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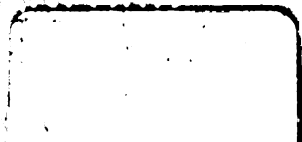
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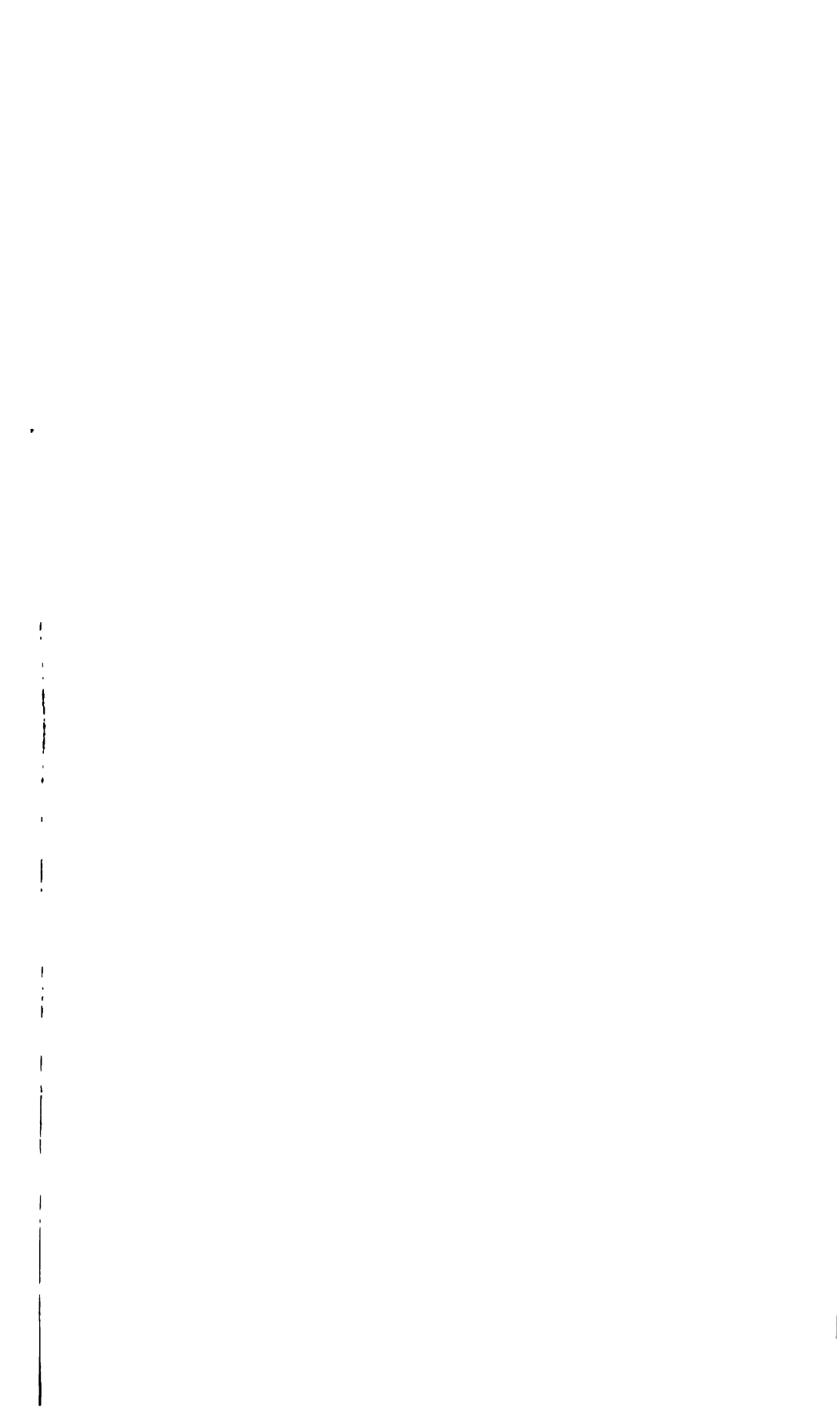
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ÉRIU

The Journal of the School of Irish
Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL. I—PART I

DUBLIN

SCHOOL OF IRISH LEARNING, 28 CLARE STREET

AND

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P R E F A C E

I N submitting the first number of ÉRIU to the public, the Editors wish, on behalf of the School, to thank all those who, by donations and subscriptions, have made it possible for an important part of the work of the School to be carried out during the first year of its existence. The School has been founded, in the first place, to train students in the scientific study of the Irish language, and in reading and interpreting Irish manuscripts. Its final aim is, with the help of students so trained, to investigate the history of the Irish language from the earliest times to the present-day, and to open up, by means of texts and translations, the rich treasures of Irish literature. The present number contains the first-fruits of the studies of several students of the School. Its varied contents, including grammar, literature, and history, will give an indication in which directions the studies pursued in the School mainly lie.

It is intended to bring out half-yearly numbers, two of which will form a volume. The next number, which is already in the Press, will contain the first instalment of an edition of the oldest version of the *Táin Bó Cúailnge* from the 'Yellow Book of Lecan' and the 'Lebor na hUidre.'

K. M.
J. S.

July, 1904.

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ATAKTA.

I. THE NOMINATIVE PLURAL OF MASCULINE -U- STEMS.

THE examples of this form cited in the *Grammatica Celtica*¹ p. 240, exhibit a variety of endings:— *-e*, *-æ*, *-æi*, *-a*, *-i*, *-ai*. So far as I am aware, these forms have been hitherto treated as mere phonetic variations. Some of them are undoubtedly such. Thus *-e* and *-æ* are identical in value, also *-i* and *-ai*. Here the function of the *a* is to indicate that the preceding consonant is non-palatal. In such a case early O. Ir. wrote *-e*, *-i*¹; in later O. Ir. there is a growing tendency to write *-æ* *-ai*. Further, there is no doubt that *-a* is a phonetic development of *-æ*. But what of *-e*, *-æ* on the one hand, and *-i*, *-ai* on the other? Are they identical in origin or are they not? Before this question can be answered with certainty, it is necessary to examine O. Ir. documents of different dates, to ascertain whether the two sets of forms are distributed equally, or approximately equally, in such documents, or whether one form predominates in earlier, the other in later, documents. To eliminate chance as far as possible, it is essential that documents should be selected in which the instances are tolerably numerous. Such documents are to be found in the Würzburg and the Milan Glosses, the former of which collections can be proved to be considerably earlier than the latter. I give the instances which I have noted in these two texts; it may be that I have overlooked some, but the collections will be found complete enough for our present purpose.

Würzburg Glosses:—

(a) *-e*, *-æ*: *ferte* 8^a11, 24^c5; *pecthe* 9^d13, 11^d9, 29^a23, 28; *gníme* 26^c8, 30^b10, 31^b30; (*mog*)*e* 27^c8, *moge* 29^b2; *bésse* 29^a3; *recte* 29^a16; *gníme* 13^d29, 20^c2, 31^b26; *pecdæ* 33^b8.

¹ Cf. *Thesaurus Palæohibernicus*, II, pp. xiv sq.

(b) -a: *pectha-ni* 2^a6; *gníma* 4^d12, 5^a30, 32, 19^b12, 29^d2; *cosnama* 7^d12; *bésa-sa* 9^b17, *bésa-si* 16^b19; *dána* 12^a11; *moga-si* 27^o17; *senchassa* 28^o23.

(c) -i, -ai: *pecthi* 4^a8, *pecthi-si* 25^b9, *pecthi* 26^o11; *mogi* 7^d10; *béssi-si* 9^a17, *bési* 28^d26, *béssi* 31^b13; *séti-sin* 9^a18; *ddni* 21^a16, 27^b15; *gními* 25^o23, 28^b20; *rétaí* 5^o15; *gnímai* 8^o4, 29^a30. With a preceding palatal consonant: *coisnimi*¹ 7^d13 (by *cosnama* above), *imchdinti* 29^b10; *senchaissi*¹ 31^b25 (by *senchassa* above), *imbráti* 31^b26.

Milan Glosses:—

(a) -ae: *gnímae* 65^o16.

(b) -á: *gníma* 116^d5. After a palatal consonant: *cosmailsea* 51^d5.

(c) -i, -ai: *pecthi* 32^o15, 43^a7, 71^o12; *tintudai* 3^a14; *gnímai* 14^b15, 23^o15, 31^b25, 42^b21, 51^o14, 68^a2, 75^d6, 94^a4, 97^a5, 99^d9, 107^o12, 112^d7, 9, 122^o2, 4, 129^a9; *adradai* 46^b30; *mesai* 55^d11; *siansai* 94^o3; *pecthai* 98^o5; *bésai* 100^o17; *fertai* 112^d8; *moltaí* 136^a8. With a preceding palatal consonant: *imraiti* 38^a5; *aimsi* 127^o25.

In other O. Ir. documents I have noted only a few instances:—

Book of Armagh: *tuimthea* 78^a2.

Stowe Spells: *srothe*.

Carlsruhe Beda: *brottae* 18^½d.

Saint Gall Priscian: *sothe* 64^a14, *érchóilte* 199^b3, *réta* 111^b5, 148^a4, *gníma* 209^b13, *comchutrummaichthi-so* 39^o10.

From a comparison of the distribution of the forms in Wb. and Ml. the inference is clear: the -e, -a forms make way for -i, -ai forms; in other words, the -i, -ai forms are the later, the -e forms the earlier. This is the reverse of what is commonly taught. Thus Brugmann, *Grundriss* 1^a241, starts from *mogai* as the normal form, and does not discuss the others. Let us see how he arrives at *mogai*. The Celtic form of the ending of the case was -oues (from Indo-Germanic -eues), cf. Gaulish *Lugoves*. According to Brugmann, unaccented e became always i before it was lost; *mogai* he explains from “*mogo[u]e[s] with change of o

¹ The variation between *cosnama* and *coisnimi* (stem **cosnimu-*), *senchassa* and *senchaissi* (stem **senocessu-*) is strange, but there are yet many points in connexion with palatalization of consonants which need explanation.

to *i*." It is to be noted that the only clear instance of such a change of a vanishing *e* to *i* which he quotes is the form *mogai*, if his explanation were right. Apart from this form he seems simply to reason from the fact that *e* in unaccented syllables became *i*; e.g. *berid* from **bereti*. But besides *mogai* he brings no evidence that an *e* in a final syllable became *i* before it was lost. And he has overlooked a piece of evidence to the contrary. *-ciāle*, 'he heard,' comes from **cucloue*; in Wb. the form is *-ciāle*, in Ml. *-ciālae*, later *-ciāla*; of **ciālai*, which might have been expected if Brugmann were right, there is no trace. Against Brugmann's explanation, then, we have, in the first place, *-ciāle*; in the second place, the historical sequence of the nominal forms; for it is in the highest degree improbable that *-ai* should have changed to *-ae*, *-a*, and then back again to *-ai*. Rather **mogoues* became *mogae*, and later *moga*. As the change of the *-ae* to *-a* had taken place in Wb., it follows that the final *-e* here was an opener sound than usual.¹

What, then, of the forms in *-i*, *-ai*? In them I would see the influence of *-i*- stems, e.g. *cnāmai* n. pl. of *cnāim* 'bone.' The *-i*- and *-u*- stems have influenced one another in other cases. In the gen. sg. the *-i*- stems seem to have taken the ending of the *-u*- stems; in the gen. pl. the *-u*- stems have taken the ending of the *-i*- stems.² In the nom. pl. we may suppose that the influence of *-i*- stems like *cnāmai*, in which the final palatal vowel was preceded by a non-palatal consonant, was especially strong. In later Irish *mogai* and *cnāmai* became *moga* and *cnāma*; words like *sūili*, *sūile*, 'eyes,' in which the vowel was preceded by a palatal consonant, did not prevent the regular development. As we have seen, in some *-u*- stems the consonant preceding the final vowel was palatal. These, with the exception of *tuimthea* Lib. Ardm., *érchóilte* Sg., *cosmailsea* Ml., show *-i*; they succumbed to the influence of *sūili* and the like. In the adjective the

¹ For otherwise the change of final *-e* to *-a* in Wb. is very rare. See Celt. Zeitschr. IV. 51, where it should be added that *-glanta* finds support in *étarcerta* 12^d22 and *bésa* 28^d24.

² If, as I hope to show elsewhere, in later Irish the acc. pl. of *-u*- stems was replaced by the nominative, this also may be put down to the influence of *-i*- stems in which the nom. and acc. pl. fell phonetically together. The beginning of the change falls in the O. Ir. period. In Celt. Zeitschr. IV. 489, I called attention to the acc. *ilgotha* Sg. 197^a11. Cf. also *pecthi* Ml. 46^d6, further *gnāma* Ml. 81^d1, 99^d1, *tintuda* Ml. 107^a3, though there is always the possibility that *a* may be a scribal corruption of *u*.

plural of *-u-* stems has in the oldest Irish already assumed the inflexion of *-i-* stems, e.g. *il*, 'much,' nom. acc. pl. *ili*: cf. *sainemáil*, n. pl. *sainemláil* Ml. 14^c6, 23^e15, acc. pl. *sainemli* Wb. 12^b15. (But where the adjective is used as a substantive Wb. has *fudumne* 5^e17, *fudumnæ* 8^b6; Ml. 81^a4, 138^d9 has *fudumnai*.)

2. THE ACCUSATIVE AND VOCATIVE PLURAL MASCULINE OF -O- ADJECTIVE STEMS.

In adjectives like *mór*, *marb*, &c., there is in Mid. Ir. a difference of ending according as the word is used substantively, that is without an accompanying noun, or adjectively, as the attribute of a noun. In the former instance the ending is *-u* as in nouns, e.g. *pechtachú*, 'sinners'; in the latter the ending is *-a*, e.g. *fíru móra*. This distinction is not original, but has arisen within Irish itself; in the attributive adjective the ending of the feminine and neuter has spread likewise to the masculine.

How far, then, does the innovation go back? In Bezenberger's Beiträge, XI. 99, Stokes cites *rétu nóiba* from Sg. 33^a, and in accordance therewith gives *marba* as the acc. and voc. pl. masc. of *marb*. In Celt. Zeitschr. IV. 64, I noted *lucu arda* Ml. 23^d23. Since then I have made a more careful investigation of the subject. In Wb. I have discovered no instances of the acc. pl. of the attributive adjective; instances of the voc. are *a geinti hireschu* 3^a13, *a Galatu burpu* 19^b4. In Ml. *-u* appears in *sacrilegos . . . motus* (= Ir. *cumscaigthiu* m.), gl. *deochratechu* 16^a1, *uacuos conatús* (= Ir. *aimsíu* m.) *casúsque* (*leg. cassosque*), gl. *madachu* f. *tuisledchu* 26^d8, *inna mmessu firianu* 38^e23; *-a* appears in *lucu arda* 23^d23, *motus furiales* gl. *bruthcha* 16^b18, *casosque conatus* gl. *madacha* 17^e6, *homines . . . sanctos* gl. *sainretha .i. noiba* 37^b4. From Sg. I have noted no further instance. It may be said, then, that the change first appears towards the end of the eighth century, and is not then complete. Though the acc. does not happen to be found in Wb., it is improbable that it differed in form from the vocative.¹

¹ In the nom. *maicc cóima* in Wb. 27^b16, it seems hardly possible to avoid the supposition that *cóima* is a scribal error for *cóim*, due to the preceding *cóimsa*.

3. ACCUSATIVE PLURAL MASCULINE OF ADJECTIVAL -IO-STEMS.

In adjectival use this form ends in *-i*, as in the fem. and neut.; e.g. *gnímu rechtídi*, from *rechtíde*, 'legal': cf. Gramm. Celt.², 234; Bezenberger's Beiträge, XI. 101. But it is not noticed there that in substantival use the ending is *-iu* as in the noun: *tuicsiu* Wb. 4^b15, *na derscaigthiu* Ml. 37^b22, *frisna remeperthiu* 69^a4.

4. NOMINATIVE AND ACCUSATIVE PLURAL NEUTER OF ADJECTIVAL -IO-STEMS.

Except in *inna dorche*, 'the darkness,' Ml. 54^b20, 140^c5, Sg. 183^b3, I have noted no difference between the substantival and the adjectival form; both end in *-i*. Examples of the substantival use are: *inna remeperthi* Ml. 23^d4, *inna cotarsnai* 46^c9, *inna nephanmandi* 60^b5, *inna fortechtai* 81^c15, *inna múcnai* 95^c5, *inna cocui* 96^c8, *inna medonsmirídi* 127^b14, *inna caintinscantai* 131^c18, *inna inclhídi* 140^c10; *inna forlíteirdi* Sg. 8^b4, *cetnídi* 48^b5, *inna briathardi* 56^b12, *inna firneuturáldi* 140^c6.

5. THE NOMINATIVE OF THE PRONOUN *side*.

In the dat. and acc. this pronoun is fully accented: e.g. *do súidíu*, *la súide*. The corresponding accented forms in the nom. and gen. would have been *súide*, *súidí*, &c. But the forms of these cases are regularly enclitic; hence we find *side*,¹ &c. In the genitive I have discovered no exception to this. In the nominative there is a very interesting exception in *olsuide*, 'said he'; here the accent fell, not on *ol*, but on the pronoun. My examples of *olsuide* are: "*icfasa in cinaid*," *ollsuide* (leg. *olsuide*) Cormac, s.v. *Mugeme*; "*cíd dáthar sund?*" *olsude* Voyage of Bran, I. 47; "*ni ansa*," *olsoide* Celt. Zeitschr. III. 254.

6. THE PRONOUN *som*, *sí*.

In the Gaelic Journal for November, 1903, p. 428, note, I remarked that I had found no example of *sí* after the copula followed by a feminine predicate, and quoted to the contrary

¹ In Celt. Zeitschr. III. 56, I denied the use of *side* in the nom. sg. neut.—I now think wrongly. In Ml. 89^c10, *side* refers to Lat. *pax* = Ir. *síd* n.; and in the Glosses the gender is regularly determined by the gender of the corresponding Latin word. Cf. also *indraic side*, Cormac, s.v. *Mugeme*.

mad fochricc som, 'if it be reward,' Wb. 2^b26. That observation was based on material collected from the Würzburg Glosses. Of *sí*, which might have been expected, I have since then met with two instances in the St. Gall Priscian: namely, *is mūt sí* 17^a3, and *is rann sí* 25^b5. How the exception in Wb. is to be explained is not clear; the material is too scanty.

7. THE INTERROGATIVE PRONOUN.

If we consider expressions like *cid torbae ara torsata 7 cia gnim dungniat* Ml. 120^e7, *cid chenél nó cest aram* Sg. 197^b3, we see that in the feminine and the neuter (*cid*, *ced* = *cehed*) a demonstrative pronoun is fused with the interrogative. The question, then, is how far such an addition is obligatory. With a view to solving this question I have collected the material which I have found in the Old Irish Glosses, and I have further investigated a number of other old texts. The result is not wholly clear; in some points texts preserved in later manuscripts show certain deviations from the usage in the Glosses, with regard to some of which, however, it is not certain whether we have to deal with actual innovations, or whether such usages are wanting in the Glosses only by chance, simply because the particular types of expression happen not to be used there. I give the results of my investigation as far as I have been able to carry it, in the hope that it will lead to further observation on the part of others, and to a more precise determination of the usage. I give first the material from the Glosses, and afterwards material from other texts.

(1.) The interrogative is not followed by a noun.

(a) 'Who?' (singular). Here *cia* is usual: e.g. *cia conicc*, Wb. 4^b11, *cia foltnfea* Wb. 12^d14, *cia dobera* Ml. 34^d5, *dús cia atrebea* Ml. 35^b24, *cia dia cumachtaighther* Sg. 209^b30; *cia de gl. uter* Sg. 242^a1. In a few instances *cia* is followed by *é*: *quis .i. cia hé* Ml. 46^e17, 18, *cia hé nundixnaighther-siu* Ml. 75^e9, *ce hé roscríb* Sg. 197^a19.

(b) 'What?' (neut. sg.). Here *cid* is regular: e.g. *cid atobaig* Wb. 19^d10, *cid asindisem* Ml. 35^a6, *cid imruthrenaiged* Ml. 102^d15, &c. But *cia de* Wb. 23^b33.

(c) 'Who are?' 'what are?' (plural). Here, of present time, *ciné* is used: *ciné foruar* Wb. 8^b5, *ciné robatar* Ml. 61^b8. In Ml. 16^b13, *si quaeritur quae gentes congregatae*

sint, gl. *citne*, a noun corresponding to *gentes* has to be supplied after the pronoun. Of past time, *ceptar hé* Cormac, s.v. *prull*.

(2.) The interrogative is followed by a noun.

(a) The noun is masculine singular. The interrogative is *cia*: *dús cia port* Wb. 26^b24, *cia salmscribðid conicfed són* Ml. 14^a6, *cia forcenn doberthar* Ml. 33^a9, *cia loc sainriud dia regtais* Ml. 99^b10, *cia gntm dungniat* Ml. 120^o7, *cia aiccent* Sg. 26^a6, *cia randdatu* Sg. 27^a12.

(b) The noun is feminine singular. The interrogative is *cest*: *cessi aimser* Ml. 24^d10, *cist chomairle* Ml. 34^o18, *cisi aimser* Ml. 97^a5, *cist digal* Ml. 100^d5, *cisi aimser* Sg. 26^a6, *cisi rann* Sg. 27^a13, *cesi aram* Sg. 197^b3, *cisi chiall* Sg. 217^a2.

(c) The noun is neuter singular. The interrogative is *ced*, *cid*: *cetorad* (= *ced torad*) Wb. 3^b29, *cetorbe* (= *ced torbe*) Wb. 12^d5, *ced torbe* Wb. 13^o6, 7, 19^o8, *cid torbae ara torsata* Ml. 120^o7, *cid torud* Ml. 128^d13, *cidechor* (= *cid dechor*) Sg. 23^a2, *cid folad sluindes* Sg. 25^b17, *cid chenél* Sg. 197^b3, *cid aes n-esci* BCr. 32^a9, *cid lae sechtmaine* BCr. 32^o6, 7, 9, *ced lad imbé* Computus Vat. 20, *cid lae sechtmaine* Computus Nanc. 1., *cid aes n-escat* Comput. Nanc. 2.

(d) The noun is plural. The interrogative is *citné*: *assindet citné cumacte* Wb. 6^a9, *citné briathra robatar* Ml. 61^b7, *ci[*f*]né fochainn* Ml. 101^a3.

As might have been expected from their formation, *cist* and *cid* are used only with feminines and neuters respectively. With *cia* the accompanying noun is prevalently masculine. In certain phrases, however, it is followed by a noun of another gender. With *indas* n., 'state,' it gives *cindas* (= Mod. Ir. *ciomur*) Wb. 6^b13, 8^o11, 13^o20, &c.; *cindas on* Sg. 18^a6, *cindas mbias* Sg. 40^a15, also *cia indas rundgabsat* Ml. 55^o1. With *méit* f. it gives *ce méit* Wb. 33^a1, 34^a5, Sg. 25^b16, *ciamméit* Ml. 25^o4, 26^a10, 138^o12.¹ So *cia dú*,² 'where,' Ml. 40^o7, *cia airm*³ Wb. 12^d18.⁴ In a couple of instances *ce*, *cia* is found

¹ Cf. Celt. Zeitschr. IV. 57.

² That *dú* was fem. is indicated by the fem. *hi suidi* Ml. 27^o10.

³ That *airm* was fem. in Mid. Ir. is seen from *cisi airm*, quoted by Windisch s.v.: cf. also *ind airm* Wb. 4^b26 (where Ascoli suggests *airmitiu*). But *citnarmand*, LU. 134^b38, shows the inflexion of a neut. -n- stem.

⁴ As to *cia airt* Wb. 25^d1, *cia aret* Ml. 32^d22, the phrases *inderet sa* Ml. 114^b14, *innheret sin* Sg. 148^a5 show that, at least, the word is not neuter, as Ascoli says. He evidently infers this from the phrase *is ed a erat*; but for the neut. *ed* cf. the phrase *ní had a méit*, 'not only.'

corresponding to an accusative fem. : quam caritatem gl. *ce seirc* Wb. 14^d15, quam vineam (= Ir. *fine* f.) gl. *cia* Ml. 102^b6 ; these seem to be artificial modes of expressing the Latin ; cf. *cinnl sin frisnaiccai siu* to translate 'quem praestulare ?' PCr. 57^b.¹ *Ce, cia* also appear in verbal phrases: e.g. *cia bé ammet* Ml. 61^b28, *ciabed ammet* Ml. 39^a13, *ciarric*, etc., Gramm. Celt.² 355.

By reason of phonetic changes the formal distinctions of gender inherited from the parent language became lost in Irish. In the singular a new feminine and neuter were formed by adding the feminine and neuter pronouns for 'she' and 'it' to the interrogative ; in the plural no need was felt to distinguish gender, just as no need was felt in *é* 'they.' As to *cia* it seems to be simply the Irish form corresponding to Welsh *prwy*, 'who.' It is altogether improbable that it contains the pronoun *é*, 'he' ; if *ce hé, cia hé* were earlier than *cia*, such forms might be expected to occur in Wb. When special forms had been devised for the feminine and neuter, *cia* might be reserved for masculine use. Where *cia* appears with a feminine or neuter, we have a survival in stereotyped phrases of an older and freer usage.

The usage may be further illustrated from some other old texts.

O. I. Psalter³ :—*cia torbatu* 261, *cia tintud* 329 ; *cisi erndil* 61, *cisi gnúis* 76. But in *cia hainmind libuir* 6, 415 *cia* is followed by the neut. In *ciaso ainm* 46, *ciaso ordd* 196 appears a form not found in O. Ir. It seems to come from *cia* + *so* (= *inso*).³

Táin Bó Cúailnge (LU.) :—*cia fil sund* 62^a31, *cia ltn rold* 57^b30, *cia fer* 69^a37 ; *cissi slabrai* 62^b32 ; *ced leth ón* 61^b24, *ced sliab inso thall* 62^a4, *ced mag ant thall* 62^a9, *ced leth ragthar* 69^a40 ; *cairm* (= *ce airm*) *itá* 68^a18, similarly *cdit atá* 64^a15, *cdit imbái* 65^a31. Note also *cé tái-siu*,⁴ 'who art thou ?' 74^a32, *cia de*, 'which of the two things ?' 62^b33, 44. *Cia* stands before a neuter in *cia do chomainm-siu* 55^b10, *cia th' ainm-seo* 59^b5, *cia t' ainm-siu* 70^a43, *cia hæs in gillai sin* 58^b24.⁵

¹ In *cia chruth*, 'how,' *cia chuin*, 'when,' *cia* is a dative. For *ci, cia*, followed by a preposition and a case, see Gramm. Celt.² 357.

² Ed. K. Meyer, in *Hibernica Minora*.

³ Cf. *ciasa* (v. l. *cisi*) *comairle* Ir. Text. II. 2, 192, *imcomarcas ciaso* II. 2, 192, *ciasu anmann* II. 2, 195.

⁴ *Cia taid*, 'who are ye ?' Ir. Text. II. 2, 194.

⁵ *Cia carnd ngel* 62^a7 is probably an error for *cia carnn gel*. At least I have no further evidence that *carnd* is neuter. For *cia fotá a rún* 57^b29 YBL. has correctly *cid*.

Togal Bruidne Dá Derga¹:—*ciá rédcas riand* § 31; *cisi suillsc* (v. l. *cia soillse*) § 66; *cid in* (leg. a) *filaim* (v. l. *cia fuaim so*) § 56; *ced antsiu* § 26; *citne^u usci* § 51; *citneisidi²* (v. l. *cade iat side*) § 61. *Cia* before a neuter: *cia ainm sidi* § 28; *cia ainm do mná* § 39; *cia do chomainm-siu* § 61.

Tripartite Life:—*is cumtabairt cia crocann* 74, *ced belrai* 128, *cid lóg* 150. On p. 150 *cidsi delb* is an error for *cisi delb*.

In some of the instances quoted above we have seen *cisi*, *cid* replaced by *cia*. Similarly *cia log rombia* Celt. Zeitschr. IV. 44, *cia haiscid* (v. l. *cissi aiscid*) Ir. Text. II. 2, 192. In Mid. Ir. *cia* becomes the general form before all nouns: cf. Atkinson, Passions and Homilies, 582. Such a generalization would be helped by the decay of the neuter gender, which seems to fall before 1000 A.D. It is precisely this tendency to replace *cid* by *cia* which, in old texts preserved in MSS. of the eleventh century and later, makes it so difficult to determine, in many instances, whether *cia* represents an O. Ir. usage which by chance is not found in the Glosses, or whether *cia* has replaced an earlier *cid*. For example, in the Sagas, so far as I have noticed, we have always *cia f'ainm-siu*, &c., never *cid f'ainm-siu*.

In O. Ir. there is another interrogative sg. *cote*, *cate*, pl. *coteet*, *cateet* of all genders. Some examples are given in Gramm. Celt², 356. Others are: *cote prima gratia*, 'in what consists *prima gratia*?' Wb. 14^c19, *cate ind irnigde cen chumsanad*, 'what is meant by prayer without ceasing?' Wb. 25^e23; *cateat omnia asbeirsom* Wb. 31^a7; *quae est ista sententia?* gl. *cate ndixnigedar* Ml. 80^e2; *quod est*, gl. *cate dixnigedar* Ml. 103^d24. *Cote*, &c., vary between the sense of 'where?' (e.g. Wb. 13^d25) and 'what?' Thus, *ced torbe d'inni a césme* (Wb. 13^e7) means 'what is the profit to us of what we suffer?' The answer would be *issed a thorbe*, &c. *Cote mo thorbesc d'uib* (Wb. 12^e36) means 'in what way am I of any profit to you?' Examples from later texts are: *cate a lethcomorgg* Cormac, s.v. *prull*; *cote far n-airle*, 'what is the nature of your counsel?' LU. 19^b26; *adubairt Patraic: cateat?* 'P. said: "what may they be?"' Trip. L. 54. In the Sagas it often means 'where?' e.g. LU. 65^b7, 69^a38, 70^a16, 39;

¹ Ed. Stokes.

² These instances indicate that *citné* was not confined to indirect interrogation, as Pedersen, KZ. xxxv, 390, seems to suppose.

in this sense it is often written *cáte*, apparently through association with *cáit*.

8. THE SINGULAR OF THE PRESENT INDICATIVE ACTIVE IN VERBAL STEMS ENDING IN ASPIRATED *t* AND *d*.

These forms have been touched upon in the Gaelic Journal for January, 1904, p. 467. As the facts and the explanation of them were there given very briefly, it may not be unprofitable to treat the subject again at somewhat greater length.

The peculiarity of the three persons of the singular of the present indicative active of such verbs is that final *t* appears in them where, in accordance with the normal inflexion of the verb, final *th* or *d* (i.e. aspirated *d*) might have been expected. Examples are:—

Sg. 1 : *dodiut* (*to-de-fed-*) gl. sisto, Sg. 77^a4, 152^b1 ; *asindiut* (*ess-ind-fed-*) gl. obsero PCr. 60^b3 ; *arneut-sa* (*ar-neth-*) ‘expecto’ Wb. 14^a18, *araneut-sa* Wb. 23^b27 ; *foitimndiriut* (*fo-to-imm-de-reth-*) gl. suffio Sg. 185^b3.

But with *-th*, *-d* : *assafiud* (*ess-fed-*) gl. exsero Sg. 221^b4 ; *inneuth* (*ind-neth-*) Thesaurus Palæohibernicus II. 42, l. 11, cf. the partly illegible verbs ib. ll. 11, 16 ; *arriuth* (*air-reth-*) gl. adior PCr. 60^a6.

Sg. 2 :—*doad-bit* (*-bed-*), ‘thou showest,’ Sg. 159^a2.

Sg. 3 :—*doad-bat*, ‘shows,’ Wb. 10^b21, Ml. 15^a2, Sg. 27^b15 ; *d-an-diat* (*to dodiu*) Sg. 8^a9 ; *adfét* (*ad-fed-*) ‘sets forth,’ Ml. 31^b19, 62^a6, 84^a4, 87^a1, 89^a6, 99^a9, 111^a4, 123^a4, Sg. 103^a1, *in-fét* ‘indicat’ Ml. 14^b12, 86^b10, *assindét*, *-aisndét* Wb. 6^a9, 11^a18, 19^b14, Ml. 23^a12, 40^a20, 42^b18, 42^a20, 54^a12, 20, 64^a19, 87^d1, 95^d3, 100^b8, 101^a3, 103^a1 ; *docuat*, *-dichet* (*di-co-feth-*), ‘can go,’ Thesaurus Palæohibernicus, II. 420 ; *doinfet* (*to-in-feth-*) ‘spirat,’ ‘inspirat,’ Wb. 4^b3, 4, Ml. 41^d17 ; *dofuarat*, *-diurat* (*di-od-reth-*)² ‘remanet’ Sg. 12^a3, Ml. 72^b17 ; *duetar-rat* ‘includit’ Ml. 30^a6, *contetar-rat* ‘comprehendit’ Sg. 29^b2, *do-d-iarmo-rat* ‘subsequitur’ Ml. 21^a3 ; *dotuit*, *-tuit* (*to-to-tud-*, *-to-tud-*) ‘falls’ frequent. But with *-th*, *-d* : *no-si-guid* ‘beseeches them’ Wb. 25^b ; *-maid* ‘breaks’ Ml. 51^a9, 110^d10, 115^d12 ; *in-reith* Ml. 19^d13, 48^d3

The explanation suggested is as follows:—Before *s*, *th* and

¹ The radical part of the verb is *fed-* (or *feth-* ?), cf. the subjunctive *-fessam*. In the present we find *fed-*, *fiud-*. *Fed-* would seem to be a reduplicated present stem, but the precise nature of the reduplication is not very clear.

² Cf. Sarauw, Irske Studier, 72

aspirated *d* become *t*,¹ e.g. *ní rúthogútsam* Wb. 16^b22 by *ni-m-thogáitha* 4^a27; *ro-n-moitsem* Wb. 17^a13 from *múidim* = Mod. Ir. μαοιδοιμ; *a buit sem* from *a buith sem* Sg. 216^b2; *inchruitsa* from *in chruth-sa* Sg. 111^a5. Where *th*, *d* are written—e.g. *arruneithset*, *in chruth-sa*, *a buith-som*—it is only an etymological spelling. Now the verb is often followed by the affixed pronouns *-se*, *-su*, *-som*, *-si*. Before these *th*, *dh* would become *t*. And the *t*-forms came to be used where there is no affixed pronoun. It is only in the present that such a generalization of the *t*-forms is found. In the preterite the aspirated forms have prevailed, e.g. *rordúth*.

In the present of simple verbs, so far as appears from the few examples, the *t* did not spread. Here absolute forms like *guidid*, *maidid*, if nothing else, would have prevented the spread of *t*. In compound verbs the change is not complete: cf. *assaftud* by *dodiut*, *inneuth* by *arneut-sa*, where the variation seems to be arbitrary. A priori it is not improbable that the change to *t* took place only where all the three persons ended in a dental, e.g. **doadbut*, *doadbit*, *doadbat*; unfortunately the fragmentary character of the evidence makes it impossible either to prove or to disprove this; *arriuth*, *inreith* by sg. 2. *ararethi* Wb. lends a little support to the assumption.

9. O. IR. *éola*, *éula*, 'PERITUS, EXPERTUS.'

Examples of the word are *int óis éula* Wb. 3^a4, *is éola side* Wb. 1^a4, *is hé side as éola* Wb. 4^b1, 6^b25; *na bad eola inarcintaib* Wb. 33^b21. In Gramm. Celt.² 809 it is regarded as coming from an adj. stem *eulac-*; similarly Ascoli, Glossarium liv. But no other example is quoted of such an adjectival formation; and perhaps the form is to be explained in another way.

The use of the genitive as the equivalent of an attributive adjective is common in all stages of Irish. O. Ir. examples are *trebairc chollno* = *trebairc cholniae* Wb. 3^d30, *indocbáil talman* = *indocbáil talmandi* Wb. 23^d21. Such a genitive is also used as a predicate after the copula, e.g. *nitat torbi*, 'they are not of profit,' 'they are not profitable,' Wb. 11^b17;³ *ní báil lib*, 'ye deem it not good' (lit. 'of good') Wb. 11^d4,³ *is cuil* 'it is evil' (lit. 'of evil') YBL. 91^b8

¹ Cf. Pedersen, *Aspirationen* 161.

² In the same Gloss occurs *aní as torbæ*, 'that which is profitable,' lit. 'that which is profit.'

³ The noun *báe*, 'good,' is also used predicatively in the nom. e.g. *hore nárbu bae la Iudeu cretem* Wb. 5^b12.

In the same way *cola* might be the genitive of a noun *col*, which is used predicatively in *inn col dúb a dindsenchas* LL. 152^b9. In Mid. Ir. the genitive of *col* is *iúil*, e.g. LL. 187^b42; but that may be the same change of declension as is seen in Mid. Ir. *peccaid* = O. Ir. *pectho*. In Mid. Ir. *aneóil*, *aniúil* is used adjectivally in phrases like *tír n-aneóil*, 'a strange land,' cf. Meyer, Contrib. to Irish Lexicography, 99.

10.—*Indinni-se* 'TALIS.'

Examples of *indinni-seo* in the sense of 'such' have been noted by Sarauw, Irske Studier, 138, e.g. *hua glosnathiu ind inni seo*, gl. tali filo, Ml. 72^a8; *sechís eregem ind inni se*, gl. talis causatio, Ml. 90^c8, Sarauw also notes *cia inni*, gl. qualiter, Ml. 123^d8. He rightly refers the word to *inne*, 'sense, quality.' *Cia inni* would be a dative like *cia cruth*, 'how?' In the same way *indinni-seo* can be explained only as a dative like *inchruth-sin*, 'in that way.'

11.—*Indid*, *Innách*.

In LU. 56^b25 we read '*cid dogentar friti?*' or *Ailill*, '*innách maith a n-anad nach a techt*, 'what is to be done to them?' said *Ailill*, 'since neither their staying nor their going pleases.' The meaning conjecturally ascribed to *innách* here is supported by other passages:—

*inad*² (leg. *indid*) *gilla oc amulchach tarfas dunn*, 'since it is a young beardless lad that has appeared to us,' YBL. 92^a37.

*inid*³ *mo mathair 7 mo athair 7 mo secht nderbrathair ortabair-si*, 'since it is my mother and my father and my seven brothers that ye have slain,' LU. 88^a18.

cid atchí dund inda⁴ fisid? 'what seest thou for us, since thou art a wizard?' YBL. 95^a46.

In origin these forms contain the copula preceded by *in-*, 'in which.' Cf., for the sense, O. Ir. *isindí*, 'in that,' e.g. *isindí ar-n-dam-roichlis-se*, Ml. 74^d7; *isindí ro-n-dann-tcais-ni*, Ml. 89^c6.

J. STRACHAN.

¹ Cf. Thesaurus Palæohibernicus, II. 75, note.

² Other texts have *inid*, *intan*.

³ v. ll. *indi*, *iniit*, *hininad*. Tog. Brud. Dá Derga, ed. Stokes, § 81.

⁴ LU. 86^a29 has *massat*.

THE BURNING OF FINN'S HOUSE.

THE main incident of this ballad is told briefly in the *Acallam na Senorach*: see *Silva Gadelica*, i. 124. In that passage the provocation given to Garaid is differently described: he has refused to play chess with the women, who thereupon insult him: was not Garaid left behind just to make fire for them and play chess with them, because he had lost his vigour and his power to throw the spear? In return for the taunt Garaid "makes fire" for them with a vengeance. In this version the place assigned for the holocaust is Drumcree, in West Meath. It is transferred to the great Hall of Tara in the Highland ballad printed by J. F. Campbell, *Leabhar na Fcínne* (p. 177, col. 2), which tells the story in much the same form as the version here edited, but in different words. See also the *Losga Taura* in the Rev. J. Smith's *Ancient Poems of Ossian*, 1787, p. 150.

Quite a different account of the death of Garaid's son Aod is given in a poem beginning

Is aoibhinn Sliabh Cua rod clos,

of which there are copies in two MSS. of the eighteenth century, R. I. A. 23 L 34, p. 291, and 23 L 22, p. 260. This ballad takes up the story of Aod's quarrel with Muc Smaile at the point where it is dropped in the *Acallam*, I. T. iv., line 2009. Muc Smaile had killed Aod's uncle Goll mac Morna, and had refused to give an *eric* that Aod considered sufficient. Aod seeks him out at Sliabh Cua, and kills him in single combat: whereupon he is surrounded, with a handful of the Clann Morna, by six hundred of Muc Smaile's men, all of whom are slain in the fight that follows, except their leader Fionn mac Cubhain. But Aod has been twice wounded; 'clouds of weakness' fall on him; the sea comes in, he is unable to stir, and is drowned by the rising tide—

*Nir chumaic dhó a bheag no a mhór
acht a bheith dha féachain do thír,
gur báidh an tonn Aodh an dígh
ón tráigh ntor sgaoil aoinfear díbh.*

I have collated three MSS. in the Royal Irish Academy—23 A 47 (p. 118), called here A ; 23 C 26 (p. 208), called here B ; and 23 O 32 (p. 119), called here C. Mr. J. H. Lloyd has been kind enough to lend me his transcript of C, and also of an oral version taken down by him in Glengesh, Co. Donegal. This latter is fundamentally the same as the text here printed, but has been greatly corrupted in the process of transmission.

I owe to Mr. Lloyd also several suggestions as to the interpretation of the text, besides the note printed at the end of this contribution.

I have adopted the text of A as my basis ; whenever I have departed from it to introduce readings from B, or conjectures of my own, the change is recorded in the notes ; in a few cases marks of length, &c., have been silently added ; but I have not attempted to reduce the spelling to uniformity : there is really no standard which one can apply ; though perhaps it would have been better to correct the confusion of *budh* and *ba*. I have given B's variants when they have any significance, but I have not thought it worth while, as a rule, to record C's readings, except when they support A or B.

Neither have I attempted to regularise the metre : in most cases where it departs from the normal seven-syllable line, it can be rectified by slurring such words as *agus*, or the verbal particle *do* ; but there remain a good many in which it would be necessary to rewrite the line. Where the rhyme is wanting, corruption of the text may be assumed ; but it is not so easy to say when lines apparently hypermetric really indicate a change to the modern pronunciation : thus in 38 and 79 *iompughadh* is a dissyllable rhyming with *dún*, as in the spoken Irish of to-day.

I have preferred to print the Irish text without any marks of quotation, punctuation, &c. The translation is studiously plain and literal. A short glossary is appended, containing such words as are not given in Windisch's Wörterbuch, Atkinson's Glossary to the Passions and Homilies, nor Meyer's Contributions in the Archiv für Celtische Lexicographie (ACL).

GLOSSARY.

- aibhéis*, 176, 'boasting,' O'R.: cf. ἀἰβήεραῖς ἑ τοῦ δαίμειρ, Poems of G. ua Donnchadha, ed. Dinneen, line 203.
- armaigh*, 192, 'carnage'; *armach*, 'slaughter,' O'R.: *ár-mag*, 'battle-field,' ACL.
- bathadhaim?* 255, 'I drown'; but see note.
- bruithchim*, 18, 121, apparently for *bruighin*; Old-Ir. *brudin* (dat. sg. of *bruden*).
- coibche*, 77, 81, usually 'bride-gift'; here 'ransom.'
- coimsher*, 12, 'mate.'
- comhghar*, 15, 'proximity,' Three Shafts; here concrete, 'neighbours.'
- conádhach*, 70, = *confadach* (?), 'furious,' IT iv. Index; Three Shafts; but see note.
- conónaidh*, 50, ? for *connaidh*, g. s. of *connad*, 'fuel,' Wi.
- copán*, 144, 'cup,' O'R.
- cotún*, 130, 'shield,' O'Don. Suppl.
- criothshuar*, 44, 'shivering': see note.
- croimhlind*, 210, perhaps = *cro-lind*, 'pool of blood': cf. *crolindech*, Wi; but probably a place-name.
- cúail*, pl. *cúala*, 52, 'faggot,' RC xii. 64, ZCP ii. 225.
- cuanna*, 84, 'neat,' 'elegant,' a common modern word.
- cumann*, 72, 74, 'fellowship' (*communio*), Rev. Celt. 12, 319; hence in modern poetry 'love,' O'Daly's Poets of Munster, 83, *et passim*.
- cumus*, 76, 'power'; *commus* Wi.
- decair*, pl. *deca*, 60, 'difficulty,' Rev. Celt. 11, 131; here 'hardship.'
- éagcosgaradh*, 103, 'havoc,' related to *coscraim*, 'I destroy' (Wi); as *écomlond* to *comlond*.
- ech díola* (?), 133, 'horse-stock,' 'horse for sale' (?): cf. *ech dile*, Wi.
- fátha*, 32, pl. of *fáth*, 'poem,' Metr. Gloss (?).
- féithech*, 179, 'sinewy,' O'R.; *féith*, Wi.
- fesda*, 175, 'now,' for *fecht-sa*.
- fonnad*, 183, verbal noun, from *fonnaim*, 'I flay,' O'R.
- fuacht*, 250, 'cold,' Wi. (*uacht*); here 'numbness.'
- fuinnсион*, 52, 'ash,' O'R.: cf. *unnius*, gen. *unsen*: King and Hermit.
- geallaim*, 81, 'I pledge'; here 'I accept a pledge': see note.
- géir-ethach*, 232, 'fierce vassal (or giant),' for *géir-athach* (KM).
- gurgón*, 54?
- iomguin*, 164, 'agony,' O'R.; *immguin*, 'slaying,' Wi.
- láithrech*, 1, 6, 8, 'ruins,' O'R.; *láthrach*, 'site,' Wi.
- míodhuail*, 43, 'dislike'; *míodhúil*, Three Shafts, O'R.
- oirínid*, 112, pl. of *orda*, 'fragment,' O'R.; hence *oirínibh*, 'splinters,' O'R.: *ordu*, 'portion,' IT iv., pl. *oiréne*.
- posta*, 19, 'post,' O'R. metaph. 'support, guardian': cf. Stokes, Value of Irish Annals, 130.
- preabaim*, 33, 'I kick,' &c., O'R.; here 'I jump, start up.'
- seála*, 3, 'seal,' O'R.; here seemingly 'impress, traces.'
- seólad*, 119, 'travail'; *ben seólta* = *ben síúil*, IT iii. 226.
- sgabal*, 132, 'helmet,' O'R. (*scabal*): cf. *scabol*, 'caldron,' Wi.
- sgige*, 47, 'jeering,' Cath. Finntr. Index, O'R.
- sost*, 41, 'silence'; related to *tost* as *socht* to *tocht*.
- suanán*, 150, dimin. of *suan*, 'sleep'; here seemingly the name of some instrument of music.
- toirchim*, 28, 'stupor'; *toirchim suain*, Oss. iii. 54, Fragn. Annal- 24.
- tóitedn*, 112, 'conflagration,' O'R.
- uamha* (?), 177, 183, &c., 'cave'; dat. *uamhaigh* (for *uamhaidh*?): cf. Wi., s. v. *uam*.

τότεάν τίζε φίον.

Τηυαξ ανηην Δ λάιτερέ λιρ
μαρι Δ ποειναιρ αν ανηζουρ
ατάιο ροννα βαρι ρέαλα
μεβαρι λιον Δ πομοιό-ρζέαλα

Μέαλα λιον σο βειτ μαρι ριν 5
Δ λάιτερέ βυαύαδ βαρηζλαιν
Clann Μορινα ρα λιζ 'ρ ρα λεέτ
τυζαιρ κοιλομμ Δ λάιτερέ

Οο μιάο Διλβε κυιήον λινν 10
ζυαιρ αν άιτ Δ βραζέταρ ρινν
οά τυιζεό Δοιinneέ ταιρ λειρ
νι ράζραό ben οινν 'ζα κοιήφειρ

Οο μιάόρατ να μνά ζο ρίορ
με ηινζιν οαιτέζιλ αν μίοξ
ό ναέ ρυιλ κοιήζαιρ όαρ ζεόρι 15
ρέαδάμ κοηζηαή Δρ ρεανόρι

Λειζेम ζάρι αάτα ζαν έειλζ
φαν μβηυιτέοιμ ρ'λαιτέιλ ρηόιλλοειμζ
ζο βρέδάμαοιο αα πορτα ιρ ρεαιρ
όαρ βρορτα Δ η-ιατέ έηιενν 20

Ζαραιό μαα Μορινα λαοέ λονν
οά ζελυιηφεό ζάρι έαζκοιλομμ
σο έιυοφαό ζαν έειλζ ρον ζάρι
'ρ σο βεαριτυιζεό λειρ Δρ λυτέζάρι

1. *ansin*] *sin* AB; *liom* C: perhaps *is truagh sin*. 2. *dernas* seems to imply that Garaid is speaking; but Mr. Lloyd tells me that this form is occasionally used in Donegal as pret. passive instead of *dearnadh*. 3. *séala*] 'seal,' seems here to mean 'vestiges.' 5. *méala*] B, *aobha* A; *saoth* C.
7. *clann*] *clanna* ABC. 9. *do radh*] *do radha* AB. *Ailbhe*] Finn's wife: see IT iv. Index. 12. *ga coimhsher*] *aige coimhsher* A; *aga fear* BC.

THE BURNING OF FINN'S HOUSE.

Sad is it here, O ruined keep! where was wrought that destruction:
here remain your traces: we remember those tidings of
evil.

A grievous sight to me to see thee in this plight, O ruin, once
glorious, crowned with brightness! The Clann Morna,
who lie under headstones in the grave, thou hast brought
to bareness, O ruin!

Said Ailbe, we remember: "Perilous the place where we find
ourselves: if anyone should come over sea, he would not
leave a woman of us with her mate."

Said the women truly to the king's daughter white of skin:
"Since there are no neighbours to do us right, let us see
what help our elder can afford.

"Let us raise a cry of battle without craft, throughout the white-
rodded red-satined hostel, till we see what stay is best
to support us in the land of Erin.

"Garaid mac Morna, impetuous hero, if he should hear the cry of
unequal combat, would come at the cry without craft, and
our laughter would be stirred at him.

16. perhaps 'let us look for help to the old man.' 17. *gan cheilg*] 'though
there is really no treachery to fear': but *go ceilg*, 'craftily,' would give better sense.
18. *bruithchim*] *buitchim* A; *bruighin* C: cf. 121. 19. *féchamaoid*] *fecamaoid* A,
feicethmaoid B. *a n-aith Éirenn*] *is dar ccongmdhíl*, &c., BC. 23. *gan*
cheilg] *i.e.* innocently, unsuspectingly. 24.] *Sáo deantaí leis ar*
luthgair BC.

Cenglam a fionna 'r a folc 25
 oo éaoð na bhruighe go ooct
 co nac tuibhad a réir linn
 ó earla 'na fuidin toirchim

'Do éngladar na mná go fíor 30
 mac Morna ba móir an gníom
 'r oo leigset gáir caeta gan dóir
 dar brádaib aódar uobríoin

Þreabar Dairiú nírán gáir 35
 fásbur folc 'r a féoil go cnáim
 uocúaid fona mnáib amac
 níoir brát rin óa mbeic síomrad

Áuðairt óa zsur fan uín 40
 uob é turur gan iompuzáo
 bar ngráir mázaid uaoib buó náir
 biaid ríð ar máisoin bar ttenál

Á fénóir éríon bí-re ao íort
 leig-re úinne ao ézardz
 uóéan-ra mioúuail ar rin
 cmoctúar mná u' éir a foilce

Cia a táimre am fénóir tréit 45
 ir faoa ó glacar mo rgréit
 uigéola oirib bar rzize
 larfas ceann an aétainne

Éiríger Dairiú éall artoiz 50
 gabar n-a láim tuaidz éonaid
 oo baín fan zcoill gan tréna
 naoi ngúala ruinnrona imtréna

25. A similar trick was played on Curoi mac Dare by Blathnait: ZCP 3, 42.
 27. *a réir linn*] This reading is suggested to me by Dr. Atkinson. *ár re ar linn* AC, 'a slaughter in our time,' which is not very intelligible; *gdír ré na linn* B. 28. *suain toirchim*: *suain thoirchim* AB: *suain tourchim* C.
 31. *leigset*] 's *do leigset* AB; *doleig siad* C. 32. *fáthair*] *fátha*: A. In BC the line reads *dóibh sion dób dáhbhar áubhbhróin*. 36. *níor bhfáth*]: cf. Atk., Keating, Appendix iii., note †. *sin*] BC: om. A. 38. *dobudh é*] AB; *dob é* C.
 39. *magaidh*] *maga* AB. 40. *bhar*] *ionn bhar* C. For the idiom, cf. ZCP ii. 379.
 41. *sost*] AB; *tost* C. 42. *ad for i do*: C has *do*: 'let us teach thee.'

“Let us bind his hair and his beard tight to the side of the hostel, since he chances to be sound asleep, so that he should not wreak his will on us.”

The women bound in sooth mac Morna (great was the deed) : they raised the cry of battle without reason : for our lays it was cause of grief.

Up started Garaid at the cry : he left his hair and his flesh right to the bone : he went forth among the women : no cause had they to be proud.

He said, as he drove them into the *dun*, that it should be a journey with no returning :—“Your mocking cry shall be your shame : ye shall be a bonfire by morning.”

“Withered elder, hold thy peace ! let us alone with your teaching.”
(I shall cause horror thereat, a shudder as of a woman after her washing.)

“Feeble elder though I be—it is long since I gripped my shield—I will avenge on you your mockery ; I will kindle the torch's head.”

Garaid arose and went forth from the house : he took in hand the woodman's axe : he cut in the wood, 'tis past denial, nine stout faggots of ash.

43-44.] The poet speaks in parenthesis. 43. *dodhéansa* is a misspelling of *doghéansa*, 1 fut. B has *biadh sinne femtha dhod réir a seanoir chalma fhirthéin*. 44. *criothfhúar*] the dotted *f* in AC shows that the word is regarded as a compound : O'R has *criothfhúair*, 'chilly.' The noun occurs in its original form *crithur*, Salt. na R. 8202 : the adj. *crithre* in B. Mag Rath, p. 110. *foilce*] AC, for *foilcthe*, gives no rhyme : perhaps there was another form *foilcsin*. Dr. Strachan suggests that *foilce* is gen. of *folc*, 'a wash,' LU 58 a 14 : and that for *ar sin* in 43 should be read *arse*, 'therefore.' I do not know whether this word is found in relatively modern Irish. 46. *ghlacas*] *do glacas* AB. 47. *digheoladh* : the metre shows that the word was already pronounced as a dissyllable. 50. *túaiigh chonnaidh*] *tuadh chonónaidh* A ; *tuadh comaidh* B ; *truaidhe* C. 52. *fuinnisíona imthréna*, A : *fuinnisíon treana* BC, perhaps rightly. *ngúala* for *gcúala*, pl. of *cúail*.

