 7 atobopérat¹² dia n-deeb fesne."¹³

11. Atát *dino* cóic¹ biasta móra grannai i fudomnaib² iffirn oc³ tochra⁴ forsin talmain co dóine do dígal in domnaig, minasberad⁵ trócaire Dé for cúlú.⁶

12. Is ed lóg doberar¹ ar sáerad² in domnaig : aroslaicfiter³ senestri⁴ nime remib 7 dobera⁵ Día bendachtain⁶ forru fessin 7 fora tegdaisi 7 fora ferunna,⁷ co ná bia doma⁸ nó gorta 'hi tig a m-bia forcoimét in domnaig.⁹ Nach itge gigestar¹⁰ do Día oc relcib nóemaib¹¹ ernfider¹² do dóinib ar sáerad in domnaig 7 doberthar¹³ in talam dóib siu 7 rosbía nem thall ¹⁴7 bid fáilid in Comde fria bar n-anmandaib.¹⁴

13.¹ "Mine sáeraid² tra in domnach," ol in Coimdiu, "tongusa fom³ chumachta⁴ 7 tar in mac n-óengine .i. Críst mac Dé 7 tar mo nóebaingliu,⁵ dobicfa⁶ fross tened hi féil Íoin⁷ 7 nobmuirbfe⁸ ulí, firu, maccu, mná sceo ingena,⁹ 7 beit bar n-anmain¹⁰ i n-iffirn ¹¹cin crích iarum."¹¹

14. 'Cení^{1a} tísad tra² ó Ísu Críst fodessin³ do nim a^{3a} timmna n-adamra-sai 'im sóerud domnaig,⁴ ba cáid, ba sruith, ba nóeb,⁵ ba forphti, anoraigthe⁶ a^{6a} lá sa⁷ ar na hulib mirbuilib⁸ imdaib-si forcóemnacair and.

10. ¹ forchomad Y muna forcmad N ² ar dia Y ³ sic YN etir a cricub coru B edir a crichai cori H ⁴ doforfucfad Y doficfed H doficfat B ⁵ ainfine Y anfine B anftine H anbtine N ⁶ om. HN tenntige B ⁷ sroiftini N srobteneid B ⁸ doigfid H ⁹ 7 — cenela om. H ¹⁰ mora N morai H ¹¹ nosberut B nobberud H nomperat N ¹² sic B odberad H atauberaid N ¹³⁻¹⁴ mor asan aéir 7 doraga darra críchaib 7 ticfaid gaetha luathaige 7 toraind 7 sruama tened doíte 7 loisc[th]e na cland 7 na sila 7 casracha mora 7 nathracha luaimnecha. Doficfad gente do forphianad 7 doberar as bar tírib cona ndeib gendtligib bodesin tre tenid 7 loscad Y

11. ¹ sic BN om. HY ² sic YH fudomain B ³ i B ⁴ togra Y tocraí B ⁵ mainespheread Y manusberad H ⁶ cula BY eat *add.* B

12. ¹ rotimnad o Dia Y doberair B doberthar H ² saoire N saire Y ³ Uroslaicfider Y eroslaicfithir B arosailcithir N arosluicfidir H ⁴ senistre B ⁵ sic N dosbera B doberui H ⁶ sic HN benndachtu B ⁷ ferond N ferund H ⁸ bochta HN gorta na nochta Y ⁹ in bar tegdaisib dia comedaigthi in domnach Y ¹⁰ gigestar HN conigestar B ¹¹ noemu B ¹² ernigfider B ernfuidir H ernfiter N ¹³ dobertar BN dibertur H ¹⁴⁻¹⁴ om. BHN cach itche guidfithi ag bar reilgib doberthar daib o Dia 7 dobera in talam a torad abus daib 7 flaitius nime thall 7 bid failig, &c. Y

10. "Unless ye observe Sunday," saith the Lord, "within its proper boundaries, there shall come great tempests, and many fiery lightnings, and thunder, and sulphurous fire, which shall burn tribes and nations, and heavy stony hail-storms, and flying serpents, and heathens shall come to you from Me," saith God Himself; "even a race of Pagans, who will carry you into bondage from your own lands, and will offer you up to their own gods."

11. There are, moreover, five huge beasts and hideous in the depths of hell, seeking to come on earth to men to avenge [the transgression of] Sunday, unless God's mercy should hold them back.

12. This is the reward which is given for keeping Sunday holy: the windows of heaven will be open before them; and God will bestow blessing on themselves and on their houses and lands, and there shall be neither poverty nor hunger in the house in which Sunday shall be observed. Whatsoever prayer shall be asked of God at the burial-places of Saints, it shall be granted to men for observing Sunday; and the earth shall be given to them here below, and they shall get Heaven beyond, and the Lord will welcome your souls.

13. "Unless ye keep Sunday holy," saith the Lord, "I swear by My might, and by My only begotten Son, even Christ the Son of God, and by My holy angels, a shower of fire shall come to you on the feast of John, and it shall kill you all, men, youths, women, and maids, and your souls shall be in hell thereafter without end."

14. Now, even if this wonderful command for keeping Sunday holy had not come from Jesus Christ Himself out of Heaven, the day should be sacred, venerable, perfect, and honoured, on account of all the many miracles that have happened thereon.

13. ¹ Y has Muna *saerthar*, ar Dia fen, in domnach ina crichaib coraib, isberim breithir fom cumachta a fiadnaise aingel doforicfa srbatenid do nim doib dilegfas a n-aenlo dia feil Eoin 7 Pedair 7 berthar bar n-anmanna iarna, scarad fria bar corpaib docum pian ifrind ina n-ainfecht ² saoruid N *saerut* B *saerud* H ³ bam B tar N *lugai dar mo* H ⁴ *lughao add.* N ⁵ *aingliu* B ⁶ *doforicfa* Y *dusficfi* H *doficfa* B ⁷ dia feil Johain *baḡ* H diai feil hIon N ⁸⁻⁹ *om.* HN ⁹ *nosmuirbfe* MSS. ¹⁰ *piad uhar nanmoin* H *peitt par nanmain* N ¹¹⁻¹² *ier netsecht* HN

14. ¹ The following portion down to the end of § 15 does not occur in ^{1a} cen co BY gen co H ² in epistol *add.* B ³ *buden* Y ^{3a} an H in BY ⁴⁻⁴ *om.* B ⁵ *ba noeb add.* HY ⁶ *onoraigthi* Y ^{6a} in BH ⁷ 7 is *onoraichthi* 7 es *airmidnichti add.* H ⁸ *duilib* Y *dúlib* B

15. Úair isin domnach atcess in cétna sollsi in láí¹ cétna-forcóemnacair in m-bith.

I n-domnach dorinne² Día³ nem 7 talmain ar tús, 7 in mais n-écruta⁴ 7 soillsi aingel—isin cétnai⁵ domnach.

I n-domnach rocetaig⁶ Día aircc Nóe do thairisim for sléib Arménia iarna ténam ó thondgar⁷ dílend.

I n-domnach roarthraig⁸ tóg⁹ nime iar ñ-dílind i comartha ááertha síl Ádaim, ¹⁰úair rogeall dóib ná ticfad a ferg cé[i]n itcíféa.¹⁰

I n-domnach táncatar maic Israél cossaib¹¹ tíрмаib tria muir romair.¹²

I n-domnach forcóemnacair¹³ Día in sássad nemda do mac-caib Israél¹⁴ .i. in maind taitnemach¹⁵ dia m-báatar *dí fíchit* bliadna isin díthrub.^{15a}

I n-domnach compert maic Dé athar ulichumachtaig¹⁶ i m-broind¹⁷ Muire óige¹⁸ cen láthar^{18a} ferdai acht rath¹⁹ 7 tinfeth²⁰ in spirtu nóib.²¹

I n-domnach a gein ón óig²² cen dith n-óige²³ i m-breith nó ria m-breth²⁴ nó iar m-breth.

I n-domnach adrad in maic óna trí drúidib cona ñ-dánaib tréidib²⁵ leo ina dáil²⁶ .i. ór 7 tús 7 mirr.

I n-domnach bathis²⁷ in maic ó Iohannes Pauptistai²⁸ hi sruth²⁹ Iordanén.³⁰

I n-domnach robendach³¹ Críst na cóic baigena 7 in dá écne comtar sásta cóic míle díb 7 co m-báatar dá clfab déac di fuidlib leo.³²

I n-domnach tarmchruthad³³ díadachta 7 dóendachta maic Dé³⁴ i sléib Thaboir diambtar³⁵ testa in cóicer³⁶ .i. Petar, Ioin, Iacóp ó thalmandaib, Moysi ó marbaib, Helii ó nóemaib.

I n-domnach a imrim³⁷ forsin assain³⁸ cengailti dia rosalgid³⁹ pailm dó.

15. ¹ 7 *add.* YH ² dosgni B dorinde Y dorinee H ³ 7 int athair
add. Y ⁴ neccruthaig Y neccrut H ⁵ *om.* Y ⁶ ruscedaig H
dochedaig Y ⁷ *om.* HY ⁸ roarthraigetar Y atraicetar H ⁹ stuag YB
¹⁰⁻¹⁰ *om.* HY ¹¹ cossa B ¹² ruaid Y (added later) ¹³ *sic* B
docaemnac H adcoemnacair Y ¹⁴ do-Israel *om.* HY ¹⁵ n-ilblasach do maccaib
Israel HY ^{15a} dithreb B ¹⁶ *om.* B ¹⁷ bru H ¹⁸ ingine *add.* HY
^{18a} lathair B ¹⁹ *om.* HY ²⁰ tinfisi B tinfead Y tinfet H ²¹ One
Version of Y ends abruptly here ²² rogenair o muiri H ²³ n-ogachtai H
²⁴ no-breth *om.* B ²⁵ *sic* H treda B ²⁶ leo-dail *om.* H ²⁷ robasded H

15. For on Sunday was seen the first light of day which ever came into the world.^a

On Sunday, God made Heaven and earth in the beginning, and the formless mass and the light of angels on the first Sunday.

On Sunday, God permitted Noah's Ark to rest on Mount Armenia after its escape from the surge of the Deluge.

On Sunday, the rainbow appeared after the Deluge in token of the redemption of Adam's seed, for He promised them that His anger would not come so long as it could be seen.

On Sunday, the Children of Israel passed dryshod through the Red Sea.

On Sunday, God created the Heavenly food for the Children of Israel, even the delightful manna, when they were forty years in the wilderness.

On Sunday, the conception of the Son of God the Father Almighty in the womb of the Virgin Mary without man's presence, but the grace and inspiration of the Holy Ghost.

On Sunday, His birth from the Virgin without loss of virginity at birth, or before birth, or after birth.

On Sunday, the adoration of the Son by the three Magi with their threefold gifts to meet Him, even gold, and frankincense, and myrrh.

On Sunday, the baptism of the Son by John the Baptist in the river Jordan.

On Sunday, Christ blessed the five loaves and the two fishes^b so that five thousand were fed by them, and there remained with them twelve baskets of fragments.

On Sunday, the Transfiguration of the Godhead and manhood of the Son of God on Mount Tabor, whereof were witnesses the five: Peter, John, and Jacob from among the earthly, Moses from among the dead, and Elias from the saints.

On Sunday, His riding on the tied she-ass,^c when palms were strewn for Him.

²⁸ *om.* H ²⁹ *om.* H ³⁰ ordanen H ³¹ bennachust H̄
³² 7— leo *om.* H ³³ tarmcrutug H ³⁴ deachta Isu dar doennacht H
³⁵ *sic* H am B ³⁶ na cuicfiur B in u H ³⁷ immrim B ³⁸ forsin
c. assan B for assain cengailti darusfailgid p̄failmi ndo H ³⁹ rusfailgid H

^a Literally, which first came to the world

^b Literally, salmon

^c "the

tied colt," Mark xi. 2-7, John xii. 15

I n-domnach ³⁹buad mic Dé dia namaid³⁹ .xv. Febra.⁴⁰

I n-domnach cét⁴¹-proicept Críst fessin i tempul⁴² hi calaind Máí.

I n-domnach dorinne⁴³ Críst⁴⁴ fin đon usci hi Cannan Galilee⁴⁵ for banais Eoin bruinde.⁴⁶

I n-domnach ⁴⁷atcess d'Eoin .i. mac Stepedii in aslingthi n-adamrai 7 in fīs nóemda .i. apocolipsis na rún.⁴⁷

I n-domnach⁴⁸ in esérgi choimdetá.⁴⁹

⁵⁰I n-domnach imrulae Críst fessin asin chengul foriata imm-bái la hIudaide cin scáiliud glais nó gemli.

I n-domnach forodail ilbéla in talman dia descipulaib.⁵⁰

I n-domnach rothairind⁵¹ in spirut nóeb for na hapstalu i n-deilb tengadh⁵² tentide.⁵³

I n-domnach⁵⁴ ind esérgi chotchend dia tora Críst do mess for bú 7 marbu ⁵⁵do chách ierna cáingnīm.⁵⁵

I n-domnach athnuigfithir in uli dúl i n-deilb ⁵⁶bus áille 7 bus ferr oldás, amail dorónta ina cét-oirecc,⁵⁶ intan mbete^{56a} renna nime amail éscái 7 éscái amail gréin 7 grían amail solsi secht samlathi, feib bóí isin cétna solsi do gréin ⁵⁷.i. ria n-imarbus Ádaim.⁵⁷

I n-domnach etarscarfas⁵⁸ Críst in dá trét⁵⁹ .i. trét na n-úan n-endac ⁶⁰.i. na nóeb 7 na fírían, fri gaburtrét na pecthach⁶⁰ n-diúmsach in domuin.

16. Conid for na timnaib sin tra forrochongart¹ Día ²sóire domnaig do choimét,² úair roscríb lám Dé fessin a timna³ sin dona dóinib arná dendáis gnīm nó mugsaine⁴ isin domnach.

17.¹ “Is ed aragur-sa inso,” ol Día :—“Ná derntar² isin domnach ceist, ná³ caingen, ná dál, ná augrai,⁴ ná cunnrad, ná slaide n-eich, ná scúap dar lár tige, ná berrad, ná folcad, ná fothrucud,

³⁹⁻³⁹ sic HY roscloí Críst diabul B The first version of Y is legible only from this point ⁴⁰ sic B hi XV Kl^o Aipril H hi XV Kl^o Feb^o Y ⁴¹ om. H ⁴² add. for tús B ⁴³ dosgni B dorine H ⁴⁴ om. HY ⁴⁵ Gaile Y ⁴⁶ for— bruinde om. HY ⁴⁷⁻⁴⁷ adconnē Joh^o mac Stebedie an fīs apocolipsis na run HY ⁴⁸ imrulaid add. B ⁴⁹ om. HY ⁵⁰⁻⁵⁰ a ndom̄ imrulaid [imrula Y] Isu Críst san [isin Y] ceñacoil foriatai cin aurslocē nglais dia rusfoduil [rofoðhail Y] hilberlai dia disciplau H ⁵¹ rotorind H rothorain Y ⁵² om. B ⁵³ tened B ⁵⁴ tra add. B ⁵⁵⁻⁵⁵ om. B coinghnim H ⁵⁶⁻⁵⁶ 7 hi cruth bus berr H 7 hi cruth ba ferr Y ^{56a} bet BH beit Y ⁵⁷ om. HY ⁵⁸ etarscarus B ⁵⁹ di thret B ⁶⁰⁻⁶⁰ sic HY 7 na noem 7 na firen 7 tret peccthach B

16. ¹ roforcongair Y forforcongair B roforcongairt H ²⁻² om. HY ³ 7 HY ⁴⁻⁴ a lám fein na timna HY ⁵ mugsainci H moghsainchi Y.

On Sunday, the 15th of February,^a the Son of God's victory over His enemy.^b

On Sunday, the first teaching of Christ Himself in the Temple, viz. : the Kalends of May.^c

On Sunday, Christ made wine out of water in Canaan of Galilee, at the wedding of John of the Bosom.

On Sunday there was seen by John, son of Zebedee, the wonderful vision and the heavenly revelation, viz. : the Apocalypse of the Mysteries.

On Sunday, the Divine Resurrection.

On Sunday, Christ Himself, without breaking lock or bolt, came forth from the captivity in which He was placed by the Jews.

On Sunday, He distributed the many tongues of the earth to His disciples.

On Sunday, the Holy Ghost descended upon the Apostles in the form of a fiery tongue.

On Sunday, moreover, the General Resurrection when Christ will come to judge the quick and the dead, to all according to their good work.

On Sunday there shall be a renewal of every element in a form fairer and better than at present, as they were made at the first Creation, when the stars of Heaven will be as the moon, and the moon as the sun, and the sun as the light of seven summer days, as it was in the first sun's light, even before Adam's sin.

On Sunday, Christ will divide the two flocks, namely, the flock of innocent lambs and of saints, and of the righteous from the goat-flock of the proud sinful ones of the world.

16. Therefore, it is through these commands that God has enjoined Sunday to be kept holy, for God's own hand has written that command to men, lest they should do either work or servile labour on Sunday.

17. "This is what I forbid," saith the Lord : "On Sunday there shall be no dispute, or lawsuit, or assembly, or strife, or bargain, or horse-driving, or sweeping the floor of a house, or

17. ¹ This and the following paragraph follow § 13 in B ² ishe tra timna in comdedh arna dentar H Is ed argaire inso ol dia na derntar N Ise tra timna a coimdedh arnadata Y ³ no Y throughout this § ⁴ add. ná agrai N creic Y

^a April H ^b So in Féilire Óengusso, 15 Feb. ; H has 'Christ overcame the devil' ^c So in Féilire Óengusso, 1 May

ná nige,⁵ ná bleith i muilenn ná bróin, ná fuine, ná maistred, ná abrus, ná adaltras, ná imdecht do neoch tar crích a tíre sechtar,⁶ ná rith dían, ná d'fbrucud,⁷ ná imrim for ech nó assan, ⁸ná berbad bíd, ná snám, ná marcachus, ná scoltad connaid, ná curach for linn,⁹ ná ní bus dírl clóine.”⁹

18. ¹Nach duine² tra dogéna³ inso isin domnach, ní ricfe a animm nem mina derna⁴ móraithrige ind.¹ “Tongu-sa,”⁵ ol abb Róma, “tar cumachta nDé athar 7 tar croich Críst, nach mannrad dam-sa inso 7 nach tuscurnud ná doilbiud⁶ acht is ó Día athair tuccad do nim⁷ in epistil sea for altóir Petair⁸ hi Róim Letha⁹ do ááerad in domnaig.”¹⁰

19. Nach clérech nádairlégfa¹ dia chubus do² chlannaib 7 cenélaib in domain, ní roa³ a anim nem, acht ‘biceid⁴ i n-iffirn cen crích.⁴ Nach óin ardalégfa⁶ 7 nodascríbfa⁷ 7 nodacomallfa⁸ iarna cluais,⁹ sech rambía¹⁰ maith in chentair siu 7 flaith ind alltair¹¹ cen crích tall.

20. Is ed inso forus cána in¹ domnaig tuc Conall mac Coelmaine² anair dochóid³ dia ailithri⁴ do Róim 7 rogáid⁵ a theora guide ann 7 doratta⁶ dó.⁷ Ité a⁸ teora guide.⁹ Nach óen tarsa raga¹⁰ úir¹¹ inna¹² hinnsi hitá niconaidlefa¹³ a anim pé[i]n¹⁴ n-iffirn 7 niconticfet¹⁵ allmaraig a chill acht óinfecht¹⁶ 7 nach tan bus n-íslem¹⁷ cech bendchopur¹⁸ Arad Móra¹⁹ is and bes ²⁰ardam a chongbáil-sium 7 a bendchopur.²⁰

21. Roscríb¹ Conall ierum² cona láim fesin³ in epistil⁴ in domnaig asind epistil tuccad⁵ do nim for altóir Petair apstail i

⁵ om. B. ⁶ sic HN na imdecht dar crích B imthecht a crích n-ecailsi hi crích tuaiti Y ⁷ om. HN ⁸⁻⁹ om. BHN ⁹ bus dírl claine 7 rl N bus dírl cloiné H bes cil 7 rl B

18. ¹⁻² Cach duine do denasin huili isin domnach is dar saghadh dé 7 sceraidh immuchu fria maithib in cenntair 7 ní ricfa nem menip adhbul a aithri 7 meni pennet iar naitri 7 co mór Y ² lugai add. H ³ dosgni B dogeni insen no H ⁴ deni H dernai N ⁵ om. B Do tuc isa luga Y ⁶ na doilbiud om. HN nach dalb na tuscornad duine andso sin Y ⁷ do nim om. BHN ⁸ Fedair H ⁹ om. HNY ¹⁰ in domain 7 dia naebaib Y

19. ¹ nataurlegfa B nadurlegfa HN ² Cach cleirech nach asairlegfa fo Y ³ sic Y condricfe B conricf H conricfa N ⁴⁻⁵ i mbith i pianai 7 ifirn Y cen crích om. HN ⁶ sic H beid N ⁷ aradlegfa N ⁸ nodoscírf H nodascrípfa N ⁹ sic N nodcomullfai H ¹⁰ sic BN cach aen noslegfa 7 nosscríbf 7 noscomallfa iarna cloisdin Y ¹¹ rambía Y rombiad N ¹² flaith nime cen crích tall B flaith nime cin forcend HN

20. ¹ om. B ² Colmain B ³ dicoid H dochuaidh N anair O Roim dochoid B ⁴ alithri H olithre B ⁵ rosgaid B doguid N ⁶ tuctha B

shaving, or washing, or bathing, or washing [clothes], or grinding in mill or quern, or cooking, or churning, or yarn-weaving, or adultery, or journeying by anyone beyond the border of his own territory,^a or racing,^b or shooting with spear or arrow, or riding on horse or ass, or boiling food, or swimming, or horse-riding, or splitting firewood, or coracle on water, or anything involving wrong." (?)

18. Whosoever shall do this on Sunday, unless he shall perform great penance for it, his soul shall not attain Heaven. "I swear," said the abbot of Rome, "by the might of God the Father, and by Christ's Cross, that this is no invention of mine, and no fiction or fable; but it is from God the Father this Epistle was sent unto the altar of Peter in Rome of Latium to make Sunday holy."

19. Any cleric who shall not read it aloud conscientiously to the peoples and nations of the world, his soul shall not attain Heaven, but it shall be in hell forever. Whosoever shall read it aloud, and shall write it, and shall fulfil it after hearing it, he shall not only have prosperity in this world, but the kingdom of the other world for ever yonder.

20. This is the enactment of the law of Sunday which Conall Mac Coelmáine brought from the east, who had gone on a pilgrimage to Rome; and he had prayed there his three prayers, and they had all been granted him. These are his three prayers: He over whom shall go the clay of the island in which he is buried, his soul shall not approach the pain of hell; and foreign hordes shall not visit his church except once; and whenever every other tower of Ara Mor is lowest, then it is that his own church and his tower shall be highest.

21. Conall then wrote with his own hand the Epistle of Sunday from the Epistle which was sent from Heaven unto the altar of Peter the Apostle in Rome. When it was time to lift

dirat̄ H doratha N 7 ndo H *add.* uli B 8 na B 9 .i. *add.* B
 10 raghai H 11 hur HN 12 na B 13 *sic* N niconcticfat B niconadlefa H
 14 *om.* B 15 niconcticfat B 16 aenfecht B 17 hisliumh H isliu B
 18 benncobur HN mbendchopur B 19 *sic* N arrádh morai H arrad mora B.
 bus B 20-20 This paragraph is not in Y, except the portion shown at
 note 1, § 1.

21. 1 ruscib H 2 fessin B 3 *om.* B 4 *add.* sea B 5 derā H

^a From Church territory into lay territory Y

^b Literally, swift running.

Róim.⁶ Intan ropo⁷ mithig aurgabáil⁸ na scríne danarfaid⁹ in nóeb i n-aslingiu¹⁰ dont saccart nobíd frisín¹¹ altóir.

22. Ba hi¹ in aslinge²: áintir tredan³ lasin eclais 7 lasin túaith, o thánic dóib cusin aidche sathairn iar celebradh íermérgi⁴ contuil in clérech, co n-acca in sollsi móir fair isin tech 7 co n-accai in clérech 7⁵ cassal lín gil imbe, 7 ní cóemnacair décsín⁶ a gnúsi, 7 bachall ina láim a dochum⁷ 7 forruim imbe in cassal 7 asbert⁸ fris: "is duit douccad⁹ 7 Conall mac Coelmáine¹⁰ isé¹¹ dodber¹² duit." Iarsín¹³ sléchtaid in clérech for díb traighthib ind nóeb¹⁴ 7 asbert¹⁵ in nóeb¹⁴ fris: "atrái súas 7 cuindig in epistil in domnaig isin scrín 7 arusléga¹⁶ do dóinib domain 7 sáerthar lat in domnach cech cumang rotbé¹⁷ dó. Mani¹⁸ dénae-siu¹⁹ sin ria cind mís, bia fóen²⁰ isin relicc marb."

23. Ité¹ féich thairmthechta in domnaig .i.² unga arcait for fer imthéit³ co n-eri⁴ and 7 a thimthach⁵ do loscad 7 dílsi a eri. Leth n-unga for fer n-dilmáin imt[h]éit and 7 a thimthach⁵ do loscud. Nech imrét⁶ ech i n-domnach dílsi a eich 7 a thimthaig.⁷ Mleth⁸ i⁹ muilind¹⁰ i n-domnach iar luga chána, mad muilend túathi,¹⁰ unga arcait ind 7 cóic seóit ó suidiu anund. Mad muilend ecalsa tra, is cumal díri¹¹ i mbleith ann i n-domnach.¹² Nach bró melar¹³ i n-domnach, a brisiud 7 leth n-unga argait for fer nó mnái¹⁴ nodamela.¹⁵ Mad fer-amus nó ban-amus nodamela,¹⁶ loscad a thimthaig¹⁷ 7 a indarba¹⁸ asin mendut.¹⁹

24. Nech asa¹ muilend nó asa¹ bró is lais a comad.² Trían fíach fair mani³ comathar.⁴ Curach berar for sál⁵ i n-domnach

doral N 6 ir-roim B 7 ba B 8 aurgabail H 9 doarfaid B
tonarf H tanarfaith N 10 aislingthi B and aislingiu H 11 uasin B

22. 1 Hise H Ise N 2 aislingti B aislingeiu N add. .i. BN
3 om. B 4 iarmergi B 5 co B 6 décsiu B dextrin A deicsin N
7 a dochum om. B 8 atbert B isperd H ispert N 9 tucad B
tugadh N add. ol se B 10 Colmain B 11 om. B 12 dosber B
dodpir H 13 om. B 14 noem B 15 atbert B espeurd H
ispert N 16 arulegai H aroslega N 17 rodbe H rotbia B
18 mine B 19 dermasa B denussai H denasu N 20 fofer B faon N

23. 1 add. tra]B inso Y 2 Colpdach is fiu add. B 3 om. Y 4 eiriu HN
5 ímtach B 6 imrieadh H imriadha Y 7 edaigh Y
uad add. B 8 bleith Y Mad bleth B Mbleith H 9 om. YN
10-10 no thuaighi Y 11 din B a diri Y di N 12 mbleith—domnach
om. Y 13 meltair Y melair B 14 for cach Y ben B
15 sic N nodosmeil Y nodomelu H notmelai B 16 nodusméla Y

the shrine, the saint revealed it in a vision to the priest who was at the altar.

22. This was the vision: a three days' fast was held by clergy and laity; when the eve of Saturday arrived, after celebrating nocturns, the cleric fell asleep; and he saw a great light [shining] on him in the house; and he saw the cleric,^a with a white linen chasuble on him (he could not look upon his face), and a crozier in his hand, coming towards him; he put the chasuble on him, and said to him: "It is to you it was sent and it is Conall Mac Coelmáine gives it to you." Thereupon the cleric prostrated himself before the feet of the saint, and the saint said to him: "Arise, and look for the Epistle of Sunday in the shrine, and read it aloud to the people of the world, and let Sunday be made holy by you with all your might. Unless you shall have done that before the end of a month you shall be on your back^b in the churchyard dead."

23. Now these are the fines for transgressing Sunday: An ounce of silver^c on a man who travels with a load on that day, and his clothes to be burned, and his load to be forfeited. A half-ounce on a man travelling without a burden on that day, and his clothes to be burned. Whosoever rides a horse on Sunday shall forfeit his horse and his clothes. Grinding in a mill on Sunday after the swearing of the law, if it be a mill of the laity, an ounce of silver [is the fine on the first occasion] for it, and five *seids* from that out. If, however, it be a church mill, a *cumhal* is the fine for grinding in it on Sunday. Whatsoever quern is ground with on Sunday, it shall be broken, and a half-ounce of silver [imposed] on the man or woman who grinds with it. If it be a man-servant or woman-servant who grinds with it, his clothes shall be burned, and he himself driven out of the place.

24. Whosoever owns a mill or a quern, it is for him to look after it.^d A third of the [foregoing] fines on him unless it

nodomeulae H notomela B ¹⁷ nédaigh Y ¹⁸ indarpu B indinnarpo H
¹⁹ asin mendut om. Y

24. ¹ isa B issa H ² comhad H choimet N comet B ³ minas B
 manus N ⁴ is leis a coimet no trían fiach fair Y ⁵ linn Y moir H

^a i.e. the saint
 ounce of silver B

^b under grass B

^c A heifer worth an

^d i.e. so that it shall not be worked on Sunday

cid úathad cid sochaide nodmbera,⁶ leth n-unga for cech fer⁷ 7 ⁸dílsi in churaig la⁹ dílsi thimthaig na fer.⁹ Cnúasach mara nó tíre i n-domnach, mád itir¹⁰ dí láim nó i cris doberthar,¹¹ leth n-unga argait ind.¹² Mad ere¹³ for muin, unga argait ind.

25. Ceist nó caingen i n-domnach, nó dál, nó¹ augrai, nó accra, nó reic,² nó creicc, nó cunnrad, nó slaide eich, nó scúap dar lár tíge,³ nó berrad, nó folccad, nó forthracud, nó nige,⁴ nó cor cluiche⁵ nó bunnsaige, nó rith dían, is trían unga argait ⁶di cech ái uli.⁶

26. Peccad i n-domnach ¹nó i n-aidche lúain, leth n-unga argait ind. Maistred i n-domnach, leth n-unga ind.¹ Cách hi crích² a thíre fesin nó hi crích ina tecmai,³ ní téit nech co alaile. Búachaille 7 maic becca doairchellat⁴ bó 7 cethra dino olchena im airbetha,⁵ ní téit mac neich⁶ do thig araile acht mac óenlis.⁷ Nech donair⁸ for imdecht oc ascnam⁹ a thige¹⁰ do etirchén iar m-béim cluicc do espartain aidche domnaig cén m-bes¹¹ sorchu al-lá ní hacarar ind.¹²

27. Abras aidchi lúain, mad fige, a loscad etir garmain¹ 7 ²cech n-adbar olchena, 7 asrenar³ secht n-unga ina díri.³ Mad abras⁴ etir dí láim is leth n-unga argait⁵ ind. ¹³Nech immaber biail i n-domnach, loscad a thimthaig 7 a lomna 7 dílsi a bela 7 unga argait ind. Nech dodrig,⁷ is díles dó ní⁶ nádgaib⁹ tene don¹⁰ thimthach sin acht ní soa¹¹ dondí asa¹³ timthach.¹³ Cóic lethunga argait⁶ i¹⁴ tírad i n-áith aidchi domnaig 7 loscad na hátha. Óigid¹⁵ neich nó a thrógáin ní tíagat úad¹⁶ co sorchá láí

muir N ⁶ sic Y nodoberai N nodbeura H notbera B

⁷ notbera add. B ⁸⁻⁹ loscad a chleib 7 a chodia 7 a thim Y ⁹ 7 HN

¹⁰ etir B ¹¹ sic N dibertur H ¹² ina dire H ¹³ eri B

eriu H eire N heiri Y

25. ¹ om. Y ² no reic om. B ³ dar tech B ⁴ edaich add. H

⁵ clechi Y cloigi H ⁶⁻⁶ diu cech ae dib sin uili H ⁷ diu cech ai uile N

feich gachae Y

26. ¹⁻¹ no maistreadh unga argait ind Y ² cind B ³ hi tecma H

fesin-tecmai om. Y ⁴ do tairrcell H do thaircellat B ⁵ im airbetha om. B

⁶ fir B ⁷ acht-óenlis om. HN Buachailli immorro 7 maic becca do tarclodh

ceatra ní théit fiach foraib Ní thiagaid meic neich do thig aroile acht mac aenlis Y

⁸ donfair Y donairr BH donar N ⁹ fasnám N ¹⁰ a thige om. Y ¹¹ cen

bes B cenn mbess H ¹² ní accurar air no ind H ¹³ ic ascnum aidhchi

domnaig cidh iar mbéim chluicc do espartain aidhchi domnaig ní hacartar inn Y

27. ¹ gharmu B ⁷ ní add. N ⁷ ní add. Y ²⁻² cach nabras ber o fighi

unga argait a dhíre Y ³ isrenaitiur H asrenaigthar N ⁴ adbrus B aprus H

⁵ om. Y ⁶ belu H beola N ⁷ sic HN dotricc B ⁸ sic HN inni Y

is looked after. A coracle which is put out to sea on Sunday, whether it be one or many who carry it, a half-ounce [is the fine] on each man, and boat and clothes to be forfeited. Gleaning of sea or land on Sunday, if it be between the hands or in a girdle it be put, a half-ounce of silver [is the fine] for it, but an ounce of silver if it be a load on the back.

25. Dispute or law-suit on Sunday, or assembly, or strife, or pleading, or sale, or purchase, or bargaining, or horse-driving, or house-sweeping, or shaving, or washing, or bathing, or washing [clothes^a], or stone-throwing, or spear-throwing, or racing^b; [the fine] is a third of an ounce of silver in respect of each of them.

26. For a sin committed on Sunday or the eve of Monday [the fine is] a half-ounce of silver. For churning on Sunday it is a half-ounce. Everyone [remains] at the border of his own land or in the territory in which he may happen to be: he goes not into another. Cow-herds and youths keeping cows and other flocks within their pens, no one's lad goes to the house of another except the lad of a single steading. Whosoever comes journeying from afar making for his house after the ringing of the vesper-bell on the eve of Sunday, so long as there is clear day-light, he is not to be sued for it.

27. Yarn-weaving on the eve of Monday; if it be weaving in a loom, the loom-beam and all other material shall be burned, and seven ounces of silver are paid as fine. If it be hand-weaving, a half-ounce of silver [is the fine] for it. Whosoever plies axe on Sunday, his clothes and his [axe-]cord shall be burned, and his axe forfeited, and an ounce of silver [shall be paid as fine] for it. Anyone who strips him, what of the dress the fire does not seize is his property; but it does not go to the person to whom the clothing belongs. Five half-ounces of silver for drying in a kiln on the eve of Sunday, and the kiln to be burned. Anyone's guests or his poor do not leave him until

⁹ natgaib B ¹⁰ din HN ¹¹ sic HN sou B ¹² isa HB
¹³⁻¹⁵ Nech imbres biail i ndomnach loscad a étaidh 7 dilsí a bela 7 unga argait ind.
 Nech dodrig is diles dó Y ¹⁴ for B ar HN ¹⁶ oeighid Y Noigid H
 Noigit N ¹⁶ tiagaid uad H tiaghat co aroile Y tiagait uad N nisfácut B

^a *add.* H

^b Lit. swift running

dia¹⁷ lúain. ¹⁸Mad nech tra nád¹⁹ cumangar²⁰ do aidbriud nó do dfríuch²¹ 7 brisess glinde²² na cána 7 imtéit i n-domnach, nach duine asidc²³ dobeir²⁴ mallachtain²⁵ fair 7 ní tairnberar 7 arcuilter,²⁶ sech bid timdibe dia sáegul for talmain 7 ní riccfe a animm nem di thairmthecht in²⁷ domnaig.¹⁸

28. Ciped¹ laa² didiu³ forsa m-be⁴ notlaic mór⁵ nó notlaic stéille,⁶ is amal domnach insin⁷ 7 ní himthiagar⁸ and.⁹ For cubus cech óin¹⁰ dia tarat¹¹ Dfa¹² cond 7 céill,¹³ cia chollit araille ¹⁴cáin in domnaig,¹⁴ ná ragbat a chéile mídesmerecht n-de,¹⁵ ¹⁶ar is de féin folil a phían 7 is dondí noscomallfa mérait a fochraice.¹⁶

29. Lfna¹ bertar² i n-uisci etir dí crích in domnaig al-loscad nó a n-dílsi do rechtairib na cána 7 unga argait for cech fer³ nodabera⁴ 7 loscad ⁵in chléib 7 na seched⁶ 7 na timthach.⁵ Cóic séoit ar⁷ sárugud aitiere nó crossi⁸ in domnaig oc saigid na⁹ cána in domnaig.¹⁰ Trí lethunga ar¹¹ thairimbert¹² neich immathé ann.¹³

30. Colpdach didiu¹ nó al-lóg isí unga chána domnaig insin.

31. Drúith¹ 7 gobaind² 7 cáinti,³ ní imthiagat⁴ ann⁵; a n-dobertha⁶ dóib isin⁷ tsollomain⁸ doberar⁹ dia lúain.¹⁰

32. Turbaide¹ techta² i n-domnaig .i. teched³ ria n-genntib⁴ nó ⁵robudh ria creich nó slúagh.⁵ Techt⁶ fo éгим acht ní tiagar⁸ de for cúlu co n-deirgle in domnach.⁹ Saigid fir gráidh fri¹⁰ comnai,¹¹ acht¹² ní segar¹³ baithis¹⁴ acht menip dóig bes marb

co matain B ¹⁷ in B ¹⁸⁻¹⁸ om. Y ¹⁹ nat B ²⁰ cumaggar H
comangar N ²¹ direch H dirrich N ²² brissius glinne H brisseis glinde N
²³ asadchi N isatchi H atchi B ²⁴ dobir H tob' N dosber B
²⁵ mallachtu B ²⁶ aircuiltiur H ²⁷ om. B

28. ¹ cidped Y cipe N gebe H cip B ² lae Y la H ³ tra NH om. Y
⁴ forsambiae Y forsmbe NH ⁵ .i. epifania Domini add. B ⁶ steill YN
beucc H notlaic becc no notlaic stelle B ⁷ sin Y ⁸ himthiagair Y
imthiagait B immthiaghar H ⁹ inn Y ¹⁰ duine NH ¹¹ tarath NH
tarda Y tardad B ¹² om. B ¹³ 7 bathais add. YB ¹⁴⁻¹⁴ in canaidh
sea Y in canaid sea B ¹⁵ sic NH na gabar sin amail desmberecht B na gabad
araille deismirecht Y ¹⁶ sic Y uair ise coll cána domnaig buden fothlai na pian
a n-iffirn cin crích cin forcend. Ocus didiu intii chomaillfes in cháin si dómnaig
méraid side tria bithu sir i flaith De athar i n-oentaíd aingel 7 archaingel 7 descipul
Dé olchena B om. HN

29. ¹ Lin N ² berar N berair B bertur H herthur Y ³ fer B om. H
⁴ nodobera BN nodabeurai H beiris Y ⁵⁻⁵ écin na cliab 7 na codla 7 na
timtach Y ⁶ sechi H ⁷ for B ⁸ crosse B crossie H croisi N
aitire-crossi om. Y ⁹ om. B ¹⁰ oc-domnaig om. Y ¹¹ for B
¹² sic Y tabairt B tairbirt H tap̄t N ¹³ immothe aun Y imteit i ndom̄ N
immetet a ndom̄ H

daylight on Monday. In the case, however, of one who cannot be sued or distrained (?), and who breaks the stipulations of the law and journeys on Sunday, anyone seeing him shall curse him ; and he is not taxed and prohibited, though his life on earth shall be cut short and his soul shall not attain Heaven because of the transgression of Sunday.

28. On whatsoever day Great Christmas^a falls, or Little Christmas, it counts as Sunday, and none shall travel thereon. It is on the conscience of each one to whom God has given sense and reason, though others violate the law of Sunday, that his neighbours should not take as an evil example from him ; for it is of himself he shall endure his pain, and it is for him who shall fulfil it that his rewards shall endure.

29. Nets put into the water between the two limits of Sunday shall be burned, or forfeited to the stewards of the law, and an ounce of silver [imposed as fine] on each man who carries them and his basket and hide and clothes burned. Five *seas* [is the fine] for assaulting the Sunday guarantors or bailiffs, as they are claiming the Law of Sunday. Three half-ounces for . . . of anyone who travels about thereon.

30. A heifer, then, or its value, that is the ounce of the law of Sunday.

31. Jesters, however, and smiths,^b and satirists do not journey thereon ; that which would be given them on the festival of Sunday, is given to them on Monday.^c

32. Lawful exemptions of Sunday, viz. : fleeing before pagans ; warning before a raiding party or an army. Going to a cry of distress, but there is no returning therefrom until Sunday is past.^d Seeking a person in orders for the sake of communion ; but baptism is not sought unless it is likely that

30. ¹ *om.* YH

31. ¹ *tra add.* B ² *gobainn* BH ³ *cainte* BN ⁴ *imthiagut* B
⁵ *ní-ann om.* HN ⁶ *sic* YHN *doberar* B ⁷ *i* B ⁸ *sollamain* B ⁹ *sic* Y
doberair B *dobert* H *doberta* N ¹⁰ *sic* HN *añid in luain* B *aig luain* Y.

32. ¹ *Taurbadu* B *turbuid* Y *turbaiti* H *turbuithe* N ² *thairimtehta* Y
³ *sic* Y *teiched* BN *teichiumh* H ⁴ *naimtiu* B ⁵⁻⁸ *sic* Y *om.* B *no*
sluag HN ⁶ *Tuidecht* Y ⁹ *tegar* HN *tecar* Y ⁹ *sic* HN
co ndeirgle B *co teirt ind luain* Y ¹⁰ *fir-fri om.* HNB ¹¹ *chuumne* B
cumni H ¹² *7* HNY ¹³ *nistegar fri* Y ¹⁴ *baithes* B

^a *Viz. the Epiphany of the Lord add.* B ^b *Cf. Thes. pal.-hib. ii. 357.*
^c *The eve of Monday BY* ^d *Until tierce on Monday Y*

in gein.¹⁵ Cobair bó hi cechar.¹⁶ Cobair thige dia loscad.¹⁷ Cobair cethra foa tiagat coin alltai.¹⁸ Cobair¹⁹ guirt arbai nó feóir orgar,²⁰ acht sedair²¹ isuidiu occu²² co ²³diad láí.²³ Torrúma lobur²⁴ fri hidna²⁵ m-báis.²⁶ ²⁷Liaig fri hingallru.²⁷

33. Fortá¹ fortórmach na cána sa²; nach dál 7 nach oirecht³ conrisar⁴ la túathu 7 rígu árim⁵ cáin domnaig céta déntar ann. 'Fortá¹ a forus⁶; mallacht cech duine⁷ for cách conbó⁸ in 'cáin si in domnaig.⁹ Fortá¹ a forus; trían cech thuillme ¹⁰na cána sa¹⁰ do Dia 7 a trían n-aill do flathib 7 eclaisib¹¹ 7 a trían n-aill¹² do áes tobaig¹³ 7 do aítirib.¹⁴ Fortá¹ a forus; bennacht cech duni¹⁵ for cech clérech 7¹⁶ for¹⁷ cech flaith lasa comallfíther¹⁸ in cáin si in¹⁹ domnaig.²⁰ Guidet in Coimdid ²¹co tarda fortacht dóib oc comalnad²² na cána so.²¹ Nach óen tra comallfas²³ in cáin si in domnaig²⁴ rambá²⁵ maith in chentair²⁶ ²⁷7 fot sáegail 7 mmed clainne²⁷ 7 flaith nime cen forcend. Finit.²⁸

¹⁵ acht-gein *sic* Y *om.* BHN ¹⁶ ceatra a cuithi Y ¹⁷ tigi loscthi H thighi
coa losc Y ¹⁸ ar connaib alta Y alltai *om.* B ¹⁹ Coimét Y ²⁰ orggar HN
ar orgain Y ²¹ *sic* H sedur H segar B ²² sedair oca sē Y ²³⁻²⁵ deoid
lai B ddiad lai N diedh lai H fuiniud grene aidchi luain Y ²⁴ Forrúma lobair B
louhir H Torroman ind lobur Y ²⁵ himgnae B himgnao N ²⁶ fri-mbáis
om. Y ²⁷⁻²⁸ *sic* Y *om.* BHN

33. ¹ Foratha B fortha HN ² *sic* Y formach na cana so B a forus HN
³ airiucht H oirechtus 7 senad B ⁴ conricfidir Y coraigther B ⁵ corob Y

the infant shall be dead. Helping cows in a swamp; helping at a burning house; helping cattle whom wolves attack; help at a field of corn or hay which is being plundered—but they remain seated in it until the end of the day.^a Tending a sick person in the pangs of death. A physician for the sick.

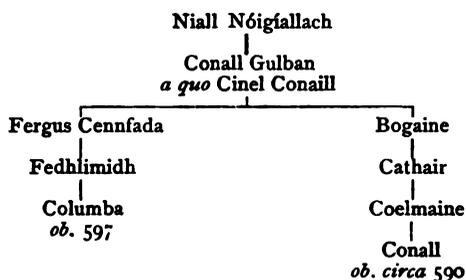
33. There is a further enactment of this law: whatsoever meeting and whatsoever assembly in which tribes or kings meet, that it be the law of Sunday which is first passed therein. It is enacted: the curse of every person on all who shall break this law of Sunday. It is enacted: a third of each profit to God; and the second third to princes and churches; and the third third to tax-gatherers and guarantors. It is enacted: the blessing of each person on each cleric and on each prince by whom this law of Sunday shall be fulfilled. Let them pray the Lord that He may grant help to them in fulfilling this law. Whosoever then shall fulfil this law of Sunday he shall have prosperity in this world, length of life, and a numerous offspring, and the Kingdom of Heaven without end. Finit.

⁶⁻⁸ 7 Y ⁷ óen Y ⁸ conbou B ⁹⁻⁹ rechtge se Y ¹⁰ na-sa om. BHN
¹¹ 7 eclaisib om. Y ¹² sic HN in treass trian Y ¹³ atobaigh Y
tob^c HN ¹⁴ do aitirib om. Y ¹⁵ oin B cach laech 7 Y ¹⁶ la B
¹⁷ om. B ¹⁸ comallfider Y comallifdir H comallfith^c B ¹⁹ om. B
²⁰ air gac maith ninfil (?) is ar chomaludh na cána sa 7 cach olec dochuisin is tria
coill na cána sa dosfil *add.* Y ²¹⁻²¹ coro congna coa comall^c Y ²² o comalnad
HN o chomallad B ²³ chomallfas B ²⁴ Cach óen tra noscomall^c Y
²⁵ ronbia B ronbia HNY ²⁶ chentair B ²⁷⁻²⁷ sic Y om. BHN ²⁸ 7 r1 B.

^a Until sunset on the eve of Monday Y

NOTES

Conall Mac Coelmaine—His relationship to St. Columba may be shown by the following table. Conall's pedigree occurs in the following R.I.A. MSS. :—Book of Lecan, fo. 58 *b*; C. i. 2, fo. 36; MacFirbis' Genealogies, p. 700; also in Colgan's *Trias Thaum.*, p. 480.



In the B. of Lecan he is called Conall Mor Mac Maine Chail Caelmaine; in Mac Firbis, Conall mac Maine Caoil *no* Caolmaine; while Colgan has Conallus de Iniscaoil, filius Manu Coelii, &c. In Archdall's *Monasticon*, i. 100, it is stated that he was killed by pirates about the year 590. I cannot trace the source of this statement, but the date is borne out by the genealogy. In the Martyrology of Donegal (p. 136) his day is given as 22nd May; but Colgan speaks of it in one place as 12th May, and in another as 20th May. Archdall, on the other hand, says that his festival is held in Iniscaoil on 29th January; but the pilgrimage to the holy well, dedicated to Conall, in the island, takes place on 12th May. Archdall, apparently following Colgan (*Acta SS.* p. 215), says that St. Dallan wrote a work in his praise. I am unable to suggest a satisfactory explanation of the gap of 300 years, from the time of Conall to the year mentioned in the Annals of Ulster.

Ara Mór.—Gen. Arad Móra, not identified. The island of Aran to the N. of Inishkeel suggests itself, also Aran in Galway—though the latter is only met with as an N-stem—but I have no evidence for connecting one or other with the Ara Mór of our text. Similarly with the territories known as Ara Tire, or Duhara, Co. Tipperary, and Ara Cliach, Co. Limerick.

His three prayers, § 20.—There are other instances in Irish literature of a promise of salvation similar to that mentioned in the first prayer: cf. *Lismore Lives*, pp. 214, 226, 229; also Féilire Óengusso (R.I.A. ed.), p. lxxxvi.

GLOSSARIAL INDEX

[The prefixed figures refer to the sections]

1. **olsuide**. For the meaning here, cf. Thes. pal.-hib. I., p. xxi.
forrumad, pret. pass. of *fuirmi*; the corresponding perf. is *foruirmed*, Ml. 74^c20.
forrabae. Probably from *fortá*, 'is upon.'
2. **uair**. In O. Ir. we should probably have had *air*; *uair*, I think, first appears in Mid. Ir.
3. **brucha**, 'locusts,' Lat. *bruchus*, Kuno Meyer's Contributions. I have no other example.
pupu na ffine, 'branches of the vine': cf. RC. XII. 443, *púpa na finemna*, and LBr. 127^a40.
atacordat = *ad-da-cuardat*, from a compound *ad-cuardaim* or *in-cuardaim*.
imacúairt imon torad, cf. *immandelg immecúairt*, Thes. pal.-hib. II., p. 248.
5. **it ecnai**, cf. *ecna* .i. *follus*, O'Dav. Perhaps we should translate 'they are manifest to (i n-ucht) the Creator.' *Hi tecma*, the reading of B, is unintelligible to me. *Ecnai* occurs also in LL. 288^b18.
i n-ucht, 'before,' 'in the presence of,' see Wind. Wb. s.v.; *le h-ucht*, 'facing,' Tribes of I., p. 38; *a h-ucht*, 'on behalf of,' Cáin Adamnáin, p. 6.
6. **espurta**. I have no example of the O. Ir. genitive.
die, cf. AU. 780 and Trip. L. 114, 120.
7. **fochell**, v. n. of *fo-ciallur*, 'give heed to,' 'beware of.'
8. **nf 'manacige d6**, cf. *ó manacca dóib*, LL. 256^a36; *immanaccae dóm*, Kuno Meyer's Liadain and Curither, p. 16; *immanarlodair d6*, RC. XII. 80; *immdndibdai d6*, LU. 24^a4.¹
10. **dobiefat** = *do-b-icfat*, 'there will come to you,' with infix. pron. of 2 pl.
genti. Perhaps 'Norsemen,' as in AU. 794.
11. **toehra**, cf. Wind. Wb., O'Dav. no. 1506, .i. *triall*, also BB. 203^b57.
12. **ernáider**. From *asren*; O. Ir. *asrirther*.
13. **fom chumachta**. For the use of *fo* here, cf. AU. 1101, RC. XIV. 404, Trip. L., p. 8, BB. 454^a9.
14. **maiss**, cf. *mass*, Ascoli, p. ccclxix.

¹ For the references here, and for many others in these notes, I am indebted to Professor Strachan.

15. *forcoemnacair*. The reading of Y, *adcoemnacair*, seems to point to *doecom-nacht*, 'has bestowed,' from *do-ind-nacim*, with perfective *com*. The peculiar form in Y is, no doubt, due to the influence of *forcoemnacair*.
- xv Febra**. See, however, the readings of H and Y. I have followed that of B because it is in agreement with the Féilire of Oengus. See notes, p. 200.
- rosalgid*. For *rosfalgid*, as the other readings show, cf. Wind. Wb., *fo-laigim*. I cannot explain the form.
17. *aragur*, 1 sg. rel. of *ar-gair*, 'forbids.'
bus dfr elóine. I am unable to explain this curious expression.
18. *tuscournud*, cf. LL. 125^a41, Windisch, Ir. Texte, III. 2, 586.
19. *nádairlégfa*. The reading of Y points to *nach-a-airlégfa*, 'shall not read it,' the correct form.
22. *ó tháinic dóib*, etc. Lit. 'when it came to them to the eve of Saturday,' cf. LU. 60^b16, LL. 37^b45; *ó tháinic dóib co dergud*, Fled Br. Ch. 80; *ó tháinic dó dul docum neime*, Cáin Emine Bán, 23 P 3, fo. 16.
23. *leth-n-unga*, cf. *leth n-gotho*, Sg. 5^a4. See also Ascoli Glossarium, p. clxii.
fer n-dilmáin, cf. *dilmáin* gl. *expeditum*, Ml. 81^b7; *rondilmáinset* gl. *vacasse*, Ml. 76^a8.
26. *airbetha*, from *airbe*, see Kuno Meyer's 'Contributions,' also glossary to the *Laws*.
donfair. Perhaps we should read, with the other MSS., *do-n-air*, 'everyone on whom it may come while travelling.'
27. *dodrig*, 'who strips him,' from *dírech*, see Ascoli, Gloss. ccxii.
do dfriuch, 'to strip,' 'deprive.' I have translated it 'distrain'; but it is possible that it may mean here to take from the man the instrument with which he was breaking Sunday.
tairnberar. My translation of this word is a conjecture; I have no other instance of its use.
arouilter. Perhaps we should read *ni airchuiller*.
28. *notlaic stéille*, 'Little Christmas'; but see Reeves' *Culdees*, p. 204, where he explains as follows:—" 'Christmas of the Fragment,' possibly from the old custom of breaking Twelfth cake on that day." Should we read 'Christmas of the Star'?
29. *thairimbirt* (?).
oo n-deirgle, cf. *co rodigld*, Fled Br. Ch. 36.
sedair. This, rather than *segar* of B, seems the correct reading here: cf. *sedait* LU. 59^b35, and Ir. Texte, III. 226.

FURTHER REMARKS ON WELSH RY-

(See above, pp. 60, 61.)

WHAT has been said above, p. 61, about the Early-Welsh Future requires modification and precision. In addition to the forms in *-awd*, *-awr*, etc., the future sense is expressed by the present form as in later Welsh, or by the subjunctive, e.g.¹:—

P. 126. Bydinoed Katwaladyr kadyr **y deuant**,
Rydrychafwynt Kymry, kat a **wnant**.

“The hosts of Cadwaladr, mightily will they come. The Cymry will rise up, they will give battle.”

On the same page and the following pages are many other instances of the present form.

P. 25. Arth o Deheubarth a **dirchafuy**.
Ryllettaud **y** wir ew tra thir Mynwŷ.

“A bear from the South will arise. His men will spread over the land of Mynwy.”

On p. 295 are found various subjunctives in *-er* in a future sense, e.g. :—*glywher*, *kwynner*, etc.

In spite of the archaizing tendency of this old poetry, a minute investigation of the distribution of these forms, along with a precise determination of the uses of the subjunctive mood, would probably bring to light various strata in the development.

With the future *ry-* is sometimes found with no appreciable force. In the Black Book the only instances² which I have noted are *rybit* p. 20, *rydibit* pp. 22, 24, *ryllettaud* p. 25. All these instances, except the first, occur in the same poem, which belongs to the end of the twelfth century; the first is found in a

¹ For the Four Ancient Books, reference is made throughout to the pages of Skene's text, which is not very reliable, as it confuses *un*, *nu*; *im*, *un*; *d*, *cl*, etc.

² What of *Rec rjisolaw rec a archaw*, p. 6? Should we read *Rec rjys iolaw*?

poem of the same kind, and probably about the same date.¹ From the Book of Taliessin we have *rydrychafwynt*² 126, 129, *ryphrydaf* 137, *rychynant*, *rychwynant*, *rydysfaf*, *rychanaf* 193, *rylyccrawr*, *rylyccrer*³, *rytharnawr*, *rybarnawr*, *rybarn* 194, *rydybyd* 202, *ryglywawr*, *rythrychynf*³, *rygyrchynf*³ 211; from the Red Book, *ryglywawr* 221, 229, *rygeilw* 235. More instances of this usage are to be found in the Myvyrian Archæology; there are some still in the poems of Dafydd ab Gwilym. In none of the instances cited above is the verb preceded by a negative. This restriction does not apply to the *ry-* of possibility. To the instances of the last given above, p. 60, may be added *nistr[í]-draeth*, Four Ancient Books, p. 46; probably also *A dyweid ríein ny ry geblir* 'what a lady says cannot be treated lightly,' Myv. Arch.² 159^a, though the poem is too late to be of much weight, and the proverb *ni rygelir dryglam* 'a bad leap cannot be hidden,' Myv. Arch.² 853^b, though this instance also must be treated with caution. To the instances of *ry-* of possibility in a positive sentence should be added, Four Books, p. 6, *Ry hait itaut. rycheidw y naut. rac caut gelin* ". . .⁴ his protection can save from an enemy's wrath."

How then are we to explain this use of *ry-* with the future? So far as one can judge from the evidence, it is a purely Welsh development, and the distribution of the forms points to its being a comparatively late development; one might add, with probability, that it is an artificial literary development of the poetical style. But where are we to look for the starting-point of this new usage? At first it occurred to me that it might come from *ry-* with the present indicative of use and wont, if that usage is to be regarded as established, just as the iterative present *byddaf* supplies the future of the verb 'to be.' To this, however, there is a fatal objection, namely, that this *ry-* with the future is confined to positive sentences. Another path may lead us to the goal. Thurneysen has pointed out, KZ. xxxvii. 87 sq., that in Breton and Cornish the particle *ra-*, *re-* is regular with the subjunctive in positive wishes, while after a negative it

¹ cf. *a phont ar Taw ac arall ar Tawuý*, p. 17, with *Ban vo pont ar Taw ac arall ar Tíwi*, p. 28. The last line occurs also in a poem in the Red Book, p. 226.

² Subjunctive forms.

³ With the primary ending *-int*; cf. *cwydynt*, *torrynt* on the same page.

⁴ The preceding words I cannot translate.

does not appear. In the Four Books, so far as I have observed, the second part of this rule is absolute, e.g., *ny buwe, nim naccer* 12, *nyth godwyf* 114, *nym gwnel* 118, *ny dalywyf* 293. In positive wishes *ry-* is found, e.g., *ryphrinom*¹ 47, *rym gwares, ryprynwynt* 109, *ryprynhom* 116, *rydrychafom* 179, *rydyrchafwy* 205, *rybrynhwynt* 304; but it is often absent, e.g., *diwyccom* 10, *ambo*,² *athwendicco* 12, *anduch, angunel* 14, *dywyccviff* 44, *bwylf* 109, *bydwyf* 110, *bwynt* 112, *anrothwy* 159, *bwylf* 175, *diwyccwyf, digonwyf, digonwynt* 178, *gwares* 220. Now we have seen above that in this poetry the subjunctive is often used for the future. If, then, these poets could in positive wishes use the subjunctive either with or without *ry-*, it is not strange that they should have allowed themselves the same license in the future. This explanation is confirmed by the following fact. Later poets allow themselves the use of *ry-* with the subjunctive also after *ny*; the same poets use *ry-* with the future also after *ny*. There is a good example in a poem ascribed to Cynddelw in the Myvyrian Archæology³ 180:—

O arueu pechaut lletraut lletvryt
 Ny **rygar** trugar tra syberuyd'
 Ny **rydau** anau oe anwylyd
 Ny **rogoduyf** ruyf rymgueryt o dygyn
 Nyt ruyd uy gynnygyn gyndiebryt
 Ny **rygolluyf** duw o deured byt
 Ny rygolles nef ny bo ynvyt

In this later poetry *ry-* appears also with the conditiona. e.g., *rybydwn, rybydei*, Myv. Arch.³ 154^a.

In the following passage in the Four Books, p. 152:—

Nyt mi wyf kerd uut
 Gogyfarch veird tut
Ryt³ ebrwydaf drut
Rytalmaf ehut
Ryduhunaf dremut—

¹ In this old poetry *ry-* sometimes changes a following tenuis to a spirant after the analogy of *ny*.

² In this poetry *a* is often used to infix a pronoun. Some examples will be found in Arch. f. Celt. Lex. i., pp. 425, 426, 454: cf. in Mid. W. *pei ass-archut*, etc., GC.³, 933-4. Cf. the Cornish examples GC.³, 565, sq.

³ If Skene's text is sound, *ryt* would be after the analogy of *nyt*.

the verbs are translated (vol. i. p. 533) by presents, and that is what the context requires. The *ry-* of possibility would be in place here.

Of the use of *ry-* with the present indicative in a perfect sense, there seem to be two other examples. The first is in Four Books, p. 34: *Lleas paup pan rydigher*, which seem to mean 'it is the death of everyone when there has been a swearing.' The verse is cited as an adage by Pughe, s. v. *rhydyngu*.¹ The second is on p. 180: *Ti a nodyd a rygeryd o pop karchar* = 'Thou savest those whom Thou hast loved from every prison.' In Irish, in general sentences, this usage is found also in the subjunctive, e. g. *mani rochoscasom a muntir intain bits cen grád ní uisse toisigecht sochuide do*, Wb. 28^b28. In Welsh I have met with one or two cases which one is tempted to explain in the same way. In Four Books, p. 308, *ny rydecho*² *rydygir* seems to mean 'he who does not run away can (or is wont to be) carried away.' On p. 307 *ry brynwy*³ *nef nyt ef synn* is translated (vol. i., p. 598) 'whoso purchases heaven will not be confounded.' On p. 39 *gvae rjcothwj*⁴ = 'woe to him who has angered.' In Myv. Arch.² 191^a *a rygotwy glew gogeled ragtaw* = 'let him who has angered a brave man avoid him.' Thurneysen, KZ. xxxvii. 86, quotes an instance in which the subjunctive with *ry-* is used of an individual fact; to this may be added *kyt rywne-lych di sarchaedeu llawer nys gwney bellach*, Red Book, I. 99, and also *kerydus wyf na chyrbyllwyf am rywnel da*, 'I am to blame if I mention not the good that he has done to me,' Four Books, p. 200. Thurneysen derives this Mid.-W. use of the particle from its use with the perfect indicative, and it is indeed probable that the perf. ind. has helped here; but in the general sentences quoted above it is hard to separate the use of *ry-* from *ry-* with the pres. ind.; note also *ry-* after *ny* in *ny rydecho*.

¹ Pughe's custom is to quote the verb with *rhy-* as an independent verb.

² Davies gives *techu* = 'latere, latitare'; Pughe 'to skulk, to lurk, to lie hidden,' but in the instances quoted by Pughe the meaning 'to flee' suits the context; cf. Bret. *techet* 'to flee.'

³ Skene prints *ry brynw*. Myv. Arch.² 118^a has *ry brynnu* with a variant *ry brynwy*. For the omission of *a* see below, p. 220. Perhaps it is worth mentioning that before *yssyd a* 'what' is not used, e. g. *yssyd o wreic ueichauc yny llys*, Red Book, I. 104.

⁴ Cf. without *ry-*, *a gothuŷ Crist nachised*, 'let him who angers Christ sleep not,' Four Books, p. 35.

The following isolated examples of *ry-* may perhaps be mentioned here: *ny riwellsud* (sense not clear) p. 8, *rytalud istedlit tri seith pader beunit*, which seems to mean 'thou shouldst have paid . . . twenty-one paters every day,' p. 8, *Achin rillethid ve llatysseint*,¹ 'and though they were slain, they had slain,' p. 38, *Ban rjerhint*,² etc. (?), p. 55, *hyt pan rychatwyf vyn teithi*, p. 110, translated (I. 546) 'as long as I keep my faculties.'

In conclusion, some remarks may be permitted on the use of *ry-* with the preterite indicative. Speaking generally, the meaning of the preterite with *ry-* in Welsh is the same as that of the preterite with *ro-* in Irish. To Thurneysen's remarks, KZ. xxxvii. 86, 87, should be added, that in Welsh, as in Irish, the preterite with *ry-* was also used of an indefinite past (viewed from the standpoint of the present). Examples are:—

112. dan syr seint **ryseilwys**, 'under the stars saints He has planted.'
123. Crist Iessu uchel **ryseilas** trycha[n] mil blwydyned,
'Jesus Christ high has founded three hundred thousand years.'
128. **Rytreghis** eu hoes, 'their life has passed away.' But with a neg., p. 8, **nithreghis** ev hoes.
170. **Rygadwys** Duw dial
ar plwyf Pharaonus,
'God has kept vengeance on the people of Pharaoh.'
215. Rygoruc, 'has made,' several instances.

In another point this old poetry agrees with the Irish usage. As is well known, *ro-* is not used after *mad*, 'well,' *madgénatar*, etc. In Welsh *mad* is used in the same way pretty frequently, e. g. *mad dodes* 17, *mab ny mat anet* 299, *ny mad aeth* 36, *mad devthoste* 46, *ny mat doethant* 125, *mat gymerth*, *mat ganet*, *mat goreu*, Myv. Arch.² 177^b, *ny mat borthes* 180^a, and *ry-* is constantly absent.³ Hence, this usage may be put down without hesitation as common to the two branches of the Celts.

¹ For this the Myv. Arch.², p. 83^b, has *Wyntwy yn llad gyd as lledaint*. Professor Rhys has conjectured *diwnon* and *llatason*. Other variations of the verse appear in Four Books, pp. 73, 99.

² Cf. Rhys, *Studies in Early Irish History*, p. 40. ●

³ The only exception which I have noted is *ny mad rianed*, 22, in a late poem. After *mad yd* is used to infix a pronoun, e. g. *mat yth anet* (= Ir. *madgénarsu*) Four Books, pp. 82, 101.

But while the meanings of *ry-* and *ro-* are similar, the syntactic usage in the two families was not in all respects the same. However, before the Welsh usage can be satisfactorily discussed, it will be necessary to have a thorough investigation of the usage in Cornish. The old poetry of Wales points to the agreement of the Welsh with the Cornish usage, so far as it has yet been observed, cf. Thurneysen, KZ. xxxvii. 87, 88. Thus:—

(a) A pronoun is infix, e.g. *ri-m-artuad*, 'I have been blackened' 8, *ry-m-dywod* 23, 27, *mi ry-th-welas* 56, *os dofyd ry-n-digones* 113, *ry-n-gwarawt* 126, *Duw ry-th-peris* 186, *ry-th-golles* 263, *llam ry-m-tynghit*, *llam ry-m-daerawt*, *llam ry-m-gallat*, *llam ry-m-gallas* 269. Exceptions are rare:—*i-m-rydoded*, *y-m-rydoded* 42, *Owein reged a-m ryvaeth* 49, *a-n-ryamuc* 149. With the present, however, we have *ni-s-r[i]draeth* 46, *o-th ryledir*, 'if thou art slain' (a solitary instance), 262, and with the subjunctive *a-m-rywnel* 200.

(b) *Ry-* is not preceded by *yð*. In the Four Books the only exceptions which I have noted are *i-m-rydoded* *y-m-rydoded*, above. In the Myvyrian Archæology we have e.g. *y rydraethysant* 142^a, *yt ryborthed* 191^a.

(c) *Ry-* is not preceded by the relative particle *a*.¹ To the examples given above may be added:—*ren rydamuneis* 45, *Meir rymaeth* 46, *a theyrned dewys rygedwys eu ffyd* 129, *o rieu o ryfel rydiffawt* 150, *ti rygosteis* 190, *y kerdeu rydraethassam* 221, *y kerdeu rydrigyassant* 233, *ath dyst rylas* 263. Exceptions are, apart from *amryvaeth* etc. above, *geni Iessu a rydarfu* 174, *a ryuu* 227. After *a* 'what' we have *ry-* in *a ryweleis* 214, *a rydywedeis* 231; for the usage in Cornish I have no data. Before the subjunctive *rybrynwy* above p. 218, the *a* is not expressed.

(d) *Ry-* is not used after a negative. Exceptions are very rare, *ny ryanet* 178, *ny rywelet* 173, *ny rytyghit* 181. In the later poems in the Myv. Arch. exceptions are more numerous, e.g., *ny rygolles* 180^b, *ny ryborthes*, *ny ryweleis* 158^b.

(e) From the Four Books I have no instance of *ry-* after the interrogative *a*. The Cornish instance, *a glewsyugh why*, GC.² 756, agrees. I have no other Cornish examples to hand.

J. STRACHAN

¹ So far as I have noted, *a* is the exception also in the prose of the Red Book.

A FRAGMENT OF OLD IRISH

THE following is taken from folio 38 of a small parchment in the Stowe collection deposited in the Royal Irish Academy, marked C. I. 2. It begins in the middle of a story about an abbot of Bangor, who was tempted by Satan; but the point of the narrative is missing. Then comes a story about Laisran, and a few lines about fasting, after which the scribe suddenly winds up at the end of the page with a conventional appeal to the reader's indulgence.

From a linguistic point of view the fragment is highly interesting. A few late forms like *dena* for *dinaib* have crept in; but the language, on the whole, belongs to the period of the Old-Irish glosses. Thus, to take a single case, the independent pronoun does not occur, and the infixed pronoun is used as in O. Ir., *ro-an-uc*, *d-a-chóid*, &c. The orthography is also archaic. With one exception, *mesraighthe*, aspiration is marked only in the case of *ch*, *th*, and *f*. The acute accent is freely used as a distinguishing mark over short *i*. Palatal vowels are written after non-palatal consonants—*rucis*, *bliadni*, *riagil*, *lobre*, *galir*. As far as one can judge, the scribe has not tried to modernise his text; and it is not surprising that he found it a 'hard little story.' It contains several words and phrases which I cannot translate; and for an explanation of several others the credit is due to Professor Strachan, who first drew my attention to the fragment.

O. J. BERGIN

Berlin.

C I. 2. R.I.A. FOL. 38

. . . *et dixit* illi, nicon fiu deitsu a n-asbeir Finnia frit. Is mor an aprainn foropairt, 7 ni pater demnichus¹ deit a glanath, is ní rath mór in comaircell dobeir Finnia deit. Is hed as maith deit, ergc co Comgell cor-ruca brith fort. Docoid-som ón dano 7 confesus est illi 7 dixit Comgell, is focen ám do thíchtu, nícon bia bríg hisinnísín. In Satan aridralastar² insin dot astad etir tuaid 7 dod breth i tech péne.³ Nípa cobuir immurgu dosum 7 rí., 7 Comgellus dixit eadem uerba omnia quae dixit Finnia. Intan doluid ab Bennchair⁴ sech tir is ann gabais port curach Coluimb Chille, 7 Satanas suasit illi *ut* iret ad Columbam.

Nípa iccthe-su tre Finnio 7 Chomgell, olsesom. Is hed as maith deit, perge ad Columbam. Dachóid son dano, foruatig-side dosom. Is eiside dorat a choibsena dosom hi tuus, 7 dixit illi Columba, quater crucifixisti Christum, per temet ipsum peccando, secundo in Finnio tresaní nad rucis aithgnu 7 nad rocretis quod illi per Spiritum Sanctum [. . .], tertio in Comgello⁵, quarto in me. Asbiur-sa⁶ frit-su thra, olsesom, ol Colum Cille, cuic bliadni deec pende fobithin na etorisen sin 7 na dimmicne doratais for firball Críst.

Etag berar do aes tuattu⁷ cotetet deman coroenastar, 7 ní anaich a chrothad nach a fíescad acht⁸ a nige.

Araile anchore roboí hi Cluain macco Nois, Laisran a ainm, imnocht imdilmáin cen ní for a chubus, hé dano hil-lobre galir. Namberad iarum cách⁹ a huaír dena maccleirchib dochum a tige leo. Ranuc araile maccleirech¹⁰ and aidchi robuí dochum a tige. Dobert brat foa toeb. Conatil Laisran for a brut. Adchí aislince cholnide, 7 nicondacaе oa genim cosin n-aidche sin. Atraig iarum. Feccais for cúí 7 mairctenaich. Romma[i]rc mas ar naidche, olsesom. Feccais for figill iarum, conrogab na tri coecta fri figill. Dolluid iarum taurthim fair for a beola.

¹ MS. deínnichus ² MS. arítralastar ³ MS a tech penne ⁴ MS. benchar

⁵ Here follows in MS. in with punctum delens over the n ⁶ MS. asbirsu

⁷ MS. tuath tu ⁸ MS. acth ⁹ MS. chach ¹⁰ MS. maccleirechib with puncta delentia under ib.

TRANSLATION

. . . *et dixit illi*: "What Finnia says to thee is indeed not fitting for thee. Great is the evil thou hast committed, and a *pater* does not certify its cleansing to thee, and the . . . that Finnia gives thee is no great favour. This is what is good for thee—go to Comgell, that he may pass judgment on thee." He went therefore, *et confessus est illi, et dixit Comgell*: "Thy coming is welcome indeed; that will be of no consequence. It was Satan who sent thee thither to detain thee among the laity, and to bring thee into the house of pain. However, it will be no help to him," &c., *et Comgellus dixit eadem uerba omnia quae dixit Finnia*. When the Abbot of Bangor came past the land, it was then Columcille's curach came ashore, *et Satanas suasit illi ut iret ad Columbam*.

"Thou shalt not be saved through Finnia and Comgell," said he. "This is what is good for thee, *perge ad Columbam*." He went therefore . . . it was he who confessed to him first. *Et dixit illi Columba*: "*quater crucifixisti Christum, per temet ipsum peccando, secundo in Finnio*, since thou hast not . . . and hast not believed *quod illi per Spiritum Sanctum* [. . .], *tertio in Comgello, quarto in me*. "I say to thee now," said Columcille, "fifteen years of penance for that unfaithfulness, and the contempt thou hast shown to a true member of Christ."

A garment which is taken from the laity, a demon . . . it till it has been washed; and it serves not to shake it or beat it, but to wash it.

There was a certain anchorite in Clonmacnois named Laisran, quite bare and free (from sin?) with nought upon his conscience, but enfeebled by disease. Then each of the clerical students would take him home in turn. One night a certain clerical student took him to his house. He put a mantle under him. Laisran slept on his mantle. He sees a carnal vision, and he had not seen it from his birth till that night. He rises then. He began to weep and lament (?). "Woe to me . . .," said he. Then he began to pray, and recited the three fifties (i.e. the Psalter) in prayer. Then a numbness came upon his lips.

Donanic *iarum* in t-aingel 7 *dixit* illi, niba brónach thra, olse, *quod* in hac nocte sensiste *iterum in* uita tua *non* senties, 7 is hed fodruair ceth anísiu, fobithin is brat in brat forsarroa, 7 ní roenacht iarna buith lasin lanamin. Cotretiguir demon *iarum* huare nad roenacht, ar nach brat berar do aés setrenil cotnimt[h]ét demon eret nád negar.

Niconmolathar-som *in* troscuth, is ferr lais in fít mesraighthe dogres. Niconfil etir in riaguil hi fuirestar in troscuth a chinaith . . . aurni : . . :

Den troscuth hi riagil Chomgill .i. in Chetaín ria Caisc. *Oráit* annso *dona* macaib fogluma, 7 is catad in scel bec he, 7 na *tarbra* ai[th]bhir na litir orum, 7 is olc in dub, 7 in *memram gann*, 7 is *dorcha* an la.

Then came an angel to him, *et dixit illi*: "Be not sorrowful," said he; "*quod in hac nocte sensiste iterum in uita tua non senties*; and what caused even this is because the mantle on which thou hast slept (?) is a mantle which has not been washed since the married couple had it. A demon has . . . it then because it has not been washed, for every garment that is taken from . . . folk, a demon accompanies it as long as it is not washed."

He does not praise fasting; he prefers moderate eating always. There is no rule in which is found fasting . . .

Of fasting in the rule of Comgell, i.e. the Wednesday before Easter.

A prayer here for the students; and it is a hard little story, and do not reproach me concerning the letters, and the ink is bad, and the parchment scanty, and the day is dark.

NOTES

- demnichus**, apparently for *demniges*, but the form is doubtful.
- comairocell**, apparently a compound *com-air-cell*, but the meaning is unknown to me.
- doecíd-som ón**, lit. 'he went that (going),' so *d-a-chóid són*, in which *són* refers back to the infixed *a*. Or possibly in the latter case we should read *d-a-chóid-som*.
- aridalastar**. Cf. Thes. pal.-hib. ii. 318, 3.
- sech tír**. Perhaps we should read *sechtir* 'out.'
- foruatig**, pf. of *fo-ud-tech* (P).
- étag berar**, &c. This sentence seems misplaced in the narrative.
- cotetet** may represent *cot-d-en-tét*, but the meaning is unknown.
- imdilmáin**. Cf. *dilmáin* gl. expeditum Ml. 81^b7, *rondilmáinaiget vacasse criminibus*, *ib.* 76^a8.
- namberad**, either for *n-am-berat*, 3 pl. hist. pres., or *n-am-bered*, 3 sg. imperf. ind.
- aidchi robui**. Cf. Ml. 55^e1, *doluid duaid iarum aidchi roboi cucu inman dunad*, where, as the present passage shows, Sarauw's ingenious explanation must be abandoned.
- conatil**, pf. as distinguished from the neighbouring narrative tenses, 'after he *had slept*, he *saw*,' &c.
- adchí**, Mid. Ir. for *adci*.
- aislince cholnide**, a fem. nom. sg. for acc. *aislince colnidi*. But *aislingthe* is masc. in SR. 3350, 3373. In later Mid. Ir. the word is fem., like the modern *aisling*. The variation may point to an O. Ir. neut., which would suit the infixed pronoun in the following *nicon-d-acae*. In that case the true reading would be *aislince colnide*.
- feccais for cói**. Cf. LU. 24^b1, *fecsit cadesne for cói*, and the modern idiom *do chrom sí ar gháiridhe* 'he began to laugh.'
- mairot[h]onaich** seems to be a derivative from *mairg*.
- ro-m-ma[i]re**. Cf. *ro-t-mairg-seo* LL. 286^b23.
- mas ar naidohe** = *massu iar n-aidchi*, 'if it is after night' (?).
- forsarroa**. I can only conjecture that *-roa* = *-*ró-fea*, 2 sg. pf. of *foaim*; cf. the pret. 3 sg. *fsu*, pl. 1 *femmir*, 3 *feotar*.
- roenacht**. The reduplication is analogical after the act. *-roenaig*; cf. *doroigad* Ml. 123^a14, by the normal *dorogad* 124^c13.
- fuirestar**, 3 sg. pres. subj. pass. of *fo-ric*, 'finds.'

TWO MONASTIC RULES

THE two following Rules are found in the MS. 23 P. 3, R. I. A. A critical edition and translation of such a text from a single MS. is almost an impossibility, particularly from a MS. of the character of 23 P. 3. At the same time, it is very desirable that such texts should be made accessible to Celtic scholars. Hence I have contented myself with printing the text of the MS., together with some corrections and suggestions: many of the difficulties will be solved only when a second independent text is discovered. I am indebted to Mr. R. I. Best for a careful collation of a proof with the MS.

RIAGUL CHIARAI^N AN^NSO

FO. 14^o

Ma asbera a dheoraidh¹ . armpá heólach a riaghlaibh
a ndobértha² do dhæinibh . ba ferr nach éirthe³ fiadhaib

Dochum nime focertha . risiu nobeth⁴ at chuile
fer a damain⁵ fritt cnesán . dogné lesan⁶ cach duinea

Ailche⁷ do chuirp a tosach . beth a troiscib⁸ i næineá⁹
ité lá Críst in clerech¹⁰ . cusna dernannaib¹¹ fæna⁹

Na tri cochuill no chethair . isna criolaibh maithib
gairm chaich fri cobhra combras . ocus somblas do chaithim

Cathrach¹² móra fort cubus . manuich co pecthaibh ilibh
isin riaguil am eolach . dfa indeorach ní lilibh¹³

Ni otimairc mac duine . acan nech damus tacai
sech ní beca ní noirne . ní forgli ní nataccai¹⁴

¹ *leg.* deóraig ² *leg.* a ndobertha; the syntax requires the subjunctive
³ *leg.* ertha; cf. Sarauw, *Irske Studier*, p. 126 ⁴ O. Ir. robeth ⁵ = dammain,
Thesaurus palæo-hibernicus, II. 245 ⁶ lessán, diminutive of *less*, 'advantage'
⁷ cf. the last line of the poem, and *dlraig*, *ÉRIU*, II. 65? ⁸ *leg.* troiscithib
⁹ *leg.* aénaib and faénaib? ¹⁰ *leg.* chlérich ¹¹ gl. .i. *crossigell* ¹² *leg.*
cathraich, 'monasteries' ¹³ If the text be sound, this seems = O. Ir. *liliiu*,
1 sg. fut. of *lenaim*; but the sense of the second half of the verse is obscure
¹⁴ *t* is written over the preceding *a*; *leg.* nádaccai, 'thou shalt not bear witness to
what thou hast not seen'

Fobith Maic Maire craidhes . for nech ni furme dimes
ised logh flatha nime . do chach a cridhe diless

Pritchæ do chach a pecuth . dus in íctha gach anmain
dul duit i llaithi Domnaig . nícomnim¹ martés t'anmuin

Acht mad dochum in tempuil . is ocul² fri gach menicc
ocus torruma sruithi . ocus timchelat³ reilicc

Sabot Maic Dé ní craidhea . fri huair tacrai do ghníma
ba don riaguil nothégha . ardonlégha⁴ noscribha

Is do choluib clerchechta . noch a ceilt⁵ riaghla reidhi
molad do gníma feine⁶ . tathair gníma do cheile

Cia bet caillecha at fharrad . legtur i riaghlaib aili⁷
fri Crist diam⁸ glan do ridhea⁹ . biasa¹⁰ a flaitn nimea airi

Diamba hidhbertach trocar . gumba failid fri hadhidh¹¹
datteasaig¹² Coimde greine . dochum feine¹³ nid fáide¹⁴

Ceim fri haimles negalsa . tagra góa golgaire
ised is bés clerchechta . ainim uisci tresaili

Gén cu taibre ar hanmuin¹⁵ . let a talmáin nisbera
cia nostimna¹⁶ dod charaid . seccía¹⁷ maruid ni mera

Do coibsen leir dosbera . a riaghul diamba heolach
ailchi do chuirp niscéla¹⁸ . ma asbera dho deorach

Ma asbera

¹ In the MS. the division of the line falls here
ocgal LL. 224^b18 ³ leg. timchellad ² cf. ocal Windisch, Wb.,
cf. ÉRIU, II. 203, ardottá CZ. IV. 44 ⁴ leg. aruslégae or ardalégae :
riagla seems to be a gen. depending on rtide ⁵ leg. níconchelt ? ; in the following,
chene Thes. pal.-hib., II. 293 ⁶ cf. fodéne, ÉRIU, I. 205, and
25^a9, im 10^a21 ⁷ leg. léictir i riagla aili ? ⁸ cf. arim Wb.
with fíidi ; leg. combo fáilid frit t'óigi ? ⁹ leg. chride ¹⁰ = biae-su ¹¹ A word is wanted to rhyme
¹⁴ = ní-t-fíidi ¹² = th'anmain ¹³ = do-t-essairc ¹⁵ leg. péine
¹⁶ leg. niscéla = niscélae ¹⁷ leg. sech cia ¹⁸ A Mid.-Ir. form

RIAGUL NA MANACH LIATH ANDSO

FO. 13^d

Corann liath lethet baisi . rolas oc losgud drisi.
nípa romór in maisi . cē ní drosacht¹ ind loisi.²

Atlochur . do Mac Dé usal amra.
ocrois³ co mbachuil núí . beith a tai cin labra

Cuma limsa ní don bith . acht rop cleircighi⁴ rop clith.
is cuma lim gidh bé⁵ dhe . acht rop clith rop cleircidhe

Techt don iarmerghi mór sæth . loiscis in gæth mo dhá n-o.
munbad omun Fiadhat find . gid bind in cloch ni thiagh dó

Adham Samson Solum rí . romersat⁶ a mbanairlí⁷
gidh bé contuasi⁸ fri mná . gen guassacht ní ernama⁹

Diam¹⁰ do dermat deogh do bás . ní fotha gáis gnim do tháir.
pater terc da cach oclaigh naim . mairg ricfad uaim ifirn áin

Clogán bind . ina cothraim os nach glind.
isi toil ar Fiadhad¹¹ find . uathad brathar fo æn cuing

O ralathur suil dar cach . atbeir líf aidhchein¹² fein
bid a Parrtus fer gin gradh . gid fer gu ngrad bid a péin

Mairc danabés¹³ bitldiultad . mairc nach orraim a liatha
miscus gach buirb a tinchos . beridh sleamain a fhiacha

Naclecht insire¹⁴ sádhal . is nert dflenn gadighben
bidh a neim isna nellaib . feghaidh sein arna sinaib¹⁵

J. STRACHAN

¹ leg. cenid rossacht ? ² cf. Windisch, *Tain*, p. 772 ³ = oc crois ⁴ leg. cléirchide
⁵ leg. cipé ⁶ = O. Ir. romertatar ⁷ cf. Thes. pal.-hib. II., pp. 171, 176, ÉRIU, I. 197
⁸ = cipé contúaissea ⁹ = érnaba
¹⁰ leg. Dia ? ¹¹ corr. from fiagad ¹² aith altered to aidh ¹³ leg. dianid bés
¹⁴ above the line in a later hand feall ¹⁵ leg. arna sinaib sen ?

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Learning, Dublin

EDITED BY
KUNO MEYER & JOHN STRACHAN

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Ybl.
Royal Irish Academy
1886

AN OLD-IRISH HOMILY

THE following text was published by Professor K. Meyer in the *Zeitschrift für Celtische Philologie*, IV. 241 sq., from 23 P. 2, a MS. in the Royal Irish Academy. The texts of that MS. are of an inferior character; and this particular piece is in places corrupt beyond the possibility of certain emendation. This summer, while I was working on the Yellow Book of Lecan, I lighted by chance on a second copy of the text, coll. 397 sq., - facs. 15^a-16^a; that it escaped notice is accounted for by the character of the so-called facsimile,¹ and by the fact that the text is not mentioned in the description of the contents of the codex. As might have been expected, the text is superior to that of P; and from it, with the occasional help of P, it is possible, except in one or two places, to restore the text throughout.

The text is interesting as a genuine piece of Old-Irish prose; and hence it seems worth while to print the text of YBL. side by side with a restored text. A few variants have been added from P; for the others, the reader is referred to Professor Meyer's text. So far as I can judge from the text of the MSS., the text belongs to the later Old-Irish period; some things, however, such as *ifl* for *itá*, and possibly *foroirbrea* for *forroibrea*, may be due to scribes. Accordingly, I have followed rather the orthography of Ml. than that of Wb.; with respect to final *-ae*, it is possible that one should have followed the orthography of Sg.; but here one is on uncertain ground, and it is a matter of no great moment. In one point, however, it has seemed convenient to follow Sg., namely, in the use of the symbols *f* and *j*.

¹ The more that one works at the original of the Yellow Book, the more one regrets that this facsimile was ever published; for there is a danger that it will long stand in the way of what would be a priceless boon to Celtic scholars, a satisfactory facsimile of this the most valuable of all the Irish MSS. in Dublin.

THE TEXT OF YBL

Atlochomar buidi do dia uile cumachtach¹ do chomdidh nime 7 talmun aratroccairi 7 ara dilghaiche² · ara deircc 7 ara degħmuine³ dorad duin anim 7 atalmuin · is disuidhib⁴ asb⁵ anfaith *confitentur tibi domine · omnia opera tua 7 sancti · tui · confitentur tibi* .i. adlochamar⁶ duitsiu amo comdhi huile gnimradha 7 tuile noem ardlegħair dona huilib duilib atludugh buidhi⁶ 7 a bendachadh amal asberar · *Benedicite omnia opera domini dominum*⁷ .i. bendachaigsi gnímrua in coimdidh⁸ ar cid⁹ anpecaigh nisdiubair dia diadegħmoinib freccnaircib¹⁰ amal asber inscribthuir · *bonus est deus quidat iustis 7 iniustus bona terræ* in comune .i. asdutrachtach¹ dia 7 assenimail¹¹ isheside dober donaib maithib 7 dona holcaib feba intalmun acotchend¹² · airiseisim antæn dia soinemail fuil centosuch cenforcend ise dorosat na huile 7 rodo cruthaigetar 7 fodaling¹³ o nirt a cumuchtai¹⁴ ise nodaaíl 7 coto oi¹⁵ 7 nodafailtighetar 7 nodosorcaidhetar 7 codomidetar 7 doda rachiuir¹⁶ 7 adanuidhitar · na huile is ind nosnerbat isse frisnaiced · arise asri narig as coimdhi na coimdedh⁸ tuistidh nime 7 talmun cruthaighigh aingel forcedlaid faithi · maigistir apstal · tidnachtaidh¹ rechta brithem¹⁷ fer mbetha isairdiu nimib as isliu talmunnaib is leithiu muirib · Dlegair diñ¹⁸ atlughudh adegħmaine don chomdhigsin aris tempull 7 aitrib¹⁹ dodia inainim buidhech atluchatar²⁰ do dia adheolaighecht amal asbert²¹ peatar · *animam gratias agentem* ac

¹ The mark of aspiration is over *t* ² dilgadhchi P. ³ Here, as in some other instances, the mark of aspiration has been added later ⁴ disuidiu P.
⁵ atlóchar P. ⁶ do dia *add.* P. ⁷ domino P. ⁸ coimdedh P.
⁹ cit P. ¹⁰ om. P. ¹¹ sainemail P. ¹² hi coitcendus P. ¹³ fodoloing P.
¹⁴ cumisel P. ¹⁵ cotaói P. ¹⁶ dodorathciuir P. ¹⁷ briathar P.
¹⁸ di⁵ P. ¹⁹ iss atreb P. ²⁰ atluachathar P. ²¹ isb⁵ P.

^a But the contracted form *deircc* appears already in Wb. 25^a16.

^b Psalm cxliv. 10, where, for "et sancti tui benedicant tibi," Sabatier, II. 280, quotes a variant "et sancti tui confiteantur tibi."

^c Of *gnimrad* I have no instance from the O.-Ir. glosses; in them *opera* is rendered by *gnimae*; a collective *gnimrad* is found in ÉRIU II. 140. Cf. *iascrada* below, g.p. *inna niascrad*, ÉRIU II. 138.

^d Or *asberar*, cf. e.g. Sg. 66^b10, 67^a17.

RESTORED TEXT

Atluchammar buidi do Día uilechumachtach do Choimdid nime 7 talman ara thrócairi 7 ara dílgadchi, ara deseircc^a 7 ara degmáini dorat dúnn i nim 7 i talmain. Is di súidiu asbeir in fáith : Confitentur tibi, Domine, omnia opera tua et sancti tui confitentur tibi^b .i. atluchetar duitsiu, a mo Choimdiu, th' uili gnímrada (?)^c 7 t' uili nóib. Ar dlegair donaib huilib dúilib atlugud buide do Día 7 a bendachad, amal asmberar :^d Benedicite omnia opera Domini Domino .i. bendachaidsi, á gnímrada (?) in Choimded, in Coimdid. Air cit in pecthaig nísndúpair Día dia degmóinib frendaircib, amal asmbeir in Scríptúir : Bonus est Deus qui dat iustis et iniustis bona terrae in commune .i. is dúthrachtach Día 7 is sainemail, is héside dobeir donaib maithib 7 donaib olcaib feba inna^e talman i coitchennas.^f Air is éseom int óen Día sainemail fil^g cen tossach cen fócenn. Is é dorósat na^h huili 7 rodacruthaigestar 7 fodaloing ó nirt a chumachtai. Iss é nodaaíl 7 cotaóí 7 nodafáiltigedar 7 nodasorchaigedar 7 cotamidetharⁱ 7 dodaraithchiúir 7 atanúigedar na huili.^j Is ind nosnerbat, iss é frisnaiccet ; ar is é as Rí na rí 7 as Choimdiu na coimded, tuistid nime 7 talman, cruthaighid aingel, forcetlaid fáithe, magistir apstal, tindnachtaid rechta, brithem fer mbetha ; is ardu^k nimib, is ísliu talmanaib,^l is letha muirib.

Dlegair dano atlugud a degmáine don Choimdidsin. Ar is tempul 7 is atrab do Día ind anim buidech atluchethar do Día a deoladacht,^m amal asmbeir Petar : Animam gratias agentem ac

^a In Mid. Ir. *talam* appears as masculine; cf. *intalman* MI. 25^a8, 51^c24, ACr. 12^c1; however, too much stress cannot be laid on the instances in MI.

^b Cf. MI. 124^d13, Sg. 208^b9.

^c In O. Ir. both *fil* and *file* are found; for the occurrences, see my paper on the Substantive Verb in the Old-Irish Glosses.

^d As already in O. Ir. there is a variation between *inna* and *na*, it is impossible in any particular case to say whether the original had *inna* or *na*.

^e Cf. MI. 17^b2.

^f Perhaps *na huile* is an interpolation; if not, the preceding infixed pronouns would anticipate the object.

^g See *Indogermanische Forschungen*, XI. 221.

^h In later O. Ir. *talmanuaib* might stand: cf. CZ. IV. 58, 483.

^m Cf. Wb. 2^b25.

familiarē sibi facit deus .i. in duine atluchetar buidhe adheghmoini dodia is ferann saindilesaidhi dorig nanuile . induini dimdach . iṁ dighedhmoinib dé istepull¹ 7 asaitreb² dodhiabul . amal asber petar ingrāciam³ animam malus possetet demon .i. selbaighidh 7 aittrebaig andemun olc anmain in dimdaigh nadatlaighedar⁴ adegmaine do día . is din atlughudhsin asberat tibi gratias agunt animæ nostræ proīnuīs beneficcis tuis domine .i. gniit⁵ arnanmañne⁶ atlaighthi buidhi duitsi amo chomdhiu ar do deghmoinib diarmithi innim 7 talmoin⁷

Bennacht tra di⁸ coimdedh nime 7 talmun forcach oen tarnecmar fora techt muige 7 taigi forambeodhail 7 amarbdail 7 forcach fotngni⁹ 7 conecet¹⁰ . dorata intalum athoirthi dorada intaer abrænu . dorata inmuir ahiascratho fororbre ith¹¹ 7 mblicht¹² 7 mil 7 cruithnecht do cach isa sæthar 7 isadutracht domelom¹³ . dorada dia achet cutruma doisin talmuinsi 7 flaithe nime thall¹⁴ . aranti arfoim munntir crist is crist arfoim ánn amal asbersium fesin . quiuos recipit me recipit . quiuos spernit me spernit .i. anti ardofoimsi as mesi arfoim . inti cotibresi is messe cotnesai¹⁵ and

Ataat dano cosmuliusa flatha nime 7 ifirnn isin bithsa . Cosmuilus ifirnn dano and chétamus .i. gæmridh 7 snechta sin 7 uacht . æs 7 críne . galar 7 bás . Cosmailus flatha nime and . iṁ samrudh 7 sonend . blath 7 bile . aille 7 oetiu fleagha 7 tomulta sónmidhi 7 immudh gach maithusa . IS dochum ifirnn . iṁ cartfaidh in comdiu apedhacho illaithi bratho . anasmbere friu . ite maledicti in ighn¹⁶ meternum quipraeparatus est diabulo 7 angel ; eius .i. eirgidh amallachtacho isin tenidh sithain¹⁶ is iside teni foruredh do diabul conadæscarcheilib¹⁷ . Maigr tra frissinebera incoimdhui illaithiu bratha bithaitreab aniffirnn conilar amorpian . asisel¹⁸ asuidhiug¹⁸ is daingen aimtimchell is dorcho achro¹⁹ is dubach acomaitreb . ismor abrentu .

¹ tempul P. ² is aitreab P. ³ ingrātam P. ⁴ -atlaigethar P.
⁵ The second *i* under the line. ⁶ arnachmainni P. ⁷ atal^v P. ⁸ om. P.
⁹ fodogni P. ¹⁰ conetet P. ¹¹ foroirbriuth P. ¹² The mark of aspiration is over *t*
¹³ domelam P. ¹⁴ thall ; iar riachtu anunn P. ¹⁵ conessai P.
¹⁶ isin teine tsuthain P. ¹⁷ cona dhæscarst P. ¹⁸ arisel P. ¹⁹ achroes LU. 33^b12.

^a The Latin text seems to be imperfect, but I have been unable to discover the passage.

^b Whether the phrase *atluchethar buidi* was followed by the gen. or by the acc., I have no evidence to show.

^c Cf. Bendachd for anmain ñ . Ioseph, *Thes. Pal.-hib.* II. 288.

familiarem sibi facit Deus^a .i. in duine atluchethar buidi a degmáine^b do Día is ferann saindíles side do Ríg na nuile. In duine dimdach immurgu di degmáinib Dé is tempul 7 is atrab do Diabul, amal asmbeir Petar: Ingratam animam malus possidet demon .i. selbaigid 7 atreba in demun olc anmain in dimdaig nád atlaigethar a degmáini do Día. Is dind atlugud-sin asberat: Tibi gratias agunt animae nostrae pro innumeris beneficiis tuis, .i. gnít ar nanmainni atlaigthiu buide duitsiu, á mo Choimdiu, ar do degmóinib diármithib i nnim 7 i talmain

Bendacht tra Coimded nime 7 talman for cach nóen^c tarneamar, fora thecht maige 7 taige,^d fora beódil 7 a marbdil, 7 for cách fodngní 7 conéted dó. Dorata in talam a toirthiu (?),^e dorata int aier a bróinu, dorata a mmuir a íascrada (?), foroir-brea^f ith 7 mlicht 7 mil 7 chruithnecht do chách asa sáithur 7 asa dúthracht domelam; dorata Día a chétchutrummae dó isin talmainse 7 flaith nime thall. Ar intí arafóim muntir Críst is Críst arafóim^g and, amal asmbeir som fesin: Qui uos recipit me recipit, qui uos spernit me spernit .i. intí ardobfóimsi is messe arafóim^g, intí cotibnessasi is messe connessa and.

Ataat dano cosmuiiusa flatha nime 7 iffirnn isin bithso. Cosmuiiulus iffirnn dano and cétamus .i. gaimred 7 snechtae, sín 7 úacht, áes 7 chríne, galar 7 bás. Cosmailius flatha nime and immurgu, samrad 7 soinnenn, bláth 7 bile, áilde 7 óitiu, fleda 7 tomalta, sóinmige 7 imbed cach maithiusa.

Is dochum iffirnn immurgu cartfaid in Coimdiu na pecthachu i llaithiu brátho, a nasmbéra friu: Ite maledicti in ignem aeternum qui praeparatus est Diabolo et angelis eius .i. Eirgid á maldachtachu issin tenid suthain; issí ade tene foruired do Diabul cona dóiscarchéilib. Moircc tra frissanepera in Coimdiu i llaithiu brátha bithatrab i niffurinn co nilur a mórfhán. Ar is ísel a súidigud, is daingen a imthimchell, is dorchae a chróis, is dubach a chomatrab, is mór a bréntu, it suthaini a bésti, is

^d Cf. *idaltaige* Sg. 66^a17.

^e *torud* was originally a neut. -u- stem: cf. *cid torud*, Ml. 128^d13, ÉRIU II. 161, n. pl. *torud* Ml. 46^c8. But in *toirthi* Ml. 46^c14, it has become masc. The gen. sg. *toraid* Ml. 83^d9, Sg. 61^b3 shows transition to the -o- declension. As to the gen. pl. *torud* Ml. 96^b5, 123^c8, it may be called to mind that the old gen. pl. of -u- stem disappeared early: see my *Contributions to Middle-Irish Declension*, p. 29.

^f One would have expected rather *forroibrea*: see my paper on *The Particle Ro-* in *Irish*, p. 103.

^g Or *arafóim*.

itsuthaine abiasta is crinnel athalom · is nephthortech alar · isalt do timorgain iscarcair dochomed isbreo doloscodh · islin do astud isrogall do esorgain · isfoebur do athchuma · isadhaigh doerdalladh · isde domuchudh · is croch dopkianadh · isclaidim dodighail. IS amlaid tra ada himgabtha na pianasa tria lubair 7 leigend triaine 7 errnaighthe · triaumulloid 7 genus · triafir firinde¹ 7 troccaire · tria iris 7 deirc · Ar inti comullas² inna timnasa cotngér³ ancoimdiu chuca illaithiu bratha ara⁴smbra friu · uenite benedicti p̄is mei positete regnum quod uobis paratum est aborighine munndi .i. Tæt abendachtachu matharsa aittrebaig inflaith forruired duib othosach domain. IS cosnaidhi tra inflaith nime ol suidhe⁵ isecsamail frisinflaith doenna⁶ inbetia freaccnairc · issiaide cartar⁷ in rig talmada · ardodalla⁸ amal ceo · marbaidh amal cod[†] adcumman amal rind et[~] · diben amal fæbur · loscaid amaltenidh · bádhaig amal muir slocaidh amal chuiche · fordiuclann amal beist · ni samlaid im̄ indlaith cosnaid⁹ nanaim 7 anfireoin IS blath lighda araerlaine · isrian romra ara erchaine isn⁻ caindleach ar afirsoillsi · is li sula asær aillde¹⁰ 7 arairmelchai¹¹ is log¹² arasoehraide · is croit ara ceolbindi is fleghol arafinmuire isfinboth ara firgile Cainnair¹³(?) ricba in flaithe airm afoil dia fodesin · ri mar cain cumachtach tren naim glan firian feigh forrsaidh troccar dercach degmainech sen oac ecnaid uasal indocbuide · cen tosach cenforcend cen æss cen earcra · ræsam iflaith indrigsin ada roillem adarothrebum¹⁴ · in sc̄ta sc̄torum Amen. Finit

¹ The division of the line falls after *fir*: tria firinne P. ² comailles P.

³ I can read no final *a*: coitgéra P. ⁴ an P. ⁵ suidhi P. ⁶ ndoendai P.

⁷ carta P. ⁸ dallaid LL. ⁹ atcosnait P, forcosnat LL. ¹⁰ ara s̄eraildiu P.

¹¹ The second *a* is on the margin ¹² after *g* something has been erased or

obliterated ¹³ indistinct: cenmair P. ¹⁴ The *o* is indistinct and uncertain

^a I have no other instance of the word.

^b Deponent *comallnabthar* CZ. III. 449; of the corresponding active form there are no instances in the O.-Ir. Glosses; as already in the Ml. glosses *ln* had become *ll* (cf. CZ. IV. 55), the above form is not impossible; cf., however, *comallabther* Ml. 89^a18.

crinnel^a (?) a thalam, is nephthoirthech a lár, is alt do thimmorcain, is carcar do chomét, is breó do loscud, is lín do astud, is srogell do essorcain, is fáibur do athchumbu, is adaig do erdallad, is dé do múchud, is croch do phlanad, is claideb do dígail.

Issamlaid tra ata imgabthi na pianasa tri lubair 7 légend, tri áini 7 ernaigdi, tri fírinni 7 trócairi, tri hiris 7 deseirc. Ar intí comailfes^b (?) inna timnaesa cotngéra in Coimdiu cucai i llaithiu brátha, a nasbéra friu : Venite benedicti patris mei, possidete regnum quod uobis paratum est ab origine mundi, .i. Táit a bendachtachu m'atharsa, aittrebaid in flaith foruired dúib ó thossuch domuin.

Is cosnaidi tra ind flaith nime, oláuide as écsamail frisin flaith ndóendai in betha frecndairc ; issí ade cartae ind ríq thalmandai. Ardalla amal chiaig, marbaid amal chotlud, ad-cumban^c amal rind, etirdiben amal fáibur, loscaid amal tenid, bádid amal muir, slocaid amal chuithe, fordiuclann amal béist. Ní samlaid immurgu ind flaith adcosnat^d ind nóib 7 ind fíreóin. IS bláth lígdae ara erglaini, is rían romra ara ercháini, is nem caindlech^e ara fírsóillsi, is lí súla ara eráildi 7 ara irmeldchai,^f is log ara sochraidi, is crot ara ceolbindi, is fledól ara fínmairi, is fínboth ara fírgili. Céinmair ricfea in flaith airm itá^g Día fadesin, rí már cáin cumachtach trén nóeb glan sírian féig forsaid trócar dércach degmáinech sen óac ecnaid úasal indocbuide cen tossach cen fórcenn cen áes cen erchre. Roísam i^h flaith ind rígsin, ataroillem, atarothrebam in saecula saeculorum. Amen.

^c Cf. *adcumnet* Ml. 77^a1.

^d Or *adchosnat*

^e Or leg. *is nephchaindlech*? Cf. et non egebunt lumine lucernae, Apocal. xxii. 5. But against this is the fact that in all the other instances the predicate is a noun.

^f Cf. *melchae* ÉRIU II. 158.

^g Cf. my paper on the *Substantive Verb in the Old-Irish Glosses*, p. 55.

^h Cf. CZ. v. 577.

TRANSLATION

We give thanks to Almighty God, Lord of heaven and of earth, for His mercy and for His forgivingness, for His charity and for His benefits which He has bestowed upon us in heaven and on earth. It is of Him that the prophet says: *Confitentur* etc., i.e., All Thy works and all Thy saints give thanks to Thee, O my Lord. For it is the duty of all the elements to render thanks unto God and to bless Him, as it is said: *Benedicite* etc., i.e., Bless the Lord, ye works of the Lord. For even sinners God deprives not of His present benefits, as the Scripture says: *Bonus est* etc., i.e., God is devoted¹ and excellent, who² giveth to the good and to the evil the good things of the earth equally. For He is the one excellent God who is without beginning, without end. He it is who has created all things, and who has formed them and who sustains them by the might of His power. He it is who nourishes and preserves and gladdens and illuminates and rules and has redeemed and renews all things. In Him they trust; He it is whom they expect: for He is King of kings and Lord of lords, Creator of heaven and earth, Maker of the angels, Teacher of the prophets, Master of the apostles, Giver of the Law, Judge of the men of the world. He is higher than the heavens, lower than the earth, wider than the seas.

It is our duty to give thanks to that Lord for His benefits. For the grateful soul who gives thanks to God for His grace is a temple and a habitation of God; as Peter says: *Animam*, etc., i.e., The man who gives thanks to God for His benefits is a fee-simple estate to the King of all. The man, however, ungrateful for God's benefits is a temple and a habitation of the Devil; as Peter says: *Ingratam* etc., i.e., The wicked Devil possesses and inhabits the soul of the ungrateful man who does not give thanks to God for His benefits. It is of that thanksgiving that they say: *Tibi* etc., i.e., Our souls give thanks to Thee, my Lord, for Thy innumerable benefits in heaven and on earth.

The blessing, then, of the Lord of heaven and earth on every-

¹ Cf. *MI*. 80^d11.

² *Is tside dobeir = qui dat*, cf. below, *issi ade tene foruired = qui praeeparatus est, issi ade cartae*. In the O.-Ir. Glosses this is a common device for translating the Latin relative, e.g., *MI* 20^d3, 21^d6, 27^a9, *Sg.* 112^a1, 209^b25.

one with whom we have come in contact (?),¹ on his possession² of field and of house, on his animate property and on his inanimate property, and on everyone who serves him and is in submission to him. May the earth give its fruits; may the air give its showers; may the sea give its fishes; may there be increase of corn and milk, of honey and wheat, to everyone whose labour and whose goodwill we enjoy; may God give him a hundredfold on this earth and the kingdom of heaven yonder. For he who receives Christ's folk, it is Christ whom he receives therein; as He himself says: *Qui uos* etc., i.e., He who receiveth you receiveth Me; he who despiseth you despiseth Me therein.

There are, moreover, likenesses of the kingdom of heaven and of hell in this world. The likeness of hell therein, first, i.e. winter and snow, tempest and cold, age and decay, disease and death. The likeness of the kingdom of heaven therein, however, summer and fair weather, blossom and leaf,³ beauty and youth, feasts and feastings, prosperity, and abundance of every good.

To hell, however, the Lord will cast sinners on the day of Doom, saying to them: *Ite* etc., i.e., Go, ye accursed, into the everlasting fire which has been prepared for the Devil with his vile vassals. Woe, then, to him to whom the Lord shall say on the day of Doom that he shall dwell for ever in hell with its many great torments. For its site is low, its surrounding is strong, its maw is dark, its dwelling is sorrowful, its stench is great, its monsters are everlasting, its surface is . . ., its soil is unfruitful, it is a cliff to restrain, it is a prison to keep, it is a flame to burn, it is a net to hold fast, it is a scourge to lash, it is an edge to wound, it is night to blind, it is smoke to stifle, it is a cross to torture, it is a sword to punish.

Thus then, these punishments are to be avoided: through labour⁴ and study, fasting and prayer, righteousness and mercy, faith and charity. For whoever shall fulfil these commandments, the Lord will call him to Him on the day of Doom, saying to them: *Venite* etc., i.e., Come, ye blessed of My Father, possess the kingdom that has been prepared for you from the beginning of the world.

¹ Cf. *hore donarnactar Crist*, Wb. 7^b13.

² Cf. *techt iar ndithechi*, Laws I. 254, and the verb *techtasim*, I possess.

³ Cf. ÉRIU II. 118, and Scotch-Gaelic *bileag*, 'a leaflet, a blade,' M⁴Alpine.

⁴ Cf. *Thes. Pal.-hib.* II. 247.

One should, then, strive after the kingdom of heaven, which¹ is unlike the human dominion of the present world that earthly kings love. It blinds like mist, it slays like sleep, it wounds like a point, it destroys like an edge, it burns like fire, it drowns like a sea, it swallows like a pit, it devours like a monster. Not such, however, is the kingdom which the saints and the righteous strive after. It is a fair blossom for its great purity, it is a course of an ocean for its great beauty, it is a heaven full of candles (?) for its exceeding brightness, it is the hue of the eye² for its great fairness and its exceeding pleasantness, it is a flame for its beauty, it is a harp for its melodiousness, it is a banquet for its abundance of wine, it is a . . .³ for its exceeding brightness. Blessed is he who shall reach the Kingdom where is God Himself, a King, great, fair, powerful, strong, holy, pure, righteous, keen, . . .⁴ merciful, charitable, beneficent, old, young, wise, noble, glorious, without beginning, without end, without age, without decay. May we arrive at the Kingdom of that King, may we merit it, may we inhabit it *in saecula saeculorum*. Amen.

J. STRACHAN

¹ Just as *olsodin*, in the artificial Irish of the Glosses, translates Lat. *quod*, e. g., Sg. 41^{b1}, cf. KZ. xxxv. 326, so *olsuide* here translates *quae*, cf. *olsuide ndath*, Ml. 76^{a10}, also *olsuide*, Sg. 26^{b6}. Since *sodin* is the accusative form, here perhaps one might have looked for *olsuidi*, which P. has. I have printed *olsuide* because of the passage in Sg., in which the preceding noun is fem. As an artificial translation of the Latin relative, the Irish word may have been inflected without regard to its origin. However, the instances are too few to permit of certainty.

² Cf. Imram Brain, p. 5, LU. 131, l. 32.

³ The sense of *findoth* is not clear to me; cf. *ligboth*, ÉRIU II. 157?

⁴ The precise sense of *forsaid* is obscure; a word *forsaid* is found in the Saltair na Rann, ll. 981, 3700.

ON TWO IRISH EXPRESSIONS FOR 'RIGHT HAND'
AND 'LEFT HAND'

THE Celts, like the rest of the Indo-Europeans, determined their orientation by looking at the rising sun. Hence the East was regarded as 'before,' the West as 'behind,' the South as 'right,' and the North as 'left.'¹ Thus the ordinary Old-Irish expressions for 'right hand' and 'left hand' are, respectively, *lám des* and *lám chlé* (now written *lámh dheas* and *lámh chlé*), where *lám* is = Lat. *palma*, Gr. *παλάμη*: *des* is = Cymr. *deheu*, 'south,' Goth. *tahsva*, and *clé* (from urkelt. **klijo-s*), Cymr. *cledd*, 'north,' is cognate with Goth. *hlei-duma*, Old Lat. *clivius*.

But in Early-Middle-Irish we find also, for the right hand, *lám bennachtan*, literally 'hand of blessing,' and for the left hand *lám soscéli*, literally 'hand of gospel.' Thus in the seventh charter in the Book of Kells:

Dorogell Gilla Crist mac Manchan in ferand ar do láim
soscéla ic dola síis ar ammus Atha Catan, no ar do laim
bennachtan² anís ón áth ó maccaib Beollain.

"Gillachrist, son of Manchán, purchased from the sons of Beollan the land on thy gospel-hand going down towards Áth Catáin, or on thy blessing-hand up from the ford (*áth*)."

Another example of the 'gospel-hand' is found in a poem about Oengus the Culdee, preserved in the Lebar Brecc, p. 106^b:

Luid laithe do buain feda
Aengus in breo for Brega,
oc a scathad, scel co llíí,
benais de in láim soscellíí.

"He went one day to cut wood, Oengus the flame over Bregia: while lopping it—tale with beauty—he struck off his gospel-hand"—

i.e. his left hand, as there is nothing to shew that Oengus was left-handed (*scaeva*), and thus able to strike off his right hand.

¹ See Schuchardt, *Reallexicon*, s. 370.

² According to O'Donovan (*Miscellany of the Irish Archaeological Society*, 1846, p. 146), the MS. has *b . . . ain*. The correction is obvious.

Why the right hand is called the 'blessing-hand' is obviously because, from patriarchal times, that hand has been used in benediction. See, for the earliest instance, Genesis xlviii. 14 et seq., where Jacob "extendens manum *dexteram*, posuit super caput Ephraim minoris fratris."

Here I may note that, in ancient Ireland as elsewhere, the power of the *right* hand was greater than that of the *left* in malediction as well as in benediction. This is shown by the story of St. Ultan of Ard-Breccáin (ob. A.D. 656), who, when Ireland was invaded by a fleet of foreigners, was implored to expel them. His right hand was then engaged in feeding the children of the women whom a plague had carried off. So he lifted up his left hand, saying: "My hand that is free, to wit, the *left* hand, I will raise it against these ships. But if it were my *right* hand, no foreigner would ever invade Ireland."¹

Why the left hand was called the 'gospel-hand' is at once explained by the rule of the ceremonial of the Mass that, after the Epistle has been read or chanted on the *south* (i.e. right) side of the altar, the celebrant proceeds to the *north* (i.e. left) end, and there reads, towards the north, the Gospel from the missal. For the north, the quarter whence come storms and cold, has always been regarded as the side of evil. Hence in Christian times, it was looked upon as the Devil's point of the compass and as representing the outer darkness of heathenism. Hence, therefore, when chanting the Gospel, the deacon faces north, because he is proclaiming the evangel primarily to the world of unbelief.²

Now in Irish the same word (*túath*) is used for 'north' and 'left'—see Windisch, Wtb. s. v. 2 *túath*—and this is the reason why, in Christian times, the 'gospel-hand' meant the *left*.

WHITLEY STOKES

¹ *The Martyrology of Oengus the Culdee*, London, 1905, p. 200.

² *The Mass and its Folklore*, by J. H. Matthews, London, 1903, p. 76.

A RELIGIOUS POEM

THE following anonymous poem is here printed and translated for the first time from the facsimile of *Leabhar Breac*, p. 262^b. No other copy is known to me.

From its language the poem may be ascribed to the tenth century. Notice the datives singular *cémmim* and *lémmim* (5), the equative *slennithir*¹ (8), the deponential form *atdgur* (1), the preposition *fiad* with the dative (2), &c.

As for *co ndernur* (11), such deponential first persons sing. of the pres. subj. of non-deponential verbs are common in Middle-Irish from the tenth to the fourteenth century. Cf. e.g. *i céin mairer* 'as long as I may live,' in Mael-Isu's hymn to St. Michael (*Battle of Ventry*, p. 89, l. 21); *ná ruccar* 'that I may not take,' *Arch.* iii. 231, 3; *co rabhar* 'that I may be,' *ib.* 4. *co ndernur*, *co léiciur*, *ib.* 243, § 31. See Strachan, *Deponent Verb*, pp. 117 ff.

Cóir 'just' counts as a monosyllable (2), as in *Saltair na Rann* (except in l. 1102: *rodelb cech coir comláin*), while it is always disyllabic (*coair*) in *Féilire Óingusso*. Such constructions as *tre* with the dative (*tre buidnib*, *tre cholltib*, 3) may be safely ascribed to the later copyists.

The metre in which the poem is composed is the well-known *cró cumaisc etir casbairdni ocus lethrandaiagecht*, which demands seven syllables with trisyllabic ending in the first verse, and five syllables with monosyllabic rhyme in the second verse of the couplet (7^s + 5¹). See Thurneysen, *Irische Verslehren*, no. 60.

KUNO MEYER

¹ The corrupt spelling *slennigthir*, so common in the later MSS., seems influenced by passive forms in *-igthir*.

LEABHAR BREAC, p. 262^b

- 1 Is mebul dom imrādud a mét élas ūaimm :
atágur¹ a imgábud il-ló brátha búain.
- 2 Tresna salmu sētaigid for conair nach cōir,
rethid, būaidrid, bētaigid fiad roscaib Dé móir.
- 3 Tré airechtu athluma, tre buidnib ban mbōeth,
tre cholltib, tre chathracha, is lūaithiu nā in gōeth.
- 4 Tresna séta sochraide ind ala fecht dó,
tré dochraiti dímbithe fecht aile, nī gó.
- 5 Can ethar nā chlōenchēmim² cingid tar cech ler,
lūath linges 'na ōenlēmim ō thalmain co nem.
- 6 Rethid, ní rith rogāisi, i focus³, i céin,
iār rēmenu robāissi taidlig dia thig féin.
- 7 Ce trialltar a chuibrech-sum nó gemel 'na chois,
nī cundail, nī cuimnech-sum co ngabad feidm fois.
- 8 Fōebur nō fūaimm flescbuille nī trāethat co tailc,
slemnithir⁴ eirr escuinge ic dul as mo glaicc.
- 9 Glas nō carcair cromdaingen nō cuibrech for bith,
dūn nō ler⁵ nō lomdaingen nī astait dia rith. [rosc,
- 10 Tōet, a Chrīst chóeim certgenmnaid, dianid réill cech
rath in spirtu sechtelbaig dia choimét, dia chosc !
- 11 Follamnaig mo chride-sea, a Dē dúilig déin,
co rap tū mo dile-sea, co ndernur do réir !
- 12 Co rius Crīst 'na chētchummaid⁶, ronbem imma-llē,
nīdat ansaid ēcundail, nī hinand is mē.
Is mebul.

¹ hitagur Fcs. ² chloencemim Fcs. See the Corrigenda. ³ focus (i.e. bhfocus) Fcs. ⁴ slemnigthir Fcs. ⁵ léar Fcs. ⁶ chetchummaid Fcs., the dot over the first c added later.

ON THE FLIGHTINESS OF THOUGHT

1 Shame to my thoughts how they stray from me! I dread great danger from it on the day of lasting Doom.

2 During the psalms¹ they wander on a path that is not right: they run, they disturb, they misbehave before the eyes of great God.

3 Through eager² assemblies, through companies of wanton women, through woods, through cities—swifter they are than the wind.

4 Now through ways of loveliness, anon of riotous shame³—no falsehood!

5 Without a ferry or a false step⁴ they go across every sea: swiftly they leap in one bound from earth to heaven.

6 They run—not a course of great wisdom—near, afar: along paths of great folly they reach their home.

7 Though one should try to bind them or put shackles on their feet, they are neither constant nor mindful to take a spell of rest.

8 Neither sword-edge nor swish of lash will keep them down strongly: as slippery as an eel's tail they glide out of my grasp.

9 Neither lock nor firm-vaulted dungeon, nor any fetter on earth, stronghold nor sea nor bleak fastness restrains them from their course.

10 O beloved truly chaste Christ, to whom every eye is clear, may the grace of the seven-fold Spirit come to keep them, to check them!

11 Rule this heart of mine, O swift God of the elements, that Thou mayst be my love, that I may do Thy will!

12 That I may reach Christ with His chosen companions,⁵ that we may be together: *they* are neither fickle nor inconstant—not as I am.⁶

¹ i.e. while I am reading or reciting the psalms. Cf. *atracht* (*atcondairc*) *trena chotlud* 'he arose (saw) in his sleep.'

² Cf. *buidne ána athluma do ainglib*, *Fís Adamnáin* 6 (LB).

³ *dimbithe* seems the opposite of *bithe* 'feminine, gentle, meek.' *dochraite dedecus*, Alex. 59.

⁴ Perhaps, 'in their ('na) false step.'

⁵ Literally, 'in His first company.'

⁶ Literally, 'not the same as I.'

"Cnoc Ríre"

THE above place-name, with many others of equal value, occurs in the Irish abridgment of the *Expugnatio Hibernica* of Giraldus Cambrensis, a text that was edited by Whitley Stokes, D.C.L., with a complete topographical glossary, &c., in *The English Historical Review*, Vol. xx., No. 77, January, 1905.

In writing "Cnoc Ríre," the Irish adapter of the *Expugnatio* would appear not to have succeeded in getting back to the native orthography of the name, probably through his being unable to identify the place. The editor has also been obliged to leave it unidentified.

The passage in which "Cnoc Ríre" occurs is at par. 59, p. 98, and reads thus: "Ac Cnoc Ríre a n-Ib Fálgi báí in coinne," as translated "At Cnoc Aire [?] in Offaly the meeting took place." A tentative correction is here made in the name, but, if the present writer's view be correct, not in the right direction.

In the barony of Tinnahinch, in Queen's County, there are two townlands called Reary More and Reary Beg, and to the south of these is another now known as Knockanowl. The name Rearymore, or Reary, is also the name of the parish which contains these townlands; it is not much more extensive than the combined area of the three.

O'Donovan has identified Reary (More and Beg) with the ancient Róiriu, the form of which in Modern Irish should be *Raoiṛe*, just as we get *Éiṛe* from *Ériū*, &c. As Róiriu is an -n stem, it follows that "Cnoc Ríre" is not quite correct, the declension being Róiriu, *gen.* Róirenn, *dat.* Róirinn, in modern orthography *Raoiṛe*, *gen.* *Raoiṛeann*, *dat.* *Raoiṛinn*. It may be—indeed, it is almost certain—that Róiriu has been treated in the same way as *Déirdriu*, now *Ṫéiṛe*, *indec.*, and many other names of that class.

Perhaps we should identify "Cnoc Ríre" for Cnoc Róirenn, later Cnoc *Raoiṛe*, with the present Knockanowl, bordering Reary More and Reary Beg on their southern side. The latter

part of Knockanowl would then be a later addition to the old name. It is not easy to say what it is. Perhaps Knockanowl = Cnoc an Δβαιλλ, the hill of the apple-tree, or the hill of the apple. In the former sense, however, the word now in use is Δβαιλλ, *gen.* Δβαιλλε. Cnoc an ḟΔβαι is also possible (see ḟΔβαι in dictionaries). I suggest the identification of "Cnoc Ríre" with Knockanowl merely on account of the agreement in the first element Cnoc, Knock. The fact of Knockanowl being situated in the parish of Reary and bordering on the other two townlands, Reary More and Reary Beg, also tells in its favour.

It is hardly necessary to add that the barony of Tinnahinch was part of the ancient Hí Fáilgi, this being a commonplace of knowledge.

J. H. LLOYD

ON CERTAIN INITIAL CHANGES IN THE IRISH
VERB AFTER PREVERBAL PARTICLES¹

IN Middle Irish, after preverbal particles ending in a vowel, *ní*, *ro* (*do*), an *h*- is added in the passive before an initial vowel ; in the active after the same particles there is lenition (aspiration). In Old Irish this lenition is absent. According to the peculiarities of the O. Ir. orthography an *h* cannot reveal its presence here. But in cases where Middle and Modern Irish show an *h*- before vowels, in Old Irish there is often a doubling of a following consonant, particularly of *m*, *n*, *r*, *l*. Now, as is well known, this doubling of an initial consonant after *ní*, *ro*, *do*, *fo* occurs, not only in the passive, e.g. *do-mmúinfide*, Ml. 40^o17, but also in the active and in the deponent: *fu-llos* Ml. 58^o12, *do-mmathi* 18^o7, *ro-bbí*, Sg. 45^b1, *du-mmídehar* Ml. 82^a3, etc. Hence it may be inferred that, after pretonic preverbal particles ending in a vowel before verbal forms beginning with a vowel, an *h*- was always present in the pronunciation (with the exception, of course, of relative forms, in which there are special rules for the treatment of initial sounds, and of forms with infixes pronouns).

The appearance of lenition in the Middle Irish verb, where in Old Irish there was no lenition, is to be explained from the encroachment in the active of forms with the infixes pronoun of the 3 sg. neut. (O. Ir. *ní*, *ra*, *da*, etc. with following lenition), which have driven out the older forms without infixes pronoun—(cf. Mid. Ir. *at-beir* for O. Ir. *as-beir* and the like). In the passive there were no forms with infixes pronouns of the third person ; hence the old *h*- maintained itself there.

¹ That this important paper might be more generally accessible to readers of *ÉRIU*, it has, with Professor Thurneysen's kind permission, been translated into English.—
J. S.

The Old Irish doubling of consonants and the Middle Irish *h-* always indicate that the preceding word once ended in a consonant, for the most part in *-s*. Accordingly we arrive at the conclusion that the preverbal particles which apparently end in a vowel once ended in a (lenited) *s*: *nīs*, *ros*, *dos*, etc. If it be asked whence this *ś* came, a *possible* explanation is that *ní* 'non est,' which goes back to **nīs*, from **nīst*, **ne est*, became blended with the independent negation, Idg. **nē*, and transformed this likewise into **nīs*. Further, one might suppose that, in the 3 sg. of the preterite passive, the copula **est* once attached itself to the preverbal particle, thus *ro-llaad* from *ros-laad* from **pro-est*. Starting from such cases, the custom spread of attaching an *-ś* throughout to preverbal particles ending in a vowel. But here there remains a wide field for the imagination, since, according to Strachan's discovery,¹ this phenomenon is common to the Celtic of Britain and Ireland, and consequently dates back to a time of which we have no information.

R. THURNEYSEN

¹ See the following article.

ON SOME MUTATIONS OF INITIAL CONSONANTS
IN THE OLD WELSH VERB

AMONG the various devices for expressing relativity in the Irish verb is the use of aspiration,¹ e.g. *ní ceil* 'he does not conceal,' but *nád cheil* 'who does not conceal'; *rocar* 'he has loved,' but *rochar* 'who has loved': cf. Thurneysen CZ. II. 73 sq., Pedersen, KZ. xxxv. 340 sq. In working at the early poetry of Wales, I met from time to time with initial consonant mutations which did not agree with the laws laid down for the later language; at first these were very puzzling, but the difficulty vanished when it became apparent that Early Welsh had a variation of the same kind as Early Irish. As this is a matter of interest to students of Irish as well as to students of Welsh, inasmuch as it throws light on the general development of the Celtic verb, I may be permitted to give a brief account of it here. The discovery will, I believe, help to clear up many points in the Welsh initial mutations; but a discussion of this belongs to the sphere of specially Welsh grammar; and a former student of the School of Irish Learning, Mr. Timothy Lewis, is engaged on a detailed investigation of the changes of initial consonants in Middle Welsh. Along with the above may be noted another point of agreement between Welsh and Irish. In O. Ir., after the particles *ní* etc., a preposition originally ending in a vowel aspirated a following consonant, e.g., *ní rochar* 'he has not loved.' Under the same circumstances a corresponding change is found in Welsh after *rhy*.

For later Welsh the rule is that after *ny* = Ir. *ní*, initial *c, t, p* become *ch, th, ph*, while other initial consonants capable of mutation are lenated, and that after *rhy* = Ir. *ro* all initial consonants capable of mutation are lenated. But in Early Welsh poetry in the case of *c, t, p* there are many exceptions on both sides; on the one hand *c, t, p* are often lenated after *ny*, on the other hand they are often aspirated after *rhy*. The apparent irregularities, however, may be reduced to a rule, and

¹To avoid possible confusion the old terminology has been retained, though phonetically it is incorrect, as the change is not to an aspirate, but to a spirant Professor Thurneysen suggests 'lenition.'

the rule is the same as in Irish:—W. *ny chel*: *ny gel* = Ir. *ní ceil*: *nád cheil*; W. *ry chant*: *ry gant* = Ir. *ro cechain*: *ro chechain*; in other words lenation in Early Welsh is the mark of relativity. Where *rhy* is preceded by *ny* lenation is the rule throughout, e.g., *ny rygelir* 'it cannot be concealed' = O. Ir. *ní rochelair*. With regard to phonetics, it is hardly necessary to remark that the change of *c* etc. to *g* etc. in Welsh corresponds regularly to the change of *c* etc. to *ch* etc. in Irish. As to Welsh changes of *c*, *t*, *p* to *ch*, *th*, *ph*, they find their explanation in the brilliant theory propounded by Professor Thurneysen in the preceding article. For just as *y* 'her' and *tri* 'three,' which originally ended in *s*, change a following *c*, *t*, *p* to *ch*, *th*, *ph*, but leave other initial consonants unchanged, so should a prehistoric **nīs*-, **ros*-.

It was the initial changes of the tenues *c*, *t*, *p* that first arrested my attention; and it is from them that I intend to prove my case. *A priori* it may be postulated that there was the same variation in the case of all other initial consonants capable of mutation, e.g. between *ny geill* 'he cannot,' and *ny eill* 'who cannot'; between *ny mynn* 'he does not desire' and *ny vynn* 'who does not desire.' There, however, my material is much less complete and satisfactory; and it is obvious that, in the case of some consonants at least, the analogical levellings which have gradually brought about the present condition of Welsh verbal mutation set in earlier. Of these other consonants, I shall say something when the tenues have been dismissed. In dealing with the latter I will take first *ny* and then *rhy*.

1. *ny*.

In the Black Book of Caermarthen,¹ aspiration after *ny* is regular when the verb is non-relative:—*ny thauant* 3. 6, *ny chaffaw* 5. 15, *ny chenir* 5. 16, *ny phercheiste* 8. 8, *ni cheuntoste* 8. 9, *ni threghis* 8. 13, *ni phercheiste* 8. 16, 8. 18, *ny chisgaw*, 11. 6, *ny chiuid*, *ny chiueirch* 11. 13, *ny chan* 11. 14, *ny forthint* 12. 4, *ny chedwis* 15. 23, *ny chimv* 15. 24, *ny chuinune* 21. 17, *ny chiycute*, *ny chlatude*, *ny chirchud* 24. 25, *ny chauas* (the verb need not be relative) 31. 6, *ny thebic* 36. 9, *ny charaw* 36. 15, *ny ffeid* 53. 9 *ny thrigiaw*, 57. 12. In *ny credaw* 43. 8 the mutation is

¹ I quote from the pages of the edition of Skene's *Four Ancient Books of Wales*.

left unexpressed as in *a teiwi* 20. 25. At 27. 11 *Karant nŷ pharchant eu kerenhit* seems at first sight to be an exception; but in face of the evidence on the other side, I would translate, 'Kinsmen, they will not respect their kin': cf. Gododin l. 885 *a phenn Djuŷnwal vrych brein ae knoŷn*, MA². 184^b25 *Bletynt bleitadwy yn adwy yd las*; in the latter instance though the subject is put first, the verb is non-relative.¹ In 27. 12 something is wanting, as the metre shows; MA². 108^a1 has *rhwydd ni bydd digyfrwydd wrth i gelydd*. On the other side, unfortunately, the material is very scanty. There is a clear instance in 37. 26 *a guir nŷ gilint rac gvaev* 'and men who turned not back before spears.' In *ar nŷ creddoe* 22. 3 and *nŷ kiliei* 30. 28 (if it be relative), the mutation is not expressed. In view of the evidence to follow, and also of the fact that in BB. initial lenation is very frequently unexpressed, e.g. *a collei*² 14. 8, *a cliwir* 14. 16, *a pechuis* 14. 20, *a gulich* 17. 4, 17. 6, 17. 8, 17. 10, *a tyw* 18. 23, *atŷf* 19. 3, *a tiŷ* 19. 11, *a tiŷf* 19. 24, etc., it is not rash to assume that *c* is here written etymologically for *g*. At 7. 30 *corph ni glivŷt pa leveir ŷ gilit* is translated by Loth, ACL. I. 435 'Corps, tu n'entends pas ce que dit l'autre,' but the translation will be rather 'Body, who hearest not etc.'

As conclusive evidence can be got from the Myvyrian Archæology, it would be idle to serve up the scrappy material from the rest of the Four Ancient Books. Of the Myvyrian Archæology I have examined pp. 140–190 of the reprint, ending with the conclusion of the poems ascribed to Cynddelw.

Instances of non-relative use are:—*ni thorres* 140^b27, *ni chronnai* 141^a25, *ni thorraf* 141^b35, *ny charyf* 143^a43, *ni chynan*, *ni chlyw* 147^b15, *ni chlod* 147^b16, *ni cheuir* 151^a2, *ni cheisiaf* 151^a21, *ni thwyll* 152^a3, *ni thyf* 152^a4, *ny theweis* 158^b18, *ny pheir* 158^b19, *ony thelir* 159^a14, *ny phlyc* 162^b36, *ny phyrth* 162^b37, *ny tholyes* 169^b42, *ny tholiaf* 169^b43, *ny tholyes* 174^b39, *ny tholyir* 174^b40, *ny chel* 174^a51, *ny chud* 174^b52, *ny chyhydr* 175^a28, *ny chyvret* 179^a14, *ny thric ny threfna* 182^a22, *ny threfyt*

¹ So in O. Ir. by e.g. *apstŷl didiu cetathuidchetar* Wb. 21^c5, we find *Pól ingrentid is pruceptŷir nunc fidei* Wb. 18^d4; cf. *imfolngi* Wb. 4^d32, 33.

² Loth (ACL. I. 487) takes *collei* here in a passive sense. May it not be an instance of the usage well known in Irish (cf. KZ. XL. 138), whereby an impersonal form of the active serves as a passive?

183^b35, *ny charws* 185^b28, *ny thelir* 186^a23, *ny thal* 186^a27. The only instance that I have noted where one would at first sight be tempted to take the verb in a relative sense is 186^a47 *rann y chwaer ny cheir o Bowys*; here, however, the parallelism with the previous line *rann y vrawd y vreint ae towys* suggests that the translation is: 'the portion of his sister, it is not got from Powys': cf. the instances cited above, p. 22.

For the relative use the evidence is equally clear. Note, in particular, such instances as the following:—160^a42 *nyd oet ny geffyn* 'there was nothing that they did not get,' 176^b43 *a dyrr ongyr . . . ac ny dyrr y deyrneir* 'who breaks spears and does not break his royal word.' Other instances in which, in my judgment, the verb either must or may be relative are:—*ni grain* 145^a37, *ni grawn* 145^a38, *ni gudai* 153^a10, *ni daler* 153^b40, *ny gyflwyf* 156^b24, *ny gerytwyf* 158^a31, *ny gadwei* 159^b38, *ny dreisir* 162^a49, *ny gywyd* 164^a6, *ny grawn ny gryny* 165^b8, *ny gedwis* 169^b18, *ni gilwyd* 170^a15, *ny gaffwn* 170^b11, *ni grawn ny gryny* 172^a41, *ny dal ni dwng* 176^a12, *ny dawwl* 176^a19, *ny grawn* 176^a20, *ni beirch* 177^a28, *ny borthant* 177^b27, *ny drefnwyl* 182^b36, *ny bechwyl* 183^a9, *ny gymysc* 184^a12, *ny gedwynt* 186^a41, *ny borthynt* 186^b13. Of lenation in non-relative use I have no clear instance; however, even if in one or the other of the above instances it should turn out that my interpretation is wrong, it would not invalidate the law—it would only prove that a change was beginning.

2. rhy.

For *rhy* the evidence is less abundant, as *rhy* was a disappearing particle. Confusion seems to have set in earlier than in the case of *ny*; but the facts find their simplest explanation in the same hypothesis.

In the Black Book non-relative *ry* aspirates in *ry chlud* 6. 23, *ry cheidw* 6. 25, *ry chedwis*, *ry chymis* 6. 26, *ry phrinomne* 47. 7. In *ry talud* 8. 12 the mutation is not expressed. Of relative use I have only one instance, *gvaer ry cothvyl* 39. 5, and there unfortunately the mutation is not expressed.¹ After a negative *rhy* of course lenates, even when the verb is non-relative:—*nis ry draeth* 9. 29, *nis r[i]draeth* 46. 17. By these

¹ But cf. below, p. 28.

instances is to be judged *nŷ ritreithir* 5. 6, where the mutation is not expressed. At 34. 18 there is lenation after *pan* in *pan rŷ dighir*. As this lenation appears also in *ban ry godhet* Gododin l. 842, *pan rŷ godet* l. 909, *pan rŷ dŷngir* l. 974, it would seem as though after *pan* the verb were relative. We find, however, *hyt pan ry chatwyf* Four Books 110. 22. As the material for *rhy* is not abundant, it may be well to cite such instances as I have noted in the rest of the Four Ancient Books. From the Gododin poems I have no instance of aspiration after *rhy*. Lenation appears in *rŷ gollessyn* (rel.) 751, *rŷ gwŷdyŷn* (rel.) 883, *rŷ godessyn* (rel.) 883, *rŷ gollet* (rel.) 1102, *rŷ dynnit* (rel.) 1104, *rŷ golleis* (rel.) 1225. In the Book of Taliessin, instances of aspirating non-relative *rhy* are:—*ry thalwyr* (?) 117. 5, *ry phrydaf* 131. 14, *ry chedwys* 185. 30, *ry chynant*, *ry chwynant* 193. 19, *ry chanaf* 193. 25, *ry tharnawr* 194. 4, *ry thrychynt* 211. 8. Lenation with the relative form appears in:—*ry gedwys* 129. 7, *ry geryd* 180. 6, *ry gosteis* 190. 11, *ry gŷgleu* 195. 27, *ry geidw* 204. 30. In the following instances the verb is non-relative:—*ry ganhymdeith*¹ 108. 2, *ry gadwys* 170. 24, *ry gŷgleu* 174. 9, *ry glywhawr* 211. 5, *ry gyrchynt* 211. 8. In the following cases mutation is not expressed:—*ry prynwynt* 109. 24, *ry prynhom* 116. 25, *ry planhassant* 126. 13, *ry treghis* 128. 17, *ry talmaf* 152. 7, *ry talas* 214. 16. In the Red Book we find non-relative *rhy* with aspiration in *ry thal* 307. 17, relative *rhy* with lenation in *ry draethassam* 221. 4, *ry glywawr* 221. 8, *ry drigŷyassant* 233. 4, *ry dreulyas* 271. 27, *ry godet* 283. 18, *ry brynw*[*y*]² 307. 2, non-relative *rhy* with lenation in *ry glywawr* 229. 20, *ry ganhymdeith* 303. 23, *ry brynhwynt* 304. 27.

In the above-mentioned portion of the Myvyrian Archæology, the only instance of aspiration that I have noted is at 187^b53 *kred a ched a chert ry chygein ith bleid*. There one would naturally take the verb as relative, unless the sentence belongs to the type mentioned above, p. 22; this alternative finds some support in the fact that in the following line *y dichwyn* is non-relative. At 142^a39 *ry purwyf* should not improbably be corrected to *rym purwyf* 'may I purify myself'; at 157^a41 *ry talaf* stands where *ry thalaf* might have been expected.

¹ *canhymdeith* (cf. *imteith* Four Books 8. 20) is a 1 sg. like *keint* 138. 9, 10, 153. 31, 32, *gweint* 138. 14.

² Cf. ÉRIU II. 218.

Instances of lenation after relative *rhy* are:—*ry draethysant* 142^a30, *ry gynnulleis* 142^a34, *ry garafy* 158^b35, *ry gystlynir* 159^a6, *ry borthes* 160^a33, *ry geint* 178^a26, *ry gredir* 178^a36, *ry dalant* 188^b58, *ry draethais* 190^b23.¹ At 178^b3 the parallel sentences in the neighbourhood indicate that *ry gyrchir* is non-relative. At 181^a40 *ry gyrchant* seems non-relative. Where *rhy* is preceded by *ny* etc. lenation is to be expected; in most of the cases the form of expression would have been different in earlier Welsh, cf. ÉRIU II. 220. Instances are:—*nys ryborthes* 158^a43, *neum rydraith* 158^b34, *ny rygeblir* 159^a2, *ym rygoted* 160^b11, *ny rygar* 180^a55, *ny rygoduyf* 180^a57, *ny rygolluyf* 180^b2, *ny rygolles* 180^b3.

So then the distinction is established for the tenues *c*, *t*, *p*. As the agreement between Welsh and Irish cannot be a chance coincidence, the same distinction may be postulated for an early stage in Breton and Cornish. After *ni* in the two divisions of Brythonic analogy has operated in different ways: in later Welsh the aspirated forms have been generalized (but not after *rhy*), in Breton and Cornish the lenated forms. In the case of the other mutable consonants there has been generalization of the lenated forms in all the Brythonic languages.² In Early Welsh, however, both in poetry and in prose, these consonants are frequently not lenated; in particular I have observed that, in the prose of the Red Book, most of the forms of *byddaf* remain unchanged; the details will, I hope, be supplied by Mr. Lewis. As I said before, analogical disturbance set in earlier in these consonants than in the tenues; I have not, however, the necessary material to trace the development, nor would this be the proper place to do so. So I shall be content to give what I have noted from the Black Book of Caermarthen.

g:—*ny gelwid* (non-rel.) 58. 24, *ny gvnaho* (non-rel.) 35. 20, *ny ochel* (rel.) 4. 17, *ny ellynt* (non-rel.?) 7. 17, *ny riuelsud* 8. 2, *ny vir* (non-rel.) 11. 17, *ny welli ny omet* (non-rel.?) 10. 17, *ny mad rianed* 22. 2, *ny ofin* (rel.) 23. 16, *ny orthiwnassint* (rel.)

¹ At 144^b30 the text has *ry greas*; but in a note stands *ry areas*, the reading of the MS. (?) If so, is there an infix pron. 'has created him'?

² But in Cornish there are exceptions in the verb 'to be,' cf. Williams' *Cornish Dictionary*, p. 304.