Ʋαουίξερ τινε Ʋαν τιξ μόρι
 όν λάρ ζο Ʋοίσε Δ ζυργόν
 υούχιρ μόρι-ύόιτ αρ αν τεό
 νιορθ έ αν Ʋενόρι τπόσαιρεό

55

Ιαύαρ Ʋεότ Ʋοοιρρε έιξε Ʋιnn
 έυιρ Ʋεότ ηγλαιρ αρ ζαό υηƲαιn
 υοξηιό τινε ύα μαρβαύ
 ύα ττάινιξ Δ μόρι-ύεακρια

60

Λειξ μιρε αμαό αρ m'άταιρ,
 αρ ιnξen υι Cóinn έέαυόατάιό,
 οριn Ʋέιν ιƲ αρ υυιύεαόαρ Ʋιnn
 Δ ζαριαύ υαƲαιλ ƲοιλεƲιnn

Νι λειξρεο έύ αμαό αρ τ' άταιρ
 Δ ιnξen υι Cóinn έέαυόατάιό
 οριτ Ʋέιν nά αρ υυιύεαόαρ Ʋιnn
 έυρα αμαό νοόα λειξƲιnn

65

Λειξ-Ʋε ben Cóndin αν άιξ
 αμαό ιƲ ben Cóoilte αν έονάύαίό
 ιƲ ben μιc Keiτε άβυρ
 cumann cleiτε νοόα Ʋοεριnυρ

70

Ταρ αμαό Δ ben μιc Keiτε
 μαυ άιλ λατ cumann cleiτε
 ό nάό Ʋυιλ mac Keiτε άβυρ
 ni ƲƲυιλιn Ʋέιν ύοm έυμυρ

75

ζαβ κοιβέε Δ ζαριαύ na ηγλονn
 αρ υοιξ-ιnξen Cóριμαιc υι Cóinn
 λάν υοιρη ύα ƲƲυιλ Ʋαν υύn
 υο λειξen let ζαν ιομπυζαύ

80

54. *ón*] *óna* A. *gurgón*] I do not know this word. BC have for
 :his line *ó thinnedn go soiche a mheadon, &c.* 58. *chuir*] B; om. A; *dochuir* C;
glais nom. for acc. 60. *móir dheacra*] It is not clear whether this refers to the
 sufferings of the women or Garaid's subsequent punishment. C has *deacradh*:
 Dr. Strachan suggests *deachradh*, 'fury.' 62. C omits *ui* here and at
 66, which mends the metre: but the speaker, Finn's wife, Ailbhe, was daughter of
 Cormac, grandson of Conn. 68. *nocha*] *ni* A. *leigfinn*] *leigfead* C.
 70. The metre is wrong: for *chondhaich*, which I do not understand, we
 should perhaps read *chondich*, 'happy, prosperous,' Atk. PH. BC have *as ben*
Condin amach na deaghaidh, which does not rhyme 71. *Mac Reithe*: also

He kindled a fire in the great house, from the floor to the ceiling (?): he set the house in a great blaze: that old man had no mercy.

He shut the seven doors of Finn's house: he fastened seven locks on every door-post; he makes a fire to kill them: hence came their sore sufferings.

"Let me out for my father's sake!" said the daughter of Conn the Hundred-fighter's grandson; "for my own sake, and to earn the thanks of Finn, O noble, fair-haired Garaid!"

"I will not let thee out for thy father's sake, O daughter of Conn the Hundredfighter's grandson; nor for thine own sake, nor to earn the thanks of Finn, will I let thee out."

"Let out the wife of Conan of the conflict, and the wife of prosperous Caoilte and the wife of Mac Reithe here—I have known no furtive love."

"Come forth, O wife of Mac Reithe, if furtive love be thy desire: since Mac Reithe is not here I myself have not the power."

"Accept a price, O Garaid of the great deeds!" said the noble daughter of Cormac ua Cuinn; "the full of thy fist of all that is in the *dun* to be granted thee without revoking."

called Cú Maige, Ir. Text. 4, line 553. 72. *ndernus*] *dernuis* AB; but the words seem to belong to Mac Reithe's wife. I owe to Mr. Lloyd the explanation of the phrase *cumann cleithe* (*celim*), 'secret amour.' He reminds me that, in the Ballad of the Mantle (ed. Stern ZCP ii, 2, 294), this woman is the only one who successfully undergoes the ordeal of chastity. In C, 71-74 run thus: *is bean mhic an Reithe mds dil lead cumainn cleithe. Tair amach a bhean mhic an Reithe abhus cumann cleithe noch a ndearthnas.* 76. *dom chumus*] Garaid taunts the chaste wife: she must wait for her husband's return: Garaid himself is too old for love-making. 79. *lán doirn*] *lán durrainn* C, 'your full share' (*urrand*). 80. *leigen*] *leigfinn* B.

‘Do g'eall Garaid coibce éoir
 vona mnáib gion gur cómáil úóib
 go bfeca úal ó gac mnaoi
 'na glaic éuanna von céad-mnaoi

O 'éonndairc Garaid nári mín 85
 a raib arciḡ vo élanuib ríḡ
 a noiaḡ na vála gan gur
 vo iad go vána an vorur

Narab beó Garaid go brát 90
 ó tátdoi-re arciḡ go teann
 ma leizenn ouine artec
 ná ouine amac óa bfuil ann

Gluidirḡer Garaid irin glenn 95
 mar bí an ciḡ aḡ tuitem
 a nglenn Cuaid ran Muíain amuisḡ
 vo éouil 'na óeḡaid-rin

Ionḡnad an ní tarfár vam 100
 vo ráid Fionn Féinne Daoúal
 gáir con ir ban ir daoine
 óa lorḡad 'r aḡ éaḡdaoine

Créad an ceó-ro éuḡainn aniar 105
 vo ráid Fionn flait na bfiann
 ir ceó éaḡcorḡaréta óa éur
 nó ciḡe óa g'éarlorḡad

Tuḡamar léim ionḡantaḡ áiḡ 110
 ráḡdamaoio ar reilḡ gac áirvo
 'r ní bfuarmamar óar tciḡtib foir
 áct bun gac cleite a tcalmuis

‘Do éur gac fer chann a fléiḡe 110
 rán mbantriacḡ ir rán móiréine
 'r ní bfuarmadar óa mnáib ḡráóac
 áct oirvoio voúa tóiteáin

81. *geallaim* seems to mean sometimes, 'I exact a pledge,' 'I accept a price.' Thus, in the *dindsenchas* of Findglais, RC xv. 448, *Is i rogeil Coiculainn* surely means 'she took a pledge of Cuchulainn': not, as Dr. Stokes renders, 'she promised': so Keating, in telling the story, says *naisgis air techt*, 'she bound him to come' (Trin. Coll. H. 5. 26, p. 79).

83. *bfeca*] *bfeacaidh* B; *bfeiceadh* C. Garaid's object is to see how many of the women are in the house.

84. *mnaoi*] *nith* B; *nidh* C.

90. I print B's reading. A has *ó chuir sé cách na chenn*; C reads *ó cuir sí catha na cceann*, which I cannot translate. None

Garaid accepted a fair price from the women (yet kept not his promise to them), till he saw a lock of hair from each woman in the shapely palm of the chief lady.

As soon as Garaid, never mild of mood, saw how many of the princely families were within, once the powerless throng was gathered, he shut the door boldly.

"May Garaid live no longer till the day of doom, since ye are fast inside, if he lets a soul in or a soul out, of all that are there."

Garaid made haste into the glen, as the house was falling; in Glen Cuaich away in Munster slept he thereafter.

"A strange thing has been revealed to me," said Finn of the Fiann of the Gaels; "the outcry of dogs and women and men a-burning and a-wailing."

"What is yon smoke that comes towards us from the west?" said Finn, prince of the Fianna: "it is the smoke of havoc a-doing, or of a house cruelly burned."

We made a wondrous leap for battle; on all sides we leave our chase; and we found of our houses eastward nought save the stump of each stake in earth.

Each man thrust the shaft of his spear among the women-folk, amidst the burning heap: and they found of their winsome wives nought save fragments black and charred.

of the three gives a rhyme to *bráth*. 94. *dhí] do dhí A.* 96. *'na*
dheghaidh-sín] go meadhonlan B; go meadhon laoi ghlan C. 97. The
 scene changes. *tarfás] atá ar fás A.* 98. *Gaodhal] gan on, &c., BC.*
 99. *ban] léim B.* 101. *chugainn] chugaidh AB.* 104. *gearlosgadh]*
losgadh ar daoineibh A, against the rhyme. 106. *gach áird] uile do*
dhéanamh A, against the rhyme and metre. 111. *ghrdádhach] gruadh-*
grádhach (?) B; gruagach C. But these readings are against grammar and metre:
 read *dha grád-mndíbh.* 112. *oirínid] oirthneibh B, oirdineibh C; read oirdne.*
dubha] beaga BC. *tóitedin] toiteán A; thotáin B; tuatáin C.*

Δη βάρ-ῖνν ῖνναι Λυζαῖο
 νῖορ βάρ cneῖσα ὄο ἔνναιο
 Δ ἔαδ ὄο ἔνναιο Δ ἠνὰ
 Λυζαῖο ζῆαρ μαε Λύκορμῶν

115

Νῖ ραῖβ ῖνναι να ῖνναι
 'να βεταῖο ζῆ βῖ ὄα ἠῖρε
 νερε ἠνὰ ρεόλτα ρά η-α ἔῖλε
 νῖ ραῖβ ραν βῖλαῖ ῖνναι

120

Λοῖρζεῖ ἀνηῖν μβρῖνζῖν ῖνναι
 βεν ῖρ ρεῖνν ὄοβῖ αζ ῖνναι ῖνναι
 ρα ρολυρ Δ ζῖνναι 'ῖ Δ ζῖλα
 Δῖλβε ἀλῖνναι ζῖνναι ὄοβῖ

ὄο Λοῖρζεῖ ἀνη ὄα εἰε ῖνναι
 αζυρ Δ ἔαρβαο ἀῖο ἀοῖβῖνν
 βυῖ ἠῖορ εῖβα ἀη τῖζε
 ὄο ἠαε ἔνναι Δ ἠῖνναι

125

ὄο Λοῖρζεῖ ἔαο ῖνναι ὄοβῖ
 ῖρ ἔαο ἔοῖν καῖβυαῖ
 ῖρ ὄα ἔαο λῖνναι ῖρ ὄα ἔαο λῖνναι
 ῖρ ὄα ἔαο ῖνναι ῖρ καῖβυαῖ

130

ὄο Λοῖρζεῖ ἔαο εἰ ὄοβῖ
 ρα εἰεῖν ἀη ἀῖο-ῖνναι
 ζῖνναι η-ὑεῖεῖνναι ῖνναι
 ζῖνναι ῖνναι ὄοβῖ

135

ὄο Λοῖρζεῖ ῖνναι ἔαο ἔνναι
 ρα ἠῖορ ἀη εῖβα ἠαο-ῖνναι
 ῖνναι ῖνναι Δ μβρῖνζῖν ῖνναι
 ὄο ἔοῖνναι ἠῖνναι ῖνναι ῖνναι

140

ὄο Λοῖρζεῖ ῖνναι ἔαο ἔοῖν
 ὄο ἔοῖνναι ἀῖνναι ῖρ ὄοβῖ
 ὄο Λοῖρζεῖ 'ῖ νῖ βῖεαζ Δ ῖνναι
 ῖνναι ἔαο ἔοῖν 'ῖ ῖνναι ἔαο ἔοῖν

117. *ni raibh*] *nior bhí A.*118. *bhethaidh*] *bhetha, &c. AB.*119. *mná seólta*] cf. *ben siúil*, Ir. T. iii. 226.121. *bruighin*] *bruithchim A.*124. *aluinn*] BC add *budh*.131. *is (1)*] om. BC.*dhd (2)*] om. BC.

That death which Lugaid found, it was no seemly death for a hero, to die of grief for his wife—keen Lugaid son of Luchorman.

Finn of the Fiann was alive no longer, though he lived afterward: the strength of a travelling woman was not in the chief of the Fiann among his comrades.

There was burned in that hostel in the west the best wife Finn ever had: bright was her cheek and her hand—beautiful dapple-checked Ailbe.

There were burned there Finn's two horses and his high splendid car: great was the household loss for the son of Cumall of Almain.

There were burned a hundred shields cunningly wrought and a hundred conquering targes and two hundred corslets and two hundred blades and two hundred mail caps and helmets.

There was burned a stud of a hundred horses, of horses belonging to the over-kingship, with their breast-ornament of crystal, with their gilded bridles.

There were burned by Garaid in Finn's hostel three hundred whelps of mac Cumaille's beautiful dogs, a great loss were they.

There were burned three hundred great chests for hoarding silver and gold: there were burned—and it is no lie to say it—three hundred horns and three hundred cups.

133. *diola*] *dioladh* AB; *minghlan* C: cf. *ech dile* Wi.

conadh A. *ór-dhaithe*] *órduighthe* BC.

ór &c. AC.

144. *corn*] *corrán* B; *corann* C.

136. *gona*]

142. *airgid is óir*] *airgid is*

Uobairim briaotar óam Óia 145
 fám éloirdeán a gair fám ríat
 gur éas óo cúmaíó a mban
 veic gcéao mar luíó lóimígeal

Uo loirgeó ann cruic Óáire 150
 uo loirgeó suanán Saighe
 an tan uo seinntí iao gan gair
 fianna fínn uo cóola leir

Uo loirgeó trí céao renóir rens 155
 uo ríog-máitib fíann éirenn
 uo élanuib gíogóil maílle
 uo élanuib bhríogmára báoirgne

Uo loirgeó trí céao caillec 160
 ran mbhuigín dlainn aroblaóac
 ir aicrom mac níó fá leic
 ar mac Cúmaíll Almaíne

Uo loirgeó trí céao iníen maol
 buó íoluróa uéc a gair taoó :
 buó dlainn an bantraóc éain
 óa loirgeó ir óa n-íomgáin

Naol n-íóóce úinne íaríran 165
 ir rinne a g loirgáiríócé gáraó
 fuaíamár gáraíó gáirblaic
 anníin gáiríuic ór éraíóblaic

Mar éonnaríaoar a céile 170
 gáraíó ir fíonn na féinne
 oíar fá calma ar gac carán
 amíar éugraic aémurán

Sgáic uáinne ir aicir oric a fíir 175
 a gáraíó gáirib gnúiríóil
 uo loirgíir ar mná feróa
 óuic ir aicéir a tríoimcéaróa

149. *cruit Dhaire*. A *Daigre cruitire* is mentioned in the *Acallam*: see IT iv. 6079; also in another Ossianic poem in RIA 23 L 34, p. 293, line 24. I know nothing of the *suanán Saighe*.

151. *do seinntí*] *do seinnthighe* A; *do sheinntigh* B.

152. *chodhla* for *chodhladh*.

153. *seng* is an adjective constantly applied to warriors, and means here perhaps rather 'wiry,' 'lithe' than 'lean.'

156. *brioghmhara*

I pledge my word before God, by my sword and my shield, that there died of grief for their wives three hundred like white-handed Lugaíd.

There was burned there the harp of Daire: there was burned the lulling pipe of Saigen: when they were played, without a spell, the Fianna of Finn fell asleep thereat.

There were burned there three hundred lithe elders of the princely nobles of the Fianna of Erin, both of the Clann Griogóil and of the vigorous Clann Baoisgne.

There were burned three hundred old women, fair and famous in the hostel (the princelings are nurtured apart) to the loss of mac Cumáil of Almain.

There were burned three hundred shorn maidens, that were brightest of bosom and side: lovely were the pure women folk that were burning in agony.

Nine nights we spent thereafter and we on Garaid's track: we found Garaid, grey and fierce, in the rock above Craobh-liath.

When they saw each other—Garaid and Finn of the Fianna, the two that were boldest on any path—bitterly they set to chiding.

“Hate and reproach on thee from us, thou fierce white-bearded Garaid! thou hast burnt our women but now: their sore suffering is thy boast.

Baoisgne] *Baoisgne brioghmhara* A; *mera brioghmhara*, &c. BC. 158. As *bruighen* is fem., the adjectives must refer to the *cailligh*. 159. *fa leith*] *fale* AB. I cannot make grammar of the line as it stands: read perhaps *altronn*, g. pl. of *altru* ACL, 'and nurses of the princelings.' 162. *solusda*] *solas* A. 163, 4, *cdin*, *iomgáin* B. 165. *dhúinne*] *dhúinn* A. 167. *gairbh-liath*] *an gharbhghnimh* C; *gairbhhdian* B. 169. *chonnarcadar*] *chonnarcamar* B. 172. *amgar*] *angar* B. 173. *sgdith*] *sgiath* BC. *aithis*] *faithchios* BC.

Τιαξαιὸ υαῖνν ἱρῖν υαῖμαιξ
 οἰονξ πομόρ ὀ'αρ ῖλυαξαιῖ
 ξαῖαιὸ ἀν ῖεῖτεῖ ῖιονηαῖ
 ἱρ ταῖρῖαιὸ ἀμαῖ ἀν ῖειρῖιονηαῖ 180

Ὀρ τῦ ῖεῖν ἀτῶ ὀομ ῖεῖλξ
 ἄ ὀεῖξῖοῖς Κυῖμαιῖλῖ ἀῖρημῖοειρξ
 ταρ ἱρῖν υαῖμαιξ ὀαμ ῖιονηαῖ
 ἱρ ξαῖ ξο ῖρηαῖὸ μο ῖειρῖιονηα

Ὀο ῖαῖὸ ῖιονη ῖλαῖτ ῖεῖννε ῖαῖλ 185
 ταῖρῖαιὸ ξαῖρῖαιὸ λῖῖ ἄ λῖαῖη
 ὀῖῖαῖαιὸ ἄ λῖαῖξε ἱρ ἄ λῖῖῖ
 μαρ ὀο λῖοῖρξῖῖ λῖεῖρ ἀν ῖανηαῖῖῖ

Ὀεῖῖνεῖμαρ ἱρ ῖῖῖῖῖ ῖῖῖῖ
 ὀῖῖῖῖ ἄξυρ ῖῖ ῖῖ ὀῖῖῖ
 ὀο ῖῖῖῖ ῖῖ ξαῖρῖαιὸ ῖῖαν υαῖμαιξ
 ῖῖορ ἀν ῖ-αῖρῖμαῖξ ἄονηαῖρῖε 190

ῖῖρῖε ῖῖῖ ῖῖ ξαῖρῖαιὸ ξαν ῖῖαῖὸ
 ῖῖξ ῖῖῖῖῖ ῖῖαιὸ ὀῖῖ ῖῖῖῖῖ
 ὀο ῖῖῖῖ ῖῖη ῖῖ ῖῖ-ἄ ῖῖοῖννε ῖῖαῖη
 ἱρ ῖῖαῖηξ ῖῖμαῖ ῖῖῖ ῖῖῖ ῖῖῖῖῖῖ 195

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 'ῖ ῖῖῖ ἄ ῖῖῖῖ ὀ'ῖῖῖῖῖ ὀῖῖ ῖῖῖῖῖ
 ῖῖ ῖῖῖῖ ἄρ ξαῖρῖαιὸ ξαῖρῖῖ
 ξο ῖῖῖῖῖ ἀν ῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖῖ 200

ῖῖῖῖ ὀο ῖῖῖῖῖῖῖ ξαῖρῖαιὸ ξαῖρῖῖ
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 λῖῖῖῖῖ ῖῖῖῖῖ ὀρ ἄ ῖῖῖῖῖῖ
 ὀο ῖῖῖῖ ῖῖ ῖῖῖῖῖῖῖ ῖῖῖῖῖῖ

ἄοῖῖῖῖ ῖῖῖ ῖῖῖ ῖῖῖῖῖ ῖῖῖ ῖῖῖ 205
 ἄ ῖῖῖῖῖῖῖ ὀο ῖῖῖῖ ξαῖρῖαιὸ
 ἱονηυρ ῖῖῖ ῖῖῖῖῖῖῖῖ ῖῖῖ ῖῖ ῖῖῖῖ
 ῖῖῖῖῖῖῖῖ ῖῖ ῖῖῖῖῖῖ ῖῖῖῖῖῖῖῖ

177. *tiagaidh*] *tiageadh* C. 184. ironical: the cruel trick played by the women had left Garaid hairless. 185. *do riddh*] *da radha* A. 186. *a*] *ar*, &c., BC. 187. *dlanaidh*] *dlanaidhe* A. 189. *fhiche céad* should mean 'twenty hundred': but here it seems to stand for *fhiche ar chéad*. 192. *mor an t-armaigh*] *as mór tharmhoigh* B; *badh mhórdn tár* C. 195. *do chuir*

“Go ye from us into the cave, a great company of our hosts !
seize the sinewy shaggy fellow, and fetch out the old
fox.”

“Since it is thyself that is on my trail, brave son of Cumall of
the red weapons, come thou into the cave to flay me, and
take firm hold of my old hairs !”

Said Finn, prince of the Fianna of Ireland : “Bring with you
Garaid in your keeping : make ye his bed and his bier
where the women-folk were burnt by him !”

A hundred and thirty men, sixteen, and eight fell by Garaid's
hand in the cave : great was the carnage for one time.

So long was Garaid without food that he made a cast of his
shield from him : he put a hand under his hoary breast, and
came forth, alone.

Desire of sport or laughter or inclination to ought were it never
so pleasant was not in fierce Garaid till he saw the women
folk dead and stark.

When fierce Garaid saw the women burned, dead and stark, he
let fly a peal of laughter over them to be heard among the
Fianna throughout Erin.

“Pleasant it is to me to find you thus, O women !” said Garaid :
“that you may learn for good not to mock at a miserable
old man.”

&c., in sign of submission.

aonarán] naonarán AB ; aonarán C.

201. do chonnaire] chonnaire A.

C substitutes, for 201, 2, dhur marb amuith is mait liom fiin | do radh gara nár mhaith méinn. 203. a gcionn] a chenn A.

206. do raddh] do radha A : cf. 9, 185.

bhdin] dhán ABC.

196. 'na

200, 202. lán marbh] marbh B.

202. loisgthe] loisgidhthe &c. AB.

204. do chlos] budh chlos B.

1aṛruim o'atcuinge oṛt a fīnn
 oo ṛáó Ṣaṛaíó ó Chroimlīnn 210
 ṣan mo mílle móṛ an moó
 ṣo tṛáé éṛṣe aṛ n-aṛáṛaé

1ṛ let an atcuinge ṛīn uaīm
 oo ṛáó mac Cuṛaīll aṛṛṛuaíó 215
 ṣan oo mílle aṛ an maīṣīn
 ṣo tṛáé éṛṣe aṛ maīvīn

Ṣaṛaíó an oíóce ṛīn ṣan bíaó
 1ṛ óá cóiméas oo bī an fīann
 aṣ éṛṣe óon ṣṛéīn ṣo moó
 oo éaluaīṣ Ṣaṛaíó ṛán éasóáé 220

Oo éaluaīṣ Ṣaṛaíó ón bṛéīnn
 'ṛ níor bṛeṛ oo neé víoó a ṛéīm
 ṣan ṛíoṛ aca aṛ talūuīn tṛoīm
 cáṛ ṣaó Ṣaṛaíó ó Liaṛoīm

Táṛ ṛlíaó Tulcōn óó ṣo ṛíoṛ 225
 ṣo ṛáīmīṣ Tuáīṣ 1nbíoṛ
 ó Tuáīṣ 1nbíoṛ Ṣaṛaíó na nṣlōnn
 uécán 1ṛ vaṛṛna véaṛṛōm

Ṣo Maṣ an Róío táṛ ṣaé ṛaon
 ṣo Oún Máca na móṛnaoīm 230
 ṣo Caṛn éīle 1nṣīne eéóáé
 ṣluaīṛīṣeṛ Ṣaṛaíó ṣéīṛ-eéáé

Ṣo Maṣ an ṅoīll deó 'na ṛéīm
 láīm veīṛ le Oún an laoíé léīé 235
 taṛla a nṣlenn veacáīm bīnn
 láīm ṛe cenn loéa Liaṛoīm

1aṛṛan óó ṣo háṛo óṛ muīṛ
 oo Ṣaṛaíó ṣaṛb málaécóuīb
 téío ṛan uaṛáīṣ oo léīm
 cooṣuṛ anṛ Ṣaṛaíó ṣaṛb léīé 240

210. ó Chroimlīnn] an Chroinṛṣṣlīnn C. 215. maīṣīn] ed. maīge AB;
 máṣṣ so C. 222. níor bṛṣes: cf. Atk., Keating, Glossary: this habit of

"I beg a boon of thee, O Finn!" said Garaid of Crumlin: "that thou slay me not—great the task—till the hour of dawn to-morrow."

"Thou hast thy boon from me," said the son of Cumail of the red weapons: "that I should not slay thee in this place till the hour of dawn to-morrow."

Garaid was without food that night, and the Fiann guarding him; at sunrise in the early morning Garaid stole away covertly.

Garaid stole away from the Fiann, and none of them knew of his going: they knew not whither on the wide earth Garaid from Liatruim had gone.

Over Sliabh Tulchon he went in truth till he reached Tuag Inbir: from Tuag Inbir went Garaid of the exploits (alas! it is cause for tearful heaviness)—

To Mag an Roid across all ways, to Dun Macha of the potent saints, to the Carn of Eile daughter of Echaid hastened Garaid the fierce vassal.

To Mag an Bhoill bheo in his flight, his right hand towards Dun an Laoich Leith: he happened on melodious Glenn Beacain, close by the head of Loch Liatruim.

Afterwards he reached a height over the sea—fierce black-browed Garaid: he entered the cavern with a leap: there fierce grey Garaid fell asleep.

regarding *feas* as an adj. may have arisen from a confusion between *niordh feasach* and *nior fess*. 224. *cd̄r*] *ca h̄ait ar A.* 228. A has *Gharaid*: perhaps for *do G.* 233. *h̄heó*] *beo A. na r̄eim*: perhaps rather 'of the races.'

Νίση μοτάιζ Ξαριό αν βίαν
 Ξηρ χρουινηξουαρ ανοιη 'ρ ανίαρ
 λέιξρετ ραν υαμίαιζ ζάηρ άατα
 α άουλα ρα άουλα νεμήριάτα

Comraizer Δου ηρ Ξαριό ζέαρ 245
 ραν υαμίαιζ ρα υαίηνα υέαρ
 Ξηρ θαιν α άεηη υά άταηρ
 ρα ζηίση υαάμαρ αναιάηη

Όση λάηη ρηη υο μάηθ Ξαριό 250
 υο ληηη ρυάάτ ηρ υο ληηη ζάλαρ
 ρυηλ Ξαριό υοάυαίό ραν λάηη
 υυό άοηρ ζαά ζάλαρ υο ζάθαηλ

Άάηηζ Δου άμαά 'να ρέηη
 ηί θρυαηη ρέ υυηη όση θφέηηη
 θάάαρ έ ρέηη ραν θρυαηηζε ηα άαηηηη 255
 Δου ρα υαίηηνα υέαράηηηη

Δόλυαάηηηη Ξαριό ηρ Δου
 άη ρίσηρ αν άυαηη άαοθ ηε άαοθ
 άηε ρηυαηηηηάο οηηά ζαά η-ύαηη
 ηρ άηηη ηηο άηηοίθε 'ρ άη άηηάζ 260

Δζ ρηη όυηη α ράαηηαιζ ρζάαλ
 ηρ μέ Οηηηη ζο ηηηηηηηη η-έάάτ
 άηε ηηέηη υο ρηηηηη υά λυαό
 ηρ άηηη ηηο άηηοίθε 'ρ άη άηηάζ.
 Άηηάζ.

242. *gur chruinnighedar*] *go ttangadar* BC. 243. *leiget*] *leigetar* B;
leigid C. *chatha*] om. BC. 244.] A has *nemhthráth*; B *nemhthrdith*: I read
nemhthrdítha, though this also is a bad rhyme; C reads *a chodla sin níor chodla*
sdmh. 248. *anaichnid*] *annaithnid*, &c., AB; *anaithid* C. 249 *Garaidh*] A has

Garaid was never ware of the Fiann till they gathered from east and west: they raised a battle-cry in the cavern: an unseasonable sleep was his.

Aod and keen Garaid encountered in the cavern—it was cause of tears: and Aod struck off his father's head: it was a horrid unheard-of deed.

For the hand that slew Garaidh, which numbness and disease have filled—the blood of Garaidh has stained that hand—it were meet to catch all diseases.

Aod fled away; he met no man of the Fianna; he drowned himself in the sea-waves: Aod was cause of heavy grief.

Garaid and Aod are buried by the bay's verge, side by side: sad and sorrowful is my heart with thinking on them every hour.

Here is a tale for thee, O Patrick! I am Oisín of the many crimes: through the greatness of my grief in telling of them sad and sorrowful is my heart.

Garadh (the genitive); B reads *athair*.

bear the meaning given.

251. *Garadh*] *Gharaidh* A.

255. *bádhás*]

báthadhas A; *bádhthus* B; *bathas* C.

256. *Aodh*] *as daodha* B; *aoda* C.

259. *smuaineadh*] *smaoine* A.

261. *a Phadraig*] *om.* A.

263. *snímh*]

ed. nim A; *ghnídhm* B. C writes for 263-4, *is ionann is nimh dam beith da luaidh | is rothinn mo chroidhe fú amhluaadh.*

NOTE.

Mr. J. H. Lloyd has kindly supplied me with the air to which the oral version obtained by him was chanted, together with the commentary printed below.

“ΛΑΟΙΘ ΞΑΡΑΙΘ.”

(Τόιτεάν τῆζε ἴνν.)

Ξλέαρ ο.

σ. λ. σο ξλέαρ.

|| s : m | s : m | s : m | s : - . m |

Τηυαξ ανη - ρηη, Δ λαιε - ηεαε ηη, μαρ
 λειξ - ρε βεαν οον - αιη αν αιξ, ηρ

|| s : m | s : m | d : d | d^h : - ., s | s : m |

Δ ηυεαρ - ηαρ αν αιη - ζοιρ: Δ - ταιο ροηη - Δ
 βεαν οαιρ - τε ηηο ροηη - αιη: ηρ βεαν ηηο ρει -

|| s : m | s : - . m | s : m | s : m | d : d ||

βαρ ηεα - λα; ηεαβ - αιη ηοηη Δ ηοηοιε - ρεαε - λα.
 εε η βηρ; ουη - αν οει - τε ηη βεαρ - ηαρ.

“ΛΑΟΙΘ ΞΑΡΑΙΘ.”

(Οαιτα μαρ σο ξαβ εαμονη οξ μαε αν ζοιη αν οεδ.)

Ξλέαρ ο.

|| s : m | s : m | s . s : m | s : - . m |

λειξ Δ - μαε βεαν οον - αιη αν αιξ, ηα

s : m | s . s : m . m | d : d | d' : -, s | s : m }

 bean caoil-te bíob Δ' cínó - nán : bean fhic Δ'

s : m | s : -, m | s : m | s . s : m | d : d }

 Rei - te éoir; Cum - ann clei - te ní éair' rí.

“The poems known as Ossianic or Fenian are sung to airs which are quite unique in the native music of Ireland, whereof they undoubtedly form the most ancient class. In his Preface to *The Ancient Music of Ireland*, Dublin, 1840, Edward Bunting remarks: ‘The extreme antiquity of the first class, consisting of *caoinans* or dirges, and of airs to which Ossianic and other very old poems are sung, is proved as well by the originality of their structure (being neither perfect recitative nor perfect melody) as by the fact of their being still sung with the same words in different parts of the country, these words in many instances corresponding exactly with poems of an extremely early date preserved in ancient manuscripts’; and again: ‘The Ossianic airs have been noted down from persons, singing very old fragments of this class of poems, both in Scotland and Ireland.’ He says further: ‘Satisfied, on these grounds, that the airs of the first class are all of very great antiquity, the editor has taken pains to examine and analyze their structure; and the result has been that in them he can trace a characteristic style which prevails more or less throughout all genuine Irish music, and constitutes the true test by which to distinguish our native melodies from those of all other countries.’

“Neither Bunting nor any other musician appears to have noted down the air of the present poem. It is much simpler and more monotonous than any other recorded of the same class. Whether this should tell in favour of a higher antiquity or not, I leave to more competent—to musical—authorities to decide. I have thoroughly satisfied myself that this air is associated with the words of the poem; for Eamonn óg Mac an Ghoill (Anglice Magill), who sang the poem (fifty-five stanzas) frequently for me,

told me that both his father and grandfather had the very same tradition.

“ It is not, however, so much through a desire to preserve an ancient relic of the kind that I hand this air into the safe-keeping of Mr. Gwynn, but rather with the hope that it may throw light on the ancient method of reading poems in *deibhidhe* metre (in the present case *ógldchas*). There can be no doubt but that musical accentuation is more enduring than prosodic stress. The latter is always liable to suffer alteration even from the mere shifting of accent due to a more recent pronunciation of a word, an extreme case of which in Connacht, for instance, would be such as $\Delta\eta\ \tau\text{-}'\rho\acute{\iota}\Delta\eta$, which must have been preceded by $\Delta\eta\ \tau\text{-}\Delta\eta\iota\Delta\eta$.

“ Not so with the musical stress. Airs certainly do get corrupted and altered in course of time ; but it will be found that their accentuation, which is really vital to them, is scarcely ever lost. Should this ever take place, and the air suffer corruption also in other ways, the result would practically be an entirely different tune. This, I think, should act as a powerful check on corruption of musical accentuation.

“ It is better, however, that such questions should be left for musicians to discuss. Our concern here is merely with ‘ $\text{'}\text{L}\Delta\text{oi}\acute{\rho}\ \text{'}\text{S}\Delta\eta\iota\Delta\eta\acute{\rho}\text{'}$ ’ as a means of ascertaining original prosodic accent.

“ Probably no two stanzas of the reciter’s version of the words were quite alike as regards the number of syllables, so much do these poems suffer through oral transmission. He often had as many as ten syllables, sometimes even twelve, in a line. Hence his singing of the stanzas differed slightly with each, owing to the necessity of either crowding in a redundancy, or slurring a paucity of syllables. As a specimen of his method I give one stanza exactly as sung.

“ The correct heptasyllabic version of the same stanza, and also of the opening one, are set to another form of the air. This form is that heard when the air is lilted, being thus without any corrupted lines to break up its proper time ; such also is the impression made on one’s ear after hearing the poem sung throughout. It will be seen that there is here a thorough agreement between bars and syllables, that is, fourteen bars (= twenty-eight notes) = twenty-eight syllables. This agreement is all the more remarkable on account of the music having been

preserved in recent times quite independently of any metrical tradition.

“ The theoretic juxtaposition of music and words now made gives some extraordinary results. It is only necessary to point to ἀτάκτο, of which the first syllable, in all probability, always unaccented in ordinary pronunciation, bears the stress, whilst the second syllable, no doubt never otherwise than long and accented, is unstressed ! If the setting be right, we can only infer that ancient Irish prosody recognised an artificial method of accentuation, this view being to some extent corroborated by the highly artificial nature of many of the metres employed, of which, last but not least, we may place the kind of *deibhidhe scaoilte* in which our poem is written.”

COMAD MANCHÍN LÉITH.

THE only copy of the following poem which I know of is found on p. 95 of 23. N. 10 (formerly Betham 145), a paper manuscript in the Royal Irish Academy. It was written by a scribe named Aodh at Baile in Chumine (now Ballycummin House, over Loch Bó Deirge on the Shannon) in the house of John O'Mulconry, as appears from the following entries:—

p. 48. At the end of a copy of the *Aipgitir Chrábaid*: Finit amen o Aodh forsan aipgitir sin. Baile in Chuimine m'airm a n-ailt tSeain hi Maoilconaire.

p. 66. Aodh sin 7 Dia lium.

p. 77. In satharn ría bfeil in Tailgienn anieua. Miesie Aoudh. Bailei in Chuiminei muo mheiendaot a n-ailt Sheiaauin hí Mháouilchounauoierai. 7 daur muo dheuou is truaogh in ries sin adchlouaim adhon Semuos mhauc Muoiries ag imtheaoucht doun Spained amailde fri na tseitche 7 fri na chlaouind fous. 7 is eadh is daomhna . . . cheimnighthe dhouiú adhon do nembhfaghuaí[1] . . e onna urdthair fein (*id est* Geroit .i. iarla). 7 is eadh douruimnim-si gurop olc fuaoir¹ The end of the entry has disappeared with the edge of the paper.

Manchín Léith (i.e. of Líath), to whom the poem is ascribed, was founder of the monastery which is from him called Líath Mancháin, now Lemanaghan, in the King's County. According to the Annals, he died in 665, from the plague called *in Buide Conaill*. The language of the poem dates, perhaps, from the ninth century. The same manuscript contains another poem ascribed to Manchín. It is entitled *Anmchairdes Manchain Léith*, and begins:

Nech atcobra dul ar nemh. atacosna in flaith
seched riágail [in]na naem. tathai eolus maith.

¹ The Saturday before the feast of the Adzehead (i.e. St. Patrick) to-day. I am Aodh. Baile in Chumine is my place in the house of John O'Mulconry. And by my God's doom! pitiful is the story I hear, viz. that James MacMurrin is going to Spain together with his wife and with his children also. And the cause of their going is his not having found . . . from his own brother, viz. Earl Gerald. And this is what I think, that he has found evil

What the exact meaning of *comad* in the title of the poem may be I do not know.¹ O'Reilly has the meaning 'elegy'; but the word more usually denotes the second or closing couplet of a quatrain. See O'Donovan's Grammar, p. 413.

The metre in which the poem is written varies in the single quatrains and couplets between the scheme $7^1 + 5^1$ (i.e. *cumasc etir randaiagecht móir 7 iethrandaiagecht*), $7^2 + 5^1$, $7^3 + 5^1$, while the sixth stanza shows the metre $6^2 + 5^1$.

COMAD MANCHÍN LĒITH ANNSO.

1. Dúthracar, a maic Dē bī, a rī suthain sen,
bothān derruid dīt[h]rabha comad hī mo threab. Du.
2. Huisín treglas tanuide do buith ina tāib,
linn glan do nig[e] peacda tria rath spirta² nāimh. Du.
3. Fídbuid āluinn imfoccus impe do cech leith
re haltrom én [n-]ilgothach ria clithar dia cleith. Du.
4. Deisebair re tesogad, sruthān dar a laind,
talam toga co méid rath ba maith da gach clainn. Du.
5. Hūathad ōclaoch innide, innesem al-līn,³
it ē umle irlataidh d'urguidi ind Rīgh. Du.
6. Ceit[h]re trīr, trī cet[h]ruir, cuibde re gach les,
dā seiser i n-ecluis itir tūaith⁴ is tes. Du.
7. Sē dēsa do imforra imum-sa fadēin,
i[c] guide tre bithu sír in Rīg ruithness grēin. Du.
8. Eclais āibinn anartach, atreb Dē do nim,
sutrall soillsi iar sin ūass scriptūir glain gil. Du.
9. Ōenteg[d]ais do aithigid fri deit[h]jide cuirp,
cen drūid[e], cen indlāduth, cen imrādud uilc. Du.
10. Is ē trebad nogēbainn, dogēgainn cin cleith,
fir-caindenn cumra, cerca, bradāin, breca, beich. Du.
11. M' [f]olortadh brait ocus bīdh ōn Rīgh is cāin clū,
mo bith-se im suide re rē [ic] guide Dē in nach dū. Du.

¹ The word also occurs in the title of another poem printed infra on p. 41.

² spirat MS.

³ illin MS.

⁴ tuaidh MS.

TRANSLATION.

1. I wish, O Son of the living God, O ancient eternal King, for a hidden little hut in the wilderness, that it may be my dwelling.
2. An all-grey¹ lithe little lark to be by its side, a clear pool to wash away sins through the grace of the Holy Spirit.
3. Quite near, a beautiful wood around it on every side, to nurse many-voiced birds, hiding it with its shelter.
4. A southern aspect² for warmth, a little brook across its floor,³ a choice land with many gracious gifts such as be good for every plant.
5. A few men of sense—we will tell their number—humble and obedient, to pray to the King :—
6. Four times three, three times four, fit for every need, twice six in the church, both north and south.
7. Six pairs besides myself, praying for ever the King who makes the sun shine.
8. A pleasant church and with the linen altar-cloth, a dwelling for God from Heaven ; then, a shining candle above the pure white Scriptures.
9. One house for all to go to for the care of the body, without ribaldry,⁴ without boasting (?),⁵ without thought of evil.
10. This is the husbandry I would take, I would choose and will not hide it : fragrant leek, hens, salmon, trout, bees.
11. Raiment and food enough for me from the King of fair fame, and I to be sitting for a while praying God in every place.

KUNO MEYER.

¹ *tre-glas*, 'very grey,' the intensive prefix *tre-* answering to Welsh *try-*. *co ndema tromchiaich treglais*, LL. 96 a 11.

² *deisebair* or *desebar* seems to denote the position of the sun in the south, 'a south aspect.' Cf. *tairisidh a mháthair 'na hóenar ina lubhghort fria deiseabhair na gréne*, Lism. Lives, l. 1884. *desebar gréine .i. inat ina deasfoelhar ngréine*, O'Dav. 705.

³ *land*, f., 'a floor, ground,' as in the compound *ith-lann*.

⁴ *driúide*, as I would emend *druíd*, I take as the abstract of *driúith*, 'a buffoon.'

⁵ This is a mere guess at the meaning of *indlúdud*.

COMAD CROICHE CRÍST ANNSO SÍS.

MS. 23. N. 10, p. 94.

1. Creidim-si *Críst* isræacht occus rocēs crann croiche,
ocus robōi trī laithi [i]san adhnucol cloichi. Cretem.
2. Dursan do taoib *maic* Muire *ocus* dia balluib bánaib
a guin co laigin biraig¹ i cinaid pecuid Ádaim. C.
3. Tan² rocrochadh mac Muire doluid temel tarsan mbith,
in grian imclaomcla [a] dath, talum nī anadh do *chríth*.
Cre.
4. In gnīm dorinne Iudas ba liach *ocus* ba galgat,
tria śaint *ocus* tria formad *mac* Dē do reicc ar argat. Cre.
5. Airet robūi mac Muire hi corp co mbētuib būada³
indar ra muintir nime nocho tesarba ūada.⁴ Cre.
6. Cech dochruide rodāmair ō sil Ádaim cin teirci
is diar scarad fri *diabul*, maireg *iarum* nachatcreidfe. C.
7. A gein, a bathais, a⁵ crochadh, [a] adnocul cin gleitin,
a eisēрге, a⁵ fresgabāil, a tudhacht cōir a creitim.

Cre. Cr. I. S. R.

TRANSLATION.

THIS IS THE *comad* OF THE CROSS OF CHRIST.

1. I believe in Christ who has arisen and suffered the tree of
the cross, and who was three days in the stone sepulchre.
2. Sad for the side of Mary's Son and for His white limbs to
be wounded with a pointed lance for the guilt of Adam's
sin!
3. When the Son of Mary was crucified, darkness went over
the world, the sun changed his colour, the earth did not
cease from trembling.

¹ mbiraid MS. ² intan MS. ³ buadaib MS. ⁴ uadaibh MS. ⁵ i MS.

4. The deed which Judas did was a sorrow and a crime,¹ through greed and through envy to sell the Son of God for silver.
5. While the Son of Mary was in the body with deeds of glory it seemed to the hosts of Heaven that He was not absent from them.
6. Every hardship which He suffered from the race of Adam with harshness, 'twas to part us from the Devil. Woe then to him who will not believe in Him!
7. His birth, His baptism, His crucifixion, His burial without strife,² His resurrection, His ascension, His advent—it is right to believe in them.

KUNO MEYER.

¹ For this meaning of *galgat* compare the following passages:—*doringni galgait iarsein Cellach mac Cormaic do guin*, LL. 35 *a* 42. *doringni mór de galgat*, ib. 44 *a* 32. *mór n-essad, mór ndirsan, mór ngalgat*, ib. 123 *a* 20. Cf. also O'Mulc. 689 and Corm. Tr. 90, both of whom seem to connect the word with *gol*, 'lament.'

² *gleten*, f., 'strife, battle,' .i. *gleó*, O'Cl. *gleden gluair glainidi claidium*, Cog. 180, 9; acc. *torged gletin*, LL. 181 *a* 14. *cia rosgnáthaig gletin ngéir*, ib. 138 *a* 16. du. nom. *dá gletin Dromma Crieich*, ib. 151 *b* 17.

COLMAN MAC DUACH AND GUAIRE.

THE following tale, taken from the Yellow Book of Lecan (col. 796 of Codex, p. 133 *a* of Facsimile), is one of a group¹ of interesting tales in which Guaire, a seventh-century king of Connaught, proverbial for his hospitality, is the central figure. The version here given is the only one of which I am aware; and though copied probably in the fourteenth century, the tale in its original form may be assigned, on linguistic grounds,² to the Old-Irish period, that is, perhaps, to the tenth century. Keating, in his *History*,³ gives a summary of the tale, which differs but little from that given here. His account concludes with the following:—"The fact that the five miles of road between Durlus and the wilderness was called *Bothar na mias*, i.e. the road of the dishes, seems to support the truth of this tale." In the *Acta Sanctorum* there is a Latin version which agrees in some respects with the present version, and in some with that given by Keating.

J. G. O'KEEFFE.

¹ E.g. *King and Hermit*, by K. Meyer, Ph.D., Nutt, 1901; *Battle of Carn Conaill*, CZ. iii. 203-219; *Guaire and Mac Telene* in YBL, p. 133 *b* and Harl. 5280, fol. 25 *a*. See also the *Mionannála* in *Silva Gadelica*, vol. i., p. 396, and vol. ii., p. 431.

² E.g. the neuter *biad* and the deponent *fochesathar*.

³ O'Mahony's translation, p. 437.

COLMAN MAC DUACH AND GUAIRE.

Colmān mac Dūach, diatā Cell meic Dūach, dochōid i ndíthrobaib i mBoirind Connacht 7 ōen-maccléireach leis inn-aimsir Gúaire Aidne. Aigen 7 biel leō. Secht mbliadna dōib isin díthrub cen tūara bid ō dune, cen acallaim duine. Eclass leō ina caille 7 praintech. Croccind na n-allta is *ed* ētach nobid impu. Biror 7 usce 7 lusrad na cailli is *ed* nochait̃hdís. In maccléirech, is ē ba hairchindech 7 ba secnap 7 ba ferrthigis 7 ba coic isin praindtig.

"Maith," or Colmān, dia Casc iar celebrad, "is cōir degurd do dēnam ann indiu. Caisc mōr andso 7 atāt int ōes uird uile ann issinn eclais .i. misse 7 int archindeach 7 int espoc 7 in sacart. Lat-so immorro na huile comse olchena. Is cōir dūn iarum degurd do dēnam ar bar mbēlaib. Is cōir dūib-si didiu maith do dēnam frinde isin laithiu-sea indiu Īsu *Christ* meic Dē bi."

"Rotbia maith, a clērigh," or in maccléireach, "7 dēna na hurdu co maith. *Acht* co nderntar, regthair romut dochum praindtigi. Atā maith and, nī cōir a cleith ar ind āes grāid .i. arib-se *for* n-ōes¹ cumtha .i. tānic lōn lim-sa don proindtig, 7 berbtaiger lim-sa ar losaib na caille co mba hinmar, 7 biaid ar do chind inn-irlaime."

Dognīther ōn in proicept 7 int aifreand co dīgrais. Celeberthair medōn lāi. Tīagair don proindtig.

"Is mithigh i n-anmain Dē do thāed do lāim," or in maccléireach.

"Is cet," or² sē.

"Dobēr ē³," or ē-seom.

Tucadh dō-som iarum in sēre.

Is ann tucad a chuidig do Gúaire i nDerlus. Mōr tra a chuidigh-sidhe .i. cūach Gúaire. Muc 7 ag doberthea and, ceithri drolaim ass, 7 dā sab fōe da breith ar a bēlaib, .i. da airig tuile do chāch.

¹ MS. *foranoes*.

² *Corrected into ar.*

³ *Conjectural reading, the MS. has dob-e.*

TRANSLATION.

Colman Mac Duach, from whom Kilmacduach is named, went into a wilderness in the Burren of Connaught, and a single clerk with him, in the time of Guaire of Aidne. They took with them a cooking-pan and an axe. Seven years they were in the wilderness without getting a meal of food from anyone, without converse with anyone. They had a church and a refectory in the forest. For clothing they had the skins of wild beasts; and they fared on watercress, water, and the herbs of the forest. The clerk was erenagh, vice-abbot, steward, and cook in the refectory.

Said Colman on Easter Sunday after mass: "It is meet to perform the proper service to-day. Easter it is, and all the ordained are in the church, that is to say, myself and the erenagh, the bishop and the priest. All other functions, however, are yours. It behoves *us* to perform the service well in your presence. It behoves *you* to serve us well on this day of Jesus Christ, Son of the living God."

"You will be well served, O cleric," said the clerk. "Let you perform the service properly; and as soon as that is done we will proceed before you to the refectory. There is good cheer therein; and it is not right to conceal it from the ordained, that is, from you, my companions. Food has come to me in the refectory; and I have boiled it with herbs of the forest, so that is a savoury dish, and it will be ready before you."

The sermon is delivered, the mass is performed diligently, the mid-day service is over, and they go to the refectory.

"It is time, in God's name, for you to take food (?)," said the clerk.

"It is permitted," said he [Colman].

"I will give it."

The food was then brought to him.

At the same time Guaire was given his ration in Derlus. Great, verily, was his ration, namely, "the bowl of Guaire." A pig and a bull-calf were put into it; four rings were on it and two shafts under it to carry it along before him, so that all should get their share.

"Maith tra," or Gūaire, "robadambuideach-sa do *Christ* comad nech lasmbad oc dil¹ occorso do chēli Dē nochaited ; ar fogēbtha dam-sa a n-irdāil-se."

A mbādar and, fochesathar in cūach² ūaidhib for ind leas. Gaibthair a eich do Gūairiu. Na dā aingel imon cūach .i. iar Maig Aídne siar co foromad in cūach ar bēlaib Cholmāin meic Duach ina praindtig.

"Maith," or in macclēirech, "atā sund lūag th'ainmne-seo. Caith tarum a ndothidnacht Dīa duid."

"Nathō," or seisem, "co fesamar can as tucad," 7 adbered-seom tarum la dēicsiu in chūaich :

"A chūachāin,
cid dotuca dar Lūaine?"

(.i. darsin fid .i. Lūaine ainm an fēada.)

"A ernai[g]thi dognī-seo dofug," ar int aingel, "7 eslabra Gūaire."

Is and tanic Gūaire istech.

"Dobroacht, a clēirchiu," ar Gūaire.

"Bēs is Dīa dodrōid," ar in Colmān.

"Cia heret atāid³ sund, a clēirchiu?" ar Gūaire.

"Cethrachait n-aidche ataam and 7 *secht* mbliadna."

"Is mithig dūib a ndorōided⁴ dūib do thomail" [p. 133 *ō*].

"Cia atanglādar?" or Colmān. "Inn ē Gūaire?"

"Is *ō* 7 is ūad dorōided a mbiad 7 is cet dūib a thomail, 7 aso mo chorp-sa 7 m'anim duid 7 do Dīa 7 mo sīl 7 mo semed co brāth."

"Maith," or in clēirech, "rodbē a lūagh la Dīa."

Doberthar arnabārach co mbādar ar Durlus, 7 doberthar dōib trí fichit loilgech *cona* mbligreoraib 7 [con]a mbūachaillib co mbātar ar dorus in praindtigi.

Conidh isin maigin sin rofothaighedh Cell meic Dūach, *condad* leis Aidhne uile 7 clann Gūaire meic Colmāin ōssin amach co brāth. Finit.

¹ oc dil *added in margin.*

² MS. *chuach.*

³ MS. *atait.*

⁴ MS. *anddoroided.*

Said Guaire: "I should be thankful to Christ if there were one who [is wont] to satisfy the hunger of a man of God to eat it, for an equivalent would be got for me."

Thereupon the cup moves from them into the yard; two angels around it [bore it] through the plain of Aidne westward, until it was deposited in front of Colman Mac Duach in his refectory.

"Well," said the clerk, "here is the reward of thy abstinence; eat therefore what God has sent thee."

"Not so," said he, "until we know from whom it has come"; and then looking at the bowl, he said:

"O little bowl,
What brought thee over Luaine?"

(That is, over the wood, viz., Luaine is the name of the wood.)

"The prayer thou makest for it," said the angel, "has brought it, and the liberality of Guaire."

Just then Guaire came in.

"It has reached you, O cleric," said Guaire.

"Perchance it is God who has sent it," said Colman.

"How long have ye been here, ye clerics?" said Guaire.

"Forty nights have we been here and seven years."

"It is time for ye to eat what God has sent ye."

"Who is addressing us?" said Colman; "is it Guaire?"

"It is; and it is from him the food was sent, and ye are at liberty to eat it; and here is my body and my soul to you and to God and my seed and race till Doom."

"Well," said the cleric, "may God reward you for it."

On the morrow they are taken to Derlus, and three score milch cows with their milkers and their cow-boys are brought to them, so that they were in front of the refectory.

So that in that place was built the church of Mac Duach, to which all Aidne and the offspring of Guaire, son of Colman, belong till Doom.

NOTES.

degrad—I take *urid* to be the whole *ordo* of the service.

caisc mór—Easter Sunday, as distinguished from *minchaic*, the Sunday after Easter.

medón-lá—Here one of the canonical hours: called also *sest* and *etsrath*.

berbaisger—For *berbaisgher*?

do thaed do láim—The usual meaning of *techt do láim* is 'to go to confession.' "The priest raises his hand in absolution." Reeves' "Culdees," p. 84. But see Rev. Celt. ix., p. 24, *dolotar do láim occonn aifrianna*, 'they went to communion at the mass.' Again, *cor lamha aire .i. dul do sacarbóisic*, H. 3. 18. Can this meaning be extended to ordinary eating? The context (if there be no omission from the MS.) requires some such meaning.

lasmbad oc dil occorso.—The whole of this sentence is obscure to me as it stands. The meaning is, no doubt, that if the food were given to a *céle Dé*. God would provide an equivalent portion. The context requires a word like *bés* to be inserted after *lasmbad*.

irdáil = uirdáil—'an equivalent,' 'as much as': see "Passions and Homilies."

tuil—O. Ir. *tol*, f. gen. *tuile*, 'will, pleasure, desire'; hence 'portion, share.' Still used in this sense in Mayo: *ta mo thuil agam*, 'I have enough.'

Guaire—The name of Guaire is found in many places in the vicinity of Kinvarra, Co. Galway, e.g. Dunguaire Castle, and the townlands of Dungory West and Dungory East. The annals record his death in the year 662 A.D.

Aidne—Known as *Ui Fiachrach Aidne*, the territory of the O'Heynes. It is in the diocese of Kilmacdnagh, barony of Kiltartan, Co. Galway. Curranroe, in the parish of Abbey, in the barony of Burren, Co. Clare, appears to have been the residence of O'Heyne, chief of *Ui Fiachrach*.

Durlus—This, the residence of Guaire, was in the vicinity of Kinvarra. The fort of Durlus occupied the site of the existing castle of Dunguaire.

Burren—The present name of the barony on the south shore of Galway Bay: it was comprised in the ancient district of *Ui Fiachrach Aidne*. The 'wilderness' to which St. Colman retired was situated at the base of the huge cliff of Cenaille, in the parish of Oughtmama, quite close to the Galway border. Cenaille is the loftiest of the Burren Mountains. According to Father Fahey, whose book, *The History and Antiquities of the Diocese of Kilmacduagh*, deals with the whole of this interesting district, the situation of Cenaille, even at the present day, is one of singular loneliness. *Buthar na mias*, mentioned by Keating and Colgan, is the present name of the road which leads to the ruined oratory of St. Colman.

THE IMPERSONAL PASSIVE FORMS OF THE IRISH SUBSTANTIVE VERB.

SOME time ago I happened to read an article in the *New Ireland Review* that astonished me very much. Therein the very existence of the forms whose description heads my paper was denied. If I remember aright, they were alluded to as a monstrosity or an impossibility. Should the writer of the article deign to glance at the great list—by no means exhaustive—which I give below, I feel sure that his opinion will change; at least, reason should compel him to change it. It is very strange that “a native speaker” should deny the existence of grammatical forms which have always been a part—nay, a vital part—of the language. Indeed, they have to this day been found so necessary that nothing is more usual in the mouths of the Irish-speaking people, whatsoever their dialect be. Their use is a true test of the good speaker of Irish. Those who do not use them really think rather in an English than an Irish mould.

The history of these forms is here traced from the earliest literary remains, through all the intermediate stages, down to the present spoken dialects. A few remarks on the contents of each column will not be out of place.

The volume of extant O. Ir. literature is not sufficient to furnish us with a complete paradigm. Hence many forms appear with an asterisk.

The great bulk of Mid. Ir., as is well known, remains unedited. As progress is made, some, at least, of the asterisked forms may be found to occur.¹

As many early modern texts also still lie in MS., the preceding remark applies again to their period. Moreover, owing to limitations of time, my acquaintance with the literature of the three periods I have mentioned has as yet been very meagre—in

¹ Since writing the above, I have noticed that examples of some tenses are abundant in Mid. Ir.

O. and Mid. Ir., indeed, infinitesimal. No one need be surprised should he find that I have used an asterisk where such was unnecessary.

The East Munster, or Deisi, dialect is spoken in County Waterford and the adjoining portions of the Counties of Cork, Tipperary, and Kilkenny. Very few specimens of it having appeared in print, I have not very many examples to offer. Two of the tenses occur in the writings of natives of County Waterford, in the bac knumbers of the *Gaelic Journal*; but the orthography: ní "bíteadh" baodadh óiom, 'I am not thanked'; "beitíthe" baodadh óiot, 'you would be thanked', is apparently due to literary convention.¹

Thanks to the great literary activity of several natives of West Munster (West Cork and Kerry), examples are abundant in that dialect. The Rev. P. O'Leary, P.P., is easily first, his championship of the form, under the name of the "autonomous verb," being known to all. To him are our thanks especially due for having drawn public attention to the present common signification and employment of the passive voice of all verbs, transitive or intransitive. I regret not having been able to quote more extensively from his admirable *Mion-cáinte*, as I have found that his spelling represents, in the majority of cases, literary convention rather than actual spoken usage. The most reliable examples occur in the late Patrick O'Leary's *Széadluidéad Cúige Mumhan*.

The Rev. J. M. O'Reilly—in my opinion the best writer that Connacht has produced for some time past—is my chief authority for the use of the forms in the West. Being a scholar, he naturally conforms, to a considerable extent, to a standard; but, from correspondence with him, I find that the instances quoted from his *Óráio* are in accord with the dialect of North Connacht (County Mayo, with portions of the Counties of Sligo and Roscommon). He writes to me as follows (from Tourmakeady, County Mayo):—"I have verified every form of the enclosed within the week among the various *relays* of workmen employed at a parochial building here. But I tell you this only to make you content that they are among the 'people'—Father O'Leary's

¹ I should add here, however, that Prof. Strachan, having made inquiries of Dr. Henebry, states: "According to Dr. Henebry, both forms are right."

'native speakers,' who *mean* autonomously—for myself, of course, they are as familiar to me as fresh air and water; but that was not what you wanted." This I have thought it necessary to quote for the special benefit of the contributor to the *New Ireland Review*, who is also a Mayo man.

The heading "Ulster" here scarcely means other than West Ulster (County Donegal), in which part of the country all the forms are constantly in the mouths of the native people, as constantly as in Munster. From East Ulster I have merely one solitary example (under 2), and even that not quite certain. This want may be due to the usage τά ριδο = τάτταρ, &c., which exists there. Yet I have met two other undoubtedly impersonal passive forms in that dialect, viz., τίορραιόε (Mon., Tyrone); τίορταοι (Omeath), from τισιμ, and ρτυαηαδ̄ (= ρταοηαδ̄? = ρταοαδ̄), in νιορ ρτυαηαδ̄ leo, 'they halted not' (Neilson's *Dial.*, p. 74, 8), νιορ ρτυαηαδ̄ ριύ, *Z. f. Celt. Ph.*, Band ii., 154, 13.

In Scotland these forms would appear to be in very common use. The *Naigheachdan* of *Mac Talla* never fails to employ them. This I do not wonder at, for impersonal passive forms are, like *man sagt* and *on dit*, pre-eminently "news-words." The examples I give are from two random numbers of *Mac Talla*. The writer of the *Naigheachdan*, whilst deserving of all praise for his idiomatic bent in this respect, is hopelessly astray whenever he attempts the relative construction, with antecedent, and followed by verbal noun. He is not alone in this blunder; for one day I was surprised to see, in the leading article of Δη Κλαϊόεαῖν Σολυιρ, the following, or a similar phrase, staring me in the face: "Δη νιὸ ἀτὰτταρ Δξ ὀέαηαῖν," such having really no coherent sense, as Δη νιὸ does not stand in any grammatical relation, or connexion, whatever with what follows it. It is to be hoped that my quotations from the great Scottish writer Carsuel, and from the "Passions and Homilies," will show the writers of both *Mac Talla* and Δη Κλαϊόεαῖν Σολυιρ the error of their ways.

I now come to the forms themselves. In arranging the subjoined list, and numbering the contents thereof, I have been guided rather by a modern standpoint, as this appeared to me the most suitable for all the members of a comparative table of the kind. It was no easy task to arrange all to correspond; for usage in the Irish verb has shifted enormously, and is still

shifting. Etymological considerations will naturally be found to have prevailed. The forms in square brackets are indicative forms that have invaded subjunctive usage, owing to a general tendency in Mod. Ir. The only really distinct subjunctive form now commonly used is the present tense (with *ro-*), which is more often employed optatively than otherwise.¹ Quotations from Scottish writers under the third column appear in Roman type.

EXAMPLES.

In order to show clearly the kind of phraseology and idioms in which the impersonal passive is used, I have in some cases given more of the text than was absolutely necessary. Also, in quoting from published texts, I do not always follow the exact words of the translations.

O. IR. 3. *τάχθαρ* :—*hóre no-bridchim dúib-si, is hed dáthar* (i. e. *dtáthar* for *n-tathar*) *dom*, 'because I preach to you, therefore I am in evil plight,' Wb. 21 c 9; *is hed dtáthar dúin*, 'therefore we are in evil plight,' *ib.* 28 d 4.

3. and 4. **ρίλτεη* :—*cf.* *σο-ρίλτεη* *éucut ón ríε σο éorcmáσ σο tíε 7 σοτ bπúé éucú áη éίεη*, 'people are at hand to thee from the king to wreck thy house and to bring thee to him by force,' YBL 91 b 29 (*σο-ρίλτεη*, from *σο-ρίλ*, 'is at hand,' cpd. vb.).

4. *τάχθαρ* :—*η τυρά ιηέιον ηί Ουλφαινε οσα τάχθαρ σ'ιαρ-μαίσ² rechnón héneno 7 áλραη*, 'thou art the daughter of Ua Dulsaine for whom there is searching throughout Ireland and Scotland,' Betham MS. 23, No. 10, p. 76, l. 16, R. I. A. (*Σαηαρ* *έοημαίε*, *voce* *Þrúll*).

5. *βίθηη* :—*hiare is hi fochidib blthir hi suidib*, 'since it is in tribulation that men are for them,' *MI.* 56 b 15; *ocus blthir oca horairi*, 'and men watch him,' *Cor. Gloss.*, *voce* *Imbáη φοηοηηά.*

5. *βίθηη* :—*is and asgniintar in charait, intan m-blthir in periculis*, 'then friends are known, when men are in periculis,' *MI.* 108 b 4.

5. *rubθθαρ* :—*air méit ind huachta ní rubthar indib.*

¹ ' *ηίοη άηίέεαη ηιαή 'ηάβθεαη' 'ηά έείλ ηη. Οεηηθεαη 'ηάβθεαη' άδου 'ηάβασ' ηυάη ά σέηηθεαη εψίθε.*'—Letter from Father O'Leary.

² [Other MSS. point to *occa tdthar cuinchid* as the original text.—J. S.]

'through the greatness of the cold, no one may be (= dwell) in them,' *MI.* 94 b 23.

6. *botha* :—*բօթօսօ Ըսկսլանօս ատիերրաժ Լօջ տա րր Ըա Երստ մօթա րր սնանօ օԵր րմ Բօ Բօ քք Ծաէ,* 'Cuchulaind sends Loeg again to learn what way things were in the camp and whether Ferbaeth was alive,' *YBL* 31 a 50-52.

6. *both* (rel.) :—*céin both oc taisbenad na fiede dóib*, 'while the feast was being spread for them,' *Fled Bricrend*, 12, 30 ; *céin both oc aurgnom dóib*, 'while they were being prepared for,' *ib.*, 70, 8. [Altered from O. Ir. *céin m-bothae*.]

6. *ro-both* :—*is hed ro-m-both dom*, 'this is why I have been in evil plight,' *Wb.* 23 a 24 ; *is hed inso ro-m-both dossom*, 'this is why they were angry with him,' *ib.* 19 a 9 ; *amal ro-both and*, 'how things were,' *Fled Bricrend*, 16, 22 ; *gén ro-m-both ar in Táin Bó Cuailgne i nHérinn*, 'whilst they were engaged in the cow spoil of Cuailgne in Ireland,' *Ման Ծօ քրճիժ*, 47, 31 ; *ba maith ro-m-both friu*, 'they were treated well,' *ib.*, 57, 20 [*cf.* *ճն Երճէ Էճուոօ րոնճ քրոնոյճէ տօնճ րլօճճիճ*, 7 *րօ Բօէ ԳՅ րօրոն 7 ԳՅ քօճճիճ քօրրճ*, 'when the time came for the troops to dine, and food was divided and distributed among them,' *Ann. F. M.*, A.D. 1554 ; also *Trip. L.*, 32, 6].

6. *ro-boo* :—*ba dóchu lem sòn, is hed ro-m-bod dóib*, 'that seems to me more likely, that is why it was ill with them,' *Wb.* 5 b 31. [This is a mere orthographical variety.]

13. *bethir* :—*cia bethir oc far n-ingrim*, 'though they be a-persecuting you,' *Wb.* 5 d 33.

13. *bethen* :—*cene mbether in hac uita*, 'while we are in *hac uita*,' *MI.* 107 d 8 : *sechib grád i m-bether and*, 'whatsoever the condition be in which one is,' *Wb.* 10 a 18.

N.B.—Examples from texts other than the Glosses show a Mid. Ir. colouring due to the transcribers.

MID. IR. 3. *ատճԻԻ* :—*cindus atáthar annsin indiú?* 'how are things over there to-day?' *Ais. M. Cong.*, 61, 1 ; *nach do muintir an fhir atáthar do chrochad duit-si?* 'are you not [one] of the people of the man who is being crucified?' *Pass. and Hom.*, 3172¹ ; *amal atáthar ann*, 'as is now the case,' *Togail Troi*, 420, in *Irische Texte*, *Zw. S.*, 1 Heft.

¹ Mistranslated thus: 'of the man who is being crucified *by thee*,' in *Glossary*, p. 906.

3. *ḡlceḡ*:—*cindus filter lat indiú?* 'how is it with you to-day?' Ais. M. Cong., 31, 25.

5. *bícheḡ*:—*céin bítheḡ oc a dénam*, 'while it is being done,' Pass. and Hom., 7441.

6. *báour*:—*ocus feib rostacht in sluagtech saindrud i m-báduis oc tindl na slóg*, 'and as he came to the very meeting-house where the hosts were being assembled,' Ais. M. Cong., 43, 22.

6. *bár*:—*ní bás remi rlam ní is messu*, 'things never were worse before,' Ais. M. Cong., 61, 3; *intan iarom bás oca anacul*, 'when he was being protected,' N. to Cóir Anmann, Ir. Text.

7. *ḡo-bár*:—*iss and ro-bás oc a cáiniud and*, 'it is then they were being keened there,' Fled Bricrend, 90, 11; *intan tra ro-bás occ tabuirt gráid espuic fair*, 'now when they were conferring the rank of a bishop on him,' Lives of the Saints from the Book of Lismore, 237; *ro-bás oc iarraid forru co ndernatis idpurta do na deeib*, 'it was being sought from them to offer sacrifices to the gods,' Pass. and Hom., 2342; *bói tra fer ele do'n popul Iudaide ro-bás d'iarraid fo'n cuma céina*, 'there was also another man of the Jewish people who was being sought after in the same way,' Pass. and Hom., 2929; *co-nd-ro-gluais in hed ro-m-bás 'con batheis*, 'so that it moved not as long as they were at the baptism,' S. na R., 7563-4; *ḡo-bár ono ic imbeirt éigne for luct na críche*, 'now oppression was being exercised over the people of the country,' Vit. Moling (O'Don., p. 255).

7. *ḡabur*:—*do fhtrinde imorro na nú-fhiadnaise icc a rabus tairchetul and in baithes*, 'but baptism belongs to the reality of the New Testament which they had been prophesying therein,' Pass. and Hom., 5768-9; *in foscad ir-rabus ann*, 'the shadow wherein they abode,' Trip. L., 6, 5.

10. *becheḡ*:—*ocus ní bether co bráth*, 'and never shall be till doom,' Ais. M. Cong., 61, 4 (see under *bár*).

11. *no-beche*:—*ro-bol ica gellad dí no-bethe dia réir*, 'he was promising her that everything should be according to her will,' Togail Troi, 533 (Ir. T., Zw. S., I Heft).

13. *beicḡ* (= **bechḡ*):—*uair noco tairfenn oílre in cunnaréta moliscthis ó beicḡ oca oḡfuairneḡ*, 'for the legality of the unlawful contract cannot stand good when it is opposed,' Senchur Mór, ii. 382. (An emendation has been made in this passage.)

13. *bechur*:—*céin bechur oca óenum*, 'while it is being done,'

Senchur Mór, ii. 36 (bis); cén beúr oca lezur curub rlan, 'as long as it is under cure until it is well,' ib. ii. 64; in ariuc beúr oca lezur, 'while it is under cure,' ib. ii. 68.

EARLY MODERN.—1. *bítear:—[bíótar v'á vtarraing a scoinnuóe, 'let us be drawing them always,' Ais. an Déar p'áoraidis Uí Úrriain, P. and P. of Munster, 316, 22. This should rather be classified under Munster; but as the example is from the later literature, and the piece in which it occurs not professedly dialectic, it is perhaps better included here.]

3. atáthar:—*urrnuidhe oile roimh tsearmóin and so atáthar do ghnáthugadh an Albain*, 'another prayer before sermon which is being used in Scotland,' Carsuel's Foirm na Nurrnuidheadh, 54, 1, &c.; *olc atáthar ann sin*, 'things are in a bad way with thee (*lit.* over there),' Voyage of Bran, 63, 23.

4. fuiler:—*as an tenguidh choitchinn ina bfuiler ag sgríobhadh*, 'from the common language in which they are writing,' Book of Clanranald, in Rev. Celt., 176, 7.

5. bítear:—*v'á feabhar 7 bítear liom*, 'however well I am treated,' *Teacé 7 imteacé an Síolla Óeacair*, G. J., No. 114, 484 a 20; *san a fíor aise gur cum a báir a bítear*, 'knowing not that it is for his death,' Prov. 7, 23, in Bedell's Bible; *anuair bíther ac dealugud an óir 7 an mianaigh*, 'when men separate the gold and the ore,' Gaelic Maundeville, 240, 138.

6. vó báir:—*uair do bás ac clodh Oisín ann*, 'for Oisín was being overthrown therein,' Cath Finntrága, 630.

6. do bághas:—*do bághas ag denamh marbha ortha ar gach taobh*, 'they were being slain on every side,' Book of Cl., 188, 6.

6. vó bíótar:—*cionnur vó bíótar a gairb' ann?* 'how did ye fare there?' *Tóir. Ó. 7 Sí.*, 5, 20; *vó bíótar go maicé*, 'we fared well,' ib. 5, 21; *vó bíótar go hólc*, 'we fared ill,' ib. 5, 24.

10. beátar:—*beátar 'som áomeadó cóiróce*, 'I shall ever be lamented,' Oss. Poem in G. J., Jan., 1899; *bethther co maith ris*, 'they will be good to him,' Gaelic Maundeville, 256, 171.

11. vó beici:—*naic fuil v'á t'péine vó beici a g' cum amacé*, 'that it doesn't matter how forcibly one would be ejecting him,' *Trí b. an Ú.*, 99, 5 (in Appendix ix. wrongly referred to as 29, 5, and form erroneously described as 'imperf.').

E. MUNSTER.—4. fuiltear:—*ní'ltear a g' molaó ná a g' cáineadó filíóeacéa an Síeapalcais' annro*, 'we are not praising

or dispraising Fitzgerald's poetry here,' Introduction to *Όάντα Πίαιραι* *ήηε Ξεαραιε*, by R. A. Foley (in Press).

5. βίοται:—τ'ρίεμ μο τίτίλλ ní βίτεαι (pr. βίοται) βαοόάέ οίομ, 'I do my best, but no thanks do I get,' G. J. No. 35.

6. οο βίοό:—βίοό ανα-ήμαίε τί, 'she was very well treated' (R. A. Foley); βίτεαό αζ κυμ κηαοβ οε Κοηηαό να Ξαεοίλζε αι bun, 'a branch of the Gaelic League was being established,' *Αη Σλείβτεάνάέ, Νοολαιζ*, 1903, 19 b 12; ηυαιη α βίοό όά ρεοάό έυμ ρυβδαι, 'when he was being led away,' *Αη Σλείβτεάνάέ, Νοολαιζ*, 1903, 17 b 7.

7. ηαβδó:—έεαρ ρί ζυη ι οτιζ Ριοβάηπο α βί ρέ 7 ζο ηαβδó όά έείετ υηηε, 'she thought he was in Robert's house, and that he was being hidden from her,' *Αη Σλείβτεάνάέ, Νοολαιζ*, 1903, 19 a 7; ní ηαβδουαι ι β'ραο ζο ηαβδó αι α οτόη, 'they were not long (so) until they were being pursued,' *ib.* 15 b 1.

15. οο βείτι:—αζυρ βείτιόε βαοόάέ όίοτ, 'and you would be thanked,' G. J., *passim*.

W. MUNSTER. 2. τάέαι:—τάέαι αι οο έί, 'people are lying in wait for you; τάέαι ιμ' όιαό ζο υιαη ανοηρ, 'I am being pursued closely now,' *Αη Βυαιεαρ*, 54, 26; τάέαι έυζαηη, 'we are being approached,' *ib.*, 65, 19; τάέαι αι οο έόηρ ζο τε, 'you are being pursued hotly,' *Αέέαιρ Κοηηοί*, 34, γ [τάέαι ζο μαίε λειρ, 'he is treated well,' O'Don., p. 254].

2. ταέαιρ:—τάέαιρ 'ά οέαναή, 'it is being done' (S. Cork).

3. ατάέαι:—ní ρεαοαι-ρα ειονηυρ μαη ατάέαι αεα ανοηρ, 'I do not know how things are with them now,' *Σζ. έ. η.*, 91 γ.

3. τάέαι:—ειονηυρ τάέαι αζαε? .ι. ειονηυρ ταοι? *Σζ. έ. η* 112, 17; ειονηυρ τάέαι λεαε? .ι. ειονηυρ ατά υαοιηε υοιε—β'ρυιηο ολε νό μαίε υοιε? *ib.*, 112, 18.

3. τάέαιρ:—ειονηυρ τάέαιρ αζαε? 'how are you faring?' *Σζ. έ. η.*, 31, 1.

3. τάέαι:—εα ριορ ηαέ υοή-ρα τάέαι υ'ά ράζαηε, 'who knows but that she is being left for me?' *Σζ. έ. η.*, 93, 8.

4. ρυιέαιρ:—αη β'ρυιέαιρ έυζαη? 'is anyone going to be at me?' *Μιον-έαιηε*, I., 27; τεαρβάνεαιρ υοη ζο β'ρυιέαιρ αι οο έί, 'it is clear to me that some persons are lying in wait for you,' *Μαε ρ'ηηζηη Όυιβ*, 16 x.

4. ρυιέαιρ:—μαη υειηεοηρ ná ρυιέαιρ ρό-ήμαίε αζ αη ζυοιο

17. *íar fearr aca annrúo*, 'for it is said that the best of them there are not faring very well,' *Sz. Ć. M.*, 34, 7.

6. *oo bíotar (oo bítear)*:—*mar a bíotar ar a dtair moimr*, 'as was the case with his father before him,' *Mac F. O.*, 18, 30; *an lá a bítear as cur an tpeanouine*, 'the day the old man was being buried,' *Fionn 7 Lorcán*, 54, 9; *an lá a bítear a' cur*, 'the day she was being buried,' *ib.*, 54, 18; *bítear go maic linn*, 'things went well with us,' *An b.*, 83, 18.

6. *oo bíotar*:—*o'fíarfuiz cionnur oo bíotar aize*, 'he asked how he fared,' *Sz. Ć. M.*, 30, 4; *nuaír bíotar as zabadíl tar an mbotáimín*, 'when the cottage was being passed,' *ib.*, 77, 23; *nuaír ceanḡlao an Dall boct 7 bíotar ar bhuac é éai-téam i zcoimleátan na teineao veirze*, 'when the poor Dall was bound, and he was about to be cast into the middle of the blazing fire,' *ib.*, 81, 2.

7. *rabtar*:—*an rabtar as ḡlaoóac ort moiu?* 'was there anyone calling you to-day?' *Mion-éaint*, I., 27; *érom an Sleazánac ar zearán go canzcarac go rabtar ró-éruaio ar*, 'Shelbourne began to complain peevishly that he was being treated too harshly,' *Mac F. O.*, 15, 21.

7. *rabtar*:—*íil cóir-máireac go rabtar i n-a cómarr féin leir*, 'he thought right or wrong that somebody was lying in wait for himself also,' *Sz. Ć. M.*, 76, 17.

10. *beair*:—*beirtar éuzat*, 'they will be at you,' *Mion-éaint*, I., 26.

10. *beirair*:—*an mbeirtair as cur irteac ar Mac Fíngín Duib ar ball*, 'will Mac Finghin Duib be encroached on by-and-by?' *Mac F. O.*, 18, 29; *ni beirtair uian ort*, 'people, authorities, &c., won't be severe on you,' *G. J.*, *Mi na Noolaz*, 1899 (James Fenton, Kerry); *beirtair níor véine ar mo éi*, 'they will be more sharply in wait for me,' *An b.*, 54, 28.

11. *oo beirde*:—*ni beirde uian ar*, 'he would not be severely treated' (*J. Fenton*, *G. J.*, *Mi na Noolaz*, 1899); *oo beirti ollam amárac*, 'we would be ready to-morrow,' *Mion-éaint*, I., 26.

12. *beirde*:—*éuzadar tamall eile o'á leirao go raib ré as búirfeac asur as béiciz mar leab lomnoctuirzte go mbeirtde as a ruarail le rlar*, 'they spent another while pounding him until he was roaring and bawling like a naked child whom one would be beating with a rod,' *Sz. Ć. M.*, 25, 7;

τά 'ῥιου ἀιγε ἕο μαίτ νά βειόριθε πρό-βυιόεαδ ὅε, 'he knows well that we would not be too thankful to him,' *Κατάρι Κορηίοι*, 35, 25.

13. [βειρεαρ]:—νί ραυα ἕο μβειόρφαρ ἀγ βρειετ ἀρη, 'he'll soon be caught' (letter from Fr. O'L.).

14. ραιῖτταρ:—"ἀρ σο εἶρη ἕο ραῖτταρ!" 'pursuing to you!' (letter from Fr. O'Leary).

15. σο βειτί:—ἕο ὄτιορφαίθε ἀρ ἀν τῶιρηγῆ μαρφαρ σο βειτί ἀγ ἕαβῶιλ εἶρη ἀν νοορηρ ἀα, 'that people would come to the threshold when they would be passing their door,' *Σγ. Ḳ. m.*, 77, 19.

16. βειτί:—λε ηεαγλα ἕο μβειτί ἀρ να μαρῖτταῖβ μαοῖα λείτι ὀά ὄεαρῆαῖβ, 'for fear that people would be constantly blaming her (*lit.* would be on the bald killings with her?) as a result of it,' *Σγ. Ḳ. m.*, 18, 16.

16. βειτί:—ῥαοιλεαρ ἕο μβειτί(ὄε) 'η-ἀρ νοιαῖὸ ἕο ταρῶὸ, 'I thought that somebody would be after us quickly,' *Ἀν Ὀυαῖ-κεαρ*, 58, 11.

S. CONNACHT.—3. τῶ'η:—ναδ ῥρηυοεαῖλδῶτ 7 ῥεαρῶαῖλδῶτ τῶ'η ἀγ ἰαρηῖαῖὸ εῦρη ἰηρ να ὄαοιουῖβ? 'is not this the aim, to inspire the people with spirit and manliness?' *Μιον-κοῖρηῶὸ*, p. 75.

5. βιτεαρ:—βιτεαρ ὀά ἠοιβρηυῆαδὸ μαρ ῥηρ νό ἕο νοέανταρ μιον μιοῖλόγ ὀι, 'it is so worked until it is reduced to pulp,' *Ὀιαρημυιο Ὀονν*, in *Ἀν Κλαῖοεαῖν Σολυρ*, Jan. 9, 1904.

6. βιτεαρ:—ἀν λυαδ ἄ βιτεαρ ἄ ῥῶῆαῖλ ἀρ εἶλαῖν, 'the price which was being got for land,' *Ὀυαδῶαῖλῖν Τυαῖτε*, in *Ἀν C. S.*, *Σαῖῶαῖν* 28, 1903.

8. βιτί:—μυαδ ἠρῶῆαδὸ να τιῆεαρηῖαῖ δῶτ εἶορ εῦρη μβλιαῖὸνα ὄεαγ ἀνορη ὀ να τυηόηταῖβ, ἠεαδ ἀν οἰρηαδ ἀα ἰρ βιτί ἄ ῥῶῆαῖλ ἰηρ να βλιαῖὸανταῖβ ἀτῶ ααῖτε, 'if the [land]lords only got fifteen years' rent now from the tenants, they would have as much as used to be got in past years,' *Ὀιαρημυιο Ὀονν*, in *Ἀν C. S.*, *Σαῖῶαῖν* 28, 1903.

10. βειρεαρ:—σο ῥέρη μαρ βειόρφαρ ἀγ βαιητ λεαρ ἀρτα, 'according as people will be deriving benefit from them,' *Μιον-κοῖρηῶὸ*, in *Ῥεαῖρηῶὸ*, 2nd par.

11. βειτί:—βαδ ἕεαρτ υῖρηρ να μβλιαῖὸαντα ἄ λαῆουῆαδὸ ἕο μαίτ ρα ταρηῆρητ ἄ βειτί ἄ εἶαβαιητ ὄο'η τιῆεαρηα, 'the number of years should be well reduced in the offer being made to the landlord,' *Ὀιαρημυιο Ὀονν*, in *Ἀν C. S.*, *Σαῖῶαῖν* 28, 1903.

12. *beiríde*:—níl ríadúac ó Síonnaínn go trídís nac mbeiríde ann (*leg. d. 5*) trídét ar 'Liam, 'there is no hunt from the Shannon to the shore that people would not be talking about Leeam,' Dr. Hyde's *Raastery*, 164, 6.

N. CONNACHT.—2. *tátar*:—*tátar* 'sá rígrúvuzáó, 'they are being examined,' Fr. O'Reilly's *Óráio or cionn cuirp an átar ó Shíamna, An Claidéam Soluir*, Oct. 3, 1903.

5. *bítear*:—ní mar ríoiltear *bítear*, 'not as is thought it be's' ('be's' = do things be, does it happen), proverb quoted in *Óráitepe Árlián*, a story given in Dr. Hyde's *Religious Songs of Connacht*, published in the *New Ireland Review*. (The Munster form of the proverb is ní mar a ríoiltear a ciontear; and in Ulster it is ní mar ríoiltear bíor.)

6. *bítear*:—nuair a connaic *Gerrot* an t-éadúoir *bítear* a óéanaó, 'when Gerrot saw the wrong that was being done,' *Beata Doða Uí Néill*, prize piece of Comp. 10 of 1903 Oireachtas (in Press); nuair a *bítear* óá n-íomraó, *vubairt fear* an báio le *Baill-dearg* go mba ball ve ríioct Uí Óomnáill é, 'when they were being rowed, the boatman said to Baill-dearg that he was one of the progeny of O'Donnell,' ib.; *cuiréad amuzá a otreoiriúte 7 bítear 'sá ríio báil' ó ároán go hírléán 7 ó las go bogac* i *nooréadur na hoiróce*, 'their guides were set astray, and they were being knocked about from high land to low land and from hollow to bog in the darkness of the night,' ib.; *nár b'íongancaíge 'ná rín an túr buinne bítear a cúp ríoi téangaió 7 creioeam Eilíre i n-Oileán na Níom?* 'wasn't the foundation (lit. beginning of edifice) which was being laid for the tongue and faith of Elizabeth stranger still (*lit. than that*)?' ib.; *ázur mar ázurín, bítear le ré céad acra báint ar talam na otreab cóir an Uirge Duib le vúnruir Mmountioi 7 Charlemont a beacuzáó*, 'and in addition, 100 acres were to be taken from the tribal lands beside the Blackwater for the support of the forts of Mountjoy and Charlemont,' ib.; *ázur ve bárr an íomraíó rín bítear le n-a ngrábal*, 'and on account of that talk they were going to be arrested,' ib.

7. *rabtar*:—*hinnrigeadú vo doó ó Néill roim ré go rabtar* le n-a *grábal*, 'Hugh O'Neill was told beforehand that he was to be arrested,' *Beata Doða Uí Néill*; *mar céar ré go rabtar*

¹ Cf. *Lá ir ríce 'sá ríio báil ar an bparíge*; also in *Beata Doða Uí Néill*.

ΔΣ ὕβαναμ ἑάσσοιη κηάιότε Δη Δοῦ, 'for he thought that galling injustices were being done to Aodh,' *ib.*

9. βίτι :—ní βίτι ΔΣ ρύλ le τασαίῶ υαιῶ ρύο ὁ ροιη Δμαδέ, 'nothing would be (used to be) expected from him (that man) thenceforward,' *Fr. O'Reilly's Óráio.*

10. βεῖῶτεΔη :—τά Δη ρεΔη 7 Δη ἔΔη Δηοιη ΔΣ κυη Δίτη Δη Δ céile 7 ρσοι céΔηη τΑμαίλλ βεῖῶτεΔη ὀ'ά ἔρῶρΔῶ, 'the man and the woman are now making one another's acquaintance, and in a while their marriage will be taking place,' *G. J., No. 112, p. 63.*

10. βεῖῶρεΔη :—βεῖῶρεΔη ΔΣ ΔΑητ Δη "ΣΔεῶιλΣ ὀ'η ΣClιβάν," "ΣΔεῶιλΣ ὀ ὕῶῦῦΔη," 7 ΔΣ ΔΑῖῦεΔη ὀηοῦῦεΔη Δη ΣΔεῶιλΣ "ηΔ Scoláηí," "Irish from the cradle" and "Irish from heredity" (native Irish) will be talked about, and disesteem will be cast on the Irish "of the scholars," *Fr. O'Reilly's Óráio.*

ULSTER. 1. βίτεΔη :—βίτεΔη ΔΣ ΣΔβΔίλ ὀῶ, ηυΔηη Δ ἔιοῦρΔη ρé ῦΔητ, 'let it (the work) be a-doing, when he (the inspector) comes round'; βίτεΔη ΔΣ τῶΣΔίλ ηΔ ΣClῶῦ ρεῶ Δη Δ' ἔΔεΔῶῦ, ηυΔηη Δ ἔιοῦρΔη ρé ῦΔητ, 'let these stones be being lifted out of the way, when he comes round' (this and the preceding example are from Mr. James Ward of Tory Island).

2. τῶῦΔη :—τῶῦΔη ΔΣ μύηεΔῶ ηΔ τεΔηΣΔῶ Σῶ μαίῦ ἡη ἦΣῶλτῶῦ Δη ΤεΔηημοηη, 'the language is being well taught in the schools of Termon,' *Séamur Mac Δη ὕΔηηῶ, Prog. of Proc., Δηηῶ-ῦηη, 1903*; τῶῦΔη ΔΣ τεΔηΣΔηΣ ἦῦΔηη ηΔ ἡéηηεΔηη ἡη ἦΣῶιλ Δημῶη Δη ρé ἦΣῶλτῶ, 'the history of Ireland is being taught in one out of six schools,' *ib.*; τῶῦΔη ἦῦΔη τεΔηΣΔηΣ ἡη ηΔ ἦΣῶλτῶῦ Σῶ ηυίλ, 'it is being taught in all the schools,' *ib.*; τῶῦΔη ΔΣ μύηεΔῶ ηΔ ΣΔεῶίλΣε Δη ρεΔῶ ὀ'ά υαιη Σῶ λεῖῦ ρΔ τρεΔῶῦῦΔηη, 'the Irish language is being taught for two hours and a half in the week,' *ib.*; τῶῦΔη ΔΣ βυητ Δη ῦéη, 'the hay is being mowed,' *Craig's Gr., p. 108*; τῶῦΔη ὀ'ά ηβυητ, 'they are being dug,' *ib.*; τῶῦΔη ΔΣ ὀβΔηη, 'that signifies that there are a number of people working' (*P. M'Creanor of Maghera, Co. Derry, in a letter from Mr. Louis Walsh.*)

4. ρυίλεΔη :—ῦé ηεΔηρῶη Σηη τυρῶ Δη ρεΔη ὀΣ Δ ἔρυίλεΔη ῦρῶ τῶηη ἦΔ ὕéῦῶ, 'I think that you are the young man after whom they are in pursuit (or who is being pursued),' *Peter Walsh's ῦΔη Δη Δη ἔΔεῖ ἦμο ῦῶηΔηη, in Cláηηρεῶῦ ηΔ ηΣΔεῶῦεΔῶ, Curo III.*

6. *bítear*:—*bítear* *as cur na bpréadaí*, ‘the potatoes were being set,’ G. J., *Mí na Nollas*, 1899, p. 63; ‘*na bítear le fada go léir roimhe rin*, ‘than was the case for a long time enough before that,’ S. M. *an Ú.* (see above); *bítear as buint na bpréadaí*, ‘the potatoes were being dug,’ Craig’s Gr., p. 108; *bítear le mé marbhad*, ‘I was going to be killed’ (heard from Mr. James Ward in conversation).

7. *raibtear*:—*go raibtear as labhairt i bfras níor mó Saebils*, ‘that far more Irish was being spoken,’ S. M. *an Ú.* (see above).

8. *bíci*:—*bíci as veanaim ámhán ar an baile r’ asainne*, ‘songs used to be a-making in *our* townland (or place),’ Mr. Neece M’Coal, resident in Donegal (heard in conversation with him).

9. *bíci*:—*goos éirge (pron., go-tuige) ná rí fan tú mar bí vo úaoini r’an áit nac mbíci o’á ruasad?* ‘why didn’t you remain along with your people where they used not to be hunted?’ (a line of the 1st stanza of the ballad on the execution of James Murphy, as obtained from a native of Kilcar, Co. Donegal).

10. *béirtear*:—*ni béirtear o’á mbuint go veo*, ‘they will never be a-digging,’ Craig’s Gr., p. 108.

11. *béirte*:—*béirte o’á ráirt*, ‘people would be saying,’ G. J., *Mí na Nollas*, 1899, p. 63 (used in conversation by Éamonn óg Mac an Ghoill, a native of Glengesh, Co. Donegal).

14. *raibtear*:—*go raibtear o’á buadad i mbárad*, ‘may he be getting a beating to-morrow’ (from Mr. James Ward); *go raibtear o’á úógad ar leacada loma veairga i bfrion-íocair iyrinn*, ‘may he be a-burning on the bare red flags of the very bottom of hell’ (a curse current in Tory Island and elsewhere in Co. Donegal).

16. *béici*:—*mur mbeici go mac oó, ni macad ré ann*, ‘if he were not well treated, he would not go there’ (from Mr. B. O’Keeney, a native of the parish of Ardara, Co. Donegal); *oá mbeici as baite ar, bad goiruo go mbéirtead ré raite*, ‘if we were taking out of it, it would soon be spent,’ G. J., *Ábheán*, 1898, p. 192 b 40; *oíadad ragaite a veairtead ve, oá mbeici as sóirtead léiginn irtead i n-a éionn le folúir*, ‘no priest would ever be made of him, even if learning were being poured into his head with a water-funnel (*filler* or *tun-dish*)’ (heard by Mr. James Ward somewhere in the Glenfinn district, Co. Donegal).

SCOTLAND. 2. *thàtar*:—*thàtar ag gearain gu mòr*, ‘much

complaint is being made,' *Mac Talla, Naigheachdan*, Ogust 8, 1902.

3. *athàtar*:—*na tuarasdail a thàtar a' pàigheadh*, *ib.* (construction ungrammatical) = Ir. *na tuarastail stàtar oo òiol*, 'the salaries which are being paid'; *aon de no biastan sin a thàtar a' faicinn* (also ungrammatical), 'one of those serpents that people see,' *M. T.*, Iulaidh 25, 1902. (The Scottish *scholars* do not now appear to know the construction required in relative clauses like these, though Carsuel did thoroughly, *v.* Early Modern).

4. (*fheilear*):—*ach thà e ro-choltach gu bheilear (= bhfeilear) ann an iomadh cearna a' fàs suarach uime*, 'but it is too evident that in many places people are getting indifferent about it,' *M. T.*, Ogust 8, 1902; *cha 'n eilear (= fheilear) idir a' deanamh tàir air na ban-sgoiltean*, 'no one at all is blaming the female teachers,' *ib.*

5. *bithear*:—"Micheal" o 'm bithear a' faighinn litir an dràsda 's a rithist, "Michael" from whom a letter is received now and again' (= 'occasionally'), *M. T.*, Iulaidh 25, 1902.

6. *bhàtar*:—*am feadh 's a bhàtar 'ga ghiulain*, 'whilst he was being carried,' *M. T.*, Ogust 8, 1902.

13. *bithear*:—*cha bhithear saor o pheacadh*, 'there wanteth not sin,' Highland Society's Dict., I., 26. ('Subjunctive' would be the classification of Scottish grammarians in this case, but it may really be an example of 5).

ADDITIONAL NOTES.

O. IR. 6. *ro-both, ro-bod*:—This appears to have its modern reflex in *oo bíoth* of the Deisi dialect, through **ro-bad, *ro-bád*: cf. I sing. act., *oo bádair*; 1st pl., *oo bámaidir*, &c., of the early modern period, now *oo bíoir, oo bíomair*, &c.

14. *rubthar*:—Prof. Strachan, in a communication to me, remarks: "If, in the indicative, *rubtar* could come from *-robitar*, it might come in the subjunctive from *-robetar*. One would certainly have expected in both *-ruibtar*; but I have come across a good deal that is strange in the palatalization and depalatalization of consonants. The whole matter wants a thorough investigation."

MID. IR. 6. **ro-bás** :—from this comes the modern form *uo* *bíodair* (*uo* *bíceair*), through **ro-bádus*, **ro-báthas* (see remark on *ro-both*). The *-s* is due to the influence of the forms found in dental stems, e. g. *ro-fess*, *do-cuas*, &c.

EARLY MODERN. 4. **fuiler** :—a coincidence, as will be seen, with one of the forms used in West Ulster.

5. **bíéir*
9. **beádeair*
13. **beicéir* } As I have noted the occurrence of absolute forms of other verbs in texts belonging to the end of the sixteenth century, I am obliged to include these in the paradigm.

E. MUNSTER. 2. *éatair*, which coincides with the Scottish form, belongs especially to the Dungarvan district, where *éa* = Sc. *thà* also occurs. *éair* is heard there too, but belongs rather to other portions of the old Deisi territory; with it cf. the Co. Waterford surname *Spuéán*, which is pronounced *Spuéán* and anglicised *Byewater*. *éatair* is used in portion of East Cork.

6. *bíod*, and 7. *raðad* are pronounced respectively *bíod̪*, *raðad̪*. Should the O. Ir. form of the latter turn up, it could scarcely differ; for *ro-both*, *ro-bod* clearly point to an enclitic form **robad*, **rubad*, or **rabad*.

W. MUNSTER. The forms in *-ir* belong to South Munster (Berehaven, Skibbereen, &c., districts). They arise in two ways: (1) by the addition of *-r* to *-i* forms, (2) by the insertion of *-i-* in *-r* forms. Sometimes in (1) the *r* usurps the place of the *-i-* altogether, as in *éatair* for *éatair*. This, however, does not extend to 1 and 5. As to *ruíteair*, *t* after *l* is not aspirated in West Kerry.

14. *raibéair* :—The *-b-* is fully pronounced in South Munster, not slurred over as is usually the case; *raib-*, *pron. rev*, as in the active voice.

S. CONNACHT. We find here a preference for unaspirated slender *τ* in *bíteair*, *bítí*, &c.; hence in 16 one would expect *beicí* (*beicí*), as in South Munster.

6. *bíóceair* is pronounced *bíreair*, owing to a peculiarity of the dialect, which is rather fond of giving *ó* and *é* the sound of *b*, and consequently making *óé*, *éé* = *r* in sound, e. g. *zuióe* *pron. zuibe*, *eíóean* *pron. eibeán*, *tráéad* *pron. tráb*, *toéca* *pron. tofa*, *uoruiéce* *pron. uuiré*, &c. The *-ó-* of *bíóceair* is probably the echo of that of the early mod. *uo* *bíóéur*.

7. *raibéair* *pron. raireair* (*raireair*).

N. CONNACHT.—The τ-forms are all from Fr. O'Reilly, who may be said to reside on the borderland between N. and S. Connacht. As to 6 and 7, he writes as follows:—"ḃíteαρ and ḃíteαρ, ραḃḃταρ (*rough*[*f*] *uss*) and ραḃḃταρ (*rougher*) mean exactly the same, and are used indiscriminately here (in Mount Partry), a very fine Irish-speaking district. I have tested them specially in several district villages of people, and with the oddest and out-of-the-wayest sort of folk. What they would say is, that they were exactly the same—as, of course, I knew well—word, αγυρ αν μιμιυγαδὸ céadna leo, áct зуρ ρεαρρι le oréam ve na ραοιḃḃ leαγαν acu, αγυρ le ραοιḃḃ eile an leαγαν eile."

ULSTER.—Here we find the -ρ substituted altogether for -τ in 6 and 7. It is heard also in cúαḃḃταρ, ραḃḃταρ = ρο cúαḃḃταρ, O. Ir. ρο-chúαρ. On the other hand, ḃαḃḃταρ = *Muns.* ρο ḃάνγḃταρ, ḃάνγ; *Early Mod.* ḃάνγταρ. The origin of the -ρ is a puzzle to me, unless it be an intrusion from the pres. and fut.

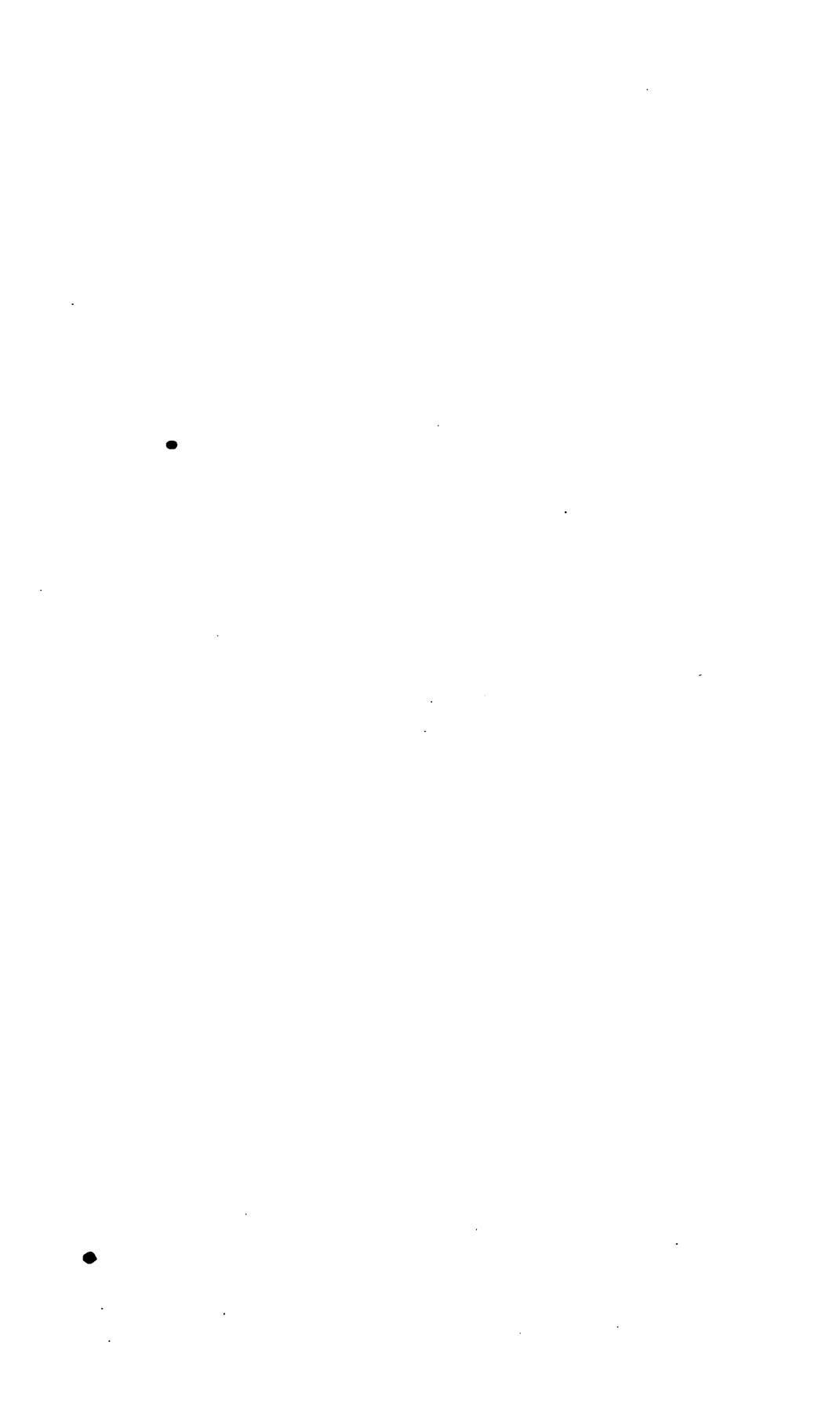
14. ραḃḃταρ is used after μυρ (muna), as well as optatively.

SCOTLAND.—6. *bhàtar*:—The hardening of the -t- probably shows the influence of *thàtar*.

- | | |
|----------------------|---|
| 5. <i>bithear</i> | } Not recognised in Scottish grammars, but there is a clear example of 5 at least in <i>Mac Talla</i> . |
| 8. * <i>bhiteadh</i> | |
| 9. * <i>biteadh</i> | |

PRESENT STANDARD.—The heading should rather be *Forms that should, historically and analogically, be used as a standard*, the common tendency being to write 'hamletically,' to quote Fr. O'Reilly again. It is to be hoped that the great variety of provincial forms will make it evident to all writers that a standard is a necessity. To the student of linguistics this diversity is interesting, but to the *littérateur* rather embarrassing.

I cannot conclude without thanking all who have so kindly assisted me in filling up the gaps that at first existed in some paradigms. In the domain of O. and Mid. Ir. Prof. J. Strachan has most generously resolved my frequent doubts about asterisked forms, and, indeed, saved me from error in one or two instances. For E. Munster I shall mention the names of Messrs. Patrick O'Daly, Gen. Sec., Gaelic League, James Morrissey, and R. A. Foley. Fr. O'Leary has very kindly answered some troublesome queries. I again thank Fr. O'Reilly



Tense-form.		O. Ir.	Present Standard (Ir.)
1.	Imperat. Pres.,	*bícheṛ	biceap
2.	Ind. Pres. Orthot.,	*acáchar	cáchar
3.	„ „ Rel.	(a) cáchar	acáchar
	„ „ „	(b) *rílceṛ	
4.	„ „ „ (govd. by prep.), ..	*cáchar	ruilceap
	„ „ „ (neg., &c.), ..	*rílceṛ	
5.	„ „ Hab. (abs.),	bícheṛ	biceap
	„ „ „ (conj. and rel.), ..	bícheṛ	
	„ „ „ with no-,	rubchar	
6.	„ Pret. Orthot.,	*bochar	
	„ „ Rel.,	bochar,	{ so bíchar
	„ „ Encl.,	*boch	{ (so bíceap)
	„ Perf. Orthot.,	no-boch	
	„ „ Rel.,	{ no-boch,	
		{ no-boos	
7.	„ „ Encl.,	*nobao	rabchar
8.	„ Impf. Orthot.,	*no-bíche	so bícī
	„ „ Encl.,	*bíche	bícī
10.	„ Fut. (abs.),	*bechṛ	{ beacṛ,
	„ „ (conj. and rel.), ..	becheṛ	{ beiceṛ
11.	„ Cond. (2 Fut.) Orthot., ..	*no-beche	so beicī
12.	„ „ „ Encl.,	*beche	beicī
13.	Subj. Pres. (abs.),	bechṛ	{ beiceṛ,
	„ „ (conj. and rel.), ..	becheṛ	{ beacṛ
14.	„ „ with no-, Dep. (Opt. &c.),	*rubchar	rabchar
15.	„ Past. Orthot.,	*no-bech	so beicī
16.	„ „ Encl.,	*beche	beicī

(a) After ṛ heo in a peculiar idiom also

(b) After mcan, hóne, &c., *rílceṛ mi

N.B.—The Ind. Pret. and Perf. in reality

for his information about Connacht usage. Mr. James Ward, of Tory Island, whose colloquial power over his own form of the Northern variety of Irish is really wonderful, has also earned my thanks. For the Scottish paradigm I have no obligations to express ; hence it is the weak point of the list. The various grammars of Sc. Gael. have not helped me in the least, for I have found them insufficient and antiquated. The same remark applies to the Irish grammars (my allusion is to Mod. Ir.), with the single exception of that of the Christian Brothers. One would think from them that this form was fragmentary, or defective, whereas it is used in all the tenses. Finally, it will be seen that Manx is not included in the table. I have not noticed the usage in the dialect, but my search, if such it can be called, has been very meagre indeed.

J. H. LLOYD.

Howth.

“ΖΑΙΒ ΟΟ CHUIĻ ISIN CHARCAIR.”

1 ηζαεβιλς νουαίρ :

THESAURUS PALÆOHIBERNICUS, II. 290.

Ζαιβ οο cúil inġ an ġcarcair : ní tuit-ġe clúim ná conaíó ;
Tpuasġ roin Δ ħiuolla ħacáil : olút oġt an tġuacáir óonaġr.

“ΡΑΝΖΥΡ ΒΔΝ.”

1 η-ζαεβιλς νουαίρ :

THESAURUS PALÆOHIBERNICUS, II. 293.

Μιρε Δζυρ Ρανζυρ Βδν : Ceacáir óinn le' ġnó ve-ġnát ;
Bionn Δ ġeannma-ġan le ġeilġ : Mo ġeannma ġéin lem' éin-céirto.

Caraim-ġe ġoġ in ciúnar : Im leabhán oο léir-ġcuiúoáó ;
Ní ġoġmoac liom Ρανζυρ Βδν : Carann ġéin Δ céirto ġnacán.

Νουαίρ Δ ħimíó—ġcéal ġan ġcír : inġ an otiġ 1 η-ár η-éin-oír,
Bionn Δζαίnn ġan ġríocnaó cleaf : níó le nġléircair Δr
nġlicear.

ġnát uaircaanta Δr ġnearab ġal : ġo leannann luc' oá lion-ġan ;
Tuicéann tġac' im lion-ġa ġéin : ġo-céirġ veacair le oο-céill.

Caitéann-ġan Δr ġuio ħalla : Δ ġuirc léirne lícġmāra ;
Caitim ġéin le ġál ġeāra : mó ġuirc ġiġne ġó-ġeala.

Θρóο οο-ġan le véine oul : nuair innlann luc' η-Δ ġéar-ġruó ;
Nuair cūizim ceirġ óeacair' óil : oām-ġa céana 'ġ cúir ácīr.

Βιοó ġυrġ Δġláió óúinne ġnáié : ní ħacann cac' le' cōmpáim ;
Μαιé linn Δrāon ġné Δr ġclear : cac' in Δonaġ len' Δoiónear.

Cumar maíé Δiġe-ġean tá : Δr ġnó oο-ġní ġac' éan-lá ;
Δr óeacair' oο óéanaġm ġlé : veasġ-ġáđiġīrġīr ġeáó miġe.

Μιρε.

ΤÓRNA Ο'ΔΙΣΤΡΙΣ.

DANIEL HÚA LIATHAIDE'S ADVICE TO A WOMAN.

THE following poem has already been edited and translated by Windisch in the *Berichte der Königl. Sächs. Gesellschaft der Wissenschaften*, 1890, p. 86, from the copy in the Book of Leinster, p. 278 a ; but the discovery of another copy containing some important variants as well as an additional stanza will justify a new edition. This second copy is found in the Trinity College MS. H. 3. 18, p. 731 (paper).

Daniel húa Liathaide is called abbot of Cork and Lismore by the Four Masters, according to whom he was mortally wounded in A.D. 861. The language of the poem, if purged of certain Middle-Irishisms (such as *no* *cráioem* (3) for O.-Ir. *no cráioem*, *ḡḡḡḡ* (6) for *ḡḡḡḡe*, *coimsoiu* (ib.) for *coimsois*, *ḡḡḡḡ* (ib.) for *ḡḡḡḡait*, *áḡḡ-ḡḡ* (7) for *áḡḡe* or *áḡḡe-ḡḡ*) and restored to an earlier orthography, may well be that of the ninth century.