28. 18, *nj ochelei* (rel.) 31. 1, *ry wiscuic* (non-rel.) 39. 25, *nj vn* (non-rel.) 46. 11, *nj oleith* (rel.) 58. 30.

d:—The mutation of initial *d* is commonly unexpressed. However, it is expressed in *nj tiuic* (non-rel.) 5. 11.

b:—*nj buve* (non-rel.) 12. 7, *ry bit* (rel.) 20. 19, *nj bit* (non-rel.) 21. 23, 24. 13, *nj bitei* (non-rel.?) 30. 24, *nj bitei* (non-rel.) 31. 13, 33. 1, *nj bu* (non-rel.) 34. 30, *nj bo* (rel.) 44. 21, *nj bu* (non-rel.) 46. 10, *nj buum* (non-rel.) 55. 22, *nj baut*¹ (rel.) 42. 12.

m:—*rymaeth*² (rel.) 46. 4, *nj minn* (rel.) 59. 5, *ry uegeis* (rel.) 45. 28, *ry vetyleis* (rel.) 45. 29, *am ryvaeth* 49. 33.

ll:—*nj lluit* (non-rel.) 5. 16, *nj lletaud* (non-rel.) 9. 12, *nj lluit* (non-rel.) 20. 2, *ry lletaud* (non-rel.) 25. 28, *nj llesseint* 28. 20 (non-rel.), 28. 22 (rel.), *cin rillethid*³ 38.6, *nj lut* (non-rel.) 43. 30, *ony lochir* 53. 10.

In Irish aspiration is not confined to the above cases. The second element of compound verbs is aspirated when the verb is relative, e.g. *do-cheil* 'who conceals'; and further, in the case of prepositions which originally ended in a vowel, when the preposition bears the accent, e.g. *ni dtchil* 'he does not conceal' (cf. W. *ny rydreithir*), *dtchled* 'let him conceal,' *dtchleth* 'concealment.' Are there traces in Welsh of anything corresponding to the Irish distinction between *doceil*, *docheil*, *-dtchil*? There are certain facts which could be most simply explained on such a hypothesis. One is taught that prepositions originally ending in a vowel such as *dy-*, *go-*, lenate in composition. But to this rule there are exceptions. Thus we find both *digawn* and *dichawn*, *dyganu* and *dychanu*, *dygludo* and *dychludo*,⁴ *gogelu* and *gochelu*, and *gogwnn* 'I know,' never, so far as I am aware, *gownn*. These variations, on the surface at least, have a great resemblance to the phenomena that we have already discussed; and if in Welsh there was originally the same duality as in Irish, they would at once find their explanation. So far as I know, no one hitherto has either noted them or tried to explain them.⁵ Perhaps it may not be without interest if I quote here some

¹ Cf. Loth, ACL. I. 407.

² But see below, p. 28.

³ In ERIU II. 219 this was translated 'though they were slain.' It should have been 'before they were slain.' For *cyn* 'before' cf. *cyn bu breuawd* MA³. 140^a19, *kyn dybu i dyt* 141^a27, *cyn bwyf deierin* 142^a28, *kyn bwyf* 231^a24.

⁴ Other examples will be found in Silvan Evans' dictionary.

⁵ I find that I had overlooked the observations of M. Loth, ACL. I. 418.

instances of compounds with *dy-* that I have collected from the Myvyrian Archæology.

(a) *dyphorthynt* (non-rel.) 141^a13, *dychysgogan* (non-rel.) 142^b44, *dychluded*¹ 143^b22, *dychyrch*, *dychlud* (non-rel.) 144^a2, *dybryisiais* 144^a15, *dychyrch* (non-rel.) 144^a20, *dygwystlir* (non-rel.) 144^a33, *dychrymynt* (non-rel.) 146^a3, *dychyrchws* (non-rel.) 147^a10, *dybriw* (non-rel.) 161^a29, *dybrys* (non-rel.) 161^a30, *dygostwng*, *dygwan* (non-rel.?) 161^a33, *dygwisc* (non-rel.) 161^a34, *dygwascar* (non-rel.) 161^a35, *dychanaf* (non-rel.) 161^a36, *dychywyd* (non-rel.) 162^b49, *dychyfyry* 162^b50, *dychynne* (non-rel.) 162^b51, *dychyrch* (non-rel.) 162^b54, *dychymmell* (non-rel.) 162^b55, but *nym gochel am gochawn* 169^a16, *neum dychryn* 190^a30.

(b) *am dyfrys* 146^a32, *pan dygyrch* 156^a33, *am dygyrch* 160^a20, *dyglud* (non-rel.) 162^b53, *digones* (non-rel.) 169^b2, *a dygawn* 170^b32, *deburawr* (rel.) 180^a15, *digonuy* (rel.?) 182^b41, *ry ddigawn* (rel.) 190^a10.

The above examples were collected as they came; it will be an unlucky chance if these haphazard collections have turned out to be unduly favourable to the hypothesis suggested above. The subject well deserves further investigation by one who can move more easily among this difficult poetry. Since I collected the above material, I have interrogated the Black Book with reference to *dy-*. To take words of more frequent occurrence we have from *dyfod*, *dýbit* 23. 6 (non-rel.), but 27. 9 (rel.), *ry dýbit*² 22. 21, 24. 7, *dýbi* (seemingly rel.) 26. 15, 28. 14, *duu a dýfu* 14. 2, *ban dýwu* 15. 9, *na dýffu*³ 19. 28, *a dýuu* 31. 8; from *digoni* we find *can dýchawn* 37. 2, and relatively *digonit* 7. 23, *a digonhom* 10. 26, *digoned* 12. 28, *ae digonhei* 52. 28 but non-relatively 52. 31 (unless the *wę* is to go out), *digones* 56. 6. Isolated cases are *dýchinnull*, *dýchiuet* (which seem to be relative) 11. 21, *dýchricha* (non-rel.) 11. 24, *nim dýuueid* 23. 2, *y diwedi* 57. 9, *kyn dýguitei* 28. 12, *diuryssint* (non-rel.) 47. 31, *y dýlanuan* 4. 21, *a dýliuas* (?) 46. 7, *dýgirchei* (non-rel.) 34. 25. We seem to stand before the ruins of an ancient system, for all indications point in the same direction,

¹ Probably 'the tribute of princes has been brought to him.'

² This may have been influenced by *dybydd*; the use of *ry* here is not original.

³ *f* may stand for *f = v*: cf. *dýffod* 19. 29, *týff* 19. 24, 20. 1.

namely, that with such preverbal particles the same rules held at one time in Welsh as hold in Old Irish.¹

In conclusion, I may refer to a special form of the infix pronoun after *ny* and *rhy*. In Old Irish there are special forms of the infix pronoun when the verb is relative. So in Welsh *e* is the infix pronoun after the relative *a*. But further, in early Welsh, *nwy-* (*nyw-*) is the relative form of *ny-s-*, and *rwy-* (*ryw-*) of *ry-s-*. Examples, which might easily be added to, are:—

(a) *nwy* (*nyw-*):—

*ar nuigelho*² Four Books 5. 6, *arnuýdalho*² 5. 8, *nuyhatnappo* 5. 9, *ar nuýbo* 'from what he has not' 5. 17, *nuýkeis* 45. 26, *nwy goleith* 118. 5, *mi nyw dirmygaf* 195. 2, *nwy dylynrwy* MA.³ 158^b46 *nwy llochei* 160^b7, *nyw llut* 162^a40, *nyw try* 165^b6, *nwy dihut* 169^b51, *nwy try* 172^a39, *nyu moluy* 174^b2, *nyu hoffuy* 175^b31 *nyu hystung* 176^a10, *nuy didaur* 180^a12, *nuy goheb* 180^a30.

(b) *rwy*³ (*ryw*):—

rwy digonse FB. 138. 34, *rwy digones* 154. 9, *ryw goreu* 233. 15, *rwy meith* MA. 157^a40, *rwy golles*² 160^a15, *rwy cigleu* 189^b28.

Already, however, in the Black Book, we find *nys*, e.g. *nis-tirmýcco* 36. 2. In Mid. W. *nys-* comes to be used simply in a relative function, e.g. *nys rywelsei* Red Book I. 114, *nys kaffy* 118.

J. STRACHAN

¹ As a further indication of the original similarity of the two languages may be noted the fact that in Early Welsh there are traces of an infix pronoun after *dy-*, e.g. *dy-m-hunis* MA.² 144^a1, *dy-m-gwallofed* 144^a27, *dy-m-gwadoles* 146^a45, *dy-m-gwallofes* 146^a46, *dy-m-goryw* 147^b31, *dy-m-ryt* 205^b21, 212^b1.

² The lenation here is strange. Is it due to association with lenating *ny* and *rhy*?

³ In the Black Book, I have noted no instance of *rwy*. In *gvaer rýcothwý* 39. 5 and *rýmaeth* 46. 4 one would be inclined to look for a pronoun, 'who has vexed him,' 'who has nurtured him.' Can *rwy* then have been remodelled on *nwy*? But the evidence is so scanty, and the explanation of *nwy* itself is so uncertain, that it is prudent to abstain from speculation.

A POEM ON THE DAY OF JUDGMENT

THE following poem is taken from an unpagged vellum MS. numbered A (9) in the Franciscan Library, Merchants' Quay, Dublin. It occurs with a number of others, mostly of a devotional character, towards the end of the MS. The variant readings are from 23 G. 27, a late paper MS. in the Royal Irish Academy. There is also a copy in the Book of Lismore—see Stokes' *Lismore Lives*, p. xviii—from which the more important variants have been cited out of the transcript by O'Curry in the Royal Irish Academy.

That the poem is possibly as old as the tenth century may be inferred from the existence of such forms as the disyllabic *diib* (v. 10), as in the *Saltair na Rann*, *deoid* and *breoid* (v. 11), the nom. pl. *grád* (v. 4) instead of the later *gráda*, the neuter article in *a ngdir* (v. 12), and the deponent *faichledar* (v. 13).

In the foot-notes the Franciscan MS. is cited as A, 23 G. 27 as G, the Book of Lismore as L.

- 1 Bráth, ní ba beg a brisim in lā loiscfis in domun,
ba cōir, a Christ go n-grādhaib, do sīl Ādhaim a oman.
- 2 Is dūr in cined dāena, crūaidhí indāt¹ clocha a cridhí,
tan nā taibret² dia n-aire na pīana ai[d]bli ili.³
- 3 Intan sgēfes⁴ in talum buidhni sil Ādhaim adbail,
intan línfas āenlasair itir nem ocus talmuin.
- 4 Intan conricfat⁵ āendāil dia nglēifidher cech caingen ;
slūagh ifrinn, tūatha talman, arbur nāem, nōi ngrādh
n-aingel.
- 5 Intan bēras⁶ in brethem bretha firēna fira ;
nem leis⁷ dona togaidib, don lucht clāen tōrmach ndighla.⁸

¹ sic L. inat AG ² tabrat A. tabhrait G ³ ele A ⁴ sceaithfeas G
conricfad A. ⁵ bhéra G ⁶ ni has G ⁷ dognidh dighla G

- 6 Int äes umal imisel¹ cräibdhech co nglaine cridhi,
na dei[d]blēna dereöili² beit³ a ngrādhaib Rīgh nime.
- 7 Na brithemain³ bēilderga, na drūit[h], na clāein, na cāinti,
na crūaidhclēirigh cosnamaigh nī fuigbet fiadh nā fāilti.
- 8 Na formtigh, na fingalaigh, na cinn⁴ clāena cin crābud,
na mnā drūtha dobanda,⁵ fogēbat⁶ bās is bādhudh.
- 9 Bidh serbgoirt a n-aithrighi, teilgfit dēra tar grūaidhi
na hēithigh, na hēcrcräibdigh,⁷ äesgach pecaidh cu mbūaine.
- 10 Bidh aithis, bidh imdergadh do slūagh na clāen atchiid,⁸
tan atchichset⁹ na huili pecadh¹⁰ cech duini¹¹ diib.¹²
- 11 Iar mbeith fri rē rofata¹³ a teinidh brātha breoid,
lāifitir¹⁴ la rī[g] grēine a loc pēine fa deoid.
- 12 Bid trūagh a ngāir dogēnat, uch ! bidh adbal a nguba
ac scarad fri nāebhaingli, ac techt fria demna duba.
- 13 Mairg anmain nā¹⁵ faichledar¹⁶ breisim lāi brātha brigaig,¹⁷
mesa fo secht sechtmogat¹⁸ aitreb ifeirn dūir diglaig.
- 14 A rofūacht, a roloscud,¹⁹ a gorta, a īta adbul,
a tūargain, a tromdigal,²⁰ a grāin, a mūich, a marbadh !²¹
- 15 A ilpīasta āigthidhi,²² a cned, a golmairg merda,
a muir tuilbrēn teinntidhi,²³ a gnūisi dāera demna !
- 16 Mairg tāinic 'sin mbethaid-se, mairg diar corp, mairg
diar n-anmain,
do neoch diana[d] irdālta²⁴ sīraitreb ifirn angbaid !²⁵
- 17 Ar do bāidhi, a bāidhathair, ar do cennsa, a Rí nime,
nīmreilce²⁶ isin searbcarcair itáit²⁷ osnadha ili.
- 18 Ar gach n-impidhi n-uasail i nīm ocus a talmain,
intan tairgēba²⁸ lem-sa dēna cennsa frim anmain.

¹ inisiul GL ² biaid G bede L ³ breithemain A ⁴ cinn G cing L
⁵ dobannda A dobhána G ⁶ fodhembatt L ⁷ hetradhuigh L
⁸ atchit A atchiidh GL ⁹ sic L atchiset A atchichseat G ¹⁰ pecuidh L
¹¹ duine A ¹² rachuid gach duine adubh G ¹³ roata A ¹⁴ laifithir A
legfighear G laeifiter L ¹⁵ nach L ¹⁶ foclighear G foichligar L
¹⁷ baghaigh L ¹⁸ sic L sechtmadad AG ¹⁹ a riocht a robhriudh G
²⁰ troimdighail A ²¹ a firmih gion go marbann G ²² aithcidhe L
²³ a uil tuilbreis teintighi L ²⁴ hirgalta A irdhalta L ²⁵ angaid A
angbad G ²⁶ nimreilc A namhleic L naamleic L ²⁷ atait A ²⁸ sic A
tairceubai G tairceubhai L

- 19 Ar do croich, ar do cēsadh, ar do rīgh[f]laith, a Ruire,¹
tair² dom chobair co calma, i crēchtaib³ m'anma uile.
- 20 Ar cach n-impidhi n-ūasail i nim ocus a talmain,
notguidim, a Chrīst chridi,⁴ rop flaith nime dom anmain.
- 21 Ar do croich, ar do cēsadh, namcoimēd ar gach clōeine,
nā ramloiti,⁵ a Rī nemda, aslach demna nā dāine.
- 22 Ar do croich, ar do cēsadh, tair dom chobair fo chētōir,
resiu tias⁶ don bith buidhi, beir ūaim uili cech n-ēccōir.
- 23 Ar do trōcaire n-adbu[i]l, namcoimēd in cech inbuidh,
tuc do rogrādh im⁷ anmain, co rob lomlān⁸ dot inmuin.
- 24 Corbam cruithnecht it it[h]lainn i lō loiscthi na cātha,
co rucur būaidh is coscur tall i mbroscur in brātha. b. n.

TRANSLATION

1. Doom! Not slight will be its uproar when the world will burn; it were meet, O Christ with grades (of angels), that Adam's seed should dread it.

2. Obdurate is the human race, harder than stones are their hearts when they heed not the many vast pains.

3. When the earth will vomit forth the hosts of Adam's vast seed, when one blaze will fill both heaven and earth.

4. When the host of hell, the tribes of earth, the multitude of saints, the nine grades of angels will meet in one gathering when each question will be solved.

5. When the Judge will pronounce righteous true judgments, awarding heaven to the chosen, increase of punishment to the evil folk.

6. The humble, lowly, devout folk with purity of heart, the despised wretches will be in the ranks of heaven's King.

7. The red-mouthed brehons, the lewd, the sinful, the satirists, the contentious, arrogant clerics will find neither honour nor welcome.

¹ rüre A ² tairg A ³ a crecta A iccrechta L réig cás G
⁴ croidhidhe A chridhe L ⁵ naromleig L ⁶ for O. I. tíasu ⁷ am A
⁸ comhlan G

8. The envious, the parricides, the wicked impious chiefs, the lewd unwomanly women will find death and extinction.

9. Bitter and harsh will be their repentance, they will shed tears over cheeks, the lying, the impious, the folk of every enduring sin.

10. It will be a shame, it will be a reproach to the host of the wicked, as you shall see, when all will behold the sin of each one of them.

11. After being for a long space of time in the scorching fire of Doom, they will be cast by the King of the Sun into a place of torture at last.

12. Sorry will be the outcry they will make, dreadful will be their wailings, as they part from holy angels, as they go with black demons.

13. Woe to the soul which heeds not the din of the mighty Day of Doom ; worse seventy-seven times to dwell in hard avenging hell.

14. Its bitter cold, its great burning, its hunger, its dreadful thirst, its crushing, its heavy revenge, its horror, its stifling smoke, its slaying.

15. Its many fearful monsters, its groaning, its wild woeful lament, its fiery rotten sea, its vile devilish faces.

16. Woe to him who hath come into this world, woe to our body, woe to our souls to each one who is destined to dwell for ever in ruthless hell.

17. Of Thy fondness, O fond Father, of Thy gentleness, O King of Heaven, cast me not into the bitter prison in which there are many groans.

18. For the sake of each noble intercession in heaven and on earth, when Thou wilt . . . with me, deal gently with my soul !

19. For the sake of Thy cross, of Thy passion, of Thy Kingship, O Prince, come valiantly to my aid in all the sufferings of my soul.

20. For the sake of each noble intercession in heaven and on earth, I pray Thee, O Christ of my heart, that the Kingdom of Heaven may be for my soul.

21. For the sake of Thy cross, of Thy passion, protect me against all iniquity, lest, O Heavenly King, the temptations of demons or men destroy me.

22. For the sake of Thy cross, of Thy passion, come forthwith to my aid ; before I go from the yellow world¹ take from me every unrighteousness.

23. Of Thy vast mercy protect me at all times, put into my soul Thy great love, that it may be overflowing with love for Thee.

24. That I may be wheat in Thy granary on the day when the chaff is burned, that I may carry off victory and triumph yonder in the rout of Doom.

J. G. O'KEEFFE

¹ Cf. ÉRIU II. 94 and Saltair na Rann 7513.

NOTES ON THE EVERNEW TONGUE

(ÉRIU II. 98 *et seq.*)

- PAGE 96, note, l. 1, *after* 'see' *insert* 'Leabhar Breac, p. 230^a 46-55'.
- p. 99, l. 32, *for* 'was gathered' *read* 'had been gathered' (*ro teclumad*).
- p. 105, l. 28, *for* 'He said' *read* 'it was said' (*asrobrad*), which is, I now think, a *perf.* passive.
- p. 107, l. 2, *dele* 'he has'.
- p. 109, l. 8, *for* 'cloud' *read* 'mass' (*dluimm*), and cf. *dluimm inna senpecthe* 'the mass of the old sins,' Wb. 22^a25. *Dluim* with aspirated (lenated) *m* means 'cloud' or 'darkness': *dluimh* .i. néll no dorcadas, O'Cl.
- p. 109, l. 14. Perhaps *fusmiud* means 'diffusion' (*fo-es-sem*); if so, *for* 'stowed away' *read* 'diffused'.
- p. 115, l. 14. Possibly *ro rath ar bass* should be corrected to *ro rathaig ar bás*. If so, *for* 'been given for' *read* 'paid heed to', and in p. 159, cancel l. 8.
- p. 115, ll. 36, 37. The notion that the diamond can be broken only by the Blood of the Lamb of God is a Christian modification of Pliny's statement (H. N. 1, 2): *adamanta infragilem omni cetera vi sanguine hircino rumpente*.
- p. 120, § 59, l. 3 should come after l. 4.
- p. 123, l. 14, *for* 'did penance' *read* 'repented'.
- p. 127, note, *for* '*infra*' *read* '*supra*'.
- p. 131, ll. 4, 5. If *for-berat* be, as I now think, cognate with Lat. *ferio* and Ir. *berna*, translate: 'they smite in the seas wherein they are, so that they cast ashore the beasts and monsters of these seas to satisfy them'.
- l. 19, *for* 'host' *read* 'armies'.

- p. 133, note. The use in mediæval literature of the number 72 may, perhaps, be due to the Vulgate version of Luke x. 1: designavit Dominus et alios septuaginta *duos*, and ver. 17: Reversi sunt autem septuaginta *duo*.
- p. 148, *anamduch*. In the Cath Catharda, *for anamthaigh* seems to mean 'at the last gasp,' 'on the point of death.' Then, in p. 120, l. 4, *Dos-roimid . . . mid asa beluib oc anamduch* might be rendered 'and when it was dying, mead burst out of its lips.' The nom. sg. *anamthach* might mean 'seelenflug.'
- p. 157, l. 23, *after* 'fin.' *insert* 'dobertsa, *Cath Catharda*'.
l. 34, *for* '66' *read* '65', and *for* 'meaning obscure' *read* 'light'.
- p. 158, s. v. merte, *for* '48' *read* '59'.
- p. 160, *before* '-táigtis' *insert* 'táiget 35, prototonic pres. ind. pl. 3, and'.
- p. 161, *-lommnaiter* may be the prototonic form of *domoinetar* 'are intelligent.'
- p. 162. As to the fifteen signs of Doomsday, see also Addl. 30, 512 (a MS. in the British Museum), fo. 95^a1, and H. 1. 17 (now 1291), f. 26, an eighteenth-century Irish MS. in the library of Trinity College, Dublin. For English versions, see *The Chester Plays*, ed. T. Wright, vol. ii., pp. 147-9 and 219-21, and the Early English Texts Society, 1878. Wright says that these signs or tokens "are generally stated . . . to have been taken from the writings of St. Jerome, although others say they are first found in the *Prognosticon futuri seculi* of Julianus Pomerius, a theologian who died in the year 690."

WHITLEY STOKES

WHERE WAS BRUIDEN DÁ DERGA?

SINCE O'Curry published part of the *Ṣoḡail Ḇruiróne Óá Óeapḡa* in his "Manners and Customs," the exact site of that famous *Ḇruiróeán* has always been a debated point among Irish scholars. But Mr. Seosamh Laoide's most able and convincing article on "*Ṣrác̄hc̄ Ḥuirb̄chen*" gives great assistance towards the clearing up of this mystery. In it, by his quotations from the original, he traces the course of the reavers from *Ḇeánn Éadaip̄*, or Howth, to *Ṣráiḡ Ḥuirb̄ceánn*, or Merrion Strand. When leaving *Ṣráiḡ Ḥuirb̄ceánn*, "*Ḇeip̄eánn ḡá. ḡeap̄ cloc̄ leip̄ cum̄ caip̄n̄ sō cúp̄.*" The text then explains that this was done in order that they might ascertain how many of their number were killed in the conflict at the *Ḇruiróeán*, for each man who escaped uninjured was to take his stone away with him, thus leaving only those stones which corresponded to the number of the slain. (For this custom, *v. Joyce, Social History of Ireland*, i., p. 149.) The text then goes on to say, "*áḡup̄ ip̄ áḡ an ḡcáip̄n̄ ḡoin̄ sō hainm̄n̄ḡeáó Ḥeáca 1 n-Ḥib̄ Ceállaḡ*"; it also says in another place, "*ó'ip̄c̄iḡeáóap̄ nā oib̄ḡeap̄ḡáḡ oip̄c̄ ḡoḡáḡóap̄ áḡ Ḥeácaib̄ Cinn̄ Šléibe 1 Ṣḡeó nā Ḇruiróne.*" From this it is plain that if the position of these *Ḥī Ceállaḡ* can be ascertained, the locality of the *Ḇruiróeán* will be found also.

Now let us turn to the article by Mr. James Mills in the *Journal of the Royal Society of Antiquaries of Ireland*, 1894, on "The Norman Settlement in Leinster," in which (at p. 170), after referring to some lands near Lucan, he goes on to say:—

"This last group of lands bordered the Liffey. South of these and westward of the previously named lands [*i.e.* Drimnagh, Ballyfermot, and Rowlagh], about half the country, bounded on the south by the mountain district, belonged to the arch-

bishop. His possessions here centred round three leading manors, Tallaght, Clondalkin, and Rathcoole, with Brittas dependent, and a minor detached group about Kilsantan in the upper Dodder valley. All that did not belong to the archbishop it was endeavoured to preserve directly in the hands of the Crown. Large grants in this district were at first made to MacGillamochoilmog and to De Rideleford. These, as already mentioned, were resumed by the Crown by arrangement with the grantees. The royal manors here formed five groups, Newcastle, Tasaggard, or Saggart, Esker, Crumlin, and *O Kelly*.

"The name *O Kelly* I have met only on the Exchequer Rolls of the thirteenth century. It is apparently a survival of the name of an Irish *tuath*. The 'Annals of the Four Masters' contain references to $\text{Uí } \text{Céallaidis } \text{Cuadann}$ (see especially A.D. 713 and 915); and the 'Topographical Poems' contain the name $\text{O } \text{Céallaidis}$, as a chief whom O'Donovan (note 445) places in N.-W. Wicklow. From the references to the manor on the Pipe Rolls, it seems to have lain south of Tallaght, along the northern slopes of the hills, and stretching across the opening of Glenasmole. It included Killinenny [O. S. 22], Ballycullen [O. S. 22], and Kilmacheth [which is apparently identical with Killakee, *v. p.* 164 *ib.*] ('Pipe Rolls,' Nos. 1 and 2)."

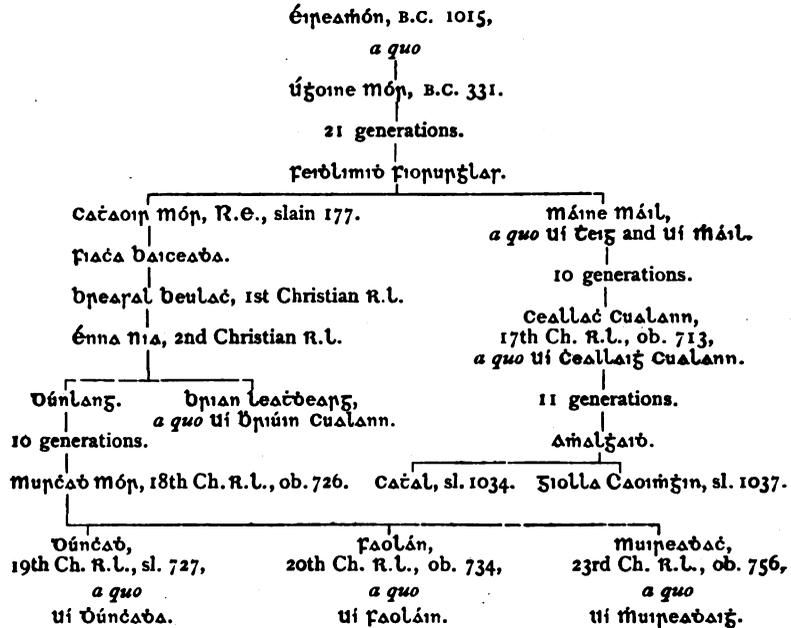
There cannot be much doubt that '*O Kelly*' is an anglicized form of the $\text{Uí } \text{Céallaidis}$ mentioned in the text, and that therefore the Ḃriuiréadn was situated somewhere near the opening of Glenasmole.

Furthermore, in the Féilire Aonghusa, in the notes to May 9, " $\text{Cell } \text{epuic } \text{Sanctáin } \text{i } \text{nUib } \text{Cellaidis}$ " is mentioned,—which is identical with Kilsanctan or, as the Ordnance Survey are pleased to call it, "St. Ann's Chapel" (*v. Joyce, I. N. P. ii. 22*). The Féilire also mentions (Nov. 1st) a $\text{Teó } \text{macc } \text{n}^{\circ}\text{Uimma } \text{i } \text{nUib } \text{Cellaidis } \text{Cuadann}$. At Oct. 26, $\text{Cell } \text{na } \text{nIngen}$ (Killinenny) is mentioned as in $\text{Uí } \text{Úincádá}$.

These $\text{Uí } \text{Céallaidis } \text{Cuadann}$ were very distant relations of the $\text{Uí } \text{Úincádá}$ and $\text{Uí } \text{Ḃriúin } \text{Cuadann}$; the $\text{Uí } \text{Úincádá}$ and $\text{Uí } \text{Ḃriúin}$ were descended from $\text{Cádáoir } \text{Móir}$, while the $\text{Uí } \text{Céallaidis}$

1 " $\text{Ó } \text{Céallaidis } \text{for } \text{uib } \text{Teig } \text{cáir}$ " ($\text{ó } \text{hUiréin}$).

Ἐαλλαιγ̄, like the υἱ Ἐριγ and the υἱ Ἰάιλ, were descended from his brother μάιηε μάιλ.¹



Ἰηηηα ἠοαόλμōγ̄ (*vivens* 1044), *a quo* ἠαα Ἰηηηα ἠοαόλμōγ̄, was seventh in descent from Ὀύνααδ̄, the son of ἠηηααδ̄ό μόη.² The deaths of Κααα and Ἰηηηα Ἐαοηηγ̄η, the last lords of the υἱ Ἐαλλαιγ̄ Ἐαλαηη, mentioned by the Annalists, are recorded as follows by the Four Masters, A.D. 1034³:—"Κααα, ἠαα Ἀηαλγ̄αδ̄α, τηγ̄εαηηα ἠα Ἐαλλαιγ̄ Ἐαλαηη,⁴ 7 α ἑαη η. ηηγ̄εαη ἠηα Ἰηηηα Ἐαοηηγ̄η,⁵ ηο ἠηηηαδ̄ ηο ἠηαα Ἐαλλαιγ̄⁶ ἠηα Ὀύνηααδ̄α, 7 ηο ἠηαα Ἀοαα, ἠηα Ἐααααη"; and A.D. 1037, "Ἰηηηα Ἐαοηηγ̄η, ἠαα Ἀηαλγ̄αδ̄α τηγ̄εαηηα ἠα Ἐαλλαιγ̄ ηο ἠηηηαδ̄ ηο ἠηααηβ̄ Ἀοαα, ἠηα Ἐααααη."

¹ For this table, see Genealogy No. 7, *Loca Patriciana*, and *ἠεαδαη Ἰηηηαααα* ἠηα ἠηηηηηηηηη, pp. 426, 457, 458, etc. R.I.A. Copy.

² *v.* Genealogy No. 11. Loc. Pat.

³ A.D. 1035. Ann. Ul.

⁴ "ἠη ἠηηηαηη [ἠη οηηηηη] ἠαηγ̄η." An. Ul.

⁵ "ἠηα Ἰηηηηα Ἐαοηηγ̄η ἠηα Ἐηηααα, 7 α αη." Ann. Ul.

⁶ This ἠηαα Ἐαλλαιγ̄ was apparently a nephew of Ἰηηηα ἠοαόλμōγ̄, *v.* Gen. 11. Loc. Pat.

The territory of the *Uí Úinédada* in early times seems to have been coextensive with the part of Co. Dublin south of the Liffey, *Mac Sioilla Moóolmóg* being sometimes referred to as King of *Uí Úinédada*, and sometimes (as by *Ó hUíórin*, *q.v.*) as ruler of *Feara Cúalann*, but finally *Uí Úinédada* was reduced to the area of the Barony of Uppercross. The district of *Cualu* or *Críoc Cúalann*, although at a very early period it reached from the mouth of the Vartry River at the town of Wicklow¹ to *Át Cliact* itself,² was in like manner gradually reduced, firstly to *Uí Úinédada* and *Uí Óruim Cúalann* (*i.e.* barony of Uppercross and the two half-baronies of Rathdown), and then finally to the district known in the middle of the seventeenth century as *Feara Cualann* or *Fercoulen*, which was only equal to the half-barony of Rathdown in Co. Wicklow.³ *Uí Óruim Cúalann*, which appears in the thirteenth and fourteenth centuries as "Obrun" and "Brun," although originally corresponding in area to both of the half-baronies of Rathdown, gradually became equivalent only to that part of Rathdown in Co. Dublin, when *Feara Cúalann* had become restricted to the portion in Co. Wicklow.

To return to the *Óruidean*. In the text, the following places are mentioned as being in its neighbourhood: "*Seircenn hUarbeoil*" and "*Tirraidt Cairra*." Perhaps *Seircenn hUarbeoil* (which is also mentioned in *Flao Óruireno* (I. T. S. ii. p. 104)) is the same as "Mount Seskin" (O.S. 24); this name is spelled "Moneseskin" in some early maps: cf. *Móin Ráctá* = Mountrath. *Tirraidt Cairra* may be "Kiltipper" (O.S. 21, 24) = *Cill Tirradt* (*Cill Tiobraid*).

Mr. Mills, in his article, further says (p. 171):—

"A name in this district of frequent occurrence in the thirteenth and fourteenth centuries is Bothircolyn, with numerous variant forms, Borecoolin, Borcolon, etc. It seems to have occupied part of the present townland of Oldbawn [O.S. 21, 22],

¹ "Inber Dea Δ crích Chualano" (*Leabhar Leacain*, fol. 234, Col. C) (v. J.R.S.A.I. 1872, p. 28).

² *v. id.*

³ *v. Leabhar na gCeart* (O'D., p. 13), also *Pat. Roll*, 2 Jas. I, Part 2, No. v. For *Cualu* *v.* J.R.S.A.I. 1906, p. 77, in Mr. Goddard Orpen's article on *Liamáin* = Newcastle-Lyons.

as an entry in 'Liber Niger Alan' (fol. 179, orig.) mentions it as the northern boundary of Kiltipper [O.S. 21, 24], at the opening of Glenasmole. If this townland derives its name from the Boher Cualann, that road must have gone south-westward from Dublin, passing, perhaps, through Ballinascorney Gap. South-westward of Bothircolyn was the Balymelise mentioned as given to De Rideleford. Sometimes it is written so as to point to the form Balachmelise. It was therefore, perhaps, the proper name of the *pass* now called Ballinascorney Gap (part of which the modern townland includes), and may thus point to another stage on the road which gave name to Bothircolyn, and, perhaps, also Bohernabreena and Butterfield."

The only objection to this view is the obvious question, why the ὄταρ Cualann should come so far south and needlessly climb over the steep and difficult ῥόηναδ of ὄλε na Scórhnaige, instead of keeping to the fairly level route of the present main road from Dublin to Naas *via* Rathcoole, or the road to Blessington *via* Tallaght?

If Father Hogan¹ and Mr. Orpen² are right in their identification of Λαμάν with Newcastle-Lyons, it is clear that Father Shearman³ was wrong in his view that the ὄταρ Cualann crossed the Liffey near ποτὸς δ' ῥύκα, and went by Ballymore-Eustace and Hollywood (instead of by Naas) to Rathvilly and Tullow O'Felimy. He, of course, made his identifications while acting on the assumption that Dunlavin was the ancient Λαμάν.

Perhaps it would not be too violent a proposition that the ὄρυθεον was not directly on the ὄταρ, but about three miles from it, the distance between "Shoulder of Mutton" cross-roads and Bohernabreena Chapel.

If this identification of ἡ Ἐαλλαιῖς is correct, the view held by Sir Samuel Ferguson and Dr. Joyce, that the ὄρυθεον was on the Dodder at Donnybrook, must be abandoned; and O'Curry's guess, if guess it was, that its site was near ὄταρ na ὄρυθε, must be adopted. It can hardly be supposed that the reavers would have passed by the object of their foray, and

¹ "Móirthimchell Eirenn Uile," p. 51.

² Loc. cit. and "Site of the Battle of Glen-Mama," *ib.* p. 78.

³ "Loca Patriciana," iii. J.R.S.A.I. 1873, p. 489.

have, without any reason, advanced about eight miles inland through a hostile country, for the sole purpose of building their cairn. The narrative clearly shows that *Leaca i nUib Ceallais* was on the way to the *Uruiean* and between it and the sea; and therefore the *Uruiean* could not possibly have been in the neighbourhood of Donnybrook, which at any rate is in *Uí Uruin Cuallann*, and not in *Uí Ceallais Cuallann*.

Συστάτη ἡμαλιτύη

MOCU, MACCU

THIS element in proper names (e.g. Dubthach maccu Lugair) belongs solely to the Old-Irish period. The last instance in the Annals of Ulster is at 789, *Comotatio reliquiarum Mo Chuae macu Lagedon*. Here as elsewhere, when *macu* follows a genitive, Hennessy wrongly prints "*mic U.*" In this entry the name is clearly that of a person belonging to an earlier time. The latest contemporary use of the term in A.U. is at 690—*Cronan macu Chualne abbas Bennchuir obiit*. It is therefore probable that *mocu* began to go out of use about 700.

The significance of *mocu* is made clear by Adamnan in several places. He always has *mocu*, *moccu*, and possibly this form should be used in restored O.-I. texts. It indicates the *gens* or racial division to which a person belongs: *Fintenus gente mocu Moie* (Ad. p. 20), but *Laisranus mocu Moie*, p. 47. *Lugbeus gente mocu Min*, pp. 53, 56, beside *Lugbeus mocu Min*, pp. 43, 53. *Mailodranus gente mocu Rin*, p. 50.

Eleventh-century writers, like Marianus (1028-1082), had lost touch with this form, and supposed it identical with *macc ui*. In this they have been followed by modern editors generally. Marianus writes *Miluc filius nepotis Buain* for *Miliuc mocu Boin* (Todd Lectures, vol. iii., p. 17).

Adamnan's '*gente*' puts us on the right track. The word which follows *mocu* is a portion of the name of the *gens*, and is in fact the genitive of the name of the eponymous ancestor. This personage is not a human ancestor, as Middle-Irish and modern writers suppose. I show in *New Ireland Review*, Nov., 1906, that he is the tutelary god of the race.¹ This helps to

¹ In many cases the mythological ancestor is a female. We need not suppose as many gods as eponymous ancestors. There is clear evidence that Irish gods rejoiced in a profusion of synonyms.

explain the early disappearance of *mocu*. The race-name contains the name which follows *mocu*.

Ancient Irish race-names had a variety of forms. Some consisted of *Corcu* or *Dál*, as a separate word meaning *gens*, followed by the genitive of the eponymous ancestor's name, e.g. *Corcu Duibne*, *Dál Buain*. Others contained the ancestral name in composition with the endings *-rige*, *-raige*, *-ne*, *-acht*, e.g. *Boonrige* (an alternative name for *Dál Buain*), *Temenrige* (also called *Corcu Themne*), *Conmaicne*, *Cianacht*. There is a third class of simple race-name, without distinguishing term or ending, e.g. *Loegis*, *Sogain*, *Éli*. In this class, the race-name appears to be identical with the name of the eponymous ancestor. A similar custom was preserved by the descendants of Niall of the Nine Hostages. The simple names of his sons, *Loegaire*, *Eogan*, *Conall*, *Cairbre*, *Ardgal*, are frequently used in the annals and elsewhere to designate the *gentes* descended from them.

Gentilic divisions that arose in historical times are usually designated by *auí*, later *uí*, *i*, prefixed to the name (genitive) of the historical ancestor. Excepting the descendants of Niall, who, however, are comprehensively called *Uí Néill*, the other forms of gentilic names above-mentioned belong all, so far as I can trace, to races of prehistoric origin. I have found no instance of a race-name in *corcu*, *dál*, *-rige*, *-ne*, *-acht* arising during the Christian period or from a historical ancestor. I have found many instances of names in *uí* among peoples of prehistoric origin; but, wherever traceable, such names are always applied to septa or sub-divisions of races otherwise named. I have found only one instance of *mocu* probably identified with a race-name in *uí*. -

I have found no instance of *mocu* referable to any branch of the dynasties of Tara and Cashel. In my University College lectures, session 1905-6, I have shown good grounds for believing that these dynasties represent the last Celtic invasion of Ireland, at a date not earlier than the second century—perhaps in the third century—of the Christian era. The dynastic race of Cashel is called *Eoganacht*. The *Dál Cais* are probably an older race quite unrelated to them. With these exceptions, there is no instance of *corcu*, *dál*, *-rige*, *-ne*, or *-acht* in any branch of these races. The race to which Niall belongs is

notably without any race-name in Irish history, being the only dynastic family so circumstanced. Hence I consider *moca* and the forms of race-name with which *moca* exchanges as evidence of comparative antiquity of race.

Moca appears to be identical in usage with the Ogmic phrase MAQI MUCOI so frequent in the inscriptions. I am inclined to think that it also represents etymologically this phrase, the two words being run together and worn down through frequency of use. From MUCOI alone, we should expect O.-I. *machu*—I am not sure about the final vowel. For the wearing down of such elements in surnames, compare the modern *mac* in surnames into *mac, ac, ach*, even *c*: *ag* and *p* in Welsh names; *ingheun* *uz*, now *ni*; *ingheun* *mhic*, now *mic*. At all events the examples cited below fairly establish the equivalence in sense of *moca* with MAQI MUCOI, and fix the significance of the Ogmic phrase.

The material examined and method of reference are here indicated:—

- Ad. . Adamnan, Vita S. Columbae, ed. Reeves.
- AU. . Annals of Ulster, vol. i., ed. Hennessy.
- Brash, Ogham Monuments.
- BB. . Book of Ballymote (genealogies).
- CL. . Genealogies of Corca Laighe, ed. O'Donovan.
Félire of Oingus.
- LL. . Book of Leinster (genealogies).
- L.Arm. Book of Armagh, Hogan's Glossary.
Mac Firbis, Genealogies, R.I.A. MS.
- MD. . Martyrology of Donegal (reference by dates).
- MG. . Martyrology of Gorman.
- Journal of Royal Society of Antiquaries, Ireland, articles
on Ogham inscriptions, by Barry, Rhys, Macalister,
and others (reference by month and year only).

The race-names are taken from many sources, but chiefly from Mac Firbis and other genealogical tracts.

Mocu, maccu, MAQI MUCOI, takes the place of (a) *Corcu*, (b) *Dál*, (c) *-raige*, (d) *-ne*, (e) *acht*, in the names of peoples, or (f) precedes gentile names of simple form.

(a) **Corcu.**

- Corcu Roide = BIR MAQI MUCOI ROTTAS¹ Sept. 1897.
Ernene mocu fir Roide Ad. 237.
Tua mac h. Roida LL. 365.
- Corcu Duibne = NETA LAMINACCA KOI² MAQQI MUCOI
DOVVINIAS June, 1896.
MAQI IARI KOI² MAQQI MUCOE DOVVINIAS
June, 1896.
Aedan mac h. Duibni LL. 358.
- Corcu Dalann = Cainnechus mocu Dalon Ad. 220.
- Corcu Themne = Luguid mocu Themne Ad. 246.
Comgan macu Teimne AU. 663.
- Corcu Oche = quies Lugdach macu Ochae AU. 608.
- Corcu Loegde = Cronan macu Loegdae AU. 637.
- Corcu Fir tri³ = Suibne maccu Ir tri MD. Jan. 11.

(b) **Dál.**

- Dál Buain = Miliuc maccu Boin L. Arm.
- Dál Araide = Comgellus mocu Aridi Ad. 220.
- Dál Céide = Tochannu mocu fir Cetea Ad. 246.
- Dál Niath Corb = Oisseneus mocu Neth Corb Ad. 22.
- Dál Runtir⁴ = Trenanus mocu Runtir Ad. 47.
- Dál Riatai = Daircill maccu Retai AU. 677.
- Dál Sailne = Colmanus mocu Sailni Ad. 29.
- Dál Corbmaic = Baetan mac ua Corbmaic MG. 56.
Abbán mac ua Corbmaic MD. Mar. 16.
Fiacha mac ua Chorbmaic MD. Dec. 27.
- Dál nImda⁴ = Dolaissi maccu Imde AU. 658.
- Dál Buachalla = Riachuill mac ua Buachalla MG. 76.
- Dál Bairdine⁵ = Nechtan mac h. in Baird LL. 359.
Finnbarr mac hui Bardene AU. 437.
Colman mac ui Bardani FM. 623.
Usaille mac ua Bhaird DM. Aug. 30.

¹ Perhaps for ROTTIAS, unless an Ogmic feminine genitive in *-ais* corresponded to the Latin *-ai, -ae*.

² Also read POI.

³ The race of Lugna Fer Tri, Mac F., p. 362. Cp. Corco Thrí de Lugnib Connacht, LL. 363.

⁴ Dál Runtair, Dál nImda, and Glasraige were the three divisions of the Conaille of Murthemne, LL. 318.

⁵ Otherwise Corcu Bairdne "ó Dún Cermna," LL. 331.

- Dál Fiatach = Finnio mac h. Fiatach LL. 362.
 Dál Cualni¹ = Crónán macu Chualne AU. 690.

(c) **Rige.**

- Boonrige, see Dál Buain.
 Temenrige, see Corcu Themne.
 Greccraige = mac h. Greccae LL. 356.
 Menraige = Lugbeus mocu Min Ad. 43, 53.
 Lugbeus gente mocu Min Ad. 53, 56.
 Lugneus mocu Min Ad. 127, 141.
 Cairige = Ecce mac h. Chae LL. 356.
 Fionocc maccu Cha MD. Oct. 4.
 Ciarraige = MAQI MUROI QEROI Brash, 223.
 Lucill mac h. Chiara LL. 357.
 Garbraige = Mac h. Gairb LL. 364.
 Siollán mac ua Ghairbh MD. Oct. 31.
 Gaolraige = Mo Cholmoc mac h. Gualae vel h. Gáili, di
 Gáilinni di Ultaib do LL. 364.
 Calraige? = CASSITTAS MAQI MUROI CALLITTI Brash.
 Crothraige? = TTGENU MAQI MUROI QRITTI Brash, 138.
 Breccraige = NETTA SAGRU MAQI MUROI BRECI Mar.
 1902.
 Artraige = Mo Cholmocc mac ua Arta MD. June 7.
 Dartraige = Inis mac ua Dartadha MD. May 21.
 Dubraige = Naeman macua Duib MG. 176.
 Nechtraige = Molaissi maccua Necte MD. Jan. 19.
 Tratraige = Luighthighern mac ua Trato MD. Apl. 28.
 Nosraige = Cluain macu Nois Passim.

(d) Gentilic names in *-ne* offer only three examples, with two ways of treatment when changed into personal names.

- Luigne = CONNI MAQI MUROI LUGUNI March, 1898.
 MODDAGNI MAQI GATIGNI MUROI LUGUNI
 Brash, 268.
 Conmaicne = LUGUDI MAQI LIDU MAQ MUROI CUNAMAQI
 Dec. 1898.

Galline, see Gaolraige.

In LUGUNI, the termination is retained after MUROI. In

¹ Caulnia ocus Condluan, emon ruc Lebarcham ingen Oe ocus Adarce do Choin Chulainn, is dib Corco Caullain ocus Dal Cualni i Cruithniu. LL. 318.

Gaíline, the termination is dropped—*maccu Gáili*. The last two letters of *CUNAMAQI* are doubtful, as are the words *LIDU MAQ*.

(e) Gentilic names in *-acht* are rare. Only one, *Cianachta*, furnishes examples in a single passage.

Cianachta = *Sinech mater virorum mocu Cei* in [*read mocu Cein*] *Cuile Aque*, quorum nomina sunt *Aidanus monachus*,¹ qui sepultus est hi *Cuil Uisci*, et *Chonrii moccu Cein*, qui sepultus est in *Daurmaig*; avia *Tocummi mocu Cein*, qui in *Iona* finivit vitam.

Ad. 247.

(f) Gentilic names without any special prefix or termination take *mocu*, etc., before the name itself.

Ligis = *Columbanus mocu Loigse* Ad. 210.

Oenu mac h. Laigsi LL. 356.

Enna maccu Laigsi Stokes, Lives, 275.

*Sogain*² = *VEDACU MAQ TOBIRA MUCOI SOGINI* June, 1896.

Nemaidon mocu Sogin Ad. 108.

Eili? = *Aedhach mac ua Elich* MD. April 9.

(g) *Ui Echdach* = *quies Finntain filii nepotis Echdach*

AU. 602.

Mocu may be expected in disguise, especially in published texts. Thus *Hennessy* prints *mac Curetai* for *maccu Retai* (O.I. *Dál Rétai* = *Dál Riada*) AU. 677, *mac Curthri* for *maccu [F]ir Thri* (*Corcu Fir Thri*) AU. 656, *mac Cuinide* for *maccu Imde* (*Dál Imde*) AU. 638. He was puzzled by this last instance, as he found *Cairill* elsewhere as the name of *St. Molaissi's* father.

My notes are unfortunately so much deranged that I cannot give the instances, or statistics of them, in which I have failed to find corresponding race-names. In known Oghams, there are at least fifty-five instances of *MUCOI*, including what are held to be nominatives singular, *MUCO* (1), *MOCO* (1), gen. pl. *MOCON* (1); gen. sg. *MUCOI* (42), *MOCOI* (4), *MUCCOI* (3), *MOCCOI* (1), *MOQOI* (1), and *MUCCOE* (1). My equated instances are thus a

¹ Reeves (Ad. 247) gives his descent from the *Cianachta*.

² *Corcu Sogain* and *Soghraighe* were probably equivalents.

small minority, which is not strange, since many race-divisions must have become extinct between the time of the Oghams and of the historical MSS. now available. On the other hand, out of twenty examples of *mocu* noted in Adamnan, I have equated fourteen. Out of twelve noted in AU., I have equated seven. In all, I have probably found race-names for about half of the instances of *mocu* noted. And while the instances noted present a definite field, the search after race-names is at present a thing without limit.¹

No inflexional change in *mocu* appears in Old Irish. (Hennessy's *mic u* is doubtless a contraction wrongly expanded.) Its effect on a following consonant cannot be judged from M.-I. instances, in which it is usually taken for *macc ui*. The O.-I. instances before *c*, *t*, *f* are too few to be decisive. Following a nom. sg. it aspirates in AU. 662, *Ultan macu Chonchubhair quievit*, and again 690, *Cronan macu Chualne obiit*. But Hennessy's text appears to have had aspiration marks added by a modern hand. In Adamnan, passage cited under Cianachta, *mocu Cein* occurs without change after gen. pl., nom. sg., and gen. sg.

Mocu seems to afford a dating criterion for part of the Annals of Ulster. The occurrence of *mac hui* 437, *maic nepotis* 578, *fili nepotis* 602, and *mac hui* 654, apparently as substitutes for *mocu*, indicates that the early entries are a Middle-Irish insertion; whereas, in the later part of the O.-I. period, the entries appear to be contemporary with the events. I think this indication is confirmed by other linguistic evidences.

Mocu occurs in place-names, but seemingly even there denotes an individual person. Cluain macu Nóis, Inis macu Dartada, 'Mellan mac h. Chuind o Inis mic h. Chuind for Loch Oirbsen,' Félire, xxxv., note. *Connachta* would give *mocu Chuinn*. In that case we should understand, not the whole region commonly called Connachta, or its people, but a small race-group in the north of Connacht called *na teora Connachta*, the three Connachts—probably the remnant of a race which

¹ Since this paper was written, many other instances have turned up, especially in the BB. list of saints and in Macalister's 'Irish Epigraphy.' My paper fails to show the local identity of the names equated, except in a few instances. I have material for this identification in many more instances; but the thesis seems sufficiently clear to dispense with more extensive annotations.

dominated the region and gave a name to it before its settlement by Brian and Fiachra, brothers of Niall of the Nine Hostages. According to MacFirbis, until the time of Eochu Muigmedoin, father of these men, Connacht was ruled by a dynasty of the Fir Domnann, whose home territory corresponded to the later Ui Fiachrach. I suggest that *na teora Connachta* represented this dynastic race.

EOIN MAC NEILL

PALATALIZATION

IN a paper on Middle-Irish Declension, published in the Philological Society's Transactions, 1905, Professor Strachan has drawn attention to one of the most important problems still awaiting a solution, that is, to determine the precise conditions under which a consonant or group of consonants is liable to be palatalized by a following palatal vowel when the vowel remains.

§ 2. It is usual to recognize three ways of pronouncing the consonants in O. Ir. They are said to possess an i- quality, an a- quality, and an u- quality : cf. Pedersen, KZ. xxxvi. 85. In the first case, the point of contact or friction is on or close to the hard palate, as in the neighbourhood of the vowels *i* and *e* : *u* has two characteristics : the tongue is drawn back and arched, while the lips are protruded and rounded. *a* occupies a neutral or normal position. In the modern language the a- and u- qualities are classed together as non-palatal in contradistinction to the palatal or i- quality. Of course the reason is that the u- quality no longer plays the part it did in the inflexional system, and does not thrust itself upon the notice of the grammarian. Thus the three forms n. *fer*, g. *fir*, d. *fiur* have been reduced to two, n. *fear*, g. *fir*, d. *fear*. Not that *fiur* and *fer* have fallen together phonetically, though such confusion was possible in unaccented syllables. It is simply a case of the dative (Early Mod. Ir. *fiur*) being replaced by the nominative. Yet even in Mod. Ir. it would be a mistake, from the phonetic point of view, to ignore the u- quality. *u* is both velar and labial, and its influence may still be felt in velar and labial consonants. In such words as *thugas*, the *u* is as prominent in the second syllable as in *agus*, in spite of the difference of spelling. On the u- quality of one of the varieties of *l*, see Henebry, § 55. But it is plain that even in O. Ir. the difference between the u- and a- qualities was not so strongly marked over the whole range of consonants as the difference between either of them and the i- quality. If

we compare the *c* of *cara* or *cos* with that of *cú*—and there is no reason to suppose that the pronunciation of these words has changed essentially during the last thousand years—there is little or no difference in the consonants themselves. The *c* is velar in each case. Any slight difference of colouring that may be caused by the different position of the lips is merely accidental, like the difference between English *coo* and German *Kuh*. But when we pass from *cara*, *cos*, or *cú* to *cl*, *clós*, there is not merely a difference in the position of the lips accompanying the articulation, but an essential difference in the articulation itself, in the shape of the tongue and the position it occupies during the process.

§ 3. Labials, however, form a class apart. They are produced, as it were, outside the mouth, and here there is no possibility of palatalization in the literal sense. The position of the lips is the essential thing. In Mod. Ir. the lips are thrust forward when the labial is preceded or followed by *a*, *o*, or *u*, and drawn back when it is preceded or followed by *e* or *i*. Thus we have a distinction corresponding to the palatal and non-palatal pronunciations of the other consonants. In Mod. Ir. the protrusion of the lips tends to give the neighbouring vowel, especially when unaccented, an *u*-colour. That this was the case in O. Ir. may be inferred from such spellings as *felsub*, *demun*, *crdbud*.

§ 4. For the purposes of the present investigation the *a*- and *u*-qualities are classed together as non-palatal, except when there is special reason for drawing attention to their different effects. Palatal is to be taken here in a wide sense, to include the *i*-quality of labials—an inaccuracy inevitable under the circumstances, and certainly not more unscientific than the common use of such terms as 'guttural' and 'aspiration.' There is much to be said in favour of the native terms *caol* 'slender,' 'narrow,' as opposed to *leathan* 'broad,' 'wide.' They well describe the form of the mouth-passage during the articulation. Even in pronouncing the labials this holds good. It is true that the drawing back of the lips before or after *i* or *e* makes the lips themselves somewhat broader; but the mouth-passage, from the closeness of the teeth and the position of the tongue, is decidedly narrow.

§ 5. There are several problems connected with palatalization

for inflexional endings we turn to A; compounds are found chiefly in B. But the presence or absence of palatalization, with perhaps one exception (see § 101), depends upon what precedes, not what follows, the palatal vowel. Pedersen indeed recognizes a distinction between the effect of palatal vowels in inlaut and auslaut, Asp. p. 7, and, if I understand his argument aright, contrasts the *mn* of *cuimnigedar* with the non-palatal *mn* of *timne*. The examples are ill chosen. In the first place, the *mn* of *cuimnigedar* is palatal in *chuiimni*, Ml. 32^d11 where no consonant follows; secondly, the words *cuimnigedar* and *timne* are not parallel, for the *m* in the former is a spirant (= mod. *mh*); and lastly, the consonant-groups are secondary, and the presence or absence of palatalization is due to the nature of the vowel lost between the *m* and *n*, and not to the following palatal vowel.

§ 7. *b*, see *p* (§ 62).

8. *m̄b*, later *mm* = mod. *m* (§ 142).

A. (a) *immbi* Wb. 13^d22, Mid. Ir. *imme*, *immbē* &c. Atk., mod. *uime*.

(b) *aithchumbe* Wb. 1^b21, *adcumbe* 23^d22 Mid. Ir. *athchumma* Mey.

B. (a) *cimbid* Wb. 4^b30, 27^c22 &c. Féil. Mid. Ir. *cimbid*, *cimid*, *cimmid* Atk., Mey.

(b) Mid. Ir. *cumbair*, *cummair* 'brief' Wi., Mey., by *cuimre* Ml. 14^d3; *combur*, *commar* 'confluence' Wi., Mey., W. *cymmer*.

§ 9. *r̄b*, *r̄bb*, *r̄p* = mod. *r̄b* (§§ 153, 154).

A. (b) *orbae* Ml. 100^e14, gs. *orbai* 102^a3, *orbbae* Sp. v. 11, *orbae* Féil., Mid. Ir. *orba*, Wi. < **orbion*. So **komorbios* gives *comarbae* Féil., Mid. Ir. *comarba*, *comarbba*, *comarpa* &c., Wi., Atk., Mey., mod. *comharba*; *indarbae* Ml. 23^e8, *indarpae* Sg. 31^b11, Féil., Mid. Ir. *innarba*, Wi.; Mid. Ir. *ferba*, *ferbba* gs. of *ferb* 'Kuh,' Wi.; Mid. Ir. *burba* SR. 7352, Mey. *borb*, superl. *burbbu*, Mey., the mod. *buirbe* is analogical; *arcorpai*, ÉRIU I. 195; *nundnerbai* Ml. 65^b6, but *nodneirbea* Ml. 51^b10 is fut. = -*eirbfea*.

B. (b) *forbart* Sg. 67^b6, 167^a3, *forbbart* 52^a8, ds. *forbairt* Féil. = *for-bert*; *forbartach* Bcr. 41^d2; *carpat* Tir. 14, np. *carbait* Ml. 96^c13, Mid. Ir. *carpat* Wi., Mey., mod. *carbad* < **karbento*-, cf. dp. *cairptib* Ml. 43^d3, ap. *cairptiu* Wi., W. *cerbyd*, seemingly borrowed from Ir., Lat. *carpentum*. In *dofórbhat* Ml. 27^a10, *dundórbhat*

120^d14, *dundórbiam* 105^b6, the slender *b* is analogically restored from the simplex.

§ 10. *b* = mod. *bh* (§ 119).

A. (a) *slēbe* Ml. 58^c4, 67^d8, *slēbe* FéL., Mid. Ir. *slēbe*, *slēbi* Wi., Atk.; *imdibe* Wb. 2^a2, 20^c8, 9 &c., ds. *imdibiu* 2^a3, *nōibe* Ml. 37^b4, FéL., Mid. Ir. *nōime* Atk.; -*gai*bi Wb. 32^a16.

(b) *abae* gs. Ml. 78^b4, Mid. Ir. *aba* Mey.; *subae* Ml. 146^d2, FéL., Mid. Ir. *suba* Wi., Atk.; *dubai* gs. Ml. 110^c9, FéL., Mid. Ir. *duba* Wi., Atk. < **su-bio-*, **du-bio-*; cf. the adj. *subach*, *dubach* FéL. &c., mod. *subhach*, *dubhach* [sūχ, dūχ]. *lubae* Sg. 61^b15, *sillabae* ib. 212^b1, *fubae* 26^a8, Mid. Ir. *fuba* Wi. < **vo-bio-*, *tōbae* Sg. 118^b2, 195^b1, *damthōbae* 68^b11, *tōbae* 201^b3, gs. *tōbai* Ml. 92^d6; *nī rubai* (= *rō-bī*) Ml. 28^d4, Sg. 7^b3, 209^a3, *nī ruba* Sg. 3^b28.

B. (a) *scribend* Ml. 87^a12, Sg. 178^b3 &c., ds. *scribiunt* Sg. 9^a21, Mid. Ir. *scribend* Atk., mod. *sgríbinn* f., < *scribendum*; *imdibenar* Sg. 143^b4, *etirdiben* Ml. 42^a17, *itirdibither* Tur. 121; *dibirciud* Ml. 58^c6, 99^d1, *dibiercud* (*dibærcud*?) 26^d6, later *dibracad*, *diburgun*, *diubracad* &c., Wi., Atk.; *gaibid* Ml. 50^a5, &c.

(b) *crābud* Wb. 12^b27, Ml. 36^d24, FéL., gs. *crābait* Wb. 33^c13, Mid. Ir. *crābud* Atk., cf. W. *crefydd*, and the adj. *crāibdech* FéL. Atk., mod. *crāibtheach*; so *gābud* Hy. v. 31, 83, FéL., Mid. Ir. id., Atk., mod. *gābhad*, dp. *gāibthib* Wb. 15^d28, cf. W. *gofid*; *cubus* Wb. 1^d6, 11^b21, 20^c18 < **com-fiuss*, *cocubus* Wb. 42^b7 &c.; Mid. Ir. *cofiss* and *comfis* Mey. are fresh formations. Here belong verbal forms such as *-rōbat* Wb. 11^d9, 29^c8, &c., *-rūbat* Sg. 138^a5, mod. *rahaid*, by *rubèt* Wb. 26^a23; *contubart* Tir. 15, by *dubbert* 11, 13, 15; *asrubart* passim, later *atrubairt*, mod. (a)*dubhairt*; in *autrubert* Cod. Cam. 37^d, the unaccented *e* has not yet lost its quality, but the preceding consonant may have been already depalatalized.

§ 11. *db* = mod. *dhh* (§ 153).

A. (b) *fedbae* FéL., Mid. Ir. *fédba* LB. 131^a39; *bodbae* Wi., *bodbæ* Mey., but *baidbhi* TBC. 4023; Mid. Ir. *Medba* passim < **Medbae*, but also *Medbi*, *Meidbe* TBC. &c.

B. (b) *doadbat* Wb. 10^b21, Ml. 15^a2, Sg. 27^b15, *doadbadar* Wb. 7^a13, 7^b10, &c. by *taidbdid* Wb. 14^d22, *doaidbdetar* 27^a27 &c.; *adbul*, Wi., mod. *adhbhal*, cf. *indadbol* Sg. 217^b5 by the abstract *aidble*, Wi. s. v. *réimm*.

§ 12. *lb* = mod. *lbh* (§§ 92, 93, 153, 155).

A. (b) *balbae* FéL., but *balbe*, *bailbe*, Mey.; *delbae* gs. Ml. 65^c16.

delba Sg. 166^a1, Mid. Ir. *delba*, Wi., TBC. but *deilbi* SR. 1794, *delbi* Atk., mod. *deilbhe*; Mid. Ir. *selba* gs. TBC. 84 < **selbae*.

§ 13. *nb* = mod. *nbh* (§§ 153, 156).

A. (b) *Banba* gs. id. Mey., an ia-stem (?).

B. (b) *anboth* Ml. 125^d11, Mid. Ir. *anfadh* *anfud* Wi., Mey., mod. *anfadh* < **an-feth*, cf. dp. *ainbthib* Hy. vi. 15; Mid. Ir. *anbal* Mey. < *an-fial*; *nónbair* Hy. vi. 65, Wi., *dechenbor* Féil. &c., mod. *naonbhar* and *deichneabhar* < **noenviro-* and **dekenviro-*; *anfossigid* Wb. 8^d5 seems artificially coined to translate 'nescitis,' otherwise it might have been classed here; but *anfiss* Wb. 13^b11, Sg. 148^a5, *anfius* Wb. 25^a11, 25^o31, *anfissid* 29^b4, Mid. Ir. *anfiss* Wi., Mey., mod. *ainbhfhios*, in which palatalization has been restored from the simplex *fiss*, *fiuss*, point to the probability of a scribal error in *anfossigid*.

§ 14. *rb.* = mod. *rbh* (§§ 153, 157).

A. (b) *acarbai* Ml. 59^a19, id. Mey. s. v. *acairbe*, but Mid. Ir. regularly *acairbe*, *aggairbe* Wi., Atk., Mey.; so *garbi* Atk., mod. *gairbhe*; *merbai* Féil. (*merbi* Ml. 113^b8), later *merbe* Atk., mod. *meirbhe*; *derba* = **derbae* 'certainty,' Sg. 66^b14; *serbu* comp. of *serb* Ml. 24^o10; *serba* 'bitterness' Atk., but *seirbiu*, *seirbe* Wi.; *Berbae* Féil., Mid. Ir. *Berba* Mey., mod. *Bearbha*; *forbae* Sg. 147^b3, ds. *forbu* Wb. 3^a6, 14^d27, Ml. 15^a4, 5 &c., Mid. Ir. *forba* Atk.; *torbae* Ml. 102^d4, 132^a8, &c., Mid. Ir. *torba*, *tarba*, Wi., Atk.

B. (b) *-forbanar* Wb. 14^d27, Sg. 148^a11, by *forfènar* Tur. 45; *-torban* Wb. 12^b32, 33, *-torbanad* 17^d18; *torbach* Ml. 23^a2, 90^b11, 121^d1, Wi., but *tairbig* SR. 5915 (cf. § 157); *arbar* Ml. 62^b13, gs. *arhair* Féil., ds. *arbur* Ml. 55^a6, 102^o8, cf. dp. *airbrib* 63^o12.

§ 15. *c*, *cc* = mod. *c* (§§ 129, 130).

A. (a) *íce* gs. Ml. 23^o7, 50^o11, *íce* Wb. 7^o12, Ml. 90^o6, Mid. Ir. *íce* Atk., mod. *íce* (but Mid. Ir. also *tca*, *tcca* Wi., Atk., as *u*-stem?); for *-aicci* Ml. 94^o3 by *-accai* 114^a15 &c. see § 129.

(b) *rucae* Ml. 88^b15, *rucae* 87^d9, *ruccai* 27^o9, 10, &c., *ruccu* Wb. 9^o13, Ml. 55^b8, but *rucce* TBC., *ruice* O'Cl.; *gliccu* comp. Wb. 26^d26, Mid. Ir. id. Atk., mod. *glioca*.

B. (a) *aiccend*, *aiccent* < Lat. *accentus* Sg. 207^a6, 26^a6 &c., ds. *aicciund* 74^b8; *conaicelt* < *con-ad-celt* Ml. 49^o9; *conaicert* 2^a6, *conaicertus* 2^a13; *crocaimn* gs. Sg. 95^a1, but ns. *croccenn* ib. 111^b4.

Mid. Ir. *crocenn* SR. 2849, *croicend* Atk., mod. *croiceann*, where the palatal may have been restored from the syncopated pl-*croicne*.

§ 16. *c, cc* = mod. *g* (§§ 131, 132, 133).

A. (a) *-léicci* Wb. 3^d13, *-léce* Ml. 103^d16; *corrici* Wb. 42^b27, Sg. 207^b10, &c.

(b) *bucai* Sg. 3^b13, Mid. Ir. *buca*, Early Mod. Ir. *buga* Mey. (now *buige*, analogical); *etirdécai*, *doécai* Ml. 61^a8, *duduccai* Ml. 27^d23, see § 131 sq.

B. (a) *écen* Wb. 4^a26, Ml. 49^b6 &c., Mid. Ir. id. Wi., Atk. mod. *éigean*; *lécind* Ml. 105^b16.

(b) *cucann* Sg. 49^b15, 51^b4, 5, *cucan* 68^a7, 107^b4, as. *cucaín* 68^b1 < *coquina*, but later *cucenn* Thes. Pal. ii, mod. *cuigeann* 'churnful,' 'churning,' where the palatal is restored from the syncopated forms, cf. the mod. gs. *cuigne*, and *cucnecht* Thes. Pal. ii. 332, 34 translated 'cooking,' properly 'churning'; *acat* 'acetum' Sg. 73^a7; *sacart* 'sacerdos' Wb. 33^b20, 33^c4 &c., *sacardd* Tur. 5, 19, Sg. 54^a11, np. *sacaird* Ml. 82^a8, Mid. Ir. *sacart* Atk. &c., mod. *sagart* with unexplained *t* < *d*, but the quality of the *c* may be due to the influence of *sacrificium* (*sacarbaicc* Wb. 11^d15), *consecratus*, *consecratio*, cf. *cossecartha* Ml. 63^a6, 100^b11 &c., *cosaccartha* Bvn. 29; *ocus* Sg. 138^a3, Ml. 88^d13, *acus*, *accus* Wb. 9^c32, 23^d12, Mid. Ir. *focus*, *fagus* Wi., Atk., mod. *fogus* by np. *oicsi* Ml. 78^c2, *tocad* Ml. 35^d22, *togad* 39^e16, Mid. Ir. *tocad* Wi., cf. the archaic form *toceth* Phil. A. ix. 5, and dp. *toicdið* Sg. 138^b6, W. *tynghed*; *conocæba* Ml. 20^b5 < *con-od-gēba*, but here the *c* = *gg* may be palatal, cf. the common spelling *adæ* for *adé*.

§ 17. *dc* = mod. *dhg* (§ 143).

B. (a) *dobidcet* Ml. 39^d11, *andumbidced* 53^d7.

§ 18. *lc* (§ 153).

A. (b) *elcae* Féil.; *talcae* ib.; *balcu* comp. ib.; *etirfolcai* Ml. 81^e1; Mid. Ir. *calca* < **calcae* (?) gs. of *cailc*, *calc*, Mey., but also *cailce*.

B. (b) *colcaid* 'culcita' Sg. p. 129, Thes. Pal. ii. 290.

§ 19. *rc* (§§ 94, 153).

A. (b) *árcae* Ml. 82^d1, 11, 104^c2, but Mid. Ir. *airce*, *aircce*, *airci* Mey., mod. *áirce*; *sercae* Ml. 53^e10, 92^b1, but Mid. Ir. *serci*

seirce Wi., Atk., mod. *seirce* and *searca*; *tercai* ds. Ml. 56^d14, 102^a3, *tercai* as. Féil., Mid. Ir. *tercca*, but *tercci*, Atk.; *cerca* gs. Cóir Anm. 214, now *circe*; *erdarcai* 'conspicui' Ml. 36^a10, comp. *erdarcu* Ml. 47^a18, 122^a7, *airdircu* Sg. 23^b3, *irdurcu* Wb. 9^b17, 31^b4, *irdorcu* Wb. 28^b32, Mid. Ir. *airdercu* Wi., *irdarcu* Mey., but Mid. Ir. ap. *airdirci* Mey.; *adarcae* Ml. 24^b14, 116^c8: cf. *Sliab n-adarca* TBC. p. 900, but *adairce* TBC. 1348, mod. *adairce*: see, however, §§ 92, 94.

B. (a) *oinadaircechu* Ml. 45^a5; *adercéne* Sg. 47^a2: see §§ 92, 94; *foircimem* Ml. 73^a10 (?).

(b) *forcan* Ml. 91^a21, ds. *forcunn* 19^c12, 33^a9, 93^a16 may represent the regular development of *for* + *cenn*, but the palatal is generally restored from the simplex and from syncopated forms; hence *forcenn* Sg. 28^b19, 169^a1, Ml. 22^d11 &c., *foirciunn* Sg. 18^b1, 203^b5, *foirciun* 213^a13; a further analogical transformation is found in *forchenn* Ml. 118^a6, *foirchinn* 56^a8, mod. *foircheann*, cf. Pedersen, KZ. xxxv. 443.