My rendering will be found to deviate in several details from that of Windisch. In the second stanza the reading *ḡḡḡḡḡḡ* (*i.e.* *ḡḡ ḡḡḡḡḡ*) reduces the number of syllables to the requisite seven ; while, in the last half-line, *ḡḡḡḡ ḡḡ* has to be read with synzesis. It is evident from Windisch's remarks that the scribe of the Book of Leinster, or a corrector, has altered the faulty *ḡḡḡ* in the second stanza to *ḡḡḡ*, though this does not appear in the facsimile.

KUNO MEYER.

Δερυδαίρετ Ὀδαιέλ ηύα λιατάιρε διηρόννεε Ἰερμόρι οο α
 ζυιρε σιν¹ μνάι. Ἐίρεμ πο βα ἀηκέαμα σί-ρι, βάι ρί ιμμορηο
 οο α ἐοῦλυσο-ρομ. Ἰρ ἀπο ἀρβερε² ρομ:—

1. “ Δ ben, bennάετ ρορε! νά ράιο!
 ιμράιρεμ οάιλ [m]βηάετα βύαιη:
 ατά ερεάμα ρορ καέ ούιλ,
 ατάδζυρ ουλ ι η-ύιρ η-ύαιη.
2. “ Ἰμράιοι βάιρ cen βηίς μβύι,
 Ἰρ ρυαίόηιο νί ζάιρ ρρρηζηή,³
 μάεβεηι-ρην⁴ βιο ράο⁵ ράρ,
 βιο ηερρη ἀρ μβάρ ρίη⁶ μαρρηί.
3. “ Δ η-αιηένο ριλ ἀρ ἀρ⁶ οηηη
 βασ μεβορ ληηη, ἔρημ⁷ ηζαηο,
 ρηηηο οια ηο⁸ ἔράιρεμ ηη Ρίς,
 βαοηηη ἀιέρης Ἰρ⁹ εἴη ἐάλλ.
4. “ Ρίεο νί ηεηαιηη ἀρ ἐολ,
 οαηη ἀορῖεη¹⁰ οια οοζηηη,
 νί ηάο ράιζβε-ρην¹¹ ἰαη ρηη
 νί ταβηα¹² ἀρ ben, α ben.
5. “ Λέιρε¹³ ὑάιό ηηηί οηηοαε-ρῖλ,
 οο¹⁴ ἐυιη ηη-ηεη ηαέαη-ρην,
 ρορ ράεηαη ηῶέ ἔρης οοτ τῖς,¹⁵
 βεηοαέτ ὑάιη-ρῖ βειη, α ben.
6. “ Μερηε¹⁶ τυρρη, τυρρη μέ,
 άζυη, άίζοε ρῖαοα ρό,
 ζυιη-ρῖ, ζῖζηα¹⁷ ηη Οηηηηηηη οάιη,
 α ben, νά ράιηη νί ἀρ¹⁸ μό.

¹ οοη L. ² sic L, ox. H. ³ sic H, ρρρηζηή L. ⁴ sic H, ηηη-αεβεηηηηηη L.
⁵ sic H, οάιλ corrected into ράο L. ⁶ sic, H, α L. ⁷ sic L, ερηαιη H. ⁸ om. H
⁹ ηη H. ¹⁰ sic L, οαηαερῖεη H. ¹¹ sic L, ηαε ροζβα-ρην H. ¹² sic H.
 ἐάβηηο L. ¹³ L omits this stanza. ¹⁴ οη H. ¹⁵ οηε τῖς H. ¹⁶ ηηηη H
¹⁷ sic L, ζεζηα H. ¹⁸ ἀρ H.

TRANSLATION.

Daniel Ua Liathaide, erenagh of Lismore, spoke these verses when a woman was entreating him. He was her confessor, but she was soliciting him. 'Tis then he said :

1. " O woman, a blessing on thee ! do not speak !
Let us meditate on the doom of eternal judgment !
Perdition hangs over every creature,
I fear to go into cold clay.
2. " Thou meditatest folly without lasting value,
'Tis clear that it is not wisdom which thou servest,
If thou speakest, it will be empty talk,
Our death will be nearer before it come to pass.
3. " The end which awaits us
Let us remember ! a short journey !
If here we aggrieve the King,
We shall¹ rue it in yonder land.
4. " I will not sell Heaven for sin !
It will be paid back to me² if I do it,
That which then thou dost not find
Thou shalt not give for a woman, O woman !
5. " Cast from thee that which thou hast,
Thy share in Heaven do not sell,
In God's safeguard go to thy house,
A blessing from me take, O woman !
6. " I and thou, thou and I,—
I dread, dread *thou* the good God,
Pray *thou*, *I* shall pray the holy Lord,
O woman, say no more !

¹ With *báin*, 'we shall be,' compare *áin*, 'we are': *áin budig de*, YBL 129 b 23.

² Cf. *adfíther*, pass. fut. of *ad-fenim*. Wb. 20^b 7: *portabit iudicium .i. digail .i. adfether d6*, 'there will be retribution to him.'

7. “*ηδ¹ bi-ru aη reiλ neic nac maci,*
oaiλ not-aiuife in flaiē aη cel,
aiλ-ru, aiλuη Cηiη cen ai,
na ηo lamiη tηiη, a ben !”

“*διο ηη ai,*” ol ηη. Ro ηleēt ηη ηη a biē-aiēma-ηom in
 ηηη ηo bōi i mbeaiō.

¹ H omits this stanza.

7. "Be not on the chase after what is not good,
Since the Prince will put thee to death ;
Dread *thou*, I dread Christ without sin,
Whose malediction I do not risk,¹ O woman !"

"Thus it shall be," said she. She bent her knees because² he was ever pure³ as long as he was alive.

¹ For the construction compare *mac mná ndá festar céle*, 'the son of a woman whose mate will not be known,' Imram Brain, 26.

² *for = ar.*

³ Cf. *airchindech doairngair a bith-dénma .i. a bith-glaine*, Laws v. 124, 3 ; and see O'Dav. 757 (Archiv ii. p. 321).

Cáilte cecimr.

BOOK OF LEINSTER, P. 208 a.

IN spite of the archaic flavour of its language and the numerous glosses with which the scribe has furnished it, the following poem cannot be much older than the manuscript in which it is found, that is to say, the first half of the twelfth century. This is shown, among other things, by several of the verb-forms and by the use of *níad* as a monosyllable. It belongs to the same class of compositions as the Ossianic poem beginning *Tuilrúir mo veirca rúad* published by Windisch, *Irische Texte*, i., p. 162, in which rare words of *bérla na ríleo* are used instead of *gnátríocla*.

KUNO MEYER.

Cáilte cecimr.

1. *Dec innocht lúth mo dá lúá,¹*
no fetar mo choirr ír cúa :
no ro maith ríth adám reno²
noco³ tóiríacht in Tálceo.⁴
2. *Rop-ra chíub mo dá uláiz,⁵*
adám áeo⁶ im' chalb⁷ culáiz,⁸
adám briaic⁹ conbíaicair baioib,
noirrat [m'] árim[-r] can uláiz.
3. *Ra lúioin[n]-re ve maicáib,*
ar áris¹⁰ níad¹¹ noiram foirtáil,
soberino culu¹² ar áre¹³ fíno,¹⁴
noiram gnino gnino ní harcáib.¹⁵
4. *Mírrí ír Orrín mac fíno,*
noirat comchuíbve ar ceta,
ar ngníma noirat mára,
ar mbáza noirat beca.

b.

<p>¹ .i. mo dá choirr</p> <p>⁶ .i. mo dá choirr</p> <p>⁹ .i. adám lám</p> <p>¹³ .i. ar éinech</p>	<p>² .i. mo adám choirr</p> <p>¹⁰ .i. láech</p> <p>¹⁴ .i. proprium</p>	<p>³ naco Facs.</p> <p>⁷ .i. im chíno</p> <p>¹¹ .i. tréifep</p> <p>¹⁵ .i. ní harcáib</p>	<p>⁴ .i. pátric</p> <p>⁸ .i. coméicac</p> <p>¹² .i. coméic</p>
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TRANSLATION.

1. Small to-night the vigour of my heels,¹
I know that my body is flesh² :
Good was the running of my feet,
Until the Adze-head³ came.
2. Swift was I on my feet,
In my head my eyes kept ward,
My arms were wont to feed the carrion crow,
My weapons were not without a shout of triumph.⁴
3. I used to ride⁵ on steeds,
Over any champion I prevailed,⁶
I used to guard the honour of Finn,
Fierce, fierce I was in straits.
4. I and Oisín the son of Finn,
Our blows were dealt in unison,
Our deeds were great,
Our boasts were small.

¹ Literally 'of my two heels'; but to translate so would be as wrong as to render the Welsh *dwylaw* by 'two hands.'

² *cua* .i. *feól*, O'Clery.

³ i.e. St. Patrick.

⁴ This line is one syllable short in the original. I have tried to restore the metre.

⁵ A present *lúim*, 'I go,' developed from *lúo*, 'I went,' also occurs in *Dirlinge Meic Conglinne*, p. 89, 4.7 (*conlúim fecha*); and the sing. imperative (*lúo ód*, 'go to!') is found *ib.*, p. 53, 13. A future *lúoramair* is in LL. 109 b 1.

⁶ *farcaíl* instead of *forcaíl*, for the sake of assonance with *marcaíb* and *harcaíb*.

THE LEABHAR OIRIS.

THE *Leabhar Oiris*, or Book of Chronicles, which is here printed for the first time, as I believe, in the complete form in which it has come down to us, is mainly an account of the battles of Brian Boromhe from the accession of Maelseachlainn in 979, followed by short annals of events to A.D. 1027. The work has been attributed by O'Reilly, O'Halloran, and Hardiman to Mac Liag, the bard of Brian Boromhe, whose Life he is said to have written. O'Curry contests this in his *Manners and Customs*, ii., p. 116, though he is willing to admit that the *Cogadh Gaedhel re Gallaibh* may have been the composition of Mac Liag. No doubt O'Curry is right. The evidence in favour of Mac Liag is not convincing. It is a Munster compilation, evidently by a zealous partisan of Brian, as is shown by the omission of his less successful exploits. It has been used extensively by the compilers of the *Dublin Annals of Innisfallen*, many of the entries coinciding.

It was from the *Leabhar Oiris* that O'Halloran drew the materials for his account of Brian's reign (*History*, ed. 1728, ii. 234). He cites it frequently, and refers to it as the *Leabhar Oiris*, or *Book of the O'Maolconneries*. O'Halloran must have had before him some other MS. more complete than any I have been able to examine, for he includes several episodes that I do not find in these MSS. Moreover, he states that Mac Liag ends his work with the abdication of Donnchadh in 1064, and doubts whether he could have lived so long. Mac Liag died in 1021, according to these Annals; in 1016, according to the Annals of Ulster. All the copies of the *Leabhar Oiris* I have seen end abruptly with the year 1027.

Hardiman published the two poems beginning *ṽṽṽ ṽṽṽ ṽṽṽ ṽṽṽ ṽṽṽ* and *ṽṽṽṽṽ ṽṽ ṽṽṽṽṽ ṽṽṽ ṽṽṽṽṽ* in his *Irish Minstrelsy*, ii. pp. 202, 208; and he quotes several passages, §§ 33, 34, 35, 49, 50, and 51, in his Appendix, where he hesitates not to say that 'no nation in Europe can produce so old and, at

the same time, so pure and perfect a specimen of its vernacular dialect.'

The *Leabhar Oiris* is also mentioned by Charles O'Connor of Belanagar, in his *Dissertations on the History of Ireland*, p. 249. The very volume, indeed, from which our text is taken was once in his possession, as a few lines in his handwriting on page 302 testify.

The text here printed is preserved in one of the O'Reilly MSS. in the Royal Irish Academy, formerly classed as No. 13. 5, and now known as 23 E. 26. It is a paper folio of 361 numbered pages, with ten unnumbered pages inserted at the beginning, partly copied by Richard Tipper of Mitchelstown, in the parish of Castleknock, who has set his name as compiler (1717) on the title, and partly by the well-known scribe, John MacSolly, of Stackallen. The *Leabhar Oiris* occupies pages 194-207, and is in MacSolly's handwriting (date 1711). This seemed to me to present the best text. Other versions, more or less incomplete, are contained in the following MSS. I have examined most of them, and collated some. In no instance, however, have I given all the variants of a MS.

(2) The *Seancha Muimhneach* (pp. 240-275), transcribed by Tadhg O'Cronin in 1739, and preserved in the Royal Irish Academy, where it is classed as 23. N. 30. This MS., referred to as M, runs closer to MacSolly's text than any of the others, and is, I think, next in importance. (3) MS. 1287, p. 59 (formerly H. 1. 13), preserved in the library of Trinity College, Dublin, a paper folio transcribed in 1746 by Hugh O'Daly, and referred to here as D. (4) MS. 1280, fol. 64 (formerly H. 1. 6), also in Trin. Coll., Dublin, and transcribed by Hugh O'Daly in 1758, according to Cat., p. 285—a badly-written MS. It is here referred to as E. (5) MS. 1296, p. 214 (formerly H. 2. 5), in Trin. Coll., Dublin, transcribed by Dermot O'Connor in 1712. At end of *Leabhar Oiris* another hand has written "Daniel O'Sullivan his book per me scriptum." For description of contents, see Cat., p. 314, *et seq.* I have consulted this MS. occasionally. It is not so good as the preceding. It is designated in the readings as T. (6) Egerton 105, in British Museum, fol. 296, a nineteenth-century MS., once in the possession of James Hardiman, who has inserted a list of the contents. See O'Grady's *Catalogue*, p. 25, where it is described as a copy of

John MacSolly's MS., from the original in the Royal Irish Academy. I have not been able to collate this MS. (7) MS. 23. P. 13, eighteenth century, in the Royal Irish Academy, containing a fragment only (p. 93), § 33 to end, scribe's name not known. Hardiman attributes it to John Lloyd. I have denoted this MS. as P. (8) MS. 23. G. 25 in Royal Irish Academy, also a fragment beginning *Ro rōſpḁb*, § 47, and ending with § 53. Consulted occasionally, and denoted by G. (9) MS. 23. M. 47 third part, p. 50, in Royal Irish Academy, also a fragment, beginning § 43, and ending with § 53, transcribed in 1776 by John O'Connell. Designated by Y. (10) MS. 1289 (formerly H. I. 15) in Trin. Coll., Dublin, known as the Psalter of Tara, and transcribed in 1745 by Tadhg O'Neachtain, contains a short account of the battle (p. 735). I have consulted it occasionally, referring to it as K. It is almost identical with another recension in MS. 1329 (H. 3. 10), p. 153, in Trin. Coll., Dublin, eighteenth century. Besides these, there is a number of romantic tales describing the Battle of Clontarf; they are enumerated in M. D'Arbois de Jubainville's *Essai d'un Catalogue*, p. 60. They are not so sober in colouring as the *Leabhar Oiris*, but are closely enough connected.

A version of the Battle of Clontarf, much the same as that printed here, appeared some years ago in the *Gaelic Journal*, vol. vii., 1896. This has been of service to me in preparing the present text. The MS. from which it was taken is not cited, however, and the Annals preceding and following the battle are omitted. Some episodes not contained in the *Leabhar Oiris* are given; for instance, the appearance of Aoibhinn, or Aoibhill, the banshee of the royal house of Munster, on the battle-field, along with Dunlång O'Hartagain, and the metrical dialogue which follows. An interesting account of this is contained in MS. 1289 (H. I. 15), Trin. Coll., Dublin. It is noteworthy that Aoibhinn is not mentioned in the LO., though reference is made to her in the *Cogadh Gaedhel re Gallaibh* (p. 201).

I have not endeavoured to construct a perfectly uniform text. Wherever I have departed from MacSolly's MS., I have indicated his readings by MS. at the foot of the page, except the following changes, which I have made throughout:—1, 'in,' for Δ ; e Δ for $\iota\sigma$ in such words as *Érionn*, *ri σ o*; Δ 1 for ι 1,

especially in dative plurals, such as *feadhuid*, &c. ; *ri*, 'king,' in the nom. for *riḡ* ; omission of final *ó* in such words as *oírid*, &c. ; *Maolmhuaid*, *Maolfeachlainn*, *Murchada*, in gen. sg. for *Maolmuad*, *Maolfeachlainn*, *Murchaid* ; *sc*, *tc* in eclipsis for *cc*, *cc*. Marks of length, which should, I think, always be used sparingly, have in many cases been omitted ; on the other hand, I have occasionally supplied them. The aspiration of proper names in the genitive is carried out only sporadically by our scribe, and none of the MSS. are consistent. This is always a difficulty. As the editor of the *Cath Cluana Tairb* in the *Gaelic Jour.* truly observes : the rule that such aspiration should take place is an eccentricity. Here, then, I have nearly always followed the MS. I have added an index of names and places, which may be useful for reference, and inserted the dates from the principal Annals, FM., AU., &c.

I must express my indebtedness to Dr. Kuno Meyer for many valuable suggestions ; and also to Mr. J. O. Bergin, who very kindly read over the proofs with me.

RICHARD IRVINE BEST.

LEABAR OIRIS AGUS AN[η]ÁLA AR COΓTCHAIÐ AGUS
AR CATHAIÐ ÉIREANN ANNSO SÍOS.¹

nm. 979. 1. **C**ALLANN anno domini ré bliadóna reachtmoξao ar naoi
gcéao¹ maolreachlainn mac Domnall vo ξadái
níge héireann.

2. Coξao móir le Domnall mac faoláin níξ na nDéire¹ 7
le hionan² Phuirc Láirge ar Úrian bóroime mac Cinnéioíξ
7 ar Chian mac³ Maolínuaíð, ξur aipeξaoar⁴ 7 ξur loir-
ξeaoar⁴ Corcach 7 uimóir⁵ Mumán, vo loirξeaoar 7 vo
aipeξeaoar, 7 vo hionarbað⁶ Domnall mac faoláin ó⁷ Chluain
Fin[η]abair⁸ go n-a úuircheach.⁹

3. Ruξ Úrian 7 Cian¹ 7 maiche Mumán orra, 7 chugaoar
oóib a fán² mic Caoirneach,³ ξur no múio³ ar ξallaið, 7 ξur
leanað⁴ íao go poirc Láirge, ⁵go ucugaoar ar ξall,⁵ ξur
loirξeao⁶ 7 ξur h-ionrað a noúin, 7 vo h-ionarbað⁷ Domnall
ó bfaoláin a⁸ Mumáin amach.

1 D—Leabur ipre agur anala ar coξaið eipionn annro, 7 go mórimóir ar
éata éúan Tarbað, 7 ar an laóroibe voúic ann 7c.

M—An leabur Oirir 7 tuarurξbáið éaite éluana Tarb, agur analað ar
coirgeaouib éipionno, agur tionnrξuab, agur cpaobξeaoileab ar
imceacúib an éaite rin éluana Tarb agur míige ξuilibe, mar
leanur.

T—Leabur Oirir agur anala ar coξaið na héipionn 7 éataib 7 tionnrξuab 7
craoibξeaoileab ar éat éluana Tarb, 7 ar na laóaið vo éaic ann
ronn 7c.

1. ¹ cceaouib M.

2. ¹ sic M; ² éiríoe MS.

² braξeir D; ³ Úanar E.

³ mic M.

⁴⁻⁴ om. M.

⁵ pórimóir D.

⁶ úibir ríao DE.

⁷ sic E; MS. and

M 7; a T; go D.

⁸ fionnmáir M.

⁹ om. DE.

3. ¹⁻¹ DE om. 7 maiche to Caoirneach; T om. from 7 chugaoar.

² sic

MS., M.

³ MS. múiξ.

⁴ lean íao ma noúicaið M.

⁵⁻⁵ om. TM.

⁶ mar ar loirξeaoar íao 7 ξur úibreab Domnall 7c. M.

⁷ úibreab M.

⁸ ar an TD.

4. 'Do gádb' brian¹ braidíoe Corcaige 7 Leara² móir '7
1mlig iudair³ 7 ároceall Mumhan uile 7 á tuacha, go nach
congbdadair gadaigi⁴ nó lucht éagsóra acht an méad do
cheibeóchadó olige[ó]⁵ sóib do chongbáil.⁷

5. Sluaḡ brear Mumhan le brian 7 le Cian mac Maol-
muaid¹ i n-Orraige,² dar gádb³ Siolla páraiaig mac
Donnchada⁴ ní Orraige, go bfuair géill Orraige uile 7 ^{FM. 982.}
féir féin,⁵ 7 go scánsadair dá níg láigean⁶ i⁷ scig brian .i.
Domnall Clao 7 Maolmórbá,⁸ go scugadair géill 7 braidíoe
óó.⁷

6. Sluaḡ brear Mumhan¹ le brian 7 le Cian ar muir 7 ar
tír go scoiblach ó neachach 7 Chorcaluigíoe 7 Phuiré Láirge
7 Chorcaig[e] 7 Óal gCair² go Loch Deirg-Deirc, go raib³ ré
tí cead arthach⁴ ann; go noeachaid ar rin tar⁵ Siomann
go Loch Rai,⁶ 7 a fluaḡ ar tír, gur airgeadair Míoe go
h-Uirneach, 7 bneirne⁷ tar ách Liaḡ⁸ ruar. 'Do chuaid curó
do'n tfluaḡ⁹ i gConnachtaib go noearnadar¹⁰ airgne 7
creacha móra, 7 gur márb ruad Muir[ḡ]ir mac¹¹ Concóbdair ní ^{AU. 988.}
Connacht, Mac Corḡair ní iarthaír Connacht, 7 móran
daoine eile.¹²

7. Sluaḡ oile la¹ brian '7 le Cian² go nioḡraib Mumhan
umpá³ go Porc dá Chaoimóḡ⁴ i scoinne máolreachtlainn mic
Domnall⁵ mic Donnchada níḡ éireann, go noearnarat rích⁶: 998.
a raib do braidíob leithe⁷ moḡa aḡ máolreachtlainn do
chadairt do brian, 7 a raib do braidíob leithe Cuinn aḡ
brian do chadairt do máolreachtlainn .i. curó moḡa núadac⁸
ó'éirinn⁹ aḡ brian, 7 curó Cuinn aḡ máolreachtlainn.¹¹

4. ¹ gábdair T. ² om. MTD. ³ lior ED. ⁴⁻⁴ om. TE.
⁵ MS. gadaigi. ⁶ olig MT. ⁷ gur buairt, ná buaireán an don érlige
ran Uóthan adds M. D reads: ionnur ná bíad ann áct an méio do beit na
lucht olige, aḡur ceirt do éongháil, aḡur do cur ar aigáib cum bioceamháic,
aḡur gaoirgnad do úibeairt. Similarly ET.
5. ¹ Om. T. ² gábrad M; gur gábdair TDE. ³⁻³ om. TDE.
⁴ 7 cur géill sóib T; go scug géill sóib D. ⁵ go cig M. ⁶ Cog. Gaed. re
Gall. reads tuacal ní iarthaír líri for maolmórbá. ⁷ ET read: canḡadair a
rin go níḡ láigean aḡur cur géill aḡur braidíoe sóib gan ruirneac 7c.
6. ¹ Om. M. ²⁻² om. TDE. ³ ruḡ D. ⁴ ártaic MS.; acuirnach D.
⁵ cair MS. ⁶ níḡ MT; ruḡa E. ⁷ an bneirne D. ⁸ áca láim D.
⁹ mórfháic TDE. ¹⁰ noearnrad M. ¹¹ uia T; ó D. ¹² maile
ní 7c. T; iliomad leo go foiléir M; maile riu D.
7. ¹ sic MS.; eile le TM; oile re E. ²⁻² om. DE. ³ maile riu D.
⁴ sic M; caomog MS.; om. TDE. ⁵ om. T. ⁶ om. D. ⁷ leaca T.
⁸ raibrad MS. ⁹ móḡa néio M. ¹⁰ do éirinn MS. ¹¹ T reads: aḡur
do scug b. an meio do bí do braidíob leaca Cuinn do m.

8. An n-éag Úomnaill Chléan,¹ níg Laisean, vo dáuar² Maolmóirí mac Murchada ní Laisean go Laignib³ 7 Fáilí átha Cliath go h-áimhriarach vo Úrian, go noearna⁴ Úrian 7 Cian fluaḡ go bfeairib Muían umpa go Gleann Máma⁵; Fáilí átha Cliath go Lochlannab, 7 Maolmóirí mac Murchada, ní Laisean, go Laignib 'n-a scoinne; sur cuiread cath Gleanna Máma eastorra, 'i n-ar tugad ár Fáilí Éireann 7 Saoireal⁷ Laisean; 7 Maolmóirí mac Murchada vo ḡabáil ar n-a thabairt vo Murchad mac Úrian ar an u. 999. iubar anuar⁸; 7 vo leand⁹ na Fáilí go baile átha Cliath, 7 vo h-áirgead é ioir dáoinib 7 máoinib, ór⁹ 7 áirgead; óir níor fagbáuar Lochlannab naom nó neimead¹⁰ nó ceall uaral nó uaim nó oilén i n-Éirinn ḡan áirḡain; 7 thug Úrian 7 Cian 7 Muimnig uile an máith¹¹ rin leó ar chúlaid ar chiomáin¹² iar marbá¹³ áraitc mic Ámlaib¹⁴ 7 Charolurá mic níg Lochlann, ó n-ábarthar cloiréam Charolurá,¹⁵ 7 Chuiléin Eirinnáin,¹⁶ áromáo[ir] Lochlannach, né callainn íanair, 7 Úrian 7 rin Muían ar an ḡcallainn¹⁷ rin i n-áth Cliath.

9. Cóig catha fichead 'i n-ar tréigvead a thad féin¹ vo bhr Úrian ar Fáilí 7 ar ḡaoirealib i n-éagmar a noearnad vo ḡearuib² 7 o'ionnraigthuib; óir ní raib i n-Éirinn don-mac níg nó taoirig nach veairnad ríth le Lochlannab acht Úrian Úroime³ amáin.

10. Ro an¹ Úrian i Laignib 7 i Míde ó noolais móir go féil Úrígve² áḡ a n-ion[n]iá³, go ucug a ngéill leir, 7 sur loirḡ³ Coill Choimáir vo chonna⁴, sur néirig bealaig⁵ 7 oaingne Laisean.

11. 'Ro élo¹ Ámlaib [mac]² Ámlaib ní Fáilí Éireann ó

8. ¹ DTE om. Ó. Ch. ² MS. vo dá; no bud TME; é T; dá hé D.
³ DE om. go l. ⁴ noearna M; noearna b. 7 a fluaḡ go ḡ. m. DE.
⁵ máma M; máma ED. ⁶⁻⁸ DE omit from i n-ar tugad to anuar.
⁷ Fáilí M. ⁹ sur ríonab an cath ar Fáilí go hátha Cliath DE.
⁹ óir MD; ionnrair óir E. ¹⁰ banaom E. ¹¹ máith M; a máith M;
uile D; 7 thug b. 7 C. máma 7 ár óir Fáilí Úanair E. ¹² comáin M;
om. D. ¹³ MS. marbá. ¹⁴ sic M; Ámlaib MS. ¹⁵ DE end
here. ¹⁶ Cuileann mc Éiréannáin M. ¹⁷ ár ceallainn rin átha Cliath M.
9. ¹⁻¹ om. DE. ² ḡearuib MS.; ḡearuib M. ³ Úrian nó
Sioiríoc, níg uilad M; nar géill vo Úrian áct Sioiríoc mac Ríḡ uilad
amáin DE.
10. ¹ fan M. ²⁻² om. DE. ³ loir M. ⁴ connair M.
⁵ néirig bealaig MS.; bealaig M.
11. ¹ D and E omit what follows down to 7 thug b. ² a. mac a. M.

chach³ Slinne Máma ar zach áir⁴ v'a chéile go hAod⁵ Ó Néill, 7 ní bfuair⁶ a óion aige nó a g Eochair⁷ Aroghair,⁴ go uo rraacht 1 zionn ráithe 1⁸ steach⁹ Órain, go uug a réir¹⁰ vo Órain 7 é réin 1 mbich-óilri¹¹ tpe¹² biocha¹³ rior¹⁴; 7 chug Órain uhlámu¹⁵ ácha Clia¹⁶ch óo-ran¹⁷ pe n-a Láim.

12. ¹⁸Óo léig Órain Maolmóro¹⁹da amach tar cheann bpa²⁰gao²¹ au. 1001. Láigean, 7 chug ní²² Láigean²³ vó 1 n-a²⁴gair²⁵ Óonncha²⁶da mic²⁷ Óomnaill²⁸ Chlaoin.²⁹ Tháinig Órain³⁰ iar³¹ rin³² v'a³³ theach,³⁴ 7 ar³⁵ steacht³⁶ vó 1 Mu³⁷ma³⁸in vo³⁹ rinne⁴⁰adar⁴¹ leach⁴² Cuinn⁴³ cairiol⁴⁴ cloch⁴⁵ tar⁴⁶ áth⁴⁷ Luain, ar⁴⁸ eagla⁴⁹ go⁵⁰ racha⁵¹vóir⁵² coblach⁵³ Órain⁵⁴ tar⁵⁵ a n-a⁵⁶ir.⁵⁷

13. ⁵⁸Sua⁵⁹g le Órain⁶⁰ 7 le Cian⁶¹ 7 le fear⁶²aid⁶³ Mu⁶⁴ma⁶⁵in go⁶⁶ au. 1002. háth⁶⁷ Luain, sup⁶⁸ or⁶⁹gail⁷⁰ riao⁷¹ an⁷² cairiol,⁷³ 7 sup⁷⁴ gá⁷⁵adar⁷⁶ bpa⁷⁷ig⁷⁸oe⁷⁹ má⁸⁰oil⁸¹feach⁸²lainn⁸³ móir⁸⁴ 7 Connacht⁸⁵ uile 1 n-a⁸⁶oil⁸⁷ 1 n-áth⁸⁸ Luain.

14. Sua⁸⁹g le Órain⁹⁰ 17 le Cian⁹¹ 7 le fear⁹²aid⁹³ Mu⁹⁴ma⁹⁵in 7 Mí⁹⁶oe um má⁹⁷oil⁹⁸feach⁹⁹lainn,¹⁰⁰ 7 go fear¹⁰¹aid¹⁰² Láigean¹⁰³ 7 Connacht¹⁰⁴ 7 Soill¹⁰⁵ ácha¹⁰⁶ Clia¹⁰⁷ch 7 P¹⁰⁸huir¹⁰⁹e Láirge,¹¹⁰ vo¹¹¹ gá¹¹²áil¹¹³ gíall¹¹⁴ Ula¹¹⁵ó; go¹¹⁶ v¹¹⁷áinig¹¹⁸ Aod¹¹⁹ mac¹²⁰ Óomnaill¹²¹ í Néill¹²² 7¹²³ Oisig¹²⁴ 7 Eochair¹²⁵ mac¹²⁶ Aroghair¹²⁷ ní¹²⁸ Ula¹²⁹ó, 'go¹³⁰ uug¹³¹rao¹³² cath¹³³ Craoib¹³⁴e Tulcha¹³⁵ 'n-a¹³⁶ scoinne, go¹³⁷ uug¹³⁸ Órain¹³⁹ cáir¹⁴⁰oe 'bla¹⁴¹óna¹⁴² vóid¹⁴³, vo¹⁴⁴ ó¹⁴⁵ana¹⁴⁶m¹⁴⁷ com¹⁴⁸a[¹⁴⁹i]rle¹⁵⁰ an¹⁵¹ cath¹⁵² vó¹⁵³b¹⁵⁴air¹⁵⁵vóir¹⁵⁶ uacha¹⁵⁷ nó¹⁵⁸ an¹⁵⁹ bpa¹⁶⁰ig¹⁶¹oe.¹⁶²

15. Co¹⁶³gá¹⁶⁴ móir¹⁶⁵ uoir¹⁶⁶ Aod¹⁶⁷ mac¹⁶⁸ Óomnaill¹⁶⁹ í Néill¹⁷⁰ 7 Eochair¹⁷¹ mac¹⁷² Aroghair¹⁷³ go¹⁷⁴ uug¹⁷⁵rao¹⁷⁶ cath¹⁷⁷ Craoib¹⁷⁸e Tulcha, 1 n-a¹⁷⁹ri¹⁸⁰ ma¹⁸¹r¹⁸²bá¹⁸³ó¹⁸⁴ Eochair¹⁸⁵ mac¹⁸⁶ Aroghair¹⁸⁷ go¹⁸⁸ n-a¹⁸⁹ri¹⁹⁰ Ula¹⁹¹ó uime¹⁹² 7 Chinéil¹⁹³ au. 1004. g¹⁹⁴Conaill¹⁹⁵ 7 v'¹⁹⁶ar¹⁹⁷ chu¹⁹⁸it¹⁹⁹ Óomnaill²⁰⁰ ua²⁰¹ Néill²⁰² go²⁰³ n-a²⁰⁴ri²⁰⁵ Chinéil²⁰⁶ Co²⁰⁷gáin²⁰⁸ 7 a²⁰⁹ bpa²¹⁰rao²¹¹dar²¹² vo²¹³ ro²¹⁴ch²¹⁵air²¹⁶oe²¹⁷ ar²¹⁸ zach²¹⁹ leith.

³ a ccaich M. ⁴ áir⁴ v'ear⁴g M. ⁵ go M. ⁶ bioch rior M.

⁷ MS. orlámu; baile A. C. pe na Láim réin gan bpa⁷gao M; vo ní⁷ gáil⁷ eirionn DE.

12. ¹⁻¹ om. DE. ² éir M. ³ air MS. ⁴ sic MS., E.

⁵ tar air MDE.

13. ¹⁻¹ om. DE.

14. ¹⁻¹ om. DE. ² om. M. ³⁻³ om. DE. ⁴⁻⁴ om. M.

⁵ eua⁵ir⁵go Láim⁵ éria⁵ó⁵ Ula⁵ó a⁵g⁵ur⁵ Si⁵éir⁵io⁵é⁵ me⁵ar⁵cá⁵lma⁵ mac⁵ ní⁵og⁵ Ula⁵ó M; Si⁵re⁵ad⁵ me⁵ar⁵cá⁵lma⁵ ní⁵g⁵ Ula⁵ó DE. ⁶⁻⁶ om. DE. ⁷⁻⁷ om. M.

⁸ a⁸ tpa⁸oib⁸ éa⁸í⁸a, nó⁸ geille, vo⁸ éa⁸buir⁸ vo⁸ réir⁸ a⁸ co⁸ómuirle M. Sua⁸g⁸ eile le Órain⁸ a⁸ Láigean⁸, sup⁸ ba⁸in⁸ ní⁸og⁸ Láigean⁸ vo⁸ Óonn⁸cá⁸ó⁸ mac⁸ Má⁸oil⁸feach⁸lainn, 7⁸ éug⁸ vo⁸ má⁸oil⁸móro⁸da⁸ mac⁸ Mu⁸re⁸cá⁸ó⁸ í adds M. D and E somewhat similar.

15. ¹ D and E om. § 15. ² air²gí²oo² Láim² M, ³ air³gí³oo³ gáir³ M.

⁴ néro M. ⁵ go⁵ bpa⁵rao⁵dar⁵ rao⁵ ro⁵cáir⁵oe⁵ vo⁵ air⁵ gá⁵ó⁵ leit⁵ M.

16. Sluaḡ zo nḡalluib 7 zo nḡaoiḡealuib éireann ó sliaḃ
 fuaid buḡ ḡear le ḡrian zo háromacha,¹ zo ucuz ḡrian
 fáinne óir 1 n-a. ruid fiche unge 1 n-almraim ar áitóir
 AU. 1005. áromacha; 7 vo chudair ar rin zo Ráith móir 1 moig²
 line, zo ucuzrao ḡalla ḡáil-nḡairḡe 7 ulaḡ³ leó. ḡar
 eochair hí flannagáin⁴ ppiómfeanchairḡ áromacha 7
 éireann an ḡliaḡáin rin.

17. ḡrian zo n-a¹ múinneachuib 7 laigheach[uid]² 7
 Connacht[uid]³ 7 míteach[uid]⁴ 7 um máolreachtlainn zo
 AU. 1006. nḡalluib átha Cliaich 7 phuir ḡáighe 7 éireann uile cair⁴
 earruaid anonn,⁵ zo ucuz ḡéill Chinéil eogáin 7 ulaḡ⁶ leir 1
 múinain.⁶

18. Sluaḡ le ḡrian¹ zo ḡearuib éireann uime zo
 háromacha, zo ucuz ḡéill ulaḡ² ar éigin ó flaitheachtach
 hua Néill.³

19. Cathal ó Conchubair ní Connacht v'éas 1 n-a
 AU. 1010. oilithre, iar vcréigean an traogáil vó ar ḡia. ḡar
 máolreachtlainn¹ í Chearbail níḡ eogánacht[á] locha léin
 7 ppiómfaid éireann 1 n-eachairḡ vó eo.² Sluaḡ le ḡrian zo
 Clonloch Sléibe fuaid zo ucuz braidḡe Chinéil eogáin 7
 Chinéil ḡConaill 7 ulaḡ³ leir.³

20.¹ Sluaḡ le Murchaḡ mac ḡrian zo ḡearuib Muman 7
 AU. 1011. laigean 7 zo híb Néill an veircer, 7 zo [ḡ]flaitheachtach
 mac Muircheartaig níḡ Oilig 7 zo n-óguib [an focla]²
 v'arḡáin Chineoil Luis[ḡ]each 7 Chineoil énoa,³ zo ucuzrao
 buair ionḡa 7 bpiḡ leó ar.

16. ¹ áromacha MS. ² MS. móige. ³ tuillead EDM. ⁴ hi lonagáin
 MS. M. ⁵ ppiómfeanchaḡa M.

17. ¹ zo a MS. ² Láigheachuib M. ³ míteach MS. ⁴ cair MS.
⁵ earruad M; anonn MS. ⁶ zo ruid ag tabuir ḡéill éinéil eogáin, 7
 ula uile leo, nó gur lean sírnoḡ mac ríog ulaḡ³ iao ḡona fluaḡ, 7 zo ucuz
 cair ríoncalma vo ḡrian 7 vó fluaḡ, nó zo ruid ré aig óirleac ḡáilccair, zo
 tréan, zo ḡeacair ḡrian an ní rin, 7 ar fáil a flóig, vo rín cunnaoibe mar
 a ucuz an veablaḡ buḡ feair fáin nḡéin, cair vo imteacḡa vó éile, 7 ucuz
 ḡrian vó aine cumur 7 éaccorḡ an ḡairḡeab, aḡur nar ḡréir a élob acḡ le
 briaḡuib, noḡ vo cair ḡrian air, a traob éabairḡa vo tabuir vo, a ccoinne
 na nḡall, 7 cómflacur vo veit eavtoréa aḡur vo rín aḡlaib rin M.

18. ¹ 7 le sírnoḡ adds M. ² ḡonaḡ ucuzrao ḡéill u. ruar vo níḡ na
 críche .i. ulaḡ³ M.

19. ¹ máolreachtain FM. AU. ² an eacḡeo M; a éú vó éo D; eachab
 vó eo E; eachairḡ vó vó MS. ³ leir zo ríleir adds M. ³⁻³ om. DE.

20. ¹ om. DE. ² om. MS; an n-olca M; in focla AU. ³ aonoa M.

21¹. Sluaḡ le ḅrian ḡo maigín an Choruinn,² ḡo ucus³ AU. 1012. Maolruanaid³ ó Maoluisiadaí leir i mbriagáidneamur ḡo Ceann Coradó me n-a thoil féin.

22¹. Sluaḡ la ḅrian ḡo Maḡ Murcheimne, ḡo ucus briagáid ó níḡ Oiliḡ² 7 ó Ultaib, 7 sur fáḡaid³ óa níḡ ar Ultaib; 7 ir ar an rluaḡ rin chus ḅrian 7 Cian mac Maolmúaid 7 Maolreachlainn ḡo maithib Leithe⁴ Cuinn raoirri oo cheallaid éireann ḡo h-uile.

CALLAINN ANNO DOMINI MCM.¹

23. Sluaḡ la Maolmóroa ḡo Laignib 7 la ḡallaid átha³ AU. 1013. Cliath i Míoe, sur airt ríad Tearmann Féichin¹ 7 Maḡ Breaḡ.²

24. Sluaḡ la Maolreachlainn ó'a óioḡailt rin¹ i ḡrioch ḡall, sur loirt ḡo héadair;¹ ḡo ruz Siuric mac Amhlaid² 7 Maolmóroa mac Murchaóa ar óruing oo'n t'rluaḡ² sur maibad óa chéad oíob³ um f'lan mac Maolreachlainn.⁴ Táinig Maolreachlainn ḡo ḅrian ó'a ḡearán rir ḡall 7 Laignib oo beith i ḡcoḡad rir,⁵ 7 oo iarri ḅrian ó'a f'urtach. Oo rinne ḅrian rluaḡ b'ear Muán ó'forlongsphort ar ḡallaid 7 ar Laignib, 7 ó'airḡeadar O'rraig⁶; 7 oo chuaid⁶ Murchaó mac ḅrian ḡo Cill Máiḡneann⁷ 7 ḡo raithche átha Cliath, 7 oo airt⁸ an t'ir ḡo Tearmonn Cairin,⁹ 7 chugadair briagáid móra 7 cneacha iomóa i ḡcoinne ḅrian¹⁰ ḡo Cill Máiḡneann¹¹ 7 ḡo raithche átha Cliath. 7 oo fan ḅrian 7 rir Muán 7 rir Connacht i b'forlongsphort ó Luḡnura[ó] ḡo Noislaig móir, 7 ní b'ruair cath nó briagáid ó ḡallaid nó ó Laignib.¹⁰

21. ¹ om. DE. ² maḡ Coruinn AU. ³ maolruana MS.

22. ¹ om. DE. ² ulad M. ³ MS. fáigaid. ⁴ leata M.

¹ Ais ro oo éairigse na mór laóiríbe oo éaimic ḡo cáta Cluán Tarba oo ḡac leit agur von cáta fein, 7c. D; Aḡ ro oo cáta Cluana Tarb ec vona rriomláoidib oo éuit ann oo ḡac leit E.

23. ¹ féichin MS. DE. ² ḡan baoir air fead ḡac áirv oíob, ḡan mola-boad air éime, 7c. M; ar fead ḡac túlca, 7c. D.

24. ¹⁻¹ om. DE. ²⁻² om. DE. ³ oíob MS. ⁴ mac m. om. M.

⁵⁻⁵ D and E omit what follows down to O'rraigse. ⁶ M inserti Siurc mac Amhlaid níḡ ulad 7 m; Siurc mac níḡ u. E. ⁷ D and E omit ḡo Cill m.

⁸ airḡeadar M. ⁹ féichin DE; Cairinn M. ¹⁰⁻¹⁰ om. DE. ¹¹ mánann M.

A.D. 1014. 25. Tháinig Ærian¹ ian rin u'a chíg. 'Do chuigeadar
 Fáil 7 Láigin fior 7 teachta ar zach leith² uacha uo
 thionól³ fludg 7 rochruibe.

26. Tháinig annrin Æriodar 7 Arzadál, uá¹ mac ríg
 Lochlann, fiche céad laoch lán u'éiread² ó mullach go lán ;
 7 Siernoc mac Lodaí, iarla Inne h-Onc, go fludg Inne h-Onc
 7 oileán Lochlannach, 7 Inne Cat,³ 7 Mananne, 7 Sgíthi,
 7 Leoúra,⁴ 7 Chim[n]tíre, 7 Oíurí Gairdeal, 7 Cor[r]bneachnaiǵ
 Chille Muine, 7 Coir⁵ na Líagós go n-a ríogáib uile.

27. Tháinig chuca Capolur 7 Áibroc,¹ uá² ríonnríǵ Loch-
 lannach, 7 Anraó mac Eibric, 7 Plait³ 7 Connaol, uá
 threán-mílió Lochlannach, 7 Arzal mac Dorna[í]ó,⁴ rí Thíre-
 an-tSneachta, 7 Liach na loingre, 7 laochraíó Lochlann ó
 na Gaohlaigib⁵ Meoðeonaacha,⁶ 7 ó Sléibtib Ríffe go baile
 ácha Cliach u'a reic féin ar ór 7 ar airgead,⁷ uo chum
 catha⁸ 1 n-ágaíó Æriain 7 fleachta⁹ Eoǵain Mór¹⁰ 7 ácha¹¹
 méio uo ríeadaí 1 uo u'feadaíó Éireann.¹⁰

28. Tháinig 1 n-ágaíó Æriain annrin Maolmóroa mac
 Murchada 7 ríograíó Éireann¹ uime, trí catha² .i. ar scur
 Æriain amach uo Máolreachtlaínn Mór an oíche roime rin,
 7 ar n-a innrin uóib³ uá⁴ 7 ácaí 7 go [o]ctrian fludg fleachta
 Eoǵain Mór 7 Muirneach⁵ ar c[h]eann chreacht⁶ Láigean,
 7 ó Scinnrealach, 7 uo geall féin go bfuigead⁷ Ærian 7
 fiche céad leir uo Muirne[eacha]íó,⁸ uo feachtad⁹ 1 n-ágaíó
 Fáil 7 Láigean.⁸

29. Ó 'ochualadar Fáil Ærian uo beith ar raichche
 ácha Cliach 1 n-oireachtur, tángadar¹ féin 7 Láigin reacht
 scatha 'n-a scoinne,² 7 uo roinneadar 1 uerí rannáib 1 uo,
 mar acá Lochlannaiǵ ar leith um chloinn ríǵ Lochlann, 7
 Láigin um Máolmóroa mac Murchada 1 scath eile, '7 Fáil

25. ¹ om. M. ² leat M. ³ tónól M.

26. ¹ MS. uá. ² laoc calmad curad u'éiread plata E. ³ Cat MS ;
 caic DE. ⁴ leoraó D. ⁵ Cobar D.

27. ¹ Ambroc Lároir MD. ² ríonnríog MS. ³ plait M. ; uolait Y.
⁴ Dorna M. ⁵ gaohlaicib D ; gaohlaicib E. ⁶ meannnaáca M ;
 meoðnaáca DE. ⁷ argeio MS. ⁸ cum trosa 7 caáca E. ⁹ sic MS ;
 tleáca ME. ¹⁰⁻¹⁰ om. DE. ¹¹ áca M.

28. ¹ Láigean uile uime M. ² TED omit what follows down to scoinne,
 § 29, line 3. ³ Muirneach MS. ⁴ tpeaca M. ⁵ Muirneacuib M.

⁶ Láigean M. See Notes.

29. ¹ sic M ; tángadar MS. ² DET continue here from trí caáca, § 28, line 2.
³⁻³ om. M. ⁴ ar n-a ttoicim ágáca M ; 1 uo amlaó rin D. ⁵ cooúib M ;

Átha Cliath leó féin i gcath oile.³ An n-a bfaicirín vo ðriain A.D. 1014. fa'n stoichim rin chuisge,⁴ vo roinn féin a fliuag i utrí cotchaid⁵: mar atá,⁶ Murchad mac ðriain go n-a theaglach, reacht bñichic mac ríog a lion rin, 7 triuchad céad' outchaid an rin i⁸ luza outchaid óioð rin⁹; 7 Toirnealbdach mac Tairis, 7 Doimnall mac Conchubair, 7 flann,¹⁰ ceithe meic oile ðriain, 7 clann Duinnchuid, Longbrosan,¹¹ 7 Céiliochair, 7 Ceannéiois, 7 Fiangalach, 7 Ionnrachtach go maithib ódil gcair uime agur Tuathmuidan, 7 ¹²trí ní¹³ Teabha 7¹⁴ Ó Laoúdagáin, 7 Siolla Uláin, 7 Ó Carthanáin, 7 Conmáicne, 7 í ðriain i n-agaio chloinne ní¹⁵ Lochlann, 7 ðriodair iarla Chaire Ebrioc, 7 Siuric mac Loidair iarla Inni hOrc.¹⁴

30. Cian mac Maoilmuidó go maithib Dearmuidan 7 fleachta Eogain Móir; 7 Doimnall mac Duibodóiréann, ní Chinéil Laozáire; 7 Mothla mac Fadoláin,¹ ní na nÓeire; 7 Muircheartach mac Anamchada,¹ ní Ó Liacháin; 7 Sganlan mac Cathail,¹ ní Locha Léin; 7 Loingreach mac Dúnluing,¹ ní Ó gConaill Gabra; 7 Cathal mac Donnadáin ní Ó gCairbre;¹ 7 Mac Beathaid² mic Muireadaid³, ní Ciarraid³ Lúachra; 7 Féibneach⁴ mac Dubdagáin,¹ ní bfeair Muige; 7 Cearbáil,⁵ 7 Ó Ruadagáin, 7 Ó Dubgara,¹ trí ní⁶ Oirgiáil; 7 Maguibir⁶ ní bfeair Manach, 'an n-a rídó óioð: ó'f rinn féin cuveachta i⁷ faise buó thuidó ann ro o'Éirinn, nachamaoio i gcath Chéin mic Maoilmuidó, ó'f é i⁸ faise buó dear o'Éirinn,⁷ i n-agaio Múoilmóroda mic Murchada,⁸ ní⁹ Laidéan, 7 Ó Laoúdaio⁹ mic Dúnluing, ní¹⁰ Ó gConaill iarthair Laidéan, 7 mic Tuathail ní¹¹ Lipfe, 7 mic ðrógáin báinrí¹⁰ Ó bfaile¹, 7 cath vo Lochlannaid i n-a bfaireadó.

¹flúad a bfaireadó D.

⁶DEM insert here Siúrioc mac ríog ulad 7 m.

⁷feairinn adds E.

⁸an cuio fa M.

⁹rin om. MDE.

¹⁰M reads T. mic

táois me Dóimnail, 7c. The true reading appears to be that of K: Toirnealbdach mac m. 7 la dearbraidéirid mic ðriain féin .i. Doimnall, Conchubair, Tais, 7 flann, etc. T and E omit from '7 flann' to 'Ionnrachtach,' and from '7 Tuath.'

line 9 to 'ðriain,' line 10. ¹¹sic MS. Duinneadainn .i. Lonngan M; Lonngan K. ¹²⁻¹²om. M. ¹³sic MS.; .i. M. ¹⁴an garb laoc, mor calma adds M.

30. ¹⁻¹om. DE, i.e. the names of the various kings. E omits reference to the trí ní⁶ Oirgiáil. ²Beadaid MS. ³Ciarrad MS. ⁴Féibneach mic MS.

⁵Ó C. M. ⁶Maguibir M; Oom. mór mac Siuibir D. ⁷⁻⁷omitted in TDE;

but here D inserts agur ní⁶ Tulach óg, agur maolmoróda O Réguillis ní⁶ Conadéa, 7 aróidair Argal fliogte Conadéa, 7 maolmuaid na bfaireadé, ó héirín, ní⁶ muinntir Éirín, 7 Cairnacán. ⁸m. mic m. om. DE.

⁹Ó Laoúdaio M. ¹⁰báinríge M.

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31. Cathal mac Conchubair, ní Connacht; 7 ¹Maolruanaid ó hÉirín,¹ ní Aíone; 7 Tadó Ó Ceallaiḡ, ní Ó Máine; 7 ²Adó Ó Flaithbeartaḡ,² ní Muinntire Murchada; 7 ³Conchubair Ó Maolruanaid, ní Muirge Luirḡ;³ 7 Muircheartaḡ Ó Ceallaiḡ, ní Chonmáicne Mara; 7 curu vo ríogruaid Muídan annra chath ro .i. ⁴Adó Suneach Ó Únḡaile,⁴ 7 Fógartaḡ mac Domnáill,⁵ dá⁵ níḡ eile; 7 ⁶Muircheartaḡ mac Cuirc,⁶ ní Muircraige ⁷Óneogain; 7 Adó mac Lochlainn, ní Ó ḡCuanach; 7 ⁸Maolruinn, ní Ó néna⁸; 7 ⁹Donnchad mac Cathail, ní Muircraige hAdó; 7 ¹⁰Domnáill mac ¹¹Diarmoda,¹¹ ní Chorcbaircne⁷; 7 ¹²Eachtigeann mac ¹³Don[n]aḡáin,¹² ní Aradó, i n-¹⁴adaid ḡall átha Clíath, 7 dá chath oile Lochlannach⁹ n-a bfarra⁹.

32. Vo ionnroiḡ Murchad¹ 7 Dál ḡCair 7 na Lochlannaḡ a chéile; 7 vo ionnroiḡ Cian mac Maolmuaid, 7 ríogruaid veircire Muídan, Maolmóroa mac Murchad² ḡo ríogruaid Laignean uime,³ 7 ḡo ḡcath oile vo ḡallaib³ uime; 7 vo ionnroiḡ Cathal mac⁴ Conchubair, ní Connacht, 7 Tadó Ó Ceallaiḡ ḡoill átha Clíath ḡo n-a ḡcathuib vo Lochlannaib maile níú; ⁵ ar n-a rá⁵ vo ⁶Órian nach é veiread⁶ vo chuiread⁶ leir an ḡcorḡar⁷,⁸ uil i ḡcath vo márbad⁸ daoine, 7 vo fan i n-a phupail⁹ féin, 7 a praltair i n-a fíadnaire,⁹ 7 a chroifḡil i n-a láim chlí,¹⁰ 7 é aḡ cantainn¹¹ a pralm i n-a fíadnaire.¹² Vo féach Murchad¹³ dá leith dáir idir n-a feachnad¹³ vo Maolfeachlainn 7 v'fearaib¹⁴ míde uil leir annra chath, 7 idir ḡcur¹⁵ ḡuire eotarra 7 an cath, 7 ar ḡcur¹⁶ Órian 7 máithe Muídan an oíche níme rin amach vo Lochlannaib 7 vo Laignib,⁶ 7 vo chonnaire ¹⁷Dunlainḡ¹⁴ Ó hArtaḡáin uaid, 7 vo chuir fáilte rir, 7 thug rós dó. “Ir rada ó vo chonnaire¹⁵ thu, a ¹⁸Dunlainḡ,¹⁴” ar Murchad. “Ir beaḡ an t-ionḡnad¹⁶ rin,” ar ¹⁹Dunlainḡ,¹⁴ óir vo bí ²⁰beatha ḡan doir ḡan urchra,¹⁶ 7 neam idir mbra¹⁷ dáim, muna otiucrainn.

31. ¹⁻¹ i.e. personal names of kings om. DE. ¹ MS. héirín. ² 7 níḡ Conmáicne Cúile adds D. ³ Muircartaḡ MS. ⁴ Adó Suneac M. ⁵ dá MS. ⁶ heanna M. ⁷ Corcbaircne MS. ⁸ dá céad véaḡ oile vo l. S. ⁹ cum márbad, 7 éirliḡ vo ¹⁰Órian^{7c} adds M.

32. ¹ Síreio⁶ add MDE. ² ríogruide veircire Muídan, níḡ Laignean ED. ³ Lochlannac DE. ⁴ níḡ M; ó DE. ⁵ sic ME; MS: inserts 7 níḡ C: D reads 7 taorreach cloinne fíol maolruanaid ḡoill átha Clíac. ⁶⁻⁶ om. DE. ⁷ ḡcarḡur S; ccarḡur M. ⁸ pobal MS. ⁹ MS. fíadnaire. ¹⁰ sic MS. ¹¹ MS. cantainn; ḡabail S. ¹² MS fíadnaire; om. K. ¹³ om. M. ¹⁴ MS. oubluḡ also DE. ¹⁵ nac fáca M. ¹⁶⁻¹⁶ om. TDE.

uot' chadair-re anu 7 oo chadair brian; 7 ní cairbe¹⁷ óam A.D. 1014.
 teacht, óir oo gábdair-ri, 7 brian, 7 Toirneálbach oo
 mac-ra,¹⁸ 7 Tadó ó Ceallais,¹⁹ 7 Conaing mac Dunchuain,¹⁹ 7
 mórian oile oo máithib éireann ar cheana, bár anu; ⁶ 7 oo
 beoír rgeala agam re a n-innirín vá maó am óam é; 7 ó
 nach ead,⁶ uingeadao an fear comlainn céad ir uoilge leat
 ic' agaid óioc."²⁰ "Trias rín am," ar Murchad, "óir ir
 iomóa rín im' agaid-ri anu." Tharla Murchad 7 Connaol 7
 Carolur v'a chéile, gur goineasoir a noír é oo zach leich.
 Goinear 7 marbur Murchad iao-ran ardon.²¹ Oo bi an cath
 ag a chur mar rín fead²² an laoi, nó gur múit²³ oo na Gallaid
 v'iarriaid a lonz, 7 Toirneálbach mac Murchada n-a
 noisid²⁴; 7 ir amlaid oo bi ar n-a márach, ²⁵ 7 Gall raoid²⁵ 7
 Gall zachá láime²⁶ óó, 7 cuaille oo chorad Chluana Tarb
 ério, ar n-a báchaó oo'n buinne raðartha i gcionn a chúis
 mbliadóan noéas.

33. Ó 'ochonnairc Murchad Siaric mac Luaidi, iarla
 Inni hOir, ar lár Óáil gCair ag a n-oirleach gan luad
 teithe aige, oo ling ar lár an chatha chuige 7 thug v'a
 buille i n-éinfeacht vó¹ ar a v'a láim, gur ceargad² a
 cheann 7 a chora i n-éinfeacht ve.³ Ó'ochon[ri]airc⁴ Anrad
 mac Eibric⁵ ar lár Óáil gCair ag a n-oirleach, lingior
 chuige, 7 ó nach raib ar a chumur⁶ arim v'imirt, ar rgeolad
 laóra a glac oo mú[gl]óorn a chloíóim roime rín, rinear

¹⁷ MS. cairbe. ¹⁸ 7 Siaric DEM. ¹⁹ D and E om. T. ó C.;
 D om. Con. m. O; E reads Dunchuana. ²⁰ oo éógáil óioc ME.
²¹ oo gac gum D. ²² ar fead M. ²³ MS. múitg. ²⁴ noisidg MS.; the
 remainder of this section is omitted in E. D reads an fear cuig mbliadóan vóas
 vob' fear lám a n-aimirín a néirinn. ²⁵⁻²⁵ om. M. ²⁶ sic M; Láim MS.
 33. ¹ MS. óó. ² MS. ceargad. ³ MS. de. ⁴ MS. io éonairc;
 DEM add Siaric mac Ríog ulad. ⁵ Eibirín érean mílead loélan MED.
⁶ M reads: ar ccumur oo arim v'imirt ar, le cúmhraó laóó 7 daoine,
 glacur a élordeam ina módoirinn, 7 rinear a lám éli éuige, go rug ar glóir-
 cinn a rgeíte, gur ro éroit a línead le vianforra v'a éeann amac, 7 gur
 buail ré lán buille calma ar. Oo rín v'a róime go calam de, 7 oo éreargur
 na céadóa maille rir mar an ccéasna. Oo bi murcáó ar an bpeao ro
 amearg laóera loélan v'a n-óirleac, go ttárlur scorcáó mac Ríog ríonn
 loélan oo. Agur gur éuit le murcáó, 7 móran eile, 7 ar cuicim oo
 scorcáó mac Ríog ríonn loélan oo éuz raéad oo rglaim a n-foctar éoirp
 murcáó, gur éuit an caicmílead ar a múm. Agur máir murcáó go noéar-
 nur fáoirin, 7 gur glac an corp naóiméa. buó móir éraic an rgeala an
 murcáó ro, óir níor fag re riar ná beacáóac a loé ná a n-uairín gan vóiric
 7 marbad. Iair cuicim murcáó oo óióguilt Siaric a bár ar laóeúib loélan
 agur ar a caicmíleaduib ar bpeao na culéa, v'a rglíor 7 v'a n-oirleac.

A.D. 1014. & lám chlí 7 cpo[?]cheap & lúireach' tap & cheann amach; glacur & chloídeam 7 é faoi, 7 lingiú & uctap, ó nár d'eiuir leir & búalaó sup fáith thriú go talam é. Cairngiour an t-Anraó rin rgián Murchaóda amach, 7 fáitheap 1 n-íochtap & chuip i, sup thuic an cathmílíó Murchaó ar & múin; 7 éirgiour Murchaó 7 óicheannur mac níg Lochlann ann rin, 7 oo máir féin go núbairna & fáoirtoin ar n-a máirach, 7 sup chaithe corpp Críoro, 7 oo meabhaíó & óruim íran ngrairgeadó oo'n dongoin rin & tusaó ar Murchaó, óir níor fáig⁸ fé píarτ nó beathadóach 1 loch nó 1 n-uaim 1 n-éirunn zan víochur nó zan marbáó.

34. Ó 'ochonnairc Láioin' ziolla Úriain na catha ar noul trí n-a chéile,² doubarit re Úriain oul ar each. "Ní rachao,"³ ar Úriain, "óir ní beó rachao ar, a sup imthig-ri 7 beir na h-eich⁴ leat, 7 innir mo thiomna⁵-ra oo Úia, oo Pháorais, 7 mo chorpp o'áromacha,⁶ 7 mo beannacht oo 'Donnchaó mac Úriain; tap cheann dá' ficht vés bó oo thabairt⁸ o'áromacha⁶ le mo chorpp,⁹ 7 imthig-ri nómaó go Sorro¹⁰ Choluum Cille anocht,¹¹ ¹²7 tásao ar cheann¹³ mo chuip-ri amáirach,¹² 7 tionnlacaió¹⁴ é go Dámliag Cianáin, 7 tionnlacaió¹⁵ rin go Luímaí¹⁶ é, 7 tigeadó Maolmuire mac Eochaió comairba¹⁷ Pháorais 7 muinntir áromacha ar mo cheann go nuize rin."

35. "Daoine¹ chugainn," ar an ziolla. "Créao an reort daoine íao?" ar Úriain. "Daoine glara lomnochta," ar an ziolla. "Zoil na lúireach² íao rin," ar Úriain; 7 ar éirge oo'n pheall oo bí faoi, oo glac & chloídeam 7 oo bí a g féachain³ Úriain go n-a buíoin chuize, 7 ní fáca don ball ve zan éiseadó acht & fúile 7 & chora. 'Dainíó-ran⁴ & chloídeam amach, 7 tógbur & lám,⁴ 7 thug buille óó sup baín & chor chlí oo Úriain a g glún, 7 & chor véap a g thrioi g. Tharla tua g⁶ Úriain 1 gceann Úriain sup óluiz é.⁷ Thug

33. ⁷MS. lúireac. ⁸MS. fáig.

34. ¹Louainn M. ²M adds: 7 zandíche a g neac víob air fóirigín & céile. ³neac M. ⁴mo féio D. ⁵sic M; thiomnaó-ra MS. ⁶MS. o'áromacha. ⁷MS. ba. ⁸om. ME; ar fon m'anmaó adds E. ⁹D and E omit what follows, and continue § 35. ¹⁰om. M. ¹¹amáiríoc M. ¹²⁻¹³om. M. ¹³MS. ceann. ¹⁴tióblaicó M. ¹⁵tigeadó M. ¹⁶MS. Luímaíó. ¹⁷MS. comairbaó.

35. ¹rin daoine, MED. ²MS. lúireac. ³MS. féain. ⁴⁻⁴om. D. ⁶baínoraí M. ⁶MS. tua g; tuaó MD. ⁷íao tcaicim oo Úriain taplaó táab & cceann Úriain sup tcaicoraí & raon fé lám & céile D. D and E omit

Ḫrian buille eile, 7 marbur an uara⁸ fear vo bi i bfochaim A.D. 1014. Ḫrosair, 7 bainiú a cheann vo Ḫrosair féin ar a[o]nuair, 7 fuair féin búr ann rin.⁹

36. Mór an rígal rin vo rinneadú ann rin, Ḫrian vo marbadú .i. an ceathramadú sein rochair éireann riam, Ḫrian ar Lochlannais vo marbadú '7 o'ionarbadú, 7 ar an nrosair vo bi aca² orra³ vo chur úioib,¹ 7 luḡadú lámra⁴ ar fomórchaib vo marbadú '7 o'ionarbadú 7 ar an nrosair i radasair éireannaig aca vo chur úioib,¹ 7 fionn mac Cumail⁵ o'fóirichin⁶ bfeair néireann .i. iar steacht vo bó-ar nó vo bó-úich chuca i n-aimir C[h]ormaic mic Airt, 7o n-ar rásbdú⁶ vo buaid i n-éirinn acht don trámuirg i nḡleann Samuirge, nó 7o ucug fionn reacht mba 7 tarb ó chriochais an voimain móir vo sach don baile i n-éirinn, 7 eogan mór .i. moḡ nuadú⁷ mac moḡa Néio⁸ vo rábdú⁹ bfeair néireann ó'n ngorta.¹⁰

37. Ar ucuitim Ḫrian iar mbeith óá bliadain véas i n-áirioig éireann, 7 Muirchaú mic Ḫrian, an t-don-mac ríog ir fearr tháin¹ i néirinn riam,¹ 7 a mic Thoirrúealbach mic Muirchaú, an fearr chúig mbliadna véas buó fearr lám i n-a aimir,² 7 Thairóḡ í Cheallais, ríḡ ó Maine,² 7 Chonainḡ mic Duinnchuan,⁴ 7 Úomnail mic Eibir,⁵ 7 Mothla mic Úomnail mic Faoláin, ríḡ na n'Éire,⁵ 7 ḡéideannaig mic Dubdagáin, ríḡ bfeair Muirge, 7 mic⁷ Ueathairó mic Muiréadú, ríḡ Ciaraúe,⁸ 7 Sganláin mic Cathail, ríḡ eoganacht[a] Lochá Léin, 7 Loingreach mic Dúnlainḡ mic Uirbóáboireann, 7 Úomnail mic Uairmosa, ríḡ Chorcaúairginn,¹⁰ 7 Máoilruanaú í hÉirinn,¹¹ ríḡ Diúne¹², 7 móráin vo maithib éireann nach áirímadúo ann ro.¹³

what follows. ⁸ om. M. ⁹ M continues: tomcúra Sírtiú, vo bi 7o ḡlámb a bfuil, an tan vo connairc búr Ḫrian eug a fáil leir aḡur é aḡ cóiradú le plac Lann Laitir, gur marbadú é, 7 tréan éairge loclannac mar don leir, ar cor gur úioḡur an ríog ḡac ḡi aḡur an uair féac air marbadú Ḫrian, ir muradú vo éit an t-anam ar, tré uar caúigce na nveoirg, tarraa air corp Ḫrian.

38. ¹⁻¹ om. DE. ² aca MS. ³ om. M. ⁴ MS. cubail. ⁵ MS. o'fóirigín; orra² D; orra³ E. ⁶ MS. rásad; a mod nac raib D. ⁷ MS. nuadú. ⁸⁻⁸ om. ED. ⁹ MS. rábdú. ¹⁰ ngéir, adds M: mór ḡér ina radasair an tré rin 7c. adds DE.

37. ¹ buó fearr lám ann aimir a néirinn acé Síreach amáin. ²⁻² om. DE; 7 Sírtiú mic ríog ulad, an tréan laó oob' fearr a néirinn, adds M. ³ MS. Conuig. ⁴ MS. Duinncháin. ⁵ Eibiric D; Eimeir E. ⁶ MS. n'Éirig; mothla mic Úomnail ríḡ na n'Éire D; maḡalac mic U etc. E. ⁷ om. MDE. ⁸ MS. Ciaraú. ⁹ Dubluig D. ¹⁰ MS. corca úairgead. ¹¹ MS. Eirinn. ¹²⁻¹² om. DE. ¹³ The logical predicate of this sentence is wanting.

A.D. 1014. 38. Τορχαιρ¹ σο'ν leith eile σο'ν chach Μαολμόρδα mac Μυρχαδ², ρί Λαιζεαν, 7 θροζαρβάν³ mac Conchubair, ρί ó β'ραιλζε, 7 βασόδαν mac Ούνλαινζ,⁴ ρί Ιαρχαιρ Ιυφε, 7 δον chéao véaz '7 ρiche' σο Λαιζνιθ μαίλλε ριυ. Το μαρδαó σο lochlannaiθ an Conmaol 7 Capolur 7 Δηιαó mac Eibric,⁵ τρὶ meic ριζ lochlann, 7 Sicric mac Iosaip, Ιαριλ Ιηηρ hOpc, 7⁶ [θροζαρ] Caire Διθρ⁷oc, Ρλαιο 7 Conmaol, δά' chachmliθ lochlannach, 7 Oicir Dub, 7 Σιλλα Ciaráin mac Σλίμιαραιν, 7 Σρην,⁸ 7 Lumín,⁹ 7 Suazair,¹⁰ 7 Δήλαοθ mac Λαιζμαίν,¹¹ 7 Ουδζαλλ mac Δήλαοιθ, 7¹² Cuarán, 7 ρeacht 7 τρὶ ρichit céao σο ζάλλαιθ umpa,¹³ 7 σο leanaó an márom opra zo uorur an úna[1]ó.

39. Οο' Ιομποιζοαρ ρρ Μυμάν 7 Connacht ζach αρ μάιρ úioθ amearz an chacha, 7 σο δάοαρ amearz Δ ζαριαο, Δζ Ιαρηαιó Δ ζοopp; 7 αρ é coíma[1]ile σο ρinne Cian mac Μαοιμυαιó 7 Ταóζ mac θριαιν, ουλ zo Cill máizneann an oíche ρη, 7 ζach μέao uob' inleizir u'á muinntir ρυζαοαρ leó Ιao. Τάνζαοαρ muinntir Σuiru αρ η-α μάριach 7 ρυζαοαρ opp θριαιν 7 Μυρχαδ³ zo Soru, 7 αρ ρη zo Οαμίλιαζ Ciaráin,³ 7 σο thionnacaοαρ muinntir Οαμίλιαζ zo Ιυζμάιζ Ιao, 7 χάιμιζ Μαοιμυιρ mac Eochaió, coímarba Ρháoraiζ, zo muinntir Άρoαμαcha αρ cionn na zoopp ρη zo Ιυζμάιζ, 7 σο Ιοηηααοαρ θριαιν, ρί έρρεανη, 7 Ochciphn Ιυρτιαα na ηζαοιθεαλ, 7 impirρ έρρεανη 7 Alban 7 θρρεατ[7] Sacon 7 cooa' σο'η φραινζε, Ιαρ mbeith óo ρeacht mbliáona véaz αρ ρichit 1 ριζε Μυμάν, 7 δά bliáoin véaz 1 ριζε hέρρεανη, σο'η τλοιθ χηαρ-θηαιó⁵ σο theampoll Άρoαμαcha, 1 ζοóηραιó αρ leith, 7 Μυρχαó 7 ceann Conaiz 7 Mothla 1 ζοóηραιó eile αρ leith.

40. Οά οίοche véaz σο ράμαó¹ Ρháoraiζ Δζ ροιρρ na zoopp ρη zo η-Ιοηηαιθ 7 ραλμαιθ 7 cancicib. Ceithρ bliáona véaz² 7 mile ζυρ an Δοιηρ ρη 1 η-αρ μαρδαó θριαιν

38. ¹ τορχαιρζαó D. ² mac θροζαρ βάν D; 7 Δ mac θροζαρβάν ριζ ó βρ. E. ³ Dublunz DE. ⁴⁻⁴ om. E. ⁵ MS. DE θριρ. ⁶ 7 θροζαρ DEM.

⁷ MS. óa. ⁸ Σρην D. ⁹ Ιαιμιν GG; Ιαιμνη AU; Ιαιμιν DE.

¹⁰ Suarazair, AU. ¹¹ Lomáin ED. ¹² 7 om. ED. ¹³ D ends here.

39. ¹ σο ρó DE. This and section 40 are considerably curtailed in D and E.

² EM add 7 Sicreac. ³ leg. Cianáin. ⁴ τηραδανα E. ⁵ M om. cιαιρ and teampoll.

40. ¹ MS. ράμαιζ. ² véaz om. M. ³ MS. μεαδαιλ. ⁴ ceatair véaz αρ mile móρ K. ⁵ ηαρ éλοθ S. ⁶ om. ED. ⁷ MS. κυρ. ⁸ ζυρ cιτ θ. um na ηζαλλ D; ζυρ cιτ θ. Δ ccláan ταρθ E. Here the scribe of D has

7 Murchad, an[n]ála an Tighearna ra mar úearbuar an A.D. 1014.
mann :

Ceithne bliadna véas, ir veimín,
asur mile gan meabail³
ó vo fáir liasg v'áir scabair
so báir úriain i mberasgais.

Δ ceathair véas mile mói⁴
ó sein Cuirro, nachair⁵ chlód ciall,
ar é rin ir⁶ reasg[ó]a an mann,
sur chuic⁷ ár na nglall um úriain.⁸

41. Uo bádar rin Míde as fiafraig[e] tuarurabála
chatha Chluana Tarb vo máolfeachlainn. “Ni h-ururá
rin v'innrin nó v'aitheir,” ar ré, “acht muna otiorad
aingeal Ué vo nim v'a innrin; óir vo chuamair-ne (ar ré)
7¹ vo chuimeamar sor treabtha² 7 clod eorainn 7 id,
‘7 an gaoth earraig³ thairrib chugainn⁴: 7 ni⁵ fairé nó reod
leath-uairé vo bádar ann rin, an tan nach otuibrad neach
vo'n v'a chath aithe ar a chéile, gé so mad é [Δ]⁶ athair nó
Δ úearbráthair ba choimfosur vó, muna otugad ar a guth 'nó
Δ fíor vo beith⁸ asre roime rin an t-ionad i n-a mbíad,⁷ ar
n-a líonad ioir asgaid 7 cheann 7 folc 7 éasach⁹ vo brianngoil
na folc for-úeirge tháinig chugainn; ¹⁰7 so mad eangnam
vob' áil vúinn vo éadnam, ni féasramaoir; óir vo ceanglad
ar n-a-[i]rim ór ar sceannaid vo na folcib¹¹ fasá fionnbuioe
vo ráinig chugainn, ar n-a steasgad v'airmaid an chatha, sur
bo leath monair¹² vúinn beith as réuibgad ar n-airm 7 ar
scrainngóile ó chéile; 7 ¹³ir beas Δ[i]r ar mó v' eangnam

inserted the following note as part of the text: Uo torcruad ann maolmorad ó
Ragullais níg Connacta, asur úreirne ragullais amuil ar ber mac lias,
7 maolruanad na bparoead ó heoin níg euaé teoin, 7 tadg o Ceallais níg
muinead. Mac lias .cc. ann mann ra. Maolmorad meirg an multais: céas
níg élanne Ragultais: ar áro carnn clod or a éann: a ceata élan Tarba:
torcruad úi suileamám. Cuimne oramra anuó doða ó Dalais, 1744.

41. ¹⁻¹ om. MD. ² reairinn D. ³ MS. earraib. ⁴⁻⁴ om. MD.
⁵ nara D. ⁶ om. MS.; sic M. ⁷⁻⁷ om. E. ⁷⁻⁹ om. D. ⁸ vo bí MS.

¹⁰ D continues thus: 7 bá lán feidim vúinn air ceangail vo réitcead ó n-a
céile as vmad na folc brada briannbuioe vo éainic a na éran orreab,
ionnur sur cuiread an claeod asur an sorc gan tuarurge na céo ré neart
corlaod, 7 gairgíod, as an mor eigin comruic vo bí orreab 7c. ¹¹ sic M;
folc MS. ¹² MS. mora. ¹³ M omits what follows to foluamain.

A.D. 1014. ʒo'n m̄uinnct̄ir ʒo b̄i i ran ʒcact̄ fulang¹⁴ a f̄aic̄iõna ʒan ʒul ar̄ f̄ainneall¹⁵ nó ar̄ foluamain; 7 ʒo b̄aõar̄ aʒ cur̄ an chact̄a ó th̄r̄act̄h̄ éir̄ʒe ʒo'n ló ʒo h-iar̄nóin, 7 ʒo muʒ an m̄uir̄ a lonḡa uact̄a ar̄ ʒteacht̄ ʒo'n lán māra f̄úct̄a.¹⁶

42. Th̄áin̄is ʒonnchad̄ mac ʒriain ʒo ʒp̄eact̄aib̄ lāiʒean leir̄ ar̄ ʒact̄h̄ áir̄o i māb̄aõar̄ oia ʒact̄air̄n .i. oir̄che ch̄ár̄ʒa, ʒo Cill M̄aiʒneann,¹ mār̄ a maib̄ Cian mac Maolm̄uad̄, i7 Taõʒ Ó ʒriain ʒo n-ar̄ theim̄o ar̄ an ʒcact̄h̄, ioir̄ fl̄án 7 och̄m̄ur̄ o' f̄eair̄aib̄ Mūm̄an 7 éir̄eann ar̄ cheana ar̄ r̄in.¹ ʒo im̄[ct̄h̄]ʒ r̄iav̄ ar̄ na máracl̄h̄ ʒo Mullach Māir̄tean,² 7 ʒo ioc̄ ʒonnchad̄³ an ʒá f̄ich̄it̄ ʒéaʒ b̄ó, mār̄ aõub̄air̄ct̄ ʒriain mūr̄, ne m̄uinnct̄ir̄ áir̄oam̄acha. 'Lonḡphoirt̄ ar̄ leir̄t̄h̄ ʒo b̄i aʒ ʒonnchad̄ mac ʒriain i7 aʒ Taõʒ mac ʒriain⁵ i Raic̄h Māir̄tean⁵ ʒo n-ar̄ má[ir̄] ʒo ʒáil ʒCair̄, 7 lonḡphoirt̄ oile aʒ Cian mac Maolm̄uad̄ ʒo maic̄h̄ib̄ i'f̄leact̄a Eoʒain M̄óir̄ 7 Ó n-Eact̄h̄ach⁵ an oir̄che r̄in.

43. Ar̄ n-éir̄ʒe ʒo'n ló ar̄ na máracl̄h̄ ʒo chuir̄ Cian mac Maolm̄uad̄ teact̄a uad̄ ʒochum chloinne ʒriain o' iar̄raiō b̄raic̄ʒe oir̄a, i7 aõub̄air̄ct̄ ʒo maib̄ féin aʒ ʒriain, aʒ a n-act̄air̄-ʒean,² 7 ʒur̄b' áil leir̄ iav̄-ran ʒo beic̄h̄ aic̄e féin,¹ óir̄ fa r̄ine é nó ʒact̄h̄ f̄eair̄ oir̄o, i7 no baõ r̄ine Eoʒan M̄óir̄ nó Coim̄ac Cair̄ a r̄inn̄f̄eair̄-ran.¹ Aõub̄air̄ct̄ ʒonnchad̄ mac ʒriain i'nach ʒ'a n̄veóin ʒo b̄i r̄in̄ aʒ ʒriain, act̄h̄ an r̄iʒe ʒo b̄uain ar̄ éir̄ʒin ʒ'a act̄air̄ 7 ʒe féin;¹ 7 nach ʒciub̄raō r̄iʒe² nó b̄raic̄ʒe ʒo Chian, i'ʒá mb̄iaõ com̄lion r̄luaiʒ mūr̄,¹ óir̄ ni maib̄³ ʒonnchad̄ act̄h̄ ʒeic̄h̄ ʒc̄eav̄, 7 ʒo b̄i Cian ʒeic̄h̄ ʒc̄eav̄ r̄icheav̄.⁴

44¹. Ó'ochonnaic̄³ ʒom̄nall mac ʒuib̄oáõoir̄eann, ʒonnchad̄ mac ʒriain aʒ faom̄act̄ain³ b̄raic̄ʒe ʒo Chian, ʒo f̄iar̄raic̄ʒ féin ʒe, cá rochar̄ ʒo b̄iaõ oó féin b̄raic̄ʒe o' f̄áʒail ʒó-ran ó ʒáil ʒCair̄. Aõub̄air̄ct̄ Cian nach r̄oinn̄f̄eav̄ b̄raic̄ʒe nó r̄iʒe mūr̄ion, act̄h̄ a chuir̄ r̄ineact̄h̄[r̄] féin ʒo beic̄h̄ aic̄e o'ib̄ Eact̄h̄ach. Aõub̄air̄ct̄ ʒom̄nall nach r̄uic̄ʒeav̄ oic̄ aʒ

41. ¹⁴ éat̄ f̄ualanḡ MS. ¹⁵ MS. f̄aiḡneall. ¹⁶ M continues: 7 ʒur̄ cur̄ neair̄ caõa an cl̄áda 7 an ʒoirt̄ na c̄eo ʒan ʒair̄iʒ̄, áct̄ r̄ʒneall̄e cl̄oic̄ air̄ a l̄áir̄ i'ʒa maib̄.

42. ¹⁻¹ om. DE. ² MS. Māir̄tean. ³ om. DE. ⁴ DE omits what follows. ⁵⁻⁵ om. M.

43. ¹⁻¹ om. DE. ² MS. r̄ion; ʒéilleav̄ D. ³ 7 naic̄ maib̄ aic̄ ʒ. D. ⁴ 7 ar̄ a f̄on r̄in̄ féin ni ʒeac̄aic̄ Cian cum̄ im̄ur̄ lé ʒ. D.

44. ¹ D and E omit this paragraph. ² MS. Ó' ʒeõnair̄c̄. ³ MS. f̄—.

⁴ M adds muna b̄ruic̄ʒeav̄ féin ʒair̄ba ʒá éionn.

ταδδach bpaizoe nó nize óo-ran.⁴ Δουδαίριτ Cían zo μαδ^{A.D. 1014} héizean óo teacht ó n-a chíz vo zadbáil nize leir. “Δρ í an éizean fúileongmaoio,” Δρ Όομνάλλ, Δz vealuζαδ ne Cían zo n-a múinntir.

45. Ó'ochonndairc Όonnchaδ mac Όrriain rin, vo éiriz¹ Δr Δ longphoir 7 vo chózaid² Δ lucht ochruir lair, 7 vo zluair leó³ vo chírigrin ó'Δ leizir³; 7 Δz zadbáil tré Orraidze óo, vo íairi Mac Ziolla Pháorais cath nó bpaizoe Δ[ir]. “Ní chíudair bpaizoe, óir ní chuála zo ucuz don uaine ó'Δ otáiniz roimam riám⁴ bpaizoe nó nize ó'Δon uaine ó'Δ otáiniz roimad-
ra,⁴ 7 ní mó vodéar féin.”⁵

46. Όo ollmúiz¹ Όonnchaδ mac Όrriain é féin vo rreardal catha vo cháδairc vo Mac Ziolla Pháorais, 7 vo fupáladar² an lucht ochruir íao féin vo cheangal 1 n-a reardam² chum an chatha, 7 vo loc Mac Ziolla Pháorais cath vo cháδairc oóib.⁴ Íair rin fudardar móran vo'n lucht ochruir bár an fead vo dádar Δz fupreath rir an zcath. “Níor b' iongnad le méad Δ rluaidz Δr ngeill vo Chían mac Μαοιλμúaid²” Δr Όonnchaδ mac Όrriain, “7 no iongnad Δr ngeill ó'Orraidze.” Ro im[th]iz Όonnchaδ íair rin ó'Δ chíz, ó nach fudair cath ó Orraidzib,⁵ 7 fudardar ocht bpeichit ó'Δ múinntir bár rir an bfead rin uile.

47. Iomchúr[Δ] Chéin mic Μαοιλμúaid, ó 'ochon[n]airc Όομνάλλ mac Όuibdóboireann Δz vealuζαδ rir, 7 veirze 1 n-a zruaid, 7 ríoch reirze fair, vo léiz clann Όrriain 7 Óál zCair reacha, 7 tháiniz roime ó'Δ chíz, 7 vo fogair cath Δr Όομνάλλ mac Όuibdóboireann. Όo ollmúizeadair¹ teacht vo chum an chatha vo zách leith zo Μαz Zuilíde. An lá roime an zcath vo zadbádar cuir vo zíolladaid Chéin trí Cheann eich, 7 vo íbeadair bainne vo bí Δz teacht zo raor Mocholmóz naom; 7 ní óearna Cían comairle² le Mocholmóz nó múinnteróur;³ 7 ní mar rin vo rinne Όομνάλλ mac Όuibdóboireann, acht tháiniz zo Mocholmóz 7 vo rinne

45. ¹ MS eirizō.

² MS. thaigaidh.

³⁻⁵ om. DE.

⁴⁻⁴ om. M.

46. §§ 46 and 47 greatly condensed in D and E. § 46 om. in Y. ¹ MS. ollmúiz.

² MS. fulardar.

³ Le cuailizib, adds M; cuailib E.

⁴ MS. oóib.

⁵ MS. Orraidib.

47. ¹ MS. ollmúizeadair.

² MS. comurle.

³ MS. múinntir óur.

A.D. 1014. umla óó, 7 uo gluarf uairó chum an chotha; u'á nouðrað
an rann:⁴

Mocholmós,⁵ ó chéize choir⁶
an ðormfóó atá fuo' throið,
go uóí leat ar noith a fluaríð⁷
ceann Chéin mic Maoilínuaíó mic ðroim.

48. Uo chuadair i zcoinne a chéile go Mað Zuilíóe, 7
tuzad cacth eatorra¹ i n-ar marbað Cian mac Maoilínuaíó
²7 Cathal 7 Raðgallach,² a óiar veardbrácthar, triúr mac³
²Maoilínuaíó mic ðroim, go n-ár veirceirt Mumán eatorra;²
7 uo bað mór an ríéal rin, Cian mac Maoilínuaíó uo marbað
me Uóinnall mac Uuibóáboireann, óir ní raib i néirinn
i n-a aimir féin neach buð fearr emeach 7 uairle nó an
Cian rin. 'Ir mar' douðairt Mac Coir, að taðairt tuarar-
bála fleacht a éibir fínn⁶ ór áirio uo Maoilífeachlainn, ríð
éireann, ar noiulcað an traogail uó féin, 7 é i zcluarin mic
Nóir 'n-a choínnaióe,⁷ zan uil tar⁸ cporaið Chluana amach⁹:

Inneórad mo cheirt¹⁰ ar Chian
mac Maoilínuaíó na n-eachrað noian:
Ní fáca mé thiar nó choir
a íamail¹¹ uo íol éibir.¹²

49. Aður 'mar douðairt Mac Liað, að nochta[i]n uó go
Ceann Corað, iar zcuairt ó Síonainn buð úear: "Cia u'ar
buíóe thú a ollaim?" ar ðrian. "Uo Uóinnall mac Uuibóá-
boireann," ar Mac Liað. "An ðracair Cian nó Sa[i]óð a
úean?" ar ðrian. "Uo chonnaic," ar Mac Liað. "An
ðrusair don raou uactha?" ar ðrian. "Inneórad uuit,"
ar Mac Liað. "Ar nochtain uam-ra ar faithche Rátha
Ráithleann, uo hinnrað uo Chian 7 uo Sáioð mo cheacht-ra
u'u'n baile; uo éirzeadair araon im' choinne i n-éirfeacht,
7 uo hiomchrað mé ar muin uaoine, 7 an veichneamair 7 uá
fichio uo buíóin uo bí im' fochar, uo muðá anonn 'ran uún

47. ⁴ uá nouðairt mocholmós an rann M. ⁵ a Uóinnail G. ⁶ ó tige
troir E. MS. roir. ⁷ go leat iareti a fluaríð E.

48. ¹ MS. eatorrað. ²⁻² om. E. ³ 7 a triúr mac E. ⁴ E omits this
sentence, reading simply uer an file. ⁵ MS. mór. ⁶ MS. eimir rin.

⁷ MS. cóinnaið. ⁸ MS. reads tar le, a faint stroke through l. ⁹ om. M.

¹⁰ MS. éirio. ¹¹ sic O; a íachrað MS. ¹² MS. eimir.

49. ¹ MS. uo conairc. ² MS. úuit.

1aó, 7 tuḡadḡ beairt³ nuá vo ḡach don vóib, ioiri ílábraidḡ
7 léine 7 bḡac; 7 thug Cían á úeipe féin, ioiri each 7 éasach
7 bḡacaidḡ ḡo n-a úealḡ óiri, 7 ḡo n-a naoi ḡcorraidḡ vo loḡaidḡ
óiri, ḡo n-a loing 7 ḡo n-a bḡannuibḡ vóeávo, 7 naoi bḡichivḡ bó
vám féin, 7 veich n-eich, 7 vóá íchivḡ vom' chléiri; 7 veich
ḡcéávo unḡa v'óiri, 7 caḡḡa fáil vom' chléiri mar an ḡcéávoa.

50. "Cḡeávo fudair ó mac Úuibḡóáboipeann?" ar Úrián.
"Fudair cḡior 7 teine cḡeára." "Ír ionḡnadḡ," ar Úrián,
"ḡur bḡiḡe thu-ḡa vo Úóinnall nó vo Chían mar ḡin." "Ní
hionḡnadḡ," ar Mac Lias; "óiri vo buḡ vóeacra¹ le Úóinnall
an cḡior 7 an teine chḡeára vo thábdairt vadḡ nó le Cían
á voubairt-ḡa ó chianaidḡ." Ámáil áveiri Mac Lias féin, 7 é
'n-a íeandóiri 1 n-ínniri an ḡóill Úuibḡ íar mbáḡ Úriáin 7
Murchadḡ 7 Chéin, 7 é áḡ cuimniḡadḡ orḡia. Áḡ ío mar
áveiri:—

Fávo beith ḡan áoibneár an²
mar nári íaoileár ḡo bḡáth beith,
mar vo dáúur 1 ḡCeann Coradḡ caoim,
níori b' uáman líom don vom'³ chḡeich.

Vóá mairvadḡ Úrián binne⁴ builḡ,
ír Murchadḡ á⁵ luilḡ na long,
ní béinn-ḡi 1 nínnḡe an ḡóill Úuibḡ,
mar á vóioraidḡ tuil ír tonn.⁶

Vóá mairvadḡ Conaing na ḡcuan,⁷
orḡmuil íluadḡ, laoch⁸ nári las!
ḡeári mar é Eacḡar na íluadḡ,
ní léiḡḡeávo mé vadḡ 1 bḡavo.

[S é] vóveiri mé⁹ vóilbir, vóiriḡ,
nochá¹⁰ ḡclunim tairm na vóriáth;
níori b'ionann ír¹¹ íubáil íudair¹²
v'á íáimḡ¹³ ar cuairt ḡo Cían.

49. ³ eadach D.

50. ¹ sic M; MS. vóeacra. ² omitted in MS.; sic OTE; an G. ³ líom
mo DE. ⁴ MS. binne. ⁵ ó P. ⁶ tíoraidḡ MS. M; tíoradḡ T; E tíoraidḡ
áḡ eil ír tón O; an tuile ír tonn E; tíḡeávo íao tuile 7 tonn D. ⁷ na long
ttonn E. ⁸ EDMT om. laoch. ⁹ ḡo vóilbir E; ḡo vóilbir D. ¹⁰ náḡ
MTDE. ¹¹ MS. ír an; an tḡámuil DE. ¹² íudair TM; íudair D; MS.
íudair. ¹³ íáḡíuim D; an tain éaimc E.

‘Do chuidiúir go Cían an Cháirín,
níor thriathán gan tairm an tír cheann,
ní raib docht úrion na mbriat ríóil,
triath buó chóir¹⁴ ‘oo chur ‘n-a cheann.

51. ‘Agiur fa mar duibairt Mac Siolla Chaoimh ar vteacht ó Doó Ó Néill, iar mbeith trí ríithe i gcóigeadó Ulaó i bprochair Doó² í Néill, go tóaimis go cois Chéim mic Maoil-mhuaid; 7 oo bí úrion mac Cinnéiois iran baile ar a cheann; 7 oo chuir úrion fáilte re Mac Siolla Chaoimh, 7 duibairt gur mó fáda oo bí i n-éagair; 7 oo fáiríais óe, crédo fuidir ó Doó Ó Néill. “Fu[Δ]iur veich úrion bó 7 veich n-eich, 7 naoi n-uinge v’ór, 7 veirí Doó² í Néill.” “Doéar-fa 7 Saób, ingean úrion, ní fa mó nó rin vuit,” ar Cían, “ruí choollam, i n-éagair a vtiubraó úrion 7 murhaó 7 maiche Ó neachach³ ó rin amach.” Ámáil oo chuimnis mac Siolla Chaoimh féin, 7 é ar an tchaoib thuaid oo’n Síris,⁴ ag vail vó go ríuth úrionán, 7 ar rin v’iarríais páiríthair, i n-a vtiubairt, ag cuimnisadó ar úrion 7 ar murhaó 7 ar Cían:

52. Uathmar¹ an oíche anocht,
a chivteacht[Δ] bocht, gan úris;
civó ní² raiví v’ib ar vuid
ar an vtiubraó-ri thuaid oo’n Síris.

Ar é ‘Dia fa veair³ v’uimh
gan ar ríil re vuid na ríann;
ríó-mór fuidamair v’a chionn,⁴
baogal liom a vtiubair⁵ thail!

Ádais⁷ v’ám-fa oo fíor úrion[í]n,
ir é ag⁸ fíleadóchur ag Cían
mac Maoil-mhuaid, fa fáda lair
ar mbeith ádais⁷ ‘n-a éagair.

50. ¹⁴MS. cóir.

51. ¹D reads: an tan tairm mac lias go teac úrion ó doó ó néill, vtiubairt úrion óe creio a fuidir ó doó ó néill. “Oo fuidir, etc.” E somewhat similar. ²MS. doó. ³D om. 7 m. 7 maiche ó ne; M om. úrion, and reads a vtiubra na m., etc.; vtiubraó maiche vail gair vuit E; M adds 7 v’áilcair. ⁴ Síris M.

52. ¹ átu[é]mair D. ² nac ríleair D; nac ríleat E. ³MS. veair. ⁴MS. ceann. ⁵MS. vtiubra. ⁶oram D. ⁷MS. ágais. ⁸ ar DEM.

“Oia b̄ar mbeatha i b̄ur,” ar Cian,
 “a chliar chis ó chis⁹ í Néill ;
 a éisyr,¹⁰ a veir an¹¹ bean,
 ruail nár threisir¹² vo theach¹² féin.”

“Acaoi trí ráithe amuis,¹³
 acht a b̄ruil ó noiu go Máirt,¹⁴
 ar é rin,” ar Murchad mac Briaín,
 “teachtairacht an fíadich ó’n airt.”

“Inniur úinn t’éadail a thuaid¹⁵,”
 ar ároirí fluidis¹⁶ Chairn í Néio.
 “Inniur vo máithib̄ brear b̄fáil,
 luig¹⁷ ram’ láim¹⁸ nach véanair¹⁹ b̄reis.”

“Dar an ríis ril ór mo chionn,²⁰
 ar é thugur liom a thuaid
 ríche each, veich n-uinge o’ór,
 ir veich b̄richio bó vo buaid̄.

“Dobéarim-ne an oiar ro óó,
 ní ra²¹ mó o’ eachaid̄ ’r vo buaid̄,
 i n-éadair a ucubrad̄ Briaín,”
 aoubairt Cian mac Maolmuid̄.

“Dar an ríis vorao mé i rocht,²²
 ’r vo óorchaid̄ anocht²³ mo²⁴ riad̄,
 ruarur a veich n-oiraed̄²⁵ r[Δ]in
 ar an b̄pleiō rui vo luio Briaín.

Seacht mbaid̄e um choimair²⁶ o’a chraoid̄,
 Rí na Ríis vo[m] ra²⁷ aniar,
 a gur leach-baid̄e go ríor
 in zach porc aza²⁸ mbioō Briaín.

“O ruid̄ Murchad̄ veas̄-mac Briaín,
 ar n-a márad̄ch ’r níor chail̄ uad̄,²⁹
 “oiraed̄³⁰ a b̄ruarair aréir,
 vo ḡeada³¹ uaim féin ’r ní ar t’ f̄uath.³²”

⁹ Δ τείη TD ; Δ τίς ar tíη E. ¹⁰ éisre M. ¹¹ vo MS. M. ¹² éis TM.
¹³ amois MS. Δ muich DE. ¹⁴ nois go né MS. ; níis go tci mairt T ; ó nuis
 gonad̄ máirt M. ¹⁵ MS. éuaid̄. ¹⁶ ó ároirí uaral E ; an ároir ní D.
¹⁷ luio MS. ¹⁸ lám̄aid̄ M. ¹⁹ oá noionair D ; veantar E. ²⁰ sic MT ; chean MS.
²¹ ní b̄ur M. ²² noct̄ DET. ²³ go roct̄ TDE. ²⁴ MS. ma. ²⁵ MS. uirioo.
²⁶ uime éoir D ; mo éomair E. ²⁷ MS. vorao mé. ²⁸ MS. Δ ; aza M. ²⁹ MS.
 uaid̄. ³⁰ MS. uirioo. ³¹ ḡeadair D ; ḡeadā TE. ³² truid̄, M.

53. Δγυρ νι ραιβ̄ Ράιτχ Ράιτχλεανν δον Λά¹ ριαμ̄ ζαν
 ocht ̄βριχit ̄βέδζ μιαχ̄ μινε ̄οο theacht̄ ινnte, μαρ̄ δουβ̄αιρτ
 αν̄ ζιολλᾱ Cαοιμ̄² cέαονα, 7 é Δζ τριλλ̄ οιλιτηρ̄ ̄οο'η ̄οοιμ̄αν
 μόνρ. Δζ ̄ιο μαρ̄ δουβ̄αιρτ :

Ράιτχ Ράιτχλεανν [ράιτχ] Chuirc ιρ̄ Chém,
 τρμαζ̄ Δ ̄Όέ μαρ̄ ατá δνοcht,
 ζέρ̄ β' ιομ̄όα ζιολλᾱ ζλαν̄ ζαοth
 ̄οο β̄ιοῦ ταοβ̄ με ταοβ̄ 'ρᾱ phorc.

Cρέαο ρά̄ ρ̄λοιντεαρ̄ ι ό'η̄ τριαρ̄,
 Ράιτχλεανν Δγυρ̄ Cιαν̄ ιρ̄ Cοpc,
 Δ̄ loμαῶ̄ μά̄ 'ρ̄ ρ̄ειρ[ρ]̄οε̄ λιβ̄,
 ̄οοζέανταρ̄³ λιομ̄ ρ̄ιν̄ ζαν̄ locht.

̄Όο ρ̄ιοζαῶ̄ ῑ ζCαιρεαλ̄ χορρ̄,⁴
 Cοpc̄ mac̄ λ̄ιζῶεαχ̄ nā ζcορν̄ β̄ριαλ̄⁵ ;
 cιορ̄-cháin̄ Muim̄an̄ ̄οῶ̄ ὄ'ᾱ thiz̄⁶
 ̄οοβ̄ειρ̄tchī ρ̄ιν̄ ό'η̄ τ̄ιρ̄ thiar̄.

̄Όο chinn̄p̄at̄ Muim̄niζ̄ nā ρ̄λυαζ̄
 Δρ̄ choim̄a[ι]̄r̄le, ρ̄ᾱ μόνρ̄ ρ̄ιαth,
 Δ̄ ρ̄ιάῶ̄ υαιβ̄ με̄ Cοpc̄ nā η̄γιαλλ̄,
 “ορ̄ιυο̄ ρ̄ιαρ̄ ῑ ζcοινnē nā ζcαth.”

Ράιτχλεανν̄ buimē Chuirc̄ nā η̄γιαλλ̄,
 β̄εαν̄ Cοr̄na, ̄οάμ̄ ζ̄ιαλλ̄ ζ̄αχ̄ ̄οάμ̄⁷,
 ̄οο chuaῶ̄ λ̄αιρ̄ nā ρ̄ιιζ̄λιβ̄ ρ̄οιρ̄
 ̄οο ch̄an̄ ρ̄[ο]̄in̄ Δ̄ nouβ̄αιρτ̄ cάch.

“̄Όοζέαν̄⁸ ̄οο choim̄a[ι]̄r̄le, Δ̄ β̄εαν̄,”
 Δρ̄ mac̄ λ̄ιζῶεαχ̄ nā β̄ρ̄λεαῶ̄ β̄ρ̄υαρ̄,⁹
 “̄οά̄ β̄ράζ̄thiar̄ lonζphorc̄ ρ̄am'̄ μ̄ιαν̄
 ̄οάμ̄¹⁰ thiar̄ ῑ η̄ζοιρ̄ē nā ρ̄λυαζ̄.”

̄Όο τοcλαῶ̄ cαιρεαλ̄ ιρ̄ ρ̄άιτχ̄
 lē Muim̄neαch̄αιβ̄, νιορ̄ β̄άιζ̄¹¹̄ μ̄ιον̄,
 ῑ ζcοm̄αιρ̄ Chuirc̄ Chαιρ̄il̄ ch̄αοιμ̄
 ̄οο β̄αιη¹² Δ̄ μ̄αοιῶ̄¹³ ̄οο ζ̄αχ̄ ρ̄ιορ̄.

53. ¹ τρμαζ̄ M. ² DETM om. Cαοιμ̄. ³ ̄οο ̄οεανταρ̄ MS. ⁴ éόιρ̄ MDE.
 ζcορν̄αν̄ β̄ριαρ̄ MDE. ⁵ ῑ η-ᾱ ciz̄ TDE. ⁶ MS. ̄οάμ̄. ⁷ MS. ̄οάμ̄. ⁸ MS. ̄οεαν̄ ;
 ̄οο ̄οεαναῶ̄ DE. ⁹ β̄ρ̄ιορ̄ D; β̄ρ̄λεαῶ̄ μορ̄ E. ¹⁰ MS. ̄οάμ̄. ¹¹ MS. νιορ̄
 β̄υῶ̄ ; β̄αιῶ̄ MDE. ¹² β̄εαν̄ TMD. ¹³ MS. μ̄αοιῶ̄ ; ̄οο μ̄ιαν̄

Sul ráinig go Ráith¹⁴ na sCusach
 nairtior Ráithleann luach ar Chorc,
 an ráith o' ainmniugadó ói féin,
 cia tó ar ainm eile anocht.¹⁵

Faoimur Mac Luigóeasch ann r[o]in
 oo'n mínaoi oo oil é 'n-a sún,
 Ráith Ráithleann oo beith o'a sáim¹⁶
 go bráth mar ainm ar an mír.¹⁷

Riozaido¹⁸ Muimniúg o'a éir rin
 Cian mac meic Óroin, dar ba féin,
 ir uime rin tar éir cháich
 tuzadó ar an ráith, Ráith Chéin.¹⁹

Trí h-anmanna²⁰ rátha Chuiric
 oo lomur uuib,²¹ ze bé ráth,
 o'a éir [ar ead]²² thug mo rnu[1]ó,
 zan mac Maoilmuaidó iran ráith.

Ráith Sairóbe inéine Óriain,
 oiaidó i noiaidó,²³ asur Ráith Chéin,
 ó oo thuit ríad leith ar leith,
 truaó an beatha beith o'a n-éir.

Ráith na bpileadó, ráith na mban,
 oá²⁴ ráith oo char²⁵ mac Maoilmuaidó,
 zan acht a uairi o'a n-éir,
 ar é uobair mé zan rnu[1]ó.

Ráith Chuain, an ráith úo thoir,
 ollam [meic] meic²⁶ Óroin, go mbáig,²⁷
 ó lo[th]cháin, ra maith an traidi
 oo thizeadó zach laoi oo'n ráith.

Ráith Chuilchín, crutaire an chnuic;
 truaó mar oo thuit tar éir cháich;
 oo b' aibreach linn binne a méar
 nó go nveachaidó o'éas 'ran ráith.

Δ μαίγε γὰρ ἦν Ε. ¹⁴ MS. ράτ. ¹⁵ sic T; MS. γιὸ ἀρ ἀινμ εἰλε ἀτά ἀνοέτ.
¹⁶ μαρ ἀινμ Μ. ¹⁷ MS. οον ούν; ἀρ ἀν μίρ TEDM. ¹⁸ οο ρίόγτε Ε.
¹⁹ MS. ράτ, ράτ Céin. ²⁰ MS. h-anmanna; h-ainmniogadó Ε. ²¹ οἰδ Μ.
²² TDE add ἀρ εαδ. ²³ MS. οἰαίγ. ²⁴ MS. ἀν οά. ²⁵ οο εἰρ TDM; οο
 εοργ Ε. ²⁶ mc. ἠic Μ. ²⁷ MS. mbáig; mbiaδ MT; mbiaδ Ε; mbuaid D.

Ὅυν Ὀροισνέιν, ἀν ούν-ρα τυαυῖό,²⁸
 Ὁ φείχιν νάρ χηρυαῖό με οάιν; ²⁹
 φορζαὸ ἄ ρτυε μύιρινιζ μόρι
 σο χηλυνοίρ²⁹ να ρλόιζ ἴραν ράιτη.

Μαοιάν ιρ Μεαριάζαν Μόρι,
 οά οίνιμο να ρλόζ ρομχηράιό,³⁰
 φα μεμιε ιαο φαρε³¹ Cιαν,
 φα ἡαναμ Cιαν ἴ-α οά ράιτη.

Ράιτη ἀν οοιρηορα οο³² χίμ; ³³
 τηυαζ μαρ ὅιμ ιρ μαρ [α]τάιμ,
 νιορ³³ τηιζ Ὀυβτχαχ³⁴ ἀρ τηιζ μόρι,
 ιρ νι τηιζιμ-ρι³⁵ οο'ν ράιτη.

Μαρηθαίνν³⁶ σο χηλιανν Ἐαχαχ Χαοιμή,
 οο'ν ορηυιζ φα μόρι αοιῖ ιρ ἄ[ι]ξ,³⁸
 φα ἡιομῶα ζιοιλα, ρηεαχ, ιρ ζιαλλ
 σο βειροίρ ζο Cιαν οο'ν ράιτη.

³⁷ Cιφέαλ Λαοζαίρε μειε φλοινν,
 μαρηθαίνν οο'ν χηλιανν φα μόρι ἄ[ι]ξ,³⁸
 σο βιοίρ ριν ἀζ οίολ χηλιαρ
 ἀνυαίρ nach βιοῦ Cιαν ἴραν ράιτη.

³⁹ ιρ μιρ Μαε⁴⁰ Λιαζ να η-εαχ,⁴¹
 μαιτη ἀν ὄρειτη μο βειτη μαρ τάιμ;
 νιορ ρυμ⁴² ταιτηλεαχ να η-εαχ ριαμή,
 ἀν φα⁴³ σο βι Cιαν ἴραν ράιτη.

⁴⁴ Ράιτη Ράιτηλεανν ἀν ράιτη ὕο τθοιρ,
 ι μβιοῦ μαε μειε Ὀροιν ζο μβυαῖό,
 ιρ ιομῶα ρίοζηαῶ οομ' ρέιρ
 ι η-αιμηρρη Chéin⁴⁵ με Cιαιλιμυαῖό.

Ὀότχαρ να ζCαρηδαο ρο τυαυῖό,
 ζο οτιζοίρ ρλυαῖζ χηλιαννε Cαιρ,
 um χηιαν μαε Μαιοιλιμυαῖό με Ὀροιν,⁴⁶
 νάρ ρίλλ [α]ρμαμ τηοιζ ταρ αιρ.

²⁸ MS. τυαῖζ. ²⁹ MS. ἐλυοίρ. ³⁰ um ἐράῶ TM. This forms the 4th verse in D, the 2nd reading ἀζυρ νι η-υαζιγεαρ οο'ν nach. ³¹ ρε Cιαν M. ³² μαρ M. ³³ μόρι M. ³⁴ ουβαῶυρ ED; ούβαῶ M. ³⁵ MS. τηιζιμ-ρι; τυαζιγιορ TDE; ιρ ἐιγεαμαοιρ M. ³⁶ μαρ αCαιμ EDP. ³⁷ M omits this stanza and the following. ³⁸ αῶ ED.

Óún Sairébe, an óún ro thiar,
ingén rin vo Óriain ua Táil;
trí chéad bean vo óiolad bairt
vo thigead le Sairéb vo'n ráith.

⁴⁷Áth na zCneach, an t-áth ro thior,
áth 'n-a nÓeantaoi zniom neach áiz,⁴⁸
trí chéad each le zcurthaoi rriain,
vo thigead le Cian vo'n ráith.

Bóthar na Muilte ro thior,
thuiz rzi⁴⁹ ar mórdán vo mnáib,
ceathrachad miach⁵⁰ zo ma⁵¹ naoi,
vo thigead zach laoi vo'n ráith.

Iz mé mac Ziolla Caoim cóim:
rachad vo'n Róim v'a utiz cá[1]ch,
vo cho[1]mbriz mo chroide im' chliab,
zan Cian vo beith izan ráith.⁵²

54. Bá r C[h]éin 7 Óriain 7 Murchad¹ 1 n-don bliadain au. 1014.
ámáin 1 zcath Chluana Tarb 7 1 zcath Muize Ziulibe.² Ar
zclor vo Óonnchad mac Óriain, Cian vo marbad vo Óomnall
mac Oibodáboireann, táinig³ réim rluaz vo neartuzad le
Machgáin mac Céin, zur marbad leir Cathal⁴ mac Céin⁴
mic Oibodáboireann.

55. Teazmáil ioir óa mac Óriain .i. Óonnchad 7 Tadz, 1 au. 1014.
n-ar marbad ó Óonnazáin, ri Arad. Cairbre mac Cléirchin,
ri ua zCairbre vo marbad¹ 1 breill ó Maolcholaim
Caoimr[e]ach.

56.¹ Sluaz le Óonnchad mac Óriain 7 le Tadz mac Óriain au. 1015.
vo neartuzad le Machgáin² mac Céin v-ar marbad
Óomnall mac Oibodáboireann le Machgáin 1 noiozail
a dthar.