§ 20. *sc* (§§ 153, 158).

A. (b) *mescai* as. Ml. 77^d6, 7, 94^c3, 4, Mid. Ir. *mesca* Wi., Atk., but also *meisce* Wi., mod. *meisge*; *mescu*, *mesco* comp. of *mesc*, Wi.; *sescai* 'effoetas' Ml. 100^b19; *æscæ* Sg. 61^a26, Bcr. 33^b18, *æscæ* ib. 33^a5, *aesca* 33^b1, *ésca* 3^d, Mid. Ir. *ésca*, *éscoi* Wi., Atk., mod. *éasga*.

B. (a) *discipul* Wi., Atk., mod. *deisgiobal*.

(b) Mid. Ir. *escaid* 'active' Wi., Atk., mod. *éasgaidh*, by *scíth* 'weary'; *æscaidi* 'lunares' Bvn. 22, *nephæscaidi* Ml. 30^a5.

§ 21. *xc* (§ 169).

B. (a) *exceptid* Wb. 2^a20, 25^c32, *exceptaid* Sg. 37^a8.

§ 22. *ch* (§§ 120, 121).

A. (a) *fiche* Sg. 70^a9 &c., Mid. Ir. id. Wi., Atk., mod. id. *saichi* Féil.

(b) *dochu* comp. Wb. 4^b14, 24, 5^b31, 43, 10^d7, Mid. Ir. *dochu*, *docha* Wi., Atk., mod. *dócha*; *doche* 'confidence' Féil. = *dochae*, cf. Strachan RC. xx. 297; *cochu* Sg. 67^a16, ds. of *coche*, ib. 67^a14; *crucha* gs. SR. 7753 < *cruchae* (cf. *cruche* Wb. 8^a5, Ml. 65^c9, Cod. Cam. Thes. Pal. ii. 245, 11; 246, 25; 247, 10), but *cruiche* . . . *sruithe* Féil. Ep. 270, *croiche* Atk., mod. id., analogical.

B. (a) *seichem* Wb. 25^c6; *fichet* gs. Ml. 2^d2 &c., Mid. Ir. id. Wi., Atk., mod. *fichead*; *díchell* Féil., Mid. Ir. id. Wi., *dichell*

Atk.; *Michél Féil*, *Michel Atk.*, now *Míchédl*; *foscoichet* Ml. 36^a8, 111^a4; *dunthlaichiur* Ml. 44^c20, *dothnichethar* 36^a28; *cluichigedar* 122^a10, *cluichech* Sg. 59^a16.

(b) *dorochair* Sg. 29^d8, Tur. 19, Féil., Mid. Ir. id. Wi., by *do-cèr* Tur. 131; *fochonn* Wb. 3^c23, *fochunn* ib. 11^c1, 23^c6, Ml. 138^a8, gs. *fochuinn* Ml. 35^b24, Mid. Ir. *fochund* Atk., mod. *fochain* < *fo-cenn*, cf. Pedersen Asp. p. 108; *achad* LA. 19^a1, Mid. Ir. id. Mey., common in place-names; the oldest spelling is *ached*. *Ached bou* Adam. 63^a, *Ached Fobuir* LA. 13^b1; *drochat*, Sg. 46^b4 *aurdrochait* SR. 465; later *droichet* Wi. mod. *droschead* may come from a syncopated form; *lôchet lôichet* Féil. (where, however, the metre is not decisive), the palatal may be restored from forms like *luaichtidiu* Ml. 40^d4; *lôsharn* Féil., *luacharnn* Sg. 47^a10, as. *lochairnn* ib. 24^a16, Mid. Ir. *locharn lôcharnn* &c., Wi., Atk., mod. *lôchrann* < *lucerna*, but influenced by *lôchet*, and later by *crann*; *intuachall* Ml. 103^d24, by *tsaichli* Wb. 8^d13; *atluchur* Wb. 3^b19; *duntluchur* Ml. 74^d3.

§ 23. *d* = mod. *dh* (§§ 122, 123).

A. (a) *guide* Wb. 7^a13 &c., Mid. Ir. id. Wi., Atk., mod. *guidhe*; *claidi* Sg. 35^a8, Mid. Ir. *claide* Wi., Mey., mod. *claidhe*.

B. (a) *claidéb* Wb. 6^a13, Mid. Ir. *claidéb*, *cloidem* &c., Wi., Atk., Mey., mod. *claidheamh*; *móidem* Wb. 17^a11 &c., mod. *maoidheamh*; *buiden*, *buden* Féil., Wi., Atk., Mey., mod. *buidhean*.

(b) *adail* gs. Ml. 102^a15, Mid. Ir. *adall* Mey., < *ad-ell-*; so *tadal* Ml. 25^a2, Mid. Ir. *tadall* Wi., Atk., < *to-ad-ell-*; *rādas* Ml. 42^a4, 10, *imrádat* Wb. 1^d7 by *rurádi* Wb. 7^d9 &c.; Mid. Ir. *rodarc*, mod. *radharc*, < *ro-derc*.

§ 24. *nd* (§ 117).

A. (a) *clainde* Wb. 5^a19, Mid. Ir. id. and *clainni* Atk., mod. *clainne cloinne*; *luindiu* Ml. 23^d22, 32^d1, 130^a13, mod. *luinne*.

B. (a) *bindius* Sg. 5^a1, mod. *binneas*; *coindeulc* Sg. 3^b1, *coindeulgg* 25^b2; Mid. Ir. *caindel coindel* Wi., Atk., Mey., now *coinneal* < *candela*.

§ 25. *rd* (§ 153).

A. (b) *cerdae* Ml. 18^a12, Mid. Ir. *cerdda cerda* Wi., Atk., Mey., mod. *cedrda* (but also *céirde*, analogical); *arddai* Ml. 129^c20, *ardai* 48^c18, *ardae* gsf. Féil., Mid. Ir. *arda* by *airde* Mey.; comp. *ardu* Ml. 23^d23, 47^c20, 138^d7, *arddu* Sg. 161^b9, *arta* Inc. Sg. I.

B. (b) *ordan* Fé. Hy. i. 50, *rudanordan* Wb. 33^o5, *ruhortan* Ml. 107^b2 by *oirðnimm* Sg. 22^a < *ordinare*.

§ 26. *f, ff, ph* (§ 124).

A. (a) *Liphe* Sp. v. 4, gs. *Liffi* Fé., mod. *Life*.

B. (a) *iffern* 'infernum' Hy. vi. 20, Fé., gs. *iffirn* Sg. 39^a24, &c., ds. *iffiurn* Ml. 23^a5 (written *ifurnn* 130^b6) Mid. Ir. *iffern* Atk., mod. *ifreann*; *ephis* ds. 'Ephesus' Wb. 27^d19.

(b) *tofun* (MS. *dia thosun*) Ml. 55^o1, Mid. Ir. *toffund*, *tafand* Wi., Atk., < *to-svenn*, cf. *grafand* Fé., Wi., pl. *graiſne*.

§ 27. *g* = mod. *gh* (§§ 125, 126, 127).

A. (a) *maige* gs. Tir. 13, Fé., Mid. Ir. *maige*, *muige*, mod. *muighe*; *áge*, *áige* Fé., but Mid. Ir. *aga*, *ágai*, Mey.; *bríge* Fé., Mid. Ir. *brígi* Mey., mod. *bríge*; *tíge* Fé., Mid. Ir. *tíge*, *tígi* &c., Wi., Atk., mod. *tíge*.

(b) *ógae* Ml. 144^o7, *ógai* ib. 94^b3, Aor. 7^d3, Sg. 59^b10, *uagai* Fé., *trógae* Ml. 62^d9, 96^b7, 44^o29, *trógai* 38^d13, 87^b1, *tróige trúaige* Fé. Index, *uairi óige* ib., but in neither case is the palatal quality of the *g* established by the metre: cf. Strachan, RC. xx. 191, 295; Mid. Ir. *lōga* SR. 6199, *trōga* 7390, but later palatal *óige* and *tróigi* Atk.; *tugae* Fé. < **togiā*, Mid. Ir. *tuga*, Wi., but *tuige* TBC., mod. *tuighe*; *lugae* Ml. 36^a20, 23, 118^o5, 126^o5, *firlugae* 36^a20, *firlugu* 115^a18, Sg. 217^b1, *comlugu* Ml. 44^d30, but *luige* Wb. 14^o39, *firluige* 34^a1, *comlugu* Ml. 44^b5, Mid. Ir. *luga* and *luige* Wi., Atk., *comluga* SR. 3040; *lugu* comp. Wb. 16^o26, Ml. 23^a13, 42^b18, 119^d8, 123^o12, 135^a13, Mid. Ir. *luga* Atk., mod. *lugha*, but *laigiu* Ml. 17^o7, 24^d23, 26^b6, 35^o22, Sg. 42^a9, 120^b2, 179^b1; *logud* Ml. 118^d11, by gs. *loichtō* 62^a19.

B. (a) *saigit* ds. Ml. 133^a4, ns. *saiget* Hy. i. 20, Mid. Ir. id. Wi., *saigit* Atk., mod. *saighead* < *sagitta*; *lēgend* Ml. 84^d4, Fé., mod. *léigheann* < *legendum*; *srogell* 'flagellum' Sg. 48^b3, Mid. Ir. *sroigell*, *sraigell* Wi., Atk., but here the palatal would be preserved by dp. *sroiglib* and by *sroiglim*.

(b) *fugall* Wb. 9^o4, ds. *fugull* ib. 9^o16 < *fo-gell*, but *fugell* Wb. 9^o5 (a prima manu), Mid. Ir. *fuigeall*, Atk., with the palatal preserved or restored from the simplex.

§ 28. *lg* (§§ 95, 153).

A. (b) Mid. Ir. *selga*, Wi. < **selgae*, mod. *sealga* by *seilge*;

Eigge *gs* TBC. 3109, but *Eigí* LL. 377^b15: *éig* makes up *deigae* LU. 93^a25, but *deigae*, *deigí*, *deigí* TBC.

B. 3. *Cúigim* Ann. UL. 757, by earlier *Cúigim* 616. 621. 677. &c.

§ 24. *ng* §§ 97, 144, 174-

A. (a) *inge* Sg. 25^a1, 75^b5: *ingí* ML. 61^a15.

(b) *ungae* 'uncia' Sg. 45^a17, *gs* and *gp* *ungae* Tir. 6, *na ungai* *id.*, *unga* Bcr. 3^a, Mid. Ir. *unga* Wb., Atk.; Mid. Ir. *ingis* LL. 2^a27, 28, but *luinge* LU. 27^b6 &c. mod. *id.*; *ungis* SR. 57^b4.

B. (a) *daingen* ML. 32^a16, FéL, Mid. Ir. *id.* Atk. mod. *daingean*; *cingid* *n*-as., *cingid* *n*-gp of *cing* FéL.

(b) *longais* *das*. ML. 74^a12, 13, &c., Mid. Ir. *id.* Wb., Atk., but also analogically *loinges* &c. *ib.*, mod. *luingias* 'shipping', cf. *loingsech* ML. 133^a11, *loingsig* 54^a18, 123^a3.

§ 30. *rg* ('rc') (§§ 96, 153, 159).

A. (b) *fercae* *gs*. ML. 32^a4, *fercae* 27^b15. Mid. Ir. *ferrga* (?), TBC. 3108, but *ferge*, *ferci*, *fergi* Wb., Atk., mod. *feirge*: *Marggae* Sp. V. 6, *Margae* FéL; *frisorcái-siú* ML. 44^b31 (but *frilammoirci-se* 44^b26, see § 96; Mid. Ir. *lurga* by dp. *luirgnib* Wb.

B. (b) *orcun* Wb. 4^b33 < **orgenā*, cf. *gs*. *oirne* ML. 22^b, Mid. Ir. *orggun*, *orcain* Wb., Atk., mod. *argain*, so the compounds *essarcon*, Wb. 12^a3, *timmarcain* ML. 111^c3, *tuarcun* Wb. 1^c19, *comthiarcun* 2^b2, *frithorcun* ML. 33^a16, *comrorcon* ML. 25^a12 &c., and the verbal forms *orcas* Wb. 28^a4, *orcaid* ML. 19^a6 *frisorcad* 118^a1, for *fridoirced* Wb. 14^a27 see §§ 92, 96; *forgall*: *ordun* Hy. i. 50, *forcal* ML. 42^a4, *gs*. *forcaill*, 46^a24, *ds*. *forgul*: *ordun* FéL, *forgal* SR. 7051, *forggal* 7025, 7568, *gs*. *forgaill* 4302; but the palatal may be kept or restored from the simplex *gell*, *forzell* Wb. 25^a20, ML. 22^a19, 42^c1, 44^a10, 46^a8, Mid. Ir. *id.* Atk., *ds*. *forciull* Atk., *forgiull* LB. 261^a8; *argat* ML. 31^a10, 73^a12, *g*. *argait*, 36^a24, 85^b7, Tir. 6, *arggail* Sp. v. 7; the archaic form *arget* occurs in *argetbor* LA. 10^a1, and *brarget* Thes. Pal. ii. 47, 362, Mid. Ir. *argat*, *arcat*, *g*. *argait*, *airgit* Wb., Atk.; in some texts the palatal and non-palatal forms are used promiscuously, thus LL. 253^a1, *airgit*, 7 *argail*, 13 *airgit*. The palatal forms and mod. *airgead* *g*. *airgid*, seem due to the influence of the adj. *argdide*, *airgdide*, in which palatalization is regular, cf. mod. *dirreamh* by O. Ir. *drām* § 66.

§ 31. *l* (§§ 104, 105).

A. (a) *diliu* Wb. 8^a1, 11^b17 &c.; *tuile*, Wb. 30^e11, mod. *toile*; *aile* Wb. 12^a46 &c., mod. *oile*, *eile*.

B (a) *dúilem* Wb. 1^b22, mod. *dúileamh*; *dálem* Sg. 63^a2, mod. *dáileamh*; *mulenn* Sg. 45^b15 mod., *muileann*.

(b) *solus* Ml. 40^e15, Féil., Mid. Ir. id. and *sollus* Wi., Atk., mod. *solus*, *solas*, 'light,' by pl. *soilsí* Bvn. 1^a2.

§ 32. *l* before which a consonant has been lost (§ 149).

A. (b) *gabālae* gs. Ml. 83^a3, Mid. Ir. *gabāla* Atk., mod. *gabhālu*, from *gabāl* < **gabaglā*, W. *caffael*; so in compounds *ranngabāla* Sg. 88^b3, 193^b2, *dígbāla* ib. 63^b5, *turbālae* Ml. 85^e13, *inducbālae* ib. 108^e9, Mid. Ir. *facbāla* Wi., *fagbāla* TBC., *congbāla*, *dígbāla*, *ergabāla*, *fresgabāla* Atk.; *cenēlae* Ml. 2^b14, 15, 17, Sg. 8^a13, 24^b2, *cenēla* Sg. 22^b10, ds. *cenēolu* Wb. 3^b24 (*ceneliu* Ml. 51^e2 looks like a scribal error for *cenēlu*), cf. *cenél* = O. W. *cenetl*; *soscēlae* (= *soscēlai*) Ml. 42^b7, *soscēlai* ib., *soscēlu* Wb. 13^a36, 18^e8, &c., cf. *scél* = W. *chwedl*; so *dusceulai* Ml. 68^d12, 102^a22, *dosceulai* comp. 11; Mid. Ir. *andla*, gs. of *andl* Mey., cf. O. W. *anail*; Mid. Ir. *dāla*, gs. of *dāl* Wi., Atk., cf. O.W. *dall*; *giulait* Ml. 65^b7, cf. *-gleu* 86^b8.

§ 33. *bl* = mod. *bhl* (§ 145).

A. (b) *oblæ* gs. St. Miss. 64^b.

B. (a) *cobligríb* Wb. 6^a31, Mid. Ir. *coibligi*, *coiblige* Wi., Mey., < *com-lige*.

§ 34. *cl* = mod. *gl* (§ 153).

B. (b) *eclais* 'ecclesia' Tur. 60, Ml. 65^d14, 18, Mid. Ir. id. Atk., mod. *eaglais*, cf. W. *eglwys*; *eclaim* Ml. 114^b15, by *as-n-gleinn* 105^d9, so *doeclannat* Bcr. 34^b3, *duneclannar* Ml. 120^d2, *fordiuclaim* Ml. 19^a5, 75^b4, *fordiuclannar* Ml. 104^b5.

§ 35. *chl* (§ 146).

A (b) Mid. Ir. *fochle*, Wi. by *clé*, cf. W. *gogledd*.

B (a) *dichlid* Ml. 59^b9, Mid. Ir. *dichleth*.

§ 36. *ndl* (§ 146).

B (a) *indligid* Wb. 3^e7, Mid. Ir. id. Atk.

§ 37. *nfl* (§ 169).

B. (a) *conflehtaithe* Ml. 16^b11, cf. mod. *coinbhliocht* < *conflictus*.

umhal, cf. with loss of the palatal vowel *huimli* Ml. 54^a1, the later *umla*, *umhla* is analogical; *tomus* Wb. 17^b11, Ml. 26^b6 &c.; Mid. Ir. id. Atk. mod. *tomhas*, by gs. *toimseo* Ml. 20^a21, 35^a23, *camull* 'camelo' Tur. 60, Mid. Ir. *cdmall* Atk., *camall* Mey.; *cuman* Wb. 8^a3, 26^a9, Ml. 124^b5, Mid. Ir. id. Wi., but mod. *cuimhin* from the syncopated forms *cuimni* Ml. 32^a11, *cuimnech* 46^b29.

§ 46. *dm* = mod. *dhm* (§§ 153, 161).

A. (b) *madmae* gs. Ml. 84^a6, Mid. Ir. *madma*, Atk. TBC., Mid. Ir. *commadma* Mey.; *urnadma* ib.; mod. *snadhma* gs. of *snaidhm*; Mid. Ir. *fedma* TBC., mod. *feadhma*; *tedmae* Féil., Mid. Ir. *tedma* Wi.

B. (a) *sleidmenaið* Tur. 91.

(b) *ernadman* Ml. 2^a2.

§ 47. *lm* (§§ 98, 153).

A. (b) *delmae* gs. Féil., Mid. Ir. *delmæ* Wi., *delma* Féil., p. 206; Mid. Ir. *calma* Wi., Atk., mod. id. < **kalmios*, cf. W. *celfydd*, comp. *calmu* Wi.; *Fedelmae* gs. LU. 57^a31.

B. (b) *delmaim*, *delmaimm* Féil.

§ 48. *mm*, *m* = mod. *m* (§§ 99, 134-137).

A. (a) *lēmme* Wi., mod. *lēime*; *beimmi* Wb. 21^b7; *timmi* Hy. ii. 32, mod. *time*; *caimmi* Ml. 99^a1, mod. *caime*; *muimme* Wb. 24^a11, Ml. 112^b22, mod. *buime*.

(b) *gremmae* Ml. 110^a3, mod. *greama*; *cummae* Ml. 31^a23, Sg. 63^b15, 10^b11, *cummmae* 10^a4, *cumma* 34^a5, Mid. Ir. *cumma* Wi., Atk., mod. *cuma*; *sommae* Ml. 27^a10, 36^a32, Sg. 70^a10, 124^a2, &c., *sommai* Ml. 27^a7, 28^a7, < *su-op-mio*- Strachan BB. xx. 8, so *dommae* Ml. 36^a32; *trummae* Ml. 84^a2, *trummai* 23^a19, Sg. 9^b18, *trumai* Ml. 20^a19, Mid. Ir. *trumma*, *truma* Wi., Atk.; Mid. Ir. comp. *trummu* Wi., *trumma* Atk., from *tromm* < **trudsmo*- Strachan BB. xx. 18, the mod. *truime* is a fresh analogical formation; so *cutrummae* Ml. 65^a5, Mid. Ir. *cutrumma* Wi., *cutruma* Atk.; *Tómmæ*, *Tómmae* Ann. Ul. 739, 748, 750 &c., now *Tuama*, gs. of *Tuaim*; *drummai* Ml. 26^a8; for *foglaimme* Ml. 42^a2 see § 92, 99.

B. (a) *cēimmen* Ml. 22^a27, *cēmnen* 133^b4, Mid. Ir. *cēimenda* Atk., *cēimenna* Mey., mod. *céimeanna*; *bēimmen*, *bēmen* Wb. 17^a2, *bēmnen* Ml. 39^a17.

(b) *cummasc* Sg. 2^a8, Ml. 34^b4, by *con-mescatar* Sg. 61^a14,

mod. *cumas*; so *comus* Cod. Cam. 37^r, Mid. Ir. *comens*, *cumus* Wi., Mod. *cumas* < *com-mess-*; *annus* Wb. 2^r27, Ml. 91^r6, Féil., Mid. Ir. id. Wi., mod. *amus* < *ad-messa-*, but *coimmestar* Ml. 127^r19, where the following syllable is in weakest position.

§ 49. *m* (§ 153):-

A. (*b*), *menmae* Ml. 21^r3, 31^r24, *menma* 53^r18, Sp. ii. 1, Mid. Ir. *menma* Wi., Atk., mod. *meanna*; *anmae* gs. Ml. 30^r10, 12, 49^r4, &c. *anma* 22^r9, Sg. 200^b10, *anmae* Sg. 4^r7, 208^r6, *anmma* 26^r11, 30^r2 &c., Mid. Ir. *anma*, *anmma* Atk., cf. Mid. Ir. *tenma* Wi., and mod. *seanma* gs. of *seinm* (*senim* Wb. 13^r18).

B. (*b*), *senmuin* Wb. 13^r14, *senman* 12^r46.

§ 50. *rm* (§ 153).

A. (*b*) *garma* gs. Hy. ii. 16, mod. id. < **garmae*; Mid. Ir. *corma*, gs. of *coirm*, *cuirm* Wi., Mey., but also analogically *coirme* Wi.

B. (*b*) *format* Ml. 43^r14, 49^r18^a &c., Mid. Ir. id. Wi., Atk., mod. *formad* < **formet*, cf. *foirmtech* Sp. ii. 2.

§ 51. *n* (§§ 104, 106).

A. (*a*) *duine* passim O., Mid., and Mod. Ir.; *sinu* Wb. 4^r14, 28^b16, mod. *sine*; *déniu* Ml. 112^b12, mod. *déine*; *diniu* Wb. 5^r10.

B. (*a*) *enech* Ml. 65^b1; *suaneman* ib. 37^r5; *domoiniur* Wb. 14^r10.

(*b*) *dofonug* Sg. 22^b5.

§ 52, *n* before which a consonant has been lost (§ 150).

A. (*a*) *láréne* Sg. 49^b4 < *lārecniā* Strachan BB. xx. 14, *léne* < *lacn-* ib. 3; *tene* Sg. 96^b1, mod. *teine* < **tepnēt*?

(*b*) Mid. Ir. *tóna* Wi., gs. of *tón* = W. *tīn* < *teucnā*, *tucnā* Strachan BB. xx., *tuknā* Sprach. 134, mod. *móna* < *mónae* gs. of *mōin*, an *i*-stem "mákni- mōkni (oder ähnlich)" Sprach. 197; mod. *sróna* (Wi. and Atk.) gs. of *srón* = W. *ffroen* < *sprognā* or *sprugnā*, Strachan BB. xx. 13, *sroknā* Sprach. 318; *anae* Ml. 56^b54 p. *anai* 95^r13, Mid. Ir. *ana* Mey. < **apnio-*, Stokes KZ. xxxvi. 274.

B. (*b*) *dénom*, *dēnum*, Wb. 12^b9, Ml. 2^d11 &c., Mid. Ir. *dēnum*, *dēnam* Wi., Atk., mod. *dēanamh* < **de-guīm*; *énairt* Sg. 221^b2 < **eks-nertis*, comp. *énartu* Ml. 49^r17, *ánartae*, 61^r30 *énartai* 43^d10, but *enirte*, *enerti* Atk., with palatal restored from *nert*.

§ 53. *cn* = mod. *gn* (§ 153).

(b) *ecnae* Ml. 89^o5, 128^o9 = *cggn^ae* from *eg* < *eks* and *gnē*, Mid. Ir. *ecna* Wi., Atk., mod. *eagna*; *conacna* Hy. v. 100 < *conad-gnē*.

§ 54. *rcn*, *rgn* = mod. *rgn* (§ 153).

A. (b) *etarcnae* Ml. 42^b27, ^c2, 107^b8, *etargnae* Sg. 188^a12, ds. *etargnu* Wb. 15^a1, gs. *etarccnai* Ml. 14^c9, *etargnai* Sg. 28^b3, *etargna* ib. 197^b10, Acr. 6^a2, Mid. Ir. id. Atk.

§ 55. *gn* = mod. *ghn* (§ 153).

A. (b) *-fogna* Wb. 12^a12 = *fō-gnē*.

§ 56. B. (b) *fognam* Wb. 12^b2, 3 &c., Mid. Ir. id. Atk., mod. *foghnámh* < *fo-gnim*.

§ 57. *ngn* (§ 153).

A. (b) *ingnae* Ml. 26^b8, gs. *ingnai* 89^b8; *engnu* Ml. 14^c19, ^d7, Mid. Ir. id. Atk.

B. (b) *enggnatar* Sg. 209^b13; *imchongnam* Wb. 5^d5, cf. Mid. Ir. *cungnam* Atk., mod. *congnamh* < *com-gnim*.

§ 58. *mn* = mod. *mhn* (§ 153).

A. (b) *domnai* ds. Ml. 85^o14, comp. *domnu* Sg. Inc., cf. Gaul. *dubno-*, W. *dwfn*, so the compound *fudomnai* Ml. 81^a4 comp. *fudumnu* Ml. 140^b3, Mid. Ir. *fudomna* Atk., the later *doimne* 'depth' Atk., mod. *doimhne* is analogical. *essamnu* comp. Wb. 23^b12, Ml. 29^a11, 12, cf. Gaul. *exobnus*; *esamnæ* 'fiducia' Ml. 110^d12.

B. (b) Mid. Ir. *comnart* Wi., Atk., but *comnesam* Ml. 36^a1 &c., from *nessam* 55^o1, cf. W. *cyfnesaf*.

§ 59. *nn* (§ 115).

A. (a) *rainne* Sg. 18^b1, 26^b9 &c., mod. *roinne*; *asroinnea* Ml. 31^a2 < *ess-ro-snī*- Sarauw § 86.

§ 60. *rn* (§§ 153, 163).

A. (b) *tigerne* Tir. 6, Mid. Ir. *tigerna* Wi., Atk., mod. *tighearna* < **tigernios*.

B. (b) *in chornaldai* 'Cornilii' Sg. 30^b10.

§ 61. *sn* (§§ 153, 164).

A. (b) *adcosna* Ml. 51^b6 < *ad-com-snī* Sarauw § 86.

B. (b) *cosnam* Wb. 11^c21, Mid. Ir. id. Wi., Atk., mod. *cosnamh* < *com-snim*, Sarauw § 86.

§ 62. *p* = mod. *b* (§ 138).

A. (*b*) Mid. Ir. *abba*, *apa* Atk., Mey. < **ad-bio*-?

B. (*a*) *epiur* Wb. 4^b26 by *epur* 24^a38, Sg. 73^b6 &c., *epeir* Wb. 17^a11, cf. *mlaipir* Ml. 56^a16, *dianaiperr* 14^a13, *aipert* 50^b8; *epeltu* Wb. 13^b20; *epistil* 'epistola' Wb. 14^a1, Mid. Ir. id. Atk., mod. *eipistil* in which *p* seems to have been restored.

(*b*) *opair* ds. Ml. 121^a16, Mid. Ir. *obair*, Atk. mod. *obair* < *opera*; *pupall* Sg. 50^a17 Mid. Ir. id. Wi. = W. *pebyll* < *papilio*; *alopuir* Tir. 10 < *ad-od-ber-*, *adoparar* Wb. 20^a13 < *ad-od-berar*; Mid. Ir. *fóbair*, *fuabair* Wi. < *fo-od-ber-*; *atrópert* Tir. 1 by *adopart* preserves the unaccented *ē* of *ad-d-ro-od-bert*.

§ 63. *lp*, *lb* (§ 153).

A. (*b*) *alpai n-* as. 'the Alps' Sg. 217^b8, 9; *Elpai* Hy. ii. 9; Mid. Ir. *Alba*, g. *Alpan*, *Alban* Wi., Mey., mod. id. = Albion.

§ 64. *sp*, *sb* (§§ 153, 165).

A. (*b*) *esbae* Ml. 132^b3, *espaē* Féil.

B. (*a*) *esbicuil* Wb. 32^a4, gs. of *esbicul* < *scyphulus*.

(*b*) *aesbataid* Ml. 130^c23; Mid. Ir. *espartu* Atk. 'vespertina.'

§ 65. *r* (§§ 104, 107-112).

A. (*a*) *goiriu* Sg. 40^b10; *lėriu* ib. 41^a2; *uairē* Wb. 2^a18, 19, Sg. 18^c6.

B. (*a*) *tuirem* Wb. 24^c7, Féil., Mid. Ir. id. Wi., mod. *tuireamh* < **to-rimā*; *dered* Wb. 10^b3, mod. *deireadh* (*de-reth* Sarauw § 84).

(*b*) *torad* Wb. 22^b3, *torud* Ml. 46^c8 by pl. *toirthi* 46^c14, *dorus* Féil. &c., mod. id., by *doirseā* Ml. 46^a19.

§ 66. *r*, before which a consonant has been lost (§§ 150-152).

A. (*b*) *uarae* gs. Féil. Apr. 17, May 25 (rhymes with *buadae*, *uagae*, see RC. xx. 296, 297), cf. W. *oer*, Gaul. *ogro-*, but Mid. Ir. comp. *fuairiu* Wi., mod. *fuairē*, analogical; *arachiurat* Ml. 59^b9 < **-cicriat*.

B. (*b*) *áram* Sg. 26^b17, 71^a2 &c. < **ad-rimā*, but Mid. Ir. *áirem* Atk., mod. *áireamh* analogical after gs. *áirme*; so das. *árim* Ml. 88^c12, Sg. 71^b8, 203^b11, Bvn. 31, but *áirim* Ml. 48^c19; Mid. Ir. *árach* Mey. < *ad-reg-*, cf. ap. *airge* dp. *airgib*, whence a new ns. *áirech*, Mey.; so Mid. Ir. *búarach* Mey.; *-diurat* Ml. 72^b17 < *de-od-reth-*; *tórand* Sg. 3^b18 &c. < *to-od-rind* (?); *æraic* Ml. 59^a15 by *as-renaim*, under the influence of *icc*, Thurneysen CZ. ii. 82, Mid. Ir. *éraig* Wi., but also *éric*.

§ 67. *br* = mod. *bhr* (§ 153).

A. (*b*) *lobrae* Ml. 45⁹, 61⁴, Mid. Ir. *lobra* Wi., Atk., mod. *lobhra*, *lubhra*; *lobru* comp. of *lobur* Wb. 12^b1, *lobro* 17^b29, cf. W. *llwfr*; *ebrae* Ml. 2^d11, 54^a32, Mid. Ir. *ebra* LL 2^b17, *Ebra*, *Ebrai* Atk., mod. *Eabhra* < Hebrēa = Hebraea.

B. (*b*) *asrobrad* Wb. 3^c31, 5^a4, Ml. 16^a14 &c. < *ess-rò-breth*, cf. mod. *aduòhradh*.

§ 68. *chr* (§ 153).

A. (*b*) Mid. Ir. *to-chra* Wi.

B. (*b*) *fochrach* Sg. 35^a2; *corròchraitea* (?) Wb. 12^c33 (but the normal form is *nirochrèitset* Ml. 90^c22, *nadrochrèitset* 131^d11).

§ 69. *fr* (§ 169).

B. (*b*) *afraicc* Sg. 33^a20, Féil., Mid. Ir. id. Atk., *Affraic* Wi. < *Africa*; so *afracdæ* Sg. 19^a5.

§ 70. *gr* = mod. *ghr* (§ 153).

B. (*b*) Mid. Ir. *tograim* < **to-greimm* Atk. 927 s.v. *togairm*, with which, however, it is not connected: cf. *dogrinn*, *dogrind*, and *dogrenar* Wi.

§ 71. *ngr* (§ 153).

B. (*b*) *congraimm* Wi. < *com-greimm*.

§ 72. *mr* = mod. *mhr*.

B. (*a*) *cuimrech* Wb. 1^d4, ds. *cuimriug* 23^b7, 30^a22 &c., gp. *cuimrech* Féil., Mid. Ir. *cuibrech* Atk., mod. *cuibhreach* < **com-reg-*; so *cuimrechta* Sg. 39^b13, *cuimrechtí* Ml. 137^c12.

§ 73. *pr* = mod. *br* (§ 147).

B (*a*) *apprisc* Wb. 9^c10, *aprisci* Ml. 69^b1, Mid. Ir. *aibbrisc*, Mey.; *aprèil* Féil. < Lat. *aprēlis*; *atamroipred* Ml. 44^e17, *adropred* Wb. 15^d20, *adroipred* Féil. Ep. 346; *doneprennet* Sg. 209^b19, but *doeprannat* Ml. 39^d2 (cf. *dubruinn* 81^e14).

§ 74. *rr* (§§ 139).

B. (*a*) *facerrad* Ml. 124^b3.

(*b*) ds. *tarraing* Wi., Atk., mod. id. < **to-sreng*, cf. *do-srengaim*, *tairngim* Wi., and Sarauw § 87. Mid. Ir. *carrac* *carrac* Wi., Atk., Mey. (ds. *carric* LA. 10^b1), by dp. *caircib* Tur. 115, gs. *cairgge* Mey.

§ 75. *tr*, *thr* (§§ 153, 156).

B. (a) *attrab* ML 92^a, Sg. 19^b24, *atrab* ML 17^a5 &c. by *atreta* ML 51^a23, but Mid. Ir. *atrab* Wb., Atk., like *tréb*, mod. *dítreabh*, with further contamination from *ait*; for O. Ir. *ait-ríthid* ML 177 &c. see § 155.

§ 76. *tr* = mod. *dr* (§§ 153, 157).

B. (b) *Pátraic Fél* &c., mod. *Páirsig* < *Patricius*, *pastraciu* Sg. 45^b10.

§ 77. *thr* (§ 148).

A. (a) *bréthre* gs. Wb. 17^a5, Mid. Ir. *bréthre*, *bréthri* Wb., mod. *bréilhre* < **brétrēs*.

B. (a) *dethrebo* ML 66^a1, 5 &c.

(b) *dithrub*, *dithrub* ds. Tur. 18, 19, *dith:hrub* Wb. 11^a91, analogical after *attrab* (?), *Cothraige* Hy. ii. 6 < *Patricius*, but cf. *coithrigi* LA. 11^a1; *nathrach* gp. of *nathair* (cf. Lat. *natrīx*) ML 33^a10, ap. *nathracha* Tur. 11, *nathrach Fél*, Mid. Ir. Atk. id.

§ 78. *s*, *ss* (§ 116).

A. (a) *gnúissi* ap. ML 16^c4, 32^c8, mod. *gnúise*.

B. (a) *dofuisim* ML 111^a13 &c. < *to-ud-sem-*; *tuisel* Sg. 51^b13 &c., *ísel* ML 40^c17 &c., Mid. Ir. id. Wb., Atk., but *huasal* Ber. 33^a3 by comp. *húaisliu* 33^a9 &c., mod. *uasal* comp. *uaisle*.

§ 79. *chs*, *x* (§ 169).

B. (b) *donaib oxalaib* Tur. 35 gl. ad ascellas, Mid. Ir. *ochsall*, *axall*, *ascall* Wb., Mey., mod. *asgall*, *osgall*.

§ 80. *rs* (§ 117).

B. (a) *fuirsirí* gs. Sg. 103^a3 from *for* + *sére*, so *fuirserán* Sg. 45^b15.

§ 81. *t*, *tt* (§ 140).

B. (b) *atac* 'Atticorum' Sg. 17^a4, *atacu* 147^a8; *inotacht* Wb. 33^b5 < *in-od-lecht*; *atuch* ds. ML 121^a10, *attach* Hy. i. 4, Fél., Mid. Ir. id. Atk., by *ateich* (*ad-tèch-*) ML 39^b6, *atteoch* Hy. v. 95 &c.

§ 82. *t* = mod. *d* (§ 141).

A. (a) *traitiu* ML 92^b9, cf. *traite* Atk.; *méite* Wb. 29^a8 &c., Mid. Ir. id. Wb., mod. *méide*; *dltiu* Sg. 50^b3, mod. *dltéan*.

B. (a) *étiuth* Wb. 10^a23, 24, *éttiud* 29^a13, mod. *éideadh*; *plaitib* 'plateis' ML 73^c12; *laitin* ML 2^a11, mod. *laidin*; *cretem* Wb. 15^a6, mod. *creideamh*.

(b) *matain* das. Ml. 44^b1, Bcr. 33^b1, Mid. Ir. *matan* Atk., but *maiten* Wi., mod. *maiden*, cf. *matindae* Ml. 79^c7, < **matina* by dissimilation from *matutina*.

§ 83. *th* (§§ 104, 114).

A. (a) *laithe* Ml. 85^b11 &c.; *gnáthiu* Ml. 26^b4, Sg. 179^a5, *snáthiu* Sg. 54^a11; *cuithiu* Ml. 49^a27; *dlúithi* Sg. 46^a10; *loithe* 127^a.

(b) *flaithem* Ml. 90^a9.

§ 84. *cht* (§§ 153, 168).

A. (b) *bochtae* Ml. 36^a18^b, 90^a11, Mid. Ir. *bochta* Atk., Mey.; *cumachtae* Ml. 16^a12, 16^d2 &c., Mid. Ir. *cumachta* Wi. Atk.

§ 85. *lt* (§ 153).

A. (b) *daltae* Féil., Mid. Ir. *dalta* Wi., Atk., mod. id.

B. (b) *saltair* Ml. 11^c1, Mid. Ir. id. Atk., mod. id.

§ 86. *nt* (§ 169).

A. (a) *geinte* Wb. 29^d26; *corintiu* Wb. 10^c20.

B. (a) *geintib* Wb. 2^b17, 5^a1.

§ 87. *pt* (§ 169).

A. (b) *preceptae* gs. Tur. 29, 39, *preceptae* Ml. 68^c9, Mid. Ir. *precepta* Wi., where the word is treated as a masc. u-stem, but it is fem. in the glosses, Wb. 12^d39 *trissin precept bésti*; the u-quality is due to the *p*.

B. (a) *septien* Ml. 2^a6, 15 &c., *septhiein* 103^d26.

(b) *Bauptaist*, Féil., Atk., Mey. < *Baptista*.

§ 88. *rt* (§§ 100, 153).

A. (b) *gortai* Ml. 127^c14, *gortae* Féil., Mid. Ir. *gorta* Wi., Atk., mod. id.; *cuartai* Ml. 39^c12 np. cf. *cuairt*, Mid. Ir. *cuarda* Wi.; *Marta* gs. = *Mártai* Féil. from **Mártae*, Mid. Ir. *Márta* g. *Mártai* Atk., mod. *Márta* < *Mártius* (cf. Sarauw, p. 12).

B. (b) *fortacht* Wb. 11^c15, 14^c1 &c., Mid. Ir. id. Atk. < *fortecht*; *martar* 'martyr' Féil., *Martorthige* LA. 15^b2; Mid. Ir. *martir* Atk., gp. *noemmairtirech* represents a later borrowing; *artocol* Sg. 198^b7, *artucol* 198^b9, but *airticuil* 212^b14.

§ 89. *st* (§ 169).

(b) *biastae* gs. Féil., Mid. Ir. *biasta* Mey. (but cf. *béssti* Wb. 31^b21).

B. (a) *fílistinib* Ml. 56^b6.

§ 90. *bst* (§ 169).

B. (*b*, *abstamit* Wb. 6^a7, 6^a15, Mid. Ir. *abstan* (*a il* Atk., Mey. < *abstinentia*).

§ 91. Before going on to classify the examples, it may be well to consider two disturbing influences—the position of the accent, and the influence of neighbouring consonants.

§ 92. As is well known, the syllable immediately following the accent is the weakest. In words of three or more syllables the vowel regularly disappears. If the loss of vowel leaves a liquid or nasal between consonants, except when a nasal is followed by one of the mediae, a secondary vowel is developed; e.g. **cōmlānad* > **coml̥nad* > *comalnad*. For the present purpose this is important, in so far as it affects the palatalization of consonant-groups. Thus the group *lb* (= *lbh*), resists palatalization in *selbae*, but not in *doaisilbi*. In **to-ād-selbi* > **do-a^hsslbi* > *doaisilbi*, *l* has to a certain extent become a vowel, and has lost the power of protecting the *b*. We therefore get an important rule that *lb* (= *lbh*), after an unaccented syllable, is liable to palatalization; and so of other groups. But the rule may be crossed by analogy.

§ 93. *lb* (= mod. *lbh*).

asseilbiud Ml. 102^a3, *duaisilbi* Pcr. 12^a3, Ml. 51^b12, *do thaisilbiud* Ml. 14^a4, 14^b4, *duairilbed* Ml. 121^a20, 117^a6, *atrilbed* 2^b6.

§ 94. *rc*.

adercene Ml. 47^b2, *fadirci* 40^a16, *oinadaircechu* 45^a5, *erdaircigedar* 28^b15 (but *erdarcaigfes* 89^b4, *noterdarcugub* 55^a5), cf. § 19.

§ 95. *lc* (= *lg*).

-osailcea Ml. 24^a19, 36^b8, 42^b12, *-osailci*. Sg. 147^a2, *-osailcet* Ml. 42^b11, 98^a4 &c.

§ 96. *rc* (= *rg*).

dibirciud Ml. 58^a6, 99^a1 (but *dibiercud* 26^a6), *fridoirced* Wb. 14^a27, but *frithorcaid* Ml. 114^a9, *timmargad* 136^a8, on the analogy of the simplex *orcaid*, *orcad*; conversely *fritammòircise* Ml. 44^b26 from the prototonic forms, by the regular *frisorcaissiu* 44^b31.

§ 97. *ng.*

fairsinge Ml. 102^a21, *foirsingi* 122^a9; *Dūnlinge* LA. 10^b1, Tír. 8.

§ 98. *lm.*

Fedelmid LA. 16^b1, *g. Feidilmido* by *Fedeilmtheo* 16^a2, unless the group *lm* is here secondary.

§ 99. *mm.*

foglaimme Ml. 42^a2, *ingrimme* &c., see § 136.

§ 100. *ri.*

tabairte Ml. 96^a7, *idbairte* Wb. 22^b13, *énirti* Wb. 4^a27, *sonirte* 12^b5, *sonirti* 10^c3, *sonairtimem* Ml. 116^a7, but *tabartae* Ml. 73^b8, *ēnartae* 37^b24, *ānartae* 63^a61, *ēnartu* 49^a17, *sonartae* 22^a3, 34^a25, 51^a28, 61^a32, *sonartu* 49^a16, *sonortu* Wb. 6^c22, *sanartam* Ml. 44^a3.

§ 101. While a palatal vowel affects only the consonant or the group in immediate contact with it (for cases of assimilation like *maicc* > *meic* > *mic* are late and sporadic), u-quality, on the other hand, may spread from one consonant to another, absorbing the intervening vowel. This often causes depalatalization in unaccented syllables. *dorus* < **doressu*, *solus* by pl. *soilsi*, *dofónug* < **-nigu*, *dibiurcud* by *dibirciud*. It occurs most frequently in verbal nouns from verbs in *-aigim*. They end in *-ugud*; but the palatal quality of the *g* reappears in syncopated forms. Cf. *ilchugud* Ml. 51^a8, by *ilchaigthiu* 76^a13. But when a palatal vowel precedes, *g* remains palatal, *demnigiud* Ml. 50^a19, *failtigiud* 43^a6, *meincigiud* 47^a4, *mencigiud* 88^a5. In Mid. Ir. these fall into line with the verbal nouns in *-ugud*, *demniugud* Atk., mod. *deimhuiughadh*.

§ 102. It may at first seem strange that the u-quality, which does not involve such a radical alteration in the nature of a consonant, should exert its influence over a wider range than i-quality. But the reason, I think, is not far to seek. Palatalization depends upon the tongue taking up a certain position in the mouth. But it cannot be in that position while articulating a preceding non-palatal vowel and consonant. It has to glide quickly into the palatal position immediately before the coming palatal consonant. On the other hand, u-quality depends partly on the position of the lips, partly on that of the tongue. The lips, except in pronouncing labials, are free; and while the tongue is still articulating a palatal

vowel or consonant they may be protruded and rounded to make ready for *u* in a following syllable. But a vowel in an unaccented syllable is naturally weak. Uttered with protruded lips it has already acquired a distinct u-colouring. It is then natural that the tongue also should slip back in anticipation. Thus the vowel which was originally palatal has become *u*, and communicates its new quality to the preceding consonant. Cf. the effect in an accented syllable which contains a broad vowel, *crunn* Wb. 8^a5, Sg. 61^b8, 11, < **crannū*.

§ 103. So far the effect of a lost *u* on the preceding syllable. The case of *u* which remains is different. This does not neutralize a preceding *ǰ*, hence *goiriu*, *cuiriu*, *céliu*, *rdídiu* &c. In comparatives like *ardu*, *domnu*, the absence of palatalization has nothing to do with the *u* (cf. *ardai*, *domnai*); it is the non-palatal group here that causes the loss of *ǰ*. Cf. however *gliccu* § 130.

I.—CONSONANTS WHICH ARE REGULARLY PALATAL.

§ 104. (a)—Single consonants:—

l, *n*, *r*, and *th* are independent of the preceding vowel. But when a consonant with u-quality follows, *l*, *n*, *r* may take that quality. See § 101.

§ 105. It is hard to explain *mala* < *malae*, gs. *malach*, ds. *malaig* Wi., but ap. *mailgea* Ml. 30^c11, on purely phonetic grounds. There is probably the influence of analogy. And *mala* does not stand alone. Cf. *aba*, *abann*, *aibnib*; *carae*, *carat*, *cairtib*; *námae*, *námat*, *ndímtib*; *brágae*, *brágat*, *brádtib*. In the case of *aba* < *abae* there may be a variation of stem, and the ns. may have borrowed the common ending *-ae*, cf. *sochlae*, *togae* Féil. Mid. Ir. has three forms for the ns., *ab*, *aba*, and *abann*. If these represent three distinct stems, they must still have influenced one another. *námae* and *brágae* seem to be regular; *carae* would fall in with *námae*; *mala* may have joined the same system, and so may *fail*, gs. *falach*, dp. *failghibh* Ir. T. IV. 400, except that the ns. is like *cathir*.

§ 106. *lán* = Sk. *pūrṇah* seems to have been associated with the diminutives in *-án*, in which a consonant originally stood before the *-n*. Its abstract *lánæ* Wb. 46^d3 rhymes in ds.

lánai with *dánai* Féil. Dec. 10, cf. RC. xx. 299. So the loan-word *ftrian*, *ftridn* &c. makes comp. *ftrianu* Wb. 2^a7, *frianu* Sg. 43^a1.

§ 107. *carae* Féil., *cara* Sg. 12^b7, Mid. and Mod. Ir. id., see § 105.

§ 108. In *spirut* Wb. 4^a6, ^b1, &c. = mod. *spiorad* < *spiritus* *r* has the u-quality of the following *t*. In the gs. the vowel would regularly be lost, and we have *spirto* Wb. 3^d20, 12^a11 &c., but also with analogical u-quality *spiurto* Tur. 86; without syncope *spirito* Wb. 4^a7, 21^c2, &c., *spiruto* 9^c30; contraction even ns. *spiurt* Ml. 64^d2, 74^d13. Some of these irregularities may be put down to outside sources; cf. the variations in the Romance languages. In the Mod. Ir. of Munster the common form is *spriid*, which agrees with *W. ysbryd*, *Fr. esprit*.

§ 109. *durai* ds. Ml. 62^a26 is strange beside *dúire* (rhyming with *dúine*) Féil., Mid. Ir. id. Atk.

§ 110. The variation between *amarais* Ml. 97^d13 and *amairis* 97^d10 &c. has persisted down to the present day in the two forms *amhras* (Munster) and *aimhreas* (Connacht). If the second syllable contains the preposition *air*, the variation may be due to the different forms that preposition is liable to take in composition, *air*, *ar*, *er*, *ir*, *aur*. But there is no trace of this variation in *ires*. Perhaps the different qualities of the *r* in *amarais* and *amairis* are due to dialectic variations in the O. Ir. period.

§ 111. The non-palatal *r* of *doraid* Ml. 14^d3, Sp. ii. 6, 8, and *soraid* Wi., < *do-réid*, *so-réid*, may be due to generalization from cases in which the prefixes *so* and *do* were followed by non-palatal consonants. So also the *n* of *sonairt*. *so* and *do* seem to be regularly followed by a non-palatal consonant. But cf. *so-cheniúil* Tir. 11.

§ 112. *do-d-iarmorat* Ml. 21^c3 is usually analysed *to-iarmo-fo-reth-*, Strachan, Selections, p. 92. The quality of the *r* requires some explanation. We might assume influence of *dofuarat* Sg. 12^a3, *-diurat* Ml. 72^b17 (*di-od-reth-*), or even analyse *do-iarmorat* itself as *to-iarmo-od-reth-*. But this would not dispose of the whole difficulty. There still remains the quality of the final *t*, which is not that of the corresponding

th in *-reith*. Strachan has discussed in ÉRIU I. 10, 11 the deaspiration of *-th* and *d* in such verbs; and from his list it is clear that the deaspirated *t* was regularly non-palatal in the 3 sg. (*do-tuit* is perhaps due to the influence of the pl. **do-tuitet*). The normal type is sg. 1 **do-adbut*, 2 *do-adbit*, 3 *do-adbat*. Here the 3 sg. depends, no doubt, on the peculiar form *ad-fēt*. Possibly such verbs were associated in the speaker's mind with *t*-perfects like sg. 1 *asruburt*, 2 *asrubairt*, 3 *asrubart*. There is the same *t*-ending, with the same varying quality in the three persons. The 1 sg. of *do-iarmorat* might indeed regularly be **do-iarmorut* (cf. §§ 101, 104); and it would be natural that the *r* should remain non-palatal in all persons like the *b* of *asruburt*, the commonest verb of this class.

§ 113. *úathed* Wb. 25^a38 is remarkable. Elsewhere the *th* is non-palatal, *huathad* Wb. 4^d4, *ōthad* Sg. 198^a22 &c., cf. the syncopated forms *huaiti* Ml. 90^c12, *úatiu* Féil., by *huathatae* Ml. 45^b20, *huathati* Sg. 71^b12, and *caithir* ds. Wb. 13^b1.

§ 114. The nouns of relationship *athair* Sg. 31^a15, *bráthair* 61^a21, *máthair* Hy. iv. 4 &c., Mid. and Mod. Ir. id., are also to be noted. As *th* does not resist palatalization, it is unlikely that these forms go back to *(*p*)*atēr*, **bratēr*, **mātēr*. They are best taken as due to the influence of *i*-stems: cf. gp. *athre* Strachan, Mid. Ir. Declension, p. 35. A starting-point for the analogy would be the ds. *athair* Ml. 35^b11 < *(*p*)*atrī*, like *arathair* < **aratrī*. On the other hand, np. *aithir* Ml. 44^b29, 96^b9 < *(*p*)*ateres*.

(b) Double consonants: *ll*, *nn*, *ss*.

§ 115. *calland*, ds. *callaind* Féil., Mid. Ir. id. Mey., may come like W. *calan* from Late Latin *Kalandae*: cf. *talland* Wb. 12^a12, Late Latin *talantum* = *talentum*. But gs. *calne* Féil., Mid. Ir. *cailne* Mey., mod. *Coille* point to *Kalendae*.

§ 116. *dorōsat* Sg. 31^b2, Pcr. 12^a2 < *to-ro-od-semt* probably owes its non-palatal *s* to the syncopated forms *do-forsat* Ml. 17^b6, *du-da-forsat* 94^b7, *aratorsata* 42^b13 &c.

(c) Consonant groups: *nd*, *nr* = mod. *mhr*, *ml* = mod. *mhl*, *mml* (?), *rs*.

§ 117. In *comrud* Wb. 5^a38 < *com-riuth* (?) *r* may have been depalatalized by the *u*-quality of the final consonant (cf. § 101).

II.—CONSONANTS WHICH ARE PALATAL AFTER SOME VOWELS.

§ 118. In this division it is not easy to distinguish between single and double consonants, or, as they are better named, short and long consonants. For instance, we do not know how long the *p* in *opair* = *b*, and the *p* in *adopair* = *bb* (< *db*) were kept distinct in pronunciation. Again the *c* of mod. *peacadh* < *peccad* < *peccatum* is voiceless, while the *g* of mod. *sagart* < *sacard* < *sacerdos* is voiced; but how long the difference was quantitative as well is not clear, for the O. Ir. orthography was strangely inconsistent in this respect. For details and statistics see Pedersen, *Aspirationen* 84 sq. For the present purpose, the simplest way is to take only the spirants as single consonants.

(a) *b, ch, d, f, g, m.*

§ 119. *b*. A palatal vowel does not affect *b* after *o* or *u*. After *a* the case is not so simple. The three forms of the word for 'river,' *ab*, **abae* (Mid. Ir. *aba*), and *abann*, must have influenced one another, cf. § 105. In the ind. pres. and imperf. and in the imperat. of *gaibim*, the *b* is palatalized by *i*. These forms later give place to ones with broad *b* as in the subj. Mid. Ir. *geib-* is probably modelled on *beir-*, on the analogy of the future *gēb-* and *bēr-*. So the compound *fo-guib* becomes *fo-geib* and *do-geib* after *do-beir*. *suihi* Ml. 47^d2 is very strange beside *dubai* 110^o9; possibly it is a scribal error for *subi* = *sub^ai*.

§ 120. *ch* is regularly palatal after *e, i*; after *a, o, u* there is a tendency towards depalatalization; but this is often crossed by analogy. Sometimes there is a kind of shifting vowel which appears as *a, o, u*. In the verbal system there is great irregularity. Thus *foscoichet* Ml. 36^a8, but *scuchaid* Wi. The vocalism of *-thlaichiur* Ml. 44^c20 is probably due to the unaccented forms. In the vn. *atlugud* Wb. 27^a7, ^o2 &c., the change of *ch* to *g* after an unaccented vowel, and the transmission of u-quality from the final consonant, are regular, but cf. gp. *atlaichthe* Ml. 49^a9, dp. *atlaigthib* ap. *atluichthiu* 57^a5. In the case of *atluichur* there was not merely the usual interchange of deuterotonic and prototonic forms to introduce a disturbing element, but also the fact that in the prototonic forms it was liable to be associated with the denominatives in *-igim, -aigim*, with which indeed it finally fell together.

§ 121. *trichae* Strachan, Paradigms 13, Féil., has simply taken the ending of *fiche* in the ns. ; but it comes from a different base Brug. ii. 176-178. Cf. gs. *sescot* St. Miss. 64^b.

§ 122. *d*. The most difficult problem is the treatment of *ad* in cases like *adall*. In Mod. Ir. we have here a diphthong which implies the stages $a_j < aj$ where *j* is a palatal spirant *g*. There is no difficulty about the confusion of the spirants *d* and *g*. These had fallen together in Mid. Ir. The difficulty lies in the substitution of the palatal for the velar spirant. Henebry, Sounds of Munster Irish, p. 15, § 6, assumes that the old orthography is misleading. "In some instances *dh* was originally slender, *radharc* from *derc*, *adharc* a horn, *adercéne* gl. corniculum Z³ 274. After working of the accent law, the vowel of the second syllable was reduced to *ə* and written *a*, the consonant remaining slender." This will hardly do as a working theory. The number of cases it accounts for is very small. As Henebry admits, what is postulated for *adarc* will not apply to *adhmad*, *adhradh* (< *adōrō*), *Tadhg* &c. To explain the modern form, we must start from a broad dental spirant, which fell together with a broad velar spirant = mod. *gh*. The modern development is then parallel with the change of West Germanic *dag* > O. Eng. *dæg* > Mid. Eng. *dai*, *day*. In words of more than one syllable, over a large part of Ireland *adh* in the first syllable becomes a diphthong resembling *ai* (the *i* is, of course, a mixed vowel ; it cannot reach the palatal position before a non-palatal consonant, as in *Tadhg*). In other syllables, when not final, it loses by a kind of syncope its first element, and there remains *i* in the mixed position (cf. the change of *abh*, *amh* > *au* in first syllable, in other syllables when not final > *ū*). If, however, *d* in this position was formerly followed by *u* or *o*, *adha* produces *ū*, *bunadhas* [*būnūs*], Mid. Ir. *bunadus* Atk., *Ó Murchadha* [*ō muruxū*], O. Ir. gs. *Muirchatho*. From all this it is clear that the modern forms have travelled too far to give us any real evidence of the quality of the dental from which they started. We must fall back on the evidence of the written forms, and that proves that in the O. Ir. period the spirant *d* resisted or abandoned the influence of a following palatal vowel. Whether *adaig* Ml. 21^o3, 140^o3, Mid. Ir. id. Wi., Atk., Mey., by gs. *aidche*, *aithche* Ml. 21^o3 &c., belongs here is uncertain. It could be easily explained from a ground-form **aduki*.

§ 123. Examples of depalatalization after *ā* are common in the *i*-verb *rād-* and its compound *immrād-*. But it is not certain that the preceding vowel is in all cases responsible. Thus, in the vn. *imrādud* Wb. 3^d30, 34, Ml. 15^a16 &c., by ap. *imrātiu* Ml. 15^a2, 83^c11, depalatalization might be due to the u-quality of the final *d* (cf. § 101). From this the 1 sg. *rāidiu* Fé. would be free. And syncopated forms like *imrordai* Pcr. 60^a1, *immerordus* Ml. 96^a3, might be expected to influence the whole system. A similar verb is *conubādaitis* Ml. 96^c14, *conerbada* Wb. 27^a21: cf. the 3 sg. pres. *ardibdai* Ml. 48^c33; the vn. is *bādud* Wb. 17^d4, Mid. Ir. id. Atk., mod. *bādhadh* (also *bāidheadh*), gs. *bāidhte*. In *duacradat* Ml. 74^c1 by *doracrāid* 28^a17, *doaccrādi* 18^a13, there are no syncopated forms; and we must conclude that the preceding *ā* has been sufficient to depalatalize the *d*; *ro-n-snāda*, *ro-n-snādat* Fé. *ro-n-snāde* Hy. i. 13 by *ro-n-snāid* Hy. i. 11.

§ 124. *f*, *ff* can never be original except in borrowed words. As far as the few examples go, they point to depalatalization after non-palatal vowels as the rule.

§ 125. *g*. The case of *g* after *a* is similar to that of *d*. Mid. Ir. *aigthe* has lost a palatal after the *g*. But where the vowel was not lost, what was the quality of the *g*? The word does not occur in O. Ir.; and Mid. Ir. has indifferently n. *agad* and *aiged* da. *agid*, *agaid*, *aigid* Wi., Atk., Mey. In Mod. Ir. it settles down to the conventional spelling *aghaidh* with the diphthong, which might, however, equally well be represented by *aighidh*. The forms are most easily explained on the assumption that *g*, originally palatal, was depalatalized in *agad*, but always remained palatal in the syncopated *aigthe aigtheib*; this introduced an analogical form *aiged*: the *g* then became a palatal spirant in the combination *ag*; and, as *aigid* and *agaid* expressed the same sound, they could be used indiscriminately. Otherwise, if *g* remained palatal all along, we must assume that the spelling *agad* was analogical, and that *ag* was a mere diphthong in the eleventh century. There is, however, the possibility of influence by *adaig*. The words are often written for one another in later manuscripts.

§ 126. The syncopated forms of *adāgur*, *-āgur*, always imply the loss of a palatal vowel, *adnāigther* Ml. 27^c1, *adrāigsetar*

124^b6, *-digder* Sp. iii. 5, *-ruāigsetar* Ml. 35^c4; (the fut. *adāichfer* 68^e17 is ambiguous, as many verbs of Class II and some of Class I form their fut. like those of Class III). The verb is therefore conjugated like *-foilsigur*; and we must assume broadening after *ā* in *-āgathar* Wb. 1^a3, 6^a7, Ml. 74^b21 &c., *-āgatar* Ml. 51^d11, *adāgadar* 53^c14, *adāgain* 63^d11; but *-āgether* Ml. 129^a2, *-āgetar* 39^b14, pass.

§ 127. *brāgait* Ml. 23^b10, Mid. Ir. id. Wi., Atk., mod. *brāghaid* from *brāge* Sg. 50^a10. But *dige* is fixed by the rhyme in Féil., yet even this has a later form *āga*. Some of these variations may arise from differences of dialect which we cannot control.

§ 128. *m* is non-palatal after *ā*, *ō* (*úa*), and *u*. Here belongs *nāmae* Ml. 73^b4, 93^c4 &c., by ap. *nāimtea* 2^d12, 86^e10 &c., mod. *námha* and *nāimhde*. Like this are declined *carae* and *brāgae*; cf. § 105.

(b) Double consonants: *cc* (*c*) = mod. *c*, *cc c* = mod. *g*, *mm*, *pp*, *rr*, *tt*, *l*, *t* = mod. *d*.

§ 129. *cc*. It is not easy to determine whether this ought regularly to be palatalized after *a*. Loan-words like *aiccend*, which can only have been a book-word, or *aiccidit* Sg. 6^b25, mod. *aicld*, are not decisive. Otherwise my examples are verbal forms; and here the evidence is divided. On the one hand *nl accam* Ml. 111^d1, *nadnacat* 93^d14, *innadnaccai* 17^b17, *coniacca-dar* 53^a6, *mani accastar* Ml. 50^a5, *condidaccadar* Wb. 16^d6, *nadnacastar* 25^b28, *cinidaccastar* 26^a12, *frisaccai* Ml. 144^a2, *frisnaccai* 53^b23, *frisaccat* 39^d27, 124^a2, *frisaccam* 134^a5, *frisaccar* 49^d3, *frisnaccatar* 124^a3, *immaaccai* 114^a15, *immanaccai* 17^b6. On the other hand, *ni aicci* Ml. 94^c3, *nath naiccess* St. Miss. 64^b, *frisaiiccid* Wb. 25^d24, *frisaiicimm* Pcr. 60^a7, *frisaiicctis* Ml. 68^a9. *frisaiiccai* Ml. 69^a8, and *frisnaiiccai* Pcr. 57^b, point to uncertainty on the part of the scribe; and *cenidaciamni* Bvn. 3 is certainly due to *aa-ciam*. The list might be enlarged; but it will be sufficient for the purpose of showing the variation between palatal and non-palatal *cc*, a variation which is not confined to one particular text. The non-palatal forms are the more numerous in O. Ir.; and, if we take them to be the normal, there would be no difficulty in explaining the palatal forms as due to the influence of the deuterotonic *adct*. But the question is not so simple.

Depalatalization in *frisaccai* might be due to the syncopated *-frescai* Ml. 62^a7, in *frisaccat* to *-frescat* Ml. 69^b3, in *immaaccai* to *imcai* Ml. 114^a15. Then there would be the analogy of the preterite, *nt accai* LU. 83^a28, *co n-accatar* Tir. 11, *nt accatar* Wb. 26^b11 *ntmunaccamar* 18^d3. In Mid. Ir. the palatal certainly prevails. Atk. 550^b notes non-palatal forms only in subj. "The enclitic form in the perf. stems takes only *ac-*, *acc-*, while in the pres.-fut. stem we find always *aic-*, *aicc-*; prob. therefore the strange forms *accara* are to be connected with the perf. stem." This last statement is misleading as it stands; for Mid. Ir. *accara*, *faccara*, are not perf. subj., but developments of the O. Ir. deponent pres. subj. Still it is possible that the present stem has been influenced by *con-acca*, but *con-acca* itself is irregular; we should have expected the syncopated *e* of the reduplicating syllable to palatalize the group *cc*. Other verbal forms like *conaicelt*, *conaicert*, give no help here; for the influence of *con-cèll*, *con-cèrt*, would be enough to counteract any tendency towards palatalization if that existed. I leave the problem unsolved.

§ 130. After *u* the non-palatal *cc* in *ruccae* is regular. This suggests the question, What was the gs. of *mucc* in O. Ir.? Was it **muccae*, and is Mid. Ir. *muicce*, mod. *muice*, an analogical transformation? The change of *ruccae* to the later *ruice* might easily occur at a time when forms like *buga* and *buige* were used side by side, with a growing tendency to associate palatal endings with abstract nouns. *gliccu* is difficult to explain. For Mod. Ir. Dinneen gives only *glice*; *glioca* is the form familiar to me: cf. § 103.

§ 131. *c* (*cc*) = mod. *g* involves a similar problem to the preceding. There is first the compound *di-en-ces* in which the *c* is depalatalized: *doécai*, *etirdécai* Ml. 61^a8, *dēcamar* Sg. 26^b9, *denēcaithersu* Ml. 73^a11, *duécastar* Tir. 3, *doécastar* Sg. 188^a6, *décaid* Wb. 18^b6, 23^a16, *déccu* 24^a13; but *addéicider* Ml. 43^a19. *do-nn-éicci* Wb. 9^a4 is not necessarily an exception (cf. § 5). The non-palatal *c* in this word, contrasted with the palatal *c* in all parts of *lécim* (*léc-* < *l_hnk-*, *lank-*: cf. Gallolat. *lancea*), may be due to its association with *-accai*.

§ 132. Secondly, there is the problem of the peculiar verbs

to-uc and *ro-uc*, on which see Sarauw, p. 117 sq. The following examples show what a part analogy has played:—

Non-palatal: *ro-da-uccai* Ml. 46^a19, 54^d16, *conrucca* Wb. 12^c32, *tucca* 27^b27; *do-n-uccus-sa* Wb. 30^a11, cf. Ml. 91^c1, Pcr. 1^a1, *tuccad* Wb. 24^b26, 28^a3, Ml. 71^c9, cf. Sg. 45^b19, 17^a5, *ru-hucad* Sg. 174^a1, cf. 104^a8, *donduccam* Wb. 24^a22, *conducaid* 21^a8, *ni thuccat* Wb. 12^c20, *rucat* Ml. 87^c3, *tucatar* Wb. 12^c47, cf. 9^b19; *ro-uc* Ml. 99^a2: cf. 45^a1, 63^c18, Wb. 21^b3, *du-uc* Ml. 131^c1, cf. 38^c1, 38^c5, 40^c19, Sg. 100^a7; *da-ucbaid* Wb. 21^c12, *tucfa* 12^d3, 12, 13^a7; *du-nn-ucsat* Ml. 92^d1, cf. 75^d10, Wb. 8 10^a, 15^a32, *tucsam* Wb. 29^b14, *raucsat* Wb. 26^b11, cf. Ml. 23^b5, 44^a15, *du-n-ucthar* Ml. 79^d2, cf. Sg. 200^b13, Wb. 12^c46, 27^d22, *ructais* Ml. 125^d7, ^c2, *tuctais* 125^d13, *ro-uctha* Sg. 132^a2, *ructha* 102^c7.

Palatal: *tuicce* Wb. 28^d7, *tuicci* 12^c26, 12^d42; *do-n-d-ucet* Wb. 8^a14, *tuiced* 12^b12, *ro-uiccius* 9^b6; *ro-uic* Wb. 27^a22, cf. 5^b3, *do-uic* Ml. 84^c24, cf. 10^d37, 16^b12, 44^d14, 50^b8, 67^a3, 118^b6, 131^c14, *tuic* Ml. 35^a9, 51^d2, 67^a8, 84^d19, Sg. 209^b29, *tuicc* Ml. 98^c11, *tuic* (imperat.) Wb. 10^a30; *tuicset* Wb. 15^a29, *duicsem* Ml. 111^b15.

tuicais Ml. 56^a13 is a scribal error, or marks uncertainty on the part of the scribe.

§ 133. Zimmer has suggested that these verbs contain the preposition *ud* and a root *ges* cognate with Latin *gero*. There is nothing inherently improbable in this suggestion if we make allowance for analogical changes. As such a root could never take the accent, its original form would be forgotten. If the vowel following *c* (= *gg*) was palatal, it would lose its effect where it remained, and *ro-uccai*, like *bucai*, would be normal. On the other hand, palatalization might be expected to take place when the root-vowel was lost by syncope; and here *tuicset* would be the regular form. Thus some parts of the verb would seem to come from a root *uc* (= *ugg*), and others form a root *uic* (= *u'gg*). Generalization in both directions would produce the apparently lawless variations that actually occur. Cf. the mod. *fág* < *fo-ad-gab*, and *fúig*, still a common poetic form, with palatal *g* from the fut. stem. *faicebat* Wi.; the real root-syllable appears only in the Connacht pret. *d'fhāga* < *do fhágaibh*. Unfortunately, as Sarauw has pointed out, Irske Studier, § 141, the ablaut in W. *d-wg*, *dwyn*—*dygaf*—*dug*, is against the theory

that the syllable *uc* of *to-uc* and *ro-uc* contains a preposition: cf. KZ. xxxviii. 178. In Mod. Ir. the pret. *rugas* always has broad *g*. The distinction between *tugaim* 'I give, bring,' and *tuigim* 'I understand,' holds good for Mid. Ir. *tucaim* and *tuicim* Atk.; the only exception in the Passions and Homilies is the corrupt form *do-fucaaim*. On the whole *c* = mod. *g* may be taken as subject to palatalization after *e* and *i*, but not after *a*, *o*, and *u*.

§ 134. *mm*, *m* = mod. *m*. This may come from *m + m* or by assimilation from various consonant-groups, *dm*, *sm*, *ns^m*, *dsm*, *ngm*, *mb* &c., which are not easy to identify or to classify. The quality may be presumed to depend partly on the nature of the consonants which originally made up the group.

§ 135. The word *greimm* needs special consideration. Brug. I. 786 gives *gréimm* < **grensmen* = *grend* + *smen*, Stokes Féil. Gloss. *greim* 'a bit, morsel,' < **gres-mi*. Wi. has two words *greim* and *gréimm*. I know no reason for separating the two. The sense of 'grip' passes as readily to the meaning 'bit,' 'morsel,' as to 'control,' 'power.' And it must not be taken for granted that the vowel in *greimm* is really long because it is sometimes marked long in Mid. Ir. texts. This may merely indicate a secondary lengthening in position before the heavy consonant-group. The modern pronunciation implies a vowel short by nature—*g'r'eim'* with diphthong in Munster, *g'r'im'* with lengthening in South Connacht, *g'r'em'* with short vowel in Mid Connacht; in all dialects the vowel is short in gs. *g'r'ama* where *m* followed by a vowel does not make position. On the other hand, a vowel which is long by nature remains long in all cases, *léim léimeanna*, *céim céimeanna* &c. In O. Ir. I have not noticed the mark of length on any forms of this word: *greim* Wb. 1^a3, Ml. 14^b14, *gremmae* Ml. 110^d3, *gremmaim* 31^e18, *gremman* 128^d14: cf. W. *grym*. Unfortunately I have no early metrical examples to establish the quantity of the *e*. If it was short, it is easier to see why *greimm* did not follow the lines of *léim*, *béim*, *céim*.