³⁹ om. M. ⁴⁰ TED om. Mac. ⁴¹ na ccread G. ⁴² níor roim D; níor fám P;
ní radur G. ⁴³ ré D. ⁴⁴ This stanza precedes the former in D and E.

⁴⁵ MS. cén E. ⁴⁶ MS. bróm. ⁴⁷ MYT omit this stanza. ⁴⁸ MS. n'áiz.

⁴⁹ rzi DE. ⁵⁰ mac D. ⁵¹ maó ME. ⁵² Y omits stanzas 3 and 10; and
first two verses of 11.

54. ¹ rin, adds M. ² D and E commence here. ³ MS. táinig. ⁴ om. E;
Óomnall O. M.

55. ¹ vo marb M.

56. ¹ om. DE, follows § 57 in M.

57. Sluaḡ le hua Ruairc sup ionrad Maḡ nDoi, 7 sup
 AU.¹⁰¹⁴ marbād Donnchaḡ mac Cathail, 7 so ruḡadar sialla¹
 Con[n]acht leó.
- 58.¹ bÁr Anmchaḡa² ríog Ó Liatháin ó Machḡáimna mac
 Céin mic Maolínuaíḡ. Dungaḡ Ó Donnchaḡa rí Eoḡanacht[Δ]
 AU. 1015. Lochá Léin for chreich so ḡrén Ciach, so no marbād Lair
 ríonn mac Ruadraige í Donnḡáin, rí Araḡ. Flaitheabairtach
 Ó Néill le Maolreachtlainn mac Domnall, 1 Laignib, sup no
 airḡ ríad an tír so Leitlinn, 7 sup no marbād rí na
 mbuiré.
- FM. 1014,
 1015. 59.¹ Sluaḡ la Maolreachtlainn 7 le hua Néill 7 le hua
 Maoltoiríad² so háth Ciach,³ sup loirḡeāḡ a raib⁴ vo chḡictiḡ
 ó úin amach ann, 7 so no noeacḡadar 1 n-íb ḡCinnrealaig, 7
 sup no airḡ ríad iad, sup no tharrur creach o'ḡ chreacḡaḡ,
 7 sup no marbād Congalach mac Conchubair í Fálḡe, rí
 Connacht, 7 Siolla Colum Ó hAḡa, rí Teabtha.
- AU. 1020. 60. Sluaḡ eile le Maolreachtlainn 7 le hua Néill 7 le
 hua Maoltoiríad² so háth Ciach, sup ḡabrac sialla Laignean,
 7 so otuḡrao a ríḡe vo Óonchuan mac Dubluing.¹ Cilloara²
 7 ḡlean na Loch[Δ] 7 Cluin Ioráir 7 Soru. Colum Cille
 7 Áromacha³ [vo loirḡeāḡ].⁴ Fíar chruiteachtta vo
 feda[r]thain 1 Maḡ Airḡeāo-roir.
- AU. 1022. 61. Callann anno Domini mile 7 20 bliāna, Maolreacht-
 lainn mac Domnall áirorí éireann ocht mbliāna¹ 1 ríḡe
 Teáimna iar mbrian so bfuair bÁr 1 ḡCro-Imir Lochá
 hAinninne.²
- 62.¹ Domnall mac Duibḡáoiréann vo marbād vo Mach-
 ḡáimain mac Céin mic Maolínuaíḡ 7 vo Óonchaḡ mac
 AU. 1016. brian. Mac Liaḡ áro-ollaín éireann o'fáḡail bÁr. bÁr
 AU. 1017. Donḡura mac Cairtha² Chalma anno Domini 1021.
63. Domnall mac Catharraig¹ o'íb Chairn vo buaḡḡ
 AU. 1019. vo Óonchaḡ mac brian vo chloiréain 1 mbun orḡoige 7
 Δ láime veiri, sup bāin ve í, 7 sup marbād é féin 'n-a éiric.

57. ¹ MS. siolla.58. ¹ om. E. ² MS. Anmchaḡa; Anamcáda M.59. ¹ om. E. ² M om. so há. C.60. ¹ leg. Sunlaign. ² Ceannoara M. ³ MS. Áromacha. ⁴ sic M.61. ¹ fchet adds E. ² MS. Māinnne, which a later hand corrects to
 hAinnne.62. ¹ om. E. ² Cairraig AU.63. ¹ MS. Cairraig.

64. Tadó mac Briaín do mairbhad ó Éilb ar n-a fupáilíom au. 1023. ó'a bhráthair féin orra feallad air,¹ ó'a nouibhad an rann:

Óa zclunnoir cluara meic Briaín
an úall-ro uogúas² na rluais,
oo bad³ ionnár leir buó úein
ionrad zách tfein ir zách trúais.⁴

65.¹ Mac Domnail mic Duibhábóiréann oo úallad au. 1023. Le[n-]a múinntir féin, eirach an uuibneóil ipchra.

66.¹ Anno Domini M 22 Uzdair mac Dúnlaing ní Laisgean au. 1024. 7 Maolmórad mac Lorcáin ní Ó zCin[n]reallais 7 a mac oo mairbad oo Dónnrléibe mac Maolmórad,² 7 é féin oo mairbad oo Laisneib 1 n-éiric rin.

67.¹ Dungal Ó Donnchad ní Chairil ó'iontoza ó'n tpaodal zo Corcaiz 1 n-oilichre. Cuan .i. Ó Lo[th]cháin au. 1024. áro-fle 7 reanchad Céin mic Maolmúad oo mairbad, 1 n-a éiric, ar n-a braithe oo balad² an tponnais.

68.¹ Anno Domini mile 7 26, Dungal² Ó Donnchad,³ ní Chairil, ó'ead 1 zCorcaiz⁴ ar noiltad an tpaodal óo an bliadain roime 1 n-oilichreach.

69. Anno Domini mile 7 27 rluaz le Donnchad mac Briaín zup zadb zéill bfeap¹ Míde 7 Bredz, 7 zo noeachad idir rin zo hách Cliach, 7 zo noearna coinnead 1 nách Cliach² ó au. 1026. óoinnach imre³ zo céadoin an braid[ic],⁴ ionnur nach raib don teach 1 n-ách Cliach zan coinnead, 7 Donnchad féin annra roileap⁵ mór mic Amloib.⁶ Naoi zcádo táinig ó ách Cliach zo Laisneib ar nhabáil ziall bfeap⁷ Míde ar rin 1 nOrraizib, zo utuz a nzialla le chéile zo Ceann Corad.⁸

70. Sluaz le Donnchad mac Briaín 1 zCeann Corad zo au. 1025. noeachad leó 1 zConnachtuib zo Cruacháin, zup tuzad zéill Connachta óo ann.¹ Machzámáin mac Céin mic Maol-

64. ¹ sic M, MS. ar. ² MS. oo mad; an uallre oo níó E; oo máz D. ³ bó MS; bad DE. ⁴ MS. túaid; rluaz DE; tuait M.

65. ¹ om. MDE.

66. ¹ om. DE. ² MS. mairbhad.

67. ¹ om. DE. ² bolait M; óo balad MS.

68. ¹ om. DE. ² MS. Dungal. ³ Donnacúbad M. ⁴ MS. Corcaid.

69. ¹ MS. feap; la feapuib ME. ² ó éliac adds M. ³ MS. oimre; oimre M; na nurde E; rlad D. ⁴ a brait M. ⁵ MS. soileap. ⁶ ionnur zo rabadar riarac óo E. ⁷ MS. bfeapuib. ⁸ MS. C. C.

70. ¹ D and E omit what follows.

muaid, ní na naoi bhronn, 7 Maolreachtlainn 700 ní míde
 o'fadaíl dáir anno Domini míle 28.

AU. 1026. 71. Maolruadanai¹ ó Maoilboiraid, ní tuairgeirt Chinéil
 Chonail, vo dúltao' vo'n t'rao'gal 7 a' d'ol 50 Clúain Fearra
 Bheanuin, 7 ar rin 50 h'í Cholaim Cille. Taos mac Siolla
 Phádraig vo' d'ul i n-íb Mu[il]headóis 500 500 mac Muir-
 eadóis, 50 500 500 mórna lair.

AU. 1027. 72. Slua' La Donnchaó mac Bhráin o'a' o'io'gailt rin 50
 mac Siolla Phádraig o'a' 500 500 mórna 7 b'ra'g'oe
 10000 lair; mu'g'ad'ar cuio' o'a' muinntir 7 vo h-im'pe'ao'
 vochar luirg' o'ra le Mac Craith¹ ó Donnchaó,² vo' bí fa
 r'g'ail fa' ní'g' h'ua' n'Siolla Phádraig 7 le Mac Siolla
 Phádraig féin, 500 500 mac 500 mac Dúna'g'aid, ní ó
 Maíne, 500 500 Maolreachtlainn mac Conchubair, ní Corca-
 muad, 7 Cian mac Cuilein, ní ua' 500 500 500 500, 7 Donnall
 mac Seanchuin, 7 Eogan mac Cuirc, [7] Conall mac Éige'ar-
 taid³ 50 n-a' o'ir' b'ra'g'ailt.⁴

FINIT.

71. ¹ Maolreachtlainn M.

72. ¹ Maicraith M.

² MS. ó n'Donchaó.

³ C. mac Eachtige'arua'oe

Éige'arua'oe D; Eit'ear E.
 adds D.

⁴ 7 mórán eile leó 500 500 é rin bua'oe 500 500

NOTES.

§ 28. As it stands in the text, the passage beginning *ar fcur Brian amach*, etc., is somewhat obscure. It refers to the alleged desertion of Brian by Maol-seachlainn on the eve of the battle. It has here all the appearance of an interpolation; and it is noteworthy that the three MSS. TED omit it, continuing naturally at line 3, § 29: *7 so roinneodar*, etc. The romantic tale of the battle in the *Psalter of Tara* (H. I. 15, Trin. Coll. Dublin) gives the passage more intelligibly thus: “*1ar ceur so Brian an oide roime rin Maolseachlainn mor ar a diallodogair so roillrig so fallair Brian so chur a mc donad go nglarlaim, 7 go tarran fleachta thogair mhór so creada laigean ee id cionnrollad, so rionnach comairle so fallair Brian o ionnraige fan furead ee so geall soib go tarrigead fein sonad rladh Brian acht go ccomeruntugad in eada.*” See also *Cog. Gued. re Gall.*, p. 155, § lxxxviii, and p. 169, § xcvi. In § 32 the charge against Maolseachlainn is repeated, “*1ar n-a feachnad so maolfeachlainn,*” etc.; and here it is clearly an interpolation. The *Cog. Gued. re Gall.* reads: “*1r ano rin da decairair muread roca ceur ic connac da leit deir cuigi ma comaircic in toen oclad . . . i. Dunlang O harrugan,*” etc.

§ 32. “*7 a chrosfigil i n-a lám ohi, 7 é ag cannam a pralm i n-a fíabnair.*” *Crosfigil* is here evidently taken to mean a ‘crucifix,’ which Brian held in his left hand. Its real meaning, however, is the extending of the arms in the form of a cross while praying. See Milan Glosses, 138 a 2 (Thesaurus i, p. 468): “*i. cumgabal inna lám hicrosfigil is sí briathar lám insin. 7 issi briathar saile dano a cumgabal suas dochum náe 7 issi briathar gluna 7 chos a filliud fri slechtan 7 issi briathar choirp dano intan voichther do dia ocslechtan 7 chrosigill,*” i.e. the raising of the hands in cross-vigil, that is, the word of the hands, and the word of the eyes, moreover, is the raising of them up to God, and the word of the knees and of the legs is the bending of them in prostration, and the word of the body, moreover, is when it is extended to God in prostration and cross-vigil.’ Cf. also a gloss to *Broccán’s Hymn* (Thesaurus, ii. 331): “*Uii bliadna roboi Coemgen inna sessam i [n] Glind da Locha acht clar foi namd, 7 se cen chollud frisín re sin ut ferunt inna crosfigill co ndernsat na héoin a nnitu inna glacaid ut ferunt.*” ‘Seven years was Coemgen standing in Glendalough, with only a board under him, and he without sleep during that time, as they say, in his cross-vigil, so that the birds made their nests in his hands.’

§ 37. Something is omitted here; P inserts after *amrín*, line 5, *so tuic ann mar an cceadna Tadhg*, etc., keeping the proper names in the nom.

§ 59. Conghalach, son of Conchobhar son of Finn, lord of Ui-Failghe, dies in 1017, according to the Four Masters. This plundering of the Ui Cinnseallaigh by Maol-seachlainn is twice recorded by them, in 1014 and 1015.

§ 65. εἰραδὴ ἀν οὐρανῶν ἡχῆρα refers to an eclipse of the sun which took place this year. See AU. A.D. 1023.

§ 67. ἀρ π-α θραδῆ το δαλαο ἀν τριοναίξ. The meaning of this is not quite clear to me; it would seem to be 'on his [Cuan] being taken by the scent of the fox.' This detail is not recorded in any of the other annals. In the *Leabhar na gCeart*, p. xliii, O'Donovan quotes an old translation of the Annals of Ulster on the death of Cuan O Lothcháin; but the printed version of the Annals does not admit of this rendering: "A.D. 1024, Cuan O'Lochan, arch-poet of Ireland, [was] killed treacherously by the men of Tehva, ancestor of [the] Foxes; they stunk after, whereby they got the name of Foxes, a miracle showed of the poet." The Bodleian Annals of Innisfallen record the name of Cuan's murderer (O'Conor, *Rerum Hib. Scriptores*, ii, 57), "*ocus in fer ro marb do marbad fo chetoir .i. m. Gillai-Ultain m. Roduib.*"

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- Laighen, Laignigh, *Leinster, Leinstermen*, 8, 9, 10, 12, 14, 17, 23-25, 28, 29, 32, 38, 42, 58, 66.
 Leasa Móir, gen., *Lismore*, 4.
 Leath Cuinn, northern half of Ireland, 7, 12, 22.
 Leithe Mogha, gen., southern half of Ireland, 7.
 Leithlinn, *Leighlin*, in Co. Carlow, 58.
- Leodhusa, *Isle of Lewis*, 26.
 Liffe, 30.
 Loch Derg Dheirc, *Lough Derg*, 6.
 Lochlann, Lochlannaigh, *Norway, Norsemen*, 8, 9, 26, 27, 29, 31-33, 36, 38, 53; Fionn Lochlann, 33 *n*.
 Locha Léin, gen., *Killarney*, 30.
 Loch Rai, *Loch Ree*, 6.
 Lughmaigh, dat., *Louth*, 34, 39.
 Luimhneach, *Limerick*.
- Magh nAoi, between Roscommon and Elphin, 57.
 Magh Airgead-rois, on the *Nore*, Co. Kilkenny, 60.
 Magh Breagh, *Plain of Bregia*, Co. Meath, 23.
 Magh Guilidhe, 47, 48, 54.
 Maighinn an Choruinn, dat., in Connaught, 21.
 Maigh Líne, dat. *Moylena*, King's Co., 16.
 Maigh Luirg (Muighe Luirg), gen., Moylurg, Co. Roscommon, 31.
 Magh Muirthemhne, in Co. Louth, 22.
 Magh Nuadat, *Maynooth*, 7.
 Manainne, gen., *Isle of Man*, 26.
 Midhe, *Meath*, 6, 9, 14, 23, 32, 69, 70.
 Muinntire Murchadha, 31.
 Mullach Maistean, *Mullaghmast*, near Athy, 42.
 Mumhan, gen., Munster; Muimnigh, Munstermen, 2, 3, etc.
 Muscraighe hAodha, gen., 31.
 Muscraighe Bhreoghain, *bar. of Clanwilliam*, S. W. Co. Tipperary, 31.
- Oileán Lochlannach, 26.
 Oiligh, gen. of Oileach or Aileach, *Elagh*, Innishowen.
 Oirir Gaidheal, gen., *Argyle*, 26.
 Oirghiall, *Oriel*, 30.
 Órthannáin, the *Jordan*, 51.
 Osraighe, *Ossory*, 5, 24, 45, 46, 69.
- Parrthais, *Paradise*, 51.
 Port dá Chaomhóg, 7.
 Port Láirge, *Waterford*, 2, 6, 14.
- Ráith Ráithleann, in parish of Templemartin, near Bandon, Co. Cork; *see* a most interesting note by Father Lyons on site of Raithleann in *Gael. Four.*, vii, p. 94; 49, 53.

- Ráith Chuain, near R. Ráithleann, 53.
 Ráith Chuirc, *i.e.* R. R., 53.
 Ráith Chuilcín, *Rathculleen*, near R. R. 53.
 Ráith Chéin, *i.e.* R. Ráithleann, 53.
 Ráith buime Chuirc, near R. R., 53.
 Ráith na gCuach, near R. R., 53.
 Ráith bean Torna, near R. R., 53.
 Ráith Móir i Moigh Líne, *Moylena*, King's Co., 16.
 Ráith Saidhbhe, near R. R., 53.
 Róimh, dat., *Rome*, 53.
- Saxon, gen., *Saxons*, 39.
 Sgithi, *Skye*, 26.
 Síol *or* Sleacht Éibhir Fhinn, 48.
 Sionainn, the *Shannon*, 6, 49.
 Sleachta Eoghain Mhóir, gen., 28, 30.
 Sliabh Fuaid, *Fews Mountain*, Co. Armagh, 16, 19.
 Sléibhtibh Riffe, dat. pl., *Riffean or Ural Mountains*, 27.
 Sord Coluim Cille, *Swords*, Co. Dublin, 34, 39, 60.
- Teabhtha, part of Counties Longford and Westmeath, 29, 59.
 Teamhra, gen., *Tara*, 61.
 Tearmann Caimín, 24.
- Tearmann Feichin, *Termonfeckin*, Co. Louth, 33.
 Tíre an tSneachta, Norway, 27.
 Tuathmhumhan, *Thomond*, 29.
- Ui Briain, 29.
 Ui Cairbre, in Co. Cork, 30.
 Ui Caisín, in Co. Clare, 63.
 Ui Cinnsealaigh, *Hy Kinsela*, Co. Wexford, 59, 66.
 Ui Conaill Gabhra, *Connello*, Co. Limerick, 30, 72.
 Ui Conaill, iarthar Laighean, 30.
 Ui Cuanach, *Coonagh*, E. Limerick, 31.
 Ui Eachach, *Iveagh*, Co. Cork, 6, 42, 44, 53.
 Ui Énda, S. of Innishowen, Co. Donegal, 31.
 Ui Failghe, *Offaly*, Co. Kildare, 30.
 Ui Féichin, 53.
 Ui Giolla Phádraig, 72.
 Ui Liatháin, near Barrymore, Co. Cork, 30.
 Ui Maine, *Hy-many*, Counties Galway and Roscommon, 31.
 Ui Maoildoraidh, 59, 60.
 Ui Muireadhaig, in S. Co. Kildare, 71.
 Ui Neill, 11, 51, 59, 60.
 Uisneach, in Co. Westmeath, 6.
 Uladh, gen., *Ultaibh*, dat., *Ulster*, 14, 15, 22, 51.

THE DEATH OF CONLA.

THE following version of this well-known tale is here edited and translated for the first time from the only copy in the Yellow Book of Lecan, pp. 214a-215a.

So far as I know, this is the oldest setting of the story that has come down to us. It may be safely ascribed to the ninth century, so that we can follow the development of the legend for a thousand years down to the versions still current among the people both in Ireland and Scotland. To the manuscript sources enumerated in Jubainville's *Catalogue*, p. 16, may be added one contained in an eighteenth-century manuscript of the Advocates' Library, marked LXII. In the March number of the *Fortnightly Review* of this year, Mr. Stephen Gwynn has published a fragment of a poetical version taken down in Kerry. Mr. J. G. O'Keeffe has undertaken the edition and translation of a very curious version from a legal manuscript, which will be found *infra*, p. 123.

I am indebted to Professor Strachan for a much-needed collation of my transcript from the facsimile with the original manuscript, and for several improvements of my rendering.

KUNO MEYER.

AIDED¹ ĒNFIR ĀIFI ANDSO.1. Cīa fochann ara² romarb Cūculaind³ a mac⁴?

Nī *hansa*. Luid Cūculaind do forceatal gaiscid la Scāthaig nĀnaind ingin³ Airdgeme il-Letha co ndergene sūithi cleas lea.⁴ 7 luid Āifi ingen Airdgeme chuici 7 ba torrach forfācaib⁵ 7 asbert fria nobērad mac. "Bīd ind or[d]nasc n-ōrda sa acud," or sē, "corop coimsi don mac. Intan bas coimse dō, tætað dom chuindchid-sea⁶ inn-Ēre 7 nachamberead āenfer dia conair 7 nachasloindedh do ænfer 7 nā fēmded⁷ comland ōenfir."

2. Doluid in mac dīa secht mblīadan do chuindchid a athar. Is and bādar Ulaid i n-ændāil oc Trācht Ēisi ar a chind, co n-acadar¹ in mac cucu iarsind farce 7 luingīne chrēduma fo suidhe 7 rāmada dīōrda ina lāim. Carn² cloch aici isin luing. Dobered³ cloch ina crandtabaill 7 doslēged tathbē[i]m forsna hēonu,⁴ congebead na airberthe dīb, it ē bēoa,⁴ condalēigid ūad isinn aēr doridisi. Imfuirmed a carpad clis itir a dā lāim con-ātairthed sūil. Noglēsed a guth dōib, condafoilged indara fecht. Dondiusced⁵ in fecht aile.

3. "Maith tra," or Concobar, "mairg thīr i¹ tæed in gilla ucut," or sē. "Maddis fir mōra na hindsi asa taed donīstais, commeltais ar grīan,² intan is mac bec dognī in airbert ucut. Ēirged neach ar a cheand. Nachatelged³ i¹ tīr itir."

"Cīa ragas ar a chind?"

"Cīa pad cīa," ar Concobar, "acht Condere mac Echach?"

"Cid 'ma ragad Condere?" or cāch.

"Nī *hansa*," or Conchobar. "Cid cīall 7 erlabra imabera, is Conderi as chōir and."

"Ragad-sa ar a chend,"⁴ ol Condere.

1. ¹ aiged ² aar ³ ingine ⁴ leaa ⁵ The second f inserted by a later hand. ⁶ chuindchigsea ⁷ femdeg

2. ¹ f inserted after con ² crand ³ doberid ⁴ o under line.
⁶ donduised, the second d under the line.

3. ¹ a ² ngrian ³ t inserted before t ⁴ cend

^a I.e. 'the Strand of the Track,' as explained in § 11.

^b My rendering of *tathbéimm* is a mere guess. If the *a* is long, the word might be a compound of *táth*, 'a qualm, numbness, surfeit,' P. O'C., and denote 'a numbing or stupefying blow or cast.' If the *a* is short, the word might be resolved into *to-ath-béimm*, and denote a throw with a weapon which returns to

THE TRAGICAL DEATH OF AIFE'S ONLY SON.

1. What was the cause for which Cuchulinn slew his son?

Not hard to tell. Cuchulinn went to be taught craft of arms by Scathach Uanaind, daughter of Ardgeimm, in Letha, until he attained mastership of feats with her. And Aife, daughter of Ardgeimm, went to him, and he left her pregnant. And he said to her that she would bear a son. "Keep this golden thumb-ring," said he, "until it fits the boy. When it fits him, let him come to seek me in Ireland. Let no man put him off his road, let him not make himself known to any one man, nor let him refuse combat to any."

2. That day seven years the boy went forth to seek his father. The men of Ulster were at a gathering by Tracht Eisi^a before him, when they saw the boy coming towards them across the sea, a skiff of bronze under him, and gilt oars in his hand. In the skiff he had a heap of stones. He would put a stone in his staff-sling, and launch a stunning shot^b at the birds, so that he brought down^c and they alive. Then would he let them up into the air again. He would perform his palate-feat,^d between both hands, so that the eye would not reach it (?) He would tune his voice for them, and bring them down for the second time. Then he revived them once more.

3. "Well, now," said Conchobar, "woe to the land into which yonder lad comes!" said he. "If grown-up men of the island from which he comes were to come, they would grind us to dust, when a small boy makes that practice. Let some one go to meet him! Let him not allow him to come on land at all!"

"Who shall go to meet him?"

"Who should it be," said Conchobar, "but Condere, son of Echu?"

"Why should Condere go?" said the others.

"Not hard to tell," said Conchobar. "If it is reason and eloquence he practises, then Condere is the proper person."

"I shall go to meet him," said Condere.

the hurler like the boomerang. Either meaning would suit our passage as well as all others where the word occurs: compare § 7. See Windisch, s.v. *táithbéim*.

^c *na airberthe díb* is obscure to me.

^d *a carpad clis*, literally 'his palate of feat.' Cf. *uball cliss*, Bodl. Dinds. 38.

4. Luid Condere iarum 7 is and rogab in mac trāig in tan sin.

“Is loor dothēig, a macāin,” or Condere, “co fesamar cid nothēig 7 can do chenēl.”

“Nīmsloindem do ænfiur,” or in gilla, “7 nī imgabaim ēnfer.”

“Nī targa i¹ tīr,” or Conderi, “co rudsloindi.”

“Régat a leth dīa tuitched,”² or in gilla.

5. Imsāi as in mac. Is and asbert Conderi : “Tinta frim,¹ a mo maic, ad mōrgnīma, at fola ferdonna ardan errad Ulad cucad. Ardodcobra Conchobar. Cairptine cleitīniu clār clē conid san erredo Ulad uargabus. Ardo[t]cobra Concobar. Contaidis clūas duid dian do thrim. Tinta co Concobar, co mac nīthach Nesa, co Sencha mac Coscra, co ilcloin, co Cethirnd mac fæbarderg Fintain, co tenid leonas ergala, co hAimirgin n-ēices,² co Cumsraid³ mōrmurnech. Mochen ardad Conall Cernach cobrat⁴ar thurthea⁴ ceola gairi lathlond Cathbad bad būada bron la Blai brigiu bem⁵ sechai. Cia so læch daig nimardraic ilar ruice lasoath⁶ berar atratsa⁶ fodén Coneri co tulad com mac argair curaid acht bāges dam-sa ar intī Conniri tuidecht ar ceand in gillai cen ulcha cen caither acht manip irlatus di Ultaib.”

6. “Is maid ron [p. 214 b] taedais,”¹ or in gilla. “Rodbīa-so didiu th’ acallaim. Glēsus gotha lec sin ūaim irchora cen imrolla cairphtineb comlamuis cainsreth saigthinus² ar cletinib cīanaib cen ich n-errad nailius. baigsina ar mōrgnīmaib gaiscid nad-ragbad nech forbuis form fasaig seo let co hUlto in feraim sea for galaib ænfīr nō ar līnaib fer forndul. Sāi as aridisi!” ar in gilla. “Air gīa nobeth nert cēt let, nida tūalaing mo ergairi.”

“Maith,” ar Conderi, “tæd nech aile iarum dot acallaim.”

Luid iarum Conderi co hUlto 7 adfēd in sin.

7. “Nī ba fīr,” ol Conall Cernach, “enech Ulad do breith céin¹ am² bēo-sa.”

Luid sem didiu do saighidh in maic.

“Is ālaīnd do cluichi,³ a macāin!” ar Conall.

“Nī ba frit bus ētchiu,” or in gilla.

Dolāi in gilla cloich ina tabaill. Duslēigi isann aér .i. tath-bēim, co riacht a bressim 7 a torand ac techt sūas co Conall.

4. ¹a ²tuitched

5. ¹altered into tintai rim ²eigis

³cums added above the line.

⁴e inserted under the line. ⁵perhaps bein ⁶the second t inserted under the line.

4. So Condere went just as the boy took the beach.

"Thou hast come far enough, my good boy," said Condere, "for us to know whither thou goest and whence is thy race."

"I do not make myself known to any single man," said the lad, "nor dó I avoid any man."

"Thou shalt not land," said Condere, "until thou hast made thyself known."

"I shall go whither I have set out," said the lad.

5. The boy turned away. Then said Condere: "Turn to me, my boy,^a Conchobar protects thee. . . . Turn to Conchobar, the valiant son of Ness; to Sencha, the son of Coscra; to Cethern, the red-bladed son of Fintan, the fire that wounds battalions; to Amergin the poet; to Cumsraid of the great hosts. Welcome he whom Conall Cernach protects to go to meet the unripe,^b beardless youth, unless the men of Ulster permit it."

6. "Thou hast . . . us well," said the lad. "Therefore shalt thou have thy answer. . . . Turn back again!" said the lad. "For though thou hadst the strength of a hundred, thou art not able to check me."

"Well," said Condere, "let someone else go to speak to thee!"

So Condere went to the men of Ulster and told them.

7. "It shall not be," said Conall the Victorious, "that the honour of Ulster be carried off while I am alive."

Then he went towards the boy.

"Thy play is pretty, my good boy," said Conall.

"It will not be less pretty^c against thee," said the lad.

The lad put a stone in his sling. He sent it into the air, so that its noise and thunder as it went up reached Conall, and

^a Here follows a so-called 'rhetoric,' which, like the others scattered throughout the text, I can only partially translate.

^b *cen caither*, literally, 'without the hair of pubescence.' See my Contributions, s.v. *cather*, and add: *co corrán chaithrech*, *Acall. 3642 n.* *sgreball caethrech edir mnáí 7 fir*, *O'Don., Hy Many*, p. 60. Hence also the female name *Aiitenchaithrech*, 'fuzzy-haired,' sometimes corrupted into *Étan-chaithech*.

^c *étchiu*, comparative of *étig*, 'ugly,' spelt *étach* in § 10.

6. ¹ Altered from *tidais*

² g added under the line.

7. ¹ gin

² um

³ cluithi

Focher[d] Conall dar a cheand. Riasiu *addrecht*, dobert in gilla sciathraig a scēith for a lāma.

“Nech aile fris!” or Conall.

Darad tra gen forsin slūag fōn *indus* sin.

8. Bāi Cūculaind *immorro* oc a cluichiu oc dul adochum¹ in gillai⁷ lām Emeire ingine Forgaill dar a brāgaid. “Nā tēig sīs!” ar sī. “Mac duit fil tīs. Nā fer finga[ij] ‘mot ēnmac. Co sechnom a maic saigthig soailte.² Nī soāig nā soairle coimērgi frit mac mōrgnīmach mōr n-esad artai o riad cnis focloc ōt bliu bai cotaith fri Scāithci³ scēl. Mād Conlai cesad clār clē comad fortemen taidbecht. Tinta frim! Cluinti mo chlois! Fō mo cosc. Bad Cūculaind cloodar! Adgēn-sa cid ainm asind ōn masa⁴ Conlai ēnmac Aifi in mac fil tīs,” or in bean.

9. Is andsin asbert Cūculaind: “Coisc, a bean! nī coisc mnā admairiur mōrgnīmaib asa coscaib glē. Nī gnīthear do bancobro bam¹ gnīm būadach nō buideach na ruisc na ruireach de fola form chnis crū cuirp Conlai. Cain sug set gai in cleitine cain. Cid hē nobeith and, a *ben*,” ar sē, “nangonaind-se³ ar inchaib Ulad.

10. Is and sin luid sīs¹ fesin. “Is ālaind, a macāin, in c.uichi dognī,” or sē.

“Is ētach for cluichiu-se cētamus,” or in mac bec, “nach tād dīas ūaib coromsloindi-sea dōib.”

“In curub ēigin mac lecci³ im farrad-sa ōn,” or Cuculaind. “Adbēla-so *immorro meni* sloindi.”

“Bid fīr,” or in gilla.

Adnaig in mac cuici. Immustūaircid. Nosberr in gilla māil fair cosin claideb .i. bēm co fomus.

“Is co cend in cuidbiud!” or Cūculaind. “Tīagam do imthrascrad didiu!”

11. “Nī rosi do chris,” ol in mac. Rogob in mac for dā cloich, co tarad Coiculaind eitir na dā coirthi fo thrī 7 nī roglūais in mac nechtar a dā chois dona corthaib co ndechudar a traigthi isna clochaib conici a dā n-adbrond. Atā slicht a dā chos and bēos. Is de atā Trāig Ēsi la hUltu. Lodar didiu isin muir do imbādud¹ co rambāid in mac fa dō. Luid risin mac iarum ata uisci co robrēgai cosinn gāi mbulga, ar nī

8. ¹ addocum (the first d added under the line). ² added under the line. ³ The second c inserted under the line. ⁴ After masa a later hand has inserted mac.

9. ¹ Perhaps bain ² nomgonaindse

threw him on his back. Before he could rise, the lad put the strap of his shield upon his arms.

"Someone else against him!" said Conall.

In that way he made mockery of the host.

8. Cuchulinn, however, was present at his game, going towards the boy, and the arm of Emer, Forgall's daughter, over his neck. "Do not go down!" said she. "It is a son of thine that is down there. Do not murder thy only son! . . . It is not fair fight nor wise to rise up against thy son. . . . Turn to me! Hear my voice! My advice is good. Let Cuchulinn hear it! I know what name he will tell, if the boy down there is Conla, the only son of Aife," said the woman.

9. Then said Cuchulinn: "Forbear, woman! Even though it were he who is there, woman," said he, "I would kill him for the honour of Ulster."

10. Then he went down himself. "Delightful, my boy, is the play which thou makest," said he.

"*Your* play, though, is not so," said the little boy, "that two of you did not come, so that I may make myself known to them."

"It would have been necessary to bring a small boy along with me," said Cuchulinn. "However, thou wilt die unless thou tellest thy name."

"Let it be so!" said the lad.

The boy makes for him. They exchange blows. The lad, by a properly measured stroke with the sword, crops off Cuchulinn's hair.

"The mockery has come to a head!" says Cuchulinn. "Now let us go to wrestle!"

11. "I cannot reach thy belt," said the boy. He got upon two stones, and thrust Cuchulinn thrice between two pillar-stones, while the boy did not move either of his feet from the stones until his feet went into the stones up to his ankles. The track of his feet is there still. Hence is the Strand of the Track in Ulster.

Then they went into the sea to drown each other, and twice the boy ducked him. Thereupon Cuchulinn went at the boy from the water (?), and played him false with the *gai bulga*; for

10. ¹ sisi ² Looks as if altered from becci

11. ¹ imbadad

romūin² Scāthach do duine rīam in gaisced sin acht do Coinculaind ænur. Docorustar don mac triasinn uisci co mbāi a inathar fo chosa.

12. "Is ed ōn tra," or sē, "nā romūin Scāthach dam-sa! Mairg [p. 215 a] domcrehtnaigis!" or in mac.

"Is fīr," or Cūculaind. Geibid in mac iarum itir a dā lāim 7 nufuga¹ co tall as 7 nombeir² co tarlaic de ar bēlaib Ulad.

"Aso mo mac-sa dūib, a Ultu," ar sē.

"Fē amai!" ar Ulaid 7 "Is fīr," ar in mac. "Dīa mbeinn-sea etraib co cend cōic mblīadan, no silfind-se firu in betha reimib for cach leth 7 congabthai rīghi co Rōim. Inid ed so fili and, inchoisc dam-sa na firu amrai fil isin baile, co romcelebra dōib."

13. Dobeir iarum a dī lāim im brāigid cach fir arūair dīb 7 celebraid dia athair 7 adbail fo chētōir.

Rolād tra a gāir guba 7 a fert 7 a lia ocus co cend trī trāth nicon reilgthe lāig dīa mbūaib la hUltu ina dīaid.

FINIT. AMEN.

11. ² ana *added above* romuin

12. ¹ f *inserted above the line.*

² ninbeir

to no man had Scathach ever taught the use of that weapon save to Cuchulinn alone. He sends it at the boy through the water, so that his bowels were about his feet.

12. "Now, this is what Scathach never taught me!" cried the boy. "Woe that thou hast wounded me!"

"It is true," said Cuchulinn. He takes the boy between his arms, and . . . took it out and carries him till he lets him down before the men of Ulster.

"Here is my son for you, men of Ulster," said he.

"Alas!" said the men; and "It is true," said the boy. "If I were among you to the end of five years, I should vanquish the men of the world before you on every side, and you would hold kingship as far as Rome. Since it is as it is, point out to me the famous men that are on the spot, that I may take leave of them!"

13. Thereupon he puts his arms round the neck of one after another, bids farewell to his father, and forthwith dies. Then his cry of lament was raised, his grave made, and his stone set up, and to the end of three days no calf was let to their cows by the men of Ulster, to commemorate him.

ANECDOTON.

THE following hymn to the Blessed Virgin is printed from the MS. 23 N 10, R.I.A., p. 18. In the MS. it bears the superscription "Columcille *cecinit*":—

A Muire min maithingen tapair furtacht dún.
 A criol chuirp *chomdeta* ! a comrair na run !
 A righan na righraide, a naomingen ogh,
 Ail dún co rodilgaithe triut ar tarmthect trogh.
 A trocuire, a dilgedach, co rath spirat¹ ngloin,
 Guid lind *in ri firbrethach* don cloind cumhra cain.²
 A croeb do cloind Iesse isin *chollcaill* coimh,
 Ail damh *coniombisse*³ dilgud mo cuil chloin.
 A Muire, a mind mormaisech, rotsaorais ar sil.
 A lesmaire lormaisech ! a lubgort na riogh !
 A ligach ! a loinderrda co ngnim gensa ngil !
 A argoir cain coindealta ! A noeimgein do neimh !
 A mathuir na firinne, rocindis ar cach,
 Guidh lemsa do *primeine dom* saorad a mbrath.
 A buadach, a bunata, a buidnech, a balc,
 Guidh lend *Crist cumachtach*, t'athuir is do mac.
 A retla ran roguide ! A bile fo blath !
 A sudrall *tren* toguide ! A grian guides cach t goires cach !
 A *arrad*⁴ na holloirbe tresacing cach caidh,
 Gurab tu ar comairge docum rigtig⁵ rain.
 A chathair caom cumraidhe dodraogha in ri
 Ollaighe boi at urbruinde *tremsi* co ba tri.
 A rigdorais rogaidhe *triasarchin* i crí
 Grien taithnemhach togaide Isu mac De bii
 Ar egnairc na caomgeine rocompred it bru,
 Ar ecnairc in aongene is airdrig in cach dú,
 Ar egnarc a croichesium is uasle gach croich,
 Ar ecnairc a adnacaíl atranacht i cloich,
 Ar ecnairc a esergi asraracht ria cach,
 Ar ecnairc *in naobtheghlaigh* as gach dú do brath,
 Gorop tu ar comairci a flaith comde cain,
 Condechsam la *hIsagan* alme cenbe (?) mair.

J. STRACHAN.

¹ Under *a* is written *e*. ² After the verse which ends in the middle of a line comes a scribal note : *spaigh asgol nocotigi luan aoine dotsunmadh*.
³ *leg.* conombé-se? ⁴ *leg.* árad ⁵ *leg.* rígi

CUCHULINN AND CONLAECH.

THE following tale, dealing with the death of Conlaech (called here Ainfer Aife) at the hand of his father Cuchulinn, is taken from a miscellaneous vellum codex in Trinity College, Dublin (H. 3, 17, p. 842), consisting mostly of Irish law tracts. Compared with the many extant versions (most of which are in verse) of the death of Conlaech, the present text gives but the merest skeleton of the tale. It seems evident that it was designed to serve as a peg on which to hang the characteristic legal discussion with which the text concludes.

J. G. O'KEEFFE.

CUCHULINN AND CONLAECH.

Dia ndecheid Cúchulaind do foglaim gaiscid ind-Albain co Scáthaig 7 tuc Scáthach a hingin dó .i. Aife, 7 rotoirrchestar hí 7 táinic féin i nEirinn, adubairt fria-si: "Accseo dornasc óir duit," ar sé, "7 mád mac bēras tú, intan bus lán a rig don dornaisc, léig úait chuccam-sa hé ind-Eirinn 7 tabair Aenfer Aife d'ainm fair 7 abbair ris cen a sloinded d'öenduine i n-Eirinn."

Ocus rucc sí mac. Dorigni ris amlaid sin 7 rofoglaim na huili cleas cinmothā cleas gái bulgai namá. Uair rucc a aḥair roime i nEirinn in gái bulccai, 7 táinic roime d'indsaighid hEirenn, ocus is and badar Ulaid a n-airechtus hi Maig hEine ind, 7 itconcadar chucca in curach, 7 docuired Munramur dia fīs, 7 dobōi occ fiarfaigid scél de 7 adubairt-som, nā dingnead a sloinded d'öenduine, 7 dorala eturru 7 Munramar 7 tuc cris a chloidim tar¹ a dornaib Munramair, 7 docuired² Dubthach sí annseicc. Dorigni in cēna fris. Dochūaid Cúchulaind sí andsin 7 ní derna scéla dó-séicc fós, 7 atorchair eturra 7 Coinculaind 7 nír chumaing Cúchulaind ní dō ar tír.

"Matá th' engnum mara mar atá t'engnum tíre," ar sē Cúchulaind, "is maith do chomlann."

"Darleam-sa ní messa m'engnam mara," ar sē; 7 dochūadar for muir, 7 nír'chumaing Cúchulaind ní dó fós, nocor léicc in gái bulgai chuice 7 gor'marbh é.

"Dēna do slondud bodesta," bar Cúchulaind, "uair tairnic do ré."

"Ainfer Aiffe missi," ar sé, "7 mac do Choinculaind mac Suallaim," 7 rucusdar leis ar a muin é connic in mbaile irrabdar Ulaid, ocus deismirecht air:—

"Trom n-aire
tucus lim tar Mag nEne!
airm móra mo maic im'lāim
iss a fāidb 'sa[n] lāim eile."

¹ tara MS.

² docuirid MS.

TRANSLATION.

When Cuchulinn went to study arms in Aíba with Scathach and she gave her daughter Aife to him, and he left her pregnant and went himself to Ireland, he said to her: "Here is a gold arm-ring for you; and if it be a son which you will bring forth, send him to me in Ireland as soon as his wrist fills the ring. Call him Ainfer Aife, and tell him not to reveal his name to any single person in Ireland."

She gave birth to a son, and did with him as she had been told. She taught him all feats of arms except the Gai Bulga feat, for his father had taken the Gai Bulga with him to Ireland. When Ainfer Aife came to Ireland, the men of Ulster were assembled in Mag Ene. They saw the curach coming towards them, and Mupremar was sent to ask tidings of him; but Ainfer Aife said that he would not tell his name to any single person. Then ensued a combat between him and Munremar, and he put the belt of his sword across the wrists of Munremar. Then Dubthach was sent down. He did the same to him. Cuchulinn then went down, and still he did not tell him any tidings. Both fought, but Cuchulinn was not able to do anything to him on land.

"If your skill at sea is as it is on land," said Cuchulinn, "your fight is good."

"Methinks no worse is my skill at sea," said he; and they went out to sea. Still Cuchulinn was unable to do aught to him, until he hurled the Gai Bulga at him and killed him.

"Tell your name now," said Cuchulinn, "for your time has come."

"Ainfer Aife I am," said he, "son of Cuchulinn, son of Sualtam." Then he takes him on his back to the place in which the men of Ulster were, and there is a token of it [viz. this verse]:¹

"Heavy the burden
I have borne across Mag Ene!
The great weapons of my son in one hand,
And in the other his spoils."

¹ Lit. "There is an example on it"—a phrase of common occurrence in the Laws and Glossaries.

[P. 843.] Rohagrad Cúchulaind annsin ò Ulltaib 7 urraid achtaighi hē a n-Ulltaib 7 leth corpdire úad ina mac. Uair a n-imraichni romarbustar é 7 indilsech¹ ar-richt dilsigh é, ciarbo chomracc.

Cid fodera leth corpdire ūad ind 7 a marbad a n-imraichne 7 comid comracc dorignestar ?

Is ed fāth fodera ger' comracc é. Uair nī haititin² tuaithe nā cineoil dorindé.

Cid fodera leth corpdire d'ic do Choinculaind ina mac ?

Uair ropo deoraid³ a n-Ulltaib é mad roba hi sídaib dosein. Fead trichad⁴ cét Muirthemne dobói d'feronn dílis aicce ind-Ulltaib 7 urraid essem 7 deoraid a mac 7 a breith do Concobhur in leth corpdire.

Cid fodera a breith do Concobhur in leth ?

Nī hansa. Iss ed fodera. Fingalach Cúchulainn, 7 nocha beir ind fingalach dibad nā corpdíri. Iss ē coibdelach is nessa dō Concobur ocus in leth corpdire do breith dó.

Mád rob Ulltach, is dílsech hirricht dilsigh é. Muna roba díb eter é, is dílsech ina richt féin a breith do Choncobur a dūalgus dígaindechta.

¹ indilsec MS.

² haititin corrected from haititi MS.

³ deoraig MS.

⁴ trichaid MS.

Cuchulinn was then sued by the men of Ulster; and he was adjudged a native of Ulster, and half the wergeld was [exacted] from him for his son. For he had slain him in mistake, and he was an innocent person in the guise of a guilty person, although it was a combat.

What caused half the wergeld [to be exacted] from him for it, and his killing him in mistake, and that it was combat which he made?

This is the reason which caused it, though it was combat: that it was not with consent of tribe or race that he did it.

What was the cause that Cuchulinn should pay half-wergeld for his son?

Because he was a stranger in Ulster, even though he belonged to them (?). The extent of a cantred of Murthemne was his own land in Ulster, and thus he was [adjudged] a native, and his son a stranger, and to Conchobar was given the half-wergeld.

What caused the half to be given to Conchobar?

Not difficult. This is the cause. Cuchulinn was a parricide, and the parricide takes not inheritance or wergeld. Conchobar was the nearest kinsman to him, and the half-wergeld was [accordingly] given to him.

If he had been an Ulsterman, he would have been a guiltless person in the guise of a guilty one. If he had not been of them at all, he was a guilty person in his own guise . . .¹ to be given to Conchobar as the price of indemnification.

¹ Something seems omitted before a *breith*.

THE QUARREL ABOUT THE LOAF.

BOOK OF LEINSTER, P. 46a.

In *Ḥilla*.

Δ βαίηγεν, ἀτάι ἠγάβυο,
 nuéun-fáigbe é'imhánáous,
 noóot-ain¹ ní Ḥagen oe,
 ηαḡα ἰ noεḡαιo oα fétce.

In *Ĉallec*.

Ḥατ-αιν Μυηιcán² molbécé, 5
 ηατ-αιν Cephall³ ιη Cobécé⁴;
 ηατ-αιν Ḥoricán lúáoeη ḡail,
 ηατ-αιν 'Domnall mac Μυηιcáio.⁵

In *Ḥilla*.

Ḥit-αιν Fingín⁶ ná Ailill,⁷ 10
 ocuf TáoC Ḥáclino ηobino ;
 Ḥit-αιν 'Domnall⁸ Δ 'Dún Ḥáη,
 Ḥit-αιν Subne mac Colmáin.⁹

In *Ĉallec*.

Ḥατ-αιν Maelcailne¹⁰ na caé,
 ηατ-αιν Oenguf¹¹ na n-áηoηacé;
 ηατ-αιν Ecá¹² Ḥḡhán¹³ áηo 15
 ηoc-αιν Tηeηḡac ocuf TáoC.

In *Ḥilla*.

noóot-ain¹⁴ 'OonócáD mac Rino,
 ná Ĉellacán áιη ιηḡηino ;
 noóot-ain¹⁵ Conall na caé,
 ná Ĉatháηnac¹⁶ ná Ĉobécé.¹⁷ 20

¹ *nitain* Facs. Another possible emendation would be *nit-aincfe*; so below, *ηoc-aincfe* (21) (J. S.). ² .i. ní hua Μυηιoαιḡ. ³ ní Ḥagen. ⁴ ní foáηe ηáιη a quo Ruba Cobécáḡ nominacuf. ⁵ ní hua ηḡabla. ⁶ ní Muman. ⁷ ní hua Conall ḡabra. ⁸ ní oεηcηe hÉpenn. ⁹ ní Cíáηηαιḡe. ¹⁰ ní na foηcuaé. ¹¹ ní hua fáiḡe. ¹² Over the *a* an illegible letter. Professor Strachan thinks it may be *þ*, abbreviated for *proprium*, 'a proper name.'

TRANSLATION.

The Gillie.

O loaf, thou art in danger !
 Thou shalt not get thy protection ;
 The King of Leinster will not save thee from it,^a
 Thou shalt go after thy fellow.^b

The Old Woman.

Glorious Morgan will save thee ;
 So will Cearbhall and Cobhthach ;
 So will Lorcan who sets fight in motion,
 And Domhnall, son of Murchadh.

The Gillie.

Finghin will not save thee, nor Ailioll ;
 Nor^c Tadhg of sweet Rathlinn.
 Domhnall from Dún Láir will not save thee,
 Nor Suibhne, son of Colman.

The Old Woman.

Maolcailne of the battles will save thee,
 And Aonghus of the high bounties.
 Noble Ugran will save thee ;
 So will Tresach and Tadhg.

The Gillie.

Donnchadh, son of Rinn, will not save thee,
 Nor keen, very pleasant Ceallachan ;
 Conall of the battles will not save thee,
 Nor Catharnach, nor Cobhthach.

He suggests $\mu\alpha\tau\alpha\iota\mu\epsilon\sigma\alpha$, a peculiar é future from $\alpha\eta\gamma\iota\sigma\iota$.

¹³ $\eta\iota$ $\lambda\alpha\iota\gamma\eta$.

¹⁴ $\mu\omicron\delta\omicron\mu\omicron\tau\omicron\delta\alpha\iota\eta$ Facs.

¹⁵ $\eta\iota\tau\alpha\iota\eta$ Facs.

¹⁶ $\eta\iota$ $\eta\upsilon\alpha$ $\tau\alpha\pi\tau\alpha\iota\zeta$.

¹⁷ $\eta\iota$ $\eta\upsilon\alpha$ $\mu\theta\alpha\upsilon\alpha\mu\mu\alpha$.

^a Viz. from the danger.

^b Viz. the other loaf.

^c Literally 'and.'

In Cállec.

Roc-dincpe loricán Liamna,¹
 ocur Tauc Δ τάεβ Ιαηβα;²
 ματ-διν Ciarma³ Sláne reíng
 ocur Cellac mac Cερβαίλλ.⁴

In Gilla.

nit-bérac Lagin loga 25
 ó Cuirveibac bóramma;
 nocot-zébat Δ zleó záio,
 nit-bérac leó Δ himmarbáig.⁵

In Cállec.

Διλίλλ mór mac Ounlaing uoino,
 robrur reét caeta for let Cúino, 30
 robrurr reét caeta aile
 for Mumain na ríghaíoe.

Zrieno Mumain ó Cárin co Cliu
 immot⁶ bheít arra leit doiu;
 zrieno Connac⁷ Δ hÉétze úair, 35
 zrieno fer nHérenn na hóen-úair.

Oá clóra ní Liamna lán,
 rirraíoeir in t-immfoirráh,⁷
 betír colla oe can éno,
 oá mbao é Úrianoib bohbéno. 40

Mo éobair oo ríng nime,
 o' óen-mac Mairie inzine,
 ní éúala ríng bao ferri crué
 nó rir-mao ferri aիրටිය.

Ni éúala ríng buó ferri cíall 45
 [1]nÁ Úrianoib na mbohb-zíall,
 'nÁ bao ferri oo éur éata
 nÁ oo éairnium aիրළා.

¹ mac ferzura Δ foéarcaib.² .i. roem 7 Corba 1 nhuib Oúncáoa.³ ní fer na Cenél.⁴ rí⁵ Δnimmarbáig Facs.⁶ Leg. 'mot.⁷ incimmoirráh Facs.

The Old Woman.

Lorcan of Liamhain will save thee,
 And Tadhg from beside Iarb (?),
 Ciarmac of slender Slane will save thee,
 And Ceallach, the son of Cearbhall.

The Gillie.

Fiery Leinstermen will not carry thee off
 From Toirdhealbhadh of the tribute ;
 They will not seize thee by perilous fight :
 They will not take thee with them from contention.

The Old Woman.

Great Ailioll, son of Dunlaing the Dun,
 Won seven battles over Conn's Half ;
 He won seven other battles
 Over Munster of the kings.

The challenge (?) of Munster from Carn to Cliu
 About carrying thee hence,
 The challenge of Connaught from cold Slieve Aughty,
 The challenge of the men of Ireland at the same time.

If the perfect king of Liamain should hear,
 The battle will be fought ;
 There would be bodies without a head in consequence of it,^a
 If it were fierce, strong Brandubh.^b

My confession to the King of Heaven,
 To the only son of Mary the Maiden !
 I have not heard of a king that was better of shape,
 Or who liked music better.

I have not heard of a king of better understanding
 Than Brandubh of the proud hostages,
 Nor better to wage battle,
 Nor for the putting down of tyranny.

^a *I.e.* of eating the loaf.

^b *Viz.* that were alive now.

17 717 Δεφιδαιρε ιν 71
 Μάελούν, [70] βδ ράε co 71 : 50
 “τέιγεο 71 Λαγεν οαρ μυη,
 νό ταβηαο 71αλλ co Tempαις!”

In cenο αφραφιδαιρε 7ειν,
 Μάελούν, [70] βδ ράε co neim,
 17 é Όρανουβ 7ο beνο¹ οε 55
 οια Μαηρε αφ μαης Δελαηε.

Romα7β Διλιλλ Connaδέε αφύαο
 17717 λειρε 71 Tempαις ατύαο;
 7ομα7β Όνοόαο μαε Νέιλλ 7λαο
 17717¹ όέταοι ό7 Charman-μαης. 60

Σλύαης Mumαη, 17 μό71 ιν οάλ,
 τάετραε τηε717 η-ιμφορηάν,²
 Mumης ocυ7 να Λαηης
 con7αιρε 17 όεν-βαηηηο.

Μοης, Connaδέταις αφ εηο 65
 ocυ7 υλεταις να η-α7ομηο;
 7λόης Mumαη cυ7ηα η-αβηο,
 con7αιρε 17 όεν-βαηηηο.

717 ηέ71ενν ό chuηο co tuηο,
 ηί ηιμμα7βάης 17 μό71-7υλλ, 70
 ηοόο βέ7αε ό Λαηηο,
 οιαμβε717 βυοης ο³ όεν-βαηηηο.

Δ.

7ιλλα 71ς Mumαη 7 αλλεέ οο Λαηηο οο71ηηηο 17 η-ιμμα7-
 βάης 7εο αε λη77 να Callηη 1 εηο Μαηγε Όάλα. υαη 1
 ηβιαεαηεέ 7ο βά 71 αηο717 οο 71ς Λαηη .ι. οο Cherβαλλ
 μαε Μυ7αίη. Co τάνη 7ιλλα 71ς Mumαη αφ βύαηηαέ οα
 τηγ-71, αφ να έυ7 οο 71ς Mumαη ο³717 α ceτα, αφ βά βέγδε
 αηοιύε 17 challeé. 17 αηο 7ο βύ 7υηι να η-αηηεμαη αφ εηο
 17 7ιλλα 1 της να callηη. Tucαο 17 chét-βαηηηο 7ο 7υηεο
 οε71οε 1 71ασηαηη 17 7ιλλα conούαο. υαη ηί 71717 17 challeé
 ηαέ οο 7οηηο έεηα τάνη 17 7ιλλα. Robα7 17μο71ηο αε 7υηι

¹ Recte 7ο ben.² Leg. '71η.³ ηιμμα71ηαμ 7άεα.

It is to him spake the king,
 Maolduin—'twas a cause with venom—
 "Let the king of Leinster go over the sea,
 Or let him bring a hostage to Tara."

The head that said that—
 Maolduin—'twas a cause with venom—
 'Tis Brandubh that cut it off,
 On a Tuesday, on the plain of Allen.

He slew brave Ailioll of Connaught,
 In the plain to the north of Tara ;
 He slew Donnchadh, the son of pure Niall,
 On the Wednesday, above the plain of Carman.

The hosts of Munster—great is the deed—
 Will fall through the contest.
 Munstermen and the Leinstermen
 Will encounter each other about one loaf.

Meathmen, Connaughtmen in front (?),
 And Ulstermen of the high diadems,
 The hosts of Munster to the rivers
 Will come together about one loaf.

The men of Ireland from sea to sea—
 It is not a contention about great pride (?)—
 Will not carry off from Leinster,
 If they should be thankful for one loaf.

A servant of the King of Munster and an old woman of Leinster made this dispute at the abode of the woman at the end of Magh Dala ; for she was there in hospitallership to the King of Leinster, *i.e.* to Cearbhall, the son of Murican. A servant of the King of Munster came on billet to her house, having been sent by the King of Munster to ascertain her permission (?); for the old woman was contentious and stubborn. There was baking for the ploughmen, when the servant arrived in the woman's house. The first loaf thereof that was baked was put before the servant, so that he ate it, for the woman did not know that it was not simply to beg that the servant had

βαιρzene αλε τονα αιρεμναιβ. Conro ανο ατβερε in ζιλλα:
 “Δ ben,” αρ ρε, “σένα in ιμβαιρζιν ριν νι αρ ρερη ανοδρ
 πορηνζορ in ιμβαιρζιν Δ εϊαναιβ.” “Cia vectiu i ραλι-ρην
 τον βαρζιν υτ ρ” αρ in challec, “υαιρ νι ε’δρ-ρην τεϊτ ρια.”
 “Τεϊτ ιμμορρη,” αρ in ζιλλα, “υαιρ m’δρηνζο in βαρζεν Δ
 εϊαναιβ 7 mo [p]rim-chuit in βαρζεν υτ, υαιρ ιρ φορ βύανναετ
 σο σεαουρ ο ριζ Mumau.” “Ia on omu!” αρ in εαλλεc,
 “ρο ζαδ Δ commαιρζι φορ in βαρζεν ρο; υαιρ αεα ρι φορ
 commαιρζε ριζ λαζεν.”

Conro ανο ατβερε in ζιλλα: “Δ βαρζεν αεα 7 ρι.”
 Ραcομραιορετ λαζιν 7 ριρ Mumau ιμμε ριν, co ρο κυρε ερι
 αεα ετυρην.

come. Another loaf, however, was being baked for the ploughmen. And then the servant said : "Woman," says he, "make that loaf better than you made the loaf a while ago." "Why do you trouble yourself about that loaf," said the woman, "since it is no business of yours?" "It is, then," said the servant, "for the cake just now was my first snack, and that cake is my chief portion, for it is on billet from the King of Munster I have come." "Oh! indeed!" said the woman. "This loaf has got its protection against thee, as it is under the protection of the King of Leinster."

'Twas then the servant said : "O loaf, thou art in danger, &c." On that account the Leinstermen and the men of Munster met together, and three battles were fought between them.

Ἐὰν ὁὐαὶ Ἰαεὶλ τοῦ ἀνομίου καὶ ἔφρουζιν-τε ἀν ὅαν πο
 οὐ ἔφρουζιν ἡ-εἰσαρ ἕαν ἀπο-ἄνομηναὸ ὄ'φαξάιλ ὁ κα ἡ-ολλανθαιβ
 οἰηθεαρεα 7 κα πῖξ-ἡσολάριυβ Ἰαεὶλζε ὕο μαρι ἀτά Σεαξάν
 Σηηαδέαν 7 Κύνό Μειθίη. Ἔαυ φαοξάιλ 7 ροναγ οηῆα ἀηαον.

NOTES.

L. 3. *The King of Leinster*, i.e. Cerball mac Muirecáin. For an account of this king, see Dr. Kuno Meyer's edition of Dallan's poem on Cerball's sword, *Rev. Celt.* xx., p. 7.

L. 5. Μυρικαν .i. ρί ηυα Μυριουαυγ. See note to *ῥέλιρε Δονγυρα*, 21st June, "ἰη Οἰριυρε Οἰαρμαδα ἰ η-ἰίβ Μυιρεουαυγ." Castledermot, Co. Kildare, is in ηυι Μυριουαυγ. Ua Muireadhaigh was the tribe-name of the O'Tooles (*Index Ann. Uls.*).

L. 6. Κοβταε .i. ρί ῥοχαυρε ηάυη a quo Ruða Κοβταυγ nominatur. King of Fotharta Naas, from whom Rathcoffey (?) is called. Rathcoffey is near Clongowes College, nine miles north of Naas. Cf. Ruða Conaίλλ, AU. 802. Modern, Rathconnell.

L. 7. Lorcan: see note on l. 21

L. 8. Domhnall, son of Murchadh (Μυρκαυο metri gratiá for Μυρκαυα), ρί ηυα ηῤαβλα, which is in the south of Co. Kildare. The Félire of Aengus, in a note to May 16, speaks of the rule of Domnall, son of Murchad, ηι ῥλαυη Όομναίλλ ηυε Μυρκαυα.

L. 9. ῥινγυη ρί Μυμαν. "ῥινγγυηη, ρί Μυμαν, υο μαρδαδ λα Δ αενέλ ρέηη" (FM., A.D. 897), AU., A.D. 902. In the previous year: "Coemclob ρυγ ἰ Καυρυλ .i. Κορμαε μαε Κυλενναυη ταρ έυη Ουγγεζαυη .i. ῥινγγυηη. For the double spelling ῥινγυη and ῥινγγυηη, cf. B. of Lein., p. 274, b 23; "ῥηδρβ ῥινγυη υαρρυουυ κουοεκαυο-ῥυ κο Κακαίλλ μαεε ῥινγγυηη." According to the *Index to Ann. of Ulster*, he was the son of Dublachtna.

Ῥ. Δαίλλ, ρί ηυα Conaίλλ ῤαβρα, a territory corresponding to the present baronies of Upper and Lower Connello, in Co. Limerick.

L. 10. ραείηυο. According to O'Donovan's note to the *Four Masters*, A.D. 903, a place in Co. Cork. Ρότ Λαοι near Macroom (?)

L. 12. Subne mac Colmáin, the father of ῥογαραεαη .i. εεναυο μαε Συυηη, τυερηα Ουαρραυγε Κυυρκε (now the Barony of Kerrycurrihy in Co. Cork), who fell in the Battle of Ballaghmoone. See the *Four Masters*, A.D. 903.

L. 13. μαελκαίηη, ρί ηα ῥορτυαε (viz. Λαυγεν). He was the son of Fergal. See *Three Fragments*, p. 212.

L. 15. εεα, as a proper name, occurs in AU. 780, 795, 800.

Ῥ. υεγράν = Δυεγρην ημαε Οενηεετυε ρί Λαίερε, AU. 917. He perished in the Battle of Cinnfuait (Confey, in the Barony of Salt, Co. Kildare), against the Norse.

L. 16. ῤερραε, identical with ῤερραε μαε Δεεκαίηη ρί ηυα ηδαρκε, mentioned in a poem by Dallán mac Móire, LL. p. 47 a 46.

L. 17. Όονηεαδ μαε Ρυηη. The surname Ring is still not uncommon.

L. 18. Cellachan, King of Cashel, died 954 (AU.).

L. 19. ῤλann μαε Conaίλλ, αββ ηηλεεα ἰδαυη (i.e. of Emly, Tipperary), died A.D. 904 (AU.).

L. 20. Καεαυραε, ρί ηυα Ταρραυγ, King of Ui Tassaigh. According to O'Donovan (*Three Fragments*, p. 218, note ῥ), Carn Tasaigh was the residence of the chief of Ui-Liathain, now the Barony of Barrymore, Co. Cork.

L. 21. λυρκαίηη Λυαμηα, i.e. of Liamain, otherwise called Dún Liamhna, now Dunlavan, Co. Dublin. Cf. ἰ ταεβ Λυαμηα Δ Μυυγ Λαυγεν, Féil. Oeng., May 3.

L. 22. Κορβα ἰ ηηυηβ Όυηεαυα. Cf. O'Don., FM., A.D. 956: "The Ui Dunchadha were a tribe seated in that district of the county of Dublin through

which the Dodder flows." Cf. Féil. Oeng., March 3: ó chíll céli chírt i n-úib
 Dúncáda i Láigrib; *ib.*, hi tíg Thacra a n-úib Dúncáda; *ib.*, Dec. 31, Iocán 7
 Énoa ó chíll manac i n-úib Dúncáda acac.

L. 24. Cellac mac Cerrbail Tempac, AU. 908.

L. 29. "Ailill mac Dúnlainge regis Laginensium a Nordmannis interfectus
 est," AU. 871.

L. 33. Carin. Carin ui nois, near Mizen Head. Carin focharra, Carnsore
 Point. Clu, near Knockany, in Limerick.

L. 35. Ectse, now Slieve Aughty, or Baughta, Co. Clare.

L. 46. Brandubh, son of Eacha, was King of Leinster from A.D. 574 to 604 (AU.).
 In 589 he defeated the Ui Neill at Magh Octair in Kildare (*cf.* *ll.* 59, 60). In 596
 he slew Cumuicach mac Aeda at Dún Duca, Dunboyke, Hollywood, Co. Wicklow.
 In 597 he slew the high-king himself, Aedh, son of Ainmire, at Dunbolg, near
 Donard, a little to the south of Dunboyke. This Aedh must be the Maeldun of
ll. 50, 54. It is strange that each of these lines is too short by a syllable in MS.
 In 604 he was defeated by the Ui Neill at Slaebhre, and treacherously slain.

L. 57. I cannot trace the reference.

L. 60. W. M. Hennessy, *sub an.* 840, AU., places Carman in the south of Co.
 Kildare.

Fingin, or Fionngaine, nicknamed Cenngegan, gave place to or was deposed by
 Cormac mac Cuilennain in 901, and was slain in the next year. Dubhlactna, King
 of Cashel, that is, of Munster, died in 895 (AU.). So the dispute about the loaf
 must have taken place between 895 and 901.

The Leinstermen and the Munstermen fought three battles against one another
 in consequence of the dispute.

Sloigeab la flann mac maolrechlainn 7 la Cerrbail mac muirgeán co
 piona muhan go no hionnrad leó ó Shobhan go Luimneac (FM. 901, *recte* 905).

Battle of Moylena (906), between Munster and Leath Cuinn.

The great battle of Ballaghmoone, in 908.

No great expedition against Fingin is mentioned by the Four Masters, or by the
 Annals of Ulster.

τομάς ρ. υα νυαλλίν, m.e.

ANECDOTON.

MS. 23 N 10, R.I.A., p. 20.

M' oenaran *im* aireglan gan duinen im gnais :
 Robu *inmain* ailethran re ndul a ndail bais.
 Bothan derrit diamarda do dilgud gach claoín,
 Cubus direch dianim doc[h]um nime noeimh.
 Noemad cuirp la sobesuib saltra ferrda fair (l. for),
 Suili tíaithi do *deraib* do dilgud mo tol.
 Tola fandu feogaide, freitech domain ce,
 Coigle bana beodaige,¹ ba si digde De.
 Donala *co ndilochta dochum* nime nel,
 Coibsen fiala firelta,² frosa diana *dér*.
 Dergud aduar aitigi³ amuil talgud troch,
 Codlad gairit gaibtigi,⁴ diucra minic moch.
 Mo tuaru mo tuinide robu inmuin cacht :
 Ni dingena cuilide mo longad gan *acht*.
 Aran toimsi tirmaide tailc donair tend gnuis
 Uisci⁵ lerga ligmaisi, basi deoch nodluis.
 Longad serba semide, men, mil, lebar leir,
 Lamh fri cach fri ceilide, coubus rotend reidh.
 Robad *inmain* airaide (.i. eccosc) ainim *nechta* naom,
 Leicne tirma tanaige,⁶ gnuis coignide caol.
 Reim fri seta soiscela, sailmcetal cach trath,
 Cluas fri rath fri *roscēla* filliud glune ngnath.
 Crist mac De dom ait[h]iged, mo duilem mo rí,
 Mo menma mo *atachhi* gusin flaith ambidh.
 Ba si baes *fomtemadar eter* lesuib land,
 Locan aluind iladlan 7 me am aonar and.
 M'aonaran dam *am aireclān* am ænar firí luath,
 M'oenar tanac forsan mbith am ænar dolluidh⁷ uadh.

M.

J. STRACHAN.

¹ = beódaide ² *leg.* firetla Meyer ³ *leg.* áichthide Meyer. ⁴ *leg.*
 gáibthide Meyer. ⁵ This is probably what is meant, but the word would more
 naturally be read uisín. ⁶ = tanaide. ⁷ *leg.* dollod Meyer.

[Like the poem on p. 122, the present poem had to be transcribed and printed at the last moment to fill a vacant page. When it was already in type, an edition and translation arrived from Professor Meyer. Some textual emendations of his have been added. His translation and notes will appear in the next Part.—J. S.]

MISSING:

V.1:2 & V.2:1

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ÉRIU

The Journal of the School of Irish
Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL. II—PART II

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1905

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ADDENDA AND CORRIGENDA TO 'OLD-IRISH
PARADIGMS.'

- p. 2, ll. 12, 13, 15, to **boill** should have been added **baill**
p. 3, l. 21. For **déu, déo**, read **deu, deo**
p. 3, l. 30. Professor Thurneysen suggests, with probability, that pl. **demnae** is based on a Lat. **daemonia**
p. 4, l. 23. For **béndachtae** read **bendachtae**
p. 6, l. 20. For (masc.) A **ungai**, read **ungai n-**
p. 8, l. 22. After **betha** add D. **biuth**
p. 15, l. 18. For **Mum u** read **Mumu**
p. 15, l. 26. Add N. Pl. **genitne** Sg. 208^a14.
p. 21. It should have been added that **ísel** and **úasal** are inflected in the plural likewise like *-i-* stems: cf. Ascoli, Gloss. lxxxiii, cxvii.
p. 23, l. 6, col. 2. For **trib** read **teoraib**
p. 26, l. 22, col. 2. For **-marbaim** read **-marbam**
p. 28, l. 5, col. 1. Professor Thurneysen questions **bered**, comparing **indnadad** Wb. 11^d14. But cf. **na fridoirced** Wb. 14^a27. The matter calls for further observation.
p. 32, l. 12. The deponent ending is found in **finnamar** LU. 112^b, Ériu II. 100.
p. 38, l. 10. For **nolabratat** read **labratat**
p. 43, l. 7. For **-leicfiter** read **-léicfiter**
p. 73, last line. For **dognínn** read **dogníinn**
p. 78, l. 15. For **dotiágam** read **dotiagam**
p. 79, l. 5. For **doteí** read **dotéi**

For a number of the above corrections, I am indebted to Professor Thurneysen.

J. S.

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 fidbadhaib Ērend.
3. Ba-sa tan nī folabrainn ilach gamh,
intan romidhinn cu moch, luidhind for caei co romoch.
4. Cumhain lim gērsam s^ll^hhach Fiadat find ;
sunna¹ cin co fuilim fáilid bitis āinfir 'mailli frim.
5. Uch mar 'tū! figh^hū 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 ndīthrub 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^b 28); another, *P*, in the Paris MS., Bibliothèque Nationale, fonds celtique et basque, No. 1, ff. 24^a 1-27^b 3; 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 BHITH-NUA ANNSO SIS

1. In principio fecit Deus caelum et terram et reliqua. Airdri domain as *treisi cach righ*, is ardiu *cach cumhachtai*, as feochru *cach ndracoín*, as *cennsa cach mac*, as giliu *grianuibh*, as noibiu *cach sen*,¹ as diglaigiú *feruibh*, as boidhi *cach mdthair* [i.] OenMac De Athar ro thidhnaic a scel-sa do iltuatha[ib] domuin .i. do dheilbh 7 do thustin an betha. Iarsindi na fes cissi dealb n-atrabhai nach ret do neoch atcither isin bith *acht* Dia nama; ar ba 'cenn i mbolg' 7 ba 'b[u]ith² i tigh dhorchá,' do síl Adhuimh iarsindi na fes riam cissi dealbh ro bai *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 anmandaib.

2. Ar ba *fordhorcha* cach ret do shuilib shil Adhaim, acht atchitis tuirthiud na rend .i. éisce 7 grene 7 na rend archena, immateighdis *cach* dia cen chumsanad *dogrés*. Atchitis *dano* *tiprata* 7 aibne in *domuin* nat chumsantais do dibairsi³ *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 *erġe 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, *comid* 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 šlebib Abian conice *trachtu*⁴ Mara Ruaidh, *ocus* otha Muir Marb *comici* insi Sabairnd. *ocus* ba he lín in terchomraic .i. coic escoip .lxxx. ar *cethir cétaib* ar tri milib, *ocus* .ix. rig .lx. ar .ix. *cétaib* ar .iiii. *mšlib* ar .l. *mšlib* di rígaibh an beatha.

¹ leg. san, which is translated.

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

³ MS. do dibairsi 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 *noi cétaib* ar *cóic* milibh do thuredhchaidlibh 7 lecaib logmaraib *adhannaitis* fri fursannad na cete, ar nach *derbanad nach* sin in cach aimsir. Coica ar dib *cétuib* escop 7 coic *cét* sacart 7 teora mile do gradhuib eailse, 7 .lll. mac n-ennac 7 coic *cét* airdrig *cona* *sochraite* 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 *religua*.

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 ní, a ndeilm⁴ isnaib neluib *amal* fhogur torainn, *nó* ba cosmail re cichnaig thened dara.⁵ Ba tinfsiu 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 *etrachtu*⁶ fo shecht innas in *grian*.

7. Talmaidiu iarsein co clos ní, ar ro bhatar sella in tsloigh oc frescse in delma, ar *dorumenatar* ba hairdhe *bratha*, co clos. [47^b1] ní, in guth *solus* labrastar o *bérlu* aingledha *Hæli habia felebe fæ 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. Astoided *fogur* in gotha *amal* gair-sloigh, *acht* ba soillsiu 7 ba gleu gothuib doine colleic. *Tormaid* uasin ndunad *amal* gair ghaeithi moire nad bu aidbliu comrad⁷ carut i clusaibh caich colleic 7 ba binne ceoluib [in domain P].

¹ MS. aighthe

² MS. co ceólaib 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. *etrachta* 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 lebie 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 muinntir 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 Nóib* 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 Críst o marbuib isind aidhchi si² na casc, ar cach adbar 7 cach duil 7 cach aicned atcither isin domun conraiceda uile isin coluinn i n-esserract Críst .i. i colainn cach duine.

12. Ata ann chetamus adbhar de gaeith 7 aer. Is de *forcoemnacair* tinfisui anala i corpaib doine. Ata dano adbar tesa 7 chombruite ann di then,³ *issed* dogni dergthes fola insin i corpaib. Ata ann dano adbar di grein 7 rennuibh nimhe oulcena, *conid* ed dogni líen 7 soillsi i suilibh doine. Ata ann dano adbar di serbai 7 saldatu, *conid* ed dogni serbha inna nder insin, 7 domblas n-of[e] 7 imbud ferga i cridib doine. Ata ann dano ad(bar) di clochaib 7 do críaidh 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 language which 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 ligdataib talman, *conid* 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 thalmáin, acht no lasfatis nimhe *conice* in *treas* nemh. *Acht* tri nimhe ind richidh uasail namma ni airisfedh ann cin loscud. Nocho biadh talam na cenél de biu na marbh isin domun, act iffernd *co* nem mani³ thised in Coimdiu dia tathcreic. 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 sleibib 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. rat 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 freacair 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 *cétu*, nach nochon robai ni ba decmaic³ do denam. Imrroid imradud. Nicon rabai tosach dond imradhud sin. Imrroid ni bad shairiu ara.[47^a2] n-aiciste a chumachta 7 a mhiadamla⁴ 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 ecnaidi 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* dorraladh *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 atcither 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^bI] chruind ildealbhach doronad do domna domain, 7 is ann ro thusmed adbar iffirnd, ar ni dernad in t-iffern² focetair co ndeochaid in t-archaingel³ dar reir 7 co n-erlai a rrecht 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 fedligtis ind aingil ro imorbosaisgetar isind aicniudh i ndernta 7 isin etrachta angelacdaí, 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 creau't omnia simul.⁵

24. *Artibilon alma sea sabne e beloia flules elbiae 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 roftir 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. issindlogom² MS. an tiffern³ MS. an tarchaingel⁴ MS. luachtigi⁵ Ecclesiasticus xviii. 1⁶ Genesis i. 7⁷ MS. duini

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 over against 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. Ardne^m tentide⁴ an uasaib-side is airdem dib uili *fora forramad* cuairt ind richid. Nem gr[*i*]anna tentide⁵ seon i mbi saethar la cocetal ceol 7 clasa aingel.

29. Hi cressaib, *tra*, na secht nime fus-luget in da *crithm*hil 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 *talmain* imacuairt.

30. Criss uardhai *aigreta*⁶ 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 asba 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 fidbadaib⁸ 7 a lecaib logmaraib 7 a ilcenelaib crand.

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

33. Ro fhrecair in Tenga *Bithnua*: Atat em, ol se, teora linde do muir [48^a1] immon mbith .i. muir *co* *secht* ndealbuib 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. figbadaib

gleaming, flamy heavens with . . . of angels in them and out-break 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 imacuairt 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 *djordaið*, *etir* tire Egipt 7 tire India. Muir gel gainmech³ *co ndath* snechtaí 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 bledmila⁴ i n-aimsir gebes aitbhe, 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 Ebion, *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. Focerdar i ndath fholai [48*2] 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. ilchenelu
⁵ MS. blegmila

² MS. thoiba
⁶ MS. cenel

³ MS. gemnech
⁷ MS. ildealbdaim

⁴ MS. biastu

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 Ebian, 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 fingaile 7 ádhartha 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 ngainemaib 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 *dermainn* 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 slfab 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 *ban*?

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 sstruth 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 diná *fri*th cosmailius fo nimh.

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

49. Ro *frecacir* in Teanga Bithnua : IS deithbir duibsi, ol se a n-imchomarc sin, ar itat ceithri craind dibsom i tomnaiter anim 7 cial *amal 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, extract an déidenach.³ Intan is apuid a cetna *torad* is ann fhasas alaill asa *blathai*b. Nach n-esconn rotm-blaisi a *thorad* sin dorala 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 *pardus* Adhaimh, *nach* beoil rodm-blaisiset a *thorad noco ndeochaid* bas iarum, *conid* fobith 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* dhéc docuiret[h]ar in *catch bliadain* .i. ligthorad *catch* 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 blathaib. 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 doilig 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. déccidsi, 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 Cephass 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 slíab no ardinis docorastar forsín 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 cet 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 ngaimlaidhe di muirib no tirib [rosoich foscud a eitedh intan sgailles uadha iat, P]. Forluathar ar ite oc accaill arna bledmila isin muir. Slebe gainme 7 grian ite guirte² in ogh docuirither iar ndothad. Libern co seoluib 7 ramaib dognither do leth ind ugha³ sin iarna madhmáim .lxx. .c. míle cona n-armaibh 7 a lointib issead bereas dar muir. Ocus ata sochuidi mor don tsluaísa fil isin ceiti-se sunn is i leth ind uga⁴ sin dodeochatar dar Muir Ruadh. Na benaidh amhíris for Dia imm immut a mirbhól amal mac i tigh amardhall.

59. Talmaidíu didu iarsin atraract oclach di tuaith Iuda asin ndunad anair .i. mac Habes míc Gomeir míc Shala míc Iudas síde 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 ní forchoimnacuir. Ceist, cid docelad a mbíle i medon in maigi ar suilib caich ?

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

¹ MS. dealbu
⁴ MS ugu

² MS. guirthe

³ MS. ughu

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 dano iarsein don-ethand athach di ghoith tentidi,³ *condech*t ina bruindi 7 inna gnuis, comdar duibid^{ir} 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 atamcomnaic³; et dixit: Andsa piana ardomthaat 7 ardomnet. Sirectach ligmag adconnarc nad *conacc*ai nech riam. Ardecnach ro raidseam, maigr *forid*-racht. 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 eclairc do trocuiri 7 aprisci in adbhuir dian-ar-*for*coimnacair, 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^b1] (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 oculus 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 tenedchuairt inna *gréne* guires in mbith, co lluaithé goithe, co ceill 7 etracta aingel. Astoidi da mhagh decc fo thoibaib talman i lles *cach* aidhche,³ 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. aighth
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 lind.

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 focerdar in ngair dochum nimhe ar uamun in mil mharbus inna ilmili de shloguib fo thonnuib andes.

70. Toaitne iarum a sliab co [s]rothuib⁵ teinedh documnet inna credmaigi co sloghuibh in coimtecta 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 ilmuiri 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 draco-naib foruirmidhi fon ceo.

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

79. Toidid iarsin inna maigi etrachaí 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 no² rouacht no rofhualacht³
for talmain.

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

87. Renna aili dano reithit co cenn .l. bliadan condegat
aimser codulta doib. Intan gaibte⁴ codlud dos-lectet 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 na 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 sechtmogat 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 lectet a ndera la
uacht 7 snechta. Failtnight la tess 7 ligdata samraid. Diuch-
trait 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. deim: cf.
⁸ 34 ad finem ⁹ MS. atttoidi 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 llín 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 scíth co tulaid medon aidche¹ la andort na n-aingiul assind niul.

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

94. Conneirigh iarum in t-enlaithe medonach cosin ciul tre-fhiltech⁴ la adhamhrugud inna n-ingnadh doroine in Coimdi o thindscetul in betha⁵ co brath.

95. Dothaet ind enlaithe déidenach⁶ fair i ndeiriud na haidhche.⁷ Asnidet-side la handord chiuil sechtdealbaigh inna delmann ticfet in mbith la uath mbratha, 7 asneidet iarsaide in fodail⁶ sechtmogtaig na pian cosind lín ataroillife, 7 indisit na da suidi .lxx. inna ligboth i nimhib cosin cach ataroillife.

96. Et dicesir alba sibe alea alib me lis .i. sil n-Adaim dia cloitis ceol inna n-enlaithe 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^bI] intoria tebnæ, 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 Coimhdhed co bhfuil cetheora dealbai fichet for sil n-Adhaimh iar n-im[m]orbis.

98. Curaid cetamus indsi Ebia, se traigid .l. legtair i fot cacha delba dib. Noco diuchtrat asa cotlud⁶ 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 Abud 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 dicesir, 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 ndrúinnibh.² Elscoth 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 *conid* 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 *cacha* doeinib a ndelbha. Nocho *berat acht* ingena *dogrés*. Andso *cacha* 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. Ó 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

¹The Irish of this passage is obscure, the meaning of the verb *forberat* (leg. *forbenat*?) being unknown. The Rennes MS. has: buaidhrit an mhuir re silled 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 tosach 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 fídbaid.¹ Da cenélach .lxx. di natrachaib frisellgett uir. Da chenélach .lxx. di toirthibh fídhbadh.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. .uii. tuath .l. ar cét fon mbith. Acht itat iltuatha fo muirib fon mbith.

108. Dixerunt sapientes Ebreorum : Indis dun do bailechro a n-ifernd ron-airlestar Dia fri pianadh na pedchach.

109. Friscart in Tenga Bithnua : IS doilig eimh, ol se, a aisneis .i. cia no thindscanaind a aisnés 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*1] mara soissed cind mile bliadan a dhomhnai.

¹ MS. fuidbig

² MS. fíghbudh

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—a 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."

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 chōicat Ceist*, Celt. Zeits. iv. 235. The number 72 (= 6 × 12) occurs often in Middle-High-German literature, e.g. *Zwēn 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 tibon 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 planaibh *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 airdibhdhabhad,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* *chuislind* ní de, a fuigbed⁴ do lindib *forsin* bhith, no *traigfedh* riamh: a fuigbed⁵ do anmannuib ann ro loiscfed 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 fhaicfhis 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 oinuaire 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. airdibhdhabhad ⁴ Ms. faigbed ⁵ O. Ir. a fogébad

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 cuislind isin domon, ni boi di thete na mellche isin domun, na [di] gnuisibh carat, na failti na fín doda-roigsed, co n-epelud cach cridhe thadhlibed la sirect 7 choi.

120. Cidh tra frisnairceb in sóeth ni eicsind uile cenco cumhsanaid icca aisneis ria mbrath. Airm in na closs guth acht mairg 7 omon 7 sirecht i cluasaibh. Airm in na raibhe cumsanad didanta, na gne failte for gnuis. Airm in na robai fiadh na airmhitiu 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-etrocuirí 7 a n-amainsi 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 distruetur mundus, et quo tempore distruetur?

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 *cdic* ergala *sescat* ar .ccc. donaib teinethshliabhaibh do madmair for talmandaib ria ngnuis in Rig mair isa cumhachta conscarfa an mbith.

123. Cucligiú 7 maidm inna .u. nime occa filliud for tal-manda.

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 ze helle*, Titurel, 51, cited by J. Grimm in his *Deutsche Mythologie*.

124. Comeirge 7 toirm inna *secht* ngaeth tentidhe¹ [51^bI] 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-enlaith 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 oc tuidhecht arcenn a corp asind úir.

134. Golfadach 7 gair na pecthach oc nemeli *frisin* Coimdid⁹ ro craidset, 7 bid gairm *fri* fas doib, bid aithrigi iar n-assu.

135. Gair inna n-ithfernaidhe oc tosceud inna n-anmunn arcend inna dala, co *ructhar* breth *for* cech n-oen iarna airilliud.

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 iadhad¹⁰ ind iffrind *forru* co *forcenn* [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 Coimdhui 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 airt.

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 *fornaib* coic cathrachuib *fora* 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 scailseat 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*³ 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 thimthirectá 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 iffearn, 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 doslecfitis 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-iffernnd 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* duilíbh 7 *forsna* hainglíbh colleic 7 *for* nimhib 7 *for* talmandaib *cona* aittrebthaidib² 7 *forsna* bledmhilaib i *muiribh* 7 *forna* iffernaib ar uaman a chumachta 7 ar imdidnad na ro craiditis.

154. Ata do aille 7 edrochta a ghnuisi .i. dia ndercaitis a³ bhfil do anmundaib ind *iffirn* *for* etrochta a ghnuisi ni airechdaís saeth na peín 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 aingel dib fo shect oldas in *grian*, 7 astoidet anmann inna noeb fon n-oin cosmáilíus, 7 intan bas giliu in *grian* fo *secht* oldaas innossa, soillsighfid tairsib sin uile etrachta gnuisi ind Rígh mair ro gni cach nduil co *foruaisligeder* aingliu⁴ 7 renna nime 7 anmand inna noeb soilse in Coimded, *ocus amal* *foruaisliges* soilsí grene 7 a hetrachta renda aili.

156. Ata di foilte a cumachta, cia no labhraitis a bhfil do ainglib in nimh 7 do demnaib ind *iffirn* 7 do doinib *for* *talmáin* 7 biasduib 7 milaib fo muirib uili fri Dia, 7 cid sain bérla no labhrad *cech* ae díib, ba sodaing do Dhia taithesc do *cech* duil díib inna berlu shaindíilíus 7 inna aicned fadesin ind oinuir.

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-iffernaídi i lluag a thuile, ba handso cach peín forsnaib anmundaib .i. tochumlud o ghnuis De 7 bithscarad fri imchasin gnuisi De, oldas a fil do crochaib 7 ilpianaib ind *iffirn*.

¹ MS. *isforornaibh*
trebthaidib (?).

² MS. aittrebthaigib: leg. *for* talmanaib *cona* n-ait-
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. *Amail* as diaisneisi in Coimdi is *amlard* as diaisneisi a fhlaith 7 a findbiuth *amal* addaas. Binde na gceol : failte na ngnúse : aille na ndealb : *lainerdacht* 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 *fríu* 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 oimnium 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^a flaith sin, du na aicfider bochtu na nochtu, na gorta, na íta : [52^b1] du in ná diuailsife nech comaccobor na comeicniugud broit na bidh, *acht* bith isin coiblid mair ordnighe *tria* bithu betha i frecnarcus Athar 7 Meic 7 Spirta Nób : du i failte na teora soillse ata dech legthair .i. soilse ind Righ thidnaicis in flaith : soilse na noeb dia tidnacar : soilse na flatha 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 nEbráidhe : is báegal díb an commórtus atá acaib ré Dfa, 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 doroine a ndúbramar d'ingantaib 7

¹ MS. digetur
⁵ 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'ílclnelaið examla, itir duine 7 énlaið 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 *Crist* cumachtach do áaer popul Móisi on Eígypt 7 *Dauid* o Golfás 7 *Iósép* ón prísún, 7 intí do áaer na huile fháeisidech 7 fáidh 7 easpoc 7 martirech 7 confisóir 7 bannaem ar píanaib ó laim na Pairisíneach 7 na nIudaide² acar³ badur a mbroid. A trúaghu,³ ar sí, ní héider rim a r'airimh ri na n-aingel d'ingantaib 7 d'ílclnelaið 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* riú íarsin : dabur tegusc do-curid mhisi ó *Crist*. Adubradar túatha na n-Ebraidhe : do-bermáit glóir do Día fá éistecht riut, ar slat. Adubert an *Tenga Bithnua* : da mbeitis tengta in domain ris, ní félfadais a cumdach mé^t 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^b2] íarsin da cat/rachaib 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 došuígíd R² n-iubaide R³ trúadha 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.
- accaill, 58 (from **ad-caldái*), 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-comchaissem, 62; leg. adcomcissem, lit. *we have struck*, and cf. *adcomcisset* (gl. offenderunt), Wb. 4^d15. adcomchu, adcomajng, Windisch, T. b. c. p. 625.
- addaas, 159 (as) *is*: a formation from *td*, like *indaas*, *oldaas*.
- aestu (?), 54, meaning obscure.
- áilgine, 20, *mildness, gentleness*, deriv. of *dilgen* 'mild, gentle.'
- áill, 57; leg. *dil* 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, *ribs*, 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.'
- aithnet, 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. *afr*, Goth. *abrs*.
- am-ires, 58, *unfaith*, gen. amirsi, 61; dat. aimiris, 62.
- amirsech, 61, *faithless*.
- anamduch, 57, leg. perh. a n-amduch, meaning obscure. P. O'C. has *anamhthack* '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.
- angelaoda, 15, 22, *angelic*.

- aplat, 38, prototonic form of *atbalat* 'they perish'; sg. 3 *atbail*, 45.
- ar(n), infixed pers. pron. of pl. 1, *dian-ar-forcoimnacair*, 62. For other examples see ÉRIU i. 161.
- archiurad, 152, 2dy fut. sg. 3 of *arcinim* *I perish*; *arachrin* *perishes*.
- ard-cheol, 91, *lofty music*. ard-œcnach, 61, *loud carping, blasphemy*; ard-inis, 57, *a high island*; ard-muir, 68, *a high sea*.
- ar-dom-net, 61, *they await me*; leg. ardomnethet (?), from *arneuth* 'I await.'
- ar-dom-thaat, 61, pres. ind. pl. 3 of *ar-tá* 'is before,' with infixed pron. of sg. 1.
- ar-icim, *I find*, ar-r-ancatar, 34: see *airesta*, *arrecar*, 103.
- arolaicet, 103, *they open*, pres. ind. sg. 3 of *arolaicim*, pret. -erslaic, 3, inf. *auslocud*, *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.
- atacœmnaic, 61, *I am*, lit. 'it happens (*atcœmnaic*) to me,' *atacœmnaic, 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-eloit-si, 42, *ye would hear* (at-cloinim); -cloit-si for -cloid-si, pres. subj. pl. 2 of the deponent *rocluinur*, q. v.
- atchuaid, 11, 59, *has declared* (ad-co-fáith): see *ecius*.
- at-téud, 81, *he would declare*, 2dy fut. sg. 3 of *ad-fédim*: Asc. Gloss. 330.
- at-genatar, 10, pret. pl. 3 of *aithgnim*, *I recognise*, with infixed *d*: cf. *atgnead*, LU. 124*31; *atgeóin*, 71*41.
- athach úachta, 113, *a blast of cold, or extreme cold*: cf. *athach gabáithe* 'a strong wind,' *athach mara* 'a high sea, swoln waves,' P. O'C.
- ath-gigned, 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, *attoidet*, 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-œcnaig, 63, *a particle* (lit. *a touch or stroke*) of *blasphemy*; *béim di omhon*, 118, *a particle of fear*.
- béirle dligthech, 54, *lawful language*; *berla ainglecda*, 7, *angelic language*.
- bennaid amiris, 58, lit. *strike ye unfaith*: cf. *béim n-œcnaig*, 63.
- bennach, 57, *horned*, deriv. of *benn*, F. *horn*.
- béoil, 38, 51, lit. *mouths or lips*, seems put for *human beings*.

- biast**, from Lat. *bēstia*, pl. nom. *biastai*, 15, 98, gen. *biasta*, 129.
- bile**, 59, neut. (?), *an ancient tree*. In 54, *bile* seems a nom. pl. meaning *leaves*. Can it be from *bil* 'hair,' used metaphorically? P. O'C. has a *bil* i. *bláth* 'bloom, blossom, O. Gl.'
- bith-bhai**, 19, *hath always been*; **bith-bhias**, *who will be always*, 19; **bith-beith**, 63, *being always*; **bith-scarad**, 158, *eternal separation*.
- blaiset**, 36, *they taste*; no **blaisset**, 38, from *mlaiset*: *rodm-blaise*, 54; denom. of *blas*, 54. See *forblas* infra.
- blaith**, 54 (leg. *bláithi* ?), pl. n. of *bláth* 'blossom,' 52, dat. *blathaib*, 12, gen. *blatha*, 21.
- bói**: **ní bói**, 119, *would not be*, modal preterite (Strachan).
- boidi**, 1, for *báidiu*, compar. of *báid*, *loving*.
- brat**, *cloak*, gen. *brat*, used for *raiment*, 161.
- brataire**, *thief*, v. *senbrataire*, deriv. of *brat* 'prey,' gen. *braite*.
- brechtrad**, 15 (from *mrechtrad*), *variation*.
- búraoh ferga**, 99, *fury (roar ?) of anger* (?); **burach**, *valour, prowess*, P. O'C.
- búredaoh**, 132, *roaring* = *búirfedach* R. *búireadhach*, *valiant, brave, puissant*, P. O'C.
- catcha**, dat. pl. of *cach*, atonic form of *cech*, *moo catcha doeinib*, 103; *andso catcha feraib*, 103. So *in nacha ređuib*, 16.
- caise**, F. 144, from *pascha*, gen. sg. *casca*, 6, 11.
- canar**, 4, *what is sung*, relative form of pres. ind. pass. sg. 3 of *canim*: cf. *gairther*.
- cantai**, 54, *which sing*.
- catlach**, 61, *crooked* (?); *catlach*, *curly*, Dinneen. Or *catlach*, *cattish*, or 'like a cat,' P. O'C.
- cenn i mbolg**, 1, *head in a bag*, a proverbial expression.
- cess**, 35, 91, *sadness, gloom*. In 2 and 91 it seems to mean 'trance,' or 'torpor.'
- céte**, F. 5, *assembly*, gen. *cete*, 60, dat. *ceiti*, 58, pl. n. *ceti*, 3, Meyer, Contribb. 356.
- cetemon** (leg. *cétamain*), 91, acc. sg. *Mayday* (*cét-šamain*), dat. *cetemain*, 46.
- cetheora**, 17, 97, 100, fem. form of the numeral *four*, Cymr. *pedair*, Skr. *cátasras*.
- cíchnaoh**, *stridor*, acc. sg. *cíchnaig*, 5, 29. Hence the denominative verb *cíchnaigistír* (gl. *striderat*) Sg. 152^{b2}.
- coordon**, 98, 101, *sound, noise, din*, Meyer, Contribb. 402.
- coibdelach**, 106, 107, *kinship*.
- coibled** (com-fled), *banquet*, acc. sg. *coiblid*, 161.
- coicetal**, 60, 92, *coicetal*, 28, 33, *singing together, chorusing*. P. O'C. has *coicceadal*, *noise, sound, report*.
- cóimastar**, 127, redupl. fut. pass. sg. 3; **-cóimsaitis**, 154, past subj. pl. 3; **-cumcat**, 111, pres. ind. pl. 3 prototonic forms of *conicim* 'I am able.'
- colléic**, 3, 6, 8, *meanwhile, yet, still*, O. Ir. *colléice*, *colleic*.
- comaceobor**, 161, *concupiscence, desire*.
- comathmet**, 122, *act of remembering*: cf. *foraithmet*, *taithmet*.
- combrite**, 37, *fertility, fecundity, pregnancy*, deriv. of *combrit* 'pregnant, prolific,' LL. 350^a35.

- combruithe**, 12, gen. sg. of *combruiht*, *boiling, concoctio* (?).
- coméioningud**, 161, *compulsion, constraint*; *coimhégneagadh*, P. O'C., verbal noun of *com-écnigim*.
- 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-diaocht**, 53, *was sought* (**com-di-siacht*).
- confóisir**, 163, from Lat. *confessor*.
- con-icim**, *I am able*: see *coimastar* 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-raireada**, 11 (from **com-ro-recetha*), pret. pass. pl. 3 of *comrecim* 'I bring together,' pl. 3 *-comruicet*, 64; *conrecatar* *Thes.* ii. 253, 20.
- con-scarfa**, 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 *conberim* '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*.
- cuelige**, 123, 137, *tottering, quaking, swerving*; *cuclaige* SR. 6673.
- cuimce**, 149, *anguish*, pl. dat. *cuimgib*, 107. *cuimhge* 'narrowness,' P. O'C.
- cumcat**, 111, prototonic pres. ind. pl. 3 of *conicim* q. v.
- cur 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-bruinnier* 'I spring forth.' But an active *dubruinn* is in *ML*. 81^e14.
- decmaic**, 16, *difficult, hard*.
- decht**, 61, *goes*, = *dichet*, 52 (?).
- dechtad in talman**, 114, . . . *of the earth*. *dechtad inna ndeut*, 120, . . . *of the teeth*.

- dega** = 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.'
- diarmide**, 14, 22, *innumerable*, *diairmhighthe* P. O'C.
- dibad-ceim**, 158, *death-step* (?).
- dibairsi**, 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.
- dieisigidir**, 35, *grows high*, cogn. with *digas* 'high,' Ml. 32^a16, 41^e9, 106^d12; compar. *dixu*, Féil. Jan. 7.
- díglach**, *vengeful*, deriv. of *dígal*, Cymr. *dial*: compar. *díglaiú*, 1.
- di-uaisife**, 16, meaning obscure, perhaps for *di-uaisligfe*, *will lower, will degrade*, b-fut. sg. 3 of *di-uaisligim*.
- díxnugud**, 9 (*di-aicsenigud*), *appearance, existence*, verbal noun of *díxnigur*.
- dn-**, infixed pron. sg. 3, *ro-dm-blaise*, 54, *ro-dm-blaisiset*, 51: see **-tn-**.
- do-aomongat**, 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-corastar**, 57, *it alighted*.
- do-cuirir**, *I put*; **do cuiredar**, 50; **docuirethar**, 51; rel. **dochuiredar**, 52; **do-scuridar**, 54, 88, 91, *they are put*, the passive being here expressed by means of an infixed pronoun, Rev. Celt. xii. 442.
- do-cuissin**, 11, *docoissin*, 22, *exists*; *duchoissin* Ml. 108^d14, *amal do-n-coisin* 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-deochad-sa**, 14, *I have come*, pl. 3, *dodeochatar*, 58.
- do-éecim**, *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-foilsset, 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* (?); dorala, 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'; *dođwy, dođwi* 'to lay eggs.' dothadh .i. tíodhlacadh P. O'C., who cites Cormac s. v. Moghéme, and says that *dothadh* means 'also to bear, or bring forth, as animals do.'
- dub-glenn, 73, a *dark glen*. duib-snechts, 120, *dark snow*.
- duibidir, 61, *as black as*, equative of *dub* 'black,' Cymr. *du*.
- dulerath, 60 (leg. duillirath ?), *leafage*; *duilirath*, Salt. na Rann, 1364.
- dunebath, 148, acc. sg., *mortality*; nom. duinebad. Hence *duinebthach*, Rawl. B. 512, fo. 1^a1.
- ecius, -ecestar, 14; -eicsind, 109, 120; -eicsitis, 151; -eces, 3; prototonic forms of adcauid, *he declared*, 11, 59.
- éodnaige, 118, deriv. of *éodnach* 'non compos,' opp. of *codnach* 'sui compos.'

- écairte**, *hostility*, pl. dat. *écraitib*, 56 (**an-carantia*); *eacrada* i. *eascairde* P. O'C.
eg-fínd, 57, *face-white*: *eg* for *aig*, as in *do Chenel Eoghain eghfínd*, Tracts rel. to Ireland i. 52; *aigfínd*, pl. *aighfionna*, Windisch, T.b.c. 5479.
eirfinde, 12, for *airfinde*, *great whiteness*.
elguin, *a wilful crime, crime with malice prepense*, Laws i. 282, 17; pl. *ealgone*, 62.
em, *indeed*, 9, 27, 33, 59, 66; *eimh*, 109; *emh*, 140.
énairte, 21, *strengthlessness, debility*. Cymr. *annerthedd*.
-epeltais, 96; **-epeldais**, 118: see *atbeltais*.
-erlai, 22, *evaded, forsook* (*es-ro-lai*).
erslocud, 1, *opening*, for *ersolcud*, verbal noun of *arosoilgim*, **-erslaic**, 3; *aroslaicet*, 103.
escuinne, 38, *insanity*, deriv. of *esconn*, 50, *insane*: see *conn*.
escumluth, 19, = *escomlud* Féil. May 2, Oct. 23, verbal noun of *ascomlui* 'goes forth,' 'departs.'
esgal mara, 21, *roaring or surging of sea*; *co cluinte a escal amail thoraind dochein*, Dindsenchus of Coire mBreccáin: Rev. Celt. xvi. 158, ind *esgal* (gl. *estus*) Ml. 96^b11. P. O'C. glosses *eascal* by *anfadh* 'storm,' *fuaim* 'noise,' and *tonn* 'wave.'
esruth (*es-sruth*?) *sín*, 15, *dispersal, scattering of storms*; *esruth rind*, 27, *scattering of stars*.
-esserracht, 11, for *-esreracht*, *asréracht*, 13, t-pret. of *asérgim* 'I arise'; *eseirghedh*, 13, for *mani esseirred*.
-es-eráidét, 34, *they disperse*, prototonic pres. ind. pl. 3 of *asréidim*: cf. *æs-ruth* (gl. *aspergo*) Sg. 70^a11.
esta, 63, pl. 2 subj. of *ithim*, *I eat*.
etarbai, 54, *interfuit*, pret. sg. 3 of *etarbiu* 'intersum.'
ethar, 35, *boat*, (gl. *stlata*) Sg. 35^a; nach *n-ethar* points to the neuter gender.
éttroma, 34, *lightness*, *eatroime* P. O'C., deriv. of *étromm* (*an-tromm*), 21, 'unheavy'; *eatrom* P. O'C.
faílnigim, *I rejoice*, pres. ind. pl. 3 *faílniget*, 90, deriv. of *faílte*.
faitbind, 36 (*fo-tib-*), *act of smiling, mockery*.
-fetamar, 62, *we knew*: see *findamar*.
fíadh, 120, *respect, honour*, O'Dav. 875.
file, 103, rel. form of *fil*, *there is*; pl. 2 *faílti-si*, 63.
fin-aband, *a river of wine*, gen. pl., 92.
findamar, 9, 10, *let us know*; *finnamar*, 10, deponential imperative pl. 1 to *rofáitir*, 25; pl. 1 *-fetammar*, 62; Thurneysen, Celt. Zeits. v. 19.
find-anart, 4, *a white sheet*; *anart* (gl. *linteum*), Thes. pal.-hib. i. 497.
fo-s-ceird, 84; *fo-s-ceird*, 99; *fo-certat*, 30; *fo-s-cichred*, pass. *focerdtar*, 36.
fo-dercainm, *I look on*, s-pret. pl. 3 *fodercsatar*, 57.
fo-ergim, *surgo*, *fo-s-ergitis*, 5: cf. la sodain *fo-n-érig Cúculainn*, LL. 60^a6.
-fóilsatis, 152, zdy fut. pl. 3 of *fulangim* 'I endure,' s-pret. pl. 3 *ro fuilngsetar*, 61.

- foilte a cumachta**, 156; leg. foiltige a chumachta.
- foiltige cumachta**, 97, *versatility* (?) of *power*, perhaps root *vel* 'to turn,' Skr. *vldate*.
- fomnatar**, 30, *subeunt* (?), perhaps from deuterotonic **fo-monatar*: cf. *documnat supra*.
- fomóraoh**, 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.
- fordorcha**, 2, 3, 14, *very dark*; *dorcha* from **do-richae*.
- forfurim**: see *forimim*.
- foridraecht**, 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 *forimar*, 45; pret. pass. sg. 3 *forruirmith*, 105, pl. 3 *forrumtha*, 30; 2dy b-fut. *forruimfidhe*, 116.
- forlassarda**, 99, *very flamy*: see *lasar-muir infra*.
- forlassardacht**, 159, *great flamminess*.
- forloscud**, 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-samad*: see *Asc. Gloss. s. v. sam-*.
- forriofed**, 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-cichreth**, 118; *fo-s-cichred*, 152, *it would cast them*, 2dy fut. sg. 3 of *fo-cerdaim*.
- fos-ergitis** (?): see *foérgim*.
- fresose** 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*.
- fris-aircób**, 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 futhbhadh .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*), *MI.* 50^c11.
- gairm fri fás, 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.
- génar-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*.
- golfadach, 134, 138, *lamentation*, deriv. of *gol* 'lament': cf. *torannfadach* infra.
- gríanbrug, 17, *sun-plain (?)*, *sun-burgh (?)*.
- gríanbruth, 6, *sun-glow*.
- grúad, 30, *cheek, convexity*, inna *gruade* (gl. *conuexa*) *MI.* 96^c9, dat. pl. *gruaidib*, 12.
- i, affixed pron. pl. 3, *gaibth-i*, 87.
- iachtad, 131, *act of screaming*: *iachtadh .i. eigheamh na glaoth* P. O' C., verbal noun of *iachtaim*, cogn. with *égim* and *aréim*.
- iarcéin, 35, *after a while*.
- iasorad, 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*).
- ilehínela, 31, 163, *many kindreds* (*cenéla*).
- ildelba, 31, *many shapes* (*delba*).
- ildelbach, 19, 22, *multiform, many-shaped*.
- imdibnim, *I cut out*, perf. pass. sg. 3 *imruided*, 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.
- immatéigdis, 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.
- immifolinge, 37, *causes*, pres. ind. sg. 3 of *imfolngim*.
- immo-d-eing, 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.

- immoróilged**, 11, immo-ro-foilged, *has been caused*, pret. pass. sg. 3 of immfóilgim: cf. immifóilgi.
- im-naiseim**, *I unite*, pres. ind. sg. 3 cum rel. inf. immanaisce, 30.
- imrolta**, 107, *have been cast about* (?); imm-ro-látha (?).
- imruibed**, 9, *has been cut out*, imm-ro-di-bed, pret. pass. of imdibaim, 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*, iomthoieadh, *vicissitude*, P. O'C., see tóiniud, gen. tóiniuda, Thes. pal.-hib. ii. 355, Trip. Life, 48, l. 13.
- inoétnu**, 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^c5, *insarta* (gl. in pactum), 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; labraithir, 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*.
- lainerdaocht**, 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*.
- leghtair**, 33, 98, *are laid*, sg. leghtair, 35, and perhaps 161, where it is translated as if it were légtair.
- lés**, *brightness*, ni faicfítis 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.
- libern**, 58, *a galley*, libhearn .i. long, O'Cl. from Lat. *liburna* 'brigantine.'
- ken**, 12, *colour* (?), obscure and probably corrupt.
- lígbóth**, *beauty* (?), *colour* (?), gen. pl. 15, dat. pl. lígbothaib, 17, 107; acc. lígbotha, 157.
- lígdath**, *beautiful colour*, 27, 39, 90, 92; gen. lígdatha, 60, pl. lígdathaib, 12.
- lígdatha**, 90, f. *beauty*, líoghda .i. alainn no mín, P. O'C.
- lígmag**, 61, 92, *a beautiful plain*. lígthorad, *beautiful fruit*, pl. dat. líghoirthib, 60.

- lín in terohomraic** 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. *lónite cruthnechta*, LL. 234^a18.
- lúachtide**, 22, 27, 54, 60, *fulgidus*, dat. *luaichtidiu*, ML. 40^a4.
- 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*, LB.
- medón aidche**, 4, 103, 140-150, *midnight*.
- mellechae**, 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*.
- mimasclaeh** (gl. *cardo*), Sg. 62^b6, pl. dat. *mimasclaigib*, 124.
- mmo**, 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.
- móirchrith**, *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.
- nacha**, dat. pl. 16: cf. *cacha* supra.
- nélda**, 27, *cloudy*, deriv. of *nél*, 'cloud,' dat. *niul*, 92.
- nemthonnach**, 34, *waveless*.
- nessam**, 27, *nearest*, ML. 55^c1. Cymr. *nesaf*, Osc. *nesimum*.
- no**, with relative sense, *no labraimse*, 10; *no labraithir*, 10; *no blaisset*, 38.
- nóibnól**, *holy cloud*, pl. dat. *noibnellaib*, 4.
- oldaas**, *oldas*, 155, 159, 161, *than is*.
- óit**, 14, *they say*, from *oldat*, pl. 3 of *ol*, 22, 25, 82.
- óo**, 16, *younger* (Cymr. *iau*), compar. of *óac* 'young' (Cymr. *ieuanc*).
- Pairisínech**, 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 cluniar, *I hear*, imperat. pl. 2, cluinid-si 7, dia cloitis 96, closs 120, clos 159.
- rodcad ar, 39, rodcadar (?), from ro-décharat (?), *they saw* (?).
- ro fualacht (?), 85, meaning obscure, perhaps *moisture* (?); cognate with *fual* 'urina' (?), or *great boiling* (?); fualacht, *boiling, cooking*, P. O'C.
- ro gní, 155, *fecit*, 3 sg. pres. made a preterite by the prefix *ro*.
- roithne, 39 (ro-thene), *conflagration, blaze*.
- ro rath ar báas, 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-, infixed 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-, infixed 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*. saindíol, 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^e21; dat. hua sciathaib (gl. pinnis suis) Ml. 39^e23. 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-chnairt, 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-uairiu, 27, *seven times colder*.
- sen in the phrase noibiu cach 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-shes, 34, *a boat*, properly a *bench* or *rower's seat* in a boat.
- sin, *weather, storm*; ar nach derbanad nach sin, 4; gen. pl. esruth sin, 15; gen. sg. uacht síne, Fiacc's h. 27: Cymr. *hin*.