§ 136. In the compound *ingreimm*, *ingrain*, however, *mm* is regularly palatal: *ingrimme* St. Miss. 64^b1, *ingrainme* Ml. 74^b16, 18^d23, *ingrainmæ* 75^a13, *ingrainmim* Cod. Cam. 38^a,

ingrainmim Ml. 74^a10, 12, 74^b13 (bis), 87^c1, *ingremmen* Wb. 23^c6, 25^d8, 30^e23, *ingrainmen* Ml. 77^a11 (see §§ 92, 99), but by analogy with the simplex *ingramman* Ml. 20^b12, 63^c8, *ingrammanaib* 63^b15, and apparently *ingrainman* 18^d17, and *ingrainmanaib* 75^b6, though here the spelling is irregular. I am not concerned here with the quality of the *gr* (*g* is here a spirant) in the Ml. forms of the compound, which I take to be broadened after the analogy of other compounds, cf. *tograim*, *congraim*.

§ 137. If the group *mm* in *muimme* is original, it is an exception to the broadening of *m* after *u*. Has *muimme* been influenced by the corresponding masc. *aite*?

§ 138. *p* (= mod. *b*) is broadened after *o*, *u*. The *p* in *epeir* = *bb* < *gb* < *ks* + *b*, may remain slender after *e*, but, on the other hand, may owe its quality to the *b* of *as-beir*. In *epur* the non-palatal forms prevail; but this may be due to the *u*-quality of the *r*, as labials have a special tendency towards this quality. The occurrences after *a* are not decisive either, *aipir* &c. being Later O. Ir. transformations of older *epeir*, *epir*, under the influence of **ad-d-beir*. Mid. Ir. has *apair*, and even syncopated forms, *apraim* Atk., mod. *abair*, *abraim*.

§ 139. *rr*. There are very few instances. From such as occur, *rr* is seen to be palatal after a palatal vowel—not, as in Mod. Ir., always non-palatal.

§ 140. *tt* (*t*), non-palatal after *o* and *a*; *conaittibset* Ml. 110^d2 < *con-ad-tib*, is analogical.

§ 141. *t* = mod. *d*, palatal after *e*, *i*. I have no certain examples after *u*; for *conutangar* Ml. 14^c5, *arutainig* 64^e20, may be referred to a root *dong*, not *deng*, on account of the syncopated *cunutgim* Sg. 141^a1, *conutsin* Bcr. 37^d2. But cf. *inotsam* Ml. 16^a16, < *in-od-ttasam*. After *a*, *t* is non-palatal in *matain*.

(c) Consonant groups: *mb*, *dc*, *ng*, *bl*, *chl*, *ndl*, *pr*, *thr*.

§ 142. *mb*, few examples; slender after *i*, broad after *o*, *u*.

§ 143. *dc* = mod. *dhg* (< *zg*); examples only after *i*, palatal.

§ 144. *ng*: palatal after *i*, *a*; non-palatal after *o*, *u*.

§ 145. *bl*. I have only two examples, one of them a loan-word. The quality of the *bl* in *oblæ* may be due to the by-form *ablu* St. Miss. 33^a, gs. *oblann* LA. 77^a1. For *coiblige* with *bl* < *ml* cf. *ml*. This is against Pedersen's theory, Asp. § 4, 5, that the initial of *lige* was broad in O. Ir. *comlaige*, Mey. s. v. *coblige*, is a later formation.

§ 146. *chl* occurs rarely. It is palatal after *i*, non-palatal after *o*. *ndl* is palatal in the one example, after *i*.

§ 147. *pr* = mod. *br*. The examples are not satisfactory. *appriscc* would be under the influence of *briscc*, *adroipred* < *adro-od-breth* under that of *breth*, while *Apréil* is a loan-word. In Mod. Ir. this last has taken an Irish ending, and appears as *Aibredn* and *Abrdn*.

§ 148. *thr* palatal after *ě*, non-palatal after *a*, *o* (?).

III.—NON-PALATAL CONSONANTS AND GROUPS.

(a) Consonants before which a consonant has been lost.

§ 149. *l*. Here must be noticed *cèle*, *céile* = W. *cilydd*, which seems to have compensatory lengthening. Strachan BB. xx. 27 suggests **ceglios*. But if a consonant had been lost, we should expect **cěl^{ae}e*. Can the palatal quality have been restored through the pronominal use of *a chéle* beside *aile*, *alaile*? That the words have influenced one another is evident. Cf. *dréli* Wb. 13^a5, *arele* 29^b9, *éile* 6^a15, *éle* 6^c18, *na heliu* Sg. 9^b2, *lelele* Wb. 16^c24, in which *aile*, *alaile*, have taken their vocalism from *cèle*.

§ 150. I am not quite certain with regard to the quality of the *n* in *lárène*. That of *léne* is certainly palatal; and though we might attribute this to the influence of the syncopated *léinte*, yet analogy is against such an influence on final vowels; cf. *carae* &c. Certainly the *n* of *déna* by *dogné* is non-palatal; but would a lost *c* have produced the same result as a lost *g*? Brugmann points out (Grund. i. 783) that *agn* gives *ān*, but *acn* *ēn*. Possibly there was also some difference in the quality of the *n*. However, Rhys R.C. vii. 241 sq. connects *léne* with W. *lliaín*, Bret. *lien*. If the words are allied, no consonant has been lost before the *n*, and there is no compensatory

lengthening in *léne*. A comp. *laigēniu* occurs Sg. 45^a13 by *huillēnu* 46^a16, cf. *sinnchēnae* 47^a6, but these are apparently coined for the occasion. In later Irish the diminutives in *-ēne* and *-ine* fall together with those in *-in* (with palatal *n*, *ldirtin* &c.), so that there is no help to be got here from the modern side. If the derivation assigned to *tene* is correct, *p* has fallen out too early to hinder palatalization after *e*.

§ 151. *r*. Mid. Ir. *tuara* Wi. < O. Ir. *túare* 'food' Wb. 26^b8. has evidently lost a consonant before the *r*. The derivation is unknown.

§ 152. A more difficult word is *coir*. The *r* is non-palatal in laut; ap. *córai* Ml. 51^a3, mod. *córa*; comp. *córu* Wb. 5^a37, Ml. 45^b14, Mid. Ir. *córu*, *córa* Atk., mod. *córa*; so *córe* 'peace' Wb. 2^a16 &c., Mid. Ir. *córa* Wi., Atk. When *-r* ends the word, it is disyllabic; Féil. Oct. 26, Ep. 432, 433; hence the spelling *coair* Ml. 48^a8. The mark of length in *cóir* Sg. 40^b7 may imply that contraction had already taken place in later O. Ir.

The word is usually equated with W. *cywir* < **kovēros* Sprach. 86. According to Pedersen, Asp. p. 6, CZ. ii. 194, the absence of palatalization in the syncopated forms is due to the group *vr*. A similar case is *teora*, which Pedersen, Asp. p. 190, derives by metathesis from W. *terfyn* < *terminus*. But the explanation is unsatisfactory. In *córai* &c. the group *vr* would be secondary, and it would surely be an exception to the rule of syncope that, when a palatal vowel drops out, the meeting of two palatal consonants should produce a non-palatal group, especially when the first of these consonants is so weak that it always disappears after a vowel. I believe the identification of *coir* and *cywir* to be erroneous. *Fir*, mod. *flor*, has remained an o-stem all along. Why should the same word in the compound **kovēros* (*co-fir*) become an i-stem? Secondly, as the loss of intervocalic *v* in **ro-vidu-* (*ro-fid*) produces the diphthongal *roed*, *raed* Wi., gs. *róida* Thes. Pal. ii., I should expect **kovēros* > **kovīros* to give a diphthongal **cóir* > **coer* **caor*, not a disyllabic *coir* which afterwards became *cóir* (*kōr*). What the word really comes from I cannot say. It must have lost a consonant to account for the hiatus in *co-ir*. And if the vowel in the second syllable was non-palatal, that would account for absence of palatalization in the syncopated forms.

(b) Consonant groups.

§ 153. These are so numerous that it will be best to classify them according to the final consonants.

1. *rb, lb.*
2. *db, lb, nb, rb (b = bh).*
3. *lc, rc, sc.*
4. *rd.*
5. *lg, rg.*
6. *cl, gl, ngl, rl, sl.*
7. *dm, lm, nm, rm.*
8. *cn, rcn (rgn), gn, ngn, mn, rn, sn.*
9. *lp, sp.*
10. *br, chr, gr, ngr, ttr, tr (= dr)*
11. *cht, lt, rt.*

§ 154. 1. Here is to be noticed the form *oïrbemandi* Ml. 48^b10, by *orbaman* 51^d27, *horpamin* Wb. 2^o14. In the last two words the last vowel is secondary. They represent **orbem_on* and **orbem_on'*, which were treated as disyllabic on the loss of final syllables. There was therefore no syncope. The *e* retained its position, but lost its palatal quality after the group *rb*. In *oïrbemandi*, on the other hand, the same vowel was followed by a full syllable; and, as it stood immediately after the accent, it would regularly disappear, having first imparted its quality to the preceding consonant. This would give **oïrbemendi*, whence *oïrbemandi* by analogy with *orbaman*, &c.

§ 155. 2. *lb* in *uailbe* must be the result of syncope. The word occurs twice in the Glosses: Wb. 14^o21 *arisbés uailbe issain ant asberar et dogntther*, gl. *numquid levitate usus sum?*; Wb. 30^b21 *uailbe et utmaille* gl. *iuvenilia desideria*. A ns. *uailbæ* is quoted Thes. Pal. ii. 416. A derivative *uailbetaid* ds. occurs Ml. 63^b8. The text is *non leviter ac tumultuarie translatos habitare voluisti*. The glossator first connects the adverbs with *translatos*, then adds *aliter, non voluisti translatos habitare tumultuarie* .i. *intessilbech* .i. *conhuailbetaid* 7 *discirri*. In these passages the obvious meaning required by the context is 'fickleness,' 'restlessness.' I take *uailbe* to be the abstract formed from the adj. *uailib*, which occurs in *indualib* gl. *inquiète* Wb. 26^b22.

§ 156. *ainbi* Ml. 51^c14 is peculiar. If genuine, it may be an analogical np. from *ainb*: cf. *indainb* Ml. 43^a4, *ainib* 30^c2. MENUEH Thes. Pal. ii. 288, 35 is doubtful, = **menbae* or **meinbe*?

§ 157. *torba*, *torbach*. Pedersen states, Asp. p. 164, but without giving his reasons, that the regular forms in Mod. Ir. would be *tarbha* and *tairbhreach*. I take the palatal forms to be analogical; *tarbha* would fall into line with abstracts like *gairbhe*. The fact that in West Munster *tairbhe* is pronounced *tar'if'i* suggests also some analogy with *foirbhthe*. The strange forms *deirbbæ*, *indeirbbæ*, *inderbbæ* Sg. 66^b15, 16, 18, appear to be scribal errors.

§ 158. 3. The loan-word *discipul* retains the palatal. *Fescor* 'vesper' (ds. *fescur* Sg. 183^b3) may represent the early stage of borrowing, in which *p* became *c*. But cf. Sarauw § 4. For *éscæ* it is unnecessary to postulate a form **enkscaio-*. It would come equally well from *enskio-* or *anskio-*.

§ 159. 5. *foirce* Sg. 67^b9, *foirggæ* 124^a1, *fairggæ* Thes. Pal. ii. 290, 4, *fairge* Féil. = mod. *fairrge*, must be the result of syncope, **fo-renk-*, **for-renk-*, or some such form. Any connexion with *ferg* and Οὐεργιοῦιος ὠκεανός, Sprach. 273, is out of the question. *seirge* Wb. 30^b20 is apparently corrupt; and Sarauw's emendation *seirbe*, with palatal *rb* (= *rbh*), is scarcely possible for O. Ir. Of course, syncopated forms with *g* = *gh*, like *suirge*, *bairgen*, do not come in here.

§ 160. 6. *rl* is very rare. **forlaimm* is my only example.

§ 161. 7. *dm*. The only exception I have noticed is *sleid-menaið*, which may be an archaism. Brug. ii. 117 assumes the loss of a vowel between *d* and *m* in such words as *feidm*, *fo-naidm*; also in *menme* < **men-ə-me*, apparently to account for the fact that *d* and *n* are not assimilated to the *m*. But the unaspirated *m* is against this.

§ 162. *rm*. *tairmescc* Wb. 10^b15 = mod. *toirmeasg* is an apparent exception. But Pedersen, Asp. p. 106, is probably right in considering that the *m* was originally aspirate. It may have been influenced by *cummasc*: cf. *tarmasca* St. Miss. 64^a. Ascoli 379 analyses it into 'to-air-mesc- vel potius *tairm-mesc*.' *to-air-ro-mesc-* is perhaps more likely.

§ 163. 8. *rn*. In diminutives like *Ernéne*, *Ernin* Tir. 5, it is

possible that the *n* of this group remained palatal before the long vowel. Cf. modern diminutives like *smachtín* in which the *t* is palatal, but not the *ch*.

§ 164. *sn*. *coisnimi* Wb. 7^a13 by *cosnama* 7^a12 is strange. The ending of the former is borrowed from the *i*-stems (cf. Strachan, *ERIU* I. 3), but that would not account for the quality of the *-sn-*. Perhaps *coisnimi* has been influenced by the simplex *sntm*. Also the *ni* is in the weakest syllable.

§ 165. 9. *sb*, *sp*. The palatal *sb* (= *sbh*?) remains in the loan-word *esbicul*. *esbetu* Wb. 9^b15 (a prima manu) is an archaic form. In this as in *esbae*, *æsbataid*, *b* may denote the spirant, *p* in *espe* Wb. 19^a17, Mid. Ir. *espa*, the stop. The modern dialects have both *easbaidh* and *easbhaidh*. There is probably a contamination of two distinct words, one with a spirant < **eks-vio*- like *for-be*, *tor-be*, the other a compound of *ess* + *buith*. Cf. Pedersen, *Asp.*, p. 164, Sarauw, p. 46. It is true that *ksv* has become *ss* in *dess*, and *ks* + *b* *bb* (written *p*) in *epur* &c.; but in later compounds a different result was possible. *aspēna* Ml. 39^b6, *aspenud* 102^a2, 3, *aispenud* 54^a2, are later developments of *as-fenimm* Wb. 22^a20. Both the prefix and the root have been influenced by the deuterotonic form. They were wrongly analysed even in O. Ir.: cf. *ad-ru-spén* Ml. 78^a5.

§ 166. 10. *ttr*, *tr*. In *cor-ro-aitreba*, the *e* of **ad-trebāt* would regularly disappear, having palatalized the preceding consonants(?). Then **d'trba* became *aitreba* under the influence of *ad-trèba*. Cf. *aitribhid* Ml. 17^b7, *aittreibhidib* 108^o9, *aitrebhacha* Sg. 38^b8, *aitrebhado* 200^b9. In these forms, palatalization either remains or is restored much sooner than in *attrab*, where there could be no syncope.

§ 167. *tr* = *dr*. For mod. *caidriomh* 'fellowship,' Stokes assumes an O. Ir. **coittriub*, Ir. T. ii. 183. The O. Ir. form may have been rather **coltrub*, the palatal being later restored as in **attrab*. Dinneen writes *caidreamh*, but the pronunciation is rather *coidreabh* in Munster.

§ 168. 11. *cht*. The non-palatal nature of this group has long been recognized. There are no analogical changes, though a secondary *cht* may be palatal, *fichtea* Tír. 2.

IV.—CONSONANT-GROUPS WHICH OCCUR ONLY IN LOAN-WORDS.

§ 169. *xc, nfl, nt, fr, chs (x), pt, st, bst.*

These do not present any special points to discuss here. In the examples, *xc, nfl*, and *nt* are palatal; *fr, chs (x), bst*, non-palatal; *pt* and *st* vary.

§ 170. The complications with which the subject of palatalization is beset arise chiefly from the fact that, whatever period of the language we investigate, the system of word-building and inflexion is not homogeneous. Some words go back to pre-historic forms; others are newly fashioned out of old materials, and are free from the laws which governed the older strata. Thus the same elements which produced *cubus* in O. Ir. reappear in Mid. Ir. in the forms *cobfiss* and *comfis*. Some words from the earlier period adapt themselves to the new surroundings by one of those sudden changes which are called analogical; others preserve their primitive form, altering only by the slow process of phonetic decay. What is regular at one time appears irregular at another. It is easy, for instance, to see that many of the reasons which prevent palatalization in O. Ir. are purely traditional. As phonetic laws they could have been in force only in a much earlier form of the language than that of the oldest glosses. The different qualities of the *r* in *tuirem* and *dram* are only to be explained by the fact that, in the latter, it was depalatalized while still preceded by *d*. The depalatalization is therefore older than the loss of consonants with compensatory lengthening. Such an *r* was, however, still liable to be palatalized at the period of syncope which produced *dirme*. Again, *rd, rg* resist palatalization in *cerdae, fercae (= fergae)*. But this is not due to anything peculiar in the pronunciation of *rd* and *rg* during the period of the O. Ir. glosses; for such forms as *cairtea* (*t = d*), *duairci* (*c = g*), *fairggæ* are common enough. The phonetic difficulty, which prevented palatalization in the original groups *rd, rg*, did not apply to the later secondary groups. In the O. Ir. period *cerdae, fercae, selbae, domnu, dram* &c. are simply survivals—regular, indeed, from the historic standpoint, but irregular in the sense that there is no longer any phonetic reason why they should stand apart from other words of the same class. When they belong to a grammatical system,

the law of uniformity meets no obstacle in removing what is felt to be irregular. The result is that in Mid. Ir., as may be seen by the examples, palatalization is far commoner than in O. Ir. But that does not imply any general alteration in the nature of Irish pronunciation; the way had already been opened for the free play of analogy.

§ 171. The earlier movement in the opposite direction must be briefly touched upon. It is not always easy to distinguish between failure to palatalize and depalatalization. In words like *cerdae*, *fercae*, the second consonant of the group may have been slightly palatal at the start; the first never was so. Probably the archaic *arget* differs from the normal *argat* only as *carae* from *cara* in later O. Ir. In each case the *e* still preserved some of its colour, and had not quite sunk to the neutral *a*; but it had lost its palatal force, and was no longer a palatal vowel in the strict sense. In compounds like *for gall*, *fortacht*, the second consonant has been assimilated to the first, which remained non-palatal.

§ 172. A clear case of depalatalization is *fubae* < *vo-bio*-. The change of the accented *o* to *u* causes the lips to protrude strongly. To draw them back suddenly in order to pronounce the bilabial spirant (assuming that this had the sound of the mod. slender *bh*, § 3) would be very awkward. The lips simply produce the *b* while they are still in the forward position. Forms like mod. gs. *duibhe* became possible after accented *u* had been unlauded to *i* before a palatal: Pedersen, *Asp.* § 5. In *duibhe* *u* merely marks the non-palatal character of the *d*; the lips never get into the *u*-position at all.

§ 173. As the vowel *u* (and to a lesser extent *o*) tends to depalatalize labials because it is pronounced with protruded lips, it has a similar effect on *c* and *g*, because it draws the tongue back from the hard palate. Thus, in pronouncing *tugae* < **togiā*, the tongue simply remains in the velar position. Here, however, the authorities are divided: see § 27.

O. Ir.	Mid. Ir.	Mod. Ir.
<i>tugae</i>	<i>tuga</i>	
	<i>tuige</i>	<i>tuighe</i>
<i>lugae</i> (Ml.)	<i>luga</i>	
<i>luige</i> (Wb.)	<i>luige</i>	<i>luighe</i>

The development is peculiar. If we assume that depalatalization took place between the period of Wb. and that of Ml., that will only give *luige* > *lugae* > *luga*, and will leave Mid. Ir. *luige* mod. *luighe* unexplained. Were there two dialectic forms side by side all along? It is possible that the palatal forms were regular in compounds like *firluige*, *comluige*, in which the unaccented *u* would lose much of its force: cf. the syncopated *u* in *Lugudeccas* > *Luigdech*, which gives the same result as *i*. Wb. may then have generalized in one direction: *firluige*, *luige*; Ml. in the other: *lugae*, *firlugae* (but *comlugiu*, 44^b5).

§ 174. In *trummae* it is not likely that the group *mm* as a whole was at any time completely palatal. Here the *u* seems to be the original vowel of *trudsmo-*, Sprach. 139, altered in the nominative by the following *o*, *ā*, as in *tob* < *tuba*. Less obvious is the process in the case of *lungae*, *lunga*, § 29, gs. of *long*. W. *llong*, which is usually taken to be a loanword from Lat. (*navis*) *longa*. If the *n* (= *ŋ*) remained non-palatal all along, and simply depalatalized the following *g*, as in *ungae* < *uncia*, we should expect **longae*, like *longais* § 29; but the vocalism of *lungae* may be due to the analogy of *croch cruchae*, *tol tuile* &c. The later analogical *luinge* was helped by two processes, the development of umlaut in accented syllables (cf. § 172), and the reduction of *ng* to a simple sound *ŋ* > *ŋŋ* > *ŋ* (cf. Pedersen, § 66, p. 81).

§ 175. To sum up the results of my investigation: the presence or absence of palatalization in the O. Ir. period is shown to depend, as Prof. Strachan had conjectured (Mid. Ir. Decl., p. 5), "partly upon the nature of the preceding consonant or group of consonants, partly on the nature of the vowel of the preceding syllable." Definite results are in some cases hard to obtain, particularly where we have to rely upon verbal forms for examples, for the mixing of the conjugations, and the mutual influence of the prototonic and deuterotonic forms, tend to obscure the phonetic development. Some points, such as the problem of *cc*, § 129, and *gg*, § 131 sq., I have been unable to solve with the material at my disposal. Where the results are certain they may be used as linguistic tests in dating O. and Mid. Ir. texts. In Mid. Ir. the old and the new are found side

by side, and forms such as *selba*, *Medba* prove nothing as regards the date of the composition ; but where *seilbe*, *Meidbe*, and the like are established by the metre and not merely due to the copyist, it follows that the text cannot have been composed in the O. Ir. period.

O. J. BERGIN

THE RULE OF AILBE OF EMLY

THE four MSS. from which this Rule is edited are the same as those enumerated by Prof. Strachan in *ÉRIU* I., p. 191. I follow him in denoting them by A¹, A², B¹, B² respectively. A¹ is taken from 5100-4 Bibliothèque Royale, Brussels, A² from 23 N. 10, R.I.A., B¹ from 23 P. 3, R.I.A., and B² from H. 1. 11, T.C.D. Prof. Strachan kindly supplied me with copies of the originals. Of these A¹ had been transcribed by Dr. Whitley Stokes, A² and B¹ by Dr. Strachan, and B² by Miss Mary O'Byrne, M.A. Unfortunately, a lacuna occurs in 23 P. 3, in consequence of which it has lost all the first part of the rule as far as the last word of line twenty-six, with which B¹ begins.

Of the two groups the A group is much superior. B preserves, indeed, the correct reading in a few cases in which A has changed it, e.g. *tacra* v. 29, *saith* (leg. *saich*) v. 38, *conairclech* v. 43, *mil*. v. 44, *foigdi* v. 50; on the other hand, it has such deliberate alterations as *doruais*, *conaim* v. 31, *fiadha* v. 34 (where it adds a syllable to make up for the substitution of *clín* for the older *céne*), *ninfaici* v. 40, *ferdais* v. 42 (necessitated by the metre owing to the scribal slip in substituting *slemon* for some monosyllabic adjective), *nach brec* v. 45, *toigheacht* v. 46, *fuile* v. 47, and in B², for the earlier part of the text, *cearb galach* v. 16, *do liuit* v. 17, *iar sin ceasaith* v. 21, &c.

The scribe of B¹, though not a faithful transcriber, usually understood his text (though he writes *corabhe* v. 27 and *secnabuid* v. 32, which latter B² strives to make intelligible by changing it still further to *secnap*).

The scribe of B², on the other hand, as might be expected in an eighteenth-century man, continually misunderstood his text; examples of this are *fuighle leirserc* v. 9, all the second line of v. 11, *fear* v. 13, *moip* v. 14, *ktach in uilc* v. 29, *cenaid* v. 32, *fosdais* v. 55, &c. In addition to these natural mistakes, B² swarms with scribal errors and omissions which begin with *nidisceoil* and *cuirn* of vv. 2, 3, and run right through the text to the end, rendering

the MS. comparatively worthless. That, however, it is an independent MS., and not merely a bad copy of B¹, is evident from such forms as *imlot*, which it reads *passim* for *umaloit* of B¹, *cunsanad* v. 37 for *cursachad* of B¹, &c.

In the A group, A¹ nearly always preserves the better reading; the writer of A² deliberately altered his text in several instances in order to eke out the full number of syllables, or to produce alliteration, or to get a grammatical form he knew. Nor was he on the whole as careful a scribe as the writer of A¹. Examples of his carelessness are to be found in the repetition of *dorus* v. 25*b*, the insertion of *coribh* v. 25*c*, the insertion into the text of the gloss *don coig* v. 40*a*, &c. For examples of his intentional change of text, cf. *madit* v. 13, *slectuine* v. 17, *no* v. 27*b* (both of these in order to obtain the correct number of syllables), *fortacht* v. 27*c* (to get a normal form), *munagab* v. 31*a*, *6 flaithiph* v. 35 (both in order to get a form he understood), *in dochda* v. 38, *na* v. 40, *nirbod* v. 41*b*, *mbilengtach* v. 44, *na bat* v. 49, &c. Such alterations occur in A¹ in *boct* v. 8, and *biltengtach* v. 44, both of which are due to a desire for alliteration, and in a few other cases; but on the whole this latter scribe was both careful and faithful. Here, as in the B group, important differences of reading show that A¹ and A² are independent texts; such differences are *combruth* of A² in v. 12 for *comradh* of A¹, *fiadh* v. 25*b* for *fria* of A¹, *feig* of v. 34 for *fial* of A¹, *cloar* of v. 40 for *cloath* of A¹, *n atcluiethar* of v. 44 for *ro-cluinethar* of A¹, *conimtecht* v. 47 for *coimtecht* of A¹, &c.

The A group contains twelve stanzas not found in B. These I have marked with letters, and not counted in numbering the stanzas.

The language of the Rule is Old Irish, though it contains a few Middle-Irish forms, such as *gebés* v. 1, *geba* v. 10, and the monosyllabic *cóir* v. 31*a*, which are all fixed by the rhyme; the Middle-Irish plural *mugada* in 39*a* is such a late form that it seems to point to some corruption in the text.

The metre of the greater part of the poem is 7 + 7², with a disyllabic ending in the first part of the line; a trisyllabic ending is, however, quite common, and there are one or two instances of a monosyllable. The final word of the first half of the line occasionally shows consonance with the end-rhymes, and in a few cases rhymes with a word in the middle of the

second half of the same line, as *lobair, cobair*, v. 2, *duini: fuili* v. 3, *demon: slemon*, v. 13, &c. Owing, however, to the heterogeneous nature of the text, which is built up of material drawn from many sources, the Rule, both in metre and matter, is a curious medley. Not content with interrupting and continuing a poem, the metre of which was $7 + 7^2$, by additions from another of which the metre was $7 + 5^1$, the scribe from whom both the A and B recensions come enlarged his already full matter by quotations from other Rules. Of the fifty-seven stanzas common to both groups only thirty-one are in the normal $7 + 7^2$ metre, twenty-one of the remainder being in the $7 + 5^1$ system, four in a $7 + 6^2$ metre, and one seemingly in *Rinnard*; while of the twelve additional stanzas found in the A group only five are in the $7 + 7^2$ metre, three being in the $7 + 5^1$, three in the $7 + 6^2$, and one probably in *Sétnad Mór*. The stanzas of the $7 + 5^1$ system seem to have crept into the body of the original poem as illustrative quotations from another Rule which the scribe had before him, and which he finally tacked on in part to the end as a continuation of his own Rule. These $7 + 5^1$ stanzas are, almost without exception, practical regulations, some of which show a fine directness, while one or two contain vivid human touches.

The $7 + 7^2$ system, on the other hand, consists for the most part of commonplace general maxims, and, although after v. 17 these maxims become more direct and practical, one can understand why the scribe's eyes turned continually from his own text to other more vivid Rules. In the $7 + 5^1$ system the final word of the first half of the line is usually either monosyllabic or trisyllabic (but a disyllabic ending is not uncommon); and in one or two instances it rhymes in the second line of the stanza with a word in the second half of the same line.

The remaining intruded stanzas, whose metre betrays them, are all quotations of practical regulations; but they are so scattered, and their metrical system is so doubtful, that it is impossible to say whether they were taken from a common source or not; two of them at least—vv. 31 *a* and 39—seem to stand apart, both from the rest and from each other. Indeed, the whole question of interpolation in the poem is so obscure that it seems to me, with our present material, practically insoluble. If, for instance, the additional stanzas of the A group

are later interpolations, it is peculiar that they contain exactly the same medley of metres which distinguishes the other stanzas. This, of course, is explainable by the fact that the A scribe may have had recourse to the same sources as the scribe from whom he was copying, and simply followed his example in still further enlarging the text; but, although my numbering seems to suggest that all the stanzas not in B are later additions, I confess that it seems to me just as likely that they were in the text from which the original B scribe copied, and that he omitted them for the sake of brevity. In connexion with this, it is worth noting—although, of course it proves little—that Colgan, writing in the seventeenth century, quotes in a note to his *Life of St. Modomnicus* v. 30 of this Rule as v. 37, which latter would be its number in the A arrangement.

In the three MSS. which contain the beginning of our Rule, it is headed *Riagol ailbi Imlecha' oc tinchos Eogain mic Sarain*. For a full account of this Ailbe of Emly, who seems to have lived about the time of St. Patrick, and to have been the first ecclesiastical ruler of Munster, see Canon O'Hanlon's *Lives of the Irish Saints*, vol. ix. Eogan mac Sarain was abbot of Cluain Coelain in the present County Tipperary. He is venerated on March 15th: see the Martyrology of Donegal. I have not been able to find out anything else about him. He may have been transferred from Cluain Coelain to Emly before that See was superseded by Cashel as the ecclesiastical centre of the South. Colgan, however, does not mention him in his list of the abbots who succeeded Ailbe in Emly.

Owing to the difficulty of the language, and the heterogeneous nature of the text, the meaning of words and phrases is in many places obscure, and my translation merely tentative.² In the interpretation of the more difficult passages I have received valuable aid from Professor Strachan, Mr. Bergin, and Professor Thurneysen, to whom I gratefully return thanks.

¹ Imluich A³ Linbleach B². It was often called *Imbleach in iubhair* 'Emly of the Yew.'

² The *Irish Ecclesiastical Record*, vol. viii. (1871), contains a translation by Hennessy and O'Looney of this Rule from A³ and B¹. I did not learn of the existence of this translation until this paper had gone to press. The translation is a free one, which aims merely at giving the general sense of each line, and evades the linguistic difficulties.

TEXT

1. Apair¹ dam fri mac Saráin, is tromm int aire gebes,
bad léir, bad féig a chubus, cen góí n-úabair, cen feles.²
2. Bad toé³ díscéoil a monar,⁴ úathad⁵ mbriathar⁶ nád⁷ labair,⁸
dénad adlaicc⁹ cech lobair la cobair cech fir galair.¹⁰
3. Bad fóssud cen chuit merbae,¹¹ bad¹² indéin fri cach torbae,¹³
dénad adlaicc cech duini,¹⁴ frecrad fuli cech anmae.¹⁵
4. Cen díummus, cen chol¹⁶ clóine, faitbiud¹⁷ cen gen, cen gáir,¹⁸
cen indechad for duine,¹⁹ cen úaill n-úabair,²⁰ cen áni.²¹
5. Cen chóí, cen chessacht lessa,²² ní té²³ dogrés cen assu,²⁴
cen chorthair²⁵ partaing russi,²⁶ cen gorm, cen derg, cen
maissi.²⁷
6. Cen dul,²⁸ cen diupairt nduini, cen nach ndíchmairc in aire,²⁹
cen dígail n-uilc i cridi³⁰ cen miscais neich nád carae.³¹
7. Bad fóssud,³² ná bad úailbech,³³ bad gáeth,³⁴ bad ecaid,
cráibdech,
bad fíglech, ná bad dergnech,³⁵ bad serb, bad umal, álgech.
8. Bad timm, bad docht,³⁶ bad bruthmar, bad nár, bad fial,³⁷
bad rathmar,
fri sráb³⁸ ndomuin³⁹ bad féthmech, fri hál ndomuin bad
chathmar. (?)⁴⁰
- 8A.⁴¹ Bad nathir co n-a daithi, bad cholom co n-a gairi,⁴²
bad bláith cen olc in airi,⁴³ bad ráith⁴⁴ a bríathar airi.⁴⁵

¹ appair A¹ abuir A² ² feileis B³ ³ tui A¹ ni B³ ⁴ monor A²
monur B³ ⁵ uathath A¹ uathad A² huathad B³ ⁶ mbriathar A² ⁷ nod A
nat B³ ⁸ labhar A¹ labhor A² labur B³ ⁹ adoilcc A³ ¹⁰ cech fir galair A¹
gach fir galair A² cech fir galuir B³ ¹¹ Bet fossadh cen cuid merba A¹ bat
fosad cin cuid meirubi A² bad foisaidh cin cuirw meirbe B³ ¹² bat A²
¹³ indem (?) fri cach turbhai A¹ indiuin frie gach torba A² istin fri cech torbae B³
¹⁴ aduilcc cach duine A² A¹ has also denad and duine ¹⁵ anma MSS.
¹⁶ gol A¹ ¹⁷ fatbi A² ¹⁸ gaire A¹B³ gairi A² ¹⁹ dóine A¹ daine A²
²⁰ oall nuobuir A² uail cin uapair B³ ²¹ aine MSS. ²² cessacht lesse A¹
ceis leisi A² ceasact leisi B³ ²³ ni the A nistex B³ ²⁴ cin assai A¹ cin

TRANSLATION

1. Say for me to the son of Saran, heavy is the burden he takes ; let his conscience be diligent, be keen, without proud lying, without vanity.

2. Silent and without speech be his work, fewness of words which is not talkative ; let him perform the need of every sick person, together with helping of every sick man.

3. Let him be steady without a particle of weakness ; let him be an anvil for every profitable thing ; let him perform the desire of every person ; let him answer the sins of every soul.

4. Without pride, without sin of perversity, smiling without a grimace, without laughter, without vindictiveness towards anyone, without proud arrogance, without pomp.

5. Without weeping, without wailing after prosperity (he must never go without sandals), without a fringe of red Parthian leather, without blue, without red, without finery.

6. Without cheating, without defrauding any person, without any transgression in watchfulness (?), without revenge for evil in the heart, without hate of anyone who is not a friend.

7. Let him be steady ; let him not be restless ; let him be wise, learned, pious ; let him be vigilant ; let him not be reproachful ; let him be a slave ; let him be humble, kindly (?).

8. Let him be gentle, close, and zealous ; let him be modest, generous, and gracious ; against the torrent of the world let him be watchful (?) ; against the brood of the world let him be warlike.

8^a. Let him be a serpent with its deftness ; let him be a dove with its filial affection ; smooth let him be without fault in vigilance (?), a fortress be his word of watchfulness (?).

assa A² ciz aisi B³ 25 cortair A¹ cordir A² coirtuir B³ 26 russe A¹
 ruisi A² ruise B³ 27 maisi A² mhaise B³ 28 dol B³ 29 ind aire A¹
 inaire A² in airae B³ 30 i cride A i cridibh B³ 31 nadcarae A na () e B³
 32 fossaid A¹ fosad A² fossaigh B³ 33 fualbech A¹ foailbech A² fuaillbheach B³
 34 gaeith A¹ 35 bat dernech A¹ ba dergnech A² pa dōca B³ 36 boct A¹
 doct A² docht B³ 37 fial MSS. 38 srábh A¹ srab A²B³ 39 domuin B³
 40 bad caithmech A¹ bat caithmech A² ba caithmeach B³ 41 om. A¹
 42 gaire MSS. 43 cin olc inairi MSS. 44 rait MSS. 45 aire B³ om. A²,
 but added over *briathar* in a late hand and in poor brownish ink

9. *Na gáruib' tóimín tóimín* n' tábair' nár' nár' mómus
teipal' fíodail' nóg' áinnes n-n-áir' nár' nár' tóimín
10. *Na gáruib' tóimín tóimín* aóime' tóimín' tóimín
subhán' tóimín' tóimín tóimín' tóimín' tóimín
11. *Na gáruib' tóimín tóimín* mad' nómí' tóimín
n' tóimín' n' tóimín' tóimín nár' tóimín' tóimín
12. *Na gáruib' tóimín tóimín* nár' tóimín' tóimín
na gáruib' tóimín tóimín nár' tóimín' tóimín
13. *Na gáruib' tóimín tóimín* gáruib' tóimín' tóimín
n' tóimín' n' tóimín' tóimín mad' tóimín' tóimín
14. *Na gáruib' tóimín tóimín* tóimín' tóimín' tóimín
n' tóimín' n' tóimín' tóimín tóimín' tóimín' tóimín
15. *Na gáruib' tóimín tóimín* tóimín' tóimín' tóimín
nár' tóimín' tóimín' tóimín mad' tóimín' tóimín
16. *Na gáruib' tóimín tóimín* a tóimín' tóimín' tóimín
a tóimín' tóimín' tóimín tóimín' tóimín' tóimín
17. *Na gáruib' tóimín tóimín* tóimín' tóimín' tóimín
nár' tóimín' tóimín' tóimín co' tóimín' tóimín
18. *Na gáruib' tóimín tóimín* tóimín' tóimín' tóimín
nár' tóimín' tóimín' tóimín co' tóimín' tóimín
19. *Na gáruib' tóimín tóimín* do' tóimín' tóimín
nár' tóimín' tóimín' tóimín dá' tóimín' tóimín

¹ gabath A¹ gair A² gabta B² ² thaibri A¹ taibri A² taibre B²
³ teipal A¹ treair A² treba B² ⁴ rig'iteg A²B² ⁵ batsi A² ⁶ comme A
comna B² ⁷ nosgaba A¹ nosgaba A² ⁸ coibsen MSS. ⁹ pectha A
¹⁰ in bochtain ind aichilgnech A¹ in bochtan in aidilcnaig A² ¹¹ comradh A¹
combrath A² comrath B² ¹² nasrucca A¹ naruga A² naruca B² ¹³ for A²
har B² ¹⁴ gneith A¹ gneath A² gnit B² ¹⁵ fri deman A¹ ¹⁶ madh sleamhan A¹
madhlisleamain A² mad sleamain B² ¹⁷ dotningeraí A¹ . . . iwmgara A²
dotnimdeara B² ¹⁸ dotningara A¹ dotningara A² dotnimdeara B²
¹⁹ deaith A¹ dea . . . A² debuid B² ²⁰ humhal A¹ ²¹ ainmnetach A²

9. Though he get the bitter world, he should not give love to its treasures; let him plough and distribute; he shall not be too eager—that brings him not past heaven star-beautiful.

10. The jewel of baptism and communion, commandment and intercession he should receive it; the confession of everyone who gives it, let it be right closely that he conceal it.

11. Let him bewail with everyone his sins; if it be a scandal, he shall hide it; the poor man, the needy one, as far as lies in his power, he should not refuse them.

12. Without reviling, without reproach, without rough reproof, without converse with an arrogant person, without a loud, proud voice.

13. Lest Satan carry him off on his track let him act lowly against loftiness—that is what the devil hates if one is gentle towards a rough person.

14. Never should he refuse offerings to anyone who may ask it (?), that he may consume, that he may share out to everyone who asks it (?).

15. With affection without any harshness, without strife, without lust, humble, patient, with mildness, gentle be his countenance.

16. Let him be constant at prayer; his canonical hours let him not forget them; his mind let him bow it down without insolence or contentions.

17. A hundred genuflections for him at the "Beati" at the beginning of the day before his questions, thrice fifty (psalms) dearer than (other) works, with a hundred genuflections every hour of vespers.

18. A hundred genuflections every matin are due in the church of a believer from the feast of John whom they adore unto the solemn pasch of abstinence.

19. To be ever at prayers of oblation, for piety and meekness, thirty psalms every matin, twelve psalms for midnight.

annmedach B² ²² do A² ²³ madh A¹ ²⁴ ernaighthe A¹ urnathe A²
 urnuigthe B² ²⁵ ni(sd)ermano A² nisdearmata B² ²⁶ a menma donnairbera A¹
 a m (en)m . . . (b)era A² a menma dotnairbera B² ²⁷ ceral(a) A² cearbgalach B²
²⁸ slechtuine A² ²⁹ biaid A² biaith B² ³⁰ cetaib *codd.* ³¹ psalm
 diliumh A¹ . . . (dile) A² psalm do liut B² ³² ced slechtain fri fescor A¹
 .c. slechtaine g(a ?) . . . A² cet slechtain cacha fescair B² ³³ dlegar A²
³⁴ adrait A¹ atraith A²B² ³⁵ congres *codd.* ³⁶ is oifrenn B² ³⁷ is *codd.*
³⁸ trica A¹ tricho A² tricad B² ³⁹ *déc* A¹B² .x. A²

20. Liachtain ocus ceibeairi la mac nDe do gairne
 * Deus in adiutorium * i forcumair' ocht sa'ra.
21. Trae' ocus se'ntariae.¹ do c'ra'bu' do rop iessach.
 * Arco' fuit imondaire,² ar thossach' cerna, me' mesair.³
22. Forom'et' k'ir na tr'athae' do riag'ail' rimair' saithi.⁴
 iarm'eirge cert la sm'ithi, dia' n-ai'ochi.⁵ t'ossach' laithi,⁶
23. Acht riag'ail' ocus se'cnap co hanteir' oin' t'ing'iaisea,
 acht ma'd' pe'ndi' tra' e'ise.⁷ ca'ch' inna' thocht' co'nt'iaisea.⁸
24. * Hymnum' d'icat' do gab'ail' oc reic-be'm' d'icoc' do
 co n-innlat' k'ir a' la'ma, thr'ath'ail,
 corragbat.⁹ impu' in br'athair.¹⁰
25. Sle'chtad' fo thri' co' d'ichrae'.¹¹ iar n-ascnam' sair' tar caingel,
 cen' u'ail' ocus cen' laindir oc techt' i nd'ail' Rig' aingel.
- 25^a. Iar' fig'ill' la h-ernaigdi co coib'senaib' cen' anad,
 riag'ail' sosce'li' cluined'.¹² ocus riag'ail' min' manach.¹³
- 25^b. Tothluccad' i ndorus' eccalsa'.¹⁴ d'legar' i' lluc' le're,
 ora'it' ocus bendachad'.¹⁵ tairned'.¹⁶ ca'ch' fria' che'le.¹⁷
- 25^c. I ndegaid' in chinn' manach do chross'.¹⁸ co' classaib' co'imaib'.¹⁹
 co' srothaib' dia'naib' de'rae'.²⁰ do gru'adaib' co'raib'.²¹ co'ilaib'.
26. U'aget, negat' in br'athair'.²² corrice'.²³ u'air' na' tertae'.²⁴
 for' cubus'.²⁵ ca'ch' inna' lucc'.²⁶ bad'.²⁷ irnaigde'.²⁸ cot-nerta'.²⁹
27. Bad' fo'tae'.³⁰ be'im' in chlocc'ain' corragba'.³¹ ce'ch' oin' imbi'.³²
 ce'im' n-aurlatad' co' llaindi'.³³ la humaldoi't'.³⁴ co' ngrindi'.³⁵

¹ Here A¹A² insert for liachtain, B² has *deus in ad.* ² forcaid A¹ forcum A² is *ceth* B² ³ *Tua codd.* ⁴ fethamhla A¹ fethemla A² fethainla B²
⁵ imonaire A¹ imanaire B² ⁶ tossach A¹ tosach B² After tossuch the MSS. have iarsin, which I take to be a gloss. ⁷ ceasaith B² ⁸ trata A¹ tra'itho A² tra'itha B² ⁹ rimhter saithe A¹ rimter saithi A² ruimi saiti B² ¹⁰ deadh naidche A¹ deognaidci A² ded naidhi B² ¹¹ pindit A² ma'd' peannait B²
¹² tarcisi A¹ tar eise B² ¹³ cach *codd.* ¹⁴ contuasi A¹ contuaisi A²B²
¹⁵ ymnum A¹B² umnum A² ¹⁶ corragbat A *congabut* B² ¹⁷ brathir B²
¹⁸ slechtait A² sleachtaid B² ¹⁹ dichrai A¹ dichra B ²⁰ cluinedh A¹
²¹ manaig A¹ miumhanaigh A² ²² eclaisi A² ²³ oraoid A² ²⁴ bennachath A¹

20. Lection and celebration with invocation of the Son of God, "Deus in adiutorium" at the end of every psalm.

21. Silence and stillness, that it may be advantageous to piety, "I pray that it may be for good," in the beginning a dish, a moderate measure (?).

22. The diligent fulfilment of the canonical hours, swarms of rules are enumerated (?), the right nocturn according to sages [is] the end of the night, the beginning of day.

23. Except the ruler and the vice-abbot no one should stir himself until the third hour, except as a penance for it, every one should listen in silence.

24. "Hymnum dicat" to be sung at the loud (?) striking of the bell for the canonical hours, that the brothers may wash their hands clean, that they may dress.

25. A genuflection thrice, earnestly, after going in past the altar-rail, without frivolity and without excitement, going into the presence of the king of the angels.

25^a. After vigil, with prayer, with confessions without ceasing, the rule of the Gospel let him hear and the gentle rule of the monks.

25^b. [It is] begging at the church door, which is due in a place of piety, prayer and blessing, let each bow towards his companion.

25^c. After the head of the monks to the cross with gentle choirings, with vehement streams of tears from righteous haggard cheeks.

26. Let the brothers sew, let them wash, until the hour of terce; on the conscience of each in his cell, let it be prayer that strengthens him.

27. Long be the stroke of the bell that each may take upon himself the step of obedience with keenness, and humility with pleasantness.

26 tairnet A¹ 26 fiadh ceile A² 27 crosuib A² 28 coraib A¹ coribh
caomibh A² 29 deraibh A¹ deribh A² 30 coemaib A¹ caemuiph A²
31 neguit A² negeit B² 32 brathir A¹ 33 coruigi A² conici B² 34 in terti A¹
na tirtæi A² na ttrata B² na trathæa B¹ 36 cubuis A² 36 llucc A¹
ktach in uilc B² 37 bat A² biit B 38 aurnaicti A¹ urne A² urne B¹
uirinne B² 39 connera A¹ B¹B² conertæi A². 40 fota A¹B fodo A²
41 orogba A¹ oragbat A² corabhe B¹ coraibe B² 42 uime A² 43 llainne A¹
lainde A² lainne B 44 humaloit A¹B² humoloid A² himlot B² 46 congrinde A¹
congrinne A² cogne B

- 27^a. Is Dia úasal a n-athair, is ecclais¹ nóib a máthair,
níp umaldóit for bréthir,² airchised cách a bráthair.
- 27^b. Dia tíasat fri haulataid³ d'obair immalle,⁴
trummae⁵ int ord sin, a bráthair, bad messe do-d-gné.⁶
- 27^c. Bad nóib, bad glan a cride, i n-amairse⁷ bat fíra,⁸
i n-immairim a mbríathar,⁹ i fortachtain a ngnímae.¹⁰
- 27^d. In tan fondailter¹¹ fochall do chách iarna mes,
tabair-siu don bráthir thall¹² as mó ricc a les.
28. Céim do¹³ nóin, núall¹⁴ co salmaib,¹⁵ fri figill sléchtain,
sluindtir,
canat¹⁶ biet¹⁷ in alltair¹⁸ ar chenn¹⁹ clocáin don²⁰
phroindtig.
29. Oc in crois²¹ fiad chiunn²² manach naralat²³ demnae²⁴ ilcha,²⁵
la humaldóit²⁶ cen tacra²⁷ atmad²⁸ cách and a chinta.²⁹
30. Fíach aibne imbirt³⁰ usci la céim do míasaib maithib,³¹
oblæ *ocus* lind do sruithib, lethet³² oirdne³³ do saithib.
31. Glúasacht cluicc³⁴ do atluchud³⁵ dond Ríg dorúasat túarai,³⁶
ó féil Iohain³⁷ chóir³⁸ do rath³⁹ co⁴⁰ Caiscc Choimded
con-úalai.⁴¹
- 31^a. Bargaen trichat ungae⁴² mes ar⁴³ dá ordlach déc is cóir,
acht ma gabthai⁴⁴ gortae⁴⁵ díb dlegait⁴⁶ in bráthair im nóin.
32. Mad ecnaid int aircinnech a ríagol⁴⁷ níb⁴⁸ borb,
amal⁴⁹ bias⁵⁰ int acnamad⁵¹ bid samlaid⁵² int ord.⁵³

¹ ecclais A¹ ² níb umaloit fri bretir A¹ ³ nip umaloid for bíir A² ⁴ teset
fri aurlatad A¹ ⁵ dia teis- fri hurlataid A² ⁶ do obair &c. A¹ ⁷ no dob uir
amalle A² ⁸ is trumma A¹ ⁹ ba *trwime* A² ¹⁰ dogne A¹
¹¹ anamairse A² ¹² firo A² ¹³ immairim mbriatar A¹ ¹⁴ in imairim
mbriathar A² ¹⁵ im fortacht ina ngnímae A¹ ¹⁶ im fortacht a ngníomhæ A²
¹⁷ fonailter A² ¹⁸ tabairsi don brathair tall A¹ ¹⁹ taphuirsi don brathuir thald A²
²⁰ co A² ²¹ nuall B² ²² sruitib A¹ ²³ psalmuip A² ²⁴ canuit A² ²⁵ canad B¹
canadh B² ²⁶ bieid A² ²⁷ nuall in alltair A¹ ²⁸ nuall in alltair A² ²⁹ nuall
conaltoir B¹ ³⁰ nuail conoltoir B² ³¹ ar cenn A² ³² aircell B¹ ³³ airceill B² ³⁴ do A¹
³⁵ chrois B¹ ³⁶ *sic* B¹ ³⁷ chind A¹ ³⁸ cinn A² ³⁹ crind B² ⁴⁰ narralat A¹
narolat B ⁴¹ demno A¹ ⁴² deman *cett.* ⁴³ ilcho A¹ ⁴⁴ ilchu B¹ ⁴⁵ humallait A¹

27^a. Their Father is noble God, their mother is Holy Church ; let it not be mouth-humility ; let each have compassion on his brother.

27^b. If they should go for obedience to work together, heavy is the institution, O brother ! this :—“ let it be I who do it.”

27^c. Holy and pure be their hearts ; in [times of] infidelity let them be true, in the calculation of their arguments, in the help of their deeds.

27^d. When reward is being shared out to each according to his measure, give thou to the brother yonder who needs it most.

28. A stepping to nones, a crying out with psalms, for vigils a prostration, it is mentioned, let them sing the “ Beati ” of the other world towards the bell for the refectory.

29. At the cross in the presence of the head of the monks, that demons may not utter pæans ; with humility, without disputes, let each confess his faults there.

30. The debt of the river to carry water when there is stepping to good tables, oblation and drink for sages, the breadth of a thumb from the bee-swarms.

31. The motion of the bell to thank the King who created food, from the feast-day of John the Just of grace until Easter of the Lord who ascended.

31^a. A cake of thirty ounces, in measure by twelve inches (in size), it is just, unless a famine take it from them, the brethren should get it about nones.

32. If the erennagh be wise, his rule shall not be harsh ; as the food shall be, so will the order be.

umaloit A² humaloit B¹ 27 tacrad A 28 admad A¹ 29 cinnta A²
 cinta B² 30 imirt B 31 mbiasaib maithi A¹ m : : suip~~h~~ maithuib~~h~~ A²
 mi aib maithi B¹ miaib maiti B² 32 lehet A¹ lethat A² 33 oirne A²
 ordne B 34 om. A¹ 35 atlugad A altugad B 36 tuara A¹ tuarad A²
 tuarae B¹ tuare B² 37 oin A² Eóin B¹ Eoin B² 38 coir *codd.* 39 thorat A¹
 om. B 40 conaime B¹ couaime B² 41 *conuali* A¹ *conualla* A² *conuaille* B²
 42 uinge *codd.* 43 mesair *codd.*, which I have separated into mess ar 44 ma
 gabta A¹ munagab⁻ A² 45 gorta *codd.* 46 dleguid A² 47 riaghail A¹B¹
 riag⁻ A²B² 48 nib A¹ ni *cell.* 49 ambail A¹ am⁻ A²B² 50 bhes A¹ bias A²
 beis B² 51 acnamadh A² in secnabuid B¹ an seacnap B² 52 bad samlaidh A¹
 ba samlaid A² bud amluid B¹ pad hamlat B² 53 ort B

33. Ná bad rothend, ná bad lax, ní¹ riágo¹ cen físs,
ara rucca² cách a má³, ná⁴ farcba⁵ a liss.
34. Céin⁶ mbete⁷ i lluccirnaigdi, céne⁸ mbess⁹ coic⁹ fíal, findbalc,¹⁰
cid saill, cid feoil a airbert, cid coirm,¹¹ cid croith,¹² cid
lemlacht.¹³
35. Cid mid,¹⁴ cid broccóit¹⁵ flatha,¹⁶ cid dúthracht duini¹⁷ uithir,¹⁸
is arán tur, is biror as idan donaib sruithib.
36. Iar ngrád ocus aurlataid¹⁹ bad samlaid fodáilter,
cia beith nech bess anumal,²⁰ tacaír ní rochráiter.²¹
37. Nech nád²² daim a chúrsachad ocus nád ataim cairi²³
dlomaid²⁴ dó in t-anmcharae²⁵ dochum nach loccáin aili.²⁶
- 37^a. Ní raib fénid²⁷ ná banscál 'sind loccán i mbíat,²⁸
is amnas, is andiarraid²⁹ int ordan frisgníat.
38. Ainmne is umaldóit certae³⁰ cid maith, cid saich,³¹ cid
bochtae,³²
ní locht do chlérchib sechtae.³³ dá trian crábaid a
dochtae.³⁴
39. Ó³⁵ ocht calne³⁶ apréile³⁷ frissa riagla³⁸ ráde
is nóin, i lluc lére, co hOctimbir áige.
- 39^a. Nech dothéi³⁹ do chélidu⁴⁰ co mugada Dé,
ní bes dech⁴¹ adcethar⁴² bad ed⁴³ ón fglé.⁴⁴
40. Cen aisc ocus ingabáil,⁴⁵ cen écnach nach⁴⁶ bí,
i ssocht amal⁴⁷ ní acced⁴⁸ is ní cloath⁴⁹ ní.

¹ riagail A¹B¹ riag² A² riaghal B² ² aro rucetha A² a ratt ruga B
³ maim B¹ om. B² ⁴ niro A² nachar B¹ ⁵ focba A¹ facb² A² aba B
⁶ cen B ⁷ mbeiti A¹ betk² A² méte B¹ meite B² ⁸ bes A² mes B
⁹ coi B ¹⁰ finnbaillc B² ¹¹ cuirm A²B ¹² croich A²B¹ croic B²
¹³ lemlacht A² ¹⁴ mil A² ¹⁵ bragait A² brogoit B ¹⁶ o fhlaithib A¹
o flathaiph A² fíedha B ¹⁷ duine A dainib B¹ daine B² ¹⁸ drutib A²
duthuib B¹ duthuibh B² ¹⁹ aurlatad A¹ urlat² A² urlataid B ²⁰ bes
anumail A¹ bess anumhal A² básach umal B¹ beasach umhal B² ²¹ ní
rocrater A² nirocraitter B¹ rirocraitior B² ²² nád A² na cett. ²³ caire MSS.
²⁴ dlomta A¹ dlomto A² dlomthar B¹ dlomtar B² ²⁵ anmchara MSS.

33. Let it not be too strict ; let it not be lax ; let it not be a rule without knowledge, that each may be able to bear his yoke, that he may not leave his enclosure.

34. As long as they shall be in a place of prayer, as long as there shall be a cook, generous, fair, and strong, whether his repast be salt meat or flesh, whether it be mead, curds, or warm milk.

35. Whether it be mead or princely malt, though it be the desire of a sick man, it is dry bread, it is cress, which is pure [food] for sages.

36. According to rank and obedience let it be thus shared out, though there should be one who is naturally disobedient, it is fitting that he should not be tormented.

37. A person who does not endure reproof, and who confesses not his blame, the confessor should warn him off towards some other place.

37^a. Warrior or woman there should not be in the place in which they dwell ; 'it is harsh, it is fierce, the order they serve.

38. [It is] patience and humility which set right good and evil and poverty ; simulation is no fault of clerics ; two-thirds of piety is its closeness.

39. From the eighth day before the Kalends of April it is nones in which he should recite the rules (?) in a place of piety until the period of October.

39^a. A person who goes on a visit to servants of God, the best thing he sees, let it be that he learns.

40. Without calumny or attacking, without reviling any living thing, in silence as if he saw not and heard not any thing.

²⁶ loccain ali A² loccan naile B¹ loccan naille B² ²⁷ fer fene A¹ fer feine A²
²⁸ isind locain imbiadd A¹ isin logan imbiat A² ²⁹ aindiarraith A¹ andierrith A²
³⁰ certa AB ³¹ saith A²B¹ ³² bochta A²A¹B ³³ sechta A¹A²
 secda B¹B² ³⁴ a tocta A¹ in dochda A² a tochta B¹ a ttochta B²
³⁵ om. B ³⁶ Kl. mss. ³⁷ aipril A² abl. B ³⁸ frissa rriagla A¹ frisin
 riagail B ³⁹ dotheis A¹ dothe A² ⁴⁰ chelidhe A¹ celiudi A² ⁴¹ is
 deach A² ⁴² atcheadar A¹ atceatur A² ⁴³ betned A² ⁴⁴ fogle A¹
 dogne A² ⁴⁵ imgabail A¹ imgabal B ingabail A² ⁴⁶ na B² ⁴⁷ amhail A¹
 am- cett. ⁴⁸ ni faiceth A¹ nafaiced A² ninfaici B ⁴⁹ 7 nilcloath A¹
 7 nacloar A² is ni cluize B¹ is ni duine B²

40. Ferthaigis¹ umal aurlaithe² don cummang ceannic³
 beirbhadh⁴ agus face⁵ fi ceir n-oir doinnic⁶
41. Teir⁷ gac fonnal⁸ bigeal⁹ agus tene¹⁰ mór,
 oisid¹¹ is fíad¹² doib¹³ la dergad¹⁴ oer brin.
42. Ferdigess¹⁵ gac cráidech¹⁶ aigea¹⁷ fi cech n-áit¹⁸
 fíad¹⁹ dá mairtáil²⁰ co ceir²¹ ní moca as a ríad²²
43. Ní rap²³ ramor²⁴ ní rap²⁵ tere²⁶ ní epre²⁷ na olc²⁸
 fíad²⁹ do dháic³⁰ a cillid³¹ ní eipach³² a phort³³
44. Ferthaigis³⁴ slemon³⁵ eobarchar³⁶ seomap³⁷ slemon³⁸ gaird³⁹
 oic⁴⁰ soichlech⁴¹ agus soichlech⁴² fo réir n-appad n-and⁴³
45. Saccart⁴⁴ cráidech⁴⁵ cífirchíde⁴⁶ fri turcu⁴⁷ do grés,
 riagáir⁴⁸ demin⁴⁹ oirdairlech⁵⁰ cooathar⁵¹ bes.
46. Techtair⁵² mláith⁵³ ml-tengthach⁵⁴ nad⁵⁵ tasci⁵⁶ na oic⁵⁷,
 a⁵⁸ n-as⁵⁹ dech⁶⁰ rocluinethar⁶¹ atfét⁶² inna phort⁶³
47. Munter⁶⁴ umal, aurlaithe⁶⁵ nád⁶⁶ eipir⁶⁷ ní reg⁶⁸,
 airchinnech⁶⁹ ciúin. oirdiroel⁷⁰ cen sain-techtad⁷¹ feb⁷²
48. Éitsecht⁷³ lasin⁷⁴ n-airchinnech⁷⁵ i rriched⁷⁶ for nem.
 co n-eprea⁷⁷ ap archaingel— “táit⁷⁸ le is fo-chen.”⁷⁹
49. Robad⁸⁰ inmuin⁸¹ comitech⁸² ba mór⁸³ meld⁸⁴ a gnás,
 cen acht⁸⁵ fo má⁸⁶ aurlatad⁸⁷ cen díchmairc⁸⁸ co bás.
50. Timarnad⁸⁹ duit-siu⁹⁰ ó Ailbiu⁹¹ nephdeirge⁹² do phuir⁹³,
 bad⁹⁴ less⁹⁵ do anmae⁹⁶ dogné,⁹⁷ ná⁹⁸ bad⁹⁹ less¹⁰⁰ do chuirp,

¹ Ferthaigis A¹ firdigess A² ² aurlaiti A¹ urlat A² ³ ceannic A
⁴ don coig frie gach A² ⁵ comucc A¹ donic A² ⁶ dona AB ⁷ tine A² .t. B
⁸ ósuic A² ⁹ dergad A¹ indlad A² innlud B ¹⁰ nandliucht A¹
¹¹ riucht A¹ ¹² nirbad ramor A² ¹³ rap A² ¹⁴ oipri nach nolc A²
 epre nach olc A² ¹⁵ cloine A¹ claoine A² ¹⁶ port A ¹⁷ ferthaigis A¹
 ferdigess A² ferdais B¹ fofdais B² ¹⁸ slemuin A² sleamain B² ¹⁹ sleman A²
 slemain B¹ sleamain B² ²⁰ coicc A¹ coici B ²¹ sochlech A² sochill B¹
 soicill B² ²² soichtach B¹ sochtach B² ²³ ann B ²⁴ dichondirceal A¹
 dichondirceal A² ²⁵ blaith A¹B mblaith A² ²⁶ biltengtach A¹ mbiltengtach A¹
²⁷ na A²B ²⁸ taisci A taisc B ²⁹ nach olc A¹ nach nolc *cett.* ³⁰ anni A¹
 inni A² indí B ³¹ is A²B ³² atcluine(thar) A² rocluinnetar B² ³³ ina
 port Mss. ³⁴ aurlatid A² urlataid B¹ urlaitaid B² ³⁵ nat ebar A¹ nad eipir A

40^a. A steward, humble, obedient, to the extent of his power, blessing and welcome for everyone who comes to him.

41. A clean house for the guests and a big fire, washing and bathing for them, and a couch without sorrow.

41^a. A pure, pious erennagh, gentle in every determination, let him distribute justly to his church tenants, let him not take them beyond their power.

41^b. He should not be too great, he should not be scant, he should not utter any evil, let him proclaim to everyone his transgression, his monastery should not be idle.

42. A tactful, help-loving steward, a gentle, sparing vice-abbot, a generous cook with a well-stored pantry (?) under the rule of an abbot there.

43. A pious, clerical priest, in orders always, a sure and compassionate ruler who preserves good manners.

44. A smooth, honey-tongued messenger who reports no evil, the best thing he hears he tells in his monastery.

45. A community humble, obedient, which says not "I will not go"; a gentle, compassionate erennagh without private possession of goods.

46. A departing with the erennagh into the kingdom in heaven, that the Abbot of the archangels may say, "Come ye hither and welcome."

47. Dear would be the indulgence, very pleasant the practice of it, without hesitation under the yoke of obedience, without transgression until death.

48. A command to thee from Ailbe, the non-desertion of thy monastery, let it be the good of thy soul thou workest, let it not be the good of thy body.

nat eбир B ³⁶ ragh A¹ rag A² nach bréc B ³⁷ condarcel A¹ condaisc . . . A²
 conairchell B¹ conarceill B² ³⁸ saindecht atfét B¹ saindecht atfet B²
³⁹ estecht A¹ eistecht A²B ⁴⁰ risin B² ⁴¹ conapræ A¹ conapra *cell.*
⁴² taítt A² toigheacht B¹ teacht B² ⁴³ mochen A fócen B¹ focheann B²
⁴⁴ ropadh A¹ ropud B ⁴⁵ comimthecht A¹ comitecht A² *com̄n̄techt* B¹
 conimteacht B² ⁴⁶ cennact A¹ cendacht A² *cin nach* B¹ gan na B²
⁴⁷ fuile B¹ fuighle B² ⁴⁸ aurlatid A² urlataid B ⁴⁹ Timarnat A¹
 timarnuth A² *timarnad* B¹ timarnad B² ⁵⁰ duitsi A¹B¹ detsi A²
 duitse B² ⁵¹ albi A ailbe B ⁵² nipdergea A¹ nepdergi A²
 nibdergi B¹ nidergi B² ⁵³ du poirt A² do port B² ⁵⁴ bat A² ba B²
⁵⁵ les A léir B¹ leir B² ⁵⁶ anmæ A¹ anma A² ainmae B¹ ainimne B²
⁵⁷ ni A¹ ⁵⁸ pad A¹ bat A² bud B¹ pud B²

49. *Dúisid na gceol déimhne* *Íogras bat a luath¹*
í ceol na n-áirí. *na n-áirí na n-áirí.*
50. *"Na tuig" ceol ionnra* *Do la Satai seil*
í ceol na n-áirí. *ionnraí í ceol.*
51. *Roscaith a tarchomallath sun²* *roscadh í ceol³*
ceol na n-áirí⁴ na n-áirí⁵ *na n-áirí⁶ na n-áirí⁷*
52. *Teicne⁸ ceol na n-áirí* *fir tair⁹ na seil*
í ceol na n-áirí¹⁰ na n-áirí¹¹ *as do na n-áirí¹² ceol.*
53. *Tair¹³ ceol na n-áirí* *beim í ceol¹⁴ ceol*
í ceol na n-áirí¹⁵ na n-áirí¹⁶ *ceol na n-áirí¹⁷ ceol.*
54. *Ua n-áirí¹⁸ a n-áirí¹⁹* *áirí²⁰ ceol na n-áirí²¹*
í ceol na n-áirí²² na n-áirí²³ *be n-áirí²⁴ ceol na n-áirí²⁵*
55. *Ua n-áirí²⁶ a n-áirí²⁷* *be²⁸ ceol na n-áirí²⁹*
í ceol na n-áirí³⁰ na n-áirí³¹ *ceol na n-áirí³² ceol.*
56. *Aráirí³³ nascra³⁴* *í Cluáin Cóláin ní chela³⁵*
a maice³⁶ í ceol na n-áirí³⁷ *fri hEogan atabera³⁸*

¹ riagáil A¹ riagla A²B¹ riagalla B² ² bad tu luath A¹ na bat lh A²
bat a luath B¹ bat ad luath B² ³ reicles B¹ reiclis B² ⁴ fognam do A¹
fong do A² fongh B¹ ⁵ sein A¹B¹ sein B² ⁶ toairmesca A¹ doairmesca A²
toirmesca ina báiríthe B¹ toirmiosg ionna áiríthe B² ⁷ ní congab B²
⁸ min B¹ ⁹ Roscaith a tarchomallath A¹ roscaith itarchomallath A² roscaith
etarchomallath B¹ ¹⁰ suna B¹ sonn B² ¹¹ roicceth A¹ roiccith A²
roicéte B¹ roiccete B² ¹² failli B¹ faille B² ¹³ nosrengam B¹ ¹⁴ clerech A¹
clerecht A² cléire B¹ ¹⁵ cétam B² ¹⁶ timarnath A² ¹⁷ nad A¹
na cell. ¹⁸ dechais A¹ dechuis B¹ deacus B² ¹⁹ tairéth A² tairé B²
²⁰ quingen A² caingne B¹ caingena B² ²¹ Toindein do beim i cepp A¹

49. The binding of the clerical rules, continual be the mention of it (?), in thy cell at prayer without lay interpretation.

50. The ruling of the community without begging (?)—a thing which Satan hates, [begging] which prevents prayer and brings not to heaven.

51. What has been collected has passed; it has been neglected: why do we not cast off our clerical state that we may get something else?

52. A command to thee that thou go not on the way of the roads for business or begging outside thy monastery until thy death.

53. A striking of thy anvil into the block [it is] to be here until death, the practice of mass with prayer, a body constant, empty.

54. If thou do all this, thou shalt live to be old; great shall be thy city here; thou shalt have many monks in heaven.

55. If thou do all this, thou shalt be better and better; let it be on alms and humility that thy church be founded.

56. Thou shalt recite it, thou shalt write it, in Clúain Cóláin; thou shalt not conceal it, O son; for the sake of piety thou shalt say them to Eogan.

toinden do beim a cep A² toinneen do bim i cip B¹ tiomnad b̄m ̄o B² 22 beith
 iffoss A¹ ueith afoss A² beith i fos B¹ bheith a fos B² 23 ndenasa A¹
 ndenaisea A² ndeinesi B¹ 24 anumlasa B 25 anfe *codd.* 26 combat A¹
 27 beith A¹ beith A²B² beth B² 28 a talam A¹ hi talmain A¹ hi talam B
 29 la mancho A¹ bat manchu A² bit manach B 30 ndeness-se A¹ ndenisiu A²
 ndeinesi B¹ 31 anumlasa B 32 bud A¹ ba B 33 isa B¹
 34 bat A² ba B¹ *om.* B² 35 *om.* B² 36 umlae B¹
 comhairle B² 37 congebthar *codd.* 38 arléga B¹ airleaga B² 39 noscriba A
 nasgriba B² 40 celae A¹ céla B¹ cealla B² 41 mic A² 42 atbera B

but *fólad* can be only 3 sg. imperat., since its verbal noun would be *fodil*. In the second half of the line *rig-thech* ('palace') may be the correct reading; it would naturally be corrupted to the more usual *riched*.

v. 10. *no-s-geba* I take to be a Mid. Ir. subj. The genitive *baitsi* is peculiar. Is it for *baitse*? *baithis* is usually uninflected, though an analogical dat. *baithius* (as if from a nom. *baithes*) occurs. *Sét* may be the word meaning 'path.'

v. 11. *céla* must be a future to rhyme with the present subj. *éva*, the root of which is long.

vv. 12, 13. These two verses with their 7 + 5¹ structure were probably, in spite of the fact that they occur in all the texts, originally marginal interpolations taken from another Rule.

v. 12. *combruth* of A² would give good sense; cf., however, Wb. 5⁴38 for an obscure word *comrud* which may be the correct reading here.

v. 13. cf. *isel fri ará*, Thes. ii. 235.

v. 14. For the s-subj. *op*, cf. *op* Ml. 20^b6, *oip*, ib. 42^a2, and ÉRIU i. 206, note on v. 20. Perhaps *do-dn-imgera* is for *do-dn-airbera* 'who bows himself down.' There is an evident corruption.

vv. 15, 20. Here we have the 7 + 5¹ system recurring. Cf. vv. 12, 13.

v. 16. With *dermana* cf. *co n-dermannamar* Ml. 21^c3. *Cerbhala .i. cogadh*, O'Dav. 285, who quotes this verse. It cannot be sing., as the sing. would be contracted: it must be either a fem. or neut. acc. pl., as the *-u* remained in the masc. acc. pl. until late Mid. Ir.

v. 17. For *sléchtain* and *biet* cf. ÉRIU i. 203, note on 3a. *Cestaið* cannot be the dat. pl. of *césad* 'suffering,' if it rhymes with *fescair*. The reading *fescair* is not very clear; it is needed for the rhyme; but the only MS. that keeps it has to eke out the full number of syllables by using the fem. genitive form *cacha*; perhaps the original reading was *fri cach fescor céit sléchtain*, in which case *céstaið* would be the dat. pl. of *césad* 'suffering.' It is quite possible that the verse may be like v. 18, a 7 + 6² interpolation, in which case *laithi* would be a corruption of an original *ldi*, and the third half-line would probably run *céit sléchtain cech fescair*.

v. 18. *Ioain* is a disyllable in Old Ir. This is a 7 + 6² verse.

v. 19. The reading of A in the first line of this verse may be right. It gives the correct number of syllables, but on a 9 + 5 scheme.

v. 21. This verse comes in after v. 23 in B². *Tua* is disyllabic. The rhyming of slender *r* with broad *ch* is curious; perhaps the end-words should be amended to the adjectival genitives *lessa* ('advantageous') and *messa* ('moderate'), or the reading in the second line may be *messar*, a 3rd sing. pres. subj. from *midiur*; *med messar* might mean 'the scale should weigh it out,' cf. *fessar* side by side with *festar*.

For *arco fuin imondaire* cf. ÉRIU i. 207, note on v. 28.

v. 23. The second line of the verse seems to mean that each should listen in silence, unless he wishes to get a penance for breaking the rule of silence.

v. 24. I have not met the word *reic* elsewhere. There is a Mod.-Ir. word *reic* 'a crying out,' which may be the same as the first part of this compound.

v. 25^b. The first line of the verse is a 9 + 6², the second a 7 + 6². I have chosen *fria* in preference to *fiad*, because it governs the acc., which the rhyme needs.

v. 25^c. The construction of *do chross* is not very clear; it can hardly be a dative dependent on *tairned*; cf. v. 25^b. *Deraib* is evidently a scribal error due to the preceding *dianaið*. That the original scribe was somewhat careless in writing this

verse, is evident from the trouble which his arrangement of the numerous adjectives gave to the later scribes of A¹ and A².

v. 26. The end-rhymes are here correct, as *as* had already fallen together with *as* in the M¹ and 3^g glosses: *as* cannot be palatalized.

v. 27. *d*. Here again we get 7 + 5 interpolations; and it is worth noting that in both verses the auditor is addressed directly in the second person. The copula with which both MSS. begin the second line is unnecessary for the meaning, and gives the line too many syllables. The fact that each of the MSS. supplies a different form of the copula seems to show that it was not in the original MS.; and I have therefore omitted it. *Trámasa* I take to be the adjectival genitive of the abstract noun. If the word *ord* could bear the meaning 'order, command,' the second line would probably mean 'Heavy is the command, oh brother—let me do it.' I have, however, never met *ord* in this sense.

v. 27. *a* *n-amsaite* is a peculiar-looking fative: it may, however, be the plural of an adjective *amsaite* 'not unfamiliar,' or it may be *i n-amsa* *ora* 'in time of Luth.' Professor Strachan suggests *amsaite* 'subdity': cf. KZ. xxx. 96. Is *fiu* an adjectival genitive?

v. 28. *Sraich*, although found in only one MS., may be the correct reading. It would quite naturally be changed to *sraimad* for the sake of the rhyme with *albasir*. The second *uall* of the MSS. evidently crept from the first into the second line of the verse through the carelessness of the original scribe. *Air ceill cluicis* of B seems to mean 'upon the beiry': there is, however, a Mid.-Ir. word *aircheall* = *timckell*, for which see Ir. Texte L. For *albasir* cf. Meyer's Contributions.

v. 30. Colgan, in his *Acta Sanctorum*, under the date Feb. 15th, quotes this verse as "verse 37 of Ailbe's Rule" in Latin as follows:—"Cum sident ad mensam offerantur herbae sive radices, aqua locae in mundis scutellis: item poma, cervisia et ex alveario mellis ad latitudinem pollicis id est aliquid favi."

In the Old-Ir. word for 'river' there are two stems—(1) *abuan* with genitive *ábne* (cf. *gabne*, dat. and acc. *abian*, and (2) *aba* with gen. *abuan*. Professor Thurneysen thinks that this latter may have been a later formation on the analogy of the *n*-stems: cf. *persu* (with gen. *persuan*) for the older nom. *persu* (gen. *persine*), and that it may have been originally a *n*-stem with nom. *anb*, gen. *aba*. *Oirdne* cannot be the gen. of the ordinary nom. form *ordán*; is it an analogical genitive to a supposed fem. nom. form *ordán*? *Saithib* is glossed *critheir mela* in A¹. See page 8 of the *Leabhar Breac* for a curious Rule dealing with monastic meals.

v. 31. For *con-uai* see Hy. ii. 65.

v. 31a. If the MSS. reading be kept, this verse is in Setnad metre 8² + 7¹, *das* and *diib* counting as disyllables. If this be the correct reading, we may have here the same form which occurs in v. 21. Here, however, it can hardly be the adjectival genitive of *mesar* 'moderation,' which seems to point to the fact of its being in the former case also a peculiar *s*-subj. of *midiar*. For the use of *dlegait*, cf. Cormac's Rule—*Serc Dé dlige a uamun*.

vv. 32, 33. Here, again, we get a 7 + 5¹ system.

v. 34. c. f. *airbert bith* 'a meal,' Laws Gl. Meyer (*Aisl. Maic Conglinne*) translates *croth* 'cream.' *Lemnacht* ('new milk'), the reading of B, may be correct; but it would hardly be corrupted into the much less usual *lemlacht*. The reading *cen mescoi fadha* of B is a curiously unintelligent corruption of the A text.

v. 35. The different corruptions of the A and the B groups both point directly to the right reading being *fatha*, gen. of *faith*; in the one case the word lost its sense to be corrupted into the more suitable *fledha*, which resembled it in form; in the other

it kept its sense, but was changed in form in order to make it rhyme with the end-words. If there were a word *flaith* meaning 'ale,' it might be the reading here (though what 'malt of ale' would mean I do not know): I have not, however, met any example of the word in Old or Early Mid. Ir. Windisch, Ir. Texte I., quotes Cormac in support of the meaning 'ale' which he gives for this word, but the YBL. Cormac gives (not *flaith* but) *laith* .i. *cuirm*. The readings *duthuib* and *drutib* in the last word of the first line may have crept into the B and A² MSS. owing to the scribes' desire to get alliteration, but the readings *cid dúthracht donaið drúithib* 'though it be a thing to be desired by lewd men' and *cid dúthracht donaið dúthaið* 'though it be a thing to be desired by fools' would suit both the metre and the sense. For *othar* see Laws, Glossary; one would expect its genitive to be *uithir*.

v. 36. The reading of B, *bésach, umal*, would give fairly good sense; but *anumal* suits the metrical scheme better as being a trisyllable.

v. *caire*, cf. ML. 34^a18. For *dlomaid* cf. LU. 39^b18, LL. 152^b45, ML. 59^d7.

v. 37a. As this curious interpolation runs in the MSS., its first line is an 8 + 7², its second a 7 + 6² metre. Owing to the lack of context, emendation can only be of the most tentative nature. Perhaps it was originally a Great Deachnaidh verse, 8² + 6²; if so, *fer féne* should be left in the first line, and some monosyllable, such as *is (and)*, supplied in the first half of the second; *biat* must, of course, be a disyllable, as it rhymes with *-gniat*.

v. 38. The rhyme points to the correctness of the reading in B in the first half of the first line, and, therefore, in the second half also. *Certae* is probably a rel. 3rd pl. for *certate*, of which the second syllable would fall regularly, and the second *t* be lost by dissimilation. If there were such a noun as *certae* 'righteousness,' the first line of the verse might mean—'Patience, humility, and righteousness in good and evil and poverty'; but I have no instance of such a word, *cert* being the noun as well as the adjective. The 7 + 7² scheme ends with this verse.

v. 39. This verse is in Rinnard, 6² + 6². I have expanded Kl. into *calne*, gen. of *caland*. For *frissa riagla rdde* cf. *ma ro laidib lamais*, Féil. The Old-Ir. form of the 3rd s. pres. is *rádi*; *dige*, however, must end in *e*, as it is masc.: cf. Meyer's Contributions. The construction of this verse is very involved; but the meaning is evidently that the rules should be read out at nones during the summer half-year.

v. 39a. The 7 + 5¹ system begins here, and continues without a break to the end, the 7 + 7² verse, which ends the poem, being merely a little personal statement, and not part of the Rule. *Mugada* is probably a Mid.-Ir. acc. formation: cf. *tractaireda* LU. 33^a6 and LL. passim. It may possibly be for *mug ada* 'a fitting servant'; but in this case one would expect *mug n-ada*.

v. 40. For *aisc* 'calumny, reproach,' see Táin B. C. (Windisch). The reading of B violates the rule that, when *amal* indicates an unreal supposition, it is in Old Irish (1) followed by the past subj., (2) not followed by the rel. *n*; the reading of A², on the other hand, violates the rule that in such cases it takes *ni* as its negative.

v. 40a. The first half of the first line of this verse has a syllable too many; the first half of the first line of verse 41a has a syllable too few. As v. 41a probably followed v. 40a in the original rule, from which the A interpolations were taken, the scribe may have exchanged the adjectives *glan* and *umal* either through carelessness in glancing at his original text, or from a desire to get alliteration in the adjectives. The use of *do* in the first line is curious; *don* may, however, be for *din*.

v. 41. I have expanded 7 as *is*, since *doib* is always a disyllable in Old Ir.

v. 41a. See note on v. 40a. For *dlicht*, 'determination, dividing out,' see

O'Dav. 638; for *as a richt* cf. *assa richt cóir*, ÉRIU I. 218; the sense of the verse here is evidently that the prior should not work his church-tenants beyond their power. For the precise meaning of *manach* see ÉRIU I. 207, note on v. 28a.

v. 42. *Stemon* has evidently crept from the second half of the first line into the first half, where it has displaced some monosyllabic adjective which probably began with a *c*, perhaps *cert*. I have taken *suichlech* to be an adjectival formation from *cuile* 'a store-house'; *sochuirech* would regularly give *suichlech*. It may, however, be a second later adjectival form, from *so-chiáil* and mean 'prudent.' For the transferred *n* before *and* see Thurneysen, CZ. v. 14.

v. 43. For the deponent forms of *conbí* see Strachan, Deponent Verb. As *condairclech* of B suits the metre, the A reading is probably due to a clumsy attempt at alliteration. What the exact office of the *riaglbir* was I have not been able to find out; the word comes from the Latin *regularius*.

v. 44. The proceedings of the various scribes in this verse are interesting: *mláith* had become *bldáith* in the spoken language at the period of the copying, and so A¹ and B¹ simply write it *bldáith*, while A², considering it a case of eclipsis, writes *mblaith*; then to preserve the alliteration A¹ changed *mil* to *bil*: B, more faithful, kept *mil*; A², with his eclipsis theory, wrote *mbilengtach*. For *tasci* cf. *taiscim* (2) Laws Gl.

v. 45. *reg*, the older form, suits the rhyme better. The eclipsing *t* before *sain-techtad* in A is a Middle-Irish corruption of the scribe's. The reading *gin saindecht aifét* 'he tells without a special law' (?) is not very intelligible. For *feb* 'material good' cf. *febu in talman* CZ. iv. 242, l. 1.

v. 46. *Étsecht* cannot here mean 'to listen,' since in Old Ir. in this sense it is followed by *fri*, never by *la*. The use of *ap* here as a term for God helps to date the poem; it shows that it was composed at a time prior to the formation of dioceses, and when in the Irish Church organization the abbot was the highest.

v. 47. I have chosen *comitecht* of A¹, because the reading *comimthecht*, although it would suit the sense better, would not be possible in Old Ir., in which it would be contracted to the disyllable *coimthecht*, thus making only six syllables in the first part of the line. It may, however, be a new momentary formation. For *ba mór meld a gnás* cf. *ba mór meld a accaldam* Ml. Carm. 1.

v. 48. *Timarnad* may be a perf. passive; but in that case one would rather expect in Old Ir. *doimarnad*. Cf., however, *tuccad* = *donuccad*.

v. 49. The readings in the second half of the first line of this verse are so corrupt that emendation seems hopeless; I have no instance of *liad* 'mention' written with a *th*. Windisch gives *ernaigde* as feminine; but *ernaigdiu* is probably the correct Old-Ir. form; a pl. *ernagda* occurs in the Patrician notes.

v. 50. *Fognam* of A¹ is probably the clumsy emendation of a scribe who did not understand his text. *Foigde* (*fo-guide*) 'begging' may be the reading; but the construction of the whole verse leaves the sense somewhat obscure, and the use of the dat. *réir* for the nom. *riar* seems unlikely in this early Irish.

v. 51. Dr. Strachan has pointed out to me the following passage in the *Uga Cormaic* ('Cormac's Choice'), 23, N. 10, p. 18, in which the verb *srengim* evidently means 'cast off, deny':—

Cia ro-t-srengustar ar tlás, do muinterus mó gach drúis,
dorolgis dó demin scél iar sceit[h] a dér tar a gnúis.

'Although he (Peter) denied thee through weakness,' &c. If this be the meaning of *srengam* here, the phrase 'what has been collected' probably refers to the monastic

rules. If, however, we take *srengam* in its ordinary meaning, the translation of the verse would run :—

‘What has been collected on this earth [of worldly goods] has passed away; it has been neglected.

‘Why do we not bind up our clerical state that we may get the other world?’

v. 53. The MSS. have *toindein* and *blim*, but *toindein* would certainly be *t'indein* in Old Ir.

v. 54. The reading *i talam* (*i talmain* A²) of the MSS. in the first half of the second line gives a syllable too many; *ifus* is Dr. Strachan's conjecture. Perhaps the reading is *talman* ‘terrestrial,’ adjectival genit. of *talam*. In the second half of the same line the A readings may come from an original *lat manchu* (‘with thy monks’).

v. 55. *congabhthar* of the MSS. is Mid. Ir. : cf. *gebes* in v. 1; the Old-Ir. subj. is *congabhthar*.

v. 56. The change of number in the infixed pronoun in *atabera* is both unintelligible and very abrupt. If *Eogan* is a trisyllable, as Dr. Meyer, *Festschrift für W. H. Stokes*, p. 2, thinks it is in Old Ir., the reading of B, which suits the context much better than the A reading, would also suit the metre.

JOSEPH O NEILL

THE CANONICAL HOURS

THE following note on the Canonical Hours which is taken from the well-known *codex H. 3. 17. Trin. Coll.* col. 675, may prove of interest to students of Celtic Hagiology. It will be observed that the Hours correspond with those of the primitive Eastern office. No mention is made of Prime or of Compline. In the Antiphony of Bangor, "*Sexta*" or "*Prima*" is included. The omission of it here is therefore noteworthy.

Cid ara réntar ceférad isna trátha-sea sech na trátha aile? Ní hania. Teirt ar is inti roilseiged Crist ó Pom Pelait 7 is inti táric rath *super apostolos*. Medón lá, ar is and doróin; Ádam imarbus 7 is and doratad Crist i croich. Noin, ar is and rofáid [a spirit]. Espartu 7 medón lá, aníath uile and, ar dorúthea audbert intib *secundum legem*. Midnocht, *uero*, ar is and dorónta in[n]a dúili. Iarmérge, ar is and radiult Petar 7 noléced déra fola and dogrés. 7 is and robúailed Crist i tig Caifas.

TRANSLATION

Why is celebration made at these hours rather than at other hours?² Not hard to say. Terce, because it was then Christ was given up by Pontius Pilate, and therein grace came upon the Apostles.³ Sext, for then Adam sinned and then Christ was placed on the cross.⁴ None, for then He yielded up His spirit. Vespers and Sext, the same cause of evil therein, for offering used to be made in them according to the law.⁵ Nocturns, however, for then the elements were created. Mattins, for then Peter denied and used to shed tears of blood then always,⁶ and then Christ was beaten in the house of Caiaphas.

R. I. BEST

¹ See Batiffol, *Hist. of Roman Breviary*, trs. Baylay, p. 21 sq.

² See *Const. Apostl.* vii. 34, *cit.* Batiffol.

³ Cf. *Antiphony of Bangor*, fol. 18 v. (Warren's ed. ii. 20). *Collectio ad Horam Tertiam: Tibi subnixis precibus Christo Domino supplicamus, qui in hora tertia diei Spiritum Sanctum apostolis orantibus emisisti etc.*

⁴ Cf. *Antiph. Bangor*, fol. 18 r. *Collectio ad Sextam: Tuis parce supplicibus | sexta hora orantibus | Qua fuisti pro omnibus | Christe, in cruce positus etc.*

⁵ Exodus xxix. 39.

⁶ Cf. *Antiph. Bangor*, fol. 18 r. *Collectio ad Matutinam: Gallorum, Christe cantibus | Te deprecor sonantibus | Petri ut quondam fletibus | Nostris intende precibus etc.* *Iarmerge* is generally translated 'nocturns' (see Windisch, Wb.); but here a distinction is made between *Midnocht* and *Iarmerge*. Mr. Warren, *op. cit.*, p. 60, notes that "'Gallorum cantus' evidently means 3 a.m. in the Bangor MS."

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JOHN STRACHAN

Born Jan. 31, 1862. Died Sept. 25, 1907.

From a Photograph by Mrs. Fred Wilkinson, Manchester]

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THE *EXORDIUM* OF THE 'ANNALES CAMBRIAE'

I.

WHEN dealing with chronological statements made by ancient Welsh writers, certain modern scholars are prone to ascribe error where there is only difference of formula, and to bring charges of obscurity and incoherence against authors whose chronographical methods they have not qualified themselves to discuss. The modern treatment of the painstaking chronographer of early medieval times is characterized by lack of imagination, and by failure to recognize that a series of chronological statements, which appears to be quite wrong when regarded from one point of view, may be found upon examination to possess systematic coherence of data when regarded from another. It is notorious that some of the chronological statements made by Welsh authors are inconvenient to the English historical system; but they would still remain to plague us even if the standpoint of the very few who approve them, and rely upon them, were finally and unquestioningly abandoned. The written annals would still form the major part of the problem; and our successors must return to them and discuss them until their essence has been extracted, and assimilated into the body of British history. On matters of historical opinion, the views of this age are not likely to be revered as finalities by the next, and in cases where a character for lucidity or obscurity of chronological statements depends upon the point of view that is chosen by modern commentators, it is certain, as well as necessary and right, that the consideration of the problem will and should be resumed again and again. For, after all, the error and obscurity alleged to exist may be subjective only; and the dissipation of these predicaments may therefore depend upon the ability of the scholars concerned to cleanse their mental vision of the effects of bias, and to advance to another point of view with minds temporarily freed from devotion to the Englishman's historical fetish,

which is the belief that the Saxons came to Britain in the reign of the Emperor Marcian *and* in the year 449 of the Incarnation.¹ This datum is the touchstone of all research-work relating to the period of the Saxon invasion. Those who accept it on the authority of the Venerable Bede repudiate with asperity, bordering on contempt, any expression of the belief that the date he gave in the eighth century does not fit in with what is credibly surmised about the condition of affairs in this country three hundred years before he wrote.

It is difficult to guess why this date of Bede's is to be accepted and held fast without the adequate examination that all mundane matters call for. The retention of it merely because Bede gave it cannot be right; and it has never been shown to be expedient. If there be any who urge that it is profitable to retain it, the cause is before the judge; and it is open to such, either to prove that argument, or to show wherein lies the damage that would result through rejecting Bede's date 449, and substituting the Welsh date 428 in its place.

¹ In Bede's 'Chronica Maiora,' ed. Mommsen, 'Chronica Minora,' III., p. 303, we find:

"A.M.—*IIII*CCCCX. *Marcianus et Valentinianus an. VII.*

Gens Anglorum siue Saxonum Britanniam tribus longis nauibus aduehitur quibus dum iter prosperatum domi fama referret, mittitur exercitus fortior qui iunctus prioribus primo hostes quos petebatur abigit; deinde in socios arma uertens totam prope insulam ab orientali eius plaga usque ad occidentalem igni uel ense subigit conficta occasione, quod pro se militantibus Brittones minus sufficienter stipendia darent."

In the second chapter after this, Bede narrates the Hallelujah Victory and the journey of Germanus to Ravenna, his reception there by Valentinianus and Placidia, and his death and the removal of his body to Auxerre. All this comes between events that are drawn from Marcellinus, and are referable respectively to A.D. 453 and A.D. 454. St. Germanus of Auxerre died July 31, 448. According to Bede, he must have lived on to 453 at least. Those who are devoted to the fetish-date slur these matters over.

In the *Recapitulatio Chronica*, in cap. xxiii., Bk. V., of the 'Historia Ecclesiastica,' we may read:—

"*Anno CCCXLVIII. Marcianus cum Valentiniano imperium suscipiens VII. annis tenuit, quorum tempore Angli a Brettonibus accersiti Britanniam adierunt.*"

In Bk. I., cap. xv., we find the same statement, except that 'tunc' appears in place of 'quorum tempore.' Bede assigned as the limits of the seven years' reign of Marcian A.M. *IIII*.CCCC.III. and A.M. *IIII*.CCCC.X., and he dated the Nativity in A.M. *III*.DCCC.LII. Therefore, he dated Marcian's seven years from Anno Dominicae Incarnationis 452 to A.D. 1. 459.

As a chronological statement, Bede's date has numerous faults; and it requires us to take a great deal on trust. First, it is an asynchronism, because the year 449 did not fall in the reign of Marcan; second, the use of the formula employed is proleptic in both time and place, because the Dionysian era of the Incarnation, in which the year 449 is counted, was not invented till eighty years later, and was not introduced into Britain till A.D. 597; third, its appearance in history is tardy, because it was not written down by Bede until three hundred years after the event; fourth, its direct provenance is very exceptionable, because Christianity and the use of the Dionysian enumeration of the years of the Incarnation were not introduced among the Angles of Northumbria until one hundred and eighty years after the alleged date; fifth, its indirect provenance is quite unknown, and we only assume that Paulinus, or Nothhelm, or somebody else reported it in Northumbria on the authority of Kentish chronicles; sixth, even in Kent, Christianity and the Christian era were not introduced until one hundred and fifty years afterwards; seventh, no vestiges of a heathen era, or of an historical method of counting the years in heathen times, have been detected in any document of the Anglo-Saxons; nor have they ever been suspected even of using any such era; eighth, the Venerable Bede himself when computing in the era of the Saxon invasion, *sc.*, *anno ab aduentu Anglorum in Britanniam*, rejected his own explicit date, and counted the years in this era from A.D. 447.¹

The essential improbability of the date of the Saxon advent given by Bede might be excused if those scholars who support it could rightly claim for it utility and coherence; if they could

¹ 'H. E.,' I. xxiii., p. 42, "*Gregorius . . . aduentus uero Anglorum in Britanniam anno circiter CL. misit seruum Dei Augustinum et alios . . . praedicare uerbum Dei genti Anglorum.*" A.D. 596 minus CL. minus 1 = 447. 'H. E.,' II. xiii., p. 113. "*Igitur accepit rex Aeduini . . . fidem et lauacrum sanctae regenerationis anno regni sui XI., qui est annus dominicae incarnationis DCXXVII., ab aduentu uero Anglorum in Britanniam annus circiter CLXXXmus.*" As *annus CL.* = 596, *annus CLXXX.* should equal 626, or we should read CLXXXI.

'H. E.,' V. xxiii., p. 351, Bede tells us that he was writing his book—" *Anno aduentus Anglorum in Britanniam circiter CCLXXXV., dominicae autem incarnationis anno DCCXXXI.*" As CCLXXXV. = DCCXXXI. *annus I.* = 447, *i.e.*, 731, minus 284.

show that it is not inharmonious with the testimony of foreign chronicles compiled at an earlier date;¹ and if they could explain why it is that so many dates in the 'Annales Cambriae' cannot be rendered coherent with the Bedan system, notwithstanding the fact that the chronological system of that compilation is infected by Bede's date. The scholars referred to have not yet attempted to perform these feats; and the difficulties presented are insurmountable from their point of approach. The result of the infection referred to is that sturdy parachronisms of fifty and sixty years flourish in Welsh history of the fifth and sixth centuries in unrestrained rankness; Welsh documentary evidence of high antiquity is strained past breaking-point and attracted out of its true period; the Welsh genealogies as a whole are ignored, though odds and ends from them are conveyed from time to time into this discussion in order to lend form and colour to stillborn and worthless conjectures: Welsh hagiographical and poetical evidences, when they are not disregarded and left in suspension, are misunderstood, distorted, and misrepresented; and the history of two peoples in an interesting crisis in the career of one of them, and during the initial stages in the crystallisation of the national characteristics of each, is left unrelated and incomprehensible—a mass of confusion and error, with a chronology of *vel hoc anno*, and without inter-relation for great part of two centuries between the two national reports. In fine, Welsh annals and English ones during the fifth and sixth centuries form the two parts of a sliding-scale, of which the English part was dislocated at a very early date. This part, through the influence of a venerable name, has been allowed not only to remain unadjusted itself, but even to perturb the calculations derived from the other, to the hopeless confusion of both. There is no reason why this should remain so, and there is nothing new in the preference recently exhibited for the Welsh date of the Saxon invasion—namely, 428. Sixty years have passed away since Henry Petrie and Thomas Duffus Hardy, in the *Chronological Abstract* in the 'Monumenta Historica Britannica,' deliberately rejected the authority of the Venerable Bede; during the last

¹ 'Chronica Minora,' ed. Mommsen, vol. i., p. 650, *ad an. Chr. 441/442*
 "Britanniae usque ad hoc tempus uariis cladibus euentibusque laceratae in
 dicionem Saxonum rediguntur. From two Gallic chronicles of the fifth century.

ten years Professor Rudolf Thurneysen has taken a number of opportunities of enforcing the view held by those scholars condemning Bede's computation, and substituting the Welsh date therefor ; but English scholars in general are still devoted to the fetish-date—"449, in the reign of Marcian."

When we turn from the barbarian invaders of the Roman province of the Britannias to the contemporary provincial Britons, we find widely different possibilities of recording events and noting the relative dates of them. From about the year 380 to a little after the death of Bede, the Britons were accustomed to compute the date of Easter Day by means of Paschal cycles, which all students of their ecclesiastical history agree were more than eighty-three years in length. From about the earlier year named, they followed either the 'One Hundred Years' List' drawn up by Theophilus, the Patriarch of Alexandria, or the 'Circulus lxxxiii. annorum,' which was compiled a year or two later. In either case the British Churches were possessed of lists of years connoted with their computistical characteristics which carried the enumeration of those years down to and a little beyond the consulship of Constantinus and Rufus (= A.D. 457). They were apprised also of the computistical changes in the recurrent dates of certain Easters that Pope Leo sanctioned in the middle of the fifth century. We assume this from the nature of the references made to that pope in *annus ix.* of the 'Annales Cambriae.' Moreover, Pope Leo's interference with the dictation of the date of Easter Day made by the Patriarch of Alexandria, his contemporary, resulted in the preparation of the 'Cursus Paschalis' of Victorius of Aquitaine, and the elaboration by him in the consulship of Constantinus and Rufus, just now referred to, of a new era of the Passion of Jesus Christ. This 'Cursus Paschalis' comprised the numbers of the year of the Passion in the Victorian era, the names of the Roman consuls, the calendar date of Easter Day, the *feria*, or day of the week, on which January 1 fell in each year, and some other computistical data. It was undoubtedly known to the Britons at a very early date ; certainly some time before the close of the seventh century, when the earlier 'Historia Brittonum' was written. In this treatise, which was incorporated by Nennius with his own collections, the names of the consuls of the year of the Passion cccxlvii. are correctly given from Victorius's 'Cursus

Paschalis.' And other consular synchronisms with Victorius's Passion-era occur in the *Exordium* of the 'Annales Cambriae' with which I am about to deal. In the Annals themselves it is quite possible that *annus ix.* referred originally to the 'Cursus Paschalis'; for, though there can be no doubt but that the tenth-century compiler of the Annals intended *annus ix.* to equate A.D. 453, it is noteworthy that *annus ix.* in the era of the Saxon advent which began with Bede's year 449 is A.D. 457, the year of the consulship of Constantinus and Rufus. For these reasons I think it is certain that the Britons were in possession, in the fifth century and the following ones, of good chronographical models, and that they were able to compute and enumerate throughout a long series of years. If this be conceded, it must follow that a *prima-facie* presumption of chronological trustworthiness is established in favour of a Christian people who possessed the apparatus for determining and enumerating the years. On the other hand, a similar presumption of improbability directly affects the position of all who believe that any fifth-century date whatever could have been preserved for one hundred and fifty or one hundred and seventy years by the heathen Saxons. The stage of culture of those people at that early period was in all probability not very dissimilar from that of the Norsemen of the tenth century; and of their chronology the late Dr. Vigfússon used to say that the only dates in it that were absolutely certain were those connected with the appearance of the comet of 975.¹

II.

The absence of insight into the chronographical methods employed in early medieval times induces unreflecting intolerance towards real but casual mistakes, and hasty rejection of fancied ones. In due course this want of insight and this intolerance breed an attitude of the mind towards the authors who wrote in those times which may be defined as intellectual pickiness, and which consists in a tendency to select those items from their testimony which will nourish the preconceptions of the moment, and to reject everything else as innutritious. The outward manifestations of this mental attitude towards the

¹ Quoted by Mr. Plummer, 'Two Saxon Chronicles Parallel.' *Notes*, vol. ii., p. 164.

remains of early writers are the denial that they bear a message for us, and the assumption consequent thereupon that the attempts they have made to put their opinions on record were insincere and unworthy of attention. A certain remedy for this want of insight is to assume that the works really have a message for us, and that the authors of them were sincere in the expression of their views. To this assumption must be added the persistent and patient endeavour to appreciate the difficulties and the methods of medieval chronography. Those who neither provide us with texts nor are willing to pursue this course must perforce submit to agree with Sir Harris Nicolas, who said: "It is to little purpose that early chroniclers and annalists should be correct in their dates, or that historical evidences should be carefully preserved, if those who consult them are ignorant of the means of reducing those dates to the present system of computing time";¹ and they should retire from a controversy the obscurities of which their scholarship has signally failed to penetrate, and the general progress through which is retarded by their participation.

The want of insight complained of is conspicuous in the maltreatment of chronological statements made by Welsh authors who wrote before the death of Howel the Good. The 'Annales Cambriae' of that period is a collection of several little chronicles written down in Welsh monasteries during the five preceding centuries. There cannot be much doubt that it was compiled by command of Howel on the plan of the contemporary annalistic work that is known as the 'Saxon Chronicle'; but with this great difference, that the compiler of it dated by interval from an unidentified epoch which is erroneously assigned to the year 444 of the Incarnation by all writers but a very few.² The *Exordium* of the 'Annales Cambriae' has been printed as

¹ 'The Chronology of History,' Pref., p. vi.

² It is so assigned by the Editors of 'Monumenta Historica Britannica,' who were the first to print the documents (though to A.D. 1066 only), p. 830. The Rev. J. W. ab Ithel followed suit in 1860, with his edition of all three MSS.; 'R.B.SS.,' No. 20. Wm. F. Skene next published a number of annals, in 1867, from the "Annales Cambriae," in his 'Chronicles of the Picts and Scots and other Early Memorials of Scottish History,' with the same error. In 1888, Mr. Egerton Phillimore's reproduction of the text of the Harley MS., No. 3859, appeared in *Y Cymmrodor*, vol. ix., and the same figures were used to connote *annus 1*. In 1894, Dr. Mommsen, in his 'Historia Brittonum,' enumerated the members of the

part of the Nennian tracts by the editors of the 'Monumenta Historica Britannica'; by the Rev. Joseph Stevenson; and by Dr. Mommsen. It has been turned into English by Dr. Giles in 'The Six Old English Chronicles,' and from the text that Dr. Mommsen selected as the basis of his own edition. This text is that of the Harley MS., *No.* 3859; and in editing and annotating these few lines of British record some half-a-dozen errors were made.

In dealing with British chronography and chronology Dr. Mommsen was often at fault. He did not recognize that *DC.* sometimes = 500;¹ he did not understand the computation by

Harley MS., and in a foot-note, p. 134, remarked:—"Computus hic haud scio an habendus sit pro exordio annalium Cambriae qui sequuntur; eorum enim annus primus uidetur aequiparandus esse anno p. Chr. 444, et ad fere tempora computus ille deducitur." In his notes appended to the 'Exordium,' Mommsen did not retain the latter opinion, and equated the last year indicated in the 'Exordium' with A.D. 486. The first year of the 'Annales Cambriae' is 445, and this statement cannot be repeated too often.

¹ On p. 123, Mommsen gives the *marginalia* on folio 249 of the Durham MS., *B 11. 35*, which was written in the middle of the twelfth century. The *DC.* dates are reproduced imperfectly in his text, and erroneously in the table he gives at the foot of the page. He remarks: "*numeros proponit parum constantes neque quicquam inde colligitur nisi quod confirmatur codicem de quo agitur vere scriptum esse medio saeculo XII.*" But Dr. J. T. Fowler, of Durham University, was so good as to make me a diplomatic transcript of these *marginalia* in 1897, and they are quite coherent with themselves, provided the investigator have the key—namely, that *DC.* = 500. *E.g.*, we are told that *annus MCLXVI.* was "*aduentus Augustini DC.LXVIII,*" and this is quite correct, for A.D. 1166 minus 569 = A.D. 597. Mommsen invariably omits the point, which is found in three different positions in different classes of MSS. In Mons. L. Duchesnes' edition of the Chartres Nennius in the *Revue Celtique*, XV., 1894, the period is sometimes printed before the supernumerary *C*. In the Vatican MS. of the 'Historia Brittonum,' and in the Durham MS., just now cited, the point is placed immediately after the supernumerary *C*. William Gunn, who brought the Vatican MS. to light, was aware of this peculiarity; but he did not aim at producing a diplomatic text, and his edition, Petrie's, and Mommsen's, compare as follows:—Gunn, p. 62, ll. 8 and 10: *.DXLII.*; 'M.H.B.' *Introd.*, p. 68, note 5 and text, p. 63, annot. 1. 6: *DC.XLII.*; Mommsen, cap. xxxi., p. 172, note 1: *DCXLII.* In one fourteenth-century MS. I have seen, the supernumerary *C* is raised above the line; and in a fifteenth-century one, reproduced by Rees, 'Cambro-British Saints,' the supernumerary *C* is set between two points; and Rees, or his copyist, reproduced it as *et*. This peculiarity runs through many MSS. of the 'H. B.,' and it is not confined to these islands. The first year of the Chronicle of St. Waast's, at Arras ('Annales Vedastini') is A.D. 874, and so Pertz printed it ('SS.,' ii., p. 196), but with the significant annotation: "*MS. DCCCCLXXIII. et ita deinceps.*" Pingré, too, speaks in his 'Cométographie' (Paris, 1783), i. 359, of a Chronicle of Saumur, which dates the comet of 892 in *anno DCCCXCII.*

past years which entirely ignored the current one;¹ he ascribed the use of the orthodox era of the Incarnation to the author of the earlier 'Historia Brittonum,' who wrote *circa* 700, *i.e.*, at a time when the Britons were still schismatic, and when they rejected contemporary Roman methods of computation with disdain;² he treated all years of the Incarnation that are found in Nennius as if they must necessarily be computed in the Dionysian era;³ and, as I must show presently, he failed to apply to the consideration of the chronology of the *Exordium* of the 'Annales Cambriae' that erudition and critical ability which had made his name so famous. I refer to these matters here in order to plead for much indulgence towards the Welsh computists of early days, in consideration of the great difficulties they had to contend with, and for a little on my own account when I shall be found wanting in any particular. We will now consider the matter of the *Exordium*.

III.

The *Exordium* of the 'Annales Cambriae' consists of five chronological paragraphs which may be divided and rendered as follows:—

1. The years from the beginning of the world unto Constantine and Rufus are reckoned at 5658.

¹ Mommsen renders dates computed *per annos praeteritos* as if that were equivalent to *anno*. For instance, he renders the date "*A passione autem Christi peracti sunt anni DCCCLXXIX.*" as if that were "in the year of the Passion 879," whereas it means A.P. 880; 'Chron. Minor., iii. 145, 146. Similarly, he dates one of the editions of Bede's 'Chronica Maiora,' *ib.* p. 280, in 709; whereas the text says "*sexta aetas continet annos praeteritos DCCVIII.*," which obviously means that 709 years of the Sixth Age had elapsed, and that the scribe was writing in A.D. 1. 710. Cf. note ², par. 2, p. 126, *infra*.

² Compare the curious letter in Bede's 'H. E.,' II., iiiii., pp. 87, 88, with Mr. Plummer's notes, vol. ii., p. 83 and *Excursus*, p. 353. Read, also, Bede, II. xx., p. 125, where he says, speaking of the Britons of his own day, A.D. 731, that it is their custom—"fidem religionemque Anglorum pro nihil habere, neque in aliquo eis magis communicare quam paganis."

³ Compare p. 117. The most conspicuous error here is that which has presented *annus* 859 as a year in the Dionysian era. It is really a year in the era of the Incarnation computed according to Gospel Verity, and it equates with A.D. 837, which was "*duo anni in ogdoade*," as the Harley MS. says. This, which means "the second year in the Ogdoad," the first of two portions of 8 and 11 years, into which the Decemnovennial period is divided, is an ancient way of saying "Golden Number II."

2. Also from the two Gemini Rufus and Rubelius unto the consul Stilicho there are 373 years.

3. Also from Stilicho unto Valentinian the son of Placidia and the reign of Guorthigirn [there are] 28 years.

4. And from the reign of Guorthigirn to the disunion¹ of Guitolin and Ambrosius there are 12 years, which is Guoloppum, that is, the Battle of Guoloph.

5. Guorthigirn, moreover, was ruling in Britannia when Theodosius and Valentinian were consuls, and the Saxons came to Britannia in the fourth year of his reign, when Felix and Taurus were consuls, and in the 401st year from the [Passion of]² our Lord Jesus Christ.

6. From the year in which the Saxons came to Britannia and were received by Guorthigirn unto [Aëtius and Valerius] there are 69 years.

Dr. Mommsen's treatment of the *Exordium* of the 'Annales

¹ I have rendered "discordia" literally above, but I have no doubt that 'discordia Guithelini et Ambrosii' was meant to respond to "Cat Guoloph." The rendering of *cat*, "battle," by "discordia," would not be very unnatural for Welshmen of the tenth century, who employed, as an equivalent of *cat* and *cad*, the much milder word *gweith*, which merely means 'work.' In two Cambridge MSS. of the 'Historia Brittonum'—namely, *C* (margin) and *L*, the word 'Gueith' (= Wight) is glossed: "*quam Britones insulam Gueid uel Gueith, quod Latine diuorcium dici potest.*" Here we get a gloss on "Gueith," which is closely analogous in meaning to *discordia*.

² The earliest distinctively Christian year-date is computed in the era of the Passion of Jesus Christ; and when Christians began to compute the years of our Lord, they not infrequently fell into error when reducing data out of the era of the Passion into that of the Incarnation. The compiler of the 'Exordium' has fallen into this error here; and so, too, has the collector of historical tracts whom we call Nennius. In cap. xvi., p. 158, we read—"a natiuitate domini usque ad aduentum Patricii ad Scottos CCCC. anni sunt." These were drawn originally from an annotated *Laterculus Paschalis* of Victorius of Aquitaine; and we must read a *passione domini*, and compute in the Victorian era of the Passion (= A.D. 28). This will require us to date the arrival of St. Patrick in Ireland between March 24, A.D. 432, and March 25, A.D. 433. So far as formula is concerned, this date is the most ancient respecting St. Patrick that I know. No extant Irish date, judged by formula, can be older than A.D. 631.

In cap. xxxi., p. 172, the Harley MS. dates the reception of the Saxons in "anno CCCXLVII. post passionem Christi." The Irish 'Nennius' gives the formula erroneously as if it were a *natiuitate Christi*. The converse error is found in the Vatican MS., cap. iii., p. 145, where we find the fifth year of King Edmund erroneously dated "a passione Christi peracti sunt anni DCCCCXVI." for A.D. I. 947, A.D. 944.

'Cambriae' is not happy, as I have said already ; and not less than seven errors of omission and commission are comprised in his text and notes.

1st. Dr. Mommsen chose the eleventh-century Harley MS., No. 3859, for his text ; and this MS. is divergent in one important particular in the date given in paragraph 4 (5,—see above): instead of *quadringsesimo primo anno* the Harley MS. has "quadringsesimo anno." It also assigns the year to the era of our Lord's Incarnation ; and in this error the three Cotton MSS. concur. But they all give the year as cccci., and that is the correct year of the consuls Felix and Taurus in the era of the Passion computed according to Victorius of Aquitaine.

2nd. This particular line is annotated wrongly in the *apparatus criticus* ; and we read there : " 17/18 quadringsesimo primo anno, H," where for H, the symbol of the Harley MS., we must read K, the symbol of the Cotton MS., *Vespasian. D. xxi. i.*, of the twelfth century. *Primo* certainly ought to be added to the printed text, as it is found in all MSS. of the anonymous family but the Harley one. It would scarcely be judicious to object to this that two of them belong to the twelfth century, for the Harley MS. itself must have been written very late in the eleventh.

3rd. A misleading chronological note is printed in the margin against paragraph 2. Mommsen gave " p. c. 29 " (*post Christum natum* 29) as the date of the consulship of the two Gemini. As he was dealing with computations in the era of the Passion according to Victorius of Aquitaine, he ought to have given the equation of the year to which Victorius assigned that consulship ; namely, A.D. 457 minus (*ccccxx. minus I.*) = A.D. 28. Mommsen's equation is, of course, systematically correct ; but it does not fit Victorius, and, as I have said, it is misleading.¹

4th. He failed to observe the parallelism between the last

¹ I speak of the effect upon the general reader. If any scholar had pointed to this as an error when the Gildas-Nennius part of ' *Chronica Minora*, ' vol. iii., appeared, Dr. Mommsen might have replied that, though it was an error, he had supplied in the first volume of the series, not only the means of correcting it, but also (p. 672) the explanation of the divergence ; and he might possibly have added that a scholar who was likely to be misled by such a palpable mistake had no business to trouble himself about fifth-century chronology.

paragraph of the *Exordium*, 5 (6), and the following passage at the end of cap. xxxi. (p. 172) of the 'Historia,' namely:—

'H.B.', Cap. xxxi.

regnante Gratiano secundo cum Equitio
Saxones a Guorthigirno suscepti sunt
anno cccxlvii. post passionem Christi.

Exordium.

Ab anno quo Saxones uenerunt in
Brittanniam et a Guorthigirno suscepti
sunt usque ad Decium et Valerianum
anni sunt .lxix.

In the Corpus Christi College MS., No. *clxxxiii.*,¹ which was written late in the tenth century, this passage appears thus:—

Quando Gratianus consul fuit secundo et Equitius quarto tunc his consulibus Saxones a Wyrtegeorno in Brittannia suscepti sunt anno cccxlvi. a passione Christi.

Now "cccxlvi. a passione" *plus* "lxix." = *annus a passione cccxvi.*, and that year when reduced to the Dionysian era of the Incarnation is A.D. 444, according to the computation which assigns the Passion to A.D. 29. But *cccxlvi.* should be *cccxcvii.*

5th. Owing to this omission, Mommsen felt constrained to reject the identification proposed many years ago by Henry Petrie, and later by Mons. Arthur de la Borderie, of the consuls Decius and Valerianus with Aëtius and Valerius; and (6th) in order to get a result, first he accepted a facile suggestion that "Decius et Valerianus" had grown out of "Decius v. cl." (*i.e.*, "vir clarissimus"); then, as this Decius was consul in 486, and as 428 *plus* lxix. = A.D. 497, he declared that the figures "lxix." signified *lviii.*

7th. Mommsen's failure to realize the bearing of this parallel passage also prevented him from detecting the fact that paragraph 5 (6) of the *Exordium* is an interpolation which was made by the compiler of the *Annales* as an introduction to his own work, and interposed by him between the *Exordium* of another set of annals which he was about to absorb into his own series, and the commencement of that series. Paragraphs 1 to 4 (5) of the *Exordium* are harmonious with the Victorian system; paragraph 5 (6) was written by a compiler who did not understand that system, who was responsible for writing "ab incarnatione d.n. I. Chr." in paragraph 4 (5) instead of *a passione*, and who took his dates and consuls, not from the "Cursus

¹ When enumerating the articles which are comprised in this MS., Dr. Mommsen included "*genealogiæ regum Britannorum*," p. 132. I am sorry to have to say, on the authority of Mr. C. W. Moule, the Librarian of Corpus Christi College, and of Dr. Montague James, that there are no Welsh genealogies in the MS.

Paschalis" of Victorius direct, but at second or third hand. The true date of the consulship of Aëtius and Valerius, according to Victorius, is *ccccv. a passione* = A.D. 432. A forerunner of the compiler of the 'Annales' erroneously equated this datum with *annus ccccxvi.*, which the compiler himself treated as if it were *a passione* according to Jerome (= A.D. 29), and reduced to A.D. 444, after which he began the annalistic portion of his work with "An. I." [= 445].

These mistakes and omissions were made in editing and annotating about a dozen lines of a Welsh document written in Latin about the year 1100, and they were made by the greatest scholar of the age. It is not surprising, therefore, that other scholars should speak of these lines as a "farrago," nor that when their gaze is attracted to such a mirage as that which I have exposed, they should regard the document upon which that mirage has been begotten as a tissue of inexplicable error.

The scheme of the facts and dates given in the *Exordium* may be presented thus (under "Annus Passionis" the figures in italic type are not derived from the *Exordium*):—

Annus Passionis secundum Victorium.	Consules.	A.D.	Annus a Stilichone Consule.	
<i>I.</i>	Rufus et Rubelius.	28	—	—
CCCLXXIII.	Stilicho.	400	<i>I.</i>	—
<i>CCCXCVII.</i>	—	424	<i>XXV.</i>	The year after the lapse of 40 years from Maximus's usurpation, when Guorthigirn began to reign. 'H. B.,' cap. xxxi.
CCCXCVIII.	Theodosius et Valentinianus.	425	<i>XXVI.</i>	(5) Guorthigirn was reigning.
<i>CCCC.</i>	28 years from Stilicho.	427	<i>XXVIII.</i>	(3) Guorthigirn was reigning.
CCCCI.	Felix et Taurus.	428	<i>XXIX.</i>	(5) The fourth year of Guorthigirn and that of the arrival of the Saxons.
<i>CCCCV.</i>	Aëtius et Valerius.	432	<i>XXXIII.</i>	(6) [The death of Guorthigirn? Patrick's mission].
<i>CCCXIII.</i>	—	440	<i>XLI.</i>	(4) Cat Guoloph.

The civil discord between Ambrosius and Guitolin¹ in A.D. 440 may have afforded the opportunity to the encroaching Saxons to occupy the ports of the south coast, and thus cut off the Britons from communication with the mainland, which is what I understand from the remark of the Continental annalists quoted above, p. 120, note. Geoffrey of Monmouth synchronises the death of Ambrosius with the appearance of a stupendous comet,² and this comet, I believe, was the one mentioned by Marcellinus³ and Idatius⁴ in A.D. 441 and 442. Idatius also refers to a pestilence which may well be the one that reached

¹ The word 'Guitolin' of the original is obviously the same as the name of Guitolin filius Glouida, the grandfather of Guorthigirn. It is possible that these names represent Guitholin, the superscribed symbol for H having been missed. In Geoffrey, VI., iiiii., we read of a Guethelin, Archbishop of London, fetching the father of Aurelius Ambrosius out of Armorica; and we also make the acquaintance in III., xiii., of Guithelin, the son of Gurgunt Barbtruch. As Geoffrey turned Tryphun of Dyfed into Tremounus, Archbishop of the City of Legions, it is very likely that Guitolin, the opponent of Ambrose, was treated in the same way. 'Guitolin' recalls the fifth-century uninfected form of 'Corotic,' the 'Ceredig' of a later time.

² "*Haec dum Guintoniae agerentur apparuit stella mirae magnitudinis et claritatis uno radio contenta; ad radium uero erat globus igneus in similitudinem draconis extensus, &c., &c.* Galfredi Monumetensis 'Historia Regum Brittonum,' ed. J. A. Giles, LL.D., 1844; VIII., xiii., p. 145 (§ ii., *Mors Aurelii Ambrosii*).

³ "[Anno Christi 442] *Ind. X. Eudoxio et Dioscoro Coss. Stella quae crinita dicitur per plurimum tempus apparuit.*" Marcellini Chronicon, *apud* Migne, 'Patrologiae Cursus,' LI. 927.

⁴ *Theodosii xviii.* [= 441, 442]. "*Cometae sidus apparere incipit mense Decembri; quod per menses aliquot uisum, subsequentis in pestilentia plagae quae fere in toto orbe diffusa est, praemisit ostentum.*" Idatii Episcopi Chronicon, *apud* Migne, *u.s.*, LI., 881. With these notices compare the following:—

"*Kl. iv. Stella crinita apparuit.*

Kl. . . .

Kl. . . . Eclipsis solis in nona hora."

These lines occur in the 'Annales Inisfalenses' (Bodleian ms.), ed. C. O'Conor, 'R. Hibb. SS. Vett.,' vol. ii. They fall under the long reign of Loegaire; and *Kal. iv. feria* indicates actually A.D. 441; but the eclipse occurred in A.D. 445. In the 'Art de Vérifier les Dates,' we may find that an eclipse of the sun took place at 5.30 p.m., on the meridian of Paris, on July 20 in the year just now named, and that its visibility was confined to the north-west of Europe. Now Paris is 2° 20' E., and Tara, in Ireland, is 6° 37' W.; therefore Tara is 8° 57' W. of Paris, and local time there is, at 4 minutes to one degree, 36 minutes earlier than Paris time. Consequently the middle of the eclipse at Tara was 36 minutes before 5.30 p.m.—*i.e.*, it fell there at 4.54 p.m. In these latitudes the sun sets at the end of July at about 8 o'clock; and the *hora*, therefore, is 1 hour and 20 minutes long; consequently the course of the *horae* is—vi.^a 12; vii.^a 1.20; viii.^a 2.40; ix.^a 4.0. This is fairly near the Irish report; and we need not hesitate to identify the eclipse mentioned in the

Britain, according to Pseudo-Gildas's chronology, about the third consulship of Aëtius, that is, about A.D. 446.¹

IV.

I remarked above that it appeared to be very unlikely, generally speaking, that our successors would revere the opinions held by this age upon questions connected with the history of these islands in early medieval times. The story of the schismatic period of Irish history particularly needs to be reviewed—one might, without impropriety, say recovered. The wealth of material that has been collected is notorious. The diligence and the untiring industry and skill of many scholars have endowed us with the ability to comprehend a vast number of texts representative of all classes of ancient Irish literary production. In view of this, the recovery of the history of the long period of time between the death of Patrick in A.D. 461, and the resumption of communion with the Bishop of Rome in 631, is no longer doubtful, and it has consequently become desirable to make the attempt. For the attainment of this object, I venture to appeal to all Irish scholars, and particularly to those younger students whose tendency towards engaging in linguistic and historical research is supplemented by opportunity. The latter I would urge to specialise, and to specialise early; but not to do so without the advice or apart from the direction of those tutors and preceptors who have unlocked their minds, and taught them the true uses of strife and endeavour. For these things "teach not their own use"; and it is easy to fritter away force and opportunity by indulging in literary polemics. The fields are whitening unto harvest; and of the

Annals of Inisfallen with that calculated by the compilers of the 'Art de Vérifier les Dates,' nor yet to correct these Annals at this point. The cosmical data of 445 are clearly misplaced by two years in these Annals; and as we have identified the eclipse, we must also identify the comet as that of 441, 442.

¹ Cf. "De famosa peste," cap. xxii., p. 38: "*dum ergo, ut Solomon ait 'seruus durus non emendatur uerbis,' flagellatur stultus et non sentit, pestifera namque lues feraliter insipienti populo incumbit, quae in breui tantam eius multitudinem remoto mucrone sternit, quantam ne possint uiui humare.*" I see no reason to doubt that Pseudo-Gildas was able to synchronise the year of the famous pestilence approximately, by means of his transmarine narratives. But he was quite wrong in supposing that the letter to Aëtius proceeded from the insular Britons, and that Guorthigirn was still alive.

young and ardent Celtologists who only need direction, it may be said that to them in the near future will fall the duty of gathering the increase, assimilating what is now in process of restoration, and helping in the recovery of the history of that beautiful and copious period of Irish national life in which the clear effulgence of Irish grace and learning began to penetrate and reduce the spiritual darkness and barbarism of the Western World.

The annals of this fascinating period have come down to us with great authority. But they are devoid of exact chronology, and the authority of Tigernach is not unquestioned. The annals themselves, it is well known, are not accompanied in the manuscripts by the year-numbers. So determined and so "thorough" was the ecclesiastical policy of the seventh century after the resumption of communion, that no vestige of the method of numbering the years in the unidentified era employed by the annalists of schismatic times was received or transmitted by Tigernach. What Bede said of the results of the conversion to orthodoxy of the Picts ('H. E.,' v. xxi., p. 346) may be applied to Irish annals compiled before the death of Domhnall mac Aedha: "Oblitteratis per omnia erroneis . . . annorum circulis." For upwards of seventy years of the schismatic period, Irish chronology is dominated by the chief dates in the lifetime of St. Columba of Iona. Before and after those dates all the facts of Irish history group themselves in line. But over this system there broods the authority of the Venerable Bede, darkening and perturbing Irish chronology for two centuries, even as his authority has disturbed and dislocated everything Welsh during a period nearly as long. If the dates given or indicated by Bede for the exile (A.D. 565) and the obit (A.D. 596) of Columba be scrutinised, objections to receiving them, similar to those pointed out in this article already, will begin to form of themselves; and the authority of Bede will no longer be regarded as unassailable. Neither should it be asserted to be reliable merely because his statements are plain, while those made by Irish annalists have been rendered fragmentary and obscure.

Whence, then, did Bede get his date A.D. 565? The answer is—probably from Ripon. Whence did Ripon draw it? And what is the date of the foundation of Ripon? The answer to

the former question is that we do not know ; that to the latter discloses the doubtful nature and the recent provenance of the date. It is possible that Eata and Cuthbert while at Ripon may have known the date ; but they left Ripon about A.D. 661. That Colman and the Scottic clergy in 664 could have given the year-dates of Columba's exile and death who could doubt ? What is certain is that Colman and the Scots would not have computed their years in the era of the Incarnation according to Dionysius. It is probable that Colman would not have computed in any era of the Incarnation whatever. His method of annuary computation may have been more ancient than any method with which Wilfrid and the orthodox Northumbrian clergy were acquainted. It may have been one that had fallen into desuetude in the Latin Churches more than two hundred years before Bede wrote. It should be obvious, therefore, that there were opportunities for going wrong when reducing the numbers from the schismatic era to the orthodox one. Nevertheless, Bede's date passes almost quite unchallenged ; and the Irish annals of the schismatic period are brought into conformity therewith by main force. The computistical evidence of those annals is disregarded, because it tends to discredit Bede, who is clear. The supreme importance of exact chronology in these particulars does not affect Irish matters alone ; the widespread influence of St. Gildas of Rhuys, when regarded in connexion with chronology, dominates Celtic history throughout the fifth and sixth centuries ; and so long as it is impossible to agree about the dates of Ainmire's short reign, during which Gildas visited Ireland, so long will it remain impossible to date the birth and the death of Gildas himself correctly. That birth-date, again, affects the chronology of Welsh history throughout one hundred and seventy years.

These are some of the problems which must be solved before the investigators of ancient Irish history can give a truthful and coherent account of the events of the schismatic period. This undertaking should be regarded as a duty ; and the things that are requisite and necessary to a happy issue in connexion with it are, first, a continuance in the supply of steadfast and persistent workers ; next, combinations of such workers with recognized objects, guided by definite rules, and collaborating with a central authority ; third, the willingness to engage for

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some years to come in the healthy drudgery of list- and indexing; and, lastly, the establishment of a journal devoted exclusively to Irish historical research. Why there is no United Irish Historical Society I cannot tell, but such a body could do great and lasting good.

ALFRED ANSCOMBE

HORNSEY, MIDDLESEX

14th February, 1907

THE EXPULSION OF THE DÉSSI

THOUGH an edition and translation of the following text from the Bodleian MS. Rawlinson B. 502 have already appeared in the 'Cymmrodor,' vol. xiii., pp. 104 ff., I believe that the linguistic and historical importance of this Old-Irish document, which, as Zimmer has shown,¹ was first written down about A.D. 750, will justify my reprinting it here from the only other manuscript in which this early version has come down to us in its entirety,² the Bodleian codex Laud 610, fo. 99 b²-102 a². I omit all variants, except in a few cases where the reading of Laud is evidently corrupt.

A different and later version of the same tale is found in the following three manuscripts:—LU. pp. 53 a-54 b (incomplete); H. 3. 17, col. 720 b-723 a; H. 2. 15, pp. 67 a-68 b. Under the title *Tucait indarba na nDéssi* this second version has been printed from the last-mentioned MS. in 'Anecdota from Irish Manuscripts,' vol. i., pp. 15 ff.

KUNO MEYER

DE CAUSIS TORCHE NA NDÉISI INNSO

Acuis toirge na nDéise. Batar cethri maic la hOrt Corb .i. Brec 7 Oengus,³ Eochaid Allmuir 7 Sorad. Mac side chumle. Ba hé a sinser. Búi mac tét la ríg Temrach. Gabais láim ingine Soraith. Luidh Aengus Gaibuaibthech lád gaile for⁵ iarrair. Conluid hi Temraig. Ni tarraid na slabrada batar hi croumlaib in gáí. Connacai in n-ingin do deiss maic ind rig. 'Ni meise,' ol se, 'conaille in clemnas n-isiu.' Atberat ris:

¹ See *Nennius Vindicatus*, p. 88.

² Incomplete copies of the same version are to be found in the Book of Húi Maine, fo. 91 a¹-91 b¹, and in the *Liber Flavus Fergusiorum*, fo. 51 b.

³ .i. Aengus gaibhuaibtech *added above the line in a later hand*

‘Daimthi dál cuind do-som innísein.’ ‘Ni didam-sa caimme,’
 10 ol Óengus. Atnuarith side din tsleig.¹ Conluith triit 7 bi ind
 ala slabrad suil ind rig co robris inna chind co n-ecmaing a
 hirlond inn-éton in rechtaire co mbói triana chend siar. Immalle
 dorochratar in mac 7 in rechtairi 7 romeбайд súil Cormaic 7 ni
 roachtas greim fair corrócht a theg 7 romarb nonbur do churad-
 15 aib Cormaic occá thafund .i. a dalta leis .i. Corc Duibne diatát
 Corco Duibne 7 atrullai sede a giallu. Ni deochaid didiu
 Cormac hi Temuir conid i nOchail ar Themair robúi on úair
 sin.

Doratsat na Déise iarsin secht catha do Chormac. Ba tresiu
 20 fortarlin fer nHeirenn fadeoid la Cormac. Ba maith cid a
 cenel-som .i. na nDéise, cland Fiachach Soguitte maic Feidlimthe
 Rectoda maic Tuathail Techtmair. Oc Dumu Der immurgu,
 is and celebrat mna na nDéise .i. déra fola rotheilcset ic scarad
 fria tír 7 fria talmuin co bráth. Im-Maig Inair is and doratsat
 25 in cath deidenach. ‘Is iminair [sic] in comrac indossa,’ ar
 Cormac. ‘Bid ed a hainm co bráth Mag Innair.’ Rodlomtha
 trá co mbatar occ hArd na nDéise hi crích Laigen for Mag
 Liffe. Fiacho Baiceda immurgu mac Cathair Moir is hé ba
 rígh in inbaid sin hilLaignib. Cart side au Barrche rempu assa
 30 tír 7 suidigestar na Déise and. Rothrebsat and co haimsir
 Crimthain mic Censelaig mic Enda Labrada mic Bresail Belaig
 mic Fiachach Baceda. Is na haimsir side tollotar na Deisse
 for longais.

Tóhet o Chormac i ndiaid maic Bricc maic Airt Chuirp co
 35 ndicsitis aridisside dia tír 7 dagenad som córi friu .i. Eogan 7
 Rú. Luid Eochaid dar muir hi crích Demeth conid and robo
 marb 7 a maic 7 a hui. Conid dib cenel Crimthain alle, diata
 Taulodar² mac Rigind maic Catien maic Clothienn maic Noé
 maic Artúir maic Petuir maic Congair maic Goirtiben maic
 40 Alcon maic Tresund maic Aeda maic Brosc maic Corach maic
 Ehdach Allmair maic Airt Chuirp.

O rochualai Oéngus dotéit co maccu a brathar dia n-acallaim.
 ‘In fír,’ ol sé, ‘Cormac do imorchur chóre frib-si?’ ‘Fír,’ ol
 seat. Ronbía slán do neoch dorignisiu 7 ronbiat da tír lar tír

¹ .i. sleg 7 da slabrad esti 7 triar for cach slabrad dib *above line*

² For the correct forms of this and the other Welsh names see Anscombe's
 Indexes to Old-Welsh Genealogies in the *Archiv für celtische Lexikographie*, vol. i.,
 pp. 187-212.

7 huag córe co bráth.' 'Nach denid!' ar Oengus. 'Nacham-⁴⁵
 facbaid-si m'oenur! Robarbiat da trian tíre aranglanfem 7 tús
 do far claind co bráth for an clainn sea. Mo chland-sa do dul
 hi cath 7 hi crích ria cách 7 do bith fodeóid oc tuidecht essi
 corroglantar tír dúib 7 nachamfacbaid-se!' Dogniat aní sein
 7 dobreth a fír fer fris. IS iarum dobert Cormac hua Cuind ⁵⁰
 bréic im dunuth oenguill ind rí¹ .i. Granne 7 Móenne, diata
 Móenrige 7 Granraige. Asbreth huath fri cechtarde i n-ecndairg²
 araile: 'Is bec do brig, a Granfír, la rí¹, co n-érbrad hi cosmailius
 fri Méinne nGall.' Asbeir side *dano*: 'Dianomtarta-sa hi cubés
 fri Granne, dober-sa in slig triut.' Ar rofítir Cormac ord n-aire ⁵⁵
 nachommaitethe rofítir donticfad oenadaig imme leside.³ Toll-
 éicset slog fair inna dún 7 geguin ind ele he 7 huirt mac a brathar
 immelle.

Robúi óclách amræ d'Uib Barrche. Glansuidhe dia tír.
 Berthus Crimthan mac Censelaich issind aird fodeissin. Bert ⁶⁰
 Meld ingen Ernburnd maccu do-side. O rodamuir side, dobreth
 Annu ingen Er[n]bruind. Dobert side óeningin⁴ do .i. Ethne a
 hainm. Búi Brí faith mac Bairchetia⁵ isin dún ind adaich sin.
 'A ngein gignathar and, rofessatar fír Héirenn is tria chumachta
 gebaid am-mathre⁶ thír arattrefat co bráth.' . . .⁷ senathair ⁶⁵
 dicachain a n-imthechta doib o chath Druissen oc tuidecht
 antueth, ar asbert friu:

'Nithothemuir dochumlith ticíth dofaitech gluind mair conib
 cath crechtnigther aratuitet *damac* durthacht dercthus echen
 sceo echde sceo *mac* mairechach ere maine ard erc corba ⁷⁰
maccu delchidech sit dodareim findchath *mac* níathait no endí
 rofítir ruithid find marfithid coderaínd dil dia rathuslithi ladcend
 hilar lentus dia chondochtæ norbe dal nadla thugaile gainethur
 gaibidith cofiro foichle hifoidse dosfeth tus ar ditharus *mac*
 meschuirp mogeth ardalsus condessel ditaínd gola folt forderga:⁷⁵
 ord æra serbsi as indin indinn. dega grisas ríghus ríghib
 oscechrus condirannais ingair arus *mac maic* fechuir fech fellnatar
 contofodli fergair conar nith *mac* níath naiscthus hitrena hitriach
 none conoethu nithu Niothemuir dochumlit.'

¹ *Rawl. has here*: Dobert Cormac húa Cuind breic im [d]a milid Oengusa ind rí¹.

² *Corrected from* ecndairt.

³ *Rawl. has*: O rafítir Cormac ord na

haire dodasicfad a ndis i n-oenaidchi immoalle.

⁴ oéningin MS.

⁵ Bairceda *Rawl.*

⁶ mathaire, *with puncta delentia under ai*, MS.

⁷ *Illegible. Rawl. has*: Is e a'

senathair in druid sin *dano* rochachain, &c.

80 *Amail* rochualatar som lassin faith commad tria chumachta
na hingine nogebtais tír nosgabatar som 7 nosnaltatar for feolaib
maccoem mbec, ardaig comad luathite a forbairt. Is de ba
hEithne hUathach a hainm-si, ar donaghtis na *maic* becca.

Inn uair ropo marb Crimthan mac Censelaig dogensat Lagin
85 coccad friu-som. O rofitir Osseirge immarthrub alle aniar fri
Comur tri n-Uisci ir-rind tíre *Echach*. Atchí rí Osseirge matin
iar ndenam atruib. 'Is mile tige ani thall,' ol se. Conid de
sin rohainmniged Milithach. Loiscitir huile in attruib. Nistall
thair hi suidiu. Dothiagat tar muir siar co ngabsatt i nArd
90 Chuilind tiarthess.

IS hí aimser ba marb ben Oengusa *maic* Nadfraich hi
Caisiul. Ardrig Caisil 7 Muman heside. Tochomairc a ndalta
doib-som Ethne hUathaig ar suide doib-seom thiar.¹ Dobertatar,
a tri rindroisc di tar a héise. 'Is mo inrasc-sa ém,' ol sí
95 'faithchi Chaisil .i. o Lueisc co Caissel 7 cenel dongoetais na
Déise do glanad remib 7 a dilsí doib iarum in tíre sein 7
comsoere doib fri rig teora nEoganachta² Muman .i. rí Raithlind
7 rí Lochrae 7 rí Hua³ Fidgenti co nHuib Liathan.'

Togdatar Osseirge do glanad remib 7 do chath friu. Droch
100 7 Cecht a nda drúí na nDéise do síl *moccu* Crecca. Muidit
secht catha re nOsseirge for na Déise ilLeith Ladcind .i. Art.
Asberat araile is tricha cath.

Nach loinges rofitir Eithne hUathach la Heirind dosfuide⁴
cosna Déise fobith arcrunad⁵ Dal Fiachach isnaib cathaib mencib.
105 *Tobeir* cucu Semon mac Oengusa *maic* Cel[t]chair *maic*
hUithechair di Ultaib diatat Semoni. Nemongen mac Nechtain
di hUathnib diatat Nechtarge. *Dobeir* trí *maccu* Luigdech⁶
chucu .i. Coscæ brithem Caisil. Trí choicait lín Semoin. Cóica
lín *moccu* Luigdech. Coica lín *moccu* Nemongin. Coica læch do
110 maccaib Oengusa Darcon *maic* Cormaicc Aulfata, dal *maic* Con-
Coica do maccaib Feidlimthi. Bruirir diata Bruirige. Coica do
maccaib Odra di hUltaib diata Odrige. Nonbur do maccaib
[D]itha do hErnaib diata Corco Dítha. Cét læch lin Hue *maic*⁷
Bind ind ecis de hUltaib diata Bentraige. Nonbur do maccaib
115 Conaill *maic* Neill diata Conrige. Nonbur do maccaib Soirt
maic Doirna diata Sorthrige. Nonbur do maccaib Muindigblæ

¹ *Rawl. has*: et dothæt nech uad do thochmarc na hingine cucco, ar robæ Eithne
moalle friu-som thiar. ² ndeoganachta MS. ³ huad MS. ⁴ dosreclam *Rawl.*
⁵ nodigbaitis *Rawl.* ⁶ luidgech MS. ⁷ cét loech lin hue *maic repeated in MS.*

maic Maudgornæ diata Loch Muindig hi tirib Maudgornæ diata Dubrige *maic* ingine Briuin. Nonbur do maccaib Cerir *maic* Mugdornæ diata Ciarraige. Nonbur do maccaib Latfir¹ diatat Lattridge .i. *maic* Fir Ceoch. Trí nonbu[i]r d'Oengus Fir Gabra¹²⁰ *mac* Conairi *maic* Meissi Buáchalla diatat Gabrige. Nonbur di hAurir do hErnaib diata Aurige. Nonbur do Fírmend *mac* Causcruid Mind Machæ di Ultaib diata Mennraige. Nonbur do maccaib Glaiscaich *maic* Moga Roith diata Roithrige. Trí nonbuir d'Oengus Crece Creggai hi Temair diata Crecraige¹²⁵ *maic* Máil *maic* Formail di hUltaib .i. Binne 7 Eochaid Coene diatat Coenraige. Nonbur do Nothir *mac* Fírceoch diatá Nothrige. Nonbur do Nudir do Laignib diata Nudrige. Nonbur do maccaib Blathrig diata Blathrige. Nonbur do Fir Luide his-Sid ar Femon di hUltaib nadaicidacht diata Luidrige.¹³⁰ Nonbur do Celir do Chruithnib diata Celrigi. Trí *maic* Boindfir buachala Eithne diata Boendrige. Nonbur [di] Libur *mac* Arta diata Lubutrige.² Nonbur do Blóthchum do Bretnaib diatá Blodrige. Nonbur do Gubrith *moccu* Buén diata Gubtrige. Nonbur do maccaib Bodb diatat Bodbrige. Nonbur do *maccaib*¹⁵⁵ Grán diata Granrige di hUltaib. Nonbur do *maccaib* Ainiu *maic* Cuirir diata Cuirrige. Nonbur do *maccaib* Dímuíni di Darini diatá Corco Dín. Nonbur do *maccaib* Endi Uiniche diatat Corco hUiniche do Gallaib.

Cóica fer do Glaschat *mac* Ailella Auluim diata Catrige¹⁴⁰ Coica do trí *maccaib* Mathrach *maic* Ailella Auluim, ingen Fírgair a mathair, diata Dal Mathrach. Cóica d'Úib *maic* Cuirp *maic* Ailella Auluim diatat Dál *maic* Cuirp. Cóica di hUib Didil *maic* Ailella Auluim diatat Dál Didil. Cét cíge forsa rabi.¹⁴⁵

Nonbur do Maignén Gall diatat Dál Maignen. Nonbur do Mechon *mac* Dare di Darine diata Dál Mechon. Trí nonbuir d'Uib Luigni Leithduib di hErnaib diata Dal Luigne. Coica do thrí *maccaib* Noidne diata Dal Nuidne .i. *maic* Chonrúi *maic* Dare. Nonbur do thri *maccaib* Nimde diata Dal Nimde.¹⁵⁰ . . . ³ diata Dál . . . ³ do Luisniu *moccu* Menath diata Dal Luisni. Tri Laigni⁴ Ethne hUathai^{ge} diata Math Lego.⁵ Trí

¹ *f* added over the line
² Space left vacant in MS.

³ There seems to be a punctum delens under the t
⁴ lege Rawl. ⁵ Dal Niathlega Rawl.

maic Mugo maic Cuthig diata Dal Mugith. Trí maic Arme cerda diata Cerdraige.