- sír-acallam**, 164, *a long colloquy*.
- sírecht**, 159, *sadness, music*; gen. sírechta, 119; acc. sírecht, 119; sírrect, 96: sírecht .i. truagh, P. O'C. Cymr. *hiraeth* 'longing.'
- sírechtach**, 61, *sad, musical*; sírrect[ach]aib, 73; *síreachtach* .i. ceolmhar, P. O'C., who explains *sírecht* as 'the melody or harmony of sirens (!).'
- sírrectcheol**, 104, *a plaintive melody*.
- sn-**, infixed pron. pl. 3 fo-sn-daillet, 93.
- sodaing**, 156, *easy*, opposite to *dodaing* 'schwierig, gefährlich,' Wind. Wtb. dodhaing .i. dolligh no docair, P. O'C.
- soillsigfid**, 155, *it will shine*, b-fut. sg. 3 of *soilsigim*, denom. of *solus*, pres. pass. pl. 3, *sollaidir*, 98, leg. *sollsigitir* (?).
- sroibthene**, 68, 142, *sulphurous fire*; sroibthened, 120; *sroib* (now *ruibh*), borrowed (with metathesis of *r*) from Fr. *soufre*, Prov. *sofres*, Lat. *sulfur*.
- suamuth** (?), 96, meaning obscure. P. O'C. has *suamh* 'sleep, trance, swoon.'
- sút**, 10, from *út* 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.
- tálgad**, 128, *quieting, dying*. Féil. Oeng. Oct. 29, LL. 117^b50, 183^b19: verbal noun of *do-dligaim* '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.
- tathereic**, 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-ehenn**, 29, *fiery head*. **tonedchunairt**, 47, 64, *fiery circle*. **tonedmuir**, 64, 87, *fiery sea*. **tonedrind**, 27, *fiery star*. **tonedšliab**, 75, 122, *fiery mountain*.
- terbrui**, 44 (to-air-brúí), *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*.
- téte**, 66, *which goes*, rel. form of *téit*.
 - 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.
- tigban**, 40, meaning obscure.
- timdibe**, 110, *cutting off, mangling*; see imdibnim supra.
- tindtud n-aithrige**, 63, *turning to repentance*.
- tinfsiu thorni** (?), 6, tinfsiu anala, 12 (cen tinfissin n-anala, Salt. 2108), t. gaeithe 15.
- tn-**, infixed [pers. 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 *dóbrón* (?).
- tochur dar aird 7 dar cenn**, 137, *turning up and over*: cf. -tochratar, 98.
- total**, 143, *a pouring*, Trip. xlviii, pl. dat. totalib (gl. austibus), Ml. 30^a1, verbal noun of *dóddim* '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.
- tomoltaid**, 86, *act of urging or egging on*; tomoltod, Wb. 14^b26; imperat. pl. 2, ni-m-thomoldid, Wb. 20^a4.
- tomraid**, 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 thoracht₁ (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, perh. torba₁, Thes. pal.-hib. ii. 352.
- tormthét**, 47, for *tarmthét* 'traverses.'
- torni**, 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-sctim* 'evomo.' The simplex pres. ind. sg. 3 rel. is *sceas*, 33.
- tothaecht**, 9, *substance*.
- treáltech**, 94, *triple*: cf. filliud 'turning,' 'folding.'
- trichmech**, 120, a collective of *trichem*, now *tritheamh* '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. Compds. *tured-chaindel*, 4, *towering torch*; *tureth-chenn*, 29, *towering head*.

tuirthiud, 2, *course* (?), from *to-rithiud* (?).

-tulaid, 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 *tursittech* (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)*; **úsaib**, 28; **úsaib**, 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 (*aurgical, 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 11., 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 Marahren. 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 cét oclach in gach adhuirc dibh. 'The fourteenth marvel: a whale which the Tyrrhene sea cast upon the shore of Marahren (?), 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 1., fo. 12^a1.

P. 127, § 20. *Abundance of sulphurous fire*.—Cf. *þær bið swefle fýr*, *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 footnotes. 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 , δ , δ , \acute{m} , 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 læech Leithe Cuinn
 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
 fāt chādhus is fāt *chonāch* :
 d̄f̄as méirseng, rob m̄in a nglóir,
 dá righ *Érend* fāt altóir !
- Toirrdelbach don leith deis di, 10
 Rúaidri don leith aird eili,
 d̄f̄as gairgm̄in gan táidhi treall,
 dá airdr̄[g] áilli *Éirend* !
- Ōn c[h]randchaingel star ár sin,
 leabaid̄ mic Rúaidri rathmair,
 slat óicfir dobí ar brógadh, 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 D̄ia cādhus do Chlūain :
 na rígh áilli re háenúair !

3. gr̄es MS. ; ghreis H 4. inar ches H 7. *roba* MS. and *m̄in* added below
 line ; *roba m̄in glór* H 9. leadh abos di H 11. taidhe a ttenn H 13. chrann
 saingil H, leg. far sin, H 16. rí ar an ccoigedh H 17. Maghnus H 18. ordaighe H
 19. ro chin H 20. taobh fr̄i 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 rígh 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, foillsigh*ther* rath, 35
Diarmait, Cathal is Cellach!

Atát fát lic 'na luighi
O hEidhin *flaith* Finnmuighi,
Domnall is Tadhg a hEchtghí,
Aed Balbh, Aed mac Indreachtaig! 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*!

Brían Breifnech, Mathgamain *mīn*,
Muirghius fon leic cétna atchīm, 50
muintir nár ér nech *um ní*,
lucht *tempuil* ríghda Rúaidri!

A lec mór *hūi* Māelrúanaigh,
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* rodcen*naigh*,
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. bhmuighie 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 Tads; 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
núadh ghoile H 55. sa ccinn H
57. H omits this stanza. MS. has *úa*

53. morsa H 54. tfeucháin is fá
56. ata san núaimh do dhuanas H

A lec úa Taidhg an Teghlaig,
 sāer in lucht-sa ria lenmhain,
 sé fir dēc do gléiri glan,
 ó Tadhg Chūana co Cathal!

A lec-sa úa *Concenaind*,
 do folchais firu ferainn,
 secht firu dēc do grés gel,
 fót reilic ālaind aingel! 65

Atáit fat úir cháidh, a chell,
 dá ollomain na hĒrend,
 mac Coisí ar nách cúala smacht,
ocus Cúcúana Connacht! 70

A t[h]empail cháidh *claindi* Néill,
 re lind *Diarmata* drechréidh,
cōica rí[g] noch a gréim bec,
ised dotríacht, a reilec! 75
 Á reilec.

Ón ló do delbus in dūain,
 romc[h]uir in comarba a Clúain,
 do gabh *dīm* a nderna *int* ab,
 áirem do rígh, a reilec! 80
 A reilec.

Doráidset *clēri*gh Clūana,
 ná gabh *dūin*[n]e do dūana,
 gabh *dōib* féin agá *fledaibh*,
 dán sochair *sil* Muredaigh!

Berim-si an sāethar ár *sin*
 co Cathal *hūa* *Conchobuir*,
 ó dho obsat *clēri*gh Clūana
 a sochar, a sendúana. 85

61. A leac úi Thaidhg an teghlaighe: fa sáor do lucht re leanmhuin: 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: dollambnaibh

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 Concenainn, 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 gcuala 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 ríar 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 trebhach, ba trebor, ba fūarrach fri cāch ;
 ba fāilidh fri hóigedu,¹ cia tísat gach trāth.
2. In duil is Críst cech oígi,² aslondath nī dis,
 ferr umla, ferr āilgena, ferr eslabra fris.
3. Ba dechmadach prímedach, do bríathar bad³ fír,
 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, dáigh 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 foge bu 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 ro gob² 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 ro gob¹³ 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 *findeamna*²³ (.i. Eamain²⁴ ræd²⁵ nach dealaighther, 7 d'æntairbirt²⁶ 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, corthoitsead⁴¹ 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 Fheargaili⁵⁹ mic Magach⁶⁰: is uaithi ita⁶¹ Bri⁶² Eili la Laigniu—Ba⁶³ bean⁶⁴ hi, indiaid⁶⁵ Fhergail, 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 Rítfatha	⁶ o	⁷ thur	⁸ Nemruad	⁹ illeth	¹⁰ Ríphait	
¹¹ Scuit	¹² cech	¹³ rogab	¹⁴ Ereind	¹⁵ genmota	¹⁶ atbeartha	
¹⁷ fedhil	¹⁸ indruic	¹⁹ an	²⁰ rí	²¹ Trí	²² mic	²³ findemhnae
²⁴ Emuin	²⁵ raott	²⁶ aontoirbirt	²⁷ after rucad	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						
⁴² "and"		is omitted here and inserted after "atriur"		⁴³ corubé	⁴⁴ dochuindig	
⁴⁵ an	⁴⁶ etgit	⁴⁷ nemdha	⁴⁸ andiaid	⁴⁹ an	⁵⁰ co brack	
⁵¹ gur	⁵² diataitt	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 c̄, mac dó, rucc,	⁶⁷ Sraiphgind		

^a 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,* the son of Finn, the son of Rogen Ruad, 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 Lugaíd-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. C6ir 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, C6ir Anmann, and Silva Gad. II. xxvii. He was Cuchulainn's pupil. He succeeded Conaire M6r 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 Lughaidh 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 T6in passim. For Conall Anglondach, see Windisch's *T6in*, 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 Bearramain¹⁸ 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 Choncobair, *no* isi Neasa, *ingen* Echach Sulbaidi, mathair Chormhaic 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 Conar**bair** ⁵ Fachtnae ⁶ mathuir
⁷ Conar**bair** ⁸ don ⁹ .i. 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 Bearramain 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 diarbatar
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 i cúis 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-*ic*in 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 Rawlinson 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 Conchobar'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 Etanchaithrech, 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 *Tdin*, passim ^e cf. Windisch's *Tdin*, 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 macc (Feicc) don Gamanraid ic indleochus⁵ na rigi. Teit⁶ Fidic⁷ mac Feicc co Temraid do theclomad⁸ na rigi do fein,⁹ corchuindich¹⁰ 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 cæmclodais⁴⁶ cocad⁴⁷ fri coiced Chonchobair. Co tainic⁴⁸ Sraibgind⁴⁹ mac Niuil do Ernaib 7 a mac Mata mac Sraibgind⁵⁰ co Meidb⁵¹ dia cæmnasad⁵² 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 cæcaisi⁷⁶ ar mis.⁷⁷ Scailid⁷⁸ fir Erend na diaid⁷⁹ sin.⁸⁰ Anais Concobar tar eis chaith san ænach⁸¹ ac forairi⁸² ar Meidb, condusrala do Meidb dola co Boind⁸³ dia fothrucad,⁸⁴ co tarla⁸⁵ Concobar di ann

1 7 is é 2 righ 3 see p. 186, n. 67, 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 Condruch 14 an scéol 15 Fidach 16 conustarradar 17 ac 18 Sindu 19 cor-marbsat 20 clanda Condrach 21 Munodur 22 Fidach 23 conidh 24 adhbhur 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 righ 35 Meidhbh 36 céledach 37 na diáig 38 conidh 39 " ic Meidb " omit 40 aenuig 41 nobittís 42 mic 43 Erend 44 Cruchain 45 ac Meidhbh 46 caomclodhatais 47 coccad 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 Tinsi 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 aonraig 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

^a isind aozuch ^b ac foruiri ^c instead of "condusrala, &c.," this text has:—7 si ac dul co Boird ^d dia fotracad ^e tarlla

^a Eochaid Dala and Fidig mac Feicc are unknown to me
Manners and Customs of Hy Fiachra, p. 97

^b cf.

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.

Tocuibther¹³ 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-ebard²⁷ ris²⁸ Tindi do chosc.²⁹ Adbert³⁰ co n-dingnead,³¹ co tarla doib³² imsreang curad, cor toit³³ Tindi³⁴ san inguin co n-ebardar³⁵ cach:—" is maith in³⁶ t-echt " ar siad,³⁷ co n-debairt³⁸ in³⁹ drai⁴⁰:—" bid mac Ceht a ainm co brach," conad⁴¹ de⁴² ro⁴³ len mac Eacht⁴⁴ de.

Cor mebaid⁴⁵ in cath⁴⁶ for Boind ria Concobar⁴⁷ for⁴⁸ Eochaid Feidleach, condorchair⁴⁹ and⁵⁰ Sraibgind⁵¹ mac Niuil 7 a mac a congbaill⁵² in⁵³ chatha.⁵⁴ Gabais Eochaid Dala cuing in⁵⁶ chatha⁵⁶ ar fiarud⁵⁷ na⁵⁸ Midi⁵⁹ tar Sinaind⁶⁰ Sribuaine,⁶¹ co ruc Meadb⁶² 7 Condachta slan leis tre nert imгона, co⁶³ narlamad he⁶⁴ o Boind co Sinaind.⁶⁵ Teacaid⁶⁶ Domnandaich⁶⁷ 7 Dail n-Druithni⁶⁸ 7 Firchraibi⁶⁹ dia roibi⁷⁰ Eochaid Dala co Cruachain iar marbad Tinndi⁷¹ mic Conrach⁷² Cais,⁷³ air⁷⁴ cer⁷⁵bo tri h-aicmeda⁷⁶ re scailed iadsen rob⁷⁷ en aicme⁷⁸ iar⁷⁹ m-bunudas⁸⁰ iad .i. clanna⁸¹ Genaind, mic⁸² Deala,⁸³ mic Loich, 7 do Fearaib⁸⁴ Bolg⁸⁵ iat⁸⁶

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 rí 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 tocбайдter ¹⁴ meirgi ¹⁵ Eredn ¹⁶ d'innsaigi ¹⁷ ri ¹⁸ Thinni ¹⁹ Conruch ²⁰ Faomais ²¹ tarla ²² an ²³ Momydhur ²⁴ omit ²⁵ Conruch ²⁶ derb bráithir ²⁷ condebuirt Concobar ²⁸ fris ²⁹ coscc ³⁰ atbert Mondodar ³¹ condungebad ³² doibh ³³ cur tuit ³⁴ Tinni. 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 mebuid ⁴⁶ an cath, written over the line ⁴⁷ ria Concobar 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 fiarud 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 Domanvaig ⁶⁸ n-Druithne ⁶⁹ Fir craibhe ⁷⁰ raibi ⁷¹ Tinni ⁷² Conruch ⁷³ Caiss 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-bunudas ⁸¹ clanna ⁸² Genaind is omitted in this text, which begins with Dela ⁸³ Dela ⁸⁴ d'Feruib ⁸⁵ Bolcc 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 b 15; 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^l

It only occurs, as far as I know, in the genitive form

iar n-genelach; co rob¹ i comairle do-ronsad²:—rigi Condacht d'ainmneochad³ d'Eochaid Dala do deoin Meadba. 'Do deonaid Meadb sin⁴ dia m-beith na ceili⁵ di fein⁶ 7 cen et,⁷ cen oman,⁸ cen neoidi⁹ do beith¹⁰ and,¹¹ uair ba geis disi beith ac ceili na¹² m-beidis¹³ na treideada¹⁴ sin. Do rigad¹⁵ Eochaid Dala trid sin co roibi¹⁶ trell¹⁶ i Cruachain na¹⁷ cheili¹⁸ ac¹⁹ Meidb. Is an aimsir sin tainic²⁰ Ailill, mac Mata²¹ mic Sraibgind, do Ernaib, co Cruachain, 7 ba leanb²² óc²³ Ailill in tan sin²⁴ 7 iarsma cloindi²⁵ Sraibgind²⁶ maræn²⁷ ris²⁸ dia oileamain²⁹ oc³⁰ Meidb tre³¹ gæl³² Medba ris³³ .i. Ele ingen Echach Feidlig³⁴ a senmathair.³⁵ Oilter³⁶ i Cruachain Oilill iar sin cor bo³⁷ milig³⁸ mor-menmnach³⁹ he⁴⁰ i cathaib⁴¹ 7 hi comlondaib,⁴² 7 corbo⁴³ tor⁴⁴ chongbala⁴⁵ catha re Conconobar⁴⁶ he⁴⁷ ic ditean choicid Medba,⁴⁸ co rob⁴⁹ e ba⁵⁰ taisech⁵¹ teglaich ac Meidb na diaid⁵² sin, cor gradaig⁵³ Meadb⁵⁴ é ar a sóbésaib,⁵⁵ cor æntaich⁵⁶ ria,⁵⁷ cor bo⁵⁸ ceili⁵⁹ di⁶⁰ he⁶¹ tar cend⁶² Echaid⁶³ Dala, cor edaich⁶⁴ Eochaid imcheand⁶⁵ in sceoil sin⁶⁶ 7 cor edaich⁶⁷ Domnandaich⁶⁸ uili⁶⁹ tre chombaid, cor shamailsead⁷⁰ Ailill d'indarba⁷¹ i⁷² Condachtaib⁷³ imach⁷⁴ cona roibi⁷⁵ do Ernaib⁷⁶ mailli fris,⁷⁷ conar leic⁷⁸ Medb in gnim sin do denum uair robo⁷⁹ dili le⁸⁰ Ailill na⁸¹ Eochaid.⁸² Odchondairc⁸³ Eochaid leathrom⁸⁴ Meadba focrais⁸⁵ comroc⁸⁶ ar Oilill imcheand⁸⁷ na rigi⁸⁸ 7 a mna, cor comraicc⁸⁹ doib co h-aindiarraid,⁹⁰ co n-dorchair⁹¹ Eochaid Dala sa comrac sin⁹² la h-Ailioll⁹³ mac Mata tre imdill⁹⁴ Meadba.⁹⁵ Gabais Ailill rigi Connacht do deoin Meadba⁹⁶ da eisi⁹⁷ sin, corob é ba rig⁹⁸

1 gurab	2 doronsat	3 d'ainmnechad	4-4 do deonaid Meadb sin
is omitted in this text	5 chele	6 dhi fen	7 étt
8 omun	9 neoit	10 beth	11 an
12 a	13 m-beitís	14 trée	15 do riga
16 raibi trell	17 ana	18 chele	19 icc
20 tanuicc	21 Máda	22 lenam	23 maol
24 annsin	25 clainni	26 Sraipgin	27 máraon
28 In Rawlinson the s of "ris" is written across over the i	29 ailemhúin	30 ac	
31 tria	32 gaol	33 fris	34 Eathach Fedlig
35 shenmathair	36 altuir	37 ba	38 milid
39 after "mormenmnach" this text inserts	40 omit	41 cathuib	42 comlunduib
43 cur ba	44 tuir	45 conmala	46 Conchobar
47 é: after é this text inserts "ac	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 étuigi	65 imchend	66 omit
67 cur hétaidhi	68 Domnannaig	69 omit	70 cur shamhailset
71 d'innarba	72 a	73 Connachtaib	74 amach
75 raibhi	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

⁶³ *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 *imcbend* ⁸⁸ *a ríghi* ⁸⁹ *cur comrucc* ⁹⁰ *co h-ainiarmartach*
⁹¹ *7 dororchair* ⁹² *sain* ⁹³ *la Aillíoll* ⁹⁴ *imdill* 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 *imdill* 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 anmanda¹² acht amail seo¹³ .i. Feidlimid¹⁴ .i. *Maine Aithreamail*,⁷¹⁵ 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-ebrad²² na Maines²³ 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 Conchobar 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 tuited *Conchobar* les,⁴⁵ cor fortamlaidead⁴⁶ na foforanma⁴⁷ *sin* na mac for na h-anmandaib disli⁴⁸ robadar⁴⁹ forro, 7 ro⁵⁰ shail Meadb cor⁵¹ be *Conchobar mac Fachtna*⁵² *Fathach* rig⁵³ *Ulad* adebairt⁵⁴ in⁵⁵ drai, 7 nochor be,⁵⁶ acht *Conchobar 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 tánaí ⁶ omit ⁷ rucc
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 doralá ²⁸ dhi ²⁹ turcnom ³⁰ Finnchorad ³¹ n-debairtt
³² lasa ³³ tuifid 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 cor' t tamli ⁴⁷ foranmanna ⁴⁸ disle ⁴⁹ bádur ⁵⁰ do
⁵¹ gur ⁵² Fachtnae ⁵³ ri ⁵⁴ idubairtt ⁵⁵ an ⁵⁶ nocar bhé.
After this the Rawl. text inserts *chena* ⁵⁷ Artuir mic Bruighi ⁵⁸ Dungaili
⁵⁹ Alpan ⁶⁰ omit ⁶¹ do tuitt ⁶² omit ⁶³ Andaoi ⁶⁴ Medbai
⁶⁵ Finid dó sin; after this Rawl. has "Meisi Mailechlainn ro grait'hp' 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
mention of this place

^b I can find no further

^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 dobaithheadh 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 codladh 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 t³uirn³ 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 folraig 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, ní 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 cuiged ² Omitted ³ tuirn ⁴ tucaid
⁵ 7 trit ⁶ torreacht ⁷ tealtair

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. Friebach'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'Connor, 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 clérig 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*.

CÁIN DOMNAIG

EPISTIL ÍSU SUNT¹

1. Intinscana eipistil² int Ślánicceda ar Coimded-ne Ísu Críst di laithiu³ domnaig olsuide⁴ roscríb a láim fessin⁵ i fiadnaisi fer nime co forrumad⁶ for altóir Petair apstail⁷ hir-Rúaim Letha⁸ do sóerad⁹ domnaig hi cech aimsir.¹⁰ Intan donucad¹¹ ind eipistil-sea do nim¹² forrabae¹³ crith in uli talmuin¹⁴ ó thurbáil gréine¹⁵ coa¹⁶ fuined, co rolaa ind íriu a clocha 7 a cranda i n-arde¹⁷ ¹⁸ar omun a n-Dúileman 7 ar fáilti *dino* fri torruma¹⁹ na n-angel dodechatar cusin eipistil¹⁸; 7 ba sí²⁰ mét in delma²¹ co n-airsoilg²² ind loc²³ hi mbói²⁴ corp²⁵ Petair apstail hi Rúaim in tan sin.²⁶ Intan²⁷ báí abb Rómae ic oifriund conacca in eipistil forsín altóir.²⁸

2. Is ed tra¹ foífrth¹⁸ i suidiu .i. cosc na n-dóine do thairmthecht domnaig. Úair nach plág 7 na² imned³ tánic⁴ in m-bith⁵ is tré tairmthecht⁶ in domnaig tánic.

3. Atát¹ péste i n-aroile randuib² thair tuctha co dóine 7 is do dígal in domnaig dorata.³ Brucha a n-anman.^{3a} Delgi iarnaidi⁴ a finna⁵ 7 súile tenntide leo. Tiagat isna finemna⁶ co teinnet⁷ pupu⁸ na fine co tuitet for talmain sí⁹ 7 atacadat iarum⁹ imacúairt imon torad sin, co tíagat cóera na fine im na delge sin condaberat¹⁰ leo dia n-adbai.¹¹

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 fiadnaisi fer nime ² intinscanadh eipistlech H ³ síc H do lathi B do laithe N ⁴ síc BN olsuidiu H ⁵ feisne HN ⁶ forruma B forumad H forumad N rolad Y ⁷ om. BN ⁸ om. Y lethae H lethai N ⁹ di soerudh H do tixōr N ¹⁰ in cech aimsir B om. HN ¹¹ tuccad B dinuccad H donugadh N do naemad in domnaig 7 dia áerad dofucad in eibisdil sea Y ¹² do nim om. HY forsa naltoir N ¹³ síc H forrubu N do crithnaig Y rogab B ¹⁴ síc HNY doman B ¹⁵ om. Y ¹⁶ síc HN co BY ¹⁷ anairdi Y anardai N ind airdi N ¹⁸⁻¹⁸ 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 roíosaic Y conaurslaic H condursoilg N coro-oslaic B ²³ síc HNY talam B ²⁴ aroibi Y ambo H hi rabei N imbai B ²⁵ síc Y m. HNB ²⁶ in tan sín om. HNY ²⁷ tra add. B ²⁸ Intan bái int ab acan aifrind confaca int ap̄s 7 an aingel 'con al(t)oir 'con aifrind 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 tiucfas 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 foscaiffed
fon mbith maine saerad in domnach Y ^{3a} anmunda MSS. ⁴ iairnd B ⁵ find
H bfionda 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 trebaib Y

4. Atát and *dino* locuste .i. anmanna aile.¹ Etti iarnaidi² leo. ³Tennait tra a n-etti im cech ní⁴ frisa comraicet. Tíagait iarum isna cruithnechta co tendat⁵ na díaso co tuitet for talmain. Do dígal in domnaig forsna dóine insin *dino*.³

5. Is ed timarnad ón athair nemda isin epistil .i. trócaire frí bochtu 7 lobru 7 ailithriu. Na déra doléct¹ 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 espurta die³ 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 sáertha 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 conricfe² a anim nem 7 ní 'manacige³ 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, ⁶cíit 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 eoin isna randaib sin tair locusta a nanmann Y ² iarnd B: iarndai N ³⁻³ 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 digail in domnaig inni sin Y ⁴ tenned iarum nach ní H ⁵ tendait BN tendiud H

5. ¹ dileiciud H dolecait N doslecect 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 egnai gech 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 martrai B croigh 7 martra H ³ cined daena Y ceneli doine H cineliu daena 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 foichail B ¹¹⁻¹¹ mestair cach iarna n-gnimaib Y ¹² 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 rigsuige na aingle na archaingle

4. There are also locusts there — other animals that is. They have wings of iron that cut into everything which they encounter. Then they go into the wheat, and cut the ears so that they fall on the ground. That, too, is done to punish men for [the transgression of] Sunday.

5. This is what is enjoined by the heavenly Father in the Epistle: mercy on the poor and infirm, and on pilgrims. The tears which they shed when no mercy is shown them fall upon (?) the breast of the Creator Himself. It is He who punishes the evil which is done them.

6. It is thus the observance of Sunday has been enjoined from Heaven, namely, from vesper-time on Saturday to tierce on Monday.^a

7. Christ, Son of the living God, suffered cross and martyrdom on behalf of the human race, and rose from the dead on Sunday. Even on that account alone Sunday should be kept holy. And on that day He will come on the day of Doom to judge the quick and the dead. It is meet that everyone should heed it. Then, according to the greatness and the smallness of their sins, He will pass a just judgment on everyone.

8. "Whosoever shall not keep Sunday," saith the heavenly Father, "within its proper boundaries, his soul shall not attain Heaven, neither shall he see Me in the Kingdom of Heaven, nor the Archangels, nor the Apostles."

9. Whatsoever horse is ridden on Sunday, it is a horse of fire in the fork of its rider in hell. The ox and the bondman and bondwoman on whom wrongful bondage is inflicted on Sunday, the eyes of all of them shed towards God tears of blood, for God has freed that day for them all. For not even folk in hell are punished on that day.

ana apst¹alu na mairtire ² condricefe B ³ mmanacighi H
 manaicidhe N ⁴ ricech H rigtiug N richid B

9. ¹ Y has (in § 14) cech ech imriagthar i ndomnach inti immusriagha ni soera fri hech teneadh inna gabul i nifirm. Cach mug 7 gac cumal 7 cach dam forsa tabar doire no opair i ndom c²iit huli fri dia ar doiri do tabairt iarna soeradh do dia Ni dlegar dano in doim fo faigde no scuap dar tech, &c. as in § 14 ² inna gabail ind ifirnd H ina gabal a n-ifirn N ³ mod N ⁴ sic N tabar B
 tabair H ⁵ soebmamm H saebhmam N saebimáin B ⁶⁻⁸ sic B
 c²iit huli fia dia :rosaer dia doib huli illa sin H c²fid uile fri dia ar rosaer dia doib alla sin N

^a To the end of Monday morning BHN

10. "Mani forcmad¹ in domnach," ol Fíadu,² "ina críchaib-córaib,³ dobicfat⁴ anbhine⁵ ¹³móra 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 cúlu.⁶

12. Is ed lóg doberar¹ ar sáerad² in domnaig : aroslaicfiter³ senestri⁴ nime remib 7 dobéra⁵ Día bendachtain⁶ forru fessin 7 fora tegdaisi 7 fora ferunna,⁷ co ná bia doma⁸ nó gorta ⁹hi 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 "Míne 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 ⁸7 nobmuirbfe⁹ uli, firu, maccu, mná sceo ingena,⁹ 7 beit bar n-anmain¹⁰ i n-iffirn ¹¹cin crích iarum.¹¹"

14. ¹Cení²a tísad tra² ó Ísu Críst fodessin³ do nim a^{3a} timmna n-adamra-sai ⁴im sóerud domnaig,⁴ ba cáid, ba sruith, ba nóeb,⁵ ba forpthi, 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 doforfiucfad Y doficfed H doficfat B ⁵ ainfine Y anfine B anftine H anbtine N ⁶ om. HN tenntige B ⁷ sroitini 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 ¹³⁻¹⁵ mor asan aéir 7 doraga darna críchaib 7 ticfaid gaetha luathaige 7 toraind 7 sruama tened doite 7 lois[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 comedaighi in domnach Y ¹⁰ gigestar HN conigestar B ¹¹ noemu B ¹² ernigfider B ernfuidir H ernfiter N ¹³ dobertar BN dibertur H ¹⁴⁻¹⁶ om. BHN cach itche guidfithi ag bar reilgib doberthar daib o Dia 7 dobera in talam a torad abus daib 7 flathius 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 áerthar, ar Dia fen, in domnach ina crichaib coraib, isberim breithir fom cumachta a fiadnaise aingel doforicfa srahtenid 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 áaerut B saerud H ³ bam B tar N lugai dar mo H ⁴ lughao *add.* N ⁵ aingliu B ⁶ doforicfa Y dusficf 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 N ^{1a} cen co BY gen co H ² in epistil *add.* B ³ buden Y ^{3a} an H in BY ⁴⁻⁴ *om.* B ⁵ ba noeb *add.* HY ⁶ onoraighthi Y ^{6a} in BH ⁷ 7 is onoraichthi 7 es airmidnichts *add.* H ⁸ duilib Y dólub 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-écru⁴ 7 soillsi aingel—isin cétnai⁵ domnach.

I n-domnach roce⁶taig⁶ Día aircc Nóe do thairisim for sléib Arménia iarna térnai ó thondgar⁷ dílend.

I n-domnach roarthraig⁸ tuag⁹ nime iar ñ-dí¹⁰lind i comartha áertha síl Ádaim, ¹⁰úair ro¹⁰gell dóib ná ticfad a ferg cé[i]n itcí¹⁰fea.¹⁰

I n-domnach táncatar maic Israél cossaib¹¹ tírmaib tria muir romair.¹²

I n-domnach forcóemnacair¹³ Día in sássad nemda do mac-caib Israél¹⁴ .i. in maind taitnemach¹⁵ dia m-bátar *dí fchit* 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-breith²⁴ nó iar m-breith.

I n-domnach adrad in maic óna trí drúidib cona ñ-dánaib tréidib²⁵ leo ina dáil²⁶ .i. ór 7 túis 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-bátar dá clíab déac di fúidlib 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, Heli ó nóemaib.

I n-domnach a imrim³⁷ forsín 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 roarthraigstar Y atraicestar H ⁹ stuag YB
¹⁰⁻¹⁰ *om.* HY ¹¹ cossa B ¹² ruaid Y (added later) ¹³ *sic* B
docaemnaċ 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-breith *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^d H ³⁷ immrim B ³⁸ forsin
c. assan B for assain cengailti darusfailgid pfailmi ndo H ³⁹ rusfailgid H

^a Literally, which first came to the world tied colt," Mark xi. 2-7, John xii. 15

^b Literally, salmon

^c "the

I n-domnach ³⁹buad mic Dé dia namaid³⁹ .xv. Febra.⁴⁰

I n-domnach cét⁴¹-proicept Crist fessin i tempul⁴² hi calaind Máí.

I n-domnach dorinne⁴³ Crist⁴⁴ fín don usci hi Cannan Galilee⁴⁵ for banais Eoin bruinde.⁴⁶

I n-domnach ⁴⁷atcess d'Eoin .i. mac Stepedii in aslingthi n-adamrai 7 in fín nóemda .i. apocolipsis na rún.⁴⁷

I n-domnach⁴⁸ in esérgi choimdetá.⁴⁹

⁵⁰I n-domnach imrulae Crist fessin asin chengul foríata imm-bái la hIudaide cin scáiliud glais nó gemli.

I n-domnach forodail ilbéla in talman dia desciplaib.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 Crist do mess for bú 7 marbu ⁵⁵do chách ierna cáingním.⁵⁵

I n-domnach athnuigfithé in uli dúl i n-deilb ⁵⁶bus áille 7 bus ferr oldás, amail dorónta ina cét-oirecc,⁵⁶ intan mbete^{56a} renna nime amail éscáí 7 éscáí amail gréin 7 grían amail sollsi secht samlathi, feib bóí isin cétna sollsi do gréin ⁵⁷.i. ria n-imarbus Ádaim.⁵⁷

I n-domnach etarscarfas⁵⁸ Crist 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 dendáís gním 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 cunrad, ná slaide n-eich, ná scúap dar lár tige, ná berrad, ná folcad, ná fothrucud,

³⁹⁻³⁹ sic HY rosclóí Crist 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 fis apocolipsis na run HY ⁴⁸ imrulaid add. B ⁴⁹ om. HY ⁵⁰⁻⁵⁰ a ndom̄ imrulaid

[imrula Y] Isu Crist san [isin Y] ceñacoil foriatáí cin aurslocē nglais dia

rusfoduil [roíodhail Y] hilberlaí dia desciplau 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 beít Y ⁵⁷ om.

HY ⁵⁸ etarscarus B ⁵⁹ di thret B ⁶⁰⁻⁶⁰ sic HY 7 na noem 7 na fíren

7 tret pecthach B

16. ¹ forforcongair Y forforcongair B roforcongairt H ²⁻² om. HY ³ 7 HY

⁴⁻⁴ a lám feín 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 arnadar 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 díbrucud,⁷ ná imrim for ech nó assan, ⁸ná berbad bíd, ná snám, ná marcachus, ná scoltad connaid, ná curach for linn,⁸ ná ní bus dír 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 manmrad dam-sa inso 7 nach tuscurnud ná doilbiud⁶ acht is ó Dfa athair tuccad do nim⁷ in epistil sea for altóir Petair⁸ hi Róim Letha⁹ do áaerad in domnaig.”¹⁰

19. Nach clérech nádairléga¹ dia chubus do² chlannaib 7 cenélaib in domain, ní roa³ a anim nem, acht ⁴bieid⁵ i n-iffirn cen crích.⁴ Nach óin ardaléga⁶ 7 nodascribfa⁷ 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 targa¹⁰ úir¹¹ inna¹² hinnsi hitá niconaidlefa¹³ a anim pé[i]n¹⁴ n-iffirn 7 niconicfet¹⁵ 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. Roscrib¹ 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 crich B imthecht a crich n-ecailsi hi crich tuaithi Y ⁷ om. HN ⁸⁻⁹ om. BHN ⁹ bus dir claine 7 rl N bus dir cloinée H bes cil 7 rl B

18. ¹⁻¹ 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 aithrighi 7 meni pennet iar naitrighi 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 lugha 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 conricfi H conricfa N ⁴⁻⁴ i mbith i planaib iffirn Y cen crich om. HN ⁵ sic H beid N ⁶ aradlegfa N ⁷ nodoscripfa H nodascriptha N ⁸ sic N nodcomullfai H ⁹ sic BN cach aen noslegfa 7 nosscribfa 7 noscomallfa iarna cloisdin Y ¹⁰ rambia Y rombiad N ¹¹ flaith nime cen crich 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

dirat̃ 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 niconticfat B niconadlefa H
 14 *om.* B 15 niconticfat 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 deraġ 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 frisin¹¹ altóir.

22. Ba hi¹ in aslinge²: áintir tredan³ lasin eclais 7 lasin túaith, o tháinic dóib cusin aidche sathairn iar celebradh íer-mérgi⁴ 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 décsin⁶ 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." Iarsin¹³ 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 mis, 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 loscad. Nech imrét⁶ ech i n-domnach dílsi a eich 7 a thimthaig.⁷ Mleth⁸ i⁹ muilind ¹⁰i 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 mnáí¹⁴ nodamela.¹⁵ Mad fer-amus nó ban-amus nodamela,¹⁶ loscad a thimthaig¹⁷ 7 a indarba¹⁸ asin mendut.¹⁹

24. Nech asa '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 dernasa 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 ciriu HN
5 ímtach B 6 imrieadh H imriadha Y 7 edaigh Y
uad *add.* B 8 bleith Y Mad bleth B Mbleth H Mbleith N 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 Coelmaine 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 *seds* 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 combad 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 ⁸dílsí in churaig la⁹ dílsi thimthaig na fer.⁸ 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 cunrad, nó slaide eich, nó scúapdar 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 'nó 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 coalaile. Búachaille 7 maic becca doairchellat⁴ bó 7 cethra dino olchena im airbetha,⁵ ní téit mac neich⁶ do thigh 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.² 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 ní⁸ nádgaib⁹ tene don¹⁰ thimthach sin acht ní soa¹¹ dondí asa¹² timthach.¹³ Cóic lethunga argait⁵ i¹⁴ tírad i n-áith aidchi domnaig 7 loscad na hátha. Óigid¹⁵ neich nó a thrógáin ní tágat úad¹⁶ co sorchá láí

muir N ⁶ sic Y nodoberai N nodbeura H notbera B
⁷ notbera *add.* B ⁶⁻⁸ loscad a chleib 7 a chodia 7 a thiim 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 ⁶⁻⁸ diu cech ae dib sin uili H ⁹ 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 taircell 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 thigh 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 aidhchí
 domnaig cidh iar mbéim chluicc do espartain aidhchí domnaig ní hacartar inn Y

27. ¹ gharmu B 7 ní *add.* N 7 ní *add.* Y ²⁻³ cach nabras ber o fighi
 unga argait a dhíre Y ³ isrenaitiur H asrenaighthar 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 ¹⁵ oeighid Y Noigid H
 Noigit N ¹⁶ tiagaid uad H tiaghat co aroile Y tiagait uad N nifácut B

^a add. H

^b Lit. swift running

dia¹⁷ lúain. ¹⁸Mad nech tra nád¹⁹ cumangar²⁰ do aidbriud nó do díriuch²¹ 7 brisess glinde²² na cána 7 imtéit i n-domnach, nach duine asidci²³ dobeir²⁴ mallachtain²⁵ fair 7 ní taimberar 7 arcuilter,²⁶ sech bid timdibe dia áaegul 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 araile 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. Lína¹ bertar² i n-uisci etir dí crích in domnaig al-loscad nó a ñ-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 aitare 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. Druíth¹ 7 gobaind² 7 cáinti,³ ní imthiagat⁴ ann⁵; a n-dobertha⁶ dóib isin⁷ tsóllomain⁸ doberar⁹ día 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 acht¹³ 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 aircuilteir 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 immtiaghar 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
araill deismirecht Y ¹⁶ sic Y uair ise coll cána domnaig buden fothlai na pian
a n-iffirn cin crich cin forcend. Ocus didiu intii chomailfes in cháin si dómnaig
méraid side tria bithu sir i flaith De athar i n-oentaíd angel 7 archangel 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 tapt N ¹³ immothe ann Y imteit i ndom N
immetet a ndom 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 *turbaithi* H *turbuithe* N ² *thairimtehta* Y
³ *sic* Y *teiched* BN *teichiumh* H ⁴ *naimtiu* B ⁵⁻⁵ *sic* Y *om.* B *no*
sluag HN ⁶ *Tuidecht* Y ⁸ *tegar* HN *tecar* Y ⁹ *sic* HN
co ndeirgle B *co teirt ind luain* Y ¹⁰ *fir-fri om.* HNB ¹¹ *chuiamne* 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 Torruma 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 cétadéntar ann. ⁶Fortá¹ a forus⁶; mallacht cech duine⁷ for cách conbó⁸ in ⁹cáin 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-aild¹² do áes tobaig¹³ 7 do aitirib.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 rambía²⁵ 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 losc̄ Y ¹⁸ ar connaiab alta Y alltai *om.* B ¹⁹ Coimét Y ²⁰ orggar HN
 ar orgain Y ²¹ *sic* H sedur H segar B ²² sedair oca s̄e Y ²³⁻²³ deoid
 lai B ddiad lai N diedh lai H fuiniud grene aidchi luain Y ²⁴ Forruma lobair B
 louhir H Torroman ind lobur Y ²⁵ himgnae B himgnao N ²⁶ fri-mbáis
om. Y ²⁷⁻²⁷ *sic* Y *om.* BHN

33. ¹ Foratha B fortha HN ² *sic* Y formach na cana so B a forus HN
³ ariucht 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.

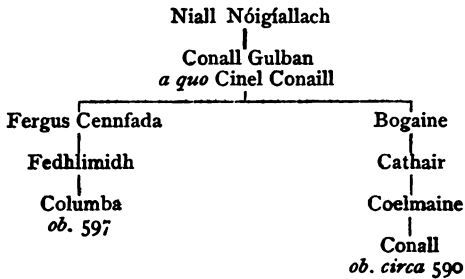
33. There is a further enactment of this law: whatsoever meeting and whatsoever assembly in which tribes or kings meet, that it be the law of Sunday which is first passed therein. It is enacted: the curse of every person on all who shall break this law of Sunday. It is enacted: a third of each profit 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.

⁶⁻⁶ 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^v HN ¹⁴ do aitirib om. Y ¹⁵ oin B cach laech 7 Y ¹⁶ la B
¹⁷ om. B ¹⁸ comailfider Y comallifidir H comailfith^v B ¹⁹ om. B
²⁰ air gac maith ninfil (?) is ar chomaludh na cána sa 7 cach olcc dochuisin is tria
coill na cána sa dosfil *add.* Y ²¹⁻²¹ coro congna coa comall^v Y ²² o comalnad
HN o chomallad B ²³ chomallfas B ²⁴ Cach óen tra noscomall^v Y
²⁵ ronbia B ronbia HNY ²⁶ chentair B ²⁷⁻²⁷ sic Y om. BHN ²⁸ 7 rl 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 Iniscoail, 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 Iniscoail 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 Innishkeel 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.
fórumad, pret. pass. of *fuirmi*; the corresponding perf. is *fóruirned*, ML. 74^o20.
fórabao. 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 fíne, 'branches of the vine': cf. RC. XII. 443, *pípa na fíne*, and LBr. 127^a40.
atacordat = *ad-da-cuardat*, from a compound *ad-cuardaim* or *in-cuardaim*.
imacúairt imon torad, cf. *immandelg immeúairt*, 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 tecna*, 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. **ní 'mansaige dób**, cf. *ó manacca dóib*, LL. 256^a36; *immanaccae dín*, Kuno Meyer's Liadain and Curither, p. 16; *immanarlodair dób*, RC. XII. 80; *immdndíbdai dób*, LU. 24^a4.¹
10. **dobícfat** = *do-b-icfat*, 'there will come to you,' with infix. pron. of 2 pl. **genti**. Perhaps 'Norsemen,' as in AU. 794.
11. **tochra**, cf. Wind. Wb., O'Dav. no. 1506, .i. *triall*, also BB. 203^b57.
12. **erníder**. From *asren*; O. Ir. *asrither*.
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. cclxix.

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 *dotcom-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 *rosfalgiá*, 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. *tuscurnud*, 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 thánic dóib**, etc. Lit. 'when it came to them to the eve of Saturday,' cf. LU. 60^b16, LL. 37^b45; *ó thánic dóib co dergud*, Fled Br. Ch. 80; *ó thainic 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; *rondilmainaigset 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 *direch*, see Ascoli, Gloss. ccxii.
- do dfríuch**, '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.
- areuilter**. Perhaps we should read *ni airchuiller*.
28. **notlaie 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. **tháirimbert (?)**.
- co n-deirgle**, cf. *co rodiglá*, 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 *dirchafu*.
Ryllettaud y wir ew tra thir Mynwy.

“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 ryjsiolaw rec a archaw*, p. 6? Should we read *Rec ryjs 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*², *rytharnawr*, *rybarnawr*, *rybarn* 194, *rydybyd* 202, *ryglywhawr*, *rythrychyn*², *rygyrchyn*² 211; from the Red Book, *ryglywawr* 221, 229, *rygeitw* 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[?]draeth*, Four Ancient Books, p. 46; probably also *A dyweid riein 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 nau. 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 Tawuy*, p. 17, with *Ban vo pont ar Taw ac arall ar Tjwi*, 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 buve, 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 *athvendicco* 12, *anduch, angunel* 14, *dywyccviff* 44, *bwyf* 109, *bydwyf* 110, *bwynt* 112, *anrothwy* 159, *bwyf* 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 Archæology*³ 180:—

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.*² 154^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. p̄ei ass-archut*, etc., *GC.*², 933-4. Cf. the Cornish examples *GC.*², 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 bils cen grad ni 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 rjcothvj*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 chyrbwyllwyf 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 gothvj Crist nachised*, 'let him who angers Christ sleep not,' Four Books, p. 35.

The following isolated examples of *ry-* may perhaps be mentioned here: *nj 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. **Bygadwys** 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, *nj mad aèth* 36, *mad deothoste* 46, *nj 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 *diunon* 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 *njmad 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 *yd*. 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 rydrigyssant* 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, *nys 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, nicon bia bríg hisinnísin. 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 àb Bennchair⁴ sech tir is ann gabais port curach Coluimb Chille, 7 Satanus 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 choibsená dosom hí 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 fílescad acht⁸ a nige.

Araile anchore roboí hí 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 aidchí robuí dochum a tige. Dobert brat foa toeb. Conatil Laisran for a brut. Adchí aislince cholnide, 7 nicondacaé oa genim cosin n-aidche sin. Atraig iarum. Feccais for cúí 7 mairetenaich. 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. deínnichus² MS. arítralastar³ MS a tech penne⁴ MS. benchar⁵ Here follows in MS. in with punctum delens over the n⁶ MS. asbirsu⁷ MS. tuath tu⁸ MS. acth⁹ MS. chacá¹⁰ 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 Satanus suavit 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 ni 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 ríagil Chomgill .i. in Chetafn ria Caisc. Ordít 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.
- comaircell**, apparently a compound *com-air-cell*, but the meaning is unknown to me.
- docóid-som ón**, lit. 'he went that (going),' so *d-a-chóid són*, in which *són* refers back to the infix *a*. Or possibly in the latter case we should read *d-a-chóid-som*.
- aridalastar**. Cf. Thes. pal.-hib. ii. 318, 3.
- seoh tír**. Perhaps we should read *sechtir* 'out.'
- foruatig**, pf. of *fo-ud-tech* (?).
- étag berar**, &c. This sentence seems misplaced in the narrative.
- cotetet** may represent *cot-d-en-itt*, but the meaning is unknown.
- imdilmain**. Cf. *dilmain* gl. expeditum Ml. 81^{b7}, *ronðilmainaigset vacasse criminiibus*, *ib.* 76⁸.
- namberad**, either for *n-am-berat*, 3 pl. hist. pres., or *n-am-bered*, 3 sg. imperf. ind.
- aidchi robui**. Cf. Ml. 55^{c1}, *doluid duaid iarum aidchi roboi cucu innan 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 *adct*.
- aislince cholnide**, a fem. nom. sg. for acc. *aislinci colnidi*. But *aistingthe* is masc. in SR. 3350, 3373. In later Mid. Ir. the word is fem., like the modern *aisting*. The variation may point to an O. Ir. neut., which would suit the infix pronoun in the following *nicon-d-acaé*. In that case the true reading would be *aislince colnide*.
- feocais for oíi**. Cf. LU. 24^{b1}, *fecsit cadesne for cói*, and the modern idiom *do chrom sé ar gháiridhe* 'he began to laugh.'
- mairet[h]enaich** seems to be a derivative from *mairg*.
- ro-m-ma[i]ro**. Cf. *ro-t-mairg-seo* LL. 286^{b23}.
- mas ar naidche** = *massu iar n-aidchi*, 'if it is after night' (?).
- forsarrois**. I can only conjecture that *-roa* = *-*ró-féa*, 2 sg. pf. of *foaim*; cf. the pret. 3 sg. *fiu*, 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 CHYARAI^N AN^NSO

FO. 14^o

Ma asbera a dheoraidh¹ . armpá heólach a riaghlaibh
a ndobertha² do dhæinibh . ba ferr nach értha³ fiadhhaib

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 næine⁹
ité lá Críst in clerech¹⁰ . cusna dernannaib¹¹ fæna⁹

Na tri cochuill no chethair . isna criolaibh maitibh
gairm chaich fri cobhra combbras . ocus somblas do chaithim

Cathrach¹² móra fort cubus . manuich co pecthaibh ilibh
isin riaguil am eolach . día 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, *Irské Studier*, p. 126 ⁴ O. Ir. 'roboth ⁵ = dammain, *Thesaurus palæo-hibernicus*, II. 245

⁶ lessán, diminutive of *less*, 'advantage'

⁷ cf. the last line of the poem, and *dlaig*, *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. *liliu*,

I 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 llaithe Domnaig . nícomnim¹ martés t'anmuin

Acht mad dochum in tempuil . is ocul² fri gach menicc
ocus torruma sruithi . oculus timchelat³ reilicc

Sabóit Maic Dé ní craidhea . fri huair tacraí do ghníma
ba don riaguil nothégha . ardonlégha⁴ noscribha

Is do choluib clerchechta . noch a ceilt⁵ riaghla reidhí
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 flaithe nimea airi

Diamba hidhbertach trocar . gumba failid fri hadhidh¹¹
datteasairg¹² Coimde greine . dochum feine¹³ níd 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 . seccá¹⁷ maruid ní mera

Do coibsen leir dosbera . a riaghuil diamba heolach
ailchi do chuirp níscéla¹⁸ . 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 ríade ⁵ leg. níconchelt ? ; in the following,
chene Thes. pal.-hib., II. 293 ⁶ cf. foáine, ÉRIU, I. 205, and
25^a9, im 10^a21 ⁷ leg. léictér 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 ¹⁵ = th'anmain ¹² = do-t-essairc ¹³ leg. péine
¹⁶ leg. níscéla = níscélae 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 uasal 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 cleirchidhe

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 Fiadh¹¹ find . uathad brathar fo æn cuing

O ralathur suil dar cach . atberr lič aidhchein¹² fein
bid a Parrtus fer gin gradh . gid fer gu ngrad bid a péin

Mairc danabés¹³ bithdiultad . mairc nach orraim a liatha
miscus gach buirb a tinchosc . beridh sleamain a fhiacha

Naclecht insire¹⁴ sádhail . is nert dlenn gadighben
bidh a neim isna nellaib . feghaidh sein arna sinaib¹⁵

J. STRACHAN

¹ leg. cenid rossacht ? ² cf. Windisch, *Táin*, 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. Día ? 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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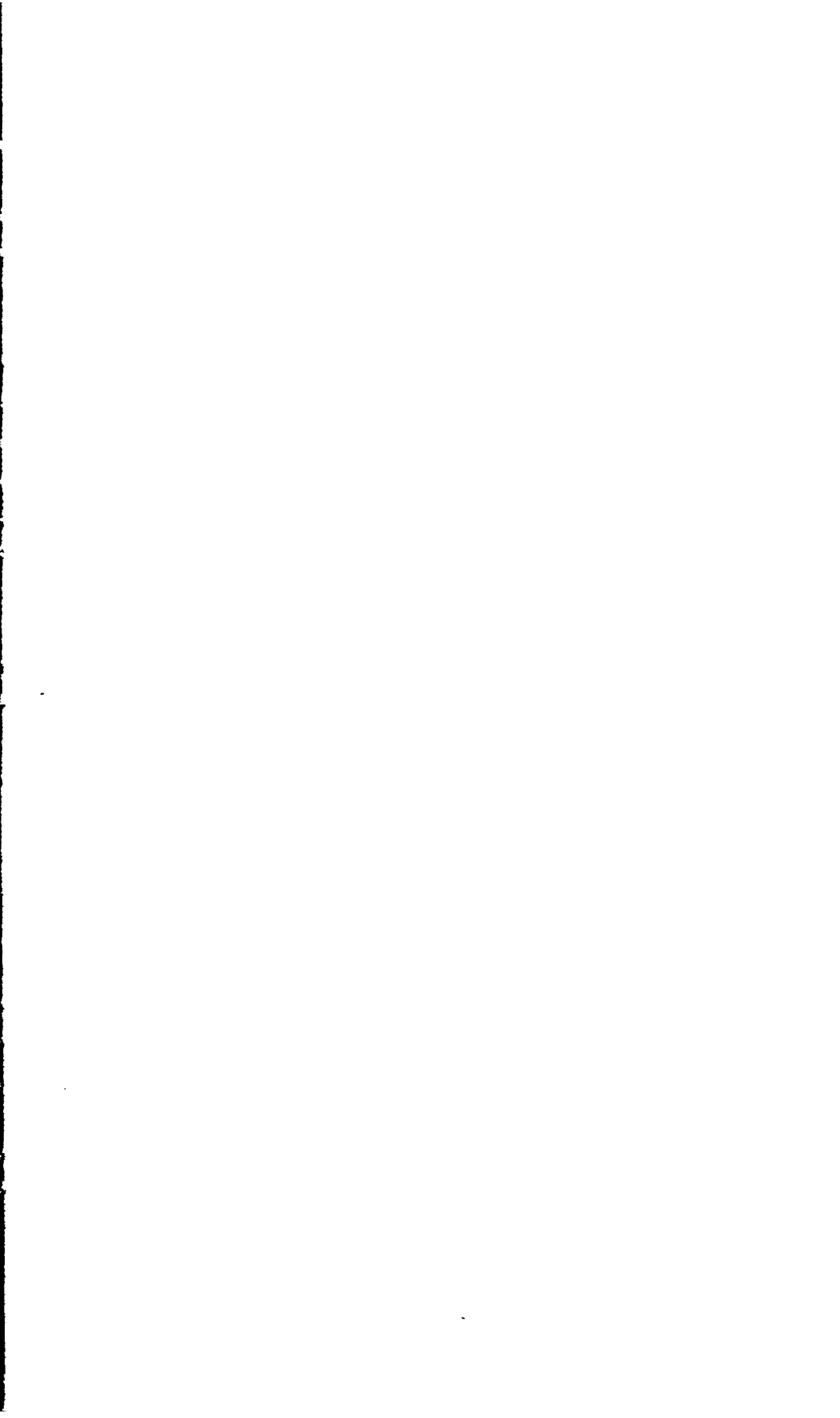
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