155 Coica toirge lasna Déisi. A cuic fichet díb tharthatar raind, inna cuic fichet aile ní tharthatar raind. IS and airlestar Ethne hUathach dona Déisib dia haitib dul doib co cend n-athchomairc Muman co brithem Caisil co Luigith Corc. Is he nodairlestar ar a gais 7 ar a threibairi, is he brithem bué hi Caisiul. Ar ata
180 imthus etir Eoganacht 7 Corco Luigde¹ o aimsir Dáirine 7 Dercthine: a brithemna do chlandaib Luighdech 7 rigi do chlandaib Auluim.² Rigi *dano* do chlandaib Luighdech 7 brithemnas do chlandaib Auluim, co roimchla líth ifectsa: rige dogrés la clannaib³ Auluim 7 breithemnus dogres la clandaib
185 Luighdech.

Oengus *hautem* mac Natfráich hir-rígu 7 Luigith Cosc i mbreithemnus. Tiagait mathi na nDéisi 7 Ethne leo co Luigith. 'Tonfair-ne,' ol siat, 'im chobair dun, a Lugith! Rotbia tír lind cen chís, cen biathad, cen sílged, cen chongbail 7 ní thesseba a
170 chert co brath.' Adguiter fir hOengasa 7 Ethne hUathche fris 7 fir flatha na nDéisi. 'Gairthir dam-sa tra,' ar Lugith, 'bar ndrúidi .i. Droch 7 Cecht.' Congairter do. Dobeir da muinir lana doib do fín dobretha do-som a tirib Gall 7 biath na nGall laiss 7 it he nohithed a bargin namma. 'Berith inso do for
175 n-aite 7 abraid is he bar n-aithrech debuid fris 7 beirid tecosc dia hingin tria meisci in fína iarna ol.' Dogensat som anísein 7 arfoet som. Nisreccell 7 cartait som in ingin Dil 7 asoelc a forud remib.⁴ Ropu dall Dil. Ní chuingen ba fritcomairc ind ingen o ropo mesc ar belaib a da dalta⁵: 'Im
180 bui⁶ tesorcud na nDéisi innosa, a sruith?' 'Bái, a mumecan.' Mad mattain foraib imbárach, ní urd 7 ní fuibitis nech n-and. Ar intí on gontar nech imbarach, ní aitreba a tir so co brath.' 'Bess ní gontar em,' ol ind ingen. 'Mad me bad chend athchomairc laisna Déisib, nodoilfind boin deirg do duiniu 7
185 nosgonfatis Ossirge.' Tochumlat iarsain in da drúith na nDéisi fothuaid co a sluagu. Tosberat corba mattin foraib i n-urd. Attáit tenti carthind 7 foidit diaid in teined sair co hOsseirge. Totet Osseirge i nIndeóin. Focairther o Dil arna rogonta nech

¹ luidge ms.

² auglum ms.

³ crannaib, with *nó l* over the c

⁴ *Rawl. has*: Dorigset amlaid et arfofet Dil in fricill 7 roscar som ind ingen 7 rooslaid in fuirind rempu.

⁵ *Rawl. has*: Rochomairc ind ingen dó ar belaib a

dalta isin tan ba mesc.

⁶ bia *Rawl.*

⁷ Biaid amse *Rawl.*

ann dona Déisib. Dolbit drúith na nDéisse senaithech and dona Déssib hir-richt bó deirgi máile ar sairi dia chlaind co 190 bráth. Docheth a hainm. Teit dochum in táluaig sair. Ossergi inn-Indeoin ann.

'Cid dognither thiar innossa, a gillai?' or Dil. 'Tene do fatóg 7 bó derg do thelcud forsín n-áth aniar.' 'Ni ba hí ma món,' ar se. 'Na gonat ind fír in boin!' ar se. Noslecet seccu. 195 Nosgonat gillai na' n-ech iarna cúl 7 lecit gair impe. 'Cissi gáir so, a gillai?' or se. 'Inna gillai oc guin na bo.' 'Fe fe amái!' or sé. 'Mo charput dam!' ar se. 'A hord slaitir indeoin. O hIndeoin co Lainnén nicon bía tairissein sair.' Ba fír son. Nosrainiut na Deisi taris aníar. Otchonnccatar 200 Osseirge in mboin deirg arna marbad corbo coland duine isind ath fri hIndeoin aniartuaid maidi forru. Is de sin ata Ath Bo Deirgi. Nosrainit na Déisi taris aníar inna diaid. Maidti forru sair co hAndobor. Beritt a n-aithbú 7 a marbu cóemu condicce airther Rátha Machuthnoe for brú Andobor. Maidti 205 forru atherrach o hAnnobor co Laindén conodh i sein in choicrich co brath etir na Deisi 7 Osseirge. Amal ossa is amlaid rorathatar ass. Is de ata Osseirgi foraib 7 rofaithaigset¹ na Desi inna tír co brath. Na hothair foracaibset i n-airthiur rátha nosgegnatar na Déisi oc impud anair. Is de ata Belach nÉca 210 hi fiad ratha. Ronnit a cetraind tire hÍsein. Nach duine tarnaid in cetraind sin ata a chuit ar a raind sin. Læbán mac Niath maic Briúin is he rogab giallu Fer nGair. Robo brithem rainni caich. Ros mac Féicc cetnaragaib cath nIndide do laim. Coica toirgi laisna Déisi. A cuic fichet dib tarthatar 215 raind, a cuic fichet aile nach tarthatar 7 is dona toirgib [sin]² is ainm Déisi. Ar itt e fil fo deisis³ 7 dligud 7 bodagas dona fathaib .i. do Dail Fiachach Suigde 7 ni hainm doib-side Déisi.

Teora mna torrcha di hUltaib dochotar dia tír do mnaib na nDéisi antan dochotar histir iar caichad Chormaicc. Rohucsat 220 side tri maccu thuaid. Dollotar Ula[i]d leo atuaid condatarsat hi finechus ar eicin for a tír féin 7 itt e sin na Déisi Maigi Breg indiu.

Teora ingena Ernbruind .i. Mell 7 Belc 7 Cinnu. Dochuatar co Crimthan a triur cach dib i ndiaid araile, conid o Meld Sil 225

¹ Repeated in MS.
⁴ chis Rawl.

² A later hand has put a dot over the f

³ sic Rawl.

Mella 7 o Belc Hui Belcæ. Ní ruc Cinnu¹ do acht Ethne nama, conid híside dalta na nDéisi 7 rl.

Ho doluid tra Cormac asa rígu iarna chaichad do Aengus² gabais Coirpre Liphechair flaith ar belaib a athar. Dotheided iarum Coirpre cach dia co mbeired bretha ar belaib Cormaic.
 230 Ba si abreth dogniad³ Cormac ar a belaib cach dia .i. dobeired a da mér immon cailg ndét 7 a mér timcholl⁴ lainne a sceith. Issed inrochosecht troso dani⁵ sladi muintíre Coirpri sainchan immon Boind di cach leith. Is de dolonget hi crich Laigen ho
 235 robíth arna ragegain Fiach^u Sroptine 7 Condla hOs diatat Hui maic Guais⁶ 7 Condla Mend diatat Mugdornæ, geognaitir rí[g] na nDeisi .i. Brecc mac Artchuirp.

IS inand aimser hi tulatar na Deissi for Gabran 7 hi tulatar Feni for Fid Már 7 Fothart for Gabran sair. Ar robatar Fothart
 240 iar longis for Gabran⁷ iar nguin Echach maic Coirpri Liphechair do Seminaith⁸ maic Coirpri⁹ brathair Bronaich diatat Hui Bronaich la Fotharta 7 rl.

Teora bliadna trichat o dolotar na Deisse o Themair co tucsat Lagin dorair doib for Gabrán 7 Chommor Tri nUisci iar
 245 maidm secht catha forsna Deisi 7 rl.

¹ im MS.

² Aengus MS.

³ Read with Rawl. Ba sí abairt dognid

⁴ hi timchul R

⁵ Read tre sodain

⁶ Read Moccu Uais

⁷ for longais iar nGabran R

⁸ Sarniad R

⁹ Cirb R

POEM ON THE OBSERVANCE OF SUNDAY

THIS poem, taken from a vellum MS. numbered A (9) in the Franciscan Library, Merchants' Quay, Dublin, is interesting as supplementing the Epistle of Jesus concerning Sunday, printed in ÉRIU, vol. ii., p. 189.

- 1 Dēnaid¹ cáin domnaigh Dē dil, fēgaid, fomnaid, frithailid!²
Crist codnach rocind co cert an domnach can toirim-
t[h]echt.³
- 2 Toirimt[h]echt domnaigh Dē dēin a fogus nō i n-eticcēin,
amuigh nō a tigh, monur mer, is tar sārugud in Choimded.⁴
- 3 In Coimdiu⁵ cend cach dūla rochidh⁶ renn na righrūna,
rí nime, rí in talman tind ocus rí adbul ifrn.
- 4 Is ē rodealb in doman gan epla gan imoman,
dorat sē laithi co cert don domnach da thimthirecht.
- 5 Ba hiat sin na sē laithi co sligedaib degmaithe,
co n-innisiur⁷ iat 'sin rann co tairsem a senanmann.
- 6 Lūan, mairt, cēdāin is dardāin āine [ocus] satharn d'ēntāib,
. . .⁸
- 7 Ca tāthar⁹ dūin do domnach des sech gach laithi lāndiles?¹⁰
ca tāthar d'a sē co se do fognam in ēnlaithe?
- 8 Is aire seo atāthar dó, do domnach gan imargō ;
ann dorōine Dia immalle¹¹ rīgt[h]egh co n-ainglib nime.

¹ denaigh MS.

² fegaidh fomnaich frithailidh MS.

³ Dēnaid (.i. eagraidh é) cáin domnaigh de dhil
fégad fognum fritoil[id]
Crist codnach rochinn co cert
in domnach gan thair[i]mthecht.

H. 3. 18, p. 525, marg. inf.

⁴ coimdeg MS.

⁵ coimdigh MS.

⁶ read *rochind*

⁷ coninnisir MS.

⁸ *lath-rann* wanting in MS.

⁹ cadathar MS.

¹⁰ landilus MS.

¹¹ imale MS.

- 9 'San domnach dorōine an mais is gainium¹ in talman
tromglais,
i raibi teine² tend trēn 'sa raibi uisci is acidher.
- 10 'San domnach dorōine in rī Ādham ālainn mac Dē bī
is ūaidh dogeinset uile dāeine in talman tonnuidhe.
- 11 'San domnach, is fāth fire, dotrāig ar tūs in dīle,
'san domnach rucad³ an māl int athar ūasal Abrām.⁴
- 12 'San domnach tucad an recht do Māisi maith co mōrchert,
'san domnach, ba mōr a līth, tucad rīghi do Dauidh.
- 13 'San domnach tucad roga⁵ do Solum saidbir ñona,
ar dāinib dīada in domuin da ruc egna d' ardrogain.
- 14 'San domnach dodechaid ass a broinn in bledhmil Ionas,
'san domnach, ba mōr in glōir, do sērad in Baibilōin.
- 15 'San domnach rucad Muire, innised cāch diaraile,
'san domnach ruc Muire in mac Crīst co nellaib ar
nidnacht.
- 16 'San domnach baithis Crīst cāidh i sruth ālainn Ortannāin,
is a eisēirgi co tend, doclæi diabul, d'airg⁶ ifern.⁷
- 17 'San domnach mincasc co mbla[i]dh tadbasc Crīst da aspulaib,
'san domnach, ba mōidi a cert, ann dorōine gach proigept.
- 18 'San domnach a ndeilib theined⁸ spirat Dē gan troimteimel
ar na hespalaib gan c[h]es i ndomnach na cingideas.
- 19 And dorighni in muintir⁹ mō[i]r isin domnach fo c[h]jētōir,
nōi ngrāda næma neime, is iat cæma coimdhili.
- 20 A ndomnach doraga in brāth is a eglā fil ar cāch,
'san domnach ticfa Crīst cain do mes ar slūag[aib] Ādaim.
- 21 I ndomnach Dē, is mo c[h]en, bērtar na næim ar næmneṃ,
[is] isin domnach Dē dēin bēr[t]ar pechthaich a sīrpēin.
- 22 Cinnid¹⁰ cāin domnaig do rēir ar na fāthaib sin ō c[h]jēin,
sæiri do Chrīst comlān cain,¹¹ a dæine an domain, dēnaidh.¹²

¹ gainiub MS. ² teimid MS. ³ rugad MS. ⁴ abratham MS. ⁵ roghudh MS.
⁶ doairg MS., making one syllable too many ⁷ ifirn MS. ⁸ teinid MS.
⁹ muintir MS. ¹⁰ cinnig^h MS. ¹¹ cāin MS. ¹² It looks, from the
repetition of the first word (*dēnaid*), as though the poem originally ended here, what
follows being an enumeration of marvels

9. On Sunday He made the mass and the sand of heavy-grey earth, wherein were strong mighty fire and water and air.

10. On Sunday the King created beauteous Adam, son of the Living God ; it is from him that all the people of the yellow-visaged earth have sprung.

11. On Sunday, in good sooth, the Flood first ebbed ; on Sunday was born the prince, the patriarch Abraham.

12. On Sunday the Law was rightly given to good Moses ; on Sunday—great was its occasion—kingship was given to David.

13. On Sunday choice was given to Solomon, the rich and prosperous, when among the godly people of the world he took wisdom as his noble choice.

14. On Sunday Jonah came out of the whale's belly ; on Sunday—great was the glory—Babylon was freed.

15. On Sunday Mary was born, let each one tell it to another ; on Sunday Mary gave birth to the Son Christ

16. On Sunday was the baptism of chaste Christ in the beautiful Jordan and His Resurrection unfalteringly ; He vanquished the devil, He harrowed hell.

17. On Sunday of Little Easter with renown Christ appeared to His Apostles ; on Sunday—the greater was its right—He made each preaching.

18. On Sunday, without heavy gloom, the Spirit of God in form of fire (descended) on the Apostles without sorrow—on Pentecost Sunday.

19. Forthwith He created therein the Heavenly Household¹—on Sunday—nine saintly grades of Heaven all beautiful and lovable.

20. On Sunday will come the judgment, the dread of which is on all ; on Sunday radiant Christ will come to judge the hosts of Adam.

¹ Lit. great household

POEM ON THE OBSERVANCE OF SUNDAY 147

21. On God's Sunday—my joy!—the saints will be borne to holy Heaven, and on Sunday of the swift God the sinners will be borne into eternal torment.

22. Ordain the Law of Sunday accordingly for those reasons of old ; O folk of the world, hold it sacred for perfect fair Christ !

23. A venomous serpent whom none dares, if it be meddled with, it will be grievous ; on Sunday give it a kiss, and it does thee no harm.

24. A strange fish which searches the sea named the swift Leviathan ; on Sunday, let it be on thy mind, it moves not out of one place.

25. A great miracle is that of the lions ;¹ fighting neither at home nor abroad wherever they go on Sunday.

26. Strange sense is spoken thereon ;² a wood full of the sheen of beautiful trees, six days they are standing up, on Sunday they are ever lying down.

27. Apple-trees of the land Beersheba, apples on them at every season ; on Sunday people go³ to steal them, and there is not a single apple on them.

¹ Lit. 'which the lions do'

² Referring probably to the folk-lore—if such it be—contained in this stanza and in the following one

³ Lit. 'they go' ; one would expect 'tiagair' here

J. G. O'KEEFFE

THE ADVENTURES OF ART SON OF CONN, AND
THE COURTSHIP OF DELBCHÆM

THE following curious tale, which is now edited for the first time, is taken from the well-known Book of Fermoy (pp. 139-145), a codex of the fifteenth century in the Royal Irish Academy. The *Echtra Airt* is included in the lists of prime tales contained in Rawlinson B 512, Harleian 5280, and Betham 23 N. 10 (R.I.A.), M. D'Arbois de Jubainville's 'Liste B' (*Essai d'un Catalogue*, p. 104). No other version of it is known, which is regrettable because of several discrepancies and obscure passages in the text, and also the bad state of the Book of Fermoy, whose stained and blackened margins are in many places quite illegible.

The story should prove of considerable interest to students of mythology and folk-lore, whom it will provide with material for investigation. Attention was first called to it by Dr. Todd in his Catalogue of the Book of Fermoy (p. 38),¹ where a brief summary is given, omitting reference, however, to the human-sacrifice episode (§8 sq.). This was noticed by Dr. Sullivan in his introductory volume to O'Curry's *Manners and Customs* (p. cccxxxiii sq.), where he drew an interesting parallel between it and the story related of Gortigern by Nennius.²

The language of the tale is Early Modern Irish. The orthography, which is a mixture of Middle and Modern forms, has been preserved. The mark of length is principally used by the scribe to distinguish the letter *i*. It is only occasionally inserted over other letters, and often wrongly, for instance, *mác dórus*, *lós*, *óbádh*, *tancáis*, *etúrra*, *dórcha*, etc., in which cases it has been silently omitted.

I am indebted to the editors and to Dr. Bergin for many valuable suggestions in solving difficult passages.

R. I. BEST

¹ R.I.A. Irish MSS. Series, 1870.

² Irish Version of Nennius, ed. Todd, p. 91 sq.

[EACHTRA AIRT MEIC CUIND OCUS TOCHMARC
DELBCHAIME INGINE MORGAIN]

Feacht n-æn da roibhe *Cond Cetcathach* mac Feidhlimigh *Rechtmair* meic *Tuathail Techtmair* meic *Feradhaigh Findfechtnaigh* meic *Crimthain Níath Nair* meic *Luigh[dh]each Riabh nDerg* meic na tri *Find-Emhna* .i. *Bres 7 Nár 7 Lothar* [a n]-anmanda meic *Eathaigh Find* a *Teamraig* na rígh a sosadh *orduirc oiregda* na *hEirenn* re ré ix. mblíadna 7 ní roibhe ní a n-esbaidh *fer nEirenn uile* re lind an rígh sin. Dóigh amh do bendais siat na harbhanna fo tri gacha bliadna. *Ocus* as i fa banchele dó .i. Eithne *Tæbhfada* inghin *Brislind Bind* rígh *Lochlainne* an fer sin. Fa díl 7 fa himhain leis hí.

2. Iar treimsi fada doibh aræn dorocht bas an ben sin .i. Eithne, 7 rohadhnaicedh co hanorach hi a *Tailltean*, dóigh robí *Tailltin* tres primhreileag na *hEirenn* .i. ænach *Taillten* 7 an *Brudh* 7 roileag na *Cruachna*. *Ocus* ba trom *laisin* a banchele do eg .i. Eithne 7 ar meid do *chuir sí* fair conar urmais ríghí na flaithemhnus d'ordugud na d'follamhnugud. *Ocus* ní roibh ní a n-easbaidh *Eirenn* an tan sin ach madh æn-ní rígh *Eirenn* gan bancéile a dingbhala do faghbhail dó tar eis a mhna.

3. Cidh tra acht bai sium 'na ænar æn do lá 7 teit a *Temraig* gach ndíriuch co rainic *Benn Edair* meic *Etgaith*. *Iachtuis* 7 *acainis* annsin a ben 7 a bancheile. Is e sin la dorala do *Thuathaibh de Danann* beith a coinde 7 a comhdhail a *Tír Thairngaire* tre bith(in) na mna doroine imarbus 7 ba hé a hainm *Bécuma Cneisgeal* inghin *Eogain Indbir* .i. ben *Labrada Luathlámh-ar-cloidem*, 7 *Gáidhiar mac Manannain* ose doroine an t-imarbus. *Ocus* is í breath rucadh uir(ri-si)¹ ana cuit féin a hindarba a *Tír Tairngire* amach no a losgud do chomhairle *Manannain 7 Ferghusa Find(leith) 7 Eogain Indbir 7 Lodain*

¹ ms. illegible here.

² See *Archiv f. Celt. Lexikog.* i. 18.

³ This should be *Echaid Feidlech*, who, according to the *Four Masters*, began to

TRANSLATION

Conn Cétchathach, son of Feidlimid Rechtmar, son of Tuathal Techtmar, son of Feradach Findfechnach, son of Crimthand Nia Nair, son of Lugaid Riabh nDerg, son of the three white triplets,^a even Bres and Nar and Lothar, the names of the son of Ethach Find,^b was once at Tara of the kings, in the noble conspicuous dwelling of Ireland, for a period of nine years, and there was nothing lacking to the men of Ireland during the time of the said king, for, indeed, they used to reap the corn three times in the year. And his helpmate was Eithne Taebhfada, daughter of Brisind Binn, the king of Norway. He loved her dearly.

2. After their living a long time together the woman died, even Eithne, and was buried with honour in Tailltiu; for Tailltiu was one of the three chief burial-places of Ireland, namely, the Fair of Tailltiu, and the Brugh, and the cemetery of Cruachan. And he was dejected on account of his wife Eithne's death, and it weighed so heavily on him, that he was unable any longer to rule or govern the kingdom. And there was nothing lacking to Ireland at that time but one thing only, that the king of Ireland should not have found a helpmate worthy of him in her stead.

3. One day, however, he was all alone; and he went straight out of Tara until he came to Ben Edair meic Etgaith. There he bewailed and lamented his wife and helpmate. It was on that very day the Tuatha De Danann happened to be gathered in council in the Land of Promise, because of a woman who had committed transgression, and whose name was Bécuma Cneisgel, daughter of Eogan Inbir, that is, the wife of Labraid Luathlam-ar-Claideb,^c and Gaidiar Manannan's son it was that had committed the transgression. And this was the sentence passed on her as regards herself: to be driven forth from the Land of Promise, or to be burned according to the counsel of Manannan, and Fergus Findliath, and Eogan Inbir, and Lodan son of Lir,

reign in A.M. 5058. Cf. LU 51^a11, LL 124^b 36, *cit.* Strachan, ACL i. 18. Echaid Find was the brother of Conn Cétchathach.

^c "Quick hand on sword." Cf. Serglige Conculaind, Windisch, Ir. Texte, i. 208 sqq.

meic Lir 7 Gáidhiar 7 Gæi Gormsúileach 7 Ilbreac meic Manannain. *Ocus* dob í a comairle sin a hindarba a Tír Tairngire amach [139 b]. *Ocus* adbert Manannan gan a losgudh do denamh nach lenadh a cin don tír na díbh fein.

4. Tancatar *techta* Labhradha co teach Aenghusa an Brodha go a chlíamhain fein. Doigh amh dob í ingin Labradha roba bhancele d'Aenghus an Brogha 7 Nuamhaisi a hainm. *Ocus* is uime docuiredh na *techta* sin chum Aenghusa, co nach faghbhadh Béchuma Cneisgel inad a cind a sith do síthaibh Erenn. Cidh tra *acht* do hindarbad hí tar muinchind mhara 7 morfairgi 7 as d'indsaighi Erenn do súndradh docuiredh hi, uair ba miscais le Tuatha de Danann clanna Miled arna n-indarba a hEirinn dóibh.

5. Is amlaid do bí an ingin sin 7 lendan aice a nEirinn .i. Art mac Cuind Cetchathaig 7 nirbh' aithnigh disi Art gur ba lendan dí é. Scela na hinghine tra. Fuair curach gan frichnum imruma fair ach a legan re coigidal na gaithi ar fut na mara co tarla co Beind Edáin meic Etgáith hí. Is amlaid do bí an ingin 7 brat uaine ændatha uimpe cona cimais dergsnáithi dergoir 7 leine do sroll derg re geilchneas, 7 da mhælasa findruine uimpe 7 folt mæth buidhe fuirre 7 ros glás ana cind 7 ded dathalaind 7 bél tana derg 7 dá fábra dubha 7 lamha dírga datháille, 7 corp sneachtaighi sithgeal aice, 7 gluine corra ceindbeca¹ 7 troi[gh]thi tana tógghaighi co mbuaigh crotha 7 ndenta 7 ndátha 7 ndruineachais 7 ba halaind eidighach an ingin sin .i. ingin Eogain Indbir. Ach mad æn-ní nirbha dinghala² dochum airdrigh Eirenn ben arna hindarba trina mígním fein.

6. Is annsin do bí Cond a mBeind Edair ara cind-si 7 'sá co dubhach anfósaidh ecainteach a[g] caineadh a mhna. Tuc an ingin aithne gurbh' e righ [140 a] Eirenn do bí ann, 7 doc[h]uir a curach a tír 7 suidhis ar lethlaim Chuind. Fíarfaidhis Cond scéla dí. Frecras an ingin 7 adbert curub a Tír Tairngire tainic d'iarraigh Airt meic Cuind da tuc gradh hecmaisi ara scelaibh, 7 adubairt corb í Delbhchæmh ingi[n] Morgain hí. "Ní thiucfaid adrut 7 do thogha tochmhairc," ar Cond, "ce taim gan mhnái." "Cidh dobeir gan mhnái tu?" ar an ingin. "Mo bhanceile do ég," ar Cond. "Cidh

¹ leg. cruindbeca.

² ms. dingmhala.

³ lit. in absentia.

and Gaidiar, and Gaei Gormsuilech, and Ilbrec son of Manannan. And their counsel was to banish her from the Land of Promise. And Manannan said not to burn her lest her guilt should cleave to the land or to themselves.

4. Messengers came from Labraid to the house of Oengus of the Brugh, his own son-in-law ; for it was a daughter of Labraid's who was the wife of Oengus of the Brugh, and her name was Nuamaisi. And it was for this reason messengers were despatched, in order that Bécuma Cneisgel should not find a place for her head in any of the *sidh*-mounds of Ireland. Accordingly she was banished beyond the expanse of the sea and the great deep ; and it was into Ireland in particular she was sent, for the Tuatha De Danann hated the sons of Mil after they had been driven out of Ireland by them.

5. It is thus the maiden was. She had a lover in Ireland, even Art son of Conn Cétchathach, [and Art did not know that he was her lover.] As for the maiden, she found a coracle which had no need of rowing, but leaving it to the harmony of the wind over sea she came to Ben Edair meic Etgaith. Thus was the maiden. She had a green cloak of one colour about her, with a fringe of red thread of red gold, and a red satin smock against her white skin, and sandals of *findruine* on her, and soft, yellow hair, and a grey eye in her head, and lovely-coloured teeth, and thin red lips, black eyebrows, arms straight and fair of hue, a snowy white body, small round knees, and slender choice feet, with excellence of shape, and form, and complexion, and accomplishments. Fair was the attire of that maiden, even Eogan Inbir's daughter. [One thing only, however, a woman was not worthy of the high-king of Ireland who was banished for her own misdeed.]

6. When she came Conn was on Ben Edair, sorrowful, restless, and lamentful, bewailing his wife. The maiden recognized him as the high-king of Ireland, and she brought her coracle to land and sat down beside Conn. Conn asked tidings of her. The maiden answered, and said that she was come from the Land of Promise in quest of Art, whom she had loved from afar,^a because of the tales about him. And she said that she was Delbchaem daughter of Morgan. "I would not come between thee and thy choice of courtship," said Conn, "though I have no wife." "Why hast thou no wife?" said the maiden. "My

dno dogen-sa?" ar an inghin; "an let-sa [f]aifead no an le hArt?" "Do rogha duit-si dibh," ar Cond. "Is e mo rogha," ar an ingin: "o nach fæmhann tusa mise, mo thogha tochmairc damh a nEirinn." "Ní faicim-si do lochtaibh ort ní rís budh choir t'obadh ach muna fuilid a folach innat."

7. Iarsin tra do chuinnidh an ingin a breath fein ar Chond, 7 doradagh¹ d'ísi sin 7 doronsat ænta iarsin .i. Cond 7 an ingin 7 naisgis fair a ríar do denam. *Ocus* as i breath ruc sí gan Art do thocht a Temhraig co cend mblíadna. *Ocus* dob' olc lesium a menma de sin .i. a mac d' indarba a hEirinn gan fochaind.

Et dochuadar iarsin co Teamhraigh a ndís 7 rofágaibh an ingin a curach a scalpaibh carrag fo din 7 fo díamhair dóigh ní fidir cuin doricfad a les an curach sin arís.

8. Is amhlaid robí Art annsin a Teamhraig ag imirt fichille 7 Cromdes drai Cuind ana farrad. *Ocus* adbert an drai, "bert indarba agad, a meic," ar sé, "7 tre bithin mhna dobeitir t'athair indarbthar tú." Doriacht an rígh cona mhnái [140 b] cum an bhaile 7 doberar a mac cugi focetoir 7 adbert Cond re hArt, "fagaibh-si Teamhraig 7 Eirinn re bliadain 7 dena fein t'airbert coleic dóigh tarrus arach orum-sa uime sin." *Ocus* ba hól mor le feraibh Ereenn indarba Airt tri mhnái. Cidh tra acht rofágaibh Art Teamhraig an aidhche sin fochétóir 7 bliadain dóibh a Temhraig .i. Cond 7 Becuma 7 ní roibhe hith na blicht a nEirinn risin ré sin. Et rofás ceist adhbhalmhor ag feraibh Ereenn 'mon caingin sin. *Ocus* rocuiredh draighthi na hEreenn uile a muind a fesa 7 a fireoluis da foillsiugud cidh tuc an t-olc adhuathmhar ut a nEirinn. *Ocus* dofoillsiged doib sin 7 do indsidair na draighthe do rígh Temrach 7 do maithibh Ereenn fath an uilc. Cidh tra acht ar los corbaidh mhna Cuind 7 gan creidim aice tucadh hé. *Ocus* rohindsidh antí da tiucfad a leighes .i. mac lanamhna (nemcholaidhe) do thabairt co hEirinn 7 a mharbad a ndorus na Temrach 7 a fuil do c[h]umuscc do thalmain na Temrach. *Ocus* do indsidh do Cond sin (7 ní roibhe a fíis ag Cond ca hinad a roibh an mac si(n). Et do thinoil fir Ereenn co hænínagh² 7 adubairt friu, "Rachat-sa," ar sé, "d'farráigh an meic nemcholaigh ut, 7 tabhraigh ríghí nEreenn

¹ leg. doratad.

² leg. hænínadh

helpmate died," replied Conn. "What then shall I do?" said the maiden; "is it with thee or with Art that I shall sleep?" "Make thine own choice," replied Conn. "This is my choice," said the maiden, "since thou dost not accept me: let me have my choice of courtship in Ireland." "I see no defects in thee for which it were right to refuse thee, unless they are concealed in thee."

7. Then the maiden asked her own judgment of Conn, and it was granted her. And they made a union, Conn and the maiden, and she bound him to do her will. And her judgment was that Art should not come to Tara until a year was past. And his mind was vexed because of this, namely, the banishing of his son from Ireland without cause. After that they both set out for Tara; and the maiden left her coracle in the clefts of the rocks in shelter and concealment, for she knew not when she might need that coracle again.

8. Art was at Tara then playing *fidchell*, and Cromdes, Conn's druid, along with him. And the druid said: "a move of banishment of thine, my son, and because of the woman thy father marries thou art being banished." The king and his wife arrived at the place, and his son is brought to him straightway. And Conn said to Art: "Leave Tara and Ireland for a year, and make thy preparation at once, for I have pledged myself to this." And the men of Ireland deemed it a great wrong that Art should be banished for the sake of a woman. Notwithstanding, Art left Tara that night, and Conn and Bécuma were a year together in Tara, and there was neither corn nor milk in Ireland during that time. And the men of Ireland were in the greatest difficulty about that matter. And the druids of all Ireland were sent with the help of their science and their true wisdom to show what had brought that dreadful evil into Ireland. And it was declared to them; and the druids related to the king of Tara and the nobles of Ireland the cause of the evil. Because of the depravity of Conn's wife and her unbelief it was sent. And it was related, through whom their deliverance would be possible, namely, that the son of a sinless couple should be brought to Ireland and slain before Tara, and his blood mingled with the soil of Tara. This was told to Conn, and he knew not in what place that boy was. And he assembled the men of Ireland in one place, and said to them: "I will go in quest of that sinless boy; and do you give the kingdom of Ireland to Art yonder so long as I am away,

d'Art annsut cian rabhar-sa amuigh, 7 fos na tigidh a Temhraigh a g[cé]in rabhar-sa 'na hecmais no co tí me arís."

9. Iarsin tra imighis Cond gacha dírga co Beind Edain 7 fuair curach ann. *Ocus* do bí co cend cáí(cis)¹ ar mís ar muir o gach oilen co aroile gan f(is) gan eolus *acht* tæbh re rith rann 7 reltann; *gur* e(ir)gheadar fon curach roin 7 lifidhna 7 toilgind 7 muca mara 7 ilpásta ingantacha na fairrgi 'na timchill 7 roluatheirghidar na tonda 7 do crithnaigh an fermamint. Et dogabh an t-oglach [141 a] æn ænta ag luamhairecht an curaigh sin co tarrla oilen ingnadh dó. *Ocus* luidh ann 7 fagaidh a *churach* a n-inadh derrid díamhair. *Ocus* is amhlaid do bí an t-oilen sin cona abhlaibh cæmha cubhraighe 7 lán do tibradaibh fíráille fina 7 coill cæm-edrocht ar na comhecár do challaib crimhann um na tibradaibh sin 'ma cuairt co cnóibh áille orbhuidhe 7 beith beca bithaille ac dordánaigh ar na torthaibh sin ac tebersin a mbláith 7 a nduille ac toitim isna tibradibh. Confacaidh a n-imfocús dó (i)arsin an mbruidhin cumdaighi arna thuighi do eitibh én find 7 bhuighi 7 ngorm. *Ocus* luidh d'indsaighi na bruidhne iarsin. *Ocus* is amhlaid robí (7) ursanna cre[d]úmha 7 comhladha gloinidhe 7 muindter uathaid einigh isin mbruighin sin. Co fácaigh an righan roisclethan darbha comhainm Righru Roisclethan ingin Lodain a Tir Tairngaire anall .i. ben Daire Deghamra meic Ferghusa Fíalbreathaig a Tír na nIngnadh. Atconnaire Cond ann² ar medoin na bruidhne maccæm co mbúaigh crotha 7 ndelbha a cathair gloinighe .i. Séghdha Særlabraidh mac Daire Deghamhra ainm an meic sin.

10. Suidhis Cond ar colbha na bruidhne 7 fuair a frithalamb 7 a fosaig, 7 ní fidir cia dorinde a fosaig. *Ocus* ní cían do bí ann antan atchonnaire an lasair ag eirghi asa tellach anís, 7 rogabhagh lamh ar an oglach im dul dochum na teneadh 7 luidh (siúm)³ d'indsaighe na tenedh. Iarsin eirghit clarmása bíadhmhara an tighi co mbíadhaibh examhla a fiadhnuise Cuind, 7 ní fidir cia dorad dó na biadha sin. Et ní cian confacaidh an cornd a/n[n],⁴ 7 ní fidir cia dorat an cornd. Tógthar na míasa uadha iartain. Adchonnaire uadha an dabhach digruis degdenmhach do gloine ghuirm 7 tri cercaill uimpe do or. *Ocus* adbert Daire Deghamra ré Cond tocht isin dabhaigh da

¹ leg. cóicthigis

² MS. á

³ MS. illegible

⁴ MS. córn á

and, moreover, let him not leave Tara while I am absent until I come again."

9. Then Conn proceeded straight to Benn Edair, and he found a coracle there. And he was a fortnight and a month on the sea wandering from one isle to another without knowledge or guidance save that of trusting to the course of the stars and the luminaries. And seals and leviathans, and adzeheads (?) and porpoises, and many strange beasts of the sea rose up around the coracle, and swiftly uprose the waves, and the firmament trembled. And the hero began all alone (?) to navigate the coracle until he came to a strange isle. He landed and left his coracle in a secret lonely place. And it is thus the island was, having fair fragrant apple-trees, and many wells of wine most beautiful, and a fair bright wood adorned with clustering hazel-trees surrounding those wells, with lovely golden-yellow nuts, and little bees ever beautiful humming over the fruits, which were dropping their blossoms and their leaves into the wells. Then he saw near by a shapely hostel thatched with birds' wings, white, and yellow, and blue. And he went up to the hostel. 'Tis thus it was, with doorposts of bronze and doors of crystal, and a few generous folk within. He saw the queen with her large eyes, whose name was Rigru Roisclethan,^a daughter of Lodan from the Land of Promise, that is, the wife of Daire Degamra, son of Fergus Fialbrethach from the Land of Wonders. Conn saw there in the midst of the hostel a young man with excellence of shape and form, in a chair of crystal, even Segda Saerlabraid, son of Daire Degamra, that was his name.

10. Conn sat down on the bedside of the hostel, and was ministered unto, and his feet washed. And he knew not who had washed his feet. Before long he saw a flame arising from the hearth, and the hero was seized by the hand to guide him to the fire, and he went towards the fire. Then food-laden boards of the house with varied meats rose up before him, and he knew not who had given them to him. After a short space he saw a drinking-horn there, and he knew not who had fetched the horn. Then the dishes are removed from him. He saw before him a vat excellent and finely wrought of blue crystal, with three golden hoops about it. And Daire Degamra bade Conn

^a large-eyed

fothrugadh¹ nogo scuireadh a scís dé, 7 dorinde Cond corbha dáighmheach hé. Tugadh lendbratt alaind tar an rígh 7 rodhuisigh iarsin fó sómenmain 7 tucadh biadh 7 tomaltus dó. Adbert-son ba gesa dó caitheamh 'na ænar. Doraigh siat-san ummorro nach roibhe geis acu eter ach narchaith neach dibh sin fein re chele riamh. "Gin cur chaith," ar an macamh .i. Seghdha Særlabhraidh, "caithfet-sa cúmaidh re rígh Ereenn, narbó millidh geisi dó hé." Et rolaighsit a n-enlebaidh² an oidhchi sin.

11. Eirghis Cond arnamhairech 7 accainis risin muindter a hécin 7 a sóithfir.³ "Cret hí an écin fuil ort?" ar iat-son. ".i. Ere do beith gan ith gan blicht re bliadain anosa." "Cidh ma tancais alé?" "D'iarraidh bhar meic-si," ar Cond, "madh maith lib, dóigh is eadh do muinegh⁴ duind co mad de dothiucfad ar leighes .i. mac lanamhna neamcholaidhe d'iarraidh co Teamhraig 7 fot[h]rugadh dó a huisci na hEreenn iartain; 7 as aghaibh-si ata sin, 7 doralá an macamh sin .i. Seghdha Særlabhraidh annsiud." "Truadh sin," ar Daire mac Ferghusa Fialbreathaig; "ní tiubhrumais iasacht ar meic ar ríghí an domain, uair nírchomraic a athair 7 a mathair⁵ riamh ach antan doronad an mac bec úd, 7 fos nírchomraicsit ar n-aithrecai-ne na ar maithrechai-ne riamh ach antan dorindedh sinne." "Olc an ní raidhus sibh," ar an macamh, "gan rígh Ereenn do fregra, 7 rachaidh misi leis," ar an mac beg. "Na habair sin, a meic," ar an muindter. "Aderim gan era rígh Ereenn." "Mas ed," ar an mhuindter, "is amlaid leicfimid uaind tú, ar chomairce rigraidhe Ereenn uile 7 Airt meic Cuind 7 Find meic Cumhaill 7 an æsa dana 'mud tocht slan cugainde dorisi." "Dogeibthar sin uile," ar Cond, "da fedar-sa."

12. Imthusa Cuind 7 a churaidh iarna beith a n-urchomair na hec[h]tra, ní roibh ach seoladh teora lá 7 teora aidhche doibh co hEirind. Is annsin do bhadar fir Ereenn uile [142 a] a coinde 7 a comdhail ar cind Chuind a Teamhraig. Ocus o'dchonncadar na draighi an macamh a farrad Chuind is í comairle doronadar: an macamh do marbad 7 a fuil do chumusc don talmáin truaillighthi 7 dona crandaibh crina, oir do bhiadh

¹ MS. dafothúgadh

² MS. enlebaigh

³ leg. sáithir

⁴ leg. múinedh

⁵ MS. maithair

go into the vat and bathe, so that he might put his weariness from him. And Conn did so, and he was . . .^a A fair cloak was thrown over the king, and he awoke refreshed. Food and nourishment was set before him. He said that it was *geis* for him to eat by himself. And they answered that there was no *geis* at all among them, save that none of them ever ate with the other. "Though no one has eaten," said the young man, even Segda Saerlabraid, "I will eat along with the king of Ireland, so that he may not violate his *geis*." And they lay in the same bed that night.

11. Conn arose on the morrow, and complained to the household of his need and his trouble. "What is thy need?" said they. "That Ireland is without corn and milk for a year now." "Why hast thou come hither?" "In quest of your son," replied Conn, "if you are willing; for it has been told us that it is through him our deliverance will come, namely, that the son of a sinless couple should be invited to Tara, and afterwards bathed in the water of Ireland; and it is you that possess the same, so let this young man, even Segda Saerlabraid be given up." "Alas," said Daire son of Fergus Fialbrethach, "we would not lend our son for the kingship of the world; for never did his father and mother come together except when yonder little boy was made; and moreover our own fathers and mothers never came together save at our making." "Evil is the thing ye say," said the young man, "not to respond to the king of Ireland; I will go myself with him." "Do not say that, son," said the household. "I say that the king of Ireland should not be refused." "If that is so," said the household, "it is thus we shall let thee go from us, under protection of the kings of all Ireland, and Art son of Conn, and Finn son of Cumall, and the men of art, so that thou shalt come back safe to us again." "All that shall be given," said Conn, "if I can."

12. As for Conn and his coracle, after having met the adventure, it was only a sail of three days and three nights for them to Ireland. The men of all Ireland were then gathered in assembly awaiting Conn at Tara. And when the druids saw the young man with Conn, this is the counsel they gave: to slay him and mingle his blood with the blighted earth

^aI have no other instance of *dáighmech*. It may be a scribal blunder for *daighmenmanach* "good spirits," though the context implies that Conn became drowsy after the bath.

a mes 7 a morthorad 7 a hiasc 7 a *lacht* iar coir indti. Et dochurusdar Cond an macamh *tuc* lais ar comairci Airt 7 Find 7 an æsa dana 7 fer nErenn. Iarsin cheana nírgabhadar-sumh sin ach rogabhadh na rígh i¹ *fochetoir* .i. Cond 7 Find 7 Art Enfer 7 rosaraighedh fon mac uile iat.

13. O tairrnic doibh an comhairle sin do denamh, léigis an macamh a llán morgot[h]a ás. “A *fíru Erenn*,” ar sé, “leigidh damh-sa co forusta a rofæmabair mo mharbad. Imirthar bas orm *amail ader fein*,” ar an macamh. Is annsin adchualadar geim bó 7 bean ac sirgúl 'na diaigh. Ocus adconnadar chuca an mboin 7 an ben 'san oirechtus. Suidhis an ben *eter* Find 7 Cond *Célcathach*. Fiarfaighis an ben scela an fasaigh sin ar feraibh Erenn .i. an macamh nemurcoidech do marbad tar sarugud Find 7 Airt 7 Chuind. “Cáidh iat na draigthi sin?” ar an ben. “Sunda,” bhar iat-som. “Findaigh damh-sa cred an dá bhuilg úd ar tæbhaibh na bó .i. bolg da *gach* leith dí.” “Dar ar cubhus amh,” bhar iat-san, “ní fedamar.” “Dofedar-sa,” bhar sí; “.i. ænbó tainic *sund* do chabair an mheic *nemcinntaigh* út. Ocus is amhlaid dogentar fria .i. an bó do cascairt 7 a fuil do c[h]umusc do thalmain na hEirenn 7 do doirsibh na Teamhrach 7 an mac d'ánocal. Et fos ata ní bhudh choradh² dibh na sin do thabairt da bar n-uidh .i. anuair chaisgerthar an bó foslaigter an da bhuilg, 7 atait [142 b] dá en inntu .i. en enchoisi 7 en da chos dég.”

14. Ocus rocasgair an bó 7 *tucadh* na heoin aisti. Ocus do badar ag bualad a n-eiteagh a fiadhnaisi an t-áloig. “Is amhlaid do findfamais da *tecmadh* aturra cia dibh ba treisi.” Is andsin dofortamhlaigh en na hencoisi ar en an da cos *deg*. Rob' ingnadh le feruibh Erenn sin. “Sibh-si *ummorro* emh,” ar an bean, “en an da cos *deg*, ar si, 7 an mac bec en na hénchoisi, oir is é ata ar an *fírinde*. Gabhaidh na draigthi ud,” ar an inghin, “uair budh *ferdi* dibh bas d'faghbháil doibh 7 crochtar lib iat.” Ocus nírmarbad an macamh. Iarsin tra roeirigh an ben 7 rogairm Cond le ar fót fo leith 7 is *ed adbert*: “Leig uait an mnái colaidh coirpe³ fuil agad .i. Bécuma Cneisgel ingin Eogain

¹ ms. ríghí² leg. chóra³ = coirbthe* *rogabhadh* is obscure: perhaps we should read *rogabhadar* ‘accepted’

and the withered trees, so that its due mast and fruit, its fish, and its produce might be in them. And Conn placed the young man he had brought with him under the protection of Art and Finn, and the men of art, and the men of Ireland. Then, however, the latter did not accept that, but the kings . . .^a it at once, even Conn, and Finn, and Art Oenfer, and they were all outraged as regards the youth.

13. As soon as they had finished this counsel, the young man cried out with a loud voice: "O men of Ireland, leave me alone in peace (?), since ye have agreed to slay me. Let me be put to death, as I shall say myself," said the youth. Just then they heard the lowing of a cow, and a woman wailing continually behind it. And they saw the cow and the woman making towards the assembly. The woman sat down between Finn and Conn Cétchathach. She asked tidings of the attempt of the men of Ireland, that the innocent young man should be put to death in despite of Finn, and Art, and Conn. "Where are those druids?" "Here," said they. "Find out for me what those two bags are at the cow's sides, namely, the bag at each side of her." "By our conscience," said they, "we know not indeed." "I know," said she, "a single cow that has come here to save that innocent youth. And it is thus it will be done to her: let the cow be slaughtered, and her blood mixed with the soil of Ireland and with the doors of Tara, and save the boy. And moreover, there is something which it were more fitting for you to take heed to, that is, when the cow is cut up, let the two bags be opened, and there are two birds inside, a bird with one leg, and a bird with twelve legs."

14. And the cow is slaughtered and the birds taken out of her. And they were beating their wings in the presence of the host. "It is thus we shall discover which is the stronger if they encounter." Then the one-legged bird prevailed over the bird with twelve legs. The men of Ireland marvelled at that. Said the woman, "Ye are the bird with the twelve legs, and the little boy the bird with one leg, for it is he who is in the right." "Take those druids there," said the maiden, "for it were better for them to die, and let them be hanged." And the young man was not put to death. Then the woman rose up and called Conn aside, and spoke as follows: "Put this sinful woman away

Inbir ben Labradha Luathlam-ar-cloidheamh, 7 is tre imarbus rodicuridh hí a Tír Tairngaire." "Is comairle coir sin," ar Cond, "da mbeith a secnadh agum, 7 o nach fuil, deaghrunaigh oraind." "Doden,"¹ ar an ben, "7 as mesa mar bias," ar sí, "trian a heatha 7 a bleachta 7 a mesa do beith d'esbaidh na hEirind, gein bias sí agaibh-si." *Ocus* rotimain ceilebradh doibh air sin, 7 roimigh 7 a mac uaithibh .i. Seghdha. *Ocus* targas doibh seoit 7 maine, 7 nírgabhsat iat.

15. Is annsin doralá Becuma amach ar an fáithche 7 atconn-airc sí mac Cuind ag fathimirt fithcille ar an fáithche. Rob' olc le hArt a bhannamha da faigsin. "A(n é) siut Art mac Cuind?" ar sí. "As é ummorro," bhar iat-so(n). "Geis dó," bhar isi, "muna imre fi[th]chill rum-sa (ar)gealltaibh." *Ocus* do hindísidh d' Art mac Cuind sin. *Ocus* tucadh fi[th]chill cuca iarsin 7 roimridar hi 7 rug Art an cétluiche. "Cluichi so ort, a ingin," [143a] ar Art. "As edh co deimhin," bhar isi. "*Ocus* geis fort," ar sé, ".i. da caithe tú biadh Eirind nogo faghbha tú an fleisc miledh do bí a laim Chonrigh meic Daire a gabail for(la)mus na hEirenn 7 an domain mhoir nogo tugair let hí (da)mh-sa conuigi so."

16. *Ocus* do imigh iarsin gusan mbrúgh mbraenach mbrec-solus, 7 is ann robí Aenghus 7 a ben di (les ?) ara ghualaind .i. Nuadhmhaisi inghin Labhradha. Cid tra acht roisr sí urmhor síth na hEirenn 7 ní fuair fis na fleisce nogo rainig sith Eoghabhail 7 roferadh failti ria ann .i. Aine inghin Eoghabhail. Doigh amh roba dha chomhalta íat maræn. "Dogebha th' iarr-aigh abhus," ar si, "7 ac-siut tri còicait macamh let nogo róithi' tú cathraigh Chonrigh ar mullach sílebi Mis." *Ocus* fuaradar ann hí 7 rob [f]orbhailidh lesi sin.

17. *Ocus* imdigh farsin co Temhraidh 7 tuc an fleisc d' Art 7 do chuir fona glun hi, 7 tucadh an fi[th]cill chucu 7 do imridar hí. *Ocus* dogabhsat na fír síthi a[g] goid na foirne. F(a)ighís Art sin 7 as ed adubert. "Atait na fir síthi a[g] goid na foirne uaind, a ingin," ar sé, "7 ní tu beires an cluichi ach iad." "Is cluichi so," bhar an ingin, "ort." "Is ed co deimin," ar an macam, "7 beir do breath."² "Berad," bhar isi, ".i. gan biadh na hEirenn do chaithemh duit nogo tuga tu let Delbcæm ingin Morgain."

¹ leg. dogén² leg. roichi³ do'ra

from thee, even Bécuma Cneisgel, daughter of Eogan Inbir, and wife of Labraid Luathlam-ar-claideb, for it is through transgression she has been driven out of the Land of Promise." "That is good counsel," said Conn, "if I could put her away; but since I cannot, give us good advice." "I will," said the woman, "for it is worse it will be, a third of its corn, and its milk, and its mast to be lacking to Ireland so long as she will be with you." And she took leave of them then and went off with her son, even Segda. And jewels and treasures were offered to them, but they refused them.

15. Bécuma chanced to be out on the green then, and she saw Conn's son playing *fidchell* there. It was not agreeable for Art to see his enemy. "Is that Conn's son Art?" said she. "It is indeed," said they. "*Geis* to him," said she, "unless he play *fidchell* with me for stakes." And this was told to Art son of Conn. And a *fidchell* was brought to them then, and they played, and Art won the first game. "This is a game on thee, girl," said Art. "That is so," said she. "And *geis* on thee," said he, "if thou eat food in Ireland until thou procure the warrior's wand which Cúrói son of Dare had in his hand when taking possession of Ireland and the great world, and fetch it to me here."

16. Then the girl proceeded to the dewy light-bespeckled brugh, wherein was Oengus, with his dear wife at his side, even Nuamaisi daughter of Labraid. However she searched most of the *sidh* mounds of Ireland, and found no tidings of the wand until she came to the *sidh* of Eogabal, and a welcome was given her here from Aine, daughter of Eogabal. For indeed they were two foster-sisters. "Thou wilt get thy quest here," said she; "and take yonder thrice fifty youths with thee until thou come to the stronghold of Cúrói on the top of Sliabh Mis." And they found it there, and she was rejoiced thereat.

17. Thereupon she set out for Tara, and she brought the wand to Art, and laid it upon his knees. The *fidchell* was brought to them, and they play. And the men of the *sidh* began to steal the pieces. Art saw that, and said, "The *sidh* men are stealing the pieces from us, girl; and it is not thou that art winning the game, but they." "This is a game on thee," said the girl. "It is so indeed," said the young man; "and give thy judgment." "I will," said she; "even this, that thou shalt not eat food in Ireland until thou bring with thee Delbchaem, the daughter

"Cait a fuil sí?" ar Art. "A n-oilen ar lar [in] mhara, 7 ní berair let a fis (ní as) mo na sin."

18. Imtighís Art co hIndbir Colpa, 7 fuair curach cona trelam toghaidhe isin tracht ara (chind), 7 curus an curach amach a[g] taistill na mara o gach oilen co aroile nogo rainic indsi alaind anaithnigh. *Ocus* ba hálaind tuaruscbhail na hindsí sin .i. lan d'fiaghublaibh 7 d'énaibh aille 7 do bec[h]aibh beca bithaille ar barraibh na scoth. Tigh fiala *furglidhe* ar lar na hindsí farna tuighi do (eitibh) en fínd, 7 corcra 7 bandtrocht builidh bith[143b]-alaind indti im Creidhi fíralaind ingin Fídhagh Fíoltlebhair.

19. Iarsin doferadh fírchain fáilti fris, 7 tugadh biadh dó, 7 fíarfaidhter scela dé. *Ocus* adubairt *curob* a hErinn tainic, 7 ba mac do rígh Erenn, 7 ba hArt a ainm. "As fír," ar isi. Asa haithle sin tuc a laimh seicce 7 tuc inar suaithnigh co fórbhrecadh do ór fórrloisc[th]e tíre Arabía dó, 7 gabhais uime é, 7 is *æd* do bí and a dóithin. "Is fír," ar sí, "as tú Art mhac Cuind 7 is cían o do bí a cindēagh¹ do thoighecht sund." *Ocus* tairbiris teora pog co dil 7 co dícra do. *Ocus* adubairt: "Fecaigh an grianan glonighi." *Ocus* rob alaind suigiudh² an grianain sin cona comladhaibh glonighi 7 guna dabhachaib gan dibhagh 7 gac[h] ní folmhuighthir dibh bithlan doridhisi.

20. Caicis³ ar mís dó 'san oilen. Ceilebras iarsin don inghin, 7 do indís a thosca. "Is fír," ar sí, "is iat sin do thosca 7 ní gar dogebhthar an ingin, uair as olc an t-ślighi conuigi sin, 7 fuil muir 7 tír adrud 7 da n-urmaisí tú uirre ní roithfe tú tairrsi. Ata fairgi mhor dorcha adrut, 7 is neimneach naimdighi an t-ślighhe fuil ann, oir is cuma dhuille an féadha fa chosaibh daine *amaíl* nobeith grain chatha fo chosaibh imighter an fídh sin, Ata gabhal mhíratmhar mhara lan do piastaibh bel-balba leth anall don fídh adhbhal-mhor sin. *Ocus* daire dluithégair dilgnec[h] dimhor a cind an t-śléibhe sin, 7 casan cumang ara fúd 7 tech dorcha don fídh folaigtech a cind na conaire cedna cona morseiser *caillech* 7 fothrugadhí luaidhe léo ar do chind-sa, oir do bhí a n[d]an do thiachtain annso. Et ata ní as doilghi na

¹ *leg.* cinneadh

² *leg.* suidigud

³ *leg.* cóicthigis

^a *Read* wood; cf. l. 9, *supra*, and § 24

^b lit. *dense array*

of Morgan." "Where is she?" said Art. "In an isle amid the sea, and that is all the information that thou wilt get."

18. Art set out for Inber Colptha ; and he found a coracle with choice equipment on the shore before him. And he put forth the coracle, and travelled the sea from one isle to another until he came to a fair, strange island ; and fair was the character of that island, full of wild apples and lovely birds, with little bees ever beautiful on the tops of the flowers. A house, hospitable and noble, in the midst of the island, (hatched with birds' wings,) white and purple, and within it a company of blooming women, ever beautiful, among them Creide Firalaind, daughter of Fidech Fottlebor.

19. A hearty welcome was then given to him, and food set before him, and tidings are asked of him. And he said that he was come from Ireland, and that he was the King of Ireland's son, and his name was Art. "That is true," said she. After that she put out her hand, and gave him a variegated mantle with adornments of burnished gold from Arabia, and he put it on him, and it was sufficient for him. "'Tis true," said she, "that thou art Conn's son Art, and it is long since thy coming here has been decreed." And she gave him three kisses, dearly and fervently. And she said, "Look at the crystal bower." And fair was the site of that bower, with its doors of crystal and its inexhaustible vats, for, though everything be emptied out of them, they are ever full again.

20. He remained a fortnight and a month in that island, after which he took leave of the girl, and related his errand. "'Tis true," said she, "that is thine errand ; and it will be no little time until the maiden will be found, for the way is bad thither, and there is sea and land between thee *and her*, and, even if thou dost reach it, thou wilt not go past it. There is a great ocean and dark between thee and deadly and hostile is the way there ; for that wood is traversed as though there were spear-points of battle under one's feet, like leaves of the forest under the feet of men. There is a luckless gulf of the sea full of dumb-mouthed beasts on this side of that immense wood. And an immense oak forest, dense and thorny before that mountain, and a narrow path through it, and a dark house in the mysterious wood at the head of the same path, with seven hags and a bath of lead awaiting thee, for thy coming there has been

sin .i. Ailill Dubhdedach mac Mongain Minscothaigh. *Ocus* ni cumhaing arm ní dó. *Ocus* atait da sair damh-sa ann .i. da ingin Fídhgh Fíoltlebuir .i. Fínscoth [144a] 7 Aebh a n-anmanda. *Ocus* atait da chopan ana lamhaibh .i. copan lan do neim 7 copan lan d'fin. *Ocus* in copan bes dot laim deis, ibh digh as antan rigfir a les. *Ocus* as fogus doibh ata dun na hingine 7 as amhlaid ata in dun sin 7 sonnach umaidhe ana timcholl. *Ocus* ata cend fir ar gac[h] én-sonn díbh sin arna marbad don Coincind ach madh én-sonn ambain. *Ocus* Coincind ingin rígh na Coincind mathair¹ na hin[gin]e .i. Delbhczemh inghin Mhorgain."

21. Et roimigh Art iarsin arna tegosc don ingin nogu rainig an moing mara mírathmair sin lan do piastaibh ingantacha. *Ocus* do eirgidar dó fan curach piasta 7 bladhmhila mora muiridhe do gac[h] aird fon curach. Et rogab Art mac Cuind a errad catha 7 comhlaind uime 7 rofregair co feithmheach fwirechair iat 'mon curach, 7 rogabh 'ga n-oirrleach 7 'ga n-athcuma co torcradar leis.

22. Iarsin rainic gusan fídh fásaigh a rabhadar na coin cuilind 7 na cailleacha colacha clænbrethacha, 7 rocomraigid aturra annsin .i. Art 7 na cailleacha. *Ocus* nirbha comcomhlaind chóir dó-san na cailleacha 'ga treghdagh 7 'ga thæbhledragh co maidin. Cidh tra acht rofortamhlaigh an gilla og eidighech .i. Art for an muindtir mírathmhair sin. Et roimigh Art lé oirbert fein nogu rainic an sliabh neimhnech n-oigrita, 7 is ann do bí an glend gabhlanach lan do loisgindibh ag urchoid ar cind cháith.² Et rainic roime a sin co sliabh Sæbh tarrsna a roibhe a lan do leomannaibh lebur-mongacha ag feitheam for ainmindtibh an betha uile.

23. Et rosiacht iarsin gusan abhaind n-oigreta gona³ droichit cæl cumang 7 fodhmhoir milita ré cartha cloiche 7 sé ag bleith a fiacal risin cartha cloichi .i. Curnan Cliabhálach. Cid tra acht doeirigh aturra, 7 doigh amh do fortamhlaigh Art [144 b] ar an athach co torchair leis Curnan Cliabhsalach. *Ocus* tainic roime a sin co hairm a roibhe Ailill Dubhdedach mac Mo[n]gain. *Ocus* is amlaid do bí an fer sin .i. fer comlaind cruaid é. *Ocus* ni gabad arm é, 7 ni loisgedh teine, 7 ní bhaidhegh tonn é. Co tarra etarra 7 Art ar imrusgail gur féradar gleic ferrdha foindighi, 7 rofersat comlann cruaidh curata comhamhnus. *Ocus* rogabh Ailill Dubhdedach ag tarcasáil for Art 7 ag

¹ MS. mathc² leg. cháich³ MS. gono

fated. And there is somewhat more grievous still, even Ailill Dubhdedach son of Mongan Minscothach. And weapon cannot harm him. And there are two sisters of mine there, daughters of Fidech Foltlebor, Finscoth and Aeb their names. There are two cups in their hands—a cup filled with poison, and one filled with wine. And the cup which is on thy right hand drink therefrom when thou hast need. And near at hand is the stronghold of the maiden. Thus it is, with a palisade of bronze round about it, and a man's head on every stake of it, after being slain by Coinchend, save on one stake alone. And Coinchend daughter of the king of the Coinchind, the mother of the girl, even Delbchaem daughter of Morgan."

21. Art then set out after he had been instructed by the girl until he came to the crest of that hapless sea full of strange beasts. And on all sides the beasts and great sea-monsters rose up around the coracle. And Art son of Conn donned his battle attire, and engaged them warily and circumspectly. And he began to slaughter them and maim them until they fell by him.

22. After that he came to the forest wild where the Coincuilind and the wicked, perverse hags were, and Art and the hags encountered. It was not a fair encounter for him, the hags piercing and hacking at him until morning. Nevertheless the armed youth prevailed over that hapless folk. And Art went on his way using his own judgment until he came to the venomous icy mountain; and the forked glen was there full of toads, which were lying in wait for whoever came there. And he passed thence to Sliabh Saeb beyond, wherein were full many lions with long manes lying in wait for the beasts of the whole world.

23. After that he came to the icy river, with its slender narrow bridge, and a warrior giant with a pillar-stone, and he grinding his teeth on it, namely, Curman Cliabhsalach. Nevertheless they encountered, and belike indeed Art overcame the giant, so that Curman Cliabhsalach fell by him. And he went thence to where Ailill Dubhdedach son of Mongan was. And 'tis thus that man was, a fierce champion was he; no weapon would harm him, or fire burn him, or water drown him. Then Art and he took to wrestling, and they made a manly combat, a stern, heroic, equally-sharp fight. And Ailill Dubhdedach began abusing Art, and *they were* haranguing one another.

imagallaim ara cheile. *Ocus* rofortamhlaig Art for an athach co toracht a chend da chul mheighe. *Ocus* roairg sé an dún iarsin 7 rogabh sé a bean 7 dofuabair dochar do chur for a mhnái no gur mhuin sí dó dun Morgain 7 Tír na nIngnad.

24. Is annsin báí an Coincind Cendfáda .i. ben Morgain 7 nert cet indti a lathair chatha no comhlaind, et ingin Conchruith rígh na Coincend hí fein. Et do gellsat na draighthi dísi cibe uair dogentai tochmharc a hingine co fuídhedh sí bas annsin. Conadh aire sin do marbad sí gac[h] fear dothigeadh do thochmharc a hingine. *Ocus* is í roindil na cailleachá 7 fot[h]rugadh luaighi leo ara cind. *Ocus* is í roindil Curman Cliabhálach mac Duscadha .i. doirreoir tighi Morgain. *Ocus* is í do indill Oilill Duibhdedach mac Mongain ar cind Airt meic Cuind, doigh rothiucfadh Art mac Cuind isin eachtra sin do thochmharc na hingine mar do tairngaireadh dó. *Ocus* is í roindill na heich neimhe 7 an droichit oighrita 7 an fidh dorcha cona conaibh cuilind 7 an sa : : : lond loiscind, 7 an slábh lan do leomanaibh, 7 gabhál mhuiridhe mhíraithmhar.

25. Et as amlaid rainic Art 'san dunagh robí d'iarraigh¹ .i. d(un) Morgain. *Ocus* ba suaic an dunagh sin. *Ocus* is amlaidh do bí 7 sonnach alaind umhaidhe ana timcill 7 (ti)gh fiala fairsinga 7 piláid mhaisech mor(a : : :) ar lar an bhaile. *Grianan* gasta glanedro(chta) [145 a] arna suigudh² ar enchois uas an mbaile a certairde a mbái an ingin sin. Brat uaine ændatha uimpe, 7 dealg óir isin brat osa bruinde, 7 folt fíralaind forordha fuirre. Da fábra dubha dorchaidhe le rosc glas ruithenta ana cind; corp snechtaighi sithgel aice. Et ba halaind an ingin sin, eter cruth 7 chéill 7 gais 7 gres 7 genus 7 ordarcus. Is annsin roraidh an ingin, "Tainic enoglach don baile aniugh³ 7 ní fíl isin domun ænoglach is aille delb na 's ferr tuaruscbail na sé. "Is flr," ar sí, "is e sin Art, 7 is cian atáthar 'ga furraidhé. *Ocus* rachat-sa," ar sí, "a tech fo leith, 7 tabair Art isin ngrianan, oir is ecail lem an Choincend do imirt bhais fair 7 do thabairt a chind ar an cuaille folam ata 'mon dun."

26. Luidh Art iarsin isin ngrianan 7 o 'tchonnaire an band-

¹ leg. d'iarraidh

² leg. suidigud

³ leg. indiu.

But Art overcame the giant, so that his head came off the back of his neck. After that he wrecked the stronghold ; and he seized his wife, and he sought to do her injury until she told him the way to Morgan's stronghold, and the Land of Wonders.

24. It was there Coinchend Ceidfada, Morgan's wife, was ; and she had the strength of a hundred in battle or conflict. She was the daughter of Conchruth, king of the Coinchind. <And the Druids had foretold her that if ever her daughter should be wooed, in that same hour she would die. Therefore, she put to death everyone that came to woo her daughter.> And it was she that had organized the hags with the bath of lead to meet him, and Curnan Cliabhsalach son of Duscad, the door-keeper of Morgan's house. And it was she that had put Ailill Dubhdedach in the way of Art son of Conn, because Art would come on that expedition to woo her daughter, as it had been foretold him. And it was she that had contrived the venomous steeds,^a and the icy bridge, and the dark forest with the Coincuilind and the . . . toads, and the mountain full of lions, and the hapless sea-gulf.

25. Thus came Art to the stronghold which he was in quest of, even Morgan's stronghold, and pleasant it was. A fair palisade of bronze was round about it, and houses hospitable and extensive, and a stately palace . . . in the midst of the stead. An ingenious, bright, shining bower set on one pillar over the stead, on the very top, where that maiden was. <She had a green cloak of one hue about her, with a gold pin in it over her breast, and long, fair, very golden hair. She had dark-black eyebrows, and flashing grey eyes in her head, and a snowy-white body. Fair was the maiden both in shape and intelligence, in wisdom and embroidery, in chastity and nobility.> And the maiden said: "A warrior has come to the stead to-day, and there is not in the world a warrior fairer in form, or of better repute." "It is true," said she, "he is Art ; and it is long since we have been preparing for him. And I will go into a house apart," said she, "and do thou bring Art into the bower ; for I fear lest the Coinchend may put him to death, and have his head placed on the vacant stake before the stronghold."

26. With that Art went into the bower, and when the

^a Not previously mentioned.

trocht e, *doferadh* failti fris 7 *doronad* umalfosáig dó. *Doriac[h]t* an Coincind iarsin 7 dá ingin *Fidhaigh* lé .i. *Aebh* 7 *Finscoth* lé do dail na neime 7 an *finn* ar Art.

27. Imthus na Coincinde, do eirigh an banghaisgedhach 7 do gabh a *trélamh* uimpe 7 do fuagair comrac ar Art, 7 *gurbh* e Art nírbho hoptach irgaille é. *Ocus* do gabh a *errad* catha 7 *comlainn* uime, 7 ní fada *corfortamlaigh* an gilla og eidighach sin ar Coincind, co toracht a *ceand* da cuil mheighi, 7 do c[h]uir a cend ar an cuaille folamh do bí 'sa dun.

28. Scela Airt *meic* Cuind 7 Delbhchaimhe ingine Morgain. Do loighsit an oidhche sin co subhach *somenmnach* 7 an dun uile for a *comus* o beg co mór nogu *toracht* Morgan .i. rígh *Tíre na nIngnadh*, doigh amh ní roibhe Morgan ann an tan sin. Is ann tra tainic Morgan co *feirg* lanmhoir do dighailt a dhuin 7 a deghmhna for Art mac Cuind. Rofuagair comrac for Art. *Ocus* do eirigh an macam 7 do gabh a *errad* comraic uime .i. inar suairc srollaighi uime, 7 an mbanfuatroic mbreccsolus do or orloisc[th]e re imtus a medoin. *Ocus* do gabustar a dondcathbhar[r] digrais *dergoir* ima cheand. Et do ghabh a sciath mbocoidc[h] mbancorcra ar sduaighleirg a droma. Et do gabh a c[h]loidemh clais-lethan co *indill gorm*, et do gabh a dha *śleigh crandr[e]*amhra *crochbhuighi*, 7 *indsaighis* cach a chele dibh .i. Art 7 Morgan mar dhá damh dílind no mar dha leoman no mar dha bhuinte bratha. *Ocus* rofortamlaigh Art ar Morgan, 7 nírsar ris co toracht a cend da chul mheighi. *Ocus* gabais Art annsin braighde muindtíre *Morgain*, 7 *forlámhus* Tíre na nIngnadh, 7 tinolaigh or 7 airged in tíre ar cheana, 7 dorat sin uile don ingin .i. do Delbhcaim inghi[n] *Morgain*.

29. *Badar* annsin mair 7 r[e]achttairegha da eis as tír, 7 ruc-san an ingin leis co hErinn. *Ocus* is é port do gabhsat ag Beind Etain. *Ocus* o doriachtadar an port adubairt an inghin, “Imigh-si,” ar sí, “co *Temhraig* 7 abair re Bécuma ingin Eogain na fuirighedh a *Temraig* ach imthiged asti co hobann 7 corob olc in sen da fuagartar di *Temraig* d’fagail.”

30. Et tainic Art roime co *Teamhraig* 7 roferadh failti fris, 7 ní roibh a *Teamhraig* nech ris nar mhaith a theacht ach an ben bhæth bronach Bécuma. (Cid tra) acht do fuagair Art don.

women-folk saw him they made him welcome, and his feet were bathed. After that came the Coinchend, and the two daughters of Fidech along with her, Aebh and Finscoth, for to pour out the poison and the wine for Art.

27. As for the Coinchend: the amazon arose and put on her fighting apparel, and challenged Art to combat. And it was not Art who refused a fight ever. So he donned his fighting gear, and before long the armed youth prevailed over the Coinchend; and her head came off from the back of her neck, and he placed it on the vacant stake in front of the fortress.

28. Now concerning Art son of Conn and Delbchaem daughter of Morgan. That night they lay down merry, and in good spirits, the whole stronghold in their power, from small to great, until Morgan king of the Land of Wonders arrived; for indeed he was not there at the time. Then, however, Morgan arrived, full of wrath, to avenge his fortress and his good wife on Art son of Conn. He challenged Art to combat. And the young man arose, and put on his battle-harness, even his pleasant, satin mantle, and the white light-speckled apron of burnished gold about his middle. And he put his fine dark helmet of red gold on his head. And he took his fair, purple, embossed shield on the arched expanse of his back. And he took his wide-grooved sword with blue hilt, and his two thick-shafted, red-yellow spears, and they attacked each other, Art and Morgan, like two enormous stags, or two lions, or two waves of destruction. And Art overcame Morgan, and he did not part from him until his head had come off his neck. After which Art took hostages of Morgan's people, and also possession of the Land of Wonders. And he collected the gold and silver of the land also, and gave it all to the maiden, even Delbchaem daughter of Morgan.

29. The stewards and overseers followed him from the land, and he brought the maiden with him to Ireland. And they landed at Ben Edair. When they came into port, the maiden said: "Hasten to Tara, and tell to Bécuma daughter of Eogan that she abide not there, but to depart at once, for it is a bad hap if she be commanded to leave Tara."

30. And Art went forward to Tara, and was made welcome. And there was none to whom his coming was not pleasing, but the wanton and sorrowful Bécuma. But Art ordered the

airéad éiríad sin Temair ó Fagorá. Cuir méirgh sí os
 áiréad éiríad a fíadairé sin áiréad gao éiríad gao
 áiréad éiríad gao áiréad éiríad.

31. *Síla sa léighe Deirbhaine.* Do áiréad léighe ; sí
 éiríad 7 réiréiré óiréiré léighe léighe léighe ; áiréad réiréiré
 óiréiré réiréiré 7 réiréiré réiréiré. Cuir méirgh méirgh
 áiréad áiréad áiréad a áiréad áiréad 7 do áiréad Áiréad 7
 áiréad áiréad.

*Eáiréad Áiréad méirgh 7 réiréiré Deirbhaine léighe
 Méirgh áiréad sí.*

NAMES OF PERSONS.

The numbers refer to the paragraphs.

Aéil d. of Fidech Foltlebor, 20.

* *Aéil Dubdeáin 'of the black teeth,' s. of Morgan
 Múirdeáin, 20, 23, 24.*

Aine d. of Eogabal, 16. Cior Anmann, i 41.

*Art Óenfer s. of Conn, *passim*.*

*Béanna Caeágel 'of the white skin,' d. of Eogaz Inbir,
 4 *et pass.**

Beet, 1. CA. 104, 105.

Briand Binn 'the meadows,' k. of Norway, 1.

* *Crimthend Connáda 'of the long head,' w. of Morgan
 and d. of Conchruith king of the Coinchind, 20 sqq.*

Conchind 'dog's-heads,' 20, 24 sq.

Conchind 'dogs of holly' 2, 22, 24.

Conchruith k. of the Coinchind, 24.

*Conn Cétchathach, *passim*.*

* *Creide Fíralaind 'truly beautiful,' d. of Fidech Folt-
 lebor, 18.*

Crimthand Nia Nair, 1. CA. 106.

Cromdes, Conn's druid, 8.

* *Curran Cliabhsalach 'of the foul chest,' s. of Duscad,
 23, 24.*

Cúrói mac Dáire, 15, 16.

* *Daire Degamra 'the noble,' s. of Fergus Fialbrethach, 9, 10.*

Delbchaem 'fair shape,' d. of Morgan, 6, 16 sqq.

* *Duscad 'wakeful,' doorkeeper of Morgan, 24.*

Eithne Taebhfoda 'of the long side,' wife of Conn, 1.

*Eogaz Inbir, 3, 5. See *Serglige Conculaind*, 38 sqq.*

Eogabal, 16. CA. 41.

Ethach Find 'the fair,' recte Echaid Feidlech, 1. CA.

102, 104.

sinful woman to leave Tara. And she rose up straightway lamenting in the presence of the men of Ireland, without a word of leave-taking, until she came to Ben Edair.

31. As for the maiden Delbchaem, the seers, and the wise men, and the chiefs were sent to welcome her, and they came to Tara luckily and auspiciously. And the nobles of Ireland asked tidings of his adventures from Art ; and he answered them, and made a lay.

Thus far the Adventures of Art son of Conn, and the Courtship of Delbchaem daughter of Morgan.

(The numbers refer to the paragraphs.)

- Feidlimid Rechtmar, 1.
- Feradach Findfechnach, 1.
- ✓ Fergus Fialbrethach 'generous,' 7.
- ✓ Fergus Findliath 'the grey,' 3.
- Fidech Foltlebor 'of the long hair,' 18, 20, 26.
- Finn s. of Cumall, 11-13.
- Finscoth d. of Fidech Foltlebor, 20.
- Gæi Gormsuileach 'blue-eyed,' 3.
- Gaidiar s. of Manannan, 3.
- Ilbrec s. of Manannan, 3.
- Labraid Luathlam-ar-claidebh 'swift-hand on sword,' 3, 4, 14, 16.
- ✓ Lodan s. of Ler, 3, 9.
- Lothar, 1. CA. 104, 105.
- Lugaid Riabh nDerg, 1.
- Manannan s. of Ler, 3.
- ✓ Mongan Minscothach 'tender blossom,' 20, 23.
- Morgan k. of the Land of Wonders, 20 sqq.
- Nar, 1. CA. 104, 105.
- Nuamaisi d. of Labraid and w. of Oengus, 4, 16.
- Oengus of the Brugh, 4.
- ✓ Rigru Roisclethan 'large-eyed,' d. of Lodan, and wife of Daire Degamra, 9.
- ✓ Segda Saerlabraid 'noble of speech,' s. of Daire Degamra, 9 sqq.
- Tuathal Techtmar, 1.

IRISH LAND IN THE SIXTEENTH CENTURY.¹

CONSIDERABLE prejudice was excited against the scheme of land tenure in Ireland by constant references to it by all English officials as a filthy, damnable, and extortionate custom, hateful to God and man, but without giving any particulars of the system. On the confiscation of Munster in 1586 it became, however, necessary to know the position of the tenants on the escheated estates. For the first time some actual details are then given.

It was then found that the land system was regulated after the manner of a highly complicated and civilized society. Every important landowner had a lawyer trained in Oxford or London, as conversant with English as with Irish law. Feoffments, mortgages, trusts, leases, evidences of title, were as common in Ireland as in England, and were executed with such skill that the English lawyers could find no flaw in them.² The rules of succession varied. Some freeholders "claim to succeed by tanistry, some by inheritance."³

These developments, doubtless, chiefly happened in the richer soils. In one of the poorer tracts, the O'Sullivan territory,⁴ "being no good farm land, but all valleys, cragged rocks, and hills," we have a brief description of the old customs. One quarter of the land, "the lord's portion," which did never alter, was there allotted to the chief, with all the castles. About a quarter was set apart for the maintenance of a royal family—the tanist, the next to him in succession, and certain cousins and

¹ This paper was originally drawn up for the use of the Royal Commission on Congested Districts. It is printed here (with some additions) in the hope that students of Land Tenure may give their aid in clearing up an obscure and important subject.

² C.S.P. 1586, p. 99; 1587, p. 406; 1588, p. 552. Tr. relat. to Ireland: Statute of Kilkenny, p. 73.

³ *Ibid.* 1588, p. 536.

⁴ *Ibid.* 1587, p. 364.

kinsmen to the lord, "as their shares of old ancient custom to live upon." The order of the Irishry was to give a living to every gentleman of the sept whose fathers or grandfathers were lords of the countries.¹ When the name did augment, everyone's portion was diminished to give living to the new comer; and if the name diminished, the portion of the deceased was divided among the out-livers. The remaining half of the land was held by the chief branches of the O'Sullivans. The population here lived, not by the land, but by the fishing industry, and paid tax to the chief on their boats.

The land system—however expanded and modified as need required—always preserved its distinctive Irish character.

Three divisions of land are mentioned by the State Papers in Munster :—

1. The "chief's demesne"—land which he held for life as chief—lay round his main castles.
2. "Free land" was the land held by freeholders at a fixed rent, and free from other charges.
3. "Chargeable lands" were the farms on which taxes or charges could be levied for the public service.

These lands were occupied by four distinct classes of farmers :—

1. On the demesnes of the chiefs and other lords there were tenants who had agreements for one, two, or three years.
2. On the tribe-lands some "freeholders" held their land without any payment of rent, giving only suit of court.
3. Other freeholders paid a "certain" rent in money.
4. Another class paid an "uncertain" rent in supplies required for the chief and his household, or for administration, public works, or defence of the country.

We find these four classes not only in Munster, but in Ulster and Connacht; and in all provinces the land system was the same.

1. The chief's demesne was occupied by his personal followers and servants; the graziers and the farmers who tilled the chief's land and supplied his household with provisions; the factors who conducted his trade; his kerntye or overseers; the body-

¹ Cork Arch. Soc. Journal, June, 1906, p. 67.

quart maintained for his protection and for police purposes—in fact the young men of the district who entered the army or the civil service of the country. The chief could claim a part of the tithes and lands as a tenant¹ as his portion of living by the name of *Árdhíoghaire*,² according to the Irish custom for certain years, rent,³ which custom is in the nature of tenancy-at-will⁴ under the English for better ease of confiscation. Where a fixed money rent was paid besides the personal service these tenants were sometimes to have aspired to the position of freeholder. The general practice however as we find it in Ulster, was not a lease of land, but a grant of cows.⁵ There is no certain portion of land set by the tenant Tyrone to any of his tenants that paid him rent.⁶ But the cows which he gave to a tenant⁷ grazed on his lands at the rate of 7¹/₂ a quarter a year,⁸ to be paid either in money, or in oats, oatmeal, butter, hogs, and muttons. Some of these tenants had their cows and grazing as payment for military service, such as Tyrone's hired horsemen,⁹ the Guinns, Harpurs, Connellys, and Devlins, who then owed no rent; and if they made gifts of provisions to the chief, it was rather at the discretion of the givers, who strove who should give most to gain Tyrone's favour, than for any due claim he had to demand the value.¹⁰ Twice a year, at May Day and Hallow-tide, the cows on which rent was due were counted all in one day by Tyrone's officers or vergents. If the tenant wished to give up his contract, he returned the stock; or the landlord withdrew it under strict legal conditions. Contracts were usually renewed or revised on May Day, once in every one, two, or three years, to the tenant's satisfaction.¹¹ The method had the convenience that if the follower found he could get better terms elsewhere he was free to go. If, on the other hand, a chief died, his successor was able at will to renew or alter the existing agreements for military and other service.

All tenants who held on short and renewable contracts were arbitrarily classed together by the English as *tenants-at-will*. "This rent," they also said, "is *uncertain*, because by the custom of the country the tenants may remove from one lord to another

¹ C.S.P. 1589, 201-3, 256.

² *Cion gineádaire* (?), 'share of inheritance' (?).

³ *Kilk. Arch. Soc.*, 1855, Nov., p. 425, n. 2.

⁴ C.S.P. 1592, p. 528.

every half year."¹ The English term of "tenants-at-will" was entirely misleading with regard to Irish tenants under either short contract or "uncertain" rents (class 1 or class 4). The term was used for greater convenience in seizing lands. The planters had a personal interest in giving a tenancy that name, because of their doctrine that all land held "at will" could be summarily confiscated by the Crown, and granted to them without any process of law at all.²

The system of short contracts was extremely popular among the people, if we may judge by the anxiety of the planters to abolish it, and compel the Irish to settle on their estates for terms of twenty-one years;³ in practice it worked as a system of tenant-at-tenant's-will, not of tenant-at-landlord's-will.

During the sixteenth century the number of military followers on the chiefs' land must inevitably have increased out of proportion to the farmers and traders, when the natural order and progress of the country were destroyed and perverted by some seventy years of continuous war with the English for the land.

2. Certain "freeholders" on the tribal lands outside the chief's demesne paid no rent, but only suit of court.⁴ Among these were the heads of the leading original families of the tribe: the head of a branch of the O'Neills, for example, held Slew Sise as a freeholder in such full possession that Henry VIII had no legal right to include this territory in his grant of Tír-Eoghain to Earl Con.⁵ There were also hereditary officials, physicians, judges, historians, and the like, who had the land for their services.

3. Other freeholders paid a fixed rent in money or cattle. The usual sum was 10s. a ploughland; that is, 1*l.* an acre for 120 acres of good land, in which neither bog, wood, nor waste was counted. No rent or tax for bad land had ever been paid in Ireland till Elizabeth demanded it against universal resistance.⁶ In rough country the ploughland, counting mountain and wood, might include 440 or 480 acres.⁷

¹ Kilk. Arch. Soc., Nov. 1885, p. 425, n. 2.

² C.S.P. 1589, pp. 130, 283; 1592, p. 528.

³ *Ibid.* 1589, p. 249.

⁴ *Ibid.* 1589, 248-9.

⁵ *Ibid.* 1592, 488.

⁶ *Ibid.* 1588, 528.

⁷ Car. II. 286. C.S.P. 1589, 132; 1587, 405.

The practice in Munster seems to have been that which the FitzGerald had found existing in 1170, and had left unchanged till 1586. The rent was of the nature of a land-tax, and was not calculated up to the value of the land. An Englishman who acquired farms in 1570 immediately raised the 10s. rent to 53s. 4d.; it was calculated in 1580 that a fine might be set by the English of £10 and a rent of £2; or a rent of £4 with military service; in 1586 Elizabeth gave orders to raise the rent to 3d. instead of 1d. an acre, to be paid for good and bad land alike; and in 1590 the London lawyers advised that rents fixed by jury in Ireland should be increased fourfold.¹ Land which paid a fixed money rent was apparently free from any demand for "uncertain" charges.²

The planters held two views of Irish rents. They approved the "Irish" rents they were asked to pay as tenants; they scorned the "Irish" rents they received as landlords. In their opinion "a pretty farm"³ of several hundred acres, with a rent of 1d. on every acre of arable land listed, would be "a fit match for younger brothers . . . sufficient to yield wherewith to make a friend drink." But they were disgusted with the cheap rents fixed by custom for their native tenants. "Irish rents," they said, "will not maintain English diet and apparel."⁴ Such was the "extortion" of Irish chiefs, which must be replaced, they had urged, by the "justice" of English landlords.

4. Freeholders on lands called "chargeable" paid what were called "uncertain rents."⁵ On this account the English attempted to class them as tenants-at-will, and to claim the whole "chargeable" land for the Crown. These "rents," however, were in fact of the nature of taxes, raised "without bargaining, setting, or letting of the land, or any mention of the same."

They included such charges as provisions for the chief's household, men and horses for building forts and bridges, or maintaining the highway; a convocation of all the inhabitants to help to pay the earl's debts, or supply him with money for war, release from captivity, or some such cause; or the main-

¹ Car. I. 417. Car. II. 286. Life of MacCarthy, 155.

² C.S.P. 1587, p. 365.

³ Smith's Tract in MacDonnells of Antrim.

⁴ C.S.P. 1593, 145.

⁵ *Ibid.* 1587, p. 262.

tenance of public officers such as the Kerntye—overseers and controllers of the sergeants who kept the boundaries of estates, supervised the pastures, and collected the revenue.¹

These taxes were matters to be regulated by the chief's council and the assemblies. A common phrase of the Irish, "Defend me and spend me" (which puzzled English interpreters, and was explained by various fancy meanings) was a formula to render the idea, "No taxation without protection." The sums were assessed at the chief's sole will, the English said in arguing for confiscation; but this seems part of the tenant-at-will and easy confiscation argument. Where particulars are given the charges seem calculated in an orderly manner on certain values.² The chief could distrain for the amount, but could not dispossess the freeholder, or himself assume property in the farm. In 1588 freeholders on chargeable lands claimed inheritance in them for over 400 years, since the time of the Irish kings, before the coming of the FitzGerald.

The same general system of land tenure can be traced throughout Connacht.³ In O'Rourke's country over 2,000 acres were set apart for "the ordinary forces and strength of men to serve in wars," who were not billeted on the country, and received no wages but this land and a share of the spoils in war. Besides this there was the chief's own demesne, freehold land, and chargeable land. The rent was here also 10s. the ploughland or quarter, and there was not a single acre which was not "owned properly by one or other, and each man knows what belongs to himself." No tax was paid on waste land, even if it lay waste for only half a year. A "yearly flitting" of tenants was usual on May-day, a custom which had evidently increased enormously with the arbitrary re-division and cessing on Irish lands by the English invaders: "the cess and vexation of the soldiers make the labouring man careless of his tillage and husbandry, holding as good to play for nothing as to work for nothing, the soldiers consuming the fruit of his labour."⁴

Under the Irish system of land tenure, the farmer had a

¹ Car. III. 72. O'Grady Cat. mss. 81. C.S.P. 1589, 203.

² C.S.P. 1588, p. 534; 1587, p. 365. FM., p. 1804, n. b.

³ C.S.P. 1592, 464, 470, 481-2. Car. II. 405-6.

⁴ C.S.P. 1588, 545.

practical and equitable remedy against a chief who attempted extortion.¹

“If the tenants would come to the lord and say, I will pay for no more for my land than for this quantity, and name it, then the lord may use the remain as his own, and convert the profits thereof to his own use, until the said tenant would take the same, and undertake to answer all charge out of it.

“If the lord would let out for rent of corn or money, that parcel of land so seized upon by him during the continuance thereof in his hands, the usual tenant, whom they term the freeholder thereof, should have the fourth part of the said corn, or money rent, yearly of the lord.

“The land is not chargeable with any arrearages as long as it is waste, by reason the lord had the profit of the grass, wood, and pasture thereof during the waste.”² In either case the farmer could whenever he chose re-enter on the land and agree to pay the stipulated charge.

It is usual to give lists of the levies which might be made on Irish farms, and to depict the state of the tenants liable to this mass of exactions; but it seems in fact that the farmer was protected in two ways: (*a*) the various levies were divided among the lands in definite order, and not all heaped on one farm;³ (*b*) the chief who could claim entertainment for an unlimited number of men was limited in *time*, that is, to twenty-four hours in the year, or three meals in the year, and so on. The law seems to have been strictly carried out. English officials who inquired in 1586 asserted that Desmond⁴ had never taken any rents from any farm, save the particular due that ought to be levied on that farm. “He did not deal as a tyrant by extortion, but took a noble of some, ten shillings of others, and of some but only suit of court, and so held an equal course with everyone according to his tenure.” Thirty years earlier it was proved in court by the oldest witnesses that Kildare⁴ had never exacted illegal levies such as the King’s officers were in the habit of doing. In Ulster there is the indirect evidence of three

¹ C.S.P. 1587, p. 262.

² *Ibid.* 1589, p. 203. See note appended.

³ *Ibid.* 1589, p. 249.

⁴ *Ibid.* 1557, p. 137. Car. I. 264-5.

hundred farmers passing over from the English Pale into Shane O'Neill's territory for better security.¹

There was nothing the Irish valued more than the secure tenure of a family on its holding. As the chief could not dispossess the farmer, so the farmer could not permanently alienate his land by mortgage. It appears that by Irish custom mortgages might be held void that limited a certain time of redemption, and did not leave a liberty at all times to the mortgager or his heirs to redeem their lands.²

It should be noted that under the Irish system there was no Peasants' War. Also that there is no record of any Irish people accepting the help of the English to deliver them from extortionate exactions of their lords. The only adherents the English found in their wars were individual chiefs who hoped to secure independence for themselves and a title for their sons, and illegitimate claimants who hoped to acquire an inheritance. These chiefs had in all cases to be protected from their people by English soldiers.

There is also evidence that the Irish land tenure allowed a high degree of tillage. The industry and thrift of the Irish earth-tillers, who had been called by the English "luskish loiterers," was found by the adventurers to be so remarkable that it hindered the effective planting of the country by the English—English labour being less profitable to the landlord than Irish. "There be no better earth-tillers, nor more obedient than they be." "The common people will surely yield more to Her Majesty than English people can do." "I fear," wrote Smith, "the sweetness which the owners shall find in the Irish churl giving excessively, will hinder the country much in the peopling of it with the English nation."³ The Deputy on a journey south⁴ was surprised at finding the ground so well tilled, the fields so orderly fenced, the towns so frequently (crowdedly) inhabited, and the highways and paths so well beaten, and explained it by the fact that this was a place where the Queen's armies had not yet come. The export of corn from

¹ MS. Record Office, State Paper, Ireland, February 8, 1561.

² C.S.P. 1588, 552.

³ *Ibid.* 1587, p. 405-6. State Papers, ii. 415. C.S.P. 1595, 194-5. MacDonnells of Antrim.

⁴ Pac. Hib. 77.

Cork¹ in 1580 was reckoned at 10,000 quarters. The export of linen yarn was yet more remarkable, and indicates extensive cultivation.

The general riches and diffusion of prosperity are shown by the large sums of money taken by the English in the first years of their occupation of any province. There was a surprising volume of trade from all the Irish ports; and the wealth of the chiefs, which was very considerable, was largely drawn from commerce. MacWilliam of Lower Connacht, for example, had fifty householders in Galway, the trading centre of the West.

It would seem on the whole that the "rent" of the Irish farmer was of the nature of a tax: that it did not imply either in freehold or in chargeable lands a partnership in the land of the superior to whom it was paid: that the freeholders were held to have an indestructible right in their farms, which could under no circumstances whatever be finally confiscated into the hands of the chief: and that the practices of rack-renting, of tenants-at-will in the English sense, or of ejection from land, were not used in Ireland. Land regulations were settled at an assembly of the people. "It is a great abusion and reproach," the Attorney-General Davies wrote of the English inhabiting the Pale, "that the laws and statutes made in this land are not observed nor kept, after the making of them, eight days; which matter is one of the destructions of Englishmen of this land; and divers Irishmen doth observe and keep such laws and statutes which they make upon hills in their country, firm and stable, without breaking them for any favour or reward." We have evidence of the entire consent of the people in the vigour with which they maintained the whole social and territorial custom during long years in which the chiefs and their heirs were banished or imprisoned.

The confiscation of Munster was in 1586. A claim was immediately made by the planters to have the right of seizing into their own hands three-fourths of the land of every freeholder, on the plea that "chargeable land" was the direct property of the chief.² They justified this plea by the custom, as we have seen, that when a farmer resigned his land in lieu of

¹ Car. II. 286.

² C.S.P. 1587, p. 262; 1589, pp. 256-7; 1589, pp. 248-9.

taxes, the lord might let it and keep for the time three-quarters of the rent. The two conditions—the voluntary act of the tenant in giving it over to the chief as fallow land instead of taxes, and his right of re-entry—were ignored in this arbitrary claim. The Irish refused to admit any right to such confiscation. In 1588 an English Commission¹ of Judges and Law Officers was appointed to decide the numerous land disputes that had arisen—eight Englishmen from London, and four Anglo-Irish Judges of the Dublin Courts. They sat less than two weeks, and heard eighty-two appeals in a foreign tongue, giving judgment in all cases for the Queen. During the same time they affirmed the claim of the Government to seize the freeholders' lands, and, returning to London, gave their judicial decision that the Queen might justly without further question take up into her own hands three-fourths of all the freeholders' property for the use of the undertakers, and added advice that any further claims of the Irish should be heard only in London, so as to give the Queen "less cost and best satisfaction": the Irish meanwhile, "in a manner fallen into despair, being not able for want of ability to have recourse unto Her Highness."

The freeholders, summoned before a new Commission,² were required to make a voluntary "compromise," that all who held land by tradition should yield up three-fourths of their land, reserving one-fourth free of charge, save the head rent; while those who had written evidences of title should surrender two-thirds, and keep one-third in the same way. They were given two days' respite to consider the question. The tenants agreed together that they would yield to no "composition," since the chargeable land was their own lawful inheritance.

The Irish fell back on a further line of defence, and claimed that as their titles to the land were antecedent to the coming of the Desmonds, they could not be touched by any Desmond's attainder. This plea was ignored, or was only used to create and magnify a supposed strife between the Irish and the Anglo-Irish FitzGerald.

There was less ceremony observed in the confiscations of Connacht.

¹ C.S.P. 1588, 497, 548-53; 1588, 31-2, 60.

² *Ibid.* 1589, 248; 1588, 52, 76, 60.

³ *Ibid.* 1589, 248.

Confiscation and the land settlement which followed it were extolled as bringing for the first time into Irish barbarism the principles of order, justice, and prosperity. It is evident, however, that, in the circumstances of Irish life, the new English legislation violated for the Irish people every conception of law, honour, equity, and social well-being. The unhappy Lord Roche spoke "words of contempt against Her Majesty's laws, calling them unjust."¹ "Ireland," said the Earl of Thomond, "is another India for the English: a more profitable India for them than ever the Indies were to the Spaniards."²

ALICE STOPFORD GREEN

NOTE.

[The nature of Sorowhen lands and other chargeable lands in Ireland (by Sir Warham Sentleger).]³

Sorowhen doth warrant the Lord to come once in every fourteen days with all his company, without limitation, to the lands charged therewith, and to take meat and drink for him and his company from the freeholders and inhabitants of the said lands for the space of twenty-four hours.

Gullycon.⁴ The keepers and huntsmen of the Lord's hounds and greyhounds may take by way of cess sufficient meat and drink for themselves and their hounds, so that they remain but one day and night with every inhabitant.

Gullycree.⁵ Keepers of the Lord's stud may pasture the stud on the waste lands, and take meat and drink from the next inhabitants.

Cuddye,⁶ called a night supper, doth warrant the Lord, with such company as pleaseth him, to come to the land charged therewith, and to take meat and drink for him and his company for the space of four meals at four times a year.

¹ C.S.P. 1589, 247.

² Lynch: Camb. Ev. III. 75.

³ C.S.P. 1589, 203.

⁴ ḡiollai con, 'keepers of hounds.'

⁵ ḡiollai ḡraige (ʔ), 'keepers of stud.'

⁶ Curoig, 'share, portion.'

Kernty,¹ etc., the overseers and controllers of the serjeants, of which kernty there should be twelve in number. They, too, examine the demeanours of the said serjeants, whether they deceive the Lord of any part of his rent and duties, and to cesse his horsemen and footmen from time to time, and in consideration thereof they may take meat and drink of the inhabitants of the said country.

*South*² is that the Lord may charge upon the inhabitants the cost of his journeys to Dublin or other cities, and the cost of receiving the governor or other stranger into his house.

Mustron.³ When the Lord has any work to build, every inhabitant is to help him with his labour.

*Connew*⁴ and *lyvery* is to exact, impose, and take horse meat, man's meat, and boy's meat of all the inhabitants in the country so long as pleases the Lord. Besides 13s. 4d. out of every ploughland inhabited and 6s. 8d. cesse of every waste ploughland.

Other taxes are mentioned elsewhere:⁵ as *Srah*,⁶ money rent; *mart*, beef rent.

¹ *κεῖθερον οἰγε*, 'household kernes.'

² *σεόο* (?).

³ Apparently French, *μυρταρύν* in Mod. Ir. = braggart.

⁴ *κοιννεαρή*, 'entertainment, billeting.'

⁵ C.S.P. 1587, 262, 548; 1588, 528.

⁶ *σηραϊς*, 'tribute.' O'R. has (1) 'a tax, fine, amercement'; (2) a 'quartering of soldiers.'

COLMAN'S FAREWELL TO COLMAN

THE following poem was discovered last summer by Professor Wilhelm Meyer, of Spires, at the British Museum, in the manuscript marked Reg. 15. B. xix. This is a Latin codex of very mixed contents, compiled during the ninth century at Rheims. It contains among other things copies of Sedulius' *Carmen Paschale*, Bede's *De Temporum Ratione*, the Riddles of Symposius, the Satires of Persius, &c. Our poem begins half down the page of fo. 89^r, and ends at the bottom of the next page. Professor W. Meyer had the kindness to place his transcript at my disposal for publication in ÉRIU. No other copy of the poem is known to him.

The two hexameters which serve as a title tell us, what we might have gathered from the poem itself, that these 'very noble' verses (*versus perheriles*¹), were composed (*ficti*) by an Irishman Colman (*Colmano Scottigená*), and addressed to another Colman on his return to his native country, i.e. Ireland. The name Colmán ('Little Dove') is perhaps the most common with Irish ecclesiastics of the sixth and following centuries, so that it is a hopeless endeavour to identify the two namesakes. The Martyrology of Donegal enumerates no less than 113 'saints' bearing this name, among them a Colman from Fahan with the nickname *imrama* 'of the voyage' (8 July), and another named *ailithir* 'the pilgrim,' from Inis Mocholmóc (7 November). We search the little poem in vain for any indications of the period at which it was composed. It may have been written at any time from the seventh century, when Irish pilgrims first reached the Continent, to the ninth, when their immigration on a large scale came to an end. For that it was composed on the Continent there can be no reasonable doubt. The fact that it was copied at Rheims points to this conclusion. It could not

¹ *herilis* = *nobilis*, Ducange.

well have been composed in England or Scotland, for the comparatively short voyage from these countries to Ireland would not have been considered so formidable as to warrant the expression in l. 17:

me maris anfractus lustranda et littora terrent.

If I am right in emending the faulty *auri* of l. 32 into *euri* (and the use of the epithet *nubifer* clinches the matter), the two Colmans had lived together at a monastery or monastic school somewhere on the coast of France. A favourable south-easterly wind was blowing when the younger Colman embarked, which would carry him to the shores of south-western England, and thence to Ireland.

The poem is an interesting specimen of early Irish scholarship of the best period. It is full of reminiscences of Vergilian poetry. Professor W. Meyer has kindly supplied me with a complete list of these 'tags' from classical poetry, which I append in foot-notes.¹

KUNO MEYER

¹ The word *pompifer* (l. 23) does not seem to occur in classical Latin, nor can I find it in Ducange.

COLMANO VERSUS IN COLMANUM PEERHEILES
SCOTTIGENA FICTI PATRIAE CUPIDUM ET REVEANTEM

Dum subito properas dulces invisere terras,¹
 Deseris et nostrae refugis consortia vitae.
 Festinas citius precibus nec flecteris ullis,²
 Nec retinere valet blandae suggestio vocis.³
 5 Vincit amor patriae.⁴ Quis flectere possit amantem ?
 Nec sic arguerim⁵ deiectae taedia mentis.
 Nam mihi praeteritae⁶ Christus si tempora vitae
 Et priscas iterum renovaret ab ordine vires,
 Si mihi quae quondam fuerat floresceret aetas
 10 Et nostros subito faceret nigrescere canos,
 Forsitan et nostras temptarent talia mentem.
 Tu modo da veniam pigraeque ignosce senectae,⁷
 Quae nimium nostris obstat nunc aemula votis.
 Audi doctiloquo⁸ cecinit quod carmine vates :
 15 Omnia fert aetas,⁹ gelidus tardante senecta
 Sanguis hebet, frigent effetae in corpore vires,¹⁰
 Siccae nec calido complentur sanguine venae.
 Me maris anfractus lustranda et littora¹¹ terrent.
 At tu rumpe moras¹² celeri sulcare carina,¹³
 20 Colmanique tui semper Colmane memento.
 Iam iam nunc liceat fida te voce monere.
 Pauca tibi dicam vigili quae mente teneto.

6 deiectae ego, devinctae? destrictae? *W. Meyer*: delectae MS. with a mark of reference to the marginal note Rq (i.e. *Require vis. alterum exemplar*); ib. tedia MS. 8 priscos MS. 15 tardente MS. 16 effectae MS.
 17 In the MS. this line follows 18. siccae nec em. *W. Meyer*, Hic calido MS., with a vacant space between the words 19 at ego, et MS. 21 liqueat MS.
 22 quae vigili MS.

¹ dulcesque relinquere terras, Aen. 4, 281. ² precibus si flecteris ullis, Aen. 2, 689. ³ blandis vocibus, Aen. 1, 670. ⁴ vincit amor patriae, Bucol. 10, 69. ⁵ nec vos arguerim, Aen. 11, 164. ⁶ praeteritos annos si Iuppiter referat, Aen. 8, 560. ⁷ turpi ignosce senectae, Georg. 3, 96. ⁸ doctiloquus, Mart. Cap. 1, 9, p. 306. Sidon. carm. 22, 82. ⁹ omnia fert aetas, Bucol. 9, 51. ¹⁰ gelidus tardante senecta Sanguis hebet frigentque effetae in corpore vires, Aen. 5, 395. ¹¹ nec maris anfractus lustrandaque littora nobis, Lucan. 5, 416. ¹² rumpe moras, Aen. 4, 569. ¹³ longa sulcant vada salsa carina, Aen. 10, 197.

Non te pompiferi delectet gloria mundi
 Quae volucris vento vanoque simillima somno¹
 25 Labitur et vacuas fertur ceu fumus in auras,²
 Fluminis et validi cursu fluit ocior omni.
 Vade libens patriae quoniam te cura remordet.³
 Omnipotens genitor, nostrae spes unica vitae,
 Qui maris horrisonos fluctus ventosque gubernat,
 30 Det tibi nunc tutas crispantis gurgitis undas,⁴
 Ipse tuae liquidis rector sit navis in undis,
 Aequare nubiferi devectum flatibus euri⁵
 Reddat ad optatae Scottorum littora terrae!
 Tunc valeas fama felix multosque per annos⁶
 35 Vivas egregiae capiens praeconia vitae.
 Hic ego praesentis nunc gaudia temporis opto,
 Ut tibi perpetuae contingant gaudia vitae.

26 otior ms. 27 ualde ms., corr. *W. Meyer* ib. \overline{qm} ms. *an leg.*
 quando? 30 crispanti ms. 32 euri *ego*, auri ms. 33 reddat *ego*,
 reddet ms. ib. adoptatae *and* littore ms. corr. *H. Osthoff* 35 aegregiae ms.
 36 *an leg. sic?*

¹ par levibus ventis volucrique simillima somno, Aen. 6, 702. ² vacuas it
 fumus ad auras, Aen. 12, 592. ceu fumus in auras, Georg. 4, 498. ³ quando
 haec te cura remordet, Aen. 1, 261. ⁴ ipse rector, Aen. 5, 176. liquidas
 proiecit in undas, Aen. 5, 859. ⁵ nubifer eurus, Sil. Ital. 10, 322. ⁶ multosque
 per annos, Aen. 1, 31. Georg. 4, 208.

NOTES

Arg.

O'DAVOREN (ed. Stokes, no. 356) has this gloss:
Corbad .i. *truailled* no *salchad*, [ut est] "ar *corbaid* arg in [n]idhan."

Stokes suggests that *arg* is connected with Nhg. *arg*, As. *carh*, Old N. *argr*. Meyer, in the Addenda to his *Contributions*, doubtfully suggests the meaning "evil." But if we substitute the reading *anidan*, found in MacFirbis' copy of the Glossary (Stokes' "F"), we get a satisfactory interpretation: *ar corbaid*¹ *arg anidan*, 'for an impure drop corrupts.' Both Cormac and O'Davoren (no. 43) have *arg* .i. *banne*. The lemma may have been originally a gloss on Horace's *Sincerum est nisi vas, quodcumque infundis acescit*.

Magar.

This word occurs in Cormac's *Glossary*, in the article *orc tréith*. Lomna, Find úa Báiscne's buffoon, has surprised one of Find's concubines with another man, Coirpre, who kills him, and cuts off his head. Find discovers Coirpre cooking a salmon, with Lomna's head set on a spike beside him. The head utters riddling words—*Orcc brecc bronnsfind bruchtas di* (de MSS.) *magur fo muirib*. This I take to mean 'a speckled white-bellied salmon which is bursting with spawn under the sea.' The phrase seems intended to convey to Find a hint of the woman's unfaithfulness. The passage towards the end of

¹ Or, as Dr. Meyer suggests to me, *arcorbai*: see his *Contributions*, *arcorpaim*.

the article should be read as a gloss on these words: *orcc brecc bronnfínd* .i. *bratdn.* [in *bratan*, Bodl.] *di magur* .i. *issed a damna*. I understand the last words to mean 'with spawn, that is, its young': cf. *rlg-damna*. For *magar*, 'spawn,' see Dinneen's *Dictionary*, and that of the Highland Texts Society. Cormac (p. 120), followed by O'Clery, has *magar* .i. *min-iasc*.

There is another *magar* which seems at first sight quite a different word. Cormac has *graiBRE* .i. *magar* .i. *briathar grata*, which is copied by O'Mulconry; O'Clery has *graiBRE* .i. *briathar grda*, and *maghar* .i. *briathar*: hence O'Reilly's '*magar*, a word, expression.' The only passage known to me which would admit this use of *magar* occurs in the *Dindsenchas* of Port Lairge (LL. 197 a 35). Rot son of Cithang hears the song of mermaids—

Co cuala in fagur andsin,
 ropo magur co mór-neim;
 muirn na mur- Duchand mara
 ós na tonnaib taeb-glana.

"Then he heard the sound, it was a *magur* of baleful force, the chant of mermaids of the sea over the bright-ridged waves."

But here the translation which best fits the context is 'lure.' This would be a natural extension of the meaning 'bait,' which is given by the Highland Society's dictionary, by O'Reilly, and by Dinneen. Thus *magar* means (1) spawn, (2) fry, (3) fry used as bait, (4) allurement in general. Cormac's *briathar grata* is then a loose approximation to (4).

The Rev. F. W. O'Connell tells me that in the modern idiom the phrase *maghar an mhadra* is used to denote 'a jeering expression of face': this is probably a further extension of the same word.

Mag-ar, 'arable ground,' is, of course, entirely different. It is found in O'Clery, and at LL. 156 a 1.

Ní toircéba.

In the tale *Aided Cheit maic Mágach* (edited by Meyer, *Todd Lectures*, xiv., p. 36), Cet's charioteer taunts him with the

insult put upon him by Conall Cernach: "*Fé amae! in fer rold ár Connacht do tabairt méla fort, 7 ní toircéba t'ainm co bráth can a bás nó can a rúacad a fescur.*" The editor renders "Thy name will not endure till Doom"; and in his Glossary refers *toircéba* to an assumed *do-aircim*, apparently the orthotonic form of Windisch's *tergabim*. The word is probably the same which occurs in the hymn edited by J. G. O'Keeffe in the last number of *ÉRIU*, p. 30, stanza 18—

intan tairgēba lem-sa
 dēna cennsa frim anmain.
 (v. l. toirceubai, tairceubhai.)

This seems to mean "When Thou shalt come to me, deal gently with my soul!" For the use of *la* cf. *do tífad la Ultu*, 'would come into Ulster' (*Todd Lectures*, xiv. 26).

In the *Battle of Moytura*, Rev. Celt. xii. 82, we have *targebu deogh firu Erenn ce bet go cenn secht mbliadan isin cath*, which Stokes translates "drink shall be provided for the men of Ireland," &c. Again, in the same tale, Rev. Celt. xii. 88, *tarceba arm nua uaim-sai ina inoth*, rendered by Stokes "I will provide a new weapon in its place." The literal meaning is, I think, 'drink shall come to the men of Erin,' 'a new weapon shall come from me.' (With *tarceba uaim-sai* compare *domiced claideb uaib*, LL 248 a y.)

The corresponding orthotonic form is found in *Táin bó Dartada* (*Irische Texte*, ii. 2, 190) *do-t-airgeba cæca ech ndubglas* (Book of Lecan) = *dotaircibe huaim-si coeca ngabur ndubglas* (Egerton, 1782). Just above, the Lecan text has *dothairgebad uaim-se uile* (read *dotaircébat*); and at p. 193 the Egerton MS. reads *Et taircebat hil-laa-si in t[s]ainnriuth*. In each case the meaning seems to be 'there shall come to thee,' or 'they shall come.' The passage quoted above from the *Aided Cheit* means then literally, 'thy name shall not come to Doomsday,' i.e. 'shall not survive.'

In none of these passages would Windisch's *-tergabim* 'profero' suit the context. In each case the meaning required seems to be 'come.' Is it not then simplest to refer these forms to *do-aircim*? For similar extensions of the *b*-future,

see Strachan, ZCP iii. 487. *Ní taircúba* (passing into *tairgébba*) from *ní tairicim*, is not more surprising than *-aidléba* from *adellaim* etc. Thurneysen (*ibid.* note) is no doubt right in attributing the spread of such forms to the influence of the numerous compounds of *gabaim*.

E. J. GWYNN

CRIST ROCROCHAD

THE following short poem on Christ and His Apostles is taken from the Book of Hy Maine, folio 132 *d.* A similar poem is printed by Whitley Stokes in the *Revue Celtique*, vol. viii., p. 350. The metre is *Deibhidhe*.

1. Críst rocrochad, choem ar chend, i ndorus Ierusalem :
folt dond is ulcha fáta for ind Righ ān ro-[f]atta.
2. Folt liath, ulcha gairit glan for Petur cend na n-apstal :
rachrochadh, 'sa c[h]end ri lār, hi ferund rīgda Rōmān.
3. Hi toeb Rōma, rothend gal, rodichennad Pōl apstal :
ulcha fōta, chaem a dath, for in fir mael go mōr-rath.
4. Andrias, ulcha fata fair, dub a moing ar in rīgh-flaith,
rochrochad 'san Dacia aird do lāmaib Eigius imgaire.
5. Iacob dub-c[h]ass, chaem in chend, rogaeth i nIerusalem.
fata ulcha in c[h]lēirigh c[h]ain, Hiruad Agripp romudaigh.
6. Eoin dalta Crīst cen gheis ēc a hōenur i nEffis :
dorigne in soscēla sāer, folt cen ulchai ar in fīr-naem.
7. Pilip rocrochadh ar Dia in Heropoli Frigia :
robūi for cuingidh na sluagh ulcha fīr-fata find-ruad.
8. Ro claidbed Tomās tall tra i nIndia in Calamīna :
ulcha cass fota uili, folt dub ar in deag-duini.

1. choem ar chend] *leg.* coem ar cend. Throughout the poem there is aspiration where one would not expect it. Cf. 3. chaem a dath, 5. chaem in chend, etc.
3. for in fir mael] Cf. *Rev. Celt.* viii. 350.

CHRIST WAS CRUCIFIED.

1. Christ was crucified—fair is our (?) head—before Jerusalem ; the glorious, very tall king, had brown hair and a long beard.

2. Grey hair and a short neat beard on Peter, the head of the apostles. He was crucified with his head to the ground in the royal Roman land.

3. By the side of Rome—of very strong valour—Paul the apostle was beheaded. A long beard, fair its hue, upon the crop-headed man of great grace.

4. Andrew—a long beard he had—black was the hair of the kingly prince ; he was crucified in noble Dacia by the hands of the very fierce Egias.

5. James of the black curls—fair the head—was slain in Jerusalem. Long was the beard of the fair cleric—Herod Agrippa destroyed him.

6. John, the fosterling of Christ without a prohibition, died alone in Ephesus. He wrote the noble Gospel—there was hair without beard on the true saint.

7. Philip was crucified for God, in Hierapolis of Phrygia. There was on the champion of the hosts a very long, light-red beard.

8. Thomas was put to death by the sword beyond there in India, in Calamina. There was a curled beard, all long, and black hair on the good man.

5. *Rev. Celt.* has 'find a foilt' for James and Andrew ; *leg. caem in cend ; leg. rogâet.*

8. Cf. Atkinson's "Passions and Homilies," l. 3093.

9. Partholōn romarb claideb
ulcha fōta, foltan derg robui for cuingidh na chaem-learg.
10. Matha rocloidbed co lond hi tōeb Sléibe Parthorum :
robui tre mullach ind fīr folt cass cen ulchai etir.
11. Iacōb mac Ailphi cen on : ulcha fata ar in abstul :
brāthir Matha, dub a dend, atbath i nIerusalem.
12. Simōn Cananda chaem dīl fuair a chrochad hi Parthīb ;
ulcha fata, folt cass dub atcondcas ar in abstul.
13. Maire dochuaid bās ar Dia i cathraig Alexandria
raadnacht Lucas lān do brīgh 'sin cathraig hi Constantīn.
14. Rogaeth Matha ciar bo trōg baili hi torchair Partholōn.
fuair Madian a thairbirt thair i tīr airdirc Iuda.
15. Iacōb brāthir Dē fodēin mac Cleopa cosin dag-mēin,
Iacōb Sidus chaem in chend ard-easpcob Hierusalem.
16. Deffir na Iacōb uili cluned huaim chech deag-duini
mac Zebedei breō dībsain brāithir uirdnidi Eōin.
17. Iacōb mac Ailphi cen ail mōr do sluagaib ro leassaigh :
in tres Iacōb ard amra brāthir in Rīgh ro-c[h]alma.
18. Iudās marntid nār maith ciall, 'na inad tucad Madian,
is ē rochōid co siair toich *ocus Crīst* isin cruaidh-chroich.
19. Rocuinnig foigde co fīr cosin siair iar mbrath ind Rīgh,
co raberbad cailech cain d'Iudās colach dia c[h]aithim.
20. And atrubairt in bean ris : "nī maith in gnīm dorignis.
brath ind Rīgh atrae iar tain hi cind trī trāth a talmain."

9. Second verse wanting, and last verse is a syllable too long.

11. dend 'hue' gl. supra .i. dath.

14. *leg.* rogāet; hi torchair MS.; Madian i.e. Matthias. The last verse is a syll. short and does not rhyme.

15. *leg.* caem in cend.

9. A sword killed Bartholomew; there was a long beard and red hair on the champion of the fair fields.

10. Matthew was slain violently by the sword on the side of Mount Paratrom. Curled hair was on the man's head, and no beard at all.

11. James, son of Alpheus, without blemish—a long beard had the apostle. The brother of Matthew—black his hue—died in Jerusalem.

12. Simon of Canaan—fair, beloved—met his crucifixion among the Parthians. A long beard, black curled hair, was seen on the apostle.

13. Mark went to death for God in the city of Alexandria. Luke, full of virtue, was buried in the city in Constantinople.

14. Matthew was slain, although it was pitiful, in the place where Bartholomew fell. Matthias met his deliverance (?) east in the illustrious land of Judea.

15. James, a brother of God himself, son of Cleophas of the good countenance. James of Sidus (?), fair the head, (was) archbishop of Jerusalem.

16. The difference of all the James's, let every good person hear from me. The son of Zebedee, a flame of them, a famous noble brother of John.

17. James, son of Alpheus, without reproach—many hosts he has benefited. The third James, high, excellent, (was) brother of the very courageous King.

18. Judas, the traitor, who had not good sense, in his place Matthias was brought. It is he who went to his sister while Christ was on the cruel cross.

19. He asked a boon truly of the sister after having betrayed the King, that she should boil a fair cock for sinful Judas to consume it.

20. Thereupon the woman said to him: "Not good is the deed you have done, to betray the King, who shall rise afterwards at the end of three days out of the earth."

16. *leg.* *cech* for older *cach*. Cf. *chaem* in *chend supra*. It would seem as if *h* stood for eclipsis in some of these cases. Compare use of aspirated *f* in *LB*. The second couplet does not rhyme.

18. *croith ms.*

21. “Nuchun eirg Ísu a talmain,” ar Iudās [f]eoc[h]air aingbaid,
 “Co rogaire gairm nach dis in cailech üt romarbais.”
22. In cailech robuidh ar theinid, co derb *ocus* co demin,
 tånig asin tigh anall co rogaire a t[h]ri garmand.
23. Rongastigh Iudas budēin *ocus* dorat hi cruad rēig :
 issē toissech luid iar tain i n-iffirnd iarna argain.
24. Ocht mbliadna *cethrachat* cain soegul Maire cen meabil :
 tar ēis a mic moir miadaigh nī raba acht dā aenbliadain.
25. Dismus *ocus* Geomus gand anmand Grécda na latrand :
 Ioca, moad, monar nglē, a n-anmand la Eabraide.
26. Iudas Semor, saer in fer, rotōgaib croich in Coimdeadh,
 iarna cleith fon talmain thair tricha bliadna ar dīb milib.
27. Racongna rim-sa Rī nēl tria rath clainne Israēl,
 ar brāithre mora Maire conamthair-se thrōcaire.
Crist rocrochad.

22. *leg.* robfí.

26. croith *ms.*

21. "Jesus will not rise from the earth," said fierce, wicked Judas, "until the cock which you have killed crows a cry which is not weak."

22. The cock which was on the fire, truly and certainly, came across out of the house from beyond until he crowed his three cries.

23. Judas put a noose round his own neck, and put himself in a hard gibbet. He was the first who went afterwards into hell after its being plundered.

24. Forty-eight fair years was the life of Mary without shame. After her great noble son she was alive only two years.

25. Dysmas, and Gesmus the spare, were the Greek names of the robbers. Ioca, Miroad (?). a clear work, their names among the Hebrews.

26. Judas of Semor, noble the man, took up the cross of the Lord, after its being hidden under the earth in the East thirty years and two thousand

27. May the king of clouds help me, through the grace of the Children of Israel, for the great . . . of Mary that mercy may come to me.

TOMÁS O MÁILLE

JOHN STRACHAN

THIS is the last number of ÉRIU on whose title-page the revered name of John Strachan will appear. On the 25th September a blind and cruel fate put an end to his life and labours.

For nearly twenty years Strachan had worked indefatigably for the advance of Celtic studies; and he had won for himself a foremost place among philologists, in whose ranks his premature death leaves a gap which it will take many years to fill; while those associated with him in his work and plans will feel his loss daily for a long time to come.

The appended list of publications, from which it is hoped that nothing of importance is omitted, will give to our readers an idea of the nature and extent of his work, which covered almost the whole field of Celtic philology. Only those, however, who have closely followed the more recent developments of Celtic research know that almost every one of the greater and smaller papers enumerated broke new ground, and established some important law in grammar or etymology, or in the history of the language.

But while we look back with admiration on his great achievements, we realize with dismay our disappointed hopes and expectations. For, after years of preparation, Strachan was just beginning to plan great and comprehensive works, which would have placed Celtic studies on a broader and sounder foundation, while they would have lightened the task of the student. Among the books projected by him may be mentioned a Glossary to the two volumes of the *Thesaurus Palæohibernicus*; a treatise on the verbal system in the Annals of Ulster; an Old- and Middle-Irish Grammar and Reader. For several of these he had already begun to collect material. A Middle-Welsh Grammar and Reader is fortunately left complete. He was correcting proofs and collating manuscripts for it up to the day on which the dread disease laid hold of him.

With this unwearied research teaching went hand in hand. He founded in the University of Manchester the first Celtic School in Britain on a scientific basis, which in its curriculum embraced almost every branch of Celtic learning. It is true that his own university was late—too late—in recognizing his unrivalled eminence as a Celtic scholar and teacher ; and it is a sad thought to his friends that the last years of his life, though they were made happy by the realisation of schools of Celtic both in Manchester and Dublin, were also rendered almost unbearable by the burden thrown upon him. He had to do the work which, in better equipped universities, is divided among four professors, having to teach both Greek and Celtic, Sanskrit and Comparative Philology. In reading his letters during those years, one finds hardly one in which he does not excuse himself for not having written before, or for some other trifling neglect on the ground of his being too busy and tired. He never allowed himself the luxury of a holiday. His vacations were given up to research for the purpose of advancing knowledge, and equipping himself the better for the task of training his students.

During the summer of 1903 he opened the School of Irish Learning with courses in Old and Middle-Irish, which he continued to hold for four successive years. For them he compiled his *Selections from the Old-Irish Glosses* and *Old-Irish Paradigms*, now indispensable text-books in all universities where Irish is studied.

He was a contributor to every number of *ÉRIU*. The present issue contains the last sheet which he had passed for press of his edition of the oldest version of the *Táin*.

To those who had the good fortune to work with him or be numbered among his students his severe conception of scholarship, and his ungrudging devotion in its service will ever remain a guiding force and an inspiration.

PUBLICATIONS

- 1887** Keltic Notes. (*Beiträge zur Kunde der indog. Sprachen*, xiii., pp. 128-132.)
 (1) *t-* preterite. (2) dative singular of *a-* stems. (3) vocative plural of *a-* stems. (4) eclipsis destituens.
- 1888** Analecta. Passages for translation. Latin and Greek. (In conjunction with A. S. WILKINS. *London, Macmillan*. 256 pp., 8vo.)
 Abstufung in case-endings. (*Beiträge zur Kunde der indog. Sprachen*, xiv., pp. 173-6, 306.)
 Celtica. (*ibid.*, pp. 312-16.)
- 1889** Post-verbal Aspiration in Old Irish. (*ibid.*, xv., pp. 100-120.)
- 1891** Herodotus. Book vi. (*London, Macmillan*, 8vo.)
 Contains an introduction on the Ionic dialect.
Vas, essen. (*Zeitschr. für vgl. Sprachforschung*, xxxii., p. 320.)
 Middle-Welsh *pieu*, Mod.-Welsh *piau*. (*Beiträge zur Kunde der indog. Sprachen*, xvii., pp. 292-296.)
 Etymologies. (*ib.*, pp. 296-303.)
 Ambulare [Etymology of the word]. (*Classical Review*, v., pp. 377-8.)
- 1892** The compensatory lengthening of vowels in Irish. (*Philological Society Trans.*, xxviii., pp. 217-259. Reprinted with additions and corrections, in *Beiträge zur Kunde der indog. Sprachen*, xx., p. 1-38, 1894.)
 Latin *perendie*. (*Indogermanische Forsch.*, i., pp. 500-1.)
 Latin *sibilus, sibilo*. (*Beiträge zur Kunde der indog. Sprachen*, xviii., pp. 147-148.)
 On the Perfect. (*ibid.*, p. 276.)
 Gaelic *nar = ar* 'our'. (*Rev. Celt.* xiii., p. 504-5.)
 Koseformen in der Anrede. (*Zeitschr. für vgl. Sprachforschung*, xxxii., p. 596.)
- 1893** Etymologien. (*Zeitschr. für vgl. Sprachforschung*, xxxiii., pp. 304-07) [dated Aug. 22, 1892].
 Keltische Etymologien. (*Indogermanische Forschungen*, ii., pp. 369-70.)
 Etymologies. (*Philol. Soc. Trans.*, xxviii., pp. 289-96.)

- 1894** Contributions to the History of the Deponent Verb in Irish. (*Philol. Soc. Trans.*, xxviii., pp. 444-568.)
- 1895** The Verbal System of the Saltair na Rann. (*Philol. Soc. Trans.*, xxix., pp. 1-76.)
The Importance of Irish for the Study of Scottish Gaelic. (*Gaelic Society of Inverness, Trans.* xix., pp. 13-25.)
- 1896** On the Use of the particle *ro-* with preterital tenses in Old Irish. (*Philol. Soc. Trans.*, xxix., pp. 77-193.)
The date of the *Amra Choluimb Chille*. (*Rev. Celt.*, xvii., pp. 41-44.)
Macan's Herodotus. [Notice.] (*Classical Review*, x. 386-7.)
Wackernagel's Altindische Grammatik. [Notice.] (*ibid.*, p. 443.)
- 1897** On the Uses of the Subjunctive Mood in Irish. (*Philol. Soc. Trans.*, xxx., pp. 225-356.)
Notes on the Milan Glosses. (*Rev. Celt.*, xviii., pp. 212-235.)
Some Notes on the Milan Glosses. (*Zeitschr. f. celt. Phil.*, i., pp. 7-16.)
A Manx Folk-Song. (*ibid.*, pp. 54-58.)
[Summary of paper on the "Use of the particle *ro-*."] (*Rev. Celt.*, xviii., pp. 133-135.)
- 1898** An Indo-Germanic Word-arrangement. (*Zeitschr. für vgl. Sprachforschung*, xxxv., pp. 612-13.)
[Notice of Pedersen's *Aspirationen i Irsk and Die Aspiration im Irischen*.] (*Zeitschr. für celt. Philologie*, ii., pp. 205-12; 403-09.)
[Notice of Rozwadowski's *Quaestiones Grammaticæ et Etymologicæ*.] (*ibid.*, p. 213.)
Notes on the Milan Glosses. (*Rev. Celt.*, xix., pp. 62-66.)
Old-Irish *iarmifoich* quaerit. (*ibid.*, pp. 177-179.)
Regnaud's *Éléments de grammaire comparée*. [Short notice.] (*Classical Review*, xii., p. 418.)
- 1899** The nominative plural of neuter *u* stems in Celtic. (*Indogermanische Forschungen*, x., pp. 76-77.)
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[Summary of same, with Paradigms.] (*Rev. Celt.*, xx. pp. 80-88.)

- Final Vowels in the Féilire Óengusso. (*Rev. Celt.*, xx., pp. 191-198; 295-305.)
 Old-Irish *Toglenomon*. (*ib.*, p. 445.)
 The so-called Absolute Form of the Irish Imperfect. (*Zeitschr. f. celt. Phil.*, ii., pp. 373-376.)
 Grammatical Notes. (*ibid.*, pp. 480-493.)
 Action and Time in the Irish Verb. (*Philol. Soc. Trans.*, xxx., pp. 408-38.)
- 1900** The Sigmatic Future and Subjunctive in Irish. (*Philol. Soc. Trans.*, xxx., pp. 291-314.)
 Old-Irish *tellaim, tallaim*. (*Rev. Celt.*, xxi., pp. 176-178.)
 Infixes *d* in conditional sentences in Old Irish. (*ibid.*) pp. 412-421.)
 The Notes and Glosses in the *Lebor na hUidre*. (*Arch. f. celt. Lex.*, i., pp. 1-36.)
 Old-Irish *emith, emid*. (*ibid.*, p. 159.)
 Old-Irish *afrthissi*. (*ibid.*, p. 230.)
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- 1901** Some Notes on the Irish Glosses of Würzburg and St. Gall, (*Zeitschr. f. celt. Phil.*, iii., pp. 55-60.)
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 [Notice of Sarauw's Irske Studier.] (*Zeitschr. für celt. Philologie*, iii., pp. 599-604.)
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- 1902** *Ro* with the Imperfect Indicative in Irish. (*ib.*, pp. 201, 2.)
 On some Greek Comparatives. (*Classical Rev.*, xvi., pp. 397, 398.)
- 1903** On the Language of the Milan Glosses. (*Zeitschr. f. celt. Phil.*, iv., 48-71.)
 On the Language of the St. Gall Glosses. (*ibid.*, pp. 470-492.)

Thesaurus Palæohibernicus, vol. ii. : Non-biblical Glosses and Scholia, &c. (In conjunction with WHITLEY STOKES.) (*Cambridge University Press*, xl + 422 pp., large 8vo.)

A List of Old-Irish infixes Pronouns. (*Celtia*, iii., pp. 101, 102.)

Selections from the Irish Glosses. (*ibid.*, iii., pp. 115, 131, 147; iv. (1904), pp. 3, 35.)

Stories from the Táin. [Ten stories, restored text, with vocabularies.] (*Gaelic Journal*, xiii. and xiv., (1904).)

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1904 Selections from the Old-Irish Glosses, with notes and Vocabulary. (*Dublin, School of Irish Learning*, viii + 123 pp., sm. 8vo.)

Atakta. (*Ériu*, i., pp. 1-12.)

1. The nom. plural of masc. -u- stems. 2. The acc. and voc. pl. masculine of adjective -o- stems. 3. Acc. pl. masc. of adjectival -io- stems. 4. Nom. and acc. pl. neuter of adjectival -io- stems. 5. The nom. of the pronoun *síde*. 6. The pronoun *som sí*. 7. The interrogative pronoun. 8. The sg. of the pres. indic. active in verbal stems ending in aspirated *t* and *d*. 9. O. Ir. *éola*, *éula*, 'peritus, expertus.' 10. *Indinni-se* 'talís.' 11. *Indid*, *innách*.

Anecdote. [Hymn to the Blessed Virgin.] (*ibid.*, p. 122.)

Anecdote. [Poem "The Hermit's Song," from MS. 23 N 10.] (*ibid.*, p. 138.)

The Infixes Pronoun in Middle Irish. (*ibid.*, pp. 153-179.)

An Old-Irish Metrical Rule. [Riaguil in Choimded.] (*ibid.*, pp. 191-208.)

Táin Bó Cúailnge. (*ibid.*, in conjunction with J. G. O'KEEFFE.)

1905 Old-Irish Paradigms. (*Dublin, School of Irish Learning*, 83 pp., sm. 8vo.)

The Thesaurus Palæo-hibernicus. [Reply to a criticism of Sarauw's.] (*Zeitschr. f. celt. Phil.*, v., pp. 575-578.)

Addenda to *Ériu* i. [Riaguil in Choimded.] (*Ériu* ii, pp. 58-9.)

Welsh *ry-* = Irish *ro-* of possibility. (*ibid.*, pp. 60-61.)

Cormac's Rule. (*ibid.*, pp. 62-68.)

Further Remarks on Welsh *ry-*. (*ibid.*, 215-220.)

Two Monastic Rules. (*ibid.*, pp. 227-229.)

1. Ríagul Chíarain. 2. Ríagul na manach liath.

Contributions to the History of Middle-Irish Declension.

(*Philol. Soc. Trans.*, xxxi., pp. 202-46.)

1906 An Old-Irish Homily. (*Ériu*, iii., pp. 1-10, 1907.)

On some Mutations of initial Consonants in the Old-Welsh Verb. (*ibid.*, pp. 20-28.)

1907 Miscellanea Celtica. (*Rev. Celt.* xxviii., pp. 195-207.)

1. Ir. bronnaid, -bria. 2. Ir. tlenaíd, *-tliá, -tlethar. 3. Ir. laigid, dellig. 4. W. cythrymhet. 5. O. W. diliu. 6. O. W. initoid. 7. A form of the W. subjunctive. 8. The tenses of the Welsh subjunctive. 9. W. deng. 10. Ir. síu, W. hywydd. 11. Ir. géc, W. cainc. 12. Ir. éc, W. angeu. 13. Ir. marb, W. marw. 14. O. Ir. techt mudu. 15. Ir. bethu, W. bywyd. 16. Ir. findbuth, W. gwynfyd. 17. Ir. guirid, W. gori. 18. Ir. atbath. 19. Ir. mligid, doommalgg. 20. Ir. docóised. 21. W. ar y ganfed.

K. M.

CORRIGENDA ET ADDENDA

ÉRIU, VOL. II.

GRAVES OF THE KINGS AT CLONMACNOIS

- Page 166, 53 text, *read* M^ael rúanaigh ; trans. *read* Maelruanaidh
,, 168, 65 text, *read* Con cenaind ; trans. *read* Cúcenann
,, 168, 72 text, *read* Cú cúana ; trans. *read* the comely Cú Connacht

For the above I have to thank Dr. Bergin.—R. I. B.

A FRAGMENT OF OLD IRISH

- Page 222, line 1. MS. has . . . *deitsu ani anasbeir*
,, ,, 6. aridralastar insin = 'who has arranged(?) that,' the
infixd pron. being neuter. If it is 2 sg., the MS.
reading *aritrastar* is right.
,, ,, 20. coroenastar = **coro nenastar*
,, ,, 23. imnocht imdilmain Cf. *iomnocht imdilmain o*
dhemhan 7 o dhomhan, Hugh Roe 262, 7.
,, ,, 24. MS. has *numbered* 3 sg. impf. ind. Delete note on
p. 226.
,, ,, 28. malrcテナich Cf. *feacais for maircテナigh* (sic
leg.), Hugh Roe 262, 3.
,, note 7, for *tuath tu* read *tuathtu*
Page 224, line 12. *tabra* The MS. has *tabra* with what looks like the
compendium for *ra* over the *t*. Read *tabra*
,, ,, 13. gann: MS. has *is olc in d. 7 in m. 7 in g.*, that is *is*
olc in dub 7 in memrum 7 in glés 'bad is the ink,
and the parchment, and the pen' (or 'instrument').
Cf. *tri tuimthea gléso* 'three dippings of the pen'
Thes. ii. 495.

For most of the above I am indebted to the kindness of Dr. Whitley Stokes.—O. J. BERGIN.

REPORT ON THE WORK OF THE SCHOOL OF IRISH LEARNING

SESSIONS 1904-1907

WITH the present number of ÉRIU, which completes the third volume of the School Journal, it has been thought desirable to give a short account of the work accomplished in the School since 1904. A report on the work of the School up to that date was appended to the first volume. The present number was almost printed off when Professor Strachan, who had been so intimately connected with the School since its foundation, was snatched away by an untimely death, in the midst of his activities, at the early age of forty-five. The following statement is mainly a record of the classes held by him since 1904. An account of his first course in 1903 has already been given.

During the Easter of 1904 classes were held by Professor Kuno Meyer, at which the *Vision of Mac Conglinne* was read through, and by Professor Strachan, who read some of the *Old-Irish Hymns*, the Irish portion of the *Book of Armagh*, and the Old-Irish treatise called *Abgitir Crábaid*. In the summer of 1904 Professor Strachan lectured for six weeks in succession, two hours every evening, on Old-Irish Grammar, and the critical study of Middle-Irish literature, the texts studied on this occasion being the *Togail Bruidne Dá Derga*, and *Selections from the Old-Irish Glosses*. The lectures were on (1) Elementary Old Irish, (2) Noun and Pronoun in Old Irish, and (3) Old-Irish Syntax. In addition to the above, an advanced class was held two mornings in the week for the study of the *Táin Bó Cúailnge*.

At the conclusion of this course, a Travelling Scholarship of £100 a year for two years, generously provided by Mrs. John Richard Green, was awarded to Mr. Osborn Bergin, B.A., to enable him to study Celtic and Comparative Philology at the Universities of Berlin and Freiburg.

During the Easter Vacation of 1905 Professor Strachan held a fortnight's course, at which the Würzburg Glosses were read, and some Middle-Irish texts from the *Lebor na hUidre*, including the *Scéla Láí na Brátha*, the *Scéla na hEsséirge*, and the *Siabur-charpat Conculaind*.

In July and August of the same year Professor Strachan resumed his classes for the study of Old- and Middle-Irish Grammar, and held at the same time classes for advanced students in the study of the *Táin Bó Cúailnge* and the *Saltair na Rann*. Mr. Timothy Lewis, B.A., who attended these courses with a Travelling Scholarship from Wales, held a class in Welsh Grammar for beginners three evenings in the week.

Mr. Joseph O'Neill, M.A., who had been attending these classes, was awarded a Travelling Scholarship of £75 a year for two years, to enable him to continue his studies under Professor Strachan at Manchester University.

In April, 1906, a public lecture on Ogam Inscriptions was delivered under the auspices of the School by Principal Rhys, of Jesus College, Oxford, at which Professor Kuno Meyer presided.

The Easter Course of 1906 was held by Professor Kuno Meyer, who lectured on Irish Metrics. The inaugural lecture, at which Lord Castletown presided, was made public.

During the month of July Professor Strachan held two courses, one on Old-Irish Grammar for beginners, and one for advanced students on the *Old-Irish Treatise on the Psalter*, and the *Scél mucci maic Dáthó*. This was the last course of lectures delivered in the School by Professor Strachan. At the conclusion a Travelling Scholarship of £75 a year for two years was awarded to Mr. Tomás O Máille, B.A., to continue his studies under Professor Strachan at Manchester University.

In October of this year (1906) Mr. Osborn Bergin, having taken his Ph.D. degree at Freiburg with a dissertation on Palatalization in Old-Irish, was appointed to give continuous instruction in the School throughout the year. Dr. Bergin accordingly held a series of classes in the autumn of 1906 and spring of 1907 on Old-Irish Grammar, Historical Modern Irish, and Dr. Strachan's *Táin Tales*. The Summer Course was also held by Dr. Bergin, who lectured daily for four weeks on Old Irish, and Historical Modern Irish, and read with advanced

students an Early Middle-Irish text on the *Expulsion of the Déssi*.

The above summer classes have been regularly attended by students from all parts of Ireland, from England, Wales, Scotland, and the United States. Through the kindness of Mrs. J. R. Green, Lord Castletown, and others, small Travelling Scholarships have been annually awarded to enable students living at a distance to attend.

The following publications have been issued by the School :— *Selections from the Old-Irish Glosses*, with Notes and Vocabulary, by Professor Strachan, 1904; *Old-Irish Paradigms*, also by Professor Strachan, in 1905. A *Primer of Irish Metrics*, by Professor Kuno Meyer, is in the press, and will be issued shortly. Dr. Bergin has prepared a volume of *Selections from Keating's History*, the text of which has been printed off. It will be accompanied by a grammatical introduction and a vocabulary.

Through the continued generosity of Mr. Thomas Kelly the School has been comfortably housed since 1904, first at 28 Clare Street, and now at 33 Dawson Street.

A list of the donors and subscribers is appended. The School has, in addition, enjoyed an annual grant of £100 from the Treasury during the years 1905 and 1906; increased to £200 for the current year.

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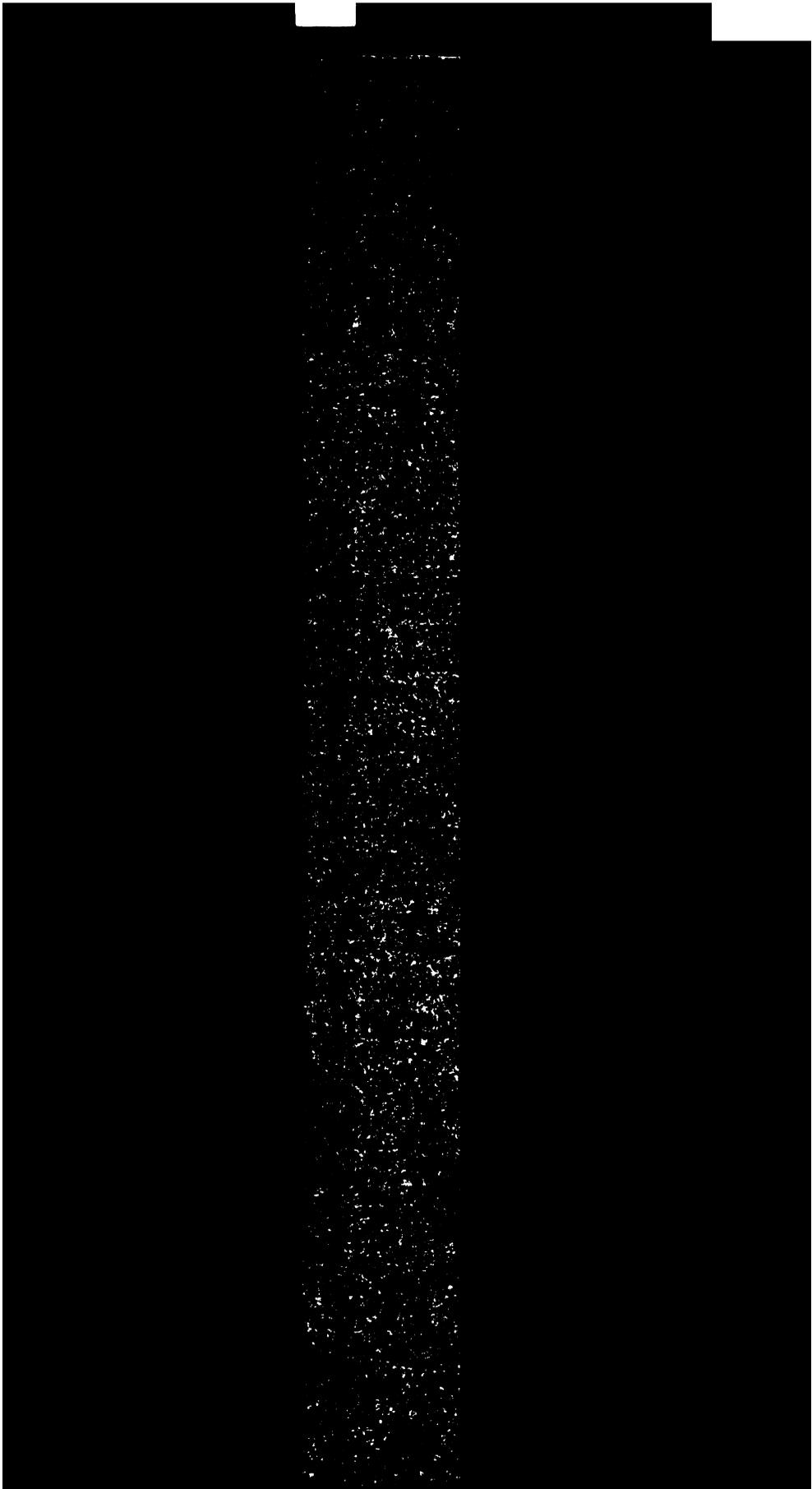
